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tons, who emigrated there in the fifth century to avoid the Saxons. In opposition to the contrary opinion, he justly observes how improbable it is that mere soldiers should have been sufficiently numerous to give their name to Armorica (see also p. 393).

1935. THE DRUIDS HELD THE IMMORTALITY OF THE SOUL.

See Borlase, Antiquities of Cornwall, 2nd edit., Lond. folio, 1769. He says (p. 97) "that the druids held the immortality of the soul and a future life, I take to be past all doubt." He adds (p. 98), "from the writings of the ancients it appears that the druids all held the immortality of the soul" (see also pp. 100–103).

1936. THE DRUIDS BELIEVED IN METEMPSYCHOSIS.

Borlase (*Antiquities of Cornwall*, ch. xiv. edit. 1769, folio, pp. 97–103) maintains that the druids believed in the transmigration of souls. In support of this opinion he quotes the testimonies of Cæsar, Diodorus Siculus, and others.

Chiver, Friekens, and in particular Martin (*Rel. de Gaul*, ii. 223), will not hear of such an absurdity being imputed to the druids, but Borlase gets over this (p. 98), by observing that the absurdity of the opinion is no argument against its existence. He adds (p. 99), though without quoting any authority, "that the druids never held the migration of souls into brutes." Borlase adds (pp. 99–103), that among the druids the immortality of the soul *was*, and transmigration was *not*, a cardinal dogma. Borlase gives no authority for his assertion that the druids did not believe that the soul passed into brutes; and to me this *limited* belief seems improbable; and Borlase mentions (p. 237) that bones of horses have been found burnt and buried in British barrows. The Benedictines positively assert that the druids did not hold the dogma of metempsychosis (*Histoire littéraire de la France*, tome i. part i. p. 37); and they make no doubt (p. 9) of the druids having received direct from Japhet a knowledge of the immortality of the soul!!!

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1937. CUSTOM AMONG THE ANCIENT BRITONS OF BURNING THEIR DEAD.

See Borlase, Antiquities of Cornwall, Lond. folio, 1769, 2nd edit. He says (p. 156), "What kind of sepulchres the druids made use of may be perhaps disputed, but as they unquestionably burnt their dead—" See also pp. 220–222, where Borlase, taking notice that in England barrows have been found

See als ART. 2

skeletons, without any sign of their having passed through the fire," infers from this that "they are likely to have been the sepulchres of such unsettled strangers as the Saxons were whilst they infested Cornwall before the time of Vortigern." He says (p. 222), "The druids burnt and afterwards buried their dead. Pomp. Mela, lib. iii. cap. 2."

Morton supposes that "the Saxons and Danes left off burning their dead at or before their arrival and settlement in this island;" but this is denied by Borlase (p. 221), who says, "that the Danes and Swedes sometimes burnt their dead bodies (especially those of their principal men), and sometimes interred without burning, is to gathered from Sax. Gram. (p. 50; ibid. Wormius, p. 51), but no more." Borlase adds in a note, "The Danes buried the body of Hubba in the year 878 in Devonshire. Hearne's Note on the Life of Alfred, p. 60 . . . . but sometimes they also burnt their dead. See Worm. and Nich. Histor. Lib. p. 52." He says (p. 233), "That the Britons burnt their dead, and then interred the remains in urns, cannot but appear from the number of barrows and urns found everywhere, and ashes mixed with the earth of the barrows; that the Gauls did the same we are well assured. See Montfaucon, tom. v. p. 194." Respecting these barrows, see pp. 211–223; urns have been found in most of them (p. 220), but occasionally instead of urns, we find pits to contain the bones (p. 220). See also respecting urn-burial the remarks of Borlase in pp. 233–240. It is remarkable (p. 237) that in some of them are found bones larger than those of men, and which are supposed by Borlase to be the bones of horses.

Stukeley (*Stonehenge*, 1740, folio, pp. 43–46), gives an account of some barrows which he opened near Amesbury. In *five* instances he observed that the bodies were entirely burnt; in *two* instances he found "perfect skeletons." Duke (*Druidical Temples of the County of Wilts*, Lond. 1846, pp. 10, 14) also confirms this. He says, "On the average, not more than one Celtic barrow in six or seven contains human bones in an unburnt state, and in such instances, usually from one to five or six skeletons are found."

1938. RARITY OF IRON AMONG THE ANCIENTS.

"Iron was not found out till 188 years before the war of Troy, if we may believe the Arundelian marbles; and this may be the reason that brass weapons are so often mentioned in Homer, the ancients working in brass much more early than in iron, according to Hesiod, Ἔργα καὶ Ἡμέραι, ver. 142:

Χαλκῷ δ' ἐργάζοντο· μέλας δ' οὐκ ἔσκε σίδηρος.

and Lucretius, lib. v.:

"Sed prius æris erat quam ferri cognitus usus."

And when iron became known, and its superior hardness acknowledged, it was scarce. The Sarmatians (a very extensive nation) had no iron in all their country. Pausan. ibid. ut supra. See Montf. tom. iv. p. 58. The Germans had none in Tacitus's time; and in Britain iron was very scarce, as Cæsar says ('In maritimis ferrum, at ejus exigua est copia'), and found only near the sea coast, and that in so small a quantity and so precious, that their money was sometimes made of that metal. Thus it appears that the use of iron came late into the western parts of Europe, so that it is no wonder that anciently their weapons were made of brass. Even among the Romans their arms were of brass.

——"æratam quatiens Tarpeia securim." Æn. xi. 656.

"Æratæque micant peltæ, micat æreus ensis." Æn. vii. 743.

Their arrows also were tipped with brass, as appears by so great a number of them found at one time, as loaded several boats. Montfaucon, tom. iv. p. 58. The spears of the Lusitanians, says Strabo, were pointed with brass; and to come nearer home, the Cimbrians and Gauls had brass for their weapons (Camden); the Danes made their short swords, arrow-points, spurs, and knives of brass (Worm. Mon. Dan. pp. 48, 49); and lastly the Britons had the same metals and for the same use, as appears by part of a sword found in Mên in Sennaan, by the brass found in Trelowarren barrow, by those published by Dr. Plot (Staff. p. 396), and by the spear-heads, axes for war, and swords of copper wrapt up in linen before mentioned, found at St. Michael's Mount, in this county, as well as by the several places in Britain before mentioned (284), which have yielded a plentiful harvest of such like weapons" (*Borlase, Antiquities of Cornwall*, Lond. 1769, folio, 2nd edit. pp. 289, 290).

Borlase goes on to observe (p. 291), that besides the rarity of iron, the ancients had another reason for making their weapons of brass; viz. the superior ease with which they could work up and recast it.

See also proofs of the scarcity of iron in Jacob's History of the Precious Metals, 8vo, 1831, vol. i. pp. 1–3.

1939. LENGTH OF THE ROMAN MILE.

"The Roman miles are much shorter than the English, of which difference Mr. Horsley makes this, and I believe a just calculation, after having maturely compared (as he says, p. 382), and examined the miles used by both nations. 'Sometimes the

ratio' (says he, p. 383) 'may be as four to five, or less than this, but three to four is the mean proportion'" (*Borlase, Antiquities of Cornwall*, Lond. 1769, p 324).

Borlase adds (p. 324), "The Roman roads were also directed in much straighter lines than the English, and therefore their measurement consisted of fewer miles than ours in proportion to their length."

1940. ETYMOLOGY, ETC. OF DUNMONIUM.

Borlase (*Antiquities of Cornwall*, Lond. 1769, p. 322) says, "It must be written Dunmonii from *dun*, a hill, and *mwyn*, metal, says Gale (Itin. p. 183), so therefore we shall write it for the future, however differently written by other authors." See also pp. 324–326, where Borlase discusses the limits of Dunmonium. He rejects the opinion of Horsley, who supposes that the south parts of Somersetshire formerly belonged to Dunmonium, but he thinks that "it included all the present Devonshire, as well as what is west of the river Tamar." Borlase says (p. 324) that it is uncertain when the western part of Dunmonium was first called Cornuba; but he thinks that though the Romans called it Dunmonium, yet, "the native Britons (remarkable always for affixing such names as the natural properties of places suggested) called it Kernou, as they still call the adjective Kernouek (i.e. Cornish), and probably from the many sharp projections or promontories shooting on each side into the sea." By communication with the Romans, Borlase supposes (p. 325) that this Kernou or Kornou became latinised into Cornuba, and continued thus until the Saxons imposed the name of Wealas on the Britons they had driven west of the Severn and the Dee, after which, finding that some of them existed in Cornwall, "they changed Cornuba into Cornuwallia, a name not only expressing the many natural promontories of the county, but also that the inhabitants were Britons, of the same nation and descent as those of Wales; and from this Cornuwallia is derived the present name Cornwall."

Borlase adds (in note at p. 325), "Camden seems to think that Wales and Cornwall, Wallia and Cornwallia, were names first mentioned in the Laws of King Ina. See Engl. Camden, p. 3, vol. i."

Borlase says (p. 368), that in the fourth century, Dunmonium included both Cornwall and Devon.

1941. MONA THE SAME AS THE ISLE OF MAN.

"This Mona was at that time under the dominion of the king of Scotland, and therefore, as Usher observes (Prim. p. 67), more

likely to be the Isle of Man than that of Anglesea, to which I cannot but add that Cæsar calls the Isle of Man Mona, and says it was in the middle of the sea between Britain and Ireland. The British historians, however, endeavour to appropriate the name to the Isle of Anglesea" (*Borlase, Antiquities of Cornwall*, Lond. 1769, p. 155).

1942. THREE BOWINGS MADE AT STONES BY THE DRUIDS.

In the remarkable druidical ruins near Amesbury, there is a very large stone, of which Stukeley gives a particular account. He says (*Stonehenge*, folio, 1740, pp. 33, 34), "The use of it I can't certainly tell, but I am inclined to think that, as part of the religious worship in old patriarchal times consisted in a solemn adoration, or three silent bowings, the first bowing might be performed at this stone just without the ditch, the second perhaps at the next stone just within the ditch . . . then upon the entry into the temple perhaps they made the third bow as in presence of the Deity."

1943. "PETRÆ AMBROSIÆ" CONNECTED WITH AMBROSIA AND CUSTOM OF ANOINTING STONES.

The "petræ ambrosiæ" on the coins of Tyre represent two great rough stones in honour of Hercules. Stukeley (*Account of Stonehenge*, Lond. 1740, pp. 49–55) wishes to connect them with Amesbury and Stonehenge, and with the *ambrosia* of the ancients, and this last he connects with the custom of anointing stones with oil (pp. 51, 52). See also Stukeley's Abury, Lond. 1743, p. 24.

Respecting the anointing stones with oil, see Borlase, Antiquities of Cornwall, folio, 1769, p. 160. The opinion of Stukeley respecting *ambres*, &c., is adopted by Duke, Druidical Temples of Wiltshire, Lond. 1846, pp. 120–122.

1944. IMPORTANCE ATTACHED BY THE DRUIDS TO THE NORTH AND EAST.

Stukeley (*Account of Stonehenge*, Lond. 1740, pp. 44, 45) mentions having opened several barrows near Amesbury. And it is remarkable that in the three instances in which he tells us what the position of the bodies was, he says that the head was lying towards the *north*. Thus also in two famous groups of barrows called "King's barrows," near the same spot, Stukeley observes (*Stonehenge*, p. 36) that the more northern group was the most ancient, and that of the northern group the most ancient barrow was the *northernmost* in that group. It was

perhaps from some mixed feeling respecting the north and the east that the druids made the grand opening of Stonehenge facing the north-east. The fact of their doing so is mentioned by Stukeley (see his *Stonehenge*, pp. 13, 17, 18). And the famous avenue which runs *from* Stonehenge takes a north-easterly course before making off into two divisions (*Stukeley's Stonehenge*, pp. 11, 35, 36). In this instance Stukeley's attention has been attracted. He says (p. 35) that the druids, like the ancients, "observed the rule of setting their temples with the front to meet the rising sun," and that this avenue is "to the north-east, whereabout the sun rises when the days are longest."

Again, in the great druidical temple of Abury, "the north point is the highest part of the whole" (*Stukeley's Abury*, Lond. 1743, p. 20). Thus too, says Stukeley (*Abury*, p. 92), in a druidical temple "near the town of Barrow, on the Humber shore; . . . the vertical line of it is north-east and south-west, the upper part being directly north-east."

Stukeley (*Abury*, pp. 50, 51) considers the reason for this regard for the north-east, and observes "the east naturally claims a prerogative where the sun and all the planets and stars arise. . . . The north then was considered as the right hand and great power of the world, the south as the left hand or lesser power." See also (at p. 51) the quotations from Orpheus Psellus, Plutarch, and Xenophon. He adds, "As to the two temples at Abury, the northern and southern, included in the great circle, it should seem that the northern one had the pre-eminence, and was the more sacred of the two."

A Spanish Jesuit says "that the body of man is magnetical, and being placed in a boat the vessel will never rest until the head respecteth the north" (*Sir Thomas Browne's Works*, vol. ii. p. 310).

1. But what shall we say to those nations who consider the left hand as more important than the right? and it is very remarkable that the druids themselves gathered the samolus "fasting, with the left hand" (*Borlase, Antiquities of Cornwall*, 2nd edit. 1769, p. 95).

1945. THE ANCIENTS ACQUAINTED WITH THE COMPASS.

Stukeley thinks that the ancients, from a very remote antiquity, were acquainted with the compass (see his *Stonehenge*, Lond. folio, 1740, pp. 56–64). He gravely supposes (p. 58) that "the shell of Hercules was a compass-box," and so was the golden fleece of Jason (p. 60). He observes (p. 64), more to the point, a curious passage where "Suetonius, in Nero, speaks of a

prophetic needle which the emperor used to pay his devotions to." On the assumption that the druids were acquainted with the *polarity*, but not with the *variation* of the needle, he has made (pp. 65, 66) an ingenious attempt to calculate the age of Stonehenge, which he supposes to have been erected B.C. 460. The reader who wishes to see more of such speculations, may consult Stukeley's Abury, Lond. folio, 1743, pp. 51–53, and p. 97.

Borlase (*Antiquities of Cornwall*, Lond. 1769, 2nd edit. p. 115) modestly suggests the improbability of the druids having the knowledge of the "polar virtue" of the magnet, though he concedes that they were acquainted with its "attractive power."

1946. OBSERVATIONS ON THE CUBIT.

See Stukeley's Stonehenge, Lond. 1740. He says (p. 6), "Stonehenge and all other works of this nature in our island are erected by that most ancient measure called a cubit, which we read of in the Holy Scriptures, and in ancient profane authors. I mean the same individual measure called the Hebrew, Egyptian, Phœnician cubit, most probably derived from Noah and Adam. 'Tis the same that the pyramids of Egypt and others of their works are projected upon; the same as that of Moses's tabernacle, Solomon's temple, &c.; and we may reasonably pride ourselves in possessing these visible monuments of the old measure of the world. My predecessor, Bishop Cumberland, shows enough to satisfy us that the Egyptian and Hebrew measure was the same, though he has not hit upon that measure to a nicety. My friend and colleague, Dr. Arbuthnot, has been more successful in applying it to such parts of the greater pyramid as evidently establish its proportion to our English foot, from the measures Greaves has left us, and shows it to be 20 inches and $\frac{4}{5}$ of English measure. Thus, the doctor observes the side of the greater pyramid at base is 693 English feet, which amounts exactly to 400 Egyptian cubits; . . . and we shall find by this same cubit divided into its six tophachs, or palms, all our druid works are performed." See also p. 12, where he observes that these druidical remains, like eastern buildings, were measured by a staff six cubits long. Stukeley has also noticed several instances in which the principal measurements, when expressed in English feet, form odd numbers, or even fractions, but when expressed in cubits constitute entire and, as it were, regular numbers. (See in particular pp. 15, 16.) See also Stukeley's Abury, Lond. 1743, pp. 19, 20, 21, 43.

1947. FONDNESS OF THE DRUIDS FOR WHITE.

For instances of the fondness the druids had for white, see Borlase's Antiquities of Cornwall, Lond. 1769, pp. 94, 95, 124, 125, 127, 139, 144, 252.

He quotes (p. 124) the authority of Diodorus Siculus; of Strabo (p. 125); of Sulpicius Severus (p. 127); and of Pliny (p. 252). He also observes (p. 144), on the authority of Hyde, that the Persian Magus was also clothed in white. Stukeley (*Account of Stonehenge*, Lond. 1740, p. 24), without quoting any authority, speaks of "an innumerable company of the druids all in white surplices."

1948. ETYMOLOGY OF WELSH.

See also ART. 1102.

"The old Britons, or Welsh, we find had a notion of it [Stonehenge] being a sacred place, though they were not the builders of it, for I take them to be the remains of the Celtic people that came from the continent, who chiefly inhabited England, at least the south part, when the Romans invaded the island; they are more particularly the remains of the Belgæ. I suppose their name *Welsh* a corruption of Belgæ; Ὀυελγαι, in Greek; *Belgischen* and *Welschen* in German. Strabo (iv.) speaks of their way of making flannel, called λαιναι, for which our Welsh are so famous" (*Stukeley's Stonehenge*, Lond. 1740, p. 8).

1949. COLLECTION OF LATINISMS IN ENGLISH WRITERS.

See also ART. 2195.

Stukeley, speaking of druidical circles, says, "They add much to the solemnity of the place by the *crebrity* and variety of their intervals" (*Stukeley's Stonehenge*, p. 20). Stukeley (*Stonehenge*, p. 24) uses the verb "to adumbrate." Stukeley (*Abury*, Lond. 1743, pp. 47, 48) uses "posited" instead of placed or posted. Stukeley (*Abury*, p. 49) says "the great covering stone is luxated."

"Oblectate the heart" (*Venner's Via Recta ad Vitam Longam*, 4to, 1650, p. 7, and pp. 108, 137, 141). "Oppilate" (Idem. pp. 27, 116; also *Ben Jonson's Works*, vi. 67). "Impinguateth" (*Venner's Via Recta*, pp. 49, 117, 162). "Abstersive" pp. 123, 138). "Siccity" (p. 150). "Obtund and weaken" (p. 226). "Caliginousnesse of the eyes" (p. 241). "Alliciated" (p. 241). "Parcity" (p. 256). "The strong bodies of agrestic men" (pp. 260, 263, 314). "Circumligated" (p. 311). "The stomach must not be perfricated" (p. 320). "Thorow the nose by exsufflation" (p. 323). "Sternutation" (p. 323). "Lenifie the skin" (p. 325). "Fuliginous" (pp. 325, 409, 410). "Megerean kind of fury" (p. 329). "The vapours are not so grosse and adusted" (p. 356)

"Be cautelous" (p. 366). "Some lubrifying cleansing extract" (p. 392).

"The tyme passing almost irrecuperable" (*Letter from Sir T. Smith*, dated 1574, in *Wright's Elizabeth*, 8vo, 1838, vol. ii. p. 1). "Nefandous," for shameful (*Life of Thomas Gent, by Himself*, written in 1746, 8vo, 1832, pp. 98, 169). "Impetration," obtaining. Letter from Margaret of Scotland to Wolsey in 1526 (*Miss Wood's Letters of Royal Ladies*, 8vo, 1846, ii. 9).

"Declining their way" i.e. turning out of the way (*Ben Jonsons' Works*, 8vo, 1816, iii. 116). It "arrides me" i.e. pleases me (ii. 52, 288). "Suculent lady" (vol. ii. p. 62). "Pulchritude" (vol. ii. p. 62). "Copy of wit" i.e. abundance, from *copia* (vol. ii. pp. 63, 102, 327). "Concluded," for "included or confined" (vol. ii. p. 493). "Quotidian," daily (ii. 512). "To provide," to foresee (iii. 144, 164). "They hear so ill," i.e. are so ill spoken of, *tam male audiunt* (iii. 161, iv. 469). "Delate," accuse, complain of (iii. 227). "Facinorous acts," wicked? (iii. 368). "Instructed me to this fate," i.e. designed, appointed me (vol. iii. p. 438). "Salts," i.e. leapings or boundings (vol. v. p. 67). "Costs of a ship," i.e. its ribs (vol. v. p. 239). "Rapt from the flames," i.e. snatched, saved (v. 347). "Statuminate," to support. Pliny has "Statuminibus firmare" (vol. v. p. 368). "Comminatory," threatening? (vol. vi. p. 14). "Nocent," injurious (vol. vi. p. 296). "Proclive and hasty" (vi. 340). "Repercussive sound" (vi. 343). "Regression," return (vi. 375). "Wealthy witness," i.e. full, sufficient, "testis locuples" (viii. 195). "Indagations," wanderings? (ix. 181). "Excogitate," to think over (ix. 212). "Scabrous and rough" (ix. 220). "Prolation" (ix. 281). Gifford (vol. iii. p. 475) says that Ben Jonson has not more Latinisms than his contemporaries.

"*Questuary*," profitable," ex. gr. "Questuary and gainful arts" (*Middleton's Works*, 8vo, 1840, vol. ii. p. 188).

1950. ETYMOLOGY OF CUMBERLAND.

"Our Welsh call themselves Cymri, and from them Cumberland has its name" (*Stukeley's Stonehenge*, Lond. 1740, p. 48).

1951. NOTE ON BAPTISM, OR RELIGIOUS PURIFICATION BY WATER.

Stukeley (*Stonehenge*, Lond. 1740, p. 14) observes that "most of our druid temples are set near rivers," but that Stonehenge, which is an exception, not being placed near a river, contained two cavities for receiving water, which "doubtless was used in the sacrifices and ceremonies which were here practised." See

See also ART. 1432.

also p. 33. See Stukeley's Abury, Lond. 1743, p. 76. He says, "Baptism was one part of the patriarchal religion."

See also Borlase (*Antiquities of Cornwall*, Lond. folio, 1769, pp. 146, 241–248), who has some ingenious remarks on the universality of religious purifications by water. He observes that rain and snow being the purest forms of water, were therefore by many nations considered the most proper to use for religious purposes (pp. 249, 251), and he conjectures that the use of "rock basins," so frequent in Cornwall, was to collect this rain or snow; and it is *certain* from St. Eloi (p. 252) that the druids *did* practise lustrations.

The Egyptians had a high opinion of the *typical* qualities of water (see *Prichard's Analysis of Egyptian Mythology*, 8vo, 1838, pp. 76, 77).

1952. BELIEF OF THE DRUIDS IN THE IMMORTALITY OF THE SOUL SHOWN BY THEIR *WRITING*?

See also ART. 1935.

Stukeley (*Stonehenge*, Lond. 1740, p. 31) gives what he calls "a specimen of supposed druid writing, out of Lambecius' account of the Emperor's Library at Vienna. . . . It was thought by the curious, one of those epistles which the Celtic people were wont to send to their friends in the other world. So certain a hope of a future state had the druids infused into them."

1953. HUMAN SACRIFICES OF THE DRUIDS.

"Mr. Webb says, the heads of oxen and deer and other beasts have been found upon digging in and about Stonehenge, as divers then living could testify, undoubted relics of sacrifices, together with much charcoal, meaning wood ashes. . . . . Mr. Thomas Hayward, late owner of Stonehenge, dug about it, as he acquainted Lord Winchelsea and myself. He found heads of oxen and other beasts' bones, and nothing else" (*Stukeley's Stonehenge*, folio, 1740, pp. 31, 32).

See Borlase's Antiquities of Cornwall, Lond. 1769, folio, 2nd edit. pp. 64, 65. He says, "The druids continued the horrid practice of sacrificing human victims longer than any nation or sect we know, and perhaps practised it more frequently."

Mr. Duke, the author of an ingenious work on the antiquities of Stonehenge and Abury, denies and even ridicules the idea of the druids being guilty of human sacrifices, but he has the voice of antiquity against him, and I cannot perceive that he has advanced a single solid argument in favour of his own peculiar

views. See, however, Duke on the Druidical Temples of Wiltshire, Lond. 1846, pp. 27, 113, 116.

In support of the assertion that the druids *did* offer human sacrifices, Lingard (*History of England*, Paris, 1840, vol. i. p. 10) quotes "Diod. Sic. v. 354, Tac. Ann. xiv. 30, Cæsar, vi. 15, Plin. xxx. 1, Strab. iv. 198." Frederick Schlegel observes that the Chinese are the only old nation that never offered them. He says that the Hebrews, of the race of Cain, *did*, and refers to this Lamech's lamentation in Gen. iv. 23 (*Philosophy of History*, 8vo, 1846, p. 201).

1954. PAGAN NATIONS WHO WOULD NOT MAKE IMAGES, ETC., OF THE DEITY.

Many of the ancient pagan nations would not allow images of the deity to be made; nor would they even permit statues in the temples raised for his worship (see *Stukeley's Abury*, Lond. 1743, folio, preface, p. ii.) This in particular held good of the Celtic nations (see *Borlase's History of Cornwall*, folio, 1769, pp. 108, 109).

The ancient Finns would not; but, says Dr. Prichard, "not because their ideas were too lofty or sublime, but because they possessed no materials, instruments, or any facilities for working. . . . . Every father of a family performed himself the service of the gods" (*Prichard's Physical History of Mankind*, iii. 294).

1955. ETYMOLOGY OF ATLAS.

"As ἥλιος is a word undoubtedly made from El, in the Hebrew, expressing God's power and sovereignty, so much like Elion, a name of God in Scripture, signifying Hypsistus, the Most High, Gen. xiv. 18, Luke i. 37. In Arabic *allah taâla*, the most high God. Whence *Atlas*, the name of consecration of the African hero, *allah taâl*" (*Stukeley's Abury described*, Lond. folio, 1743, p. 9).

It comes from the Berber. See Prichard, and Journal of Geographical Society.

1956. NOTE ON THE ANCIENT STADIUM.

Stukeley says (*Abury described*, Lond. 1743, folio, p. 19), "a circular ditch or trench, above 1,400 feet in diameter, which makes 800 cubits, being two *stadia* of the ancients." See also p. 31, where he adds, "Four hundred cubits, according to Herodotus, was the stadium of the ancients, our furlong; a space

that Hercules is said to run over at one breath." At p. 36 he says, "ten stadia, or the eastern mile."

Henderson (*Biblical Researches, &c., in Russia*, 8vo, 1826, p. 288) says that forty stadia are equal to eight and a half versts.

1957. PILLARS OF THE ANCIENTS CONNECTED WITH THE KEBLA AND OBELISKS.

Stukeley (*Abury described*, Lond. 1743, pp. 24, 25), speaking of the pillars raised by the ancients for religious purposes which he connects with the Egyptian obelisks, says, "They are called likewise *gabal*, and the present word KIBLA or KEBLA comes from it; but in a larger sense. *Elagabalus* is hence derived after they turned these kiblas into real deities. It means the *god obelisc*, and hence our English words *gable end* of a house, *javelin* or *Roman pile*, and *gaveloc*, a sharp iron bar."

1958. ETYMOLOGY OF MAGI.

See also ART. 1478.

—"The name *Magi*, which they might bring with them from the East. Magus there originally signifies no more than a *priest*, or person who officiates in sacreds. The word comes from *maaghim*, *meditabundi*, people of a contemplative retired life, whom more commonly in the west they called druids" (*Stukeley's Abury*, Lond. 1743, p. 38).

1959. THE ORIGIN OF TEMPLES.

See also ART. 1825.

For some remarks on the origin of temples, see the second chapter of *Stukeley's Abury*, Lond. 1743, folio, pp. 7–14.

He says (p. 8), "that *Tempe* signifies a *grove*, or temple, which is the same thing." The word, he thinks, comes from "Τέμενος, a place cut off, enclosed, dedicated to sacred uses, whether an area, a circle of stones, a field, or a grove." They were at first without roofs, but "at length the word temple was applied to sacred structures built with a roof, in imitation of Solomon's. And that was a durable and fixed one, an edifice of extraordinary beauty and grandeur, made in imitation of the Mosaic tabernacle, which was a temple itinerant, the first idea of a covered one properly." The reasons Stukeley gives for its being covered are comical enough. See also p. 37, where he says, "The æra when covered temples were introduced in the world, I am fully convinced, was that of the Mosaic tabernacle."

The reader may also consult, on the druidical temples, Davies' Mythology of the British Druids, 8vo, 1809, p. 291, *et seq.*, where are a few unimportant extracts from Taliesin and his contempo-

raries, and from the triads. He supposes (p. 305), on the authority of Maurice, that "Zoroaster, who flourished more than 500 years before Christ, was the first who covered in the Persian temples."

1960. SUPPOSED SERPENT-WORSHIP OF THE DRUIDS.

Stukeley was, I believe, the first to notice in the druidical remains in North Wiltshire, the representation of a gigantic serpent, the length of which is nearly three miles (*Stukeley*, p. 50). For the details see Stukeley's Abury, Lond. 1743, pp. 18, 29, 34, 50. See also pp. 54–61, where he attempts to account for the widely diffused practice of serpent worship, and pp. 62–84, where he has given an account of temples to the serpent, supposed to be erected by "Phut or Apollo," by the Tyrian Hercules, and by Cadmus. See in particular pp. 80, 81, where he says, "The Kadmonites got the name of Hivites, as I apprehend, from their celebrity in building temples of the serpentine form. . . . Now, the word *Avim*, *Hevæus* in the Syriac, signifies a snake."

Borlase (*History of Cornwall*, Lond. 1769, p. 109) cautiously says, "Whether the druids admitted the serpent into the number of their deities is rather uncertain than improbable." He adds, "It is *not* altogether clear that the druids constructed their temple on a serpentine plan." But Borlase (pp. 141, 142) evidently cannot get over their attachment to the Anguinum; and (at p. 145) reluctantly confesses that we have "great reason to think that the druids paid a veneration to the serpent very little short of divine worship."

But Duke suggests that this serpent represents the ecliptic (see *Duke, On the Druidical Temples of Wiltshire*, Lond. 1846, pp. 47–51). He accuses Stukeley (p. 44) of not knowing that "the ancients did designate the ecliptic or winding path of the sun under the similitude of a serpent" (see also pp. 190, 191).

1961. DID THE DRUIDS BELIEVE IN A RESURRECTION?

Stukeley (*Abury described*, Lond. 1743, p. 41) says, "Our druids taught the expectation of a future life, both soul and body, with greatest care, and made it no less than a certainty." He quotes no authority for this assertion; but (at p. 46), speaking of a druidical tumulus, says, "And we must needs conclude, the people that made those durable *mausolea*, had a very strong hope of the resurrection of their bodies, as well as souls, who thus provided against their being disturbed."

1962. OBSERVATIONS ON THE LOGOS.

See also ART. 1790.

The fifteenth chapter of Stukeley's Abury, Lond. 1743, pp. 85–90, is well worth reading. It contains a very curious argument to prove *à priori* the existence of the Second Person in the Trinity. In it he inquires, with a creditable freedom very rare in a priest, into the extent to which the unaided intellect of man, independent of any supposed revelation, can conceive the unity and attributes of a First Cause. He particularly notices (p. 86), the necessity of believing the Deity to be eternal, and yet the impossibility of believing that he should be idle before the creation. "Here, then, occurs the difficulty of filling up that infinite gap before creation. Consider the Supreme First Being sitting in the centre of an universal solitude, environed with the abyss of infinite nothing—a chasm of immense vacuity! What words can paint the greatness of the solecism? What mind does not start at the horror of such an absurdity—and especially supposing this state subsisted from infinite ages?" And (at p. 87), "But as 'tis impossible that the act of creation should be cœval with the First Being, what other act of goodness can be? For that Being that is essentially good must ever have been actively and actually so." Again (at p. 88), "If goodness be as it were the essence of God, then he can have no happiness but in the exercise of that goodness. . . . And we can no otherwise cure that immense vacuum, that greatest of all absurdities, the indolence and uselessness of the Supreme Being." The way he suggests of removing this absurdity, this "indolence and uselessness," is by supposing the creation of the Son. This strikes me as Arianism.

See the remarks of A. W. Schlegel (*Preface to Prichard's Egyptian Mythology*, 1838, p. xxix). He is of opinion that "cultivated nations" began with worship of the Supreme Being, and lapsed into polytheism subsequently; and Prichard (pp. 170–174) thinks that the Egyptians believed in *one First Cause*. See also (at p. 232) Schlegel's remarks on the Hindoos. But (at pp. 266-268) Prichard seems to accuse them of a sort of pantheism, and yet he (at p. 293) recurs apparently to his former opinion. It is a most remarkable circumstance that the very argument of Stukeley may be found in the Rig-veda. See the quotation from Colebrook, at p. 290 of Prichard. "The primæval Being looking around saw nothing but Himself. He felt not delight, he wished the existence of another." Milman (*History of Christianity*, vol. i. p. 14) has quoted the opinion of A. W. Schlegel, with which he agrees—"considering the question in a purely historical light." See also at pp. 15, 16, the quotations from Erskine and Colebroke, on the same side.

1963. MEANING OF HESUS.

"The word *Hesus* means the Supreme God in the Celtic language, as Esar among the Etruscans, Sueton. in Aug. It was pronounced Eisar, as Germans pronounce Cæsar, Keisar. It comes from the Hebrew ה *Eis*, and סר *Lord*, שר *Prince*. ה is emphatically the name of the divinity, as השם, *τὸ ὄνομα*, the *name* Jehovah. Levit. xxiv. 11, 16. Hence ה or Ei inscribed over the door of the temple at Delphos, of which Plutarch wrote," &c., &c. (*Stukeley's Abury*, Lond. 1743, p. 100).

See the quotation from Schlegel at p. 238 of *Prichard's Egyptian Mythology*, 8vo, 1838. See Prichard's Physical History of Mankind, vol. iii. p. 185, 8vo, 1841.

1964. ANTIQUITY, ETC., OF THE CROSS.

"Rufinus (ii. 29) affirms the cross among the Egyptians was an hieroglyphic, importing the life that is to come. Sozomen the same (Hist. Eccles. vii. 15), and Suidas. Isidore tells us 'it was the method of the muster-masters in the Roman army, in giving in the lists of the soldiers, to mark with a cross the name of the man that was alive; with a θ him that was dead.' The ancient inhabitants of America honoured the form of the cross. So the conjurors in Lapland use it. Which intimates this hieroglyphic to be most ancient, probably antediluvian" (*Stukeley's Abury*, Lond., folio, 1743, p. 101).

See Borlase's History of Cornwall, Lond., 1769, 2nd edit., folio, p. 108. He also says (pp. 391, 392), "Moyle, in Posthum. Works, vol. i. p. 187, thinks that there are several instances to be found in Aringhi's Roma Subterranea, of Christian monuments, with crosses engraven on them in the same (viz. the fourth) century, and earlier."

1965. NOTE ON THE DISCOVERY, ETC., OF ALUM.

Respecting the discovery of alum see Beckmann's History of Inventions and Discoveries, 8vo, 1846, vol. i. pp. 180, 198. The *alumen* of the ancients was sulphite of iron (pp. 180, 181), but Pliny was acquainted with our alum, though he did not distinguish it from *alumen*, except by its colour (p. 181, note). The word *alumen* first occurs in Columella and Pliny; its etymology is unknown (p. 183). Beckmann supposes (p. 185) that our present alum was not known until after the twelfth century; but, according to the recent editors (see note at p. 185), "This cannot be correct, for Geber, who is supposed to have lived in the eighth century, was acquainted with three kinds of it, and describes the method

of preparing burnt alum." Alum *does* occur native, though very rarely (p. 181, note). The knowledge of alum was introduced into Europe from the east (pp. 185–187), and "the oldest alum works in Europe were established about the middle of the fifteenth century" (p. 188, and pp. 189–194). Beckmann says (p. 186), "It appears that the new alum was distinguished from the ancient vitriol by the denomination of *rocca*, from which the French have made *alun de roche*, and some of the Germans *rotzalaun*."

Pope Pius II. has left a minute account of the share he had in the introduction of alum-works into Italy (pp. 190–192). Out of Italy, the first European alum-work was in Spain, near Carthagena (p. 195). In Germany there was an alum-work at least as early as A.D. 1554 (p. 195). In England the first alum-work was erected by Sir Thomas Chaloner at Gisborough, in the reign of Elizabeth (p. 196). In Sweden one was erected in 1630 (p. 197). M'Culloch (*Dictionary of Commerce*, 8vo, 1849, p. 30), says, "Beckmann has shown that the ancients were unacquainted with alum, and that the substance which they designated as such was merely vitriolic earth. It was first discovered by the Orientals, who established alum-works in Syria in the thirteenth or fourteenth centuries. The oldest alum-works in Europe were erected about the middle of the fifteenth century."

See also ART. 2052.

1966. THE FIRST MENTION OF VITRIOL.

—"salts of iron, which obtained the new name of *vitriol*. This appellation had its rise first in the eleventh or twelfth century; at least I know no writer older than Albertus Magnus by whom it is mentioned or used" (*Beckmann's History of Inventions*, 8vo, 1846, vol. i. p. 184).

Beckmann says (vol. ii. p. 38) that *white vitriol* was not known to be prepared from zinc before the middle of the sixteenth century.

1967. CELTIC NAME FOR RIVER RETAINED IN THE ESK.

"The name of the river at Whitby, the Esk, which in the British language, signifies *water*, or *river*, affords a noted example; there being three rivers of that name in England, five in Scotland, and two or three in Ireland" (*A History of Whitby and Streoneshalh Abbey, by the Rev. George Young*, Whitby, 8vo, 1817, vol. i. p. 6).

1968. MOST OF THE INHABITANTS OF THE NORTHERN COUNTIES OF DANISH EXTRACTION.

"Northumbria and East Anglia now became Danish kingdoms; . . . and when Alfred the Great, king of Wessex, recovered the southern provinces from the Danes in 878, he left them in full possession of these two kingdoms which they had colonized. There is reason to believe that a great proportion of the present inhabitants of Norfolk, Lincolnshire, Yorkshire, Durham, and Northumberland are sprung from Danish ancestors. Chron. Sax. Sem. Dun. ch. xxi. Turner, vol. ii. pp. 124, 211, 212. Lel. Coll. i. p. 373" (*Young's History of Whitby*, 8vo, Whitby, 1817, vol. i. p. 50).

And at vol. i. p. 63, Young, speaking of the massacres of the Danes in A.D. 1002, says, "That massacre cannot be supposed to have extended to Northumbria, East Anglia, and the north-east parts of Mercia, where the great mass of the inhabitants were of Danish extraction, but was probably limited to those Danes who had recently settled in the southern counties."

1969. "BI" IS A SCANDINAVIAN WORD MEANING "VILLAGE."

"A great proportion of the names of places in this quarter seems to be derived from those of their proprietors. . . . Thus, Ormesbi is the village or dwelling of Orm; Normanebi, the dwelling of Norman; Chilton, the town of Chil; Aghethorp, the village of Aghe; Ugleberdebi, the dwelling of Uglebert. The word most frequently used in these names to denote village or habitation is *bi* or *by*, which at this day retains the same signification in the Scandinavian languages" (*Young's History of Whitby*, 8vo, Whitby, 1817, vol. i. p. 84).

See also ARTS. 1970, and 2022.

And see also ART. 2022, the meaning of *Ry*.

1970. ETYMOLOGY OF WHITBY.

Young says (*History of Whitby*, 8vo, 1817, vol. i. p. 240) that during the Danish irruption, Streoneshalh was quite destroyed, and that "the town that was built on the spot was denominated *Hwitebi*, *Whitbi*, or *Whitby*, which signifies white village. From the Saxon Bpıc, *white*, and *bi* or *bye*, a *village*. It is scarcely necessary to notice Charlton's etymology of the name. The termination, *by*, has no connection with the word *bay*; but is clearly of Saxon or Danish origin. The word *by* still signifies village in the Swedish language; and a similar word is used in the Icelandic, as in the following instance: 'Brendo bœi ok kirkior'= they burnt villages and churches. Haco's Expedition, p. 16. Had

See also ART. 1969.

the colour of our bay given a name to the place, it should have been called *Blackbay*, from the dark colour of the alum rock, rather than *Whitebay*, from any peculiar whiteness in the waves. . . . The occasion of this name it is not difficult to discover. The houses of that period were generally built of wood, which, through the action of the atmosphere, soon acquires a dark hue; white houses of stone retain in a great measure their original whiteness. Now as the village of Whitby would be built out of the ruins of the ancient Streoneshalh, most, if not all, of the houses must have been constructed of stone; and as the situation is elevated, for the town then stood on the high ground beside the abbey, its whiteness must have been very conspicuous, and might very naturally give rise to its new name."

1. It may perhaps be considered confirmatory of this etymology of Whitby, that Bielgorod, in Russia, is so called from its appearance, "Bielgorod, or white town" (see *Henderson's Biblical Researches, &c., in Russia*, 8vo, 1826, p. 155). 2. Charlton (*History of Whitby*, York, 1779, 4to, p. 1) says, "The town of Whiteby, or *Whitebay*, so called from the colour of the waves breaking against the rock on the outside of the harbour."

1971. LIGHTHOUSES AMONG THE ROMANS AND IN ENGLAND.

"It appears utterly improbable that any lighthouse ever existed here [i.e. at Whitby] either in the time of the Romans or of the Saxons. It is well known that lighthouses were constructed by the Romans, and that they were called *Phari*, from the name of the celebrated lighthouse of Alexandria; but it is certain that these helps to navigation were extremely rare among the ancients. As far as I have observed, there is no mention made in history of any one Pharus erected by the Romans in Britain. . . . Much less can we suppose that there was any lighthouse here in the early part of the Saxon period. The Saxons of that age were too rude to be acquainted with such improvements. The term *pharus*, or *farus*, was indeed used among the Northumbrians in the times of Alcuin, several years after the death of Lady Hilda, being the name of an apparatus for suspending lights in the churches; but the term as well as the contrivance was borrowed from the foreign churches, and few, if any, of those who made use of it understood its primitive signification. There was a large *pharus* in the church at York in Alcuin's time. See Lingard's Antiquities of the Anglo-Saxon Church, p. 143" (*Young's History of Whitby*, 8vo, Whitby, 1817, vol. i. pp. 143, 144).

M'Culloch says (*Dictionary of Commerce*, 8vo, 1849, p. 807), "The first lighthouse erected by the Trinity Corporation was in 1675."

1972. KNOWLEDGE OF THE NEW TESTAMENT IN ENGLAND IN THE FIFTEENTH CENTURY.

"The testamentary disposition of Maud, Lady of Dalden, the heiress of her family, and widow of Sir William Bowes, in 1420, is too singular to pass unnoticed. . . . She disposes to her 'god-daughter, Maud, daughter of the baron of Hilton, *one Romance boke is called the Gospells*.' Did a romance ever actually exist under this strange title? or had the Lady of Dalden met with one of Wickliffe's Bibles and conceived the Gospels to be a series of fabulous adventures, in which our Saviour and his apostles were introduced to act and moralise, like the goodly personages who figure in the ancient mysteries, or in 'Les Jeux du Roi Réné d'Anjou?'" (*The History and Antiquities of the County Palatinate of Durham, by Robert Surtees of Mainsforth*, Lond. folio, 1816, vol. i. p. 5).

1973. ACCOUNT OF THE HOSPITAL OF SHERBURN.

For an account of the hospital of Sherburn, see Surtees' History of the County Palatinate of Durham, Lond. folio, 1816, vol. i. pp. 127–137. "Sherburn Hospital stands about a mile and a half to the south-east of Durham. . . . The hospital was dedicated to Christ, the blessed Virgin, *Lazarus*, and his sisters Martha and Mary. The original endowment, which must bear date before 1181, &c. &c. . . . Hugh Pudsey, the founder of this hospital, was Bishop of Durham from 1153 to 1195" (*Surtees, History of Durham*, vol. i. pp. xxiv.–xxvi.) Surtees says (*History of Durham*, vol. i. p. 128), "Under Hugh Pudsey's Constitutions, as revised and confirmed with several additional regulations of Bishop Richard Kellaw, it appears that besides five *convents* of lepers (sixty-five persons of both sexes), with a steward or guardian at their head, there was an establishment provided for three priests and four attendant clerks, one of whom, at least, was required to be a deacon. Of these priests two were destined to officiate at the altar of St. Mary Magdalen, and the third sang mass in the chapel of St. Nicholas, which adjoined the habitation of the leprous sisters on the south. . . . During *Lent* and *Advent*, all the brethren were required to receive corporal discipline in the chapel three days in the week, and the sisters in like manner in the presence of their prioress, *donec omnes vapulent*."

Surtees adds (p. 129), "The daily allowance of the lepers was a loaf weighing five marks, and a gallon of ale to each; and betwixt every two, one mess or commons of flesh three days in the week, and of fish, cheese, or butter on the remaining four; on high festivals a double mess; and in particular on the feast of *St. Cuthbert*, in Lent, fresh *salmon*, if it could be had, if not, other fresh fish; and on *Michaelmas Day*, four messed on one *goose*." In the fourteenth century salmon was dear. See ART. 1142. In 1575, we find "the fishing of samon is thus utterly fayled in Scotland, and at Barwick also" (*Murdin's State Papers*, p. 285). In 1709 it was "extremely cheap" in the north of Scotland (see *Calamy's Own Life*, vol. ii. p. 198, 8vo, 1829). Drake cannot find any instances of goose on Michaelmas Day before the fifteenth century (*Shakspeare and his Times*, i. 340).

Surtees says (p. 129), "Disobedient members were punished at the discretion of their prior and prioress by corporal correction, *per ferulam, modo scholarum*; and offenders who refused to submit to the usual discipline were reduced to bread and water, and after the third offence and monition were liable to be ejected. And all these Constitutions Bishop Richard Kellaw did, by his charter, confirm, and order ever hereafter to be inviolably observed." Richard Kellaw was bishop of Durham from A.D. 1311 to 1317 (*Surtees, History of Durham*, vol. i. pp. xxxv.–xxxvii.) Rabelais (*Œuvres*, Amsterdam, 1725, tome iv. p. 200, livre iv. ch. xlviii.) mentions that schoolmasters used to whip their scholars when a criminal was executed.

Many changes, however, were subsequently made in these arrangements; and in A.D. 1593, we find (*Surtees, History of Durham*, vol. i. p. 132) that the "brethren are there stated to be chosen of one sex only, viz., *men*, if *sick or whole lepers*, or *wayfaring*, there is no distinction in the same foundation. . . . In fact," adds Surtees, "it would have been long ago difficult to find a real leper in England; and so far the change in the original institution was matter of necessity." But see also ART. 1920.

1974. HOSPITALS IN ENGLAND FOR LEPERS.

At "Ripon, St. Mary *Magdalene* church, a hospital for lepers was founded by the Archbishop Thurston, who died in 1139" (p. 40 of *Architectural Notes of Churches, &c., in the City and Neighbourhood of York, by J. H. Parker*, in *Memoirs illustrative of Yorkshire, communicated in* 1846 *to the Archæological Institute of Great Britain and Ireland*, 8vo, 1848).

Young (*History of Whitby*, 1817, vol. i. p. 364) says that in

A.D. 1109, "William de Percy, the first abbot of Whitby, having compassion on a good and righteous but leprous man, named Orme, founded an hospital," &c., &c.

Early in the reign of Elizabeth, hospitals were used as inns, at least such was the case at Rome. See the curious account given by Munday in Harleian Miscellany, edit. Park, vol. vii. p. 142. As to the mischievous effects of foundling hospitals, see the evidence in Quetelet, Sur l'Homme, Paris, 8vo, 1835, tome i. pp. 235–240. Voltaire (*Œuvres*, tome xv. p. 423) suggests that want of linen was one of the causes of leprosy.

1975. NOTE ON THE COAL TRADE.

Surtees (*History of Durham*, vol. i. p. 256) says, "It was probably about the latter end of the reign of Elizabeth, or in that of James, that the coal trade began to find its way into the port of Sunderland, which, in consequence, gradually rose into importance; whilst Hartlepool, the ancient port of the palatinate, was dwindling in an inverse proportion into a fishing town."

Surtees says (*History of Durham*, vol. iii. p. 135, Lond. 1823, folio), "Two grants of corrodies, which occur on Hatfield's Rolls, may serve to explain the sort of subsistence which was provided for the poor brethren [i.e. the forty poor brethren of the Hospital of Greatham]. . . . . In 1352, William Donant releases his corrody, viz. every day a loaf of second bread, half a pitcher of second ale, a rackfull of hay, a peck of oats, a candle, and a peck of *coals* in winter," &c. (The original of the above surrender of a corrody in 1352 is printed in the Appendix to *Surtees' History of Durham*, vol. iii. p. 391; in the Latin it is "uno peck carbonum annuatim in hieme.")

Sir John Herschel says (*Discourse on Natural Philosophy*, 8vo, 1831, p. 60), "The annual consumption of coal in London is estimated at 1,500,000 chaldrons.")

1. There are some remarks on the history of the coal trade in Wright's Elizabeth, 8vo, 1838, vol. i. p. 222, note. 2. In December, 1562, the Earl of Warwick writes to the English council from Newhaven, where he was governor, complaining of a deficiency of the means of defence, &c.; he adds, "Here is no provision either of wood or cole" (*Forbes, Elizabeth*, ii. 214), and two months later he again writes (p. 337), "We do not a little marvel that we hear nothing of the Newcastle coles, for the which we have so often written." In 1430 an institution was founded in London, "for poor impotent priests," who were to

receive "a certain allowance of bread, drink, and coal" (*Stow's London*, edit. Thoms, 8vo, 1842, p. 55), and in 1521, some almshouses were built near the Tower, and their charitable founders directed that in two parishes the poor should receive "every year one load of chare coal, of thirty sacks in the load" (p. 56). Some notices of the use of coals before the accession of Elizabeth may be found in Tusser, but I have mislaid my references to them, and I am not inclined again to read his jingling rhymes. In 1574 coals were eightpence a sack; in 1576 they were eightpence; in 1578 also eightpence; in 1580 they had risen to tenpence-halfpenny, and in 1581 they were a shilling (see the *Accounts of the Revels at Court*, edited by Mr. Cunningham, 8vo, 1842, pp. 87, 119, 124, 164, 166, 174). In 1573 they were twenty-two shillings, in 1580 twenty-six shillings a load (see pp. 63, 70, 157, 158, 171), but it is remarkable that in 1581 they fell to eighteen shillings (pp. 180, 181). In 1553 the French ambassador mentions "charbon de terre" and "plomb," as two very old exports from England to France (*Ambassades de Noailles*, Leyde, 1763, tome ii. p. 332). In 1548 the queen-dowager Catherine used to burn coals; for we read, "a cole basket comyng out of the chambre" (*Haynes, State Papers*, p. 96). In 1560, "the coel myners at Newcastle" were numerous enough for Lord Grey to suggest that they should be employed to spring a mine under Leith (*Haynes*, 295). In 1563, Cecil drew up a "memorial," one article in which is, "To prohibit the carrying of Newcastle coals to the French" (*Haynes*, 404). In 1557 we exported coals (see Reports of Michele the Venetian ambassador in *Ellis's Original Letters*, 2nd series, vol. ii. p. 219).

In 1555, Bonner caused Philpot, archdeacon of Winchester, to be burnt, having, as Collier tells us, already "treated him very coarsely, lodged him in his coal-house, and set him in the stocks" (*Ecclesiastical History*, vi. 135).

1976. IN THE SIXTEENTH CENTURY GLOVES HUNG IN CHURCHES AS CHALLENGES.

Bernard Gilpin was born in A.D. 1517. There is an old life of him by Carleton, bishop of Chichester, from which Surtees (*History of Durham*, vol. i. p. 167) has made the following curious extract. "Upon a certain Lord's day, Master Gilpin coming to a church in those parts [i.e. in the county of Durham] before the people were assembled, and walking up and downe therein, espied a glove hanged on high in the church. Whereupon hee de-

manded of the sexton what should bee the meaning thereof, and wherefore it hanged in that place. The sexton maketh answer that it was a glove of one of the parish, who had hanged it up there as a challenge to his enemy, signifying thereby that he was ready to enter combate with his enemy hand to hand, or with any one else who should dare to take down that challenge." The sequel was that the worthy Bernard himself took down the glove, and in his sermon produced it before the congregation; at the same time "instructing them how unbecoming those barbarous conditions were for any man that professed himself a Christian."

In the reign of Elizabeth, conversation used commonly to be held *in* the church of St. Paul's (see *Wright's Elizabeth*, 8vo, 1838, vol. i. p. 347; vol. ii. p. 62).

1977. IN THE FOURTEENTH CENTURY BIBLES CHAINED IN THE CHURCHES.

In A.D. 1378, Thomas de Farringlaw, chancellor of the church of York, bequeathed "A Bible and Concordances which had belonged to some person whom he calls his Lord, *Dominus*, to be placed in the north porch of the church of St. Nicholas at Newcastle, there to be chained for common use for the good of his soul. So far from the truth is it, that in the middle ages, wrongly called dark, the great ecclesiastics uniformly discouraged the use of the Holy Scriptures" (*A Few Notes of Manuscript from Wills in the Reguler at York, by the Rev. Joseph Hunter*, p. 11, in *Memoirs Illustrative of Yorkshire, communicated in* 1846 *to the Archæological Institute of Great Britain and Ireland*, Lond. 8vo, 1848).

See also ART. 800

The Duke of Norfolk, just before his execution in 1572, wrote a farewell letter to his children (see it in *Wright's Elizabeth*, 8vo, 1838, vol. i. pp. 402–412). He says to his daughter, "Give your mynde to reading in the Bible."

1978. TRAVELLING, ETC., IN ENGLAND IN THE FOURTEENTH CENTURY.

See a curious paper by the Rev. Joseph Hunter, "Respecting Travelling and the Transmission of Treasure chiefly in the Northern Parts of the Kingdom, in the Reigns of Edward I., II., and III.," printed in the Memoirs Illustrative of Yorkshire, communicated in 1846 to the Archæological Institute of Great Britain and Ireland, Lond. 8vo, 1848. From this paper it appears (p. 21) that a "king's messenger in the sixth of Edward the Second sent from London to Lancaster was ten days in going and thirteen in returning." However, it is added (p. 22), that

"a person sent from Berwick to London in the seventh of Edward the Second performed the journey in nine days, passing through Newcastle, Darlington, Poundsborough, Wetherby, Romford, Leicester, Northampton, and Dunstable."

Hunter says (p. 24) that "in the forty-eighth of Edward the Third, John Fenwick, the sheriff of Northumberland, received four thousand marks at Berwick, which he conveyed to York, going himself with it, and having a guard of seventeen men-at-arms and nineteen archers. He set out on June 23 or 24, and did not reach York till the 4th of July. Percy being then sheriff of Yorkshire, received it, and sent it forward to London under the charge of six esquires (*armigeri*) and eighteen mounted bowmen. They were ten days going and returning. This appears to have been in those days rapid travelling. The successive halting-places for the night were Doncaster, Newark, Stamford, Caxton, Waltham, and London. He returned by Royston, Stamford, Tuxford, and Sherburn."

1979. EARLIEST PAINTED GLASS IN ENGLAND.

"The earliest painted glass in York, and indeed one of the earliest specimens I am acquainted with in England, is a portion of a *Jesse* in the second window from the west, on the north side of the clearstory of the nave of the cathedral. It forms the upper subject in the westernmost lower light of this window. The date of the glass is about 1200; it is therefore much older than the greater part of the early English glass at Canterbury Cathedral, to which I do not think a date can be assigned much earlier than the middle of the thirteenth century" (Page 18 of a paper on "The Painted Glass in the Cathedral and Churches of York, by C. Winston," published in *Memoirs Illustrative of the History and Antiquities of the County and City of York, communicated to the Archæological Institute of Great Britain and Ireland in* 1846, Lond. 8vo, 1848).

At the end of the sixteenth century, Sixtus V. is said to have introduced into Rome the art of making glass (see *Ranke, Die Römischen Päpste*, Berlin, 1838, band i. p. 459). Evelyn (*Diary*, 8vo, 1827, vol. i. p. 336) mentions the glasses he saw at Venice in 1645.

1980. LIFE OF LADY ANNE CLIFFORD IN THE SIXTEENTH CENTURY.

Lady Anne Clifford was born in January, 1589–1590. A Life of her, drawn up from her own papers, "probably by her secretary," is published in Memoirs Illustrative of the County and

City of York, communicated in 1846 to the Archæological Institute of Great Britain and Ireland, Lond. 8vo, 1848). It is said in this life (p. 6) that Prince Henry (son to James I.) "was much addicted to noble exercises, such as tilting, and the like."

It is clear from a passage in the life (at pp. 10, 11) that at that period it was customary for ladies of rank to nurse their own children, and sometimes other people's too. Sir Astley Cooper was born in 1768. His biographer and nephew says, "After a few days, in accordance with a custom which at this time prevailed among the more respectable Norfolk families, of sending their children to be nursed away from home (a practice which Sir Astley Cooper reprobated in a most marked manner), the infant Astley was placed under the care of Mrs. Love, the wife of a substantial farmer, one of Dr. Cooper's parishioners" (*Cooper's Life of Sir A. Cooper*, 8vo, 1843, vol. i. p. 42).

1981. STAGS' HORNS, ETC., DISCOVERED IN VARIOUS PARTS OF ENGLAND.

"At Fulwell in Durham," a small village one mile to the north of Monk-Wearmouth, "a discovery of a more singular nature was made several years ago. In working the limestone quarries, a kind of square pit was opened, within which were deposited a quantity of stags' horns cut into lengths of three or four inches, and resting amongst a deep-coloured substance, most resembling decayed animal matter. It is well known that the horns of deer have been discovered in several places in Britain, on the site of Roman temples, or spots dedicated to religious rites, in particular under the foundation of old St. Paul's, and very lately amidst the *rudera* of the castle in Newcastle-on-Tyne. 'In digging the foundation of the new County Court, in 1810, two Roman altars, coins of Antoninus Pius, a beautiful fragment of a Corinthian pillar, *large stags' horns*, &c., were discovered; and, under twenty feet of rubbish, a deep well cased with ashlar-work.' 'Picture of Newcastle, p. 2; and see Transactions of the Ælian Society, vol. i. p. 18" (*Surtees' History of Durham*, vol. ii. p. 13, Lond. folio, 1820).

Sir Cuthbert Sharp (*History of Hartlepool*, 8vo, Durham, 1816, pp. 2, 3) says, "And in the neighbourhood of Hartlepool there have been found buried antlers of deer, and an immense number of teeth."

It is remarkable that at Stonehenge have been found "fragments of stags' horns." But Mr. Duke, who will not allow that the druids were guilty of anything so improper as sacrifices, supposes that they "had on that spot with great gusto feasted on

venison!" (*Duke's Druidical Temples of Wiltshire*, Lond. 1846, p. 148).

1982. ST. PAUL NEVER IN GREAT BRITAIN.

The question of St. Paul's alleged mission in Britain has been well and fairly handled by Thackeray (*Researches into the State of Ancient Britain*, Lond. 8vo, 1843, vol. i. pp. 67–81).

His opinion, in which I fully concur, is in the negative. His arguments may be thus briefly stated: 1. There is no mention, nor even allusion, to it, in the New Testament. 2. The statement of his friend Clemens, bishop of Rome, to the effect that Paul preached "to the utmost bounds of the west," is far too vague to be available, and seems only an hyperbolic mode of expressing the magnitude of his labours. 3. There is no *probable* allusion to Paul's journey to Britain to be found in the whole range of literature prior to Theodoret, early in the fifth century, and even he does not specify Britain (p. 80). 4. There is no mention of any such mission to be found in our own historians prior to the Norman conquest (p. 81).

Lingard (*History of England*, vol. i. p. 30, Paris, 8vo, 1840) says that the opinions respecting the mission of either Peter or Paul into Britain, are "improbable in themselves, and rest on the most slender evidence;" and even the credulous Fuller (*Church History of Britain*, edit. 8vo, 1837, vol. i. p. 10) does not believe it.

1983. INTRODUCTION OF CHRISTIANITY INTO BRITAIN.

It has been supposed by many ecclesiastical writers that about A.D. 60 Christianity was introduced into Britain. I can find no proof of this; and, in the absence of proof, the probabilities seem to lie the other way. Thackeray (*Researches into the State of Ancient Britain*, 8vo, 1843, vol. i. pp. 87–103) has paid attention to the subject; and, as he maintains the affirmative, and as the remarks of Stillingfleet and others are embodied in his observations, I shall consider the arguments he has advanced.

1. We have (p. 79) the testimony of Eusebius that some of the apostolic body passed over into the British isles. 2. The testimonies of Nicephorus Callistus, of Dorotheus, and of the Greek Menologies to the same thing (pp. 81, 82). 3. Tacitus tells us that Pomponia Græcina, the wife of Aulus Plautius, the first Roman governor of Britain, was "accused of having embraced a foreign superstition." Her trial was entrusted to her husband who pronounced her guiltless. This "superstition" Thackeray supposes (pp. 94, 95) to have been Christianity. To this I answer,

(1st.) That there is no evidence that "this foreign superstition" *was* Christianity; indeed, when we consider the number of "foreign superstitions," the probabilities are against it. (2nd.) Supposing it were Christianity, Tacitus does not say that she was guilty of it, but that she was *accused* and *acquitted*. (3rd.) If in the teeth of these considerations we persist in believing that she *was* a Christian, it may still be triumphantly asked where is the evidence that she imbibed her Christianity in Britain? To which Thackeray can only reply, "she had *probably* spent several years with her husband in Britain!" 4. Thackeray thinks (pp. 96–98) that the Claudia mentioned by St. Paul (2 Tim. iv. 21) was a Briton. His reasons are that Martial speaks of Claudia Rufina as "Britannis edita," and as married to a certain Pudens; and as Paul mentions Pudens and Claudia in the same verse, they must be identical. But it may be objected (1st.) Would not Paul have spoken of them as husband and wife, or at least in some way have connected them? (2nd.) Not only does Paul not thus speak of them, but in reciting their names, he interpolates "Linus." (3rd.) Were not Claudia and Pudens common names? 5. Gildas *seems* to say that Christianity was introduced into Britain in the reign of Tiberius. See his Testimony at pp. 99–102. But it is only necessary to observe (1st.) That Gildas lived at least 450 years after the alleged event. (2nd.) That he appeals to no authority for his statement. (3rd.) That in the same passage, he relates the absurd story of a declaration of Tiberius in favour of Christianity. (4th.) The words of Gildas are not precise. I may also remark that the evidence of Tertullian (adv. Judeos, c. 7) cited by Thackeray (p. 147), applies to a much later period; and we cannot easily believe that if Christianity had been introduced into Britain in the middle of the first century, Tertullian should have been ignorant of it; while it is impossible to believe that if he had been aware of the fact, he would have contented himself with such a statement as he has made.

The argument respecting the Christianity of Pomponia Græcina and Claudia, is adopted by Lingard (*History of England*, Paris, 1840, vol. i. p. 30), and by Fuller (*Church History of Britain*, 8vo, 1837, vol. i. pp. 11, 12), who, however, does not seem very sure of his ground. He says, in his quaint way, "whosoever is more than lukewarm is too hot in a case of so small consequence." Clemens, in his letter to the Corinthians, says that Paul travelled "even to the utmost bounds of the west" (see *Wake's Epistles of the Apostolic Fathers*, 8vo, 1737, part ii. p. 5). In Blackwood's Magazine for April, 1849, there is a short review of a work by Mr. John Williams, published in Wales in

1848, called "Claudia and Pudens." In this work Williams attempts to show (and, in the opinion of the reviewer, successfully) that the Claudia of St. Paul was a British princess. But he has added nothing to the argument of Thackeray and Giles, except to point out the inscription found at Chichester in 1723, and described in Horsley's Britannia Romana, to the effect that it was made by Pudens, the son of Pudentinus, under the authority of Cogidunus.

1984. OBSERVATIONS ON THE CHRISTIANITY OF LUCIUS.

Respecting the christianity of Lucius, a British king, see Thackeray's Researches into the State of Ancient Britain, 8vo, 1843, vol. i. pp. 131–148. His arguments that there was a christian king of that name are: 1. "The concurrent testimony of Nennius, Bede, Asser, and a great many other ancient writers" (p. 132). But to this is to be objected (1st,) that Thackeray confesses (p. 133), what, indeed, is sufficiently clear, that in the accounts of Bede and of Nennius, and "in that of Nennius in particular, there are gross inaccuracies." (2ndly,) Wright has made it appear probable that Asser's Life of Alfred—to which, I suppose, Thackeray alludes—is not genuine. 2. The existence of two coins "with the image of a king, with a cross, and the letters L U C," which are supposed to refer to Lucius. But this argument, which Thackeray (p. 134) advances in the text, strange to say, he abandons in the notes (pp. 134, 135) on the tolerably satisfactory grounds that one of these coins "is decidedly false;" and of the other, "nothing is known"!!! 3. The testimony of Tertullian (p. 147) adv. Judæos, c. 7; but on this it is only necessary to observe that that hot-headed father merely says that Christ was known in those parts of Britain where the Romans could not reach; so that what this has to do with the existence of Lucius, a christian king, it is difficult to say. And these are all the arguments of Thackeray!!!

Borlase (*Antiquities of Cornwall*, folio, 1769, 2nd edit. p. 406) relies on the apocryphal coins of Lucius.

1985. NOTE ON THE OPINIONS OF THE EGYPTIANS RESPECTING THE SOUL.

See also ART. 1453.

On this subject see Prichard's Analysis of the Egyptian Mythology, Lond., royal 8vo, 1838, pp. 195—217. Goguet, on the authority of Servius, supposed that they *embalmed* the bodies of their dead in order to prevent the soul from *transmigrating* (p. 196), and it has been imagined by Harmer that Ecclesiastes,

chap. xii. confirms this view; but Prichard thinks that this is very doubtful (p. 197); and he adds (p. 198) that there is not the least proof that the Egyptians believed in the *resurrection* of the *body*—indeed it seems probable (p. 199) that they did *not*. Prichard thinks (p. 200) that the Egyptians, like the Greeks and Romans, believed that funeral solemnities "expedited the journey of the soul to its appointed region," and that this was the reason why they *embalmed*. This opinion is confirmed by a passage in Porphyrus (p. 201, and see pp. 202–204). The Hindoos (p. 216) have the same opinion of the efficacy of funeral rites.

It seems highly probable (p. 205) that the Egyptians "set a limit to the *metempsychosis*," and looked on transmigration "as a sort of purgatorial chastisement inflicted on the soul as the consequence of previous delinquencies." Indeed, it would appear (pp. 206, 207) that the ancients before Cicero did not believe in the *immortality* of the soul "in its *individual* character," while we know (pp. 208–210) that the Ionic school maintained the emanation and refusion of the soul, and this in Prichard's opinion (p. 211) was an Egyptian dogma. But see what Prichard says (at pp. 294, 295), which, however, he perhaps does not apply to the *individual* soul.

The Rabbis held that souls sometimes passed into *stones*, as well as into animals, and they evidently looked on the transmigration as a *punishment*. (See the curious passage in the note to *Prichard's Egyptian Mythology*, at pp. 344, 345.) I may observe that the belief of the transmigration into *stones* perhaps affords some key to their *worship*.

According to Anderson, who, when in Otaheite paid particular attention to the subject, the Otaheitans "maintain that not only all other animals, but trees, fruits, and even stones, have souls, which at death, or upon being consumed or broken, ascend to the divinity, with whom they first mix, and afterwards pass into the mansion allotted to each" (*Cook's Voyages*, Lond. 8vo, 1821, vol. vi. 154). When Columbus discovered the island of Hayti, he found a curious myth among the natives. They held that the first men inhabited a certain cavern in their island, and "dared only venture forth at night, for the sight of the sun was fatal to them, turning them into trees and stones" (*Irving's History of Columbus*, 8vo, 1828, vol. ii. p. 118).

1986. OBSERVATIONS ON THE PROBABLE SOURCES OF MYTHOLOGY.

See Prichard's Analysis of the Egyptian Mythology, 8vo, Lond. 1838. He thinks (pp. 24–27) that the objects of worship among

the Greeks and Romans were either personifications of the elements or allegorical beings. See also (pp. 48–51) where Prichard observes that Warburton, in his Divine Legation of Moses, maintains the opposite opinion, viz., that the gods of the Pagans, and particularly of the ancient Egyptians, were deified mortals. From two passages of Cicero, Warburton with plausibility infers that such was the case regarding the Greek and Roman gods, and he particularly insists on the testimony of Herodotus, who "plainly asserts that the names and offices of nearly all the Grecian gods were of Egyptian origin" (p. 48). Besides this, Warburton quotes a letter, mentioned by Augustin and Cyprian, which is supposed to have been written by Alexander the Great, from Egypt, to his mother Olympias. In this letter Alexander is made to say that he was informed by a Greek hierophant, that all the gods were in reality only mortal men. But this letter, says Prichard (p. 51), is "spurious," and "a palpable forgery;" although Warburton quoted it to serve his turn.

There only then remain the testimonies of Cicero and Herodotus. Upon these, Prichard well observes (p. 49) that the attributes, names, &c., of the Grecian gods "may have been originally derived from a mythology founded on very different principles from the deification of men; yet they may have become subsequently associated with the memory of celebrated warriors or the worship of heroes." As a proof of this, he instances the case of Odin, who was an ancient god of the Gothic tribes before they emigrated from Scythia, and yet his name, &c., is given to a chieftain who lived at a much later period. (But this seems to me rather doubtful, and Prichard has not advanced the slightest evidence to connect Odin with Buddha and Fo.) In 1805, Southey writes, "I think I have discovered that one of the great oriental mythologies was borrowed from Christianity, that of Budda, the Fo of the Chinese; if so what becomes of their chronology?" (*Life and Correspondence of Robert Southey*, 8vo, 1849, 1850, vol. ii. p. 342). Frederick Schlegel says, "The name of Buddha, which the Chinese have changed or shortened into that of Fo, is rather an honorary appellation," &c. (*Philosophy of History*, Lond. 8vo, 1846, p. 139). See also his Lectures on the History of Literature, vol. i. pp. 258, 259, where he defends the reality of Odin.

At p. 128 Prichard says, "The gods of the Egyptians had in general their origin in some physical idea rather than in any metaphysical or abstract conception;" and see at pp. 348, 349 the illustration of a passage in Diodorus on this subject. But see the observations of Milman (*History of Christianity*, 8vo, 1840,

vol. i. pp. 17–21). He discriminates (p. 20) between Greek and Roman polytheism, by observing that the former looked on their gods as avengers and heroes; the latter "with a stronger moral element" even deified their own virtues.

1987. NOTE ON THE HERMAIC BOOKS, OR BOOKS OF HERMES.

See Prichard's Analysis of the Egyptian Mythology, 8vo, 1838, pp. 6–11, for an account of those authors who have mentioned them. He says (p. 11), "It appears indeed that certain compositions ascribed to Hermes, under the title of Genia, or Genetic Books, containing chronological computations, were extant in the time of Eusebius, and even as late as that of Syncellus."

1988. FUTILITY OF ETYMOLOGICAL ARGUMENTS.

Prichard (*Analysis of the Egyptian Mythology*, 8vo, 1838, p. 17) remarks respecting the names of the Egyptian gods, that "Jablonski has experienced no difficulty in producing a compound appellative in the Coptic language, corresponding not only with every name, but with every fancied explanation of it that can be traced in the ancient writers." (See also *Ibid.* p. 96.) In estimating the value of such etymologies, we should consider whether or no the etymologist possesses a sufficient sweep of philological attainments to make his authority of sufficient weight, or indeed of any weight at all. Nothing can be more absurd than for a man, who is perhaps only superficially acquainted with some six or seven languages, venturing to trace the origin of words and founding arguments on supposed similarities, unless, indeed, which is hardly ever the case, he contents himself with reasoning from those data which have been already established by philological scholars.

But on the historical importance of mere verbal investigations, see Humboldt's Cosmos, edit. Otté, 1848, vol. ii. pp. 471–493.

1989. FESTIVALS AT THE BEGINNING OF SPRING AND END OF AUTUMN.

See Prichard's Analysis of Egyptian Mythology, 8vo, 1838. He says (pp. 63, 64), "The principal festivals, not only in Egypt, but in Syria, Phrygia, and Greece, and wherever similar rites of mythology prevailed, were solemnised at the latter end of the autumn, at the season when the leaves fall, and the vital force of nature seems to languish and become extinct, and again at the beginning of spring, when her productive energies appear to awaken to new activity. The superstitious rites that were prac-

tised at the former period were in general of a melancholy character, and consisted of mournful exhibitions and lamentations. At the latter they were of an opposite description, and abounded in scenes of mirth and revelry." At p. 65 he quotes, in support of this view, Macrobius, who says, "It was on this account that the ancients dedicated to Venus the month of April." Prichard says (p. 67), "We have, however, sufficient assurance in general that the mournful ceremonies of the Egyptians were solemnised at the decline of the year, and the joyful rites towards the return of spring, and that the former were connected with the misfortunes of Osiris and the grief of Isis, the latter with the reappearance of the god, or with the renewal of his career." For the evidences of this, which seem satisfactory, see Prichard, pp. 67–73. However, the time at which the *joyful* feast was held does not appear to be quite certain (see pp. 99–104, note D). At. p. 98, Prichard has given a quotation from Richardson, to the effect that the chief festivals of the Persians "were about the equinoxes."

1. And it is very remarkable that "in the Cornish tongue, midsummer is called Goluau, which signifies both light and rejoicing" (*Borlase, Antiquities of Cornwall*, folio, 1769, p. 136). See also p. 134, where he says that in Cornwall and in Cumberland "the festival fires, called bonfires, are kindled on the eve of St. John Baptist." The festival of John the Baptist is on the 24th of June (see *Butler's Saints*, i. 835). 2. Milman (*History of Christianity*, vol. i. p. 13) takes the same view as Prichard. 3. In Russia to the present day, on the 24th of June, they celebrate in honour of John the Baptist "a great festival in honour of Vesta, or the unquenchable fire" (see *Pinkerton's Russia*, 8vo, 1833, pp. 201, 202). Mr. Dixon (*Poems, Ballads, and Songs of the Peasantry of England*, Percy Society, vol. xix. pp. 189, 190) has printed the "Cornish Midsummer Bonfire Song," which is still sung in Cornwall on Midsummer Eve.

1990. NOTE ON THE LAWS REGULATING POPULATION, ETC.

See Turner's Sacred History of the World, vol. iii. p. 41, Lond. 8vo, 1837. He says that in the beginning of this century Malthus defended this idea (which had before been advocated by others, p. 41, note), that in animal life there was a constant tendency to increase beyond the nourishment provided for it. He affirmed that the population doubled itself every twenty-five years; and whilst the means of sustenance *could* not do more than increase in an arithmetical ratio, population would increase in a geome-

trical one. He proceeded to say that mankind never could exist unless continued destructive checks were extirpating it. The ablest of Malthus's opponents was Sadler, who at once denied the principle (p. 46), and said that population does *not* increase in a geometrical ratio. He asserted (p. 47) that the prolificness of human beings varied *inversely to their number*.

On these conflicting opinions Turner proceeds to offer his own remarks. He says (p. 56) that the mistake made by Malthus, in taking the population of North America as a standard, was that he did not make a sufficient allowance for emigration. Turner (pp. 65, 66) has made it appear that in North America life is shorter than in Europe, while marriages are *not* more prolific. It appears (note at p. 65) from the North American census of 1800, that nearly one-third of the whole population was under ten years of age, more than half were under sixteen, and (p. 66) that only one-eighth had reached the age of forty-five. In 1810, in 1820, and in 1830, the results were nearly the same (pp. 66, 67); and this holds good of women as well as of men (p. 68). So that (pp. 69, 70) in order to replace the existing population, every woman must have five children; and Turner seems to have reason in supposing (p. 71) that "if there had been no immigrants to them, the United States would not have done more in the thirty years we have been surveying than have kept up their own population, or but very gradually have increased it."

Turner now proceeds to consider our own country. At the time of the Norman conquest the population was about 2,000,000 (p. 78), and in A.D. 1377 there were not more than 2,100,000 (p. 78). (These remarks apply to England alone.) In 1791 the population of England was estimated at 8,175,000 (p. 79); so that in upwards of 700 years we only twice doubled our population. Again (p. 80), from 1700 to 1760 the population of England increased only one-fourth, though that was a period of great peace and prosperity. But (p. 80) from 1760 to 1830 we find a greatly increasing ratio, for in these seventy years the population has more than doubled itself. In 1760, it was 6,479,730; in 1830 it was 13,840,751. Since 1801, according to Rickman (*Turner*, p. 81), "the increase of population in Great Britain has not been materially accelerated or retarded, having been always one and a half per cent. per annum" (Pop. Abst. vol. i. p. ix.)

In Scotland, the population only doubled once in a hundred and twenty years (p. 82), for in A.D. 1700 it was 1,050,000. In 1820, it was 2,135,000.

In Ireland it has taken seventy-nine years to double the popu-

lation (p. 82), for in A.D. 1712 it was 2,099,094, and in 1791 it was 4,206,612.

In France in thirty years the population increased little more than one seventh (p. 83), for in A.D. 1801 it was 28,216,254, and in 1831 it had only reached to 32,560,934. Turner says (p. 84, note), "In the Revue Encyclopédique for 1828, the average increase in all France during 1827 was stated to be 6·36 in 1,000, or about one in 150. This would require a century and a half before the whole French population would be doubled." In the Netherlands, from 1819 to 1825, the population increased every year at the rate of one seventy-fifth. This would take seventy-five years to double the population (p. 84).

Our own population, says Turner (p. 89), has for the last thirty years multiplied about one-tenth every ten years; and "to do this the births must on the whole be one-half more than the deaths;" and this will double the population in about seventy-four years.

In Russia (p. 91), "from 1811 to 1822 inclusive, the births exceeded the deaths by about one-third." In Russia, in 1833 (p. 92), the deaths were 1,485,291, the births 1,845,045; an increase of much less than one-third; but in 1834, the deaths were 1,292,998, and the births 1,908,678, i.e. an excess of nearly one-half. In Prussia and Lithuania, from 1693 to 1756 inclusive, "the births exceeded the deaths by only a little more than one-fifth part of their own number" (p. 93).

In England and Wales, from 1826 to 1830 inclusive, there was annually one marriage for every 128 persons (p. 108). In France, in 1827, the annual marriages were one in 138 (p. 110); and on an average of seventeen years the marriages in France were one in 131 (p. 110). Of the proportion of marriages to the population, in different countries, the extreme annual limits are one in 90, and one in 175 (p. 111). Taking therefore one in 128 as the average of marriages, and giving to every marriage its fair average of four births, it would evidently require thirty-two years to replace the existing population. And if we allow a generation to last for thirty-three years, the addition to the population would be but $\frac{1}{128}$ (p. 111). We may take as an average of child-bearing in women thirty years, i.e. from fifteen to forty-five (p. 112). Now we find (p. 113 *et seq.*) that on an average three eighths of the females are between fifteen and forty-five, so that to replace the existing population each woman must have $4\frac{4}{3}$ children. Again, on an average, one-third of the population is actually married (pp. 116, 117), so that every wife must average six children to replace the existing population

(p. 118). (Turner forgets illegitimate children.) On a series of observations, the average births in England have been not quite 4½ to each marriage (p. 124). In Prussia and Lithuania about the same (p. 124). In France, each marriage has averaged less than four children (p. 125). In other European countries a marriage has produced on an average from four to five children (pp. 126, 127); and in no country has there been continuously so many as six or few as three to each average marriage (p. 129).

In England and Wales, since 1820, the annual proportion of births to population has been as one to twenty-eight (p. 133), and in all countries from which we have returns, the highest annual proportion of births to the population is as one to twenty, the lowest as one to fifty (p. 134). Sadler and others have drawn attention to the curious fact (pp. 135, 136) that a greater *relative* number of births occur when the population is smaller; and that in dense masses the per centage of births on the population is considerably diminished. In England "the average of the deaths between 1796 and 1806 was one in forty-eight; between 1806 and 1810 one in forty-nine; between 1816 and 1820, one in fifty-five; and between 1826 and 1830 one in fifty-one" (p. 142). From 1801 to 1830 there were born in England 8,335,866 males and 7,987,710 females; while the deaths were 5,819,923 males and 5,769,015 females (p. 143), and in "other countries these differences are nearly similar;" that is to say, though more males than females are born, there are also more males who die in the same year (p. 143). In North America, according to the census of 1830, women lived a little longer than men, or as Turner (*Sacred History*, iii. 71) has it, "their vital duration was a little longer than that of the male sex."

Turner says (pp. 145, 146), "For the ten years between 1820 and 1830, the relation between marriages, baptisms, and burials in England and Wales stood as nearly as can be calculated in this proportion, on a summary of each, namely 3¾ births to a marriage and 2½ of deaths. . . . . This would make about 7½ births to 5 deaths. . . . . In Denmark, in 1830, the same relations were 4 births and nearly 3 deaths to a marriage. . . . . In France, in 1831, the relation was 4 deaths and 3¼ births to a marriage. . . Sir William considered that in his time, 1682, there were in England twenty-four births for twenty-three burials" (p. 147), though contemporary computations reckoned five births to four burials. He also said (p. 147) "that in the country" the proportion of annual deaths to the population was one in thirty or thirty-two; but this would appear rather an exception, for in another

place he says (*Turner*, p. 148), "we have good experience that in the country but one in fifty die per annum."

In 1827, the deaths in all France were nearly one in forty (p. 149). "In Denmark, in 1830, the ratio was one birth in twenty-eight, and one death in thirty-nine (p. 150). . . . . In the Prussian provinces on the Rhine the ratio was nearly the favourable quantity of eight born to five that died" (p. 150).

Turner says (p. 157) that out of nearly 4,000,000 persons who were buried in England and Wales between 1813 and 1830 inclusive, nearly four-ninths of the males died under sixteen, and more than half of them under the age of twenty-four. From instances in other nations (pp. 157–163), Turner supposes (p. 163) that the business of increasing the population is only entrusted to from one-third to half of those actually born. "It is most frequently nearer the one-third, but from these must be deducted those who become too old to be parents; and for this deduction from a quarter to one-fifth may reasonably be allowed."

Turner says (p. 165), that "there is a mysterious connection between the number of births and deaths with respect to each other," i.e. the more the deaths, the more the births, and the more births the more deaths. This has been pointed out by the French economists, and by Mr. Sadler, and has been observed in several places (pp. 166, 167).

In England, in 1821, as near as possible, half the living males were under twenty years of age (p. 212), and this holds nearly good of Scotland and of Ireland taken separately (p. 213). But in America one-half of the inhabitants are under sixteen (p. 214). In Russia, half die under fifteen, while in Saxony half the population are almost twenty-three (p. 214).

Storch says (*Économie politique*, St. Petersbourg, 8vo, 1815, tome v. p. 131), "On s'est beaucoup plaint du tort que les couvents font à la population, et l'on en a raison; mais on s'est mépris sur les causes. Ce n'est pas à cause du célibat des religieux; c'est à cause de leur oisiveté." This is very good; but Storch, through the whole of his work falls into the error of supposing that a rise in wages will be necessarily followed by an increase of population (*Économie politique*, tome ii. pp. 5, 14, 25, 211; tome v. p. 113). To suppose that temporary wars, pestilence, or famine can check population for more than one generation is absurd. The chasm is immediately filled up by an increase of births. This is well put by Mr. Rae (*New Principles of Political Economy*, Boston, 8vo, 1834, pp. 30, 31).

1991. ADDITIONAL NOTES ON SUPERSTITIONS, ETC., CONNECTED WITH SALIVA.

See also ART. 1404.

At Kalunga the king is always accompanied by a woman who carries "a handsome carved gourd, having a small hole covered with a clean white cloth to hold his majesty's spittle, when he is inclined to throw it away" (*Clapperton's Second Expedition*, 1829, 4to, p. 52).

On the coast of America, opposite Behring's Straits, Captain King was desired to cure a man's blindness. "First I was directed to hold my breath; afterwards to breathe on the diseased eyes; and next to spit on them" (*Cook's Voyages*, 8vo, 1821, vol. vi. pp. 440).

If the New Zealanders are ill-treated by an European vessel they spit at it (see *Earle's Residence in New Zealand*, 8vo, 1832, p. 165).

1992. NOTE ON THE SANDAL WOOD OF THE SANDWICH ISLANDS.

See Beechey's Narrative of a Voyage to the Pacific and Behring's Strait, Lond. 1831, 8vo, vol. ii. pp. 91, 98, 99. Beechey says (p. 99), "The odour of the sandal wood of the Sandwich Islands is very inferior to that of Malabar, Ceylon, and other parts of India."

1993. BAD EFFECTS PRODUCED BY MISSIONARIES.

For some instances of their inhospitable spirit even towards their own countrymen, see Earle's New Zealand, 8vo, 1832, pp. 40, 58, 59, 97, 155, 167–171, 201, 227, 229, 274.

It is clear that by increasing the number of missionaries and clergy, we diminish the wealth of the country. This is delicately touched by Mill (*Political Economy*, 8vo, 1849, i. 61), and more boldly stated by Adam Smith.

Robert Heron (*Notes*, 2nd edit. 8vo, 1851, p. 47) says, "The missionary system, a system which has caused half the crimes and half the miseries of the human race." See also his strong but just remarks at pp. 269, 270. Since the missionaries have visited Otaheite, the ancient ballads have almost perished (*Ellis, Polynesian Researches*, 8vo, 1831, vol. i. p. 200). In the sixteenth and seventeenth centuries, the Catholic missionaries in the west and south of Africa "appear not to have advanced the natives one single step in civilisation" (*Tucker's Expedition to the Zaire*, 1818, 4to, p. 369; see also p. 384).

1994. WINES USED IN ENGLAND IN THE SEVENTEENTH CENTURY.

Wycherley *told* Pope that he wrote Love in a Wood, or St. James's Park, when he was nineteen, i.e. in 1659; but it did not *appear* till 1672. In act i. scene 2 (p. 6 B), three men of the town meet in London at "the French House," and have "honest burgundy." In act ii. scene 1 (p. 11 A), Lady Flippant says, "Curse on all wine, even Rhenish wine and sugar." Again in act v. scene 2 (p. 30 B), she expresses her despair at not procuring a lover, by saying, "No burgundy man or drunken scourer will reel my way." "Rhenish wine tea" occurs in Congreve's Way of the World (act iii. scene 10, p. 272 B). "Madeira wine" (*Congreve's Old Bachelor*, act iv. scene 10, p. 163 B). "Champagne" (*Congreve's Double Dealer*, act i. scene 4, p. 176 B).

See *Venner's Via Recta ad Vitam Longam*, Lond. 1550, pp. 30–39. He enumerates the different wines, and from what he says, it is clear that French wines were generally used in England. In 1613, Robert Whitby, Mayor of Chester, "caused all that sold ale or beer for twopence the quart, to pay the full forfeiture of their recognizances. . . . He sized the wines, muscadine at sevenpence the quart, sack at tenpence, and other wines at sixpence" (*Ormerod's History of Cheshire*, vol. i. p. 202).

1. "The wines of France and Spain, especially the clarets of Provence and Languedoc, those of the Rhine, of Candia, of Naples, and of Florence, of which there is an abundant supply at the tables of the English nobility" (*Travels of Cosmo through England in* 1669, 4to, 1821, p. 403). 2. Phillips (*History of Cultivated Vegetables*, 8vo, 1822, vol. i. p. 89) quotes Gerard to show how usual it was at the end of the sixteenth century to put herbs into wines. 3. Drake says that Harrison mentions ninety-two wines, besides home-made wines (*Shakespeare and his Times*, 4to, 1817, vol. ii. p. 130). In 1616, "to make wine of raisins" is spoken of as a remarkable novelty (see *Ben Jonson's Works*, 8vo, 1816, vol. v. p. 46). In 1632, a dandy is described as "a perfumed braggart! He must drink his wine with three parts water, and have amber in that too!" (*Jonson's Works*, vi. 56). When Sir Humphrey Davy visited Norway in 1824, he was surprised to see that at dinner people put sugar in their wine. On venturing to inquire the reason of what appeared to him so singular a custom, "the host good-humouredly answered that in Norway they thought, if the wine was good, it could not be spoiled by sugar, and if bad that it would be improved by it" (*Paris, Life of Davy*, 8vo, 1831, vol. ii. p. 240). "Sherry" is mentioned in 1608 (*Middleton's Works*, ii. 407), and in 1617 sugar was taken

with wine (iii. 542). To their claret they added sugar, and sometimes water (see p. 111 of *Rowland's More Knaves Yet?* published about 1610, and reprinted in vol. ix. of Percy Society). Mary of Scotland, during her confinement in England, actually *bathed* in wine (see *Lodge's Illustrations of British History*, i. 490).

1995. NOTE ON ST. JAMES'S PARK.

In Love in a Wood, or St. James's Park, *said* to have been written by Wycherley, in 1659, but which did not appear till 1672, three men of fashion meet at night in St. James's Park. One of them, Ranger, says (act ii. scene 1, p. 10 A), "Hang me if I am not pleased extremely with this *new-fashioned* caterwauling, this midnight coursing in the park." In act v. scene 2, p. 30 A, we are told "there are grave men, nay, men in office too, that adjourn their care and businesses to come and unbend themselves at night here" (i.e. in St. James's Park) "with a little *vizard mask*." In 1599, "vizards" seem to have been worn by women of loose character (see *Middleton's Works*, 8vo, 1840, vol. i. p. 77).

1996. THE PREVALENCE OF FRENCH CUSTOMS, ETC., IN ENGLAND IN THE SEVENTEENTH CENTURY.

In Wycherley's Love in a Wood, there is frequent mention made of the "French House," which seems to have been a sort of tavern where persons of fashion assembled. It is also a great place of rendezvous in Wycherley's Gentleman Dancing Master, said to have been written in 1661, but which did not *appear* till 1673. One of the chief characters in the Gentleman Dancing Master is "Mr. Paris, a vain coxcomb and city heir, newly returned from France, and mightily affected with the French language and fashions." He (act i. scene 1, p. 37 B) even translates proper names, and speaking of Mr. Taylor and Mr. Smith, calls them "Monsieur Taileur, Monsieur Esmit." He adds as the height of degradation of a certain Englishman (p. 37 B), "His tailor lives within Ludgate, his valet de chambre is no Frenchman, and he has been seen at noon-day to go into an English eating-house." The use of French footmen in England is mentioned both by him and Gerard (act i. scene 2, p. 40 B). At "The French House" there is an English waiter and a "French scullion" (act i. scene 2, p. 42 B). Mr. Paris has acquired all these French airs during a residence of "three months at Paris, in a dame Englis pension" (act i. scene 2, p. 40 A). His peculiarity is not so much the frequent use of French words, but speaking *broken English*—thus affecting to have forgotten the

true pronunciation. Indeed we find, I think, in the earlier plays of the *post-Restoration* period, comparatively few instances of French quotations. In Love in a Wood (act ii. scene 1, p. 11 B), Sir Simon says of an unattractive heiress, "She has no more teeth left than such as give a *haut goût* to her breath." "A little squab *French page*, who speaks no English" (*Wycherley's Country Wife*, act iv. scene 3, p. 89 B); and in 1604, "French page," (*Middleton's Works*, 8vo, 1840, vol. v. p. 564). Novel, in Wycherley's Plain Dealer (act iv. scene 2, p. 129 B), says, "'Tis time to come to an *eclaircissement* with you." In Congreve's Way of the World, the fashionable Mirabel says to Mrs. Millamant (act ii. scene 5, p. 267 B), "You used to have the *beau monde* throng after you;" and in act iii. scene 7, p. 271 B, Mrs. Marwood says, "This wench is the *passe-partout*." In act iii. scene 15, p. 274 B, we are told that there is "an academy in town" for teaching French; and in act iv. scene 4, p. 277 A B, the brilliant and fashionable Mrs. Millamant calls a man "*l'étourdi*," and afterwards says "ye *douceurs*, ye *sommeils du matin*, adieu." In Congreve's Double Dealer (act i. scene 2, p. 175 A), the dashing Brisk says, "O! *mon cœur*," and in act ii. scene 5, p. 181 A, we find "*faux pas*" from Lady Plymouth; and in act iii. scene 6, p. 185 B, Lady Plymouth says, "So well dressed, so *bonne mine*."

In Vanbrugh's Relapse (act i. scene 2, p. 304 B), even Lory, Tom Fashion's servant, talks about "*menus plaisirs*," and "*de haut en bas*," while Lord Foppington gives us long scraps, and even entire sentences of French (act i. scene 3, p. 305 A; act iii. scene i. p. 314 A), and (at p. 324 A, act iv. scene 6) he calls Hoyden's nurse "*Madame la gouvernante*." (See also the end of act iv. p. 326 A; and the end of act v. p. 334 B.) To all this must be added that Lord Foppington has a French valet "*La Verole*." There is a curious mention of the rage among Englishmen for travelling abroad in Congreve's Way of the World (act i. scene 5, p. 261 B). In the next scene Witwoud says, "Ah! *le drôle*." Jorevin de Rochefort, whose Travels in England were published in 1672, and have been reprinted in the Antiquarian Repertory, vol. iv. pp. 549–622, 4to, 1809, gives a good deal of insight into the prevalence of French manners. Of the Duke of York, he says (p. 564), "He was dressed nearly in the French fashion, as the English generally are." Again (p. 573), "This nation is tolerably polite, in which they have in a great measure a resemblance to the French, whose modes and fashions they study and imitate." But it would appear from two or three cursory notices, that the French *language* was not so much studied as is usually supposed. He mentions (pp. 582, 583) meeting

with "a gentleman" who "had long commanded in the armies in the Low Countries," but who, from ignorance of French, was obliged to converse with him in Latin. The principal of Dublin College expressed as much curiosity about "the city of Paris and the French customs" as we should now feel in conversing with a traveller who had just returned from Pekin or Japan (see p. 588). At Leith he thinks it worth recording (p. 607), "I lodged in the house of one who spoke French," though even this seems to have arisen from his having "served Louis XIII. in the Scots' guards." After this we need not be surprised at a clergyman who could not speak French (see p. 620). At the end of the sixteenth century women of fashion used to make "French courtesies so most low that every touch should turn her over backward" (see "The Case is altered," in *Ben Jonson's Works*, 8vo, 1816, vol. vi. p. 352). In 1609, men of fashion had French tailors and French cooks (*Ben Jonson*, iii. 426, 436). Indeed it is, I think, clear that it was more usual to follow French fashions than to learn the French language. See Ben Jonson's 88th Epigram, which ridicules those whose bodies, as he says, speak French, but not themselves (*Jonson's Works*, vol. viii. p. 199). A lady describing an ideal lover, particularly requires that his "manners" should be French (*Ben Jonson*, vol. viii. p. 314). In 1693, Evelyn (*Diary*, vol. iii. p. 323) thinks it worth mentioning of his daughter, that she "has the French tongue." In 1661, Sir Thomas Browne (*Works*, vol. i. pp. 3, 14) desires that his son shall travel in France to get rid of English rustic manners.

1997. THE USE OF CRAVATS IN ENGLAND IN THE SEVENTEENTH CENTURY.

See also ART. 916.

In Love in a Wood, or St. James's Park (act iii. scene 2, p. 19 B), Ranger, "a young gentleman of the town," says, "'T would be as convenient to buy satires against women ready made as it is to buy cravats *ready tied*." In Wycherley's Gentleman Dancing Master (act iii. scene 1, p. 50 B), Monsieur Paris says, "I know ver vel dat most of the *jeunesse* of England will not change de ribband upon de crevat without de consultation of dere matress."

In the Gentleman Dancing Master (act iv. scene i. p. 55 A), Monsieur Paris, the Englishman who affects to speak French, is obliged to re-convert himself into an Englishman, before the angry father of his promised bride will consent to the marriage. Among the clothes he is compelled to give up the cravat, from which it would appear that it was a French fashion recently introduced. However, in Wycherley's Country Wife (act iv. scene 3,

p. 91 B) Mrs. Squeamish "pulls Horner by the cravat." In Congreve's Love for Love (act i. scene 14, p. 209 A) we have "critics with long wigs, laced coats, and *Steenkirk cravats*, and in Vanbrugh's Relapse (act i. scene 3, p. 305 B) Mrs. Calico says to Lord Foppington, "I hope your lordship is pleased with your *Steenkirk*." In Congreve's Way of the World (act iii. scene 15, p. 274 A) the country bumpkin, Sir Wilful Witwoud, tells his brother that he does not know him, so bedizened is he with London fashions, "thou art so be-cravated and so be-periwigged." Congreve's Love for Love, act v. scene 1, p. 229 A. In 1684 Dr. Hans Sloane writes from London, "I have been told by several that *muscelin* (so much in use here for cravats) and calligo, and the most of the Indian linens, are made of nettles" (*Ray's Correspondence, edited by Dr. Lankester*, 8vo, 1848, p. 160).

1998. PANTALOONS AND TROWSERS IN THE REIGN OF CHARLES II.

See also ARTS. 202, 2244.

In Wycherley's Gentleman Dancing Master, Don Diego will not allow Mr. Paris to have his daughter's hand unless he abandons his French fashions. The angry Don says (act iii. scene 1, p. 50 A), "You are a rash young man; and while you wear pantaloons, you are beneath my passion—they make thee look and waddle (with all those gewgaw ribbons) like a great old fat slovenly water-dog." And again, when the Don has induced him to change in part his French clothes and take Spanish ones, he still reproaches him (act iv. scene 1, p. 54 A) with "the incongruous match of Spanish doublet and French pantaloons." Widow Blackacre, in The Plain Dealer (act ii. scene 1, p. 117 B), says, "Now-a-days every idle young hectoring roaring companion, with a pair of turned red breeches and a broad back, thinks to carry away any widow of the best degree." And in act iv. scene 1, p. 128 B, when her son Jerry Blackacre, having been coaxed away by the dissolute Freeman, triumphantly returns to his mother, the litigious widow exclaims, "What's that I see? Jerry Blackacre, my minor, in red breeches!" Were red breeches worn by dandies, or was it merely a soldier's dress? It is to be observed that Freeman was the lieutenant of Manly, a sea-captain.

Randle Holme, who wrote in 1688, says of the lower order of Irish, "The habit of these kind of wild people is to go bare-headed, their mantles about their shoulders, which they call a brackin, their shoes they call brogues, and hose and breeches made both together and close to the thigh, *they call trouses*" (*Ormerod's History of Cheshire*, 1819, folio, vol. ii. p. 253).

Holme had been "gent. server in extraordinary to his late majesty Charles II., and sometime deputy to the kings of arms" (*Ormerod*, ii. 252).

1999. NOTE ON "THE EXCHANGE" IN THE REIGN OF CHARLES II.

Ranger, "a young gentleman of the town," says, in Wycherley's Love in a Wood (act ii. scene 2, p. 14 B), to a lady he is courting, "You have not been at the park, playhouse, Exchange, or other public place, but I saw you; for it was my business to watch and follow." In Wycherley's Country Wife (act iii. scene 2) the scene is laid in "The New Exchange," and Harcourt says (p. 81 A), "I see all women are like *these* of the Exchange, who, to enhance the price of their commodities, report to their fond customers offers which were never made 'em." It would appear from The Plain Dealer (act i. scene 1, p. 107 A), that in the morning "The Exchange" was a place of fashionable resort. In Congreve's Love for Love (act iv. scene 15, p. 227 A), "The horned herd buzz in the Exchange at two." For an account of what might be bought at the Exchange, see Congreve's Old Bachelor, act iv. scene 8, p. 163 B. In 1667, after the Fire, Pepys writes (*Diary*, 1828, vol. iii. p. 360), "I walked in the Exchange, which is now made pretty by having windows and doors before all their shops to keep out the cold."

2000. THE USE OF THE FAN IN THE REIGN OF CHARLES II.

See also ART. 787.

The fashionable Ranger says, in Wycherley's Love in a Wood (act iii. scene 2, p. 19 B), "That knight is the most egregious coxcomb that ever played with a lady's fan." In Wycherley's Country Wife (act iii. scene 2, p. 81 B), Sparks says, "Everybody does it. 'Tis even as common with lovers as playing with fans." In the Plain Dealer (act ii. scene 1, p. 115 A) Manly indignantly asks his mistress what it was that caused her infidelity to a more favoured lover. "Was it his janty way of playing with your fan?" And "playing with her fan" occurs in Congreve's Old Bachelor (act i. scene 4, p. 150 B). In Congreve's Way of the World (act ii. scene v. p. 267 B), Mirabell, describing the fashionable and brilliant Mrs. Millamant, says, "Here she comes, full sail, with her fan spread and her streamers out," &c. In act iii. scene 11, p. 272 B, Mrs. Marwood says to her, "Indeed, my dear, you'll tear another fan if you don't mitigate these violent airs." Even ladies' maids used to carry them (see *Congreve's Way of the World*, act iii. scene 10, p. 272 A). It was in 1608 part of the

business of a coquette to know how to "wave" her fan (see *Middleton's Works*, 8vo, 1840, vol. ii. p. 97). In 1593 the ladies carried fans of feathers (see *Bacchus' Bountie*, in *Harleian Miscellany*, ii. 307). In 1592, Greene says that young courtiers of former days "rode, not with fans to ward their faces from the wind" (*Harleian Miscellany*, v. 402).

A fan was a usual present from a lover to his mistress (see *Deloney's Strange Histories*, 1607, p. 62, Percy Soc. vol. iii.) Lovers used to play with their mistress's fan (see *Hutton's Follie's Anatomie*, 1619, Percy Soc. vol. vi. pp. 10–14). It consisted of feathers, and had a round handle, which was frequently made of silver (Page 66 of *Mr. Rimbault's Notes to Hutton's Follie's Anatomie*, Percy Soc. vol. vi.)

2001. PHYSICIANS, SURGEONS, AND APOTHECARIES IN THE REIGN OF CHARLES II.

See also ART. 720.

Ranger, "a young gentleman of the town," says, in Wycherley's Love in a Wood (act i. scene 2, p. 8 B), alluding to a quarrel between a prostitute and a pandar, "Pimp and bawd agree now-a-days like doctor and apothecary." Manly says (*Plain Dealer*, act i. scene 1, p. 107 A) that on a morning at "The Exchange," one may see "a velvet physician bowing low to a threadbare chemist." In Wycherley's Country Wife (act i. scene 1, p. 72 A), Harcourt says, "The little humbly fawning physician with his ebony cane is he that destroys men." In Congreve's Way of the World (act v. scene 6, p. 284) we find "If your physic be wholesome, it matters not who is your apothecary." The character of Syringe (*Vanbrugh's Relapse*, act ii. scene 1, pp. 310, 311) is one of the first instances I remember of a surgeon being ridiculed on the stage—a sure proof that surgeons were rising in importance.

2002. COVENT GARDEN IN THE REIGN OF CHARLES II.

In Wycherley's Love in a Wood (act i. scene 1, p. 4 A), Lady Flippant, a widow pining for a husband, says, "Have I not constantly kept Covent Garden Church, *St. Martin's*, the playhouses, *Hyde Park*, and all the other public marts where widows and maids are exposed?" And in act v. scene 6, Sir Simon Addleplot consoles Dapperwit, who has been tricked into an injudicious marriage, by telling him, "You may hire a little room in Covent Garden, and set up a *coffee-house*; you and your wife will be sure of the wits' custom" (p. 35 B).

In Congreve's Double Dealer (act iii. scene 10, p. 187 B), Lady

Froth says of Mr. Sneer, "he is a most fulsamic fop! He spent two days together in going about Covent Garden to suit the lining of his coach with his complexion." In Wycherley's Country Wife, Harcourt says (act i. near the end, p. 74 B), "He's as jealous of his wife as a Cheapside husband of a Covent Garden wife." In Congreve's Love for Love (act ii. scene 11), Tattle says to his mistress (p. 215 A), "Admirable, that was as well as if you had been born and bred in Covent Garden." This does not seem to be ironical.

The Travels of Jorevin de Rochefort were published in 1672. He says, "The Coman Giardin is a royal market-place, in the environs whereof almost all the foreigners reside, as being the handsomest quarter of the town and nearest to the king's palace," &c. (*Antiquarian Repertory*, vol. iv. pp. 566, 567.)

2003. THE USE OF NIGHTCAPS IN ENGLAND IN THE SEVENTEENTH CENTURY.

In Congreve's Double Dealer (act iii. scene 5, p. 185 A), Careless says, "Lady Plyant has told me the whole history of Sir Paul's nine years' courtship; how he has lain for whole nights together upon the stairs before her chamber door; and that the first favour he received from her was a piece of an old scarlet petticoat for a stomacher, which since the day of his marriage he has, out of a piece of gallantry, converted into a nightcap, and wears it still with much solemnity on his anniversary wedding-night." They seem to have been uncommon early in the seventeenth century. See Rowland's More Knaves Yet? (p. 98, Percy Soc. vol. ix.) where we have "patiently wore nightcap, sickeman like." In 1601, the celebrated Dr. Forman records in his Diary the loss of his "night-cape band" (*Autobiography of Dr. Simon Forman*, edit. Halliwell, 4to, 1849, p. 32).

2004. NOTE ON THE USE OF THE HAT IN ENGLAND IN THE SEVENTEENTH CENTURY.

In a conversation between Vincent and Valentine, two "young gentlemen of the town," in Wycherley's Love in a Wood (act ii. scene 4, p. 15 A), Vincent endeavours to comfort his friend by saying that the affection of his mistress is so strong that no opposition from her relations could weaken it. His words are, "I dare swear, if her mother should but say your hat did not cock handsomely, she would never ask her blessing again." In Wycherley's Gentleman Dancing Master (act iv. scene 1, p. 55 B), the affected Spaniard says to Mr. Paris, "Malo, malo with your

See also ART. 1917.

hat on your poll, as if it hung upon a pin! The French and English wear their hat as if their horns would not suffer 'em to come over their foreheads, voto!" In Wycherley's Country Wife (act v. scene 4, p. 100 A), Mr. Pinchwife is represented as coming into Mr. Horner's lodging; and the stage-direction adds he "stands doggedly with his hat over his eyes." In Congreve's Double Dealer (act i. scene 1, p. 175 A), the scene is laid in Lord Touchwood's house, and the stage-direction is, "Enter Careless, crossing the stage with his hat, gloves, and sword in his hands, as just risen from table." In 1609 it is mentioned as a mark of extraordinary respect to a wife, that a man should in her presence remove his hat in the house (*Ben. Jonson's Works*, 8vo, 1816, iii. 392). In 1632 we find mentioned "a four-pound beaver hat set with enamelled studs" (*Ben Jonson's Works*, vol. vi. p. 100). In 1602 is mentioned a "hat stuck with some ten groat brooch" (*Middleton's Works*, 8vo, 1840, vol. i. p. 259). In 1604 it was usual to keep the hat on in private rooms, except in the presence of a superior (*Middleton's Works*, ii. 406, 409). Men of fashion wore expensive hatbands (see *Rich's Honestie of this Age*, 1614, p. 66, Percy Soc. vol. xi.) In 1820, Southey writes of a servant, "He was dozing beside the fire with his hat on, which, as is still the custom of the peasantry (here in Cumberland at least), he always wore in the house" (*Life and Correspondence of Robert Southey, edited by his Son the Rev. C. C. Southey*, Lond. 8vo, 1849–50, vol. i. p. 13). Blackstone says it has been laid down (I. Lev. 196) that a churchwarden may pull off a man's hat without being guilty of a fault or trespass, i.e., I suppose may pull it off in church (see *Commentaries*, edit. Christian, 1809, i. 395).

2005. CUSTOM OF PREACHING AGAINST THE CATHOLICS ON THE FIFTH OF NOVEMBER.

Wycherley told Pope that he wrote "Love in a Wood" when he was nineteen, i.e. in 1659, but it never *appeared* till 1672 (*Leigh Hunt's Life of Wycherley*, p. xi.) At all events in act iii. scene 1, p. 17 B, Dapperwit, a great lover of tropes, is as usual, pouring out a torrent of metaphors, when Ranger interrupts him by saying, "Nay, I bar more similitudes."—"What," replies the indignant rhetorician "in my mistress's lodging? That were as hard to bear as to bar a young parson in the pulpit, the fifth of November, railing at the Church of Rome." On November 5th, 1664, there were bonfires in London; "the day being mightily observed in the city" (*Pepys's Diary*, 8vo, 1828, vol. ii. p. 224).

In 1687, James was surprised to find that the "new mayor and aldermen took the test and ordered the observation of gunpowder-treason day to be continued" (*Burnet's Own Time*, iii. 181). In 1685, Evelyn (*Diary*, vol. iii. p. 193) was grieved that on the fifth of November "bonfires were forbidden."

2006. NOTE ON THE "MULBERRY GARDEN" IN THE TIME OF CHARLES II.

Leigh Hunt (*Life of Wycherley*, p. xix.) says, "The idea of 'Love in a Wood, or St. James's Park' (for the Park was the Wood) was evidently suggested by the 'Mulberry Garden' of Sir Charles Sedley; a title suggested by a house of entertainment, which stood on the site of Buckingham Palace, and the grounds of which, like the Spring-garden at the opposite corner, were resorted to by the gallants and masked ladies of the time," &c. In Love in a Wood (act v. scene 2, p. 30 A), Lucy says, "Ay, godmother, and carries and treats her at Mulberry Garden;" and a little further on, when in St. James's Park, she says to Gripe, "Come, gallant, we must walk towards the Mulberry Garden;" but the avaricious lecher, wishing to enjoy the pleasures of love without incurring its expenses, replies, "So!—I am afraid, little mistress, the rooms are all taken up by this time," &c. (see act iii. scene 2, p. 18 B). In the Gentleman Dancing Master, act i. scene 1, p. 36 B, Hippolita, bewailing the strictness with which she is brought up, enumerates among other grievances, that she is not allowed "to take a ramble in the Park, nor Mulberry-garden."

2007. NOTE ON PUNCHINELLO.

In Wycherley's Gentleman Dancing Master (act i. scene 1, p. 36 B), Hippolita and her maid Prue are enumerating their grievances, and lamenting the strictness with which they are confined. Prue complains that they are not allowed to go to "Punchinello nor Paradise."

Very popular in the time of Charles II. (see *The Civic Garland*, edited by Mr. Fairholt, p. 51, Percy Society, vol. xix.) Pepys (*Diary*, 8vo, 1828, vol. iv. pp. 312, 313) heard some poor people "call their fat child Punch, which pleased me mightily, that word being come a word of common use for all that is thick and short."

2008. NOTE ON THE USE OF SNUFF IN THE REIGN OF CHARLES II.

I suspect that the use of the snuff-box was considered a dandyism. In Wycherley's Gentleman Dancing Master (act i. scene 1,

p. 38 A), Mr. Paris, who having just returned from France, despises everything English, speaks with contempt of Mr. Gerrard, who is represented as an unaffected, but by no means unfashionable "young gentleman of the town." Paris, having exhausted his budget of reproaches, sums up, "In fine, to say no more, he never carries a snuff-box about with him." But, in Congreve's Love for Love (act ii. scene x. p. 213 B), Tattle, by way of courting Miss Prue, gives her a snuff-box. In the prologue to Vanbrugh's Relapse (p. 302 B), the "snuff-box" is mentioned as an essential part of a beau. Planché says (*British Costume*, 1846, p. 320), "The practice of taking snuff is mentioned in no. 344 of the Spectator, as one that fine ladies had lately fallen into." Voltaire (*Essai sur les Mœurs*, ch. 153, *Œuvres*, tome xvii. p. 413) says that snuff was considered so coarse that at the court of Louis XIV. it was not allowed to be taken. In 1769, Wesley says that no people take so much snuff as the Irish (see *Southey's Life of Wesley*, ii. 179).

2009. THE TITLE OF BARON GIVEN EITHER BY COURTESY, OR AS BARONS OF BISHOPRICK.

"This may not be an improper place to say a word or two on the title of Baron so constantly bestowed on the ancient House of Hilton, and which has been adopted without scruple in the text. In any country where the term nobility is not exclusively confined to the peerage, the Hiltons would have ranked as *noblesse* in the strictest sense of the word; yet I believe the title of *baron had no reference* to any peerage supposed to be created by one or more *summons to Parliament* in the reign of Edward I. or III., but was given by *the general courtesy of the country*, either from respect to the long and immemorial existence of a family in a *gentle* state long before the creation of barons either by writ or summons, or else with reference to the rank which the Hiltons undoubtedly held of *barons of the bishoprick*, sitting with a sort of provincial peerage in the great council of their ecclesiastical palatine, and possessing some degree of controlling or consulting power which can now be very ill understood, or defined, though there is ample evidence of the actual existence of *such a chamber of peers*, in many episcopal charters and other remaining documents. Amongst the charters of Hugh Pudsey, 'Habeat et teneat honorifice, etc., *sicut aliquis baronum nostrum* (Carta facta Will. fil. regis Stephani de terra de Parva Halcton, 3ae, 1ae, Pont.) Rogerus de Kibleswrde, etc., in presentia domini Hugonis Dunelm'sis episcopi et *baronum*

episcopat. in pleno placito apud Dunelm. A.D. MCLXXX.' Alex. de Hilton is the fifth attesting witness, and evidently one of the barons there in full court assembled. . . . The barons of the palatine Earl of Chester (who can be arranged, if aught of Sir Peter Leycester may be believed, with much greater precision than our Durham peerage) form a very parallel instance. I believe the Vernons of Kinderton, who survived like the Hiltons, all their contemporary chivalry, received, and for much the same reasons, the title of baron, till the termination of male issue" (*Surtees' History of Durham*, vol. ii. p. 36, Lond. 1820, folio).

1. Cuthbert Sharp (*History of Hartlepool*, Durham, 1816, 8vo, p. 12) says of the bishops of Durham—"They erected barons, who formed their council or parliament. Vide Hutchinson's History of Durham, and Spearman's Enquiry into the Ancient and Present State of the County Palatinate of Durham, 1729." 2. Christian says (Note in *Blackstone's Commentaries*, 8vo, 1809, vol. iii. p. 33), "All the freeholders of the king were called barons; but the editor is not aware that it appears from any authority that this word was ever applied to those who held freeholds of a subject."

2010. THE TITLES OF EARL AND COUNTESS GIVEN TO PEOPLE WHO HAD NO RIGHT TO THEM.

The peculiarity mentioned in the preceding article from Surtees was not confined to "barons," for we find persons receiving the titles of earl and countess without any right to them. See an instance in Surtees' History of Durham, vol. ii. p. 209, who says, "an old pedigree talks of 'Erles of Socburn in the bishoprick.'"

2011. ACCOUNT OF THE CHURCH OF JARROW, IN THE COUNTY OF DURHAM.

For an account of the old church at Jarrow, in the county of Durham, near the Tyne, see Surtees, History of Durham, vol. ii. pp. 67, 68, Lond. 1820, folio. Surtees says, "Jarrow Church was repaired, or in fact, with the exception of the tower and part of the chancel, rebuilt in 1783, when no doubt many fragments of the elder time perished. The most extraordinary relique still preserved is the well-known and well-authenticated inscription, which records the foundation of the church in A.D. 685. This memorial, cut in good Roman letter, on a square *throughstone*, which Hutchinson saw in the north wall of the chancel, is now removed to the arch of the tower, betwixt the chancel and the

nave. . . . The legend is in good bold Roman character throughout, with the exception of three Saxon letters."

Surtees adds (vol. ii. p. 68), "One of the bells of Jarrow is extremely remarkable; it is marked with two *fleurs de lis*, and inscribed in large characters, 'Sancte Paule ora pro nobis.' Brand, ii. 49. One of his plates opposite (p. 47) includes a draft of the bell and its legend. Brand supposes this bell to have been placed in the monastery on its foundation, 'to have survived all change of times, and to have escaped all transmutation of metals.' The lilies, he presumes, mark its having been cast in France, from whence Benedict imported 'cuncta quæ ad altaris et ecclesiæ ministerium competebant.'" But on this Surtees remarks (p. 68), "The fleur de lis is a common bell-founder's mark, and the letters very frequently occur reversed." Dawson Turner says that fleur de lys "are often employed as ornaments by the French architects" (*Turner's Normandy*, Lond. 8vo, 1820, vol. ii. p. 50).

2012. HAS SALT ANY TENDENCY TO CHECK THE PROGRESS OF THE PLAGUE?

According to Nicholas Fairles, Esq. (see *Surtees' History of Durham*, vol. ii. p. 95, note), "a curious tradition prevails at Shields, that when the plague raged there with great violence, the persons employed about the salt works entirely escaped the infection." King says (*Cook's Voyages*, 8vo, 1821, vol. vii. p. 117), the Sandwich Islanders "are in general very subject to boils and ulcers, which we attributed to the great quantity of salt they eat with their flesh and fish."

2013. NOTE ON THE SALT MANUFACTURES OF SOUTH SHIELDS.

For an account of the salt manufactures of South Shields (in the north of Durham) see Surtees' History of Durham, folio, 1820, vol. ii. pp. 94, 95. The first notice of them given by Surtees is in A.D. 1499; and "the salt pans are frequently mentioned in the reign of Elizabeth; and seem betwixt that period and the reign of Charles to have attracted several settlers to South Shields. . . . . In 1696, when the salt trade had reached its height, the number of pans amounted to one hundred and forty-three. From that period this branch of trade has been gradually decreasing, and at present only five salt pans remain."

In a paper among Dr. Hunter's manuscripts (printed in *Surtees' History of Durham*, vol. ii. p. 95) it is said that, "the ancient manufacture of white salt at South and North Sheeles, Sunderland, and Blyth, ought to be preserved and encouraged for these

reasons. First in respect of the public. That in tyme of hostility with Spayne and France, which was in A.D. 1627, 1628, 1629, 1630, there was such a scarcity of salt in this nation that it was sold at extraordinarie rates, viz. 5, 6, 7, 8, 9, 10*s.* per bushell, and upwards, and in many places not to be had for money. And when peace was concluded, the king of France made an edict that no salt should be exported out of his kingdom, on confiscation of goods, ships, and life. Peace being concluded between England and Spayne, divers merchants of England sent between two and three hundred saile of shippes to Spayne to fetch salt; and the king of Spayne, taking notice of England's necessity thereof, did not only a long time embargoe the said shippes, but did immediately impose upon his salt such a great imposition that it came to double the value of the salt; whereby the merchants lost several thousand pounds." Another reason mentioned in this paper is that, "If the English manufacture of salt fail, which it needs must if not encouraged, then may the Scots raise their prices as high as they please."

In 1562, Sir Thomas Smith writes that the Duke of Savoye "hath newly grieved his subjects with a tax upon salt" (*Forbes's State Papers*, ii. 166). "Salt has been at all times the great native commodity of Cheshire" (*Ormerod's History of Cheshire*, 1819, vol. i. pp. xlv. xlvi.), and it is said in King's Vale Royal, published in 1656, that out of the salt wells which they call brine pits they make yearly a great quantity of fine white salt; a singular commodity no doubt not only to the county but also to the whole realm; wherein this shire excelleth not only all other shires in England, but also all other countries beyond the seas. For in no countries where I have been have they any more than one well in a country. Neither at Durtwich, in Worcestershire, is any more than one, whereas in this country are four, and all within ten miles together" (*Ormerod's Cheshire*, i. 103; see also vol. ii. p. 47). In 1569 we procured "sel blanc" from the Low Countries (*Correspondance diplomatique de Fénelon*, Paris, 1840, tome i. p. 201, and see p. 226, and tome ii. p. 250). Dawson Turner says that on the coast near Caen salt-works were formerly very numerous; and that "ancient charters recorded in the Neustria Pia trace these works on the coasts of Dieppe, and at Bonteilles on the right of the valley of Arques, to as remote a period as 1027, and they at the same time prove the existence of a canal between Dieppe and Bonteilles, by which in 1390 vessels loaded with salt were wont to pass" (*Turner's Tour in Normandy*, 8vo, 1820, vol. i. p. 21).

Mr. M'Culloch says that the first duties on salt in England

were imposed by William III. (*Dictionary of Commerce*, 8vo, 1849, p. 1130). Stafford, in 1581, says that we imported salt (*Brief Conceipt of English Policy*, in *Harleian Miscellany*, vol. ix. pp. 158–168). Indeed he says (p. 165), "Of iron and salt, though we have competently thereof, yet we have not the third part to suffice the realm."

2014. THE FIRST LIFE-BOAT WAS BUILT IN ENGLAND IN 1789.

"The *original life-boat* was built at South Shields by subscription. . . . . The scheme was suggested by the melancholy loss of the crew of the 'Adventure,' of Newcastle, in September, 1789." A committee was formed, and "various plans were presented for attaining the proposed object, the construction of a boat calculated to brave the dangers of the sea, particularly of broken water. The preference was unanimously given to Mr. Henry Greathead, the builder, who suggested the material improvement of making the keel *curved* instead of *straight*. The life-boat was first used on the 30th of January, 1790. . . . . Since the above period, nearly three hundred lives have been saved at the mouth of the Tyne alone; and the life-boat, with various improvements or alterations, has been adopted in almost every port of Great Britain" (*Surtees' History of Durham*, vol. ii. p. 96, Lond. 1820, folio).

See also Sir Cuthbert Sharp's History of Hartlepool, 8vo, Durham, 1816, pp. 176, 177. Sharp says, "the only variation from the original plan is the addition of air-boxes to increase its buoyancy."

2015. EXECUTION OF WITCHES IN THE SEVENTEENTH CENTURY.

Respecting the horrible execution of witches at Newcastle in 1649, see Surtees' History of Durham, vol. ii. p. 123, who has given an extract from the Common Council Books of Newcastle.

There is an amusing but superficial account of witchcraft in Mackinnon's History of Civilisation, Lond. 8vo, 1846, vol. ii. pp. 290–324. Smollett (*History of England*, vol. ii. pp. 559, Lond. 8vo, 1790) says it was not till 1736 that "Parliament repealed the old statutes of England and Scotland against conjuration, witchcraft, and dealing with evil spirits."

2016. THE VALUE OF FOXE'S BOOK OF MARTYRS EARLY IN THE EIGHTEENTH CENTURY.

"Among the entries in the parish books of Gateshead is the following: 'A.D. 1724–5: 3 volumes Foxe's Book Martyrs, pd.

Mr. Cotesworth 4*l.* 9*s.* 6*d.*'" (*Surtees' History of Durham*, vol. ii. p. 125).

2017. ORIGIN, ETC., OF PARISH REGISTERS.

Sir Cuthbert Sharp (*History of Hartlepool*, 8vo, Durham, 1816, p. 162) says, "The regular parish register of Hartlepool begins on July 14th, 1566." He adds (p. 163), "The introduction of parochial registers in England was in consequence of the injunctions of Thomas Lord Cromwell, which, according to Hollinshed, were set forth in September, 1588 (30 Henry VIII.)" [*sic*, but this no doubt is a misprint for 1538], "but not much attended to till the reign of Queen Elizabeth, who issued injunctions concerning them in the 1st, 7th, and 39th years of her reign. Letters from the Bodleian Library, vol. i. p. 181." See also ART. 891.

At Gateshead "the parish register begins in 1559–1560" (*Surtees' History of Durham*, vol. ii. p. 122). At Whickham, "the parish register begins in 1575" (*Surtees' History of Durham*, vol. ii. p. 242).

2018. NOTE ON THE USE, ETC., OF SEPARATE PEWS IN CHURCHES.

In the parish books of Chester-le-Street, in Chester Ward, in the county of Durham, occurs the following entry: "1612, 27 May. The churchwardens meeting together for seeking for workmen to mak a fitt seete in a convenient place for *brydgrumes*, *bryds*, and *sike wyves* to sit in ii.s" (*Surtees' History of Durham*, vol. ii. p. 145), who has the following note on the above entry: "It is plain that at this period the privilege of a separate pew was confined to persons of the first rank. The rest sat promiscuously on forms in the body of the church, and the privilege is here extended only to sick wives, and to the blushing brides who sat to hear the preacher deliver the 'Bride's Bush,' or the 'Wedding Garment beautified.' On the subject of pews and their separate appropriation see a very instructing and energetic lecture delivered by Sir John Townley in the reign of Elizabeth: 'My man Shuttleworth of Hacking made this form, and here will I sit when I come, and my cousin Nowell may make one behind me if he please, and my sonne Sherburne shall make one on the other side, and Mr. Catterall another behind him; and for the residue, the use shall be, first come, first speed, and that will make the proud wives of Whalley rise betimes to come to church.' Whitaker's Whalley, p. 228." See also ART. 2037.

2019. WOLVES IN SCOTLAND IN THE SEVENTEENTH, AND IN IRELAND IN THE EIGHTEENTH CENTURIES.

"As to wolves, they were by no means exterminated by King Edgar. The monks of Fors in Wensleydale, about 1180, had a dangerous grant from Alan, earl of Richmond, of the flesh of all wild animals torn by wolves within their own dale. Whitaker's Whalley and Clitheroe, p. 169, and Burton's Monast. Ebor. Fors Abbey. King James the First and Sixth sometimes took the diversion of wolf-hunting in Scotland, in which kingdom the last wild wolf was killed as late as 1682; and in Ireland proclamations were issued against wolves in Antrim in the reign of Anne" (*Surtees' History of Durham*, vol. ii. p. 172, Lond. 1820, folio).

For these last two assertions Surtees has given no authority.

In 1654, the wolves came into the streets of Blois, "and devoured a young child" (see *Reresby's Travels and Memoirs*, 8vo, 1831, p. 26). At Blois, in 1644, Evelyn, who was then there, says (*Diary*, 1829, vol. i. p. 104), the wolves "are here in such numbers that they often come and take children out of the very streets." Nichols's Literary Illustrations of the Eighteenth Century, vol. vi. p. 102. The French and Irish believed men were turned into wolves (see *Sir W. Temple's Works*, vol. ii. p. 431). They were said to be seen in New South Wales (see *Cook's Voyages*, 8vo, 1821, vol. ii. p. 206). Perlin, who visited England in the reign of Mary I., says, "In this country there are no wolves" (*Antiquarian Repertory*, iv. 512). Jorevin de Rochefort, who visited Scotland early in the reign of Charles II. says, "They say that in Scotland there are so many wolves that the inhabitants cannot go out of their villages without danger of being devoured. But that is far from being the case in England, since there is not one to be found" (*Antiquarian Repertory*, iv. 609). They were very numerous in Ireland in the sixteenth century (see *Wright's Elizabeth*, 8vo, 1838, vol. i. pp. 91, 92). In 1569, Throckmorton, the ambassador in France, writes, there are "no wolves in Englande" (*Forbes's State Papers*, i. 198). But it would seem that there *were* wolves in England in the sixteenth century (see *Friar Bakon's Prophesie*, 1604, pp. 7, 16, edited by Mr. Halliwell, Percy Society, vol. xv.) Dawson Turner says, "Wolves are by no means extinct in the neighbourhood of Bayeux. We saw a tame one," &c. (*Turner's Tour in Normandy*, Lond. 8vo, 1820, vol. ii. p. 259). In 1559, the French ambassadors took from England mastiffs to hunt the wolves (*Machyn's Diary*, p. 199, Camden Society). In 1525, and again in 1551, the country about Pistoja and Florence was ravaged by wolves. See the very curious notice in Tytler's Edward VI. and Mary, 8vo, 1849, ii. 83, 84.

2020. COALS FIRST DELIVERED BY WAGGON ON RAILWAYS.

"Hutchinson (vol. iii. p. 497), states that *waggon-ways*, or railways, for the conveyance of coal, were first introduced by Colonel Liddell of Ravensworth about 1720; but in Bailey's View of Durham, p. 3, it is stated on the authority of Robson (then agent at Ravensworth) that the earliest mention of coals delivered by waggons occurs in 1671, at Teamstaith" (*Surtees' History of Durham*, vol. ii. p. 209).

In 1541, the price of coals was eight shillings a chaldron (see *Chronicle of Calais*, p. 198, 201, Camden Society, vol. xxxv.) In 1666, Pepys (*Diary*, vol. iii. p. 103) says that in consequence of the war, coals were 3*l.* 3*s.* a chaldron. A few months afterwards they had risen to 4*l.* (*Pepys*, iii. 163.) In 1677, Evelyn writes (*Diary*, 1827, 8vo, vol. ii. p. 428), "The trade of Ipswich is for the most part Newcastle coals, with which they supply London, but it was formerly a cloathing town."

2021. TABLES WITH CUPBOARDS.

In a will made in 1607, by William Blackston of Gibside, printed in Surtees's History of Durham (vol. ii. p. 253, Lond. folio, 1820), there occurs a bequest of "one new London table with a courte cupboard to the same." Gifford says, "Cupboard, the modern sideboard" (*Note to Ben Jonson's Works*, 8vo, 1816, ii. 303). In 1617, a girl is called in relation to her delicacy, "a mere cupboard of glasses" (*Middleton's Works*, 1840, iii. 449, and see ii. 91; v. 492). In 1571, they held books (see *Murdin's State Papers*, p. 130)

In the directions for the household of Edward VI. it is ordered that "the cupboards are to be furnished with coshens;" and "at breakfaste, dynner, and supper, the gent. usher is charged with the cupborde" (*Antiquarian Repertory*, vol. iv. pp. 648, 649). In 1522, Margaret of Scotland writes that had it not been for the money paid by the Duke of Albany, "I would have been constrained to put away my jewels and cupboard" (*Miss Wood's Letters of Royal Ladies*, 8vo, 1846, i. 249). In 1523, she writes, "I have nothing to find my meat with, nor my servants; and my cupboard lying in pledge" (i. 286). In 1535, Jane Basset writes to her stepmother, Lady Lisle, "I have made you four pairs of sheets and a cupboard cloth" (ii. 144).

2022. MEANING OF "RY" IN THE NAMES OF TOWNS.

"Ry is believed an old British name for water, and I suspect wherever a village of this or similar name [he is speaking of

Ryton, in the county of Durham] occurs, that it will be found seated in some 'wide-watered vale.' Ryton on the Yorkshire Darwent, Ryton on the Severn in Shropshire, Ryegate in Surrey, Rydal in Westmoreland, &c., may be adduced as instances" (*Surtees' History of Durham*, vol. ii. p. 259).

And see in ART. 1969, the meaning of *By*.

2023. THE CUSTOM OF HANGING UP FUNERAL GARLANDS IN CHURCHES.

"In Wilton Gilbert Church is preserved the almost obsolete custom of hanging up funeral garlands. A good account of this pretty observance may be found in the Gent. Mag. for 1747. . . . The custom of placing *flowers in the coffin* with the deceased is still preserved in many villages in the north," &c. (*Surtees' History of Durham*, vol. ii. p. 392).

Bishop Percy, who wrote in 1765, says that in his time it was "a custom in many parts of England, to carry a flowery garland before the corpse of a woman who dies unmarried" (*Percy's Reliques of Ancient English Poetry*, 8vo, 1845, p. 156). The garlands "were carried solemnly before the corpse by two maids, and afterwards hung up in some conspicuous place within the church" (*Antiquarian Repertory*, iv. 664). Drake's Shakespeare and his Times, 4to, 1817, vol. i. pp. 240–242.

Phillips (*History of Cultivated Vegetables*, 8vo, 1822, vol. ii. p. 138) says, "It is still the custom in some parts of this country, as well as in France, to put a branch of rosemary in the hand of the dead when in the coffin."

2024. ESTABLISHMENT OF THE QUAKERS IN YORKSHIRE.

"The first establishment of the quakers at Scarborough was in the year 1651" (*Henderwell's History of Scarborough*, 2nd edit. York, 8vo, 1811, p. 188).

But, according to Charlton (*History of Whitby*, York, 1779, pp. 349, 350), Fox first came to Whitby "about 1654," but the quakers did not open a meeting-house there until September 1676; at which time they opened "two other meeting-houses built solely at the expense of the quakers, viz., one at Malton, and the other at Scarborough. These meeting-houses were not registered, or properly licensed, till October 8th, 1689, when King William III. considering the quakers as peaceable subjects, was pleased to indulge them with free liberty of conscience."

2025. OBSERVATIONS OF THE INFLUENCE OF SPAIN ON MANNERS, ETC., IN ENGLAND IN THE SEVENTEENTH CENTURY.

In Wycherley's Love in a Wood, Ranger and Vincent, "young gentlemen of the town," are disputing respecting the merit of their mistresses. Ranger tauntingly says (act iv. scene 6, p. 26 B), "I'm sure 'tis well if your female correspondent can read." To which the indignant Vincent rejoins, "I must confess I have none of the little letters, half name or title, like your Spanish Epistle dedicatory." In Wycherley's Gentleman Dancing Master, one of the most amusing characters is an Englishman named Formal, who has just returned from Spain, and apes their manners and their oaths. See in particular at the beginning of act iii. the amusing interview between him and a would-be Parisian dandy.

Jorevin de Rochefort, whose Travels were published in 1672, says, "The English love the Spaniards, particularly the Portuguese, more than they fear them" (*Antiquarian Repertory*, vol. iv. p. 574).

2026. KIRKDALE AND OTHER CHURCHES WITH SAXON INSCRIPTIONS.

For an account of Kirkdale Church and the Saxon inscriptions on its dials, see Hinderwell's History of Scarborough (2nd edit. York, 8vo, 1811, pp. 404–406). There is an interesting account of "the church of Kirkdale, near Kirkby Moorside," in Young's History of Whitby (8vo, 1817, vol. ii. pp. 741–747). He says, "It is the only one in this vicinity, and almost the only one in Britain, that bears a Saxon inscription, recording the name of the founder and dating the time of its erection before the Conquest." Young, however, adds (pp. 747, 748), "Kirkdale is not the only church in our district, furnished with a Saxon dial bearing an inscription; the neighbouring church of *Edstone* enjoys the same honour, though no author that I am acquainted with has hitherto noticed it. . . . As the dial and the letters are executed in the same style as those at Kirkdale, they belong unquestionably to the same age, though perhaps the Edstone inscription may be a few years later."

2027. OBSERVATIONS ON JET.

For some account of jet, see Young's History of Whitby (vol. ii. pp. 783, 784). He says, "Jet, which occurs also in considerable quantities in the aluminous bed, may be properly classed with fossil wood, as it appears to be wood in a high state of bituminization. . . . The jet of our coasts was known to the ancients

by the name *gagates*. Many have supposed this substance to be indurated petroleum, or mineral pitch; but the facts now stated are sufficient to prove its ligneous origin."

It appears from a passage in "Every Man in his Humour," that jet rings were commonly worn (see Gifford's edit. of Ben Jonson, vol. i. p. 53).

2028. NOTE ON ROBIN HOOD.

For a short account of Robin Hood, see Charlton's History of Whitby, York (1779, pp. 146, 147). See also a short account of Robin Hood by Young (*History of Whitby*, vol. ii. p. 647), who says, "He is said to have died in 1247." In 1565, "to believe a tale of Robin Hood" was an expression for believing an absurdity (see *Wright's Elizabeth*, 8vo, 1838, vol. i. p. 190; *Harleian Miscellany*, vi. 163). The "followers of Robert Hood, in the reign of Richard I., committed great outrages on the borders of England and Scotland" (*Blackstone's Commentaries*, 8vo, 1809, vol. iv. p. 246; he quotes 3 *Inst.* 197).

2029. ACCOUNT OF AN ENGLISH MONASTIC LIBRARY IN THE TWELFTH CENTURY.

See also Arts. 749, 1353, 1354, 1836.

Young, in Appendix No. 3 to his History of Whitby, 8vo, Whitby, 1817, vol. ii. pp. 918–920, has printed the Catalogue of the Library of the Whitby Monastery, "about A.D. 1180." Of this catalogue Young has given (vol. i. pp. 404, 405) a short analysis. It consisted of eighty-seven volumes, of which sixty were theological and twenty-seven grammatical or classical. In the theological departments "most of the authors belong to the fourth, fifth, sixth, seventh, and eighth centuries. . . . There are *scarcely any* of the *early Fathers*, Greek or Latin, except Origen; nor do we find any part of the voluminous writings of Augustine, Jerome, or Cyril. . . . In the classical department we have the pleasure of observing the names of Homer, Plato, Cicero, Juvenal, Persius, Statius, and Boetius. . . . Virgil, though not named, appears to have had a place in the library, as there is one volume called 'The Bucolics.'"

2030. SUNDAY FAIRS AND MARKETS IN ENGLAND.

See also Arts. 1758, [illegible].

"Nothing can be a clearer proof of the impiety of our monks than the existence of Sunday fairs and markets held by their authority, and under their very eye for several ages. It appears from the charter of Henry VI., granted in 1445, 'that the abbot and convent had been used from time immemorial to hold a market at Whitby every Lord's day throughout the year,' and though the market was by

that charter transferred to Saturday; and an act of parliament was passed three years after to enforce a similar improvement over all the kingdom, still the act allowed the sale of 'necessary victual' on the Lord's day, and suffered the Sunday markets to continue in harvest; so that this reformation was very partial. Statutes at large, i. pp. 618, 619; Charlton, p. 271. Charlton, not aware that the word *Sabbatum* in old records means *Saturday*, has mistranslated Henry's charter representing him as continuing the weekly market on the Lord's day with a view to *sanctify* it; whereas the charter states that the king, willing to sanctify the Lord's day, allowed the market to be thenceforth held on *Saturday*. . . . As the markets at Whitby were under the control of the abbot and convent, their sanctioning so shocking a violation of God's sacred day demonstrates too forcibly a lamentable want of true religion. It was not so in the days of St. Hilda and St. Cuthbert, when even the queen of Northumberland was not permitted to mount her chariot or perform a journey on the Lord's day. (Bed. Vita S. Cudb. c. 27.) Nor did such a contempt of divine institutions appear even in the close of the Saxon period (Wilk. Concil. i. pp. 203, 207, 220, 273); but after the Conquest this impiety grew apace, till in spite of some laudable attempts to stop its progress (Ibid. pp. 508, 510, 511, 624, 707; iii. pp. 42, 43) it overspread the whole land like a deluge. Heylin, in his History of the Reformation (p. 38), speaks of the strict observance of the Lord's day as an *innovation*, but it was only a return to the piety of former times; though it must be owned that the profanation of the Christian sabbath had long been sanctioned by ecclesiastical authority. The synod of Exeter, in 1287, permitted the sale of victuals on Sunday after mass. Wilk. Concil. ii. p. 145. In a mandate of the archbishop of Canterbury on this subject, issued in 1359, it is stated as a mournful fact, that while the Lord's day was violated by markets and fairs, it was also profaned by feasting, drunkenness, debauchery, meetings of clubs, quarrels, fightings, and even murders. In some places the whole population flocked to these impious fairs, and the churches were totally deserted. Wilk. Concil. iii. p. 43" (*Young's History of Whitby*, 8vo, Whitby, 1817, vol. i. pp. 411, 412).

In 1783, Adam Clarke was appointed to preach at the "Norfolk Circuit." He says that in Norfolk, "Except among a very few religious people, the Sabbath day was universally disregarded. Buying and selling were considered neither unseemly nor sinful; and on that day the sports of the field, particularly fowling, were general. Multitudes even of those called religious people bought

and sold without any remorse. To find a man saved from this sin was a very rare thing indeed" (*Life of Adam Clarke*, edited by Rev. J. B. B. Clarke, Lond. 1833, 8vo, vol. i. p. 208). In 1554, on 29th of June, "was a fayre at Westminster Abbay" (*Machyn's Diary*, p. 66, Camden Soc.) On a Sunday, in 1688, the judges were "introduced to the king by the Lord Chancellor" (*The Ellis Correspondence*, 8vo, 1829, vol. ii. p. 55). In 1800, Bishop Watson (*Life of Himself*, 2nd edit. 8vo, 1818, vol. ii. p. 113) mentions "an evil which has increased very much, if it has not entirely sprung up in many places within the last thirty years, the travelling of waggons and stage-coaches on Sundays." In 1592, Pickering was knighted, made a privy councillor, and entrusted with the great seal on Sunday (*Campbell's Lives of the Chancellors*, vol. ii. p. 188).

2031. SUNDAY FAIRS IN ENGLAND IN THE EIGHTEENTH AND NINETEENTH CENTURIES.

See also ARTS. 1758, 2030.

Young (*History of Whitby*, vol. ii. p. 882) says, "As superstition is the handmaid of impiety, it is not surprising to find that a Sunday fair was held here for many ages; this disgraceful nuisance is now happily removed." At p. 884, Young, speaking of the neighbourhood of Whitby, says, "Forty years ago almost every village and hamlet had its Sunday fair; but this impious practice is now abolished, except in the villages of Kinningrave, Saltburn, Redcar, and Lackenby."

Charlton (*History of Whitby*, 4to, York, 1779, p. 272) says, "Yet these petty markets and fairs still continued to be held on Sundays in many adjacent villages; nor is that custom as yet entirely abolished among us, to the shame of our country be it spoken."

2032. NUNNERIES IN THE TWELFTH CENTURY DEDICATED TO THE VIRGIN MARY.

"The six nunneries in the district" (i.e. of Whitby) "were all founded in the twelfth century, all dedicated to the Virgin Mary, and all conducted on a small scale, each being intended for the reception of about twelve nuns and a prioress" (*Young's History of Whitby*, 8vo, Whitby, 1817, vol. i. p. 434).

2033. WHITBY GAINING FROM THE SEA.

"Hence it would appear that the town [of Whitby] has been gradually gaining from the sea; and that a large proportion of it has been literally built on the sand" (*Young's History of Whitby*, 8vo, Whitby, 1817, vol. ii. p. 484).

In the red book of the abbey of St. Werburgh, in the manor of Ince, in Cheshire, "is a petition from the abbot to Hubert, who was archbishop of Canterbury from 1193 to 1207, stating that 'in Wryall, and in their manor of Ynes they had lost by the inundation of the sea thirty carucates of land, and were daily losing more'" (*Ormerod's History of Cheshire*, 1819, vol. ii. p. 12). But Ormerod says of the valley between the Mersey and the Dee, "that the waters before the retiring of the sea from the western coast of Britain occupied the line of these vales will be doubted by no one who has looked down on the general level of the country," &c. (vol. ii. p. 187).

2034. INSTANCES OF LONGEVITY IN WHITBY.

For instances of longevity in the town of Whitby, see Young's History of Whitby, 8vo, 1817, vol. ii. pp. 523, 524.

In 1588, Sir Thomas Hawkins died, aged 101 (see Note in *Ben Jonson's Works*, 8vo, 1816, vol. ix. p. 362). Wesley died in 1791, aged eighty-seven (*Southey's Wesley*, ii. 545). Longevity is remarkable in the Asturias (*Townsend's Journey through Spain*, vol. ii. p. 15).

2035. CUSTOM HOUSE AT WHITBY SINCE THE TIME OF CHARLES II.

"Whitby has had a custom-house ever since the reign of Charles II." (*Young's History of Whitby*, 8vo, 1817, vol. ii. p. 569).

M'Culloch says (*Commercial Dictionary*, 8vo, 1849, p. 473), "Custom duties seem to have existed in England before the Conquest; but the king's claim to them was first established by stat. 3 Edw. I."

2036. CHOCOLATE AND CHOCOLATE-HOUSES IN THE REIGN OF CHARLES II.

See also ART. 303.

I do not remember any mention of chocolate in the plays of Wycherley; but in Congreve's Love for Love (act i. scene 1, p. 204 A) we have "a chocolate-house lampoon," and in scene 6, p. 206 A, "if we don't make haste the chairmen will be abroad, and block up in the chocolate-houses." And in the same play (act iii. scene 3) Tattle says, "I can summon the maids at the chocolate-houses, who shall make oath," &c. In Congreve's Way of the World, one of the characters is "Betty, waiting maid at a chocolate-house," and the scene of act i. is laid "at a chocolate-house," and in act i. scene 7, p. 263 A, we have, "You must bring two dishes of chocolate and a glass of *cinnamon-water*,"

That exquisite dandy, Lord Foppington, describing his mode of life (*The Relapse*, act ii. scene 1, p. 309 B), says that before dinner, "if it be nasty weather, I take a turn in the chocolate-house, where as you walk, madam, you have the prettiest prospect in the world; you have looking-glasses all round you." In the winter of 1683–84, the Thames was frozen over and chocolate sold on it (see *Mr. Rimbault's Collection of Old Ballads on the Great Frost*, Percy Soc. vol. ix. p. 7). Madame de Pompadour, mistress of Louis XV., used to take chocolate to excite her sexual feelings (see *Memoires de Madame du Hausset*, Paris, 8vo, 1824, p. 92). In 1718, "chocolate home-made without vanillies" (*Nichols, Illustrations of the Eighteenth Century*, vol. i. p. 356).

2037. THE USE OF PEWS IN CHURCHES IN THE SIXTEENTH CENTURY.

See also ART. 2018.

"From a plan of the interior of the church of Hartlepool, preserved in the Corporation records, dated May 1, 1600, the number of 'pues or stalls' are thirty-three, including the stalls of the 'vicarr and clark,' and the 'stall or pue for the maior and brethren.' The men and women were not accustomed to sit promiscuously, as at present, but were placed in separate stalls" (*Sharp's History of Hartlepool*, Durham, 1816, 8vo, p. 98).

And see in the note the original orders, "agreed upon between the mayor and chief burgesses and the vicar, by which it was arranged that the chief burgesses, and the chief burgesses' wives, should have "pues" separating them from the ordinary burgesses.

"The Parochial Chapel of Wilton," in Cheshire, was probably erected about 1560, "which occurs on the pews amongst some ancient carvings" (*Ormerod's History of Cheshire*, 1819, vol. iii. p. 90). This seems to put an end to the idea that we owe pews to the Puritans. Stow mentions pews in a London church, in or before 1524 (*Survey of London*, edit. Thoms, 8vo, 1842, p. 55). A century ago Dr. Shebbeare writes of the English, "Every family having in their churches a snug pew, a kind of closet, where they all sit and sleep or employ themselves in anything but their duty to the Highest" (*Angeloni's Letters on the English Nation*, 8vo, 1755, vol. i. p. 51).

2038. THE ORIGIN OF GOTHIC ARCHITECTURE.

For a slight view of the origin of Gothic architecture "taken from observations by my friend George Saunders, Esq., Archæologia, vol. xvii." see Sharp's History of Hartlepool, 8vo, Durham, 1816, pp. 101, 102.

Cook (*Voyages*, 8vo, 1821, vol. iii. p. 292), speaking of the miserable huts in Easter Island, says that the inhabitants construct them by setting sticks in the ground, "and tying them at the top, forming thereby a kind of Gothic arch."

2039. ACCOUNTS OF THE MANNERS AND CUSTOMS OF HARTLEPOOL.

Sir Cuthbert Sharp (*History of Hartlepool*, 8vo, Durham, 1816, p. 151), speaking of the "manners and customs of Hartlepool," says, "The first time a child visits a neighbour or relation, it is regularly presented with three things, *salt*, bread, and an *egg*; this practice, however (not noticed by Bourne or Brand), is widely extended over the north of England." Sharp adds (p. 152), "A custom prevails on the Monday immediately following Easter Sunday for the men to take off the women's shoes or buckles, and on the Tuesday, for the women to retaliate in like manner; these petty thefts are only to be redeemed by presents. The trifling sums obtained by this mutual and frequently provoked warfare are generally expended in a 'merry making' towards the end of the week." This latter custom existed at Whitby from time immemorial, and though now prohibited is not completely abolished (*Young's History of Whitby*, vol. ii. p. 882).

2040. COACHES FIRST INTRODUCED INTO WHITBY.

"Whitby had not the accommodation of coaches till the year 1788, when a diligence commenced running twice a week to York. This was succeeded in 1795 by a *mail coach*, which runs thrice a week," &c. (*Young's History of Whitby*, 8vo, Whitby, 1817, vol. ii. p. 579). See also ART. 1923.

Jorevin de Rochefort, whose Travels were printed in 1672, says, "I left London in the common Oxford waggon, which passes through Acton, Saihal, where the woods reach to Helenden, Uxbridge" (*Antiquarian Repertory*, iv. 576). He adds (p. 621), "Coaches set out every day from London for Harwich, and from Harwich for London. . . . The packet boat for Holland commonly sails every Monday from Harwich, if the weather is not so stormy as to render the passage dangerous."

2041. THE QUAKERS FIRST ESTABLISHED AT WHITBY.

"The Society of *Friends*, commonly called *Quakers*, is of long standing in Whitby, having commenced in 1654, under the ministry of the celebrated George Fox, the father of the body" (*Young's History of Whitby*, vol. ii. p. 618).

2042. STATE OF MANNERS IN WHITBY IN THE EIGHTEENTH CENTURY.

"On the state of manners in Whitby about a century ago, the following extracts from the papers of Mr. William Chapman, so often quoted, furnish some interesting information. . . . *Tea* was very little used in these times, most of the old men being much against it; but after the decease of the old people it soon came into general use. The time of *dining* was a quarter past twelve, and that of *visiting* at two in the afternoon, when the women always took their needlework with them and returned home between five and six" (*Young's History of Whitby*, vol. ii. pp. 634, 635).

A century ago tea was common in London. Dr. Shebbeare says, "Even the common maid-servants must have their tea twice a day in all the parade of quality; they make it their bargain at first: this very article amounts to as much as the wages of servants in Italy" (*Letters on the English Nation, by B. Angeloni*, 8vo, 1755, vol. ii. p. 38). Tea was first introduced into Scotland by Mary of Modena, who with her husband James, duke of York, arrived at Edinburgh in 1680 (*Chambers's Traditions of Edinburgh*, 8vo, 1847, p. 320). In 1746, Wesley (*Journal*, 8vo, 1851, p. 234) wished that "the poorer people of our society could be persuaded to leave off drinking of tea." See also p. 595, where we find that in 1767 the poor drank it. Even Cullen (*Works*, vol. ii. p. 394) is so prejudiced as to say that "the drinking tea and coffee is always hurtful to the dyspeptic."

In 1788, Hannah More writes to her sister from London, "we dine at six," but "in Paris people dine at two" (*Roberts's Memoirs of Mrs. Hannah More*, 2nd edit. 8vo, 1834, vol. ii. p. 114).

2043. CHRISTIANITY IN THE FOURTH CENTURY.

"Some writers have expressed surprise that when Christianity was professed by Constantine no greater improvement should have taken place in the population of the empire. The answer is ready; it was professed in name only; but existed not, in reality, nor were the principles of morality founded on pure religious faith known in the community" (*History of Civilisation, by William Alexander Mackinnon*, Lond. 1846, 8vo, vol. i. p. 77).

Dr. Arnold writes, in 1827, "of the pretended conversions of the kingdoms of the world to the kingdom of Christ in the fourth and fifth centuries, which I look upon as one of the greatest *tours d'adresse* that Satan ever played, except his invention of

popery. I mean that by inducing kings and nations to conform nominally to Christianity, and thus to get into their hands the direction of Christian society, he has in a great measure succeeded in keeping out the peculiar principles of that society from any extended sphere of operation, and in insuring the ascendency of his own" (*Stanley's Life of Arnold*, 5th edit. 8vo, 1845, vol. i. pp. 52, 53).

2044. OBSERVATION ON THIERRY, WHO IS *SAID* TO BE INDEBTED TO MILTON.

—"Milton, in his 'History of Britain continued to the Norman Conquest' (which, we may remark, has furnished in its details and references to authorities much of the knowledge displayed as original by M. Thierry, in the early part of his work on the conquest of England)" (*Mackinnon's History of Civilisation*, 8vo, 1846, vol. i. p. 85).

Mr. Keightley says that Milton had not much knowledge either of classical mythology or of the romances of chivalry (*Keightley's Tales and Popular Fictions*, Lond. 1834, pp. 22–25).

2045. NOTE ON MORALS, ETC., OF ZOROASTER.

"According to the Persian legislator Zoroaster, to plant a tree, to cultivate a field, to have a family, are the great duties of man. This philosopher, like all who have either preceded him or followed him, unenlightened by Christianity, has omitted the social duties of man towards his fellow-creature" (*Mackinnon's History of Civilisation*, Lond. 1846, 8vo, vol. ii. p. 215).

1. It is astonishing—or rather it is not astonishing—to find Pye Smith reviving the obsolete charges of Sir William Jones against Du Perron, and affecting to throw doubt on the genuineness of the Zendavesta, because it interferes with his own preconceived notions. The reader who is acquainted with this subject will be amused by turning to vol. ii. p. 487 of Dr. Pye Smith's Scripture Testimony to the Messiah, 2nd edit. 8vo, 1829. 2. In 1800, Southey truly writes, "Anquetil du Perron was certainly a far more useful and meritorious orientalist than Sir William Jones, who disgraced himself by enviously abusing him" (*Life and Correspondence of R. Southey, by the Rev. C. C. Southey*, 8vo, 1849, 1850, vol. ii. p. 96). Montesquieu (*Esprit des Lois*, livre xxiv. ch. xix. *Œuvres*, 8vo, 1835, p. 412) has well observed that the truth or falsity of a religion has nothing to do with the goodness or badness of its effects. There is no doubt of the genuineness of the Zendavesta (*Prichard's Physical History*

of Mankind, vol. iv. pp. 18, 19, 3rd edit. 8vo, 1844), though Erskine (*Transactions of Bombay Society*, vol. ii. p. 302) thinks it is not by Zoroaster.

2046. CHARACTER AND TENDENCY OF CRUSADES.

See also ART. 1247.

"The fierce and ignorant masses that poured from the west into the east, led by superstition and desire of conquest, must in the various crusades have caused much misery to friends and foes; but the crusaders themselves suffered probably equal if not greater hardships and privations than those whom they attacked" (*Mackinnon's History of Civilisation*, 8vo, 1846, vol. ii. p. 249).

Lord Brougham observes that they polished European manners (*Brougham's Political Philosophy*, 8vo, 1849, i. 322). M. Servan says, "Le délire des croisades fut la principale et la première cause de l'affaiblissement du système féodal" (*Note in Œuvres de Montesquieu*, Paris, 1825, p. 470). Ranke ascribes the cessation of the crusades to the decline of the papal authority (*Die Römischen Päpste*, Berlin, 1838, band i. pp. 38, 39). Sprengel (*Histoire de la Médicine*, tome ii. pp. 367, 368) thinks that the crusades, by stimulating the imagination of Europe, increased superstition.

2047. THE USE OF WIDOWS' BANDS IN ENGLAND.

The young and fashionable Berinthia, describing her feelings on the death of her husband (*Vanbrugh's Relapse*, act iii. scene 1, p. 313 B), says, "Not that my present pangs were so very violent, but the after pains were intolerable. I was forced to wear a beastly widow's band a twelvemonth for it."

2048. NOTE ON MOORFIELDS.

See also ART. 1917.

In Wycherley's Gentleman Dancing Master (act i. scene 1, p. 37 A), Mrs. Hippolita and her maid Prue are bewailing the strictness with which they are secluded. Among their distresses Prue complains that they are not allowed "to hear the organs and songs at the Gun in Moorfields." In 1721, Moorfields is described as formerly being a very dissolute place.

> "But now by dint of grace 'tis grown
> A pious quarter of the town;
> And meetings for the people good
> Are held where bawdy houses stood."

(*The Merry Travellers, or a Trip from Moorfields to Bromley*, 2nd edit. 8vo, 1724 [By Ned Ward?], part i. p. 4).

In the middle of the seventeenth century it was used for drying clothes (see *The Crown Garland of Golden Roses*, part ii. pp. 44–49, Works of the Percy Society, vol. xv.) Early in the seventeenth century Moor-Ditch was in a shamefully dirty state (see *Dekker's Knights Conjuring*, 1607, p. 43, Percy Society, vol. v. and Mr. Rimbault's note at pp. 92, 93). Early in the seventeenth century it was a favourite walk in summer for the citizens (see Mr. Rimbault's notes to *Rowland's Four Knaves*, Percy Society, vol. ix. p. 119). In 1683, ninepins were played there (see *Ballads on the Great Frost*, p. 27, Percy Society, vol. ix.) In the reign of Mary, it was usual to bury Protestant heretics in Moorfields (see *Machyn's Diary*, Percy Society, 1848, pp. 95, 346).

2049. THE KNOWLEDGE OF WRITING IN ENGLAND IN THE SEVENTEENTH CENTURY.

It is said in Wycherley's Gentleman Dancing Master (act i. scene 1, p. 37 B) that Mrs. Hippolita, a merchant's daughter, could not write. In act i. scene 2, p. 41 A, Mr. Paris, an English dandy who imitates French customs, says, "'Tis as ill breeding now to speak good Englis as to write good Englis, good sense, or a good hand." In Wycherley's Country Wife (act v. scene 3, p. 96 B), Sparkish, a gentleman of fashion engaged to be married to Alithea, says that he had never seen his mistress's handwriting. In Congreve's Old Bachelor (act i. scene 1, pp. 148, 149), Bellmour, a fashionable gentleman, says, "I have a hawk's eye at a woman's hand. There is more elegancy in the false spelling of this superscription than in all Cicero." And this is said of a letter from Silvia, a fine London lady. In Congreve's Way of the World (act iv. scene 15, p. 281 B), Waitwell says, "The rascal writes a sort of a large hand; your Roman hand."

In 1833, the prisoners in Belgium were 2231 men and 550 women. Of these, 1364 men and 326 women could neither read nor write. In France, in 1827, among the young men inscribed for the military service, there were out of every 100, 58 who could neither read nor write (*Quetelet, Sur l'Homme*, Paris, 1835, tome ii. pp. 225, 226).

2050. LINCOLN'S INN FIELDS IN THE SEVENTEENTH CENTURY.

In Wycherley's Country Wife (act iv. scene 1, p. 86 B), Lucy says, "Formerly women of wit married fools for a great estate, a fine seat, or the like; but now it is for a pretty seat only in Lincoln's Inn Fields, or the Pall Mall."

The Travels of Jorevin de Rochefort were published in 1672.

The observant foreigner says, "L'Incoln Infields, the fields of Lincolne, which is a square larger than the Place Royale at Paris; the houses that encompass it are all built in the same style; the king has given them to the nobility for their residence; the middle is a field filled with flowers, and kept in as good order as if it were the parterre of some fine house" (*Antiquarian Repertory*, vol. iv. p. 567).

2051. OPINIONS OF THE VULGARITY OF THE CITY IN THE SEVENTEENTH CENTURY.

In Wycherley's Country Wife (act i. scene 1, near the end of p. 74 B), "He's as jealous of her as a Cheapside husband of a Covent Garden wife." And in act iv. scene 3, p. 92 A, "Thou art as shy of my kindness as a Lombard Street alderman of a courtier's civility at Locket's." In Wycherley's Plain Dealer (act ii. scene 1, p. 110 B), Eliza says, "Like a Holborn lady, who could not get in to the last ball, or was out of countenance in the drawing-room the last *Sunday* of her appearance there." In Congreve's Way of the World (act iii. scene 5, p. 270 B), Foible, Lady Wishfort's maid, ridicules the impatience of "a new sheriff's wife for the return of her husband after knighthood." In the Poetaster, in 1601, Crispinus says of his mistress,

> "I would have her fair and witty,
> Savouring more of court than city"

(*Ben Jonson's Works*, 8vo, 1816, vol. ii. p. 427). And in the same play (p. 465) the "strait-bodied city attire" is contrasted with "the finest loose sacks the ladies use to be put in." And again, when Chloe receives instructions how to behave at court, she is cautioned against "your city mannerly word *forsooth*; use it not too often in any case; but plain *Ay, madam*, and *No, madam*; nor never say *your lordship*, nor *your honour*; but *you* and *you*, *my lord*, and *my lady*" (p. 467). In the fine play, "The Devil is an Ass," which was acted in 1616, a rich goldsmith, which was then synonymous with banker, is represented as struggling to force himself into society by a lavish expenditure; and in one part the difference between tradesmen and gentlemen is strongly contrasted, "For since the gentry scorn the city so much," &c. (*Jonson's Works*, vol. v. p. 77).

There were "city words," see ART. 2129.

In 1609, Ben Jonson mentions the "city wives," as opposed to the "Whitefriars nation" (*Works*, 8vo, 1816, iii. 275, 342; see also iv. 493). In 1616, he sneers at the "Finsbury battles" (vol. v. p. 79). In 1625, he writes, "a notable tough rascal, this

old Penniboy, right city bred" (vol. v. p. 261); and in 1629, "Your shop citizens, they are rude animals! And let them get but ten miles out of town, they out-swagger all the wapentake" (v. 400). In 1607, Middleton (*Works*, 1840, 8vo, vol. i. p. 490) ridicules the excursions they and their wives made during the Whitsun holidays, "some upon pillions, some upon side-saddles." "In a flat cap like a shopkeeper" (*Dekker's Knights Conjuring*, 1607, p. 20, Percy Soc. vol. v.) These flat caps were also called "statute caps," because the 13th of Elizabeth ordered them to be worn by all men below the rank of gentlemen who had twenty marks a year in land (see pp. 127, 128, of *Mr. Rimbault's Notes to Rowland's Four Knaves*, Percy Soc. vol. ix.)

2052. THE FIRST ALUM-WORKS IN ENGLAND.

See also ART. 1965.

According to Charlton (*History of Whitby*, York, 1779, 4to, p. 305), the first alum-works in England were at Gisborough, in the latter end of the reign of Elizabeth, the secret of making alum having been brought over from Rome by Sir Thomas Chaloner, who obtained it by bribing the pope's agents. The pope, hearing of the fraud, poured forth a most indecent curse against Chaloner, which is printed in Charlton's History of Whitby, pp. 306, 307, and in Young's History of Whitby, vol. ii. pp. 809, 810. Young confesses, however (p. 808), that he "can find no evidence for the assertion" that the pope issued this curse against Chaloner. In A.D. 1600, a second alum manufactory was erected in the neighbourhood of Gisborough (*Charlton*, p. 307). Others followed, and an immense stimulus was given to the trade of Whitby.

Charlton says (*History of Whitby*, 4to, York, 1779, p. 359), "Our staple commodity is alum, an article wherewith we furnish the greatest part of Europe, and which is at present made in no part of Britain except in the neighbourhood of Whitby." According to Young (*History of Whitby*, vol. ii. p. 810) it was "about 1595, or soon after," that the first English alum-work was commenced. But Young has brought forward some evidence which, to use his own words, "induces a belief that the art of making *alum* was either *practised by the Romans* while they possessed Britain, or introduced clandestinely by the monks long before the usual date of its introduction." See also vol. ii. pp. 759–762, where Young says that in the neighbourhood of Whitby there is an old work "which we need not hesitate to pronounce an ancient alum-work." It is called "alum-garth," and what is sufficiently remarkable, that name is given to it in a

plan of the Egton estate drawn up in 1636, although there were then no houses, nor any sort of accommodation to workmen, "but only trees." Young proceeds (p. 761) to say, "Against the notion of its being a Roman work, it will be objected that the *alumen* of the Romans appears to have been sulphate of iron or copperas, and that the art of making alum, properly so called, was first brought into Europe from the east by some Genoese in the fifteenth century. To this I answer that though the Romans confounded copperas with alum, yet their best alum was *white*, and therefore could not be copperas. There is one kind of their alum which *appears to have been the very same* with the modern alum: 'Concreti aluminis unum genus *schiston* appellant Græci, in capillamenta quædam canescentia dehiscens. Unde quidam *trichitin* potius appellavere. Hoc fit e lapide ex quo et *chalcitin* vocant; ut sit sudor quidam ejus lapidis in spuma coagulatus est,' &c. Plinii Hist. Natur. lib. xxxv. c. 15. It is well known that at our alum-works copperas is produced instead of alum when care is not taken to separate the iron; we need not, then, wonder that the Romans confounded them. Perhaps the art of making alum was banished to the eastern empire on the irruption of the Goths, with other ingenious arts; and returned with them from thence on the revival of learning in the west."

For a description of the present mode of making alum, see Young's History of Whitby, vol. ii. pp. 811–814.

In the reign of Edward VI. instructions were given to "attayn to some knowledge of the allam mynes" in Ireland; and in 1551, some Flemings, several alum miners, came to Ireland at the invitation of the English government (see *Wright's Elizabeth*, 8vo, 1838, vol. i. p. 10). In a pamphlet called "The Execution of Justice," printed at London in 1583, the author, speaking of Elizabeth's determined spirit, says, "wherein she followed the example of her grandfather King Henry VII. for a matter of allum, wherein the king used very great severity against the pope" (*Harleian Miscellany*, ii. 149).

2053. THE USE OF MITTENS.

In Congreve's Way of the World (act iii. scene 5, p. 270 B), Foible says, "I hope to see him lodge in Ludgate first, and angle into Blackfriars for brass farthings with an old mitten."

2054. POWDER USED IN ENGLAND FOR DRESS IN THE SEVENTEENTH CENTURY.

See also ART. 825.

In Congreve's Way of the World (act iii. scene 10, p. 272 A), the fashionable Mrs. Millamant says to her Abigail, "Is not all the

powder out of my hair?" In Vanbrugh's Relapse (act i. scene 2, p. 304 B), Tom Fashion says of his conceited brother, Lord Foppington, "He's such a dog, he would not give his powder-puff to redeem my soul." And Lord Foppington himself says (act iii. scene 1, p. 314 B), "I am reduced to that extremity in my cash, I have been forced to retrench in that one article of sweet powder, till I have brought it down to five guineas a month." Rich complains that women wore powder in church (see his *Honestie of this Age*, 1614, p. 26, Percy Soc. vol. xi.) The final blow was given to powder in England in 1793, "when it was discarded by her majesty Queen Charlotte and the princesses" (*Planché's British Costumes*, 1846, p. 324). We learn from a letter written by Hannah More to her sister in January 1782, that yellow powder —turmeric—had just been introduced (*Roberts, Memoirs of Mrs. Hannah More*, 2nd edit. 8vo, 1834, vol. i. p. 222, and my *Eighteenth Century*, no. 2). Captain Jesse says that the reason powder became unfashionable was an engagement entered into by the Duke of Bedford and his friends, who undertook to forfeit a sum of money if they were seen with their hair tied or powdered. This engagement was entered into in 1795, with the view of spiting Pitt, who had laid a tax on hair powder. It, however, still continued to be used in the army; and Brummell pretended that he threw up his commission in disgust at being compelled to wear what was unfashionable (*Jesse's Life of Brummell*, 8vo, 1844, vol. i. pp. 47–49).

2055. CUSTOM OF WRITING LETTERS IN ENGLAND IN THE SEVENTEENTH CENTURY.

In Congreve's Way of the World (act iii. scene 15, p. 247 A), Sir Wilful Witwoud, a country gentleman, on coming to London, is greatly surprised to find his brother so much changed by London fashions. He says to him, "I conjectured you were a fop since you began to change the style of your letters, and write on a scrap of paper gilt round the edges, no bigger than a *subpœna*. I might expect this when you left off 'Honoured brother,' and 'hoping you are in good health,' and so forth, to begin with a 'Rat me knight, I'm so sick of a last night's debauch,'" &c. Some of the common forms of letter-writing early in the seventeenth century are given by Ben Jonson (see his *Discourses* in *Works*, 8vo, 1816, vol. ix. pp. 228, 229).

2056. THE ANCIENT BRITONS BURNT THEIR DEAD.

For proofs that the ancient Britons generally burnt their dead before burying them, see Young's History of Whitby, 8vo, See also ART. 1937.

Whitby, 1817, vol. ii. pp. 658–663. Speaking of the tumuli which have been found in the moors near Whitby, he says (pp. 658, 659), "Numbers of these tumuli have been opened, and have been found in almost every instance to contain the relics of the dead. On such examinations another singular fact has been established, that where the custom of erecting hones the [Yorkshire name for these tumuli] prevailed, the dead bodies were not usually buried entire as in the present day, but were first burnt to ashes, and then these ashes being put into an urn were deposited in, or rather they were laid on the ground, and the hone was laid over them. Each hone generally contains one or more of such urns, which the country people call *pankins*, from their resemblance to earthen vessels so named. . . . To which of these pagan nations or tribes, who successively possessed this district, the formation of these hones is to be attributed, may admit of a doubt. They cannot be assigned to the Romans, for we do not find them most numerous near the Roman camps in our district, but rather near the entrenchments of some ruder people; and they are known to abound in those parts of the British isles where the Romans had no permanent station, and even in countries which they never penetrated. Besides, it does not appear that this was the Roman mode of sepulture; for, though they practised cremation, and used sepulchral urns, the erection of *tumuli* over their dead was by no means general (see Chalmers's Caledonia, i. pp. 84, 85, note). Neither can these ancient monuments be appropriated to the Saxons or the Danes, for they are found in parts of Britain which were never subject to either. . . . Yet it is not improbable, or rather it is certain, that some of the tumuli were raised by the Saxons or by the Danes." Young, mentioning the discovery of some tumuli about A.D. 1813, remarks (p. 662), "The facts here stated on the testimony of Mr. Wm. Tyson, tenant on the farm, and other competent witnesses, are sufficient to overthrow the opinion adopted by some, and among others, by Chalmers, on the authority of Douglas's Nenia (Caledonia, i. p. 85, notes), 'that the Danes had desisted from burning their dead before their expeditions into Britain.' That this idea is erroneous is clear not only from the Harewood Dale tumulus, but from a passage in Alfred's Orosius (pp. 26, 27, 28), relating to the customs of a people on the shores of the Baltic." The passage is quoted by Young (p. 662), but does not bear out his positive assertion; it merely establishes the fact that on the shores of the Baltic cremation was *general*.

2059. OBSERVATIONS ON CANNIBALISM.

The New Zealanders are cannibals (see *Cook's Voyages*, 8vo, 1821, vol. i. pp. 378, 379, 381, and vol. iii. pp. 246, 247, 248, 249), and this does not arise from a deficiency of food (p. 250); see also iv. 227, 235; and v. 236). They say that they only eat their enemies (v. 215). Cannibalism seems to be part of their religion, for they think that if a man is eaten by the enemy his soul goes to "a perpetual fire," but ascends to the gods if his body is rescued (vol. v. pp. 215, 216).

The Feejees are cannibals, and a very ingenious people (v. 428, 429).

See in Cook's Voyages (8vo, 1821, vol. vi. pp. 41, 42, 156, 157) some reasons, though not convincing ones, for thinking that the Otaheitans were formerly cannibals. The inhabitants of Tanna, one of the New Hebrides, are cannibals, and avow it, although they have plenty of food (*Cook*, iv. 55, 56). Cook (vi. 198), speaking of Oneehow, one of the Sandwich Islands, says it is "certain that the horrid banquet of human flesh is as much relished here amid plenty as it is in New Zealand." And at Otooi, another of the Sandwich Islands, it was openly avowed (pp. 193–195). But the natives of Owhyhee positively informed Captain King that they were not cannibals (*Cook*, vii. 65), and King thinks (vii. 122, 123) that *none* of the Sandwich Islanders are cannibals.

It seems probable that the inhabitants of Nootka Sound are cannibals (see *Cook's Voyages*, vi. 249, 283). "From the character and disposition of the native Africans, it may fairly be doubted whether throughout the whole of this great continent a negro cannibal has any existence" (*Tuckey's Expedition to the Zaire*, 1818, 4to, p. 351). During the French Revolution, the people were cannibal from revenge (see *Alison's History of Europe*, vol. i. p. 582; vol. ii. pp. 164, 222; vol. iii. p. 311).

At Mangea, which is about 10° SW. of the Society Islands, the inhabitants are *not* cannibals (*Cook's Voyages*, v. 224); nor are the natives of Valeeso, about 3° N. of Mangea (vol. v. p. 261). See Earle's New Zealand (8vo, 1832, pp. 13, 14, 33, 47, 72, 115, 117, 149, 184, 197), and for an account of one of their cannibal feasts, preparations for which he *saw*, see pp. 112–120. A chronicler who wrote in the fifteenth century says, that in England, from A.D. 1315 to 1317, there was a great dearth, "and the poure people stal children and eten them" (*A Chronicle of London from* 1089 *to* 1483, Lond. 4to, 1827, pp. 45, 46). The inhabitants of New Guinea are cannibals without being cruel (*Prichard's*

Physical History of Mankind, vol. v. p. 225). Mr. Eyre says that among the aborigines of Australia "Cannibalism is not common, though there is reason to believe that it is occasionally practised by some tribes, but under what circumstances it is difficult to say. Native sorcerers are said to acquire their magic influence by eating human flesh, but this is only done once in a lifetime" (*Eyre's Expedition of Discovery into Central Australia*, Lond. 8vo, 1845, vol. ii. p. 255). Cannibalism was formerly practised in nearly all the South Sea Islands (see *Ellis's Polynesian Researches*, 8vo, 1831, vol. i. pp. 357–361).

2060. WAY OF MAKING WINE IN MADEIRA.

The method is very simple. See it described in Cook's Voyages, Lond. 8vo, 1821, vol. i. pp. 11, 12.

2061. THE NATRUM OR NITRUM OF THE ANCIENTS FOUND ON THE TOP OF TENERIFFE.

"We had received from Dr. Heberden, among other favours, some salt which he collected on the top of the mountain" (i.e. the peak of Teneriffe), "where it is found in large quantities, and which he supposes to be true *natrum* or *nitrum* of the ancients" (*Cook's Voyages*, Lond. 8vo, 1821, vol. i. p. 18).

2062. THE PURPURA FOUND OFF THE WESTERN COAST OF AFRICA.

See also ART. 1525.

In about 23° W. long. and 10° N. lat., to the south of Cape Verde Islands, Cook met with two sorts of shell-fishes—the *Helix janthina* and *violacea*. Cook, or rather the narrator of his first voyage, says, "Every shell-fish contains about a teaspoonful of liquor, which it easily discharges upon being touched, and which is of the most beautiful red purple that can be conceived. It dyes linen cloth; and it may perhaps be worth inquiry, as the shell is certainly found in the Mediterranean, whether it be or not the purpura of the ancients" (*Cook's Voyages*, Lond. 8vo, 1821, vol. i. p. 20).

2063. THE NATIVE DOGS OF AMERICA DO NOT BARK.

"In Terra del Fuego we saw no quadrupeds except seals, sea-lions, and dogs; of the dogs it is remarkable that they bark, while those that are originally bred in America do not" (*Cook's Voyages*, Lond. 8vo, 1821, vol. i. p. 64).

Columbus, in his first voyage to America, saw at Cuba "one of

the same kind of dogs which he had met with on the smaller islands, which never bark" (*Irving's History of Columbus*, 8vo, 1828, vol. i. p. 268). In the time of Montaigne, dogs used to lead the blind both in town and in the country (see *Essais de Montaigne*, Paris, 1843, livre ii. ch. xii. p. 287).

2064. NO PRIVY IN MADRID TILL 1760.

"I am credibly informed that till the year 1760 there was no such thing as a privy in Madrid, the metropolis of Spain, though it is plentifully supplied with water" (*Cook's Voyages*, Lond. 8vo, 1821, vol. i. pp. 306, 307).

At all events, in 1623 the nuisance was serious, but was gravely defended by the Spaniards as conducive to health (see *Wynne's Relation*, in *Autobiography of Sir Simon d'Ewes*, 8vo, 1845, edit. Halliwell, vol. ii. p. 446). "Privyes" seem to have been common (see *Halle's Historiall Expostulation*, 1565, p. 7, Percy Soc. vol. xi.) In 1683, Lord Essex was found dead "in his closet on the close stool," as his servant discovered by looking through the keyhole (see *Burnet's Own Time*, 8vo, 1823, ii. 364).

2065. DOGS ARE GOOD TO EAT.

"We had lately learned that dogs were esteemed by the Indians [i.e. by the Otaheitans] as a more delicate food than their pork; and upon this occasion we determined to try the experiment. . . . The dog was taken out excellently baked; and we all agreed that he made a very good dish. The dogs which are here bred to eat taste no animal food, but are kept wholly upon bread-fruit, cocoa-nuts, yams, and other vegetables of the like kind" (*Cook's Voyages*, Lond. 8vo, 1821, vol. i. pp. 153, 154).

And at vol. i. p. 196, "We all agreed that a South Sea dog was little inferior to an English lamb." Again, Cook, after being taken ill, says (vol. iii. p. 276), "When I began to recover, a favourite dog, belonging to Mr. Forster, fell a sacrifice to my tender stomach" (and see vol. vii. p. 109). The New Zealanders eat them (see *Earle's Residence in New Zealand*, 8vo, 1832, p. 194).

2067. THE KANGAROO FIRST DISCOVERED BY COOK IN 1770?

Cook, in his first voyage, visited New South Wales in 1770. On that occasion he speaks (*Voyages*, 8vo, 1821, vol. ii. pp. 158, 159) of "the animals which had been so much the subject of our speculation;" and having given a minute account of it, adds, "This animal is called by the natives *kangaroo*." He adds

(p. 159), "The next day our kangaroo was dressed for dinner, and proved most excellent meat." But a second kangaroo was not so well flavoured (p. 167). Cook was only on the Eastern coast. He says (vol. ii. p. 171), "We met with the kangaroo almost every time we went into the woods." The name of kangaroo is used by the natives of New Holland and of Van Diemen's Land (*Cook*, v. 194). Lord Brougham says that the kangaroo was discovered in 1770 by Sir Joseph Banks, when engaged in Cook's expedition (*Lives of Men of Letters and Science*, vol. ii. p. 356).

2068. SNIPES ARE EXCEEDINGLY COMMON.

"Of snipes it is remarkable that they are found in more parts of the world than any other bird, being common almost all over Europe, Asia, Africa, and America" (*Cook's Voyages*, 8vo, 1821, vol. ii. p. 320).

2069. THE CUSTOM OF "RUNNING A MUCK."

For an account of this in the island of Java, see Cook's Voyages (8vo, 1821, vol. ii. pp. 327, 328). One of the officers, whose business it was to apprehend such people, told us that there was scarcely a week in which he or some of his brethren were not called upon to take one of them into custody." There is a large reward for whoever takes one of these desperadoes alive. Those who are taken "are always broken alive upon the wheel." It is the result of insanity (see *Low's Sarawak*, 8vo, 1848, p. 149).

2070. OBSERVATIONS UPON SUPERSTITIONS CONNECTED WITH DREAMS.

Among the inhabitants of Java, "if any one is restless, and dreams for two or three nights successively, he concludes that Satan has taken that method of laying his commands upon him" (*Cook's Voyages*, 8vo, 1821, vol. i. p. 328, &c.)

Anderson, who paid so much attention to the religion of the Otaheitans, says of them, "They have an equal confidence in dreams, which they suppose to be communications either from their God, or from the spirits of their departed friends, enabling those favoured with them to foretell future events" (*Cook's Voyages*, 8vo, 1821, vol. vi. p. 154).

In Congreve's Love for Love (act iv. scene 21, p. 229 B), Valentine says to Jeremy, "Dreams and Dutch almanacks are to be understood by contraries;" and in act v. scene 4, p. 231 B, Tattle says to Miss Prue, "Your father will tell you that dreams come by contraries."

Dr. Arnold was very much affected by the loss of his brother in 1820; and soon afterwards he writes to a friend, "It is very extraordinary how often I dream he is alive, and always with the consciousness that he is alive after having been supposed dead; and this sometimes has gone so far that I have in my dream questioned the reality of his being alive, and doubted whether it were not a dream, and have been convinced that it was not so strongly, that I could scarcely shake off the impression on waking" (*Stanley's Life of Arnold*, 5th edit. 8vo, 1845, vol. i. p. 68).

Dr. Combe quotes from the Annals of Phrenology (no. 1, p. 37, Boston, 1833) a case mentioned by Dr. Caldwell, of a woman aged twenty-six, who "had lost a large portion of her scalp, skull-bone, and dura mater, in a neglected attack of lues venerea. A corresponding portion of her brain was consequently bare and subject to inspection. When she was in a *dreamless sleep* her brain was *motionless*, and *lay within* the cranium. When her sleep was imperfect and she was agitated by dreams her brain *moved* and *protruded without* the cranium, forming *cerebral hernia*." In vivid dreams the protrusion was greater, and when she was awake it was still more remarkable (*Physiology applied to Health*, 3rd edit. Edinb. 8vo, 1835, p. 288).

Gent tells a singular story of a dream which he had, and which turned out to be true (see *Life of Thomas Gent, by Himself*, 8vo, 1832, pp. 120–125). For an instance of a prophetic dream, but not well attested, see Life of Dr. Jackson (p. cvi. prefixed to *Jackson's Formation, Discipline, and Economy of Armies*, 8vo, 1845). Beattie (*Elements of Moral Science*, Edinburgh, 1817, 8vo, vol. i. pp. 90, 91), says, "It is found in fact, that those people are most apt to dream that are most addicted to intense thinking." The people in every part of Madagascar believe that God foretells them in dreams what is to happen (see *Drury's Madagascar*, Lond. 8vo, 1743, pp. 173, 174). Dr. Herbert Mayo thinks "that in sleep all persons always dream, but that all do not remember their dreams" (*Mayo, On the Truths contained in Popular Superstitions*, 8vo, 1851, pp. 78, 79). He adds (p. 85), "Sir George Back told me, that in the privations he encountered in Sir John Franklin's first expedition, when, in fact, he was starving, he uniformly dreamed of plentiful repasts." Coleridge relates that his father, the night before his sudden death, dreamed that death had appeared to him (see *Coleridge's Biographia Literaria*, 8vo, 1847, vol. ii. p. 325). There are several cases on record in which the brain, in consequence of injury of the skull, has been seen motionless in dreamless sleep, but agitated during dreams (see *Combe's Constitution of Man in*

Relation to External Objects, Edinb. 8vo, 1847, p. 149). Niebuhr, after the death of his first wife, writes respecting her, "I saw her a few days ago in a dream. She seemed as if returning to me after a long separation. I felt uncertain, as one so often does in dreams, whether she was still living on this earth, or only appeared on it for a transient visit; she greeted me, as if after a long absence, asked hastily after the child, and took it in her arms" (*Life and Letters of B. G. Niebuhr*, Lond. 8vo, 1852, vol. ii. p. 103). According to the Persians, "it is only the dreams of women that go by contraries" (*Malcolm's History of Persia*, 8vo, 1829, vol. i. p. 29). See Herbert Mayo's Philosophy of Living, 2nd edit. 8vo, 1838, pp. 138–160, 166.

2071. DRUNKENNESS IN ENGLAND AT THE END OF THE SEVENTEENTH CENTURY.

In Congreve's Way of the World (act iv. scene 10, p. 279 B), Sir Wilful Witwoud, a country gentleman, having got tipsy at dinner, his aunt, Lady Wishfort, though not a particularly fine lady, rebukes him.

2072. TIME OF DINING IN ENGLAND IN THE SEVENTEENTH CENTURY.

It would appear that at the end of the seventeenth century it was considered fashionable to dine late. In Congreve's Way of the World (act iii. scene 14, p. 273 B), Witwoud, a country gentleman, calls at his aunt's house in London, and, to his great surprise, he is told that she is not yet up. "Dressing! why it's but morning here, I warrant, with you in London; we should count it towards afternoon in our parts down in Shropshire. Why then belike my aunt han't dined yet, ha?" In Wycherley's Plain Dealer (act i. scene 1, p. 108 B), Manly says, "You may talk, young lawyer, but I shall no more mind you than a hungry judge a cause after the clock has struck one." Lord Foppington gives a very minute account of his mode of spending the day. He says at *one* o'clock he goes to the Park if it is fine, to the chocolate-house if it is wet; and "from thence I go to dinner at Locket's" (see *Vanbrugh's Relapse*, act. ii. scene 1, p. 309 B). It was considered puritanical to say grace. (see *Rowland's Knave of Hearts*, 1613, p. 58, Percy Soc. vol. ix.) It would appear that Philip and Mary did not dine together (see *Ambassades de Noailles*, Leyde, 1763, tome iv. p. 102).

Venner (*Via Recta ad Vitam Longam*, 4to, 1650, p. 252) says, "Our usual time for dinner, in all places, is about eleven

of the clock." This the learned doctor thinks too late, and proposes that it should be made *ten* o'clock instead (pp. 253, 257). He says (p. 264), that more should be eaten at supper than at dinner; and he particularly cautions his readers (p. 269) against the "taking of broth or pottage in the beginning of the meals." Dr. Muffett (*Health's Improvement*, 4to, 1655, p. 291) says also that more should be eaten at supper than at dinner. He adds (p. 293), "The Illyrians sat boult upright, as we do now, with a woman placed (after the New Hans fashion) between every man." It was usual (see p. 295) for "pheasant, partridge, and plover, to be last served," and beef and mutton were eaten before fowl and fish (see p. 296). In 1610, the spoons used to be ornamented with amber, pearl, or silver gilt (see *Works of Ben Jonson*, 8vo, 1816, vol. iv. p. 57). In 1602, "when dinner was ready, the cook used to knock on the dresser with his knife, as a signal for the servants to carry it into the hall" (*Middleton's Works*, 8vo, 1842, vol. i. p. 247). Early in the seventeenth century the "Exchange hour" for dining seems to have been twelve, and later than that of more fashionable people. In the city it was usual to sit two or three hours after dinner (*Middleton*, ii. 292, 293). They used to retire to another room to take their dessert or banquet, as it was called (*Middleton*, iii. 252). By the end of the reign of James I. the dinner-hour was twelve (see *Middleton*, iv. 221, 222). At the banquets, marchpane was an important dish. It was a compound of almonds and sugar pounded and baked together (Dyce's Note in *Middleton*, iii. 269, 270; v. 42, 43).

2072 (*bis*). THE USE OF WAX-LIGHTS IN ENGLAND.

In Congreve's Way of the World (act iv. scene 1, p. 276 A), Foible says to her mistress, Lady Wishfort, "Yes, madam, I have put wax-lights in the sconces, and placed the footmen in a row in the hall in their best liveries."

2073. STATE OF THE CLERGY IN ENGLAND IN THE SEVENTEENTH CENTURY.

See also ART. 492.

In Wycherley's Gentleman Dancing Master (act v. scene 1, pp. 66 A), Mrs. Caution says, "The parsons will marry any that come near them, and for a guinea or two care not what mischief they do." And in Vanbrugh's Relapse (act iv. scene 1, p. 319 B), Fashion says, "But I doubt we must get nurse on our side, or we shall hardly prevail with the chaplain." The chaplain when sent for is "found with a pipe of tobacco and a great tankard of ale." In the Relapse (act v. scene 3, p. 329 A), the chaplain

and the nurse finally marry each other. And in Wycherley's Country Wife (act iv. scene 1, p. 87 A), Sparkish says, "Chambermaids must needs know chaplains from other men, they are so used to 'em." In the Magnetick Lady, acted in 1632, the degraded state of the clergy is strongly illustrated in the character of Palate, who is ready to stoop to any meanness (*Ben Jonson's Works*, 8vo, 1816, vol. vi. pp. 40, 90); indeed he is represented (p. 55) as the butt at which the very nurse launches her jests. In the Tale of a Tub, which was acted in 1633, "Hugh, Vicar of Pancras," is actually represented as receiving charity (vi. pp. 137, 138, 147). The 13 Car. II. c. 12 forbad any bishop or ecclesiastic to tender the oath *ex officio* (see *Blackstone's Commentaries*, 1809, iii. p. 101). See also p. 113, where he says that in 3 Jac. I. Archbishop Bancroft complained to the king on behalf of the ecclesiastical courts, and the judges replied. In 1680, Locke relates an anecdote characteristic of the clergy (*King's Life of Locke*, 8vo, 1830, vol. i. p. 247).

2074. EAR-RINGS OF JET WORN BY THE BRITONS.

In the hones, or tumuli, found near Whitby, was discovered "a heart-shaped ear-ring of jet, lying in contact with the jaw-bone of a skeleton" (*Young's History of Whitby*, 8vo, 1817, vol. ii. p. 660). Young does not appear to have *seen* it; but Charlton (*History of Whitby*, 4to, York, 1779, p. 65) says, "I myself have lately viewed the ear-ring of a lady who had most certainly been buried in one of these hones long before the time of the Danes' arrival in Britain. It is of jet, more than two inches over, and about a quarter of an inch thick, made in form of a heart, with a hole towards its upper end, by which it has been suspended to the ear. It lay, when found, in contact with the jaw-bone, and if any credit be due to antiquity must assuredly have belonged to some British lady who lived at or before the time that the Romans were in Britain, when ornaments of the sort were universally used."

2075. REMAINS OF PAGAN SUPERSTITIONS AT WHITBY.

For an account of some superstitions connected with Christmas-day still practised at Whitby, see Young's History of Whitby, vol. ii. pp. 878–880. Souvestre (*Les Derniers Bretons*, Paris, 1843, 8vo, pp. 55, 86, 87, 114), has given some of the Christmas superstitions of the Bretons. He says (p. 114), "Les animaux parlent, comme tout le monde sait, la nuit qui précède Noël."

Young (*History of Whitby*, vol. ii. p. 881), speaking of the superstitions still practised at Whitby, says, "One of the most

singular relics of paganism consists in the adoration of the first new moon in the year, sometimes performed by damsels. The worshipper holds up a new black silk handkerchief between her and the moon, which she must not have seen before, and, looking towards the regent of night, thus pours out her prayer:

'New moon! new moon! I hail thee,
This night my true love for to see,
Nor in his best nor worst array,
But his apparel for every day;
That I to-morrow may him ken
From among all other men.'

Having finished this prayer, the suppliant retires to bed backwards, without speaking a word to anyone; and if she can fall asleep before twelve o'clock her future partner will in answer to her prayer appear to her in her dreams."

There are some lines very similar to these quoted by Young, in Mr. Denham's Collection of Proverbs and Popular Sayings, Percy Society, 8vo, 1846, p. 25, and a small part of them in Mr. Halliwell's Nursery Rhymes, p. 138, Percy Soc. vol. iv.

2076. OBSERVATIONS ON THE USE, ETC., OF SOURCROUT.

Cook's second voyage commenced in A.D. 1772. I apprehend that at that time it was little known in England, for he enumerates it among the articles with which the government supplied his ships as anti-scorbutic, and thinks it necessary to give his readers a particular description of it (see *Cook's Voyages*, 8vo, 1821, vol. iii. p. 18, and vol. iv. p. 264).

In 1778, Hannah More writes, "I dined yesterday at Garrick's with the sourcrout party" (*Roberts' Memoirs of Mrs. Hannah More*, 2nd edit. 8vo, 1834, vol. i. p. 132). In a note Mr. Roberts says, "This was a meeting of learned men once a week, at a dinner in which sourcrout always made a dish; and to this dinner Hannah More was always invited." At the end of the reign of Louis XIV. sourcrout was introduced into France by Charlotte of Bavaria, sister-in-law of the king, and mother to him who was afterwards regent. However, it does not appear that any lady eat it besides herself. See the amusing account in Souvenirs de la Marquise de Crequy, Paris, 8vo, 1834, tome i. pp. 181, 182. Wraxall (*Posthumous Memoirs*, 8vo, 1836, vol. iii. p. 133) says of George III., "sourcrout was one of his favourite dishes."

2077. POISONOUS FISH.

Cook (*Voyages*, 8vo, 1821, vol. iv. p. 36) mentions that near the New Hebrides "two reddish fish, about the size of large

bream, and not unlike them, were caught with hook and line." On these fish many of the officers and men dined, and all who did so were the next night attacked with alarming symptoms. Cook adds, "These must have been the same sort of fish mentioned by Quiros (Dalrymple's Collection of Voyages, vol. i. pp. 140, 141) under the name of Pargos, which poisoned the crews of his ships, so that it was some time before they recovered; and we should doubtless have been in the same situation had more of them been eaten."

As to poisonous fish, see Mariner's Account of the Tonga Islands, 2nd edit. 8vo, 1818, vol. i. p. 295.

2078. ORIGIN OF THE CEREMONIES USED IN PASSING THE EQUATOR.

Bougainville (*Histoire d'un Voyage aux Isles Malouines*, pp. 107, 108) says "C'est un usage qui ne remonte pas plus haut que ce voyage célèbre de Gama, qui a fourni au Camoens le sujet de la Lusiade." This passage is in a note to Cook's Voyage, 8vo, 1821, vol. v. pp. 119, 120. Dr. Walsh (*Notice of Brazil*, Lond. 8vo, 1830, vol. i. p. 114) is therefore mistaken in supposing that this is first mentioned by a French traveller of the name of Frezier, in the time of Louis XIV.

2079. ORDEALS AMONG BARBAROUS NATIONS.

In the Friendly Islands a sort of ordeal is practised to discover a theft (see *Cook's Voyages*, 8vo, 1821, vol. v. p. 384). This, as far as I remember, is the only custom even *like* an ordeal mentioned by Cook. Blackstone (*Commentaries*, edit. Christian, 1809, iv. 344, 345) says that Grotius, on Numbers v. 17, "gives us many instances of water ordeal in Bithynia, Sardinia, and other places." He adds that the Canon Law early opposed it, and that it was abolished in the 3rd of Henry III. Malcolm's History of Persia, 8vo, 1829, vol. i. p. 29. On the river Congo the inhabitants try criminals by the ordeal of being able to swallow a poisonous bark (see *Tuckey's Expedition to the Zaire*, 1818, 4to, pp. 87, 185, 383).

2080. IS PORK UNWHOLESOME IN HOT COUNTRIES?

The prohibition of pork has been accounted for on the ground that in hot countries it is prejudicial to health. But I think its unwholesomeness has been rather supposed than proved. In the Island of Savu, which is only 10° S. of the equator, and which lies between the meridians of New Guinea and Borneo, pork is

the favourite food of the people (see *Cook's Voyages*, 8vo, 1821, vol. ii. p. 265). In the Sandwich Islands, pork is considered so good that women are not allowed to eat it lest there should not be enough for their lords and masters (*Cook*, vol. vii. pp. 120, 131), and again we are told (vol. vii. p. 130) that in the Sandwich Islands pork is eminently the food of "people of a higher rank." Montesquieu says, on the authority of Sanctorinus, "on sait d'ailleurs que le défaut de la transpiration forme ou aigrit les maladies de la peau: la nourriture du cochon doit être défendue dans les climats où l'on est sujet à ces maladies, comme celui de la Palestine, de l'Arabie, de l'Egypte, et de la Lybie" (*Esprit des Lois*, livre xxiv. ch. xxv. *Œuvres de Montesquieu*, Paris, 1835, p. 414).

Hogs are very abundant in the north of Russia, and "furnish a principal part of the food of the people" (*M'Culloch's Dictionary of the Various Countries*, Lond. 8vo, 1849, vol. ii. p. 610). In 1608 there seems to have been many swine in England (see *Losely Manuscripts*, by Kempe, 1835, p. 364).

2081. HORSES GOOD TO EAT.

The island of Savu is 10° S. of the equator, and lies between the meridians of New Guinea and Borneo. "The food of these people," says Cook (*Voyages*, 8vo, 1821, vol. ii. p. 265), "consists of every tame animal in the country, of which the hog holds the first place in their estimation, and the horse the second; next to the horse is the *buffalo*; next to the buffalo their poultry; and they prefer *dogs* and *cats* to sheep and goats. They are not fond of *fish*, and I believe it is never eaten but by the poor people."

Mr. Inglis (*Journey throughout Ireland*, 2nd edit. 8vo, 1835, vol. i. p. 51) was surprised to find that near Wexford "the milk not required for the pigs and the spare potatoes were always given to the horses, who liked the diet much, and thrived upon it. I never observed this practice on any other occasion, or in any other place."

In 1685, "I observed many people in the Low Countries to make use of turmeric root in pickling and preserving their fish" (*Ray's Correspondence*, edited by Dr. Lankester, 8vo, 1848, p. 175).

2082. EXPLANATION OF "YEARNING OF THE BOWELS."

The Otaheitans "have an expression that corresponds exactly with the phraseology of the Scriptures when we read of the "yearning of the bowels." They use it on all occasions when the passions give them uneasiness, as they constantly refer pain from

See also ART. 1789.

grief, anxious desire, and other affections, to the bowels, as its seat, where they likewise suppose all operations of the mind are performed" (*Cook's Voyages*, 8vo, 1821, vol. vi. pp. 140, 141).

2083. IN THE TIME OF CHARLES II. ELIZABETHAN FURNITURE WAS CONSIDERED VULGAR.

In Wycherley's Gentleman Dancing Master (act v. scene 1, p. 67 A), Mr. Paris and Mrs. Flirt, a common woman of the town, are adjusting the preliminaries of their intended marriage. Mrs. Flirt says, "You must furnish my house as becomes a woman of my quality; for don't you think we'll take up with your old Queen Elizabeth furniture as your wives do."

2084. CHEESES IN ENGLAND IN THE SEVENTEENTH CENTURY.

"Betwixt pomatum and a Spanish red, she has a complexion like a Holland cheese" (*Wycherley's Love in a Wood*, act ii. scene 1, p. 11 B). "A cream cheese" (*Congreve's Way of the World*, act v. scene 9, p. 285 A). Venner (*Via Recta ad Vitam Longam*, 4to, 1650, p. 122) recommends cheese "to be eaten after meat, and that in little quantity," but he adds, "rosted cheese is more meet to entice a mouse or rat into a trap than to be received into the body." Dr. Muffett (*Health's Improvement*, 4to, 1655, pp. 132, 133) says that the best cheese is "the Parmisan of Italy," and after that the Essex, Banbury, and Cheshire cheeses; "to which the Holland cheeses might be justly compared, if their makers could but soberly put in salt." In 1679, Chedder cheese was famous (see *Lord King's Life of Locke*, 8vo, 1830, vol. i. pp. 69, 249). William Smith, who wrote in 1656, says that the butter and cheese made in Cheshire were particularly excellent. "In praise whereof I need not to say much, seeing that it is well known that no other country in the realm may compare therewith, not yet beyond the seas; no, not Holland in goodness, although in quantity it far exceed" (*Ormerod's History of Cheshire*, 1819, vol. i. p. 102); and William Webb, whose work on Cheshire was published with Smith's in 1656, says (*Ormerod's Cheshire*, iii. 154), "Notwithstanding all the disputations which many make to the contrary, and all the trials which our ladies and gentlewomen make in their dairies in other parts of the country and other counties of the kingdom, yet can they never fully match the perfect relish of the right Nantwich cheese; nor can I think that cheese be equalled by any other made in Europe for pleasantness of taste and wholesomeness of digestion, even in the daintiest stomachs of them that love it." In 1666, "parmazan

cheese" seems to have been a luxury (*Pepys's Diary*, vol. iii. p. 27).

2085. THE FIRST MENTION OF SARDINES.

Cook, in 1778, visited Nootka Sound; and from the account he gives of the way in which the natives prepared sardines, I should apprehend that at that time they were little known in Europe. At all events it would seem that Cook had not tasted them before; for, he says, "they are not a disagreeable article of food" (*Cook's Voyages*, 8vo, 1821, vol. vi. p. 257).

Mr. Trollope says (*Summer in Brittany*, 8vo, 1840, vol. ii. p. 355), "I was told that the commerce in sardines along the coast, from L'Orient to Brest, amounted to three millions of francs annually."

2086. RESPECT PAID TO PERSONS DISORDERED IN THEIR MINDS.

Captain King, in his account of the Sandwich Islands (*Cook's Voyages*, 8vo, 1821, vol. vii. p. 121) says, "We met with two instances of persons disordered in their minds, the one a man at Owhyee, the other a woman at Oneeheow. It appeared from the particular attention and respect paid to them, that the opinion of their being inspired by the divinity, which obtains among most of the nations of the east, is also received here."

1. M. Souvestre says that the peasants of Brittany are anxious to have the prayers of idiots, which they consider particularly acceptable to God (*Les Derniers Bretons*, Paris, 1843, p. 340). 2. Southey, speaking of an idiot, says, "Natural feeling, when natural feeling is not corrupted, leads men to regard persons in his condition with a compassion not unmixed with awe" (*The Doctor*, edit. Warter, 8vo, 1848, p. 28). 3. In 1614 we have, "They say a fool's handsel is lucky" (*Ben Jonson's Works*, 8vo, 1816, vol. iv. p. 410). It is said that the commonest age for going mad is between twenty and thirty, and that as civilisation advances, madness, "la folie," becomes more frequent (see *Tissot, De la Manie du Suicide*, Paris, 8vo, 1840, pp. 60–62). "Idiots, who in Barbary are revered as saints, are likewise so in India" (*Transactions of Literary Society of Bombay*, 4to, 1819, vol. i. p. 102).

2087. THE CUSTOM OF KNOCKING OUT THE FORE TEETH.

According to Dampier, the Western Australians "wanted two of their fore teeth," but Cook (*Voyages*, 8vo, 1821, vol. ii. p. 155), who saw a good deal of the natives on the *eastern* side of Australia, "perceived no such defect." But Cook says (vol. vi. p. 202),

among the Sandwich Islanders it was "a pretty general practice to pull out one of their teeth." King was informed (*Cook*, vii. 149, 150) that this was done "as a propitiatory sacrifice to the Eatooa, to avert any danger or mischief to which they might be exposed."

2088. THE RAVEN WORSHIPPED IN THE SANDWICH ISLANDS.

This is supposed by Captain King (*Cook's Voyages*, 8vo, 1821, vol. vii. p. 148), though apparently on very insufficient grounds.

2089. OBSERVATIONS ON THE CUSTOM OF TATTOOING.

See also ART. 1609.

In the Friendly Islands the men are tattooed from the thighs to above the hips; women only slightly in the arms and fingers (*Cook's Voyages*, 8vo, 1821, vol. iii. p. 225; vol. v. p. 439); but the king is exempted from the tattoo (vol. v. p. 460). The New Zealanders tattoo their faces (see *Earle's Residence in New Zealand*, 8vo, 1832, p. 134, and for a description of the method, pp. 136–138).

2090. OBSERVATIONS ON THE CUSTOM OF KISSING IN ENGLAND IN THE SEVENTEENTH CENTURY.

In Wycherley's Country Wife (act i. scene 1, p. 70 B), Sir Jasper says to Horner, "Pray salute my wife, my lady, Sir." To which the politic Horner rejoins, "I will kiss no man's wife, Sir." And in act ii. scene 1, p. 75 B, Harcourt "salutes" Sparkish's mistress before his face, with the perfect consent of the lover, although he is to marry her the next day; and she had never seen Harcourt before (and see p. 83 B). And in act iii. scene 1, p. 80 B, Pinchwife will not run the risk of meeting Horner in the streets, in order that he may not kiss his wife. But in Wycherley's Love in a Wood (act v. scene 1, p. 29 A), Sir Simon says to Martha, "I dare swear you never kissed any man before but your father." In Wycherley's Plain Dealer (act ii. scene 1, p. 112 B), we find that men used to kiss, for Mr. Novel "rises and salutes Plausible, and kisses him." In Congreve's Love for Love (act iii. scene 6), Ben is represented (p. 217) as kissing three ladies the first time he saw them, without opposition. In Congreve's Way of the World (act iii. scene 15, p. 274 A), the accomplished Witwoud tells his country brother, Sir Wilful, that though "in the country great lubberly brothers slabber and kiss one another when they meet, 'tis not the fashion here" (i.e. in London). In Vanbrugh's Relapse (act ii. scene 1, p. 308 B), Loveless, when introduced by his wife Amanda, to the young and beautiful Berinthia, is desired to

"salute" her, which, as the context shows, consists in kissing her. And in the same scene (p. 309 A), we find Lord Foppington "saluting Berinthia." In act v. scene 5, p. 333 A, when Hoyden is married, the gentlemen—strangers to her—"salute her," on which Hoyden communing with herself says, "He that kissed me first is a goodly gentleman." I might cite innumerable passages to show that kissing was as common as shaking hands is now; but the most decisive proofs will be found in Middleton's Works, 8vo, 1840, vol. iii. 157, 182.

Early in the eighteenth century it seems to have been common in Paris for men to kiss each other (see *Lettres Persanes*, no. xxviii. *Œuvres de Montesquieu*, Paris, 1835, p. 20).

In 1597, Mr. Whyte writes from London to Sir Robert Sydney, "My Lady Lester was at court, kissed the queen's hand and her breast, and did embrace her, and the queen kissed her" (*Sydney Letters*, edit. Collins, folio, 1746, vol. ii. p. 93). In 1602, the same gossipping correspondent writes, "The queen kissed Mr. William Sydney in the presence as she came from the chapel; my lady Warwick presented him" (vol. ii. p. 262). In 1667, Pepys, having made a successful speech, was by way of congratulation kissed by Mr. Montagu (*Pepys's Diary*, 8vo, 1838, vol. iv. p. 62). Montaigne (*Essais*, 8vo, 1843, livre iii. chap. v. p. 559) complains that ladies were obliged to allow even strange gentlemen to kiss their lips.

2091. OBSERVATIONS UPON THE THEATRE IN ENGLAND IN THE SEVENTEENTH CENTURY.

See also ART. 2112.

In Wycherley's Country Wife (act i. scene i. p. 73 B), Horner says to Pinchwife, "I saw you yesterday in the eighteen-penny place with a pretty country wench." To which Pinchwife replies, "The devil! did he see my wife? I sat there that she might not be seen." And at the beginning of act ii. p. 74 A, Mrs. Pinchwife, alluding to this visit, says, "He would not let me come near the gentry who sat under us, so that I could not see them." In Wycherley's Country Wife (act ii. scene i. p. 77 A), Alithea says to her lover, the fashionable young Sparkish, "I will not go if you intend to leave me alone in the pit as you use to do." And in act iii. scene 2, p. 81 B, Sparkish mentions the custom of "talking loud" in the pit. In Wycherley's Love in a Wood (act i. scene 1, p. 5 A), Lady Flippant, describing the life of a fashionable widow, says, "for her visits, she receives them in the play-house." In Congreve's Old Bachelor (act v. scene 10) Bellmour says (p. 170 B), "Courtship to marriage is but as the music

in the play-house till the curtain is drawn; but that once up, then opens the scene of pleasure." In Wycherley's Country Wife (act i. scene 1, p. 72 B), Sparkish says, "I would no more miss seeing a new play the first day than I would miss sitting in the wit's row." Lord Foppington says (Vanbrugh's Relapse, act ii. scene 1, p. 309 B), that after dinner, "I go to the play, where till nine o'clock I entertain myself with looking upon the company, and usually dispose of one hour more in leading them out."

2092. INTRODUCTION OF OMBRE INTO ENGLAND.

Strutt (*Sports and Pastimes of the People of England*, Lond. 1833, edit. Hone) says (p. 335), "Ombre was brought into England by Catherine of Portugal, queen to Charles II." In Wycherley's Gentleman Dancing Master (act i. scene 1, p. 38 A), Mr. Paris mentions, among the characteristics of an ill-bred man, that he "can't play at hombre." See also Wycherley's Country Wife, act ii. scene 1, p. 78 B; act iv. scene 3, p. 91 B; Epilogue to the Country Wife, p. 101 B; Wycherley's Plain Dealer, act ii. scene 1, p. 116 A, and p. 116 B; Vanbrugh's Relapse, act iv. scene 2, p. 321, B.

Singer (*Researches into the History of Playing Cards*, 1816, 4to, pp. 264–266) also supposes that it was brought into England by Catherine of Portugal.

2093. NOTE ON THE GAME OF LOO.

"May kiss the cards at picquet, ombre, loo" (*Epilogue to Wycherley's Country Wife*, p. 101, "spoken by Mrs. Knep").

2094. WHEN WAS "BILLINGSGATE" SYNONYMOUS WITH ABUSE?

In Wycherley's Plain Dealer (act iii. scene 1, p. 120 B), in a conversation between a lawyer and the famous widow Blackacre, the lawyer says that he will assail the defendant "with sharp invectives." The litigious widow rejoins: "*Alias* Billingsgate."

M'Culloch says (*Dictionary of Commerce*, 8vo, 1849, p. 147), "Billingsgate, a market for fish contiguous to the Custom-House in London, is held every lawful day, and was established in 1669 by 10 & 11 William III." Camden speaks of abusive language, as if "learnt from Billingsgate" (*Annals of Elizabeth*, in *Kennett*, vol. ii. p. 550).

> "Can excel the expertest dames
> At Billingsgate, in calling names"

(*The Parish Guttlers, or the Humours of a Vestry*, Lond. 1732, 8vo, p. 57). In the Silent Woman, acted in 1609, Morose men-

tions "Billingsgate, when the noises are at their height" (*Ben Jonson's Works*, 8vo, 1816, iii. 438). In 1616 are mentioned "the bawds and the roysters at Billingsgate" (*Ben Jonson's Works*, v. 12). In 1664 "Billingsgate rhetoric" (*King's Life of Locke*, 8vo, 1830, vol. i. p. 39).

2095. OBSERVATIONS UPON LOMBARD STREET.

"The money you had left in Lombard Street in her name" (*Wycherley's Plain Dealer*, act v. scene 2, p. 136 B).

2096. THE USE OF LOCKETS IN ENGLAND IN THE SEVENTEENTH CENTURY.

"And this locket is mine; my earnest for love which she never paid; therefore my own again" (*Wycherley's Plain Dealer*, act v. scene 4, p. 141 A). And see Congreve's Old Bachelor, act iii. scene 6, p. 158 A, and in Love for Love (act iii. scene 3, p. 216 B), the boasting Tattle says, "I can show letters, lockets, pictures, and rings."

2097. OBSERVATIONS UPON PULPITS.

"He will take a drubbing with as little noise as a pulpit-cushion" (*Congreve's Old Bachelor*, act i. scene 5, p. 151 B).

2098. THE USE OF CHAIRS IN ENGLAND IN THE SEVENTEENTH CENTURY.

In Wycherley's Plain Dealer (act ii. scene 1, p. 111 B) the scene is laid in "Olivia's lodging," and when Novel enters, Olivia says, "Chairs there!" and then comes the stage-direction,—"they sit" (see also *Congreve's Love for Love*, act i. scene 5, p. 205 A, and act iii. scene 7, p. 218 A). Sir Tunbelly Clumsy, in his country house, says, "Set all the Turkey work chairs in their places" (*Vanbrugh's Relapse*, act iii. scene 3, p. 318 A). It is mentioned in the Relapse (act iv. scene 3, p. 322 B).

In the "Windmill Tavern," in the Old Jewry, there seem to have been only stools in 1598 (see *Jonson's Every Man in his Humour*, *Works*, 8vo, 1816, vol. i. p. 67); but in Every Man out of his Humour, acted in 1599, Deliro, a wealthy citizen, has chairs at his house (vol. ii. p. 85). In 1601, the stools in taverns used to have cushions upon them (*Ben Jonson*, vol. ii. p. 418). In 1605, stools were used (*Ben Jonson*, iii. 323), but in 1609 there were "chairs" even in barbers' shops, as is evident from a passage in Epicœne (*Ben Jonson*, iii. 412); and in 1614 there were chairs at Bartholomew Fair (*Ben Jonson*, iv. 407, 516). In 1602, at

Works, 8vo, 1816, iii. 338). Early in the seventeenth century the prices of ordinaries varied from three halfpence to ten crowns (see Mr. Dyce's note in *Middleton's Works*, 8vo, 1840, vol. i. p. 339; and ii. 5, 457; and v. 532, 577). They used to have gambling (*Middleton's Works*, i. 434; iv. 427). Early in the seventeenth century we find, "Those that go to an ordinary dine better for twelve-pence than he that goes to a tavern for his five shillings" (*Middleton's Works*, 1840, vol. v. p. 72). Even in cookshops the amount was often "scored up" (see *Rowland's Knave of Clubbs*, 1611, Percy Soc. vol. ix. p. 11).

2104. CELEBRITY OF "THE COCK" IN BOW STREET.

In Wycherley's Plain Dealer (act v. scene 1, p. 134 B), Varnish says, "I'm going to find Manly at the Cock, in Bow Street, where I hear he dined;" and the next two scenes are laid at the "Cock in Bow Street."

2105. NOTES UPON THE DISUSE OF ANGLO-SAXONISMS IN ENGLISH.

See also ARTS. 1949, 2129.

In Congreve's Love for Love (act ii. scene 10, p. 214 A), Frail rebukes Miss Prue for using the word smock. "Amongst your linen you must say; you must never say smock." In Congreve's Double Dealer (act iii. scene 10, p. 187 B), the fashionable Mr. Brisk says, "Don't you think *bilk* and *fare* too like a hackney-coachman?" It is ridiculed by Ben Jonson, and became a cant word early in the seventeenth century (see *Ben Jonson's Works*, 8vo, 1816, vol. vi. p. 136).

2106. THE USE OF POCKET-GLASSES IN ENGLAND IN THE SEVENTEENTH CENTURY.

See also ART. 887

In Wycherley's Plain Dealer (act ii. scene 1, p. 111 A), Eliza says to Olivia, "Come, our tongues belie our hearts more than our pocket-glasses do our faces." In Congreve's Double Dealer (act i. scene 5, p. 177 B), the dandified Lord Froth "takes out a pocket-glass and looks in it." And in act ii. scene 2, p. 179 A, Lady Froth is represented as giving her husband a pocket-glass.

In Love for Love (act iii. scene 12), Foresight says to his wife (p. 220 A), "My dear, pray lend me your glass, your little looking-glass." In Congreve's Old Bachelor (act iv. scene 10, p. 163 A), Belinda "pulls out a looking-glass." In the seventeenth century both men and women used to carry in their pockets or by their sides a looking-glass (see Strutt's Habits and Dresses, edit. Planché, 1842, 4to, vol. ii. p. 157). Drake observes that in Elizabeth's reign women used to have a small looking-

glass hanging from the girdle (*Shakespeare and his Times*, 1817, 4to, vol. ii. p. 99). In 1600, dandies carried them in their hats, and women at their girdles (*Ben Jonson's Works*, 8vo, 1816, vol. ii. p. 263). In 1593, ladies carried them in their hands. See a curious tract called Bacchus' Bountie, in Harleian Miscellany, edit. Park, ii. 307. Grammont, when in England, used to order from Paris "les miroirs de poche," as presents to his mistresses (see *Memoires du Comte de Grammont*, Londres, 1776, 12mo, tome i. p. 194).

2107. NOTES ON SPRING-GARDEN.

"The drawers at Spring Garden" (*Congreve's Love for Love*, act iii. scene 3, p. 216 B). . . .

2108. OBSERVATIONS UPON TOBACCO IN ENGLAND AFTER A.D. 1650.

In Congreve's Old Bachelor (act iv. scene 9, p. 163 B), the fashionable Belinda says to Captain Bluffe, "Begone! you stink of brandy and tobacco most soldier-like." In Congreve's Love for Love (act ii. scene 3, p. 210 A), the nurse says to Foresight, "Did ever I do anything of your midnight concerns but warm your bed and tuck you up, and set your candle and your tobacco-box and your urinal by you?"

Jorevin de Rochefort, whose Travels in England were published in 1672, and have been reprinted in Antiquarian Repertory, vol. iv. gives some curious details. He says of the English, "The supper being finished, they set on the table half-a-dozen pipes, and a packet of tobacco for smoking, which is a general custom, as well among *women* as men. . . . It is a custom in England, that when the children went to school, they carried in their satchel with their books a pipe of tobacco, which their mother took care to fill early in the morning, it serving them instead of a *breakfast*; and that at the accustomed hour every one laid aside his book, to light his pipe, the master smoking with them, and teaching them how to hold their pipes, and draw in the tobacco. . . . I have known several who, not content to smoke in the day, went to bed with their pipes in their mouths; others who have risen in the night to light their pipes" (*Antiq. Repertory*, iv. 583, 584). In Bartholomew Fair, in 1614, Ursula "a pig woman," smokes a pipe (*Ben Jonson's Works*, 8vo, 1816, iv. 408). The celebrated Mary Frith, better known as the Roaring Girl, was born in 1584, and laid claim to be the first female smoker (see *Middleton's Works*, 1840, ii. 429, 460). A century ago tobacco seems to have gone out of fashion. Dr. Shebbeare writes,

See also ART. 229.

"not long since among the nobility even, when drinking and smoking were more the custom than at the present" (*Letters on the English Nation, by Angeloni*, 8vo, 1755, i. 168). In 1697, "pennyworths of tobacco" were sold wrapped up in paper (see *Pepys's Diary*, 1828, vol. v. p. 236). Dr. Venner has inserted in his Via Recta ad Vitam Longam (Lond. 4to, 1650, pp. 397–417) some curious remarks on tobacco. He attacks it, but allows its moderate use under ten conditions! (p. 406). He says (p. 400), "Many of our people, and that of all sorts, do greatly affect the taking of tobacco." It would seem that the smoke was *not* emitted from the *mouth*. At p. 412, he mentions "a two-fold manner of taking tobacco. . . . The first is the detaining of the fume only in the mouth, and thrusting it forth again at the *nostrils*. . . . The other is receiving it into the stomach and lungs, for consuming and deturbing of crudities and windinesse that shall offend in those parts" (see also p. 407). He speaks (p. 409) of the custom of taking it "at meales between the eating." He speaks (p. 416), "What I have written of tobacco must be understood of that sort of tobacco which hath heretofore been brought to us by the name of Serinus, or Spanish tobacco, not of *that we have from Virginia, and is now commonly used*."

2109. THE USE OF TEA IN ENGLAND IN THE SEVENTEENTH CENTURY.

I do not remember any mention of tea in Wycherley, but in Congreve's Double Dealer (act i. scene 1, p. 175 A), the scene is laid at Lord Touchwood's house; and when Careless inquires what was become of the ladies, just after dinner, Mellefont replies, "Why they are at the end of the gallery, retired to their tea and scandal, according to their ancient custom." Again in scene iv. (p. 176 B), Lord Touchwood says, "Sir Paul, if you please, we'll retire to the ladies, and drink a dish of tea to settle our heads."

In the amusing conversation between Mrs. Millamant and Mirabel, in which each are making their conditions before marriage (*Congreve's Way of the World*, act iv. scene 5, p. 278 A), Mrs. Millamant says, "I will have my closet inviolate, and be sole empress of my tea-table, which you must never presume to approach without first asking leave." To this Mirabel replies, "To the dominion of the tea-table I submit—but with proviso that you exceed not in your province, but restrain yourself to native and simple tea-table drinks, as tea, chocolate, and coffee; as likewise to genuine and authorised tea-table talk—such as mending of fashions, spoiling reputations, railing at absent friends, and so forth."

In the winter of 1683–4, the Thames was frozen over, and tea was sold on it (see *Old Ballads on the Great Frost*, collected by Mr. Rimbault, pp. 7, 26, Percy Society, vol. ix.) Dr. Lister (*Paris at the Close of the Seventeenth Century*, p. 134), says of tea and coffee, "I rather believe that they are permitted by God's providence for the lessening the number of mankind by shortening life, as a kind of silent plague."

2110. NOTES ON THE USE OF PATCHES IN ENGLAND.

It would appear that they were worn by men. In Congreve's Double Dealer (act i. scene 5, p. 177 B) that exquisite dandy, Brisk, looking at himself in a glass, says, "Deuse take me, I have encouraged a pimple here too." "Then," replies Lord Froth, "you must mortify with a patch; my wife shall supply you."

It would seem from Wycherley's Love in a Wood (act i. scene 1, p. 5 A) that patches were at that time considered to be ultra-fashionable. Early in the seventeenth century, women wore patches (see *Hutton's Follie's Anatomie*, 1619, in Percy Society, vol. vi. p. 25). In 1721, they were worn at Paris in great quantities. "On voit quelquefois sur un visage une quantité prodigieuse de mouches, et elles disparaissent toutes le lendemain" (*Lettres Persanes*, no. c. *Œuvres de Montesquieu*, Paris, 1835, p. 68).

2111. THE USE OF MASKS IN ENGLAND IN THE SEVENTEENTH CENTURY.

In Wycherley's Love in a Wood (act ii. scene 1, p. 11 A), Lady Flippant, being in St. James's Park at night, sees a man approaching, which makes her put on her mask; and it is clear from act iv. scene 5 (p. 27 A and B), that masks were sometimes worn in the house. They were worn even by waiting-maids (see *Congreve's Old Bachelor*, act iii. scene 6, p. 157 B). Even the secluded country wife of the jealous Pinchwife has her mask (see *Wycherley's Country Wife*, act iii. scene 1, p. 80). And what is very remarkable, in Congreve's Old Bachelor (act v. scene 15) the denouement is brought about (pp. 171, 172) by the principal characters being married in masks. There are repeated allusions to the use of masks. See among other instances Congreve's Way of the World, act ii. scene 3, p. 266 B; act ii. scene 8, p. 269 B; act iii. scene 4, p. 270 A. And in act iv. scene 5, Mirabel makes a bargain with his future wife (p. 278 A) that she shall not go to the play in a mask. The fashionable Mrs. Millamant seems horrified at the very idea. "Detestable *imprimis!*

I go to the play in a mask!" Mirabel then follows up the advantage by prohibiting "vizards for the day and masks for the night," and he mentions the materials of which they were generally made.

See also Vanbrugh's Relapse, act v. scene 2, p. 329 A. It would appear that women of the town used to wear them, or at all events "vizards" (see *Wycherley's Gentleman Dancing Master*, act ii. scene 2, p. 41 B). Husbands used to carry their wives' masks when they paid a visit (see *Wycherley's Country Wife*, act iv. scene 3, p. 91 B). They were used in 1614 (see *Ben Jonson's Works*, 8vo, 1816, vol. iv. p. 516), and in 1616 is mentioned a "bawd that brings French masks" (*Ben Jonson*, v. 49), and at vol. viii. p. 336, we have "lady, or pucelle, that wears mask or fan."

2112. WERE VIZARDS DIFFERENT FROM MASKS?

Vizards seem to have been frequently used by loose women. Thus, in Wycherley's Gentleman Dancing-Master (act i. scene 2, p. 41 B) we find, "Enter Flounce and Flirt in vizards, striking the waiter." This is in the French house, and it is observable that Gerard *at once* knows them. "Flounce and Flirt, upon my life!"

And in the Country Wife (act i. scene 1, p. 71 B), "a drunken vizard mask;" and again, "The vizard masks, you know, never pity a man when all's gone though in their service." In Wycherley's Country Wife (act v. scene 4, p. 98 B), Mrs. Squeamish says, "That demureness, coyness, and modesty that you see in our faces in the boxes at plays is as much a sign of a kind woman as a vizard mask in the pit." To this Mrs. Dainty Fidget adds, "For I assure you, women are least masked when they have the velvet vizard on." Tattle, in Love for Love (act iii. scene 3, p. 216 B), boasting of his successful amours, says, "I have more visor masks to enquire for me than ever went to see the 'Hermaphrodite' or the 'Naked Prince.'" In Congreve's Way of the World (act iv. scene 5, p. 278), Mirabel, in his injunctions to Mrs. Millamant, distinguishes between "vizards for the day" and "masks for the night."

See also ART. 2091.

Perhaps *visors* are different from *vizards*; and the former are masks. In Congreve's Double Dealer (act iii. scene 5, p. 185 A), Careless says, "I find women are not the same barefaced and in masks; and a visor disguises their inclinations as much as their faces." The reply of Mellefont seems to confirm the identity of visors and masks.

2113. NOTE ON LAMB'S CONDUIT.

In Wycherley's Love in a Wood (act iii. scene 2, p. 18 A), Ranger says, "Is she not gone her walk to Lamb's Conduit?"

2114. THE TITLE OF MADAM USED IN CONVERSATION.

In Congreve's Love for Love (act ii. scene 10, p. 213 B), Miss Prue says to her mother-in-law, "Mother." Mrs. Foresight replies, "Madam, you must say madam. By my soul, I shall fancy myself old indeed to have this great girl call me mother."

2115. PERIWIGS IN ENGLAND IN THE SEVENTEENTH CENTURY.

In Vanbrugh's Relapse (act i. scene 1, p. 360 A), Lord Foppington has an amusing dispute with one of his tradespeople respecting the proper size of a periwig. His lordship concludes by saying, "A periwig to a man should be like a mask to a woman, nothing should be seen but his eyes." And in act iv. scene 4, p. 323 A, Lory describes Lord Foppington as having "a periwig down to his knees." In 1608, they were worn by women and called "*half moons*" (see *Middleton's Works*, 8vo, 1840, ii. pp. 382, 396).

See also ART. 2126.

2116. CHURCHES IN ENGLAND IN THE SEVENTEENTH CENTURY.

Lord Foppington (*Vanbrugh's Relapse*, act i. scene 2, p. 310 A) gives some details respecting churches. He says, "They begin so abominable early; a man must rise by candlelight to get dressed by the psalm." In Porter's Two Angrie Women of Abington (1599, p. 24, Percy Society, vol. v.), it is said that there were a hundred and nine churches in London; but from the context this may be meant as a joke. Even in the middle of the eighteenth century it was usual to dance in the churches (see *Villemarqué, Chants populaires de la Bretagne*, Paris, 1846, tome i. p. lxxiv.) In 1666, Pepys wonders "why we should be more bold in making the collection while the psalm is singing, than in the sermon or prayer" (*Diary*, 8vo, 1828, iii. 116).

2117. THE USE OF EGGS IN COOKERY.

When were poached eggs first used? (see *Vanbrugh's Relapse*, act iii. scene 5, p. 319 B). Sir Tunbelly Clumsy says, "Such a dinner shall it be as is not to be cooked in the poaching of an egg." Dr. Muffet (*Health's Improvement*, 4to, 1655, p. 134), says, "Many will only eat the yolk, in a conceit to nourish more plentifully." And (at p. 137) "Eggs potcht into water or verjuce

for the paper he writes his lampoons on, and the very ale and coffee that inspire him, as they say."

2122. THE USE OF "GEMINI."

In Congreve's Love for Love (act ii. scene 11, p. 214 B), Miss Prue says, "O gemini!" In Congreve's Way of the World (act iv. scene 9, p. 279 A), Petulant says to Witwoud, "a gemini of asses split would make just four of you." In Vanbrugh's Relapse (act iv. scene 1, p. 320 A), Hoyden says, "O gemini! for half that she'd marry you herself."

Is this the same as "crimine," used by Lady Plyant in Congreve's Double Dealer, act iv. scene 3, p. 190 B?

2123. OBSERVATIONS ON QUAKERS.

In Congreve's Way of the World (act i. scene 9, p. 264 A), Witwoud says, "She hates Mirabel worse than a quaker hates a parrot."

See some account of them in the Travels of Cosmo through England in 1669, Lond. 1821, 4to, pp. 447–451. It is there stated (p. 449) that at the Restoration they were estimated "at upwards of sixty thousand." As early as 1573, Asplyn, the printer of Cartwright's Works, talks about the spirit moving him (see Letter from the Archbishop of Canterbury in *Wright's Elizabeth*, i. 493). In 1591, Hacket and some of his friends were brought before the magistrates for prophesying and blaspheming. These people anticipated the quakers in one of their absurdities, and would not take off their hats to the magistrates (see *Camden's Elizabeth*, in *Kennett*, ii. 564). Lord Jeffrey (*Essays*, 8vo, 1844, vol. iv. p. 244) says, "The quakers had the merit of passing a severe censure upon the slave-trade as long ago as 1727." In 1721, the shops in Gracechurch Street were mostly kept by quakers, and the pretty quakeresses formed the chief attraction. They are described by a contemporary as gravely but richly dressed, and without hoops (see *The Merry Travellers, a Trip from Moorfields to Bromley* [*by Ned Ward?*] 2nd edit. Lond. 8vo, 1724, part i. p. 9). By the charter of the Bank of England in 1694, every member might be required "to take the oath of stock, or the declaration of stock in case he be one of the people called quakers" (see The Charters in *M'Culloch's Dictionary of Commerce*, 8vo, 1849, p. 75).

At Cleves, in 1664, the quakers were increasing (see *Lord King's Life of Locke*, 8vo, 1830, vol. i. p. 45).

Dr. Shebbeare has given some particulars respecting the

quakers a century ago (*Letters on the English Nation, by B. Angeloni*, 8vo, 1755, vol. i. pp. 128–130). He says they never take off their hats, nor will they say grace either before or after meals." He adds: "They are almost all in trade, and therefore once in the year they meet in the several towns in England, to know the state of those parts of the country. In a ballad in 1659, the "shivering quakers" are mentioned (*Wright's Political Ballads*, p. 135, Percy Society, vol. iii.) "Quakers" are also mentioned at p. 243, in a ballad in 1660. In 1573, a sect in the Isle of Ely "maintained the unlawfulness of taking an oath on any account, or before any person whatsoever" (*Collier's Ecclesiastical History*, vi. 540). It is stated by M. Ferri de Saint Constant, that "il n'y a presque pas d'exemple de quaker condamné à mort ou à des peines infamantes. En 1791, il y avait plus de vingt ans qu'aucun quaker n'avait été assigné à Old Bailey" (*Villers, Essai sur la Reformation*, Paris, 1820, p. 272). Voltaire says of a quaker he knew in England: "Il était vêtu comme tous ceux de sa religion, d'un habit sans pli dans les côtés, et sans boutons sur les poches ni sur les manches, et portait un grand chapeau à bords rabattus, comme nos ecclésiastiques," &c. (*Lettre I. sur les Anglais*, in *Œuvres de Voltaire*, Paris, 1821, tome xxvi. p. 8).

In 1774, Captain Topham observes that the Scotch, in conversation, often "use the word Friend, even to strangers" (*Topham's Letters from Edinburgh*, Lond. 8vo, 1776, p. 49).

The quakers told Voltaire, "Nous portons aussi un habit un peu different des autres hommes, afin que ce soit pour nous un avertissement continuel de ne leur pas ressembler" (*Lettre I. sur les Anglais*, in *Œuvres de Voltaire*, tome xxvi. p. 12, Paris, 8vo, 1821). Voltaire adds (p. 25), that in London the quakers were rapidly diminishing. See some extraordinary abuse by a quaker in Southey's Life of Wesley (1846, vol. i. p. 442).

In 1813, Lord Jeffrey, I hardly know whether in jest or in earnest, writes from Liverpool, that "a very intelligent physician" told him that the "richer" quakers actually "die of stupidity: that they rarely live to be fifty, eat too much, take little exercise, and above all, have no nervous excitement" (*Cockburn's Life and Correspondence of Lord Jeffrey*, Edinb. 8vo, 1852, vol. ii. p. 142). Saltmarsh "was the first that began to be scrupulous of the hat, and using common language." This was one year before Fox (see *King's Life of Locke*, 8vo, 1830, vol. i. p. 310). In 1835, there were 22,000 or 23,000 quakers in England and Scotland (see *Prichard on Insanity*, 8vo, 1835, p. 200).

2124. EARLY MENTION OF A SAVE-ALL.

In Congreve's Way of the World (act iv. scene 12, p. 280 B), Waitwell says to Lady Wishfort, "and then go out in a stink, like a candle's end upon a save-all."

2125. NOTE ON THE INTRODUCTION OF THE PORTMANTEAU.

When was it first used? In Vanbrugh's Relapse (act i. scene 2, p. 304 A), Fashion says to Lory, "Come, pay the waterman and take the portmantle." In 1608, spelt "portmantua" (*Middleton's Works*, 8vo, 1840, ii. 356). "Portmanteaus" occurs in a letter from Throgmorton, dated 1560 (see it in *Wright's Elizabeth*, 8vo, 1838, vol. i. p. 58, and see vol. ii. p. 243). Ben Jonson's Works, 8vo, 1816, vol. vi. p. 406.

2126. THE USE OF PERUKES IN ENGLAND IN THE SEVENTEENTH CENTURY.

See also ART. 2115.

In Wycherley's Gentleman Dancing-Master (act iii. scene 1, p. 51 A), Mr. Paris is compelled by the relentless Don to take off his French articles of dress. The dandy, sighing over them, says "Adieu, dear peruke, adieu dear chapeau-retroussé," &c. In Wycherley's Plain Dealer (act ii. scene 1, p. 115 A), Novel says a man may show his wit and his courage by his dress, "for example, by red breeches, tucked up hair or peruke." Towards the end of Anne's reign, Mr. Howard, son to the earl of Suffolk, having occasion to give a large dinner, was so poor that he caused his wife to cut off her hair in order to pay for the entertainment; for the full-bottomed wigs which were then worn often cost from twenty to thirty guineas (*Mrs. Thomson's Memoirs of Viscountess Sundon*, 2nd edit. 8vo, 1848, vol. i. p. 94).

In 1609, ladies used to wear perukes (see *Ben Jonson's Works*, 8vo, 1816, iii. 350, 432). Dandies wore a "frizzled periwig" (*Hutton's Follie's Anatomie*, 1619, Percy Society, vol. vi. p. 13, and Mr. Rimbault's Notes, p. 66). In 1617, they were commonly worn by English women, and seem even to have been used in Ireland (see *Mr. Cunningham's Introduction to Rich's Honestie of this Age*, Percy Soc. vol. xi. p. xxiii). It would seem that "periwigs" first became fashionable in 1663 (see *Pepys's Diary*, 8vo, 1828, vol. ii. pp. 112, 114). In 1667, Pepys rather unwillingly paid 4*l.* 10*s.* for two very handsome ones (*Diary*, vol. iii. p. 179). In 1668, he writes (vol. iv. p. 116) "being now come to an agreement with my barber to keep my periwig in good order at 20*s.*, I am like to go very spruce, more than I used to do."

In Brittany there are regular dealers in human hair, who go through the villages and buy the tresses of the peasant girls (*Trollope's Brittany*, 8vo, 1840, vol. i. pp. 323, 324).

2127. NOTE ON THE FIRE OF LONDON.

In 1667, there was published a curious tract giving an account of the Fire of London in 1666. It is reprinted in the *Antiquarian Repertory*, vol. ii. pp. 123–141, 2nd edit. Lond. 4to, 1808, and see at p. 150 a curious engraving of the fire. Such was the panic, that 20*l.* or even 30*l.* were willingly given by the terrified citizens for the hire of a cart to carry their goods into the fields (see *Mr. Fairholt's Lord Mayors' Pageants*, part ii. pp. 130, 203, 8vo, 1844, Percy Society, vol. x.)

2128. DRESS IN ENGLAND IN THE FIFTEENTH CENTURY.

In the Antiquarian Repertory (2nd edit. vol. ii. p. 249–331) there is published a contemporary account of the marriage of Catherine of Arragon to Prince Arthur, in the seventeenth year of Henry VII., in which there is a minute account of the dress of the ladies, particularly the Spanish ladies attendant on Catherine (see especially p. 278).

2129. THE USE OF VULGARISMS, ETC., IN THE ENGLISH LANGUAGE.

"To be despised by every sause-box boy" (*Mistris Parliament brought to bed by a Monstrous Childe of Reformation*, 1648, reprinted in *Antiquarian Repertory*, ii. 285). "On so bad a *foot*" was the early form of "on so bad a *footing*" (see *Mrs. Thomson's Memoirs of Viscountess Sundon*, 2nd edit. 8vo, 1848, vol. ii. pp. 298–319). "My spick and span silk stockings on the day they were drawn on" (*Jonson's Works*, 8vo, 1816, vi. 59, and iv. 450). "Spick and span new" (*Rich's Honestie of this Age*, 1614, Percy Society, vol. xi. p. 18). See also ART. 2105.

In 1601, "forsooth" was despised as a "city mannerly word" (*Ben Jonson's Works*, vol. ii. p. 467, and see vi. 496). In the Paston Correspondence (vol. iv. p. 22, 1789, 4to) there is a letter written in 1461, in which occurs the word "hedermoder," which Fenn translates "*hugger-mugger* = clandestinely." "By hummys and by hays," i.e. "by hums and by hoas," occurs in a letter written by John Paston in 1469 (see the *Paston Correspondence*, vol. iv. p. 344, Lond. 1789, 4to). At the end of the sixteenth century servants used to say, "Please his honour" (*Ben Jonson's Works*, 1816, vi. 338). "Scot-free" (*Hutton's Follie's Anatomie*, See also ART. 2051.

1619, Percy Society, vol. vi. pp. 12, 24). "By hook and crook" (*Hutton's Follie's Anatomie*, 1619, Percy Society, vol. vi. p. 34).

2130. THE ITALIAN LITERATURE NOT MUCH STUDIED IN THE FIFTEENTH CENTURY.

In the Antiquarian Repertory (2nd edit. vol. ii. pp. 249–331) is published a curious contemporary account of the marriage of Catherine of Arragon to Prince Arthur, in the seventeenth year of Henry VII. In it it is said (p. 320) that the king took the princess to "a lybrary of his, wherein he showed unto her many goodly pleasant books, of works full delightful, sage, merry, and also right cunning, both in Latin and in English" (I have not retained the obsolete spelling).

2131. CHANGE OF GENDER IN "CARROSSE."

In the Antiquarian Repertory (vol. iv. pp. 642, 643, 4to, 1809) there is an anonymous letter on this subject. The writer states that it was originally feminine, and became masculine between 1643 and 1650, in consequence of Louis XIV. saying by mistake, "Où est mon carrosse?" The date of this change he approximates by referring on the extreme limits to Cotgrave and Menage; but for the error of Louis XIV. he can only quote "according to the authority of a friend who has resided in France, oral tradition there." The change of gender is ascribed to the same cause in Lord Brougham's Lives of Literary Men, vol. ii. p. 103, 8vo, 1845.

2132. CASES SIMILAR TO THAT OF THE SIAMESE TWINS.

"The most remarkable case of this kind upon record is that related by Buffon (*Hist. Nat.* Supplement, tome ii. p. 410) of a double infant joined at the loins, and having a common anus, but being in all other respects morally as well as physically separate beings. They were born at Tzoni, in Hungary, on the 16th October, 1701, and died in a convent at St. Petersburgh, on the 23rd of February, 1723. Their names were Helene and Judith; the one having been attacked with fever, became lethargic and died, upon which the other was seized with convulsions, and survived her unhappy partner not more than three minutes" (*Paris and Fonblanque's Medical Jurisprudence*, 8vo, 1823, i. 227, 228).

See a much earlier instance in Machyn's Diary, p. 23, Camden Society, vol. xlii. Essais de Montaigne, livre ii. chap. xxx. Paris, 8vo, 1843, pp. 448, 449.

2133. WOMEN MORE LIABLE TO INSANITY THAN MEN.

See also ART. 2212.

"On the other hand, it has been remarked that in our climate women are more frequently affected with insanity than men; and it has been considered very unfavourable to recovery if they should be worse at the time of menstruation, or have their catamenia in very small or immoderate quantities" (*Paris and Fonblanque's Medical Jurisprudence*, 8vo, 1823, vol. i. p. 327).

According to Esquirol, the proportion of insane is 37,825 men to 38,701 women; and according to M. Fabret, a third more women than men are mad (*Quetelet sur l'Homme*, Paris, 8vo, 1835, tome ii. pp. 123, 131); but at Paris "jusqu'à l'âge de vingt-cinq ans les hommes aliénés sont un peu plus nombreux que les femmes" (*Quetelet*, ii. 127).

2134. WOMEN CAN FAST LONGER THAN MEN.

"Equally evident is it that women are able to support abstinence longer than men" (*Paris and Fonblanque's Medical Jurisprudence*, 8vo, 1823, ii. 68).

2135. IN THE SIXTEENTH CENTURY THE ENGLISH TRAVELLED LITTLE.

Perlin, who visited England during the reign of Mary, says, "The people of this country scarcely ever travel, or but little" (*Antiquarian Repertory*, vol. iv. p. 505). Sir Kenelm Digby, who was born in 1603, says that it was usual in England for "the youth of quality and eminency to travel into foreign parts for two or three years" (*Memoirs of Sir K. Digby*, 8vo, 1827, p. 73). Ben Jonson, besides his trip to Flanders, also visited Paris in 1613 (*Life by Gifford*, pp. xcix. c.) In 1562, an interview was arranged between Elizabeth and Mary, but was put off because "the rains had made the roads impassable" (*Keith*, cited by *Lingard, History of England*, Paris, 1840, v. 52). Respecting the deplorable state of the roads in England, see the remarks of Mr. Markland in Archæologia, vol. xx. pp. 457, 458. In August 1559, Sir Nicholas Throckmorton writes to Cecil respecting two English "gentlemen out of Italy, who remaine at Paris as students, and seem to me to be of good and honest conversation" (*Forbes*, i. 187). At the end of the sixteenth century travelling was considered so hazardous, that it was a common practice when a man went abroad to give a certain sum of money on condition of receiving four or five times as much if he returned in safety (see *Drake's Shakespeare*, 1817, 4to, vol. ii. p. 156). This is mentioned by Ben Jonson in 1599 (*Works*. 8vo, 1816, ii. 72, 138). In the Fox,

acted in 1605, Jonson ridicules the mania for travelling in the admirable character of Sir Politic Wouldbe. See also a passage in the Silent Woman (iii. 496) and in Every Man in his Humour (vol. i. p. 58), and for other allusions which show how common foreign travelling had become, see vol. v. pp. 22, 24, 76.

2136. FRENCHMEN IN ENGLAND IN THE SIXTEENTH CENTURY.

See also ARTS. 2222, 2233.

Perlin, who was in England during the reign of Mary, says, "The naturalized French residing in this country are Normans of the district of Caux. They are a cursed and wicked sort of Frenchmen, worse than all the English" (*Antiquarian Repertory*, vol. iv. p. 510, 1809, 4to).

In July, 1559, Throckmorton writes to Cecil from Paris that it is the intention of several Frenchmen, among whom are "diverse lawyers and gentlemen, to leave their country and settle in England (*Forbes*, i. 167, 168). In August, he writes to say that they had actually left France (p. 186), and in 1562 the French minister protested against their being allowed to remain in England, but Elizabeth refused to give them up (vol. ii. pp. 47, 187). In Bishopgate ward, says Stow, there is "a quadrant called Petty France, of Frenchmen living there" (*Survey of London*, edit. Thoms, 8vo, 1842, p. 62). The number of foreigners that settled in London in the reign of Henry VIII. is noticed in The Crown Garland of Golden Roses (part ii. p. 40, Works of the Percy Society, vol. xv.) Neal says, that in 1599, "the French Protestants were restored to their church in Threadneedle Street, which they yet enjoy" (*Hist. of the Puritans*, edit. Toulmin, 1822, 8vo, vol. i. p. 137; see also *Collier's Ecclesiastical History*, 1840, vi. 273).

2137. COOKERY, ETC., IN ENGLAND IN THE SIXTEENTH CENTURY.

Perlin, who was in England during the reign of Mary, says of the English, "They eat much whiter bread than that commonly made in France, although it was in my time as cheap as it is sold there. With their beer they have a custom of eating very soft *saffron* cakes, in which there are likewise raisins, which give a relish to the beer. In 1541, the Duchess of Norfolk sends to the Earl of Westmoreland a present of "two dishes of almond butter" (*Miss Wood's Letters of Royal Ladies*, 8vo, 1846, vol. iii. p. 164). In 1600, a great delicacy was a dish of French beans dressed according to the Italian mode, and called Fagioli (*Ben Jonson's Works*, 8vo, 1816, ii. 265). "Countrie fare, mutton and veale, purchanse a duck or goose" (*Porter's Two Angrie Women of*

Abington, 1599, p. 133, Percy Society, vol. v.) The French ambassador, in the reign of Mary, sent to the legate and chancellor a present of "quelques patez de sanglier" (*Ambassades de Noailles*, Leyde, 1763, tome iv. p. 183). In 1553, we find the wife of Justice Montague requesting that she may be permitted to see her husband in the Tower, "to dress his meate" (*Haynes, State Papers*, p. 174).

2138. THE USE OF HATS, ETC., IN ENGLAND IN THE SIXTEENTH CENTURY.

Perlin visited England in the reign of Mary I. He says, "The servants wait on their master bareheaded, and leave their caps on the buffet" (*Antiquarian Repertory*, vol. iv. p. 511).

In the account given by the Earl of Bedford and Randolph of the murder of Rizzio, it is said that when the conspirators entered, "there were sitting at supper the queen, the Ladie Argyle, and David, with his cappe upon his head" (*Wright's Elizabeth*, 8vo, 1838, vol. i. p. 227, and see vol. ii. p. 204).

Heywood tells us that Philip of Spain, on his first arrival in England, went to the "church," I suppose the cathedral, at Winchester. After having knelt down and prayed, he went up to the quire, and then "perceiving the sacrament, he put off his hat to do it reverence" (*Harleian Miscellany*, edit. Park, x. 321). In 1587, Cecil writes to his father Burleigh, that the lord chancellor "hath left his hat and feather, and now wears a flat velvet cap, not different from your lordship's" (*Murdin's State Papers*, p. 588). In 1576, Gilbert Talbot sends to his father, the Earl of Shrewsbury, a present of a "Monmouth cap" (*Lodge's Illustrations of British History*, 1838, vol. ii. p. 79). In "The Present State of England," published in 1627, the author says, "I saw a complete gentleman of late whose beaver hat cost thirty-seven shillings. . . . Of late broad-brimmed hats came suddenly in fashion, and put all others out of countenance and request; and happy were they that could get them soonest and be first seen in that fashion; so that (a computation being made) there is at least three hundred thousand pounds, or much more, in England only, bestowed in broad-brimmed hats within one year and a half. As for other beavers or felt, they were on the sudden of no reckoning at all; inasmuch that myself (still continuing one fashion) bought a beaver's hat for five shillings, which the year before could not be had under thirty shillings" (*Harleian Miscellany*, edit. Park, iii. 209). In 1592, they were sold by haberdashers (*Harleian Miscellany*, v. 419), and in 1683 we find "the haber-

dashers that sell hats" (*Songs of the London Prentices*, p. 77, edited by Mr. Mackey for the Percy Society, 8vo, 1841).

2139. AVERAGE INCOME, ETC., IN ENGLAND IN THE SIXTEENTH CENTURY.

Perlin travelled in England, Ireland, and Scotland during the reign of Queen Mary. Speaking of Scotland, he says, "A merchant in this country is well esteemed who has an annual rent of four hundred livres, and is among the richest men of the country, which is very far from having twelve or fifteen thousand livres per annum, as is often the case in France, Flanders, Germany, Spain, Portugal, and England" (*Antiquarian Repertory*, vol. iv. p. 516).

In 1581, Stafford says, "It is the constant report of all ancient men living in these days, that in time past and within the memory of man he hath been accounted a rich and wealthy man, and well able to keep house among his neighbours, which, all things discharged, was clearly worth 30*l.* or 40*l.*, but in these our days the man of that estimation is so far in the common opinion from a good housekeeper or man of wealth, that he is reputed the next neighbour to a beggar" (*Harleian Miscellany*, ix. 183).

2140. ORIGIN OF THE WORD BEEFEATER.

It is said in the Antiquarian Repertory, vol. ii. p. 398, though without quoting any authority, that "the yeomen of the guard used to wait at table on all great solemnities, and were ranged near the buffets; this procured them the name of buffetiers, not very unlike in sound to the jocular appellation of beefeaters, now given them."

2141. CYDER IN ENGLAND IN THE SEVENTEENTH CENTURY.

Jorevin de Rochefort, whose Travels in England were published at Paris 1672, mentions having tasted some cyder on the banks of the Severn (see *Antiquarian Repertory*, iv. 582). From the way in which he speaks of it, it is evident that he had never seen any before. See Venner's Via Recta ad Vitam Longam (4to, 1652, pp. 52–54). He says (p. 52), "Cyder and perry are usual drinks where fruits do abound."

2142. THE USE OF BEER IN ENGLAND IN THE SEVENTEENTH CENTURY.

Jorevin de Rochefort, whose travels were published at Paris in 1672, says, "The English beer is the best in Europe" (*Anti-*

quarian Repertory, vol. iv. p. 607). At Cambridge, he had a visit from the clergyman, during which "it was necessary to drink two or three pots of beer during our parley; for no kind of business is transacted in England without the intervention of pots of beer" (p. 620).

Venner (*Via Recta ad Vitam Longam*, 4to, 1650, pp. 46–52) examines the comparative merits of beer and ale. He says (p. 48) of beer, "I see no good reason to approve the drinking thereof warme, as I knowe some to do, not only in the winter, but almost all the yeare."

2143. KNOWLEDGE OF ITALIAN AND ITALIAN LITERATURE IN ENGLAND IN THE SEVENTEENTH CENTURY.

Jorevin de Rochefort, early in the reign of Charles II., travelled through parts of England, Ireland, and Scotland. He was introduced to the principal of St. John's College, Cambridge, of whom he thinks it worth recording that he "had resided a long time in Italy and spoke Italian well" (*Antiquarian Repertory*, iv. 618). This is, I think, the only instance in which he mentions Italian. It would seem from a passage in Cynthia's Revels, acted in 1600, that young men who aimed at being fashionable used to supply themselves with French and Italian expressions, the use of which gave them a certain distinction (*Ben Jonson's Works*, 8vo, 1816, vol. ii. p. 289). On the other hand, Brisk, in Every Man out of His Humour, who is a "fresh Frenchified courtier" (vol. ii. p. 47), does not, if I remember rightly, make use even once of a French or Italian expression.

2144. IN THE TWELFTH CENTURY WAS THE FIRST ORDER IN ENGLAND FOR TITHES OF FISH.

In A.D. 1122, Hugh the Dean of York, by order of the pope, issued a decree that the fishermen of Whitby should pay tithes to the Abbot of Whitby and the Prior of Brydlington. See the sentence in Charlton's History of Whitby (p. 77, York, 1779, 4to). Charlton says (p. 77), "This is the oldest regulation or law now remaining upon record anywhere in England with regard to the tithe of fish, whence the custom long afterwards was established upon the Yorkshire coast that fish should be tithable in that manor where it came ashore and was sold."

Storch discusses at length the circumstances which regulate the price of fish (*Économie politique*, 8vo, 1815, St. Petersbourg, tome ii. pp. 290–298).

1. Sir John Barrow "has estimated the value of the entire

annual produce of the foreign and domestic fisheries of Great Britain at 8,300,000*l.*;" but Mr. M'Culloch says, "We doubt much whether the entire value of the fisheries can be reckoned so high as 4,500,000*l.*" (*Dictionary of Commerce*, 8vo, 1849, p. 600). 2. "There are records as early as the reign of Edward the First which show that tithes of minerals were then paid" (*Jacob, On the Precious Metals*, 8vo, 1821, vol. i. p. 295). In the manor of Weverham, "among the tithes should be mentioned an almost singular custom (not enforced) of claiming two-pence in the pound from servants' wages. . . . The same is claimed at Coddington in Broxton hundred" (*Ormerod, History of Cheshire*, 1819, vol. ii. p. 59). In 1762 there was a dispute at Whitby about the fishermen paying tithes (*Nichols, Literary Illustrations of the Eighteenth Century*, vol. iii. p. 788).

2145. PERCHES LARGER FORMERLY THAN THE MODERN ONES.

In a charter A.D. 1215, "perches" are mentioned, on which Charlton says (*History of Whitby*, 4to, York, 1779, p. 158), "Here I must beg leave to observe that these perches seem to be of a larger dimension than what in our days are generally used in England. In most places where they are mentioned in our records, particularly in this memorial, I apprehend they are to be considered as rods, or quarter acres, and sometimes they even include a larger quantity of ground than that, as may easily be proved by several donations where their dimensions are particularly specified in yards. But in this present instance I am of opinion we ought to look upon the eight perches given by Roger de Bayns to be eight rods or two acres. Though after all it must be owned that sometimes the perches mentioned in the records seem to be those very identical perches now used by our surveyors, as may be better understood by carefully perusing this history."

2146. NOTE ON THE PARISH REGISTERS.

"At Billingham, in Stockton Ward, Durham," the parochial register begins 1570; it is as usual a transcript, as far as 1599 "'agreeing with the olde,' copied by Thomas Reddall, curat." (*Surtees' History of Durham*, vol. ii. p. 147, folio, 1823).

2147. OTHERS BESIDES THE CRUSADERS ARE REPRESENTED WITH CROSSED LEGS.

"In Blakiston Porch [in the parish of Norton in the county of Durham] is a recumbent effigy in armour, with a rich canopy of tabernacle work over the head; the hands are elevated, the

legs are crossed, the feet resting on a lion; the head is bare, and the sword sheathed. It has been said that this cross-legged posture is confined to the templars, or such as died during a crusade, or at least under a vow to undertake one; but there are many later instances" (*Surtees' History of Durham*, vol. iii. p. 155, Lond. folio, 1823).

2148. BREAKFAST IN ENGLAND IN THE SIXTEENTH CENTURY.

In the orders made in the first year of Mary for the queen's household, it is directed that at eight o'clock the yeomen ushers shall "goe for breakefaste" (*Antiquarian Repertory*, vol. iv. p. 652).

2149. STATE OF THE CLERGY IN ENGLAND IN THE SIXTEENTH CENTURY.

See also ARTS. 492, 729.

Lingard (*History of England*, Paris, 1840, vol. v. p. 11) says, that in 1560, in consequence of the number of clergy who refused to take the oath of supremacy, and were therefore expelled, "it became necessary for the moment to establish a class of lay instructors, consisting of mechanics, licensed to read the service to the people in the church, but forbidden to administer the sacraments." For this he cites Strype, i. 139, 178, 240. See the complaint made by the bishop of Ely in a pitiful letter, written in 1574, and printed in Wright's Elizabeth, 8vo, 1838, vol. i. p. 497. In 1559, Elizabeth was obliged to order "that the clergy shall not haunt ale-houses or taverns, or spend their time idly at dice, cards, tables, or any other unlawful game" (*Neal's History of the Puritans*, edit. Toulmin, 8vo, 1822, vol. i. p. 127); but this did little good, for in 1571 the House of Commons addressed the queen, and stated that "great numbers are admitted ministers that are infamous in their lives and conversation" (*Neal*, i. 219). Neal says (i. 293) that in 1579, "in the county of Cornwall, there were one hundred and forty clergymen, not one of which was capable of preaching a sermon, and most of them were pluralists and non-residents." In 1584, some of the inhabitants of Essex presented a petition to the council, in which they complained that their clergy were "men of occupation, serving-men, the basest of all sorts . . . . rioters, dicers, drunkards, and of offensive lives" (*Neal*, i. 329. See also p. 349). Nor must this be considered a mere factious misrepresentation, for in 1584, the Lords of the Council addressed a letter to the archbishop of Canterbury, in which they state it to be a notorious fact that "great numbers of persons that occupy cures are noto-

riously unfit; most for lack of learning—many chargeable with great and enormous faults, as drunkenness, filthiness of life, gaming at cards, haunting of ale-houses" (*Neal*, i. 341). In 1585 and 1586, there was made a very careful and minute survey of the state of the church in reference to the clergy. From it we learn that there were only 2,000 preachers to nearly 10,000 parishes (*Neal*, i. 382). Fenner, a contemporary writer, says that in 1586 a third of the clergy were suspended (*Neal*, i. 382). From a survey made in 1587, it appears that there were only nineteen "resident preachers abiding in London" (*Neal*, i. 391).

1. Camden says that in 1559, several mechanics received "ecclesiastical promotions and good prebends, and fat benefices" (*Annals of Elizabeth*, in *Kennet*, vol. iii. p. 377). 2. In 1571, even Bishop Grindal was obliged to issue an order that no unmarried clergyman "should keep any woman in his house under sixty years of age, excepting she was his mother, aunt, sister, or niece" (*Collier's Ecclesiastical History*, 8vo, 1840, vol. vi. p. 501). 3. Blackstone (*Commentaries*, 1809, iii. 54) says, that from 1373, all the chancellors were ecclesiastics or statesmen (but never lawyers), until Henry VIII. in 1530, promoted Sir Thomas More. After this the great seal was intrusted to lawyers, courtiers, and churchmen indifferently, until in 1592, Sergeant Pickering was made Lord Keeper, "from which time to the present the Court of Chancery has always been filled by a lawyer, excepting the interval from 1621 to 1625," when the seal was intrusted to Williams, dean of Westminster, afterwards bishop of Lincoln. 4. Under Mary, the clergy who were deprived are said to have been less than one-fifth of the whole (see Tierney's Note in *Dodd's Church History*, vol. ii. p. 182).

2150. ITALIAN LANGUAGE AND LITERATURE IN ENGLAND IN THE SIXTEENTH CENTURY.

In 1586, on the trial of Mary of Scotland, her secretary was examined. Lingard says (vol. v. p. 234, note), "It was a misfortune that he spoke in French, which it appears was less generally understood than Italian, for one of the lords desired him on that account to speak in the latter language (*Harl. MS.* 4649, 82)." Lord Windsor in a letter to Cecil, dated Naples, 1569, quotes a scrap of Italian: "to have turned back againe—come una core de gallina" (*Wright's Elizabeth*, 1838, i. 316, 317).

2151. NOTE ON THE GAME OF BILLIARDS.

Lingard (*History of England*, 8vo, 1840, Paris, v. 236) quotes from Jebb, ii. 292, a letter from Mary, in 1586, in which she complains that her keeper, Paulet, had ordered her billiard-table to be taken away. Evelyn (*Diary*, 8vo, 1827, vol. iii. p. 21), in 1679, gives an account of the billiard-table he saw at the Portuguese ambassador's.

2152. "THOU" CONSIDERED IN THE SIXTEENTH CENTURY AS FAMILIAR.

Mary of Scotland, just before her execution in 1587, took leave of her faithful Melville, the steward of her household. "It was remarked," says Lingard (v. 244, 245), "as something extraordinary that this was the first time in her life that she had ever been known to address a person with the pronoun 'thou.'" In 1700, and in 1702, the earl of Shaftesbury writes to a young gentleman, his protégé, "thou" and "thy" (see *Forster's Letters of Locke, Sidney, and Shaftesbury*, 8vo, 1830, pp. 103, 187).

Hallam (*Literature of Europe*, ii. 189, 2nd edit.) says, "In one of Caro's letters to Bernardo Tasso, about 1544, he censures the innovation of using the third person in addressing a correspondent. . . . I have found the third person used in a letter as early as in 1543." The famous Richard Bentley died in 1742. Cumberland (*Memoirs of Himself*, 8vo, 1817, vol. i. p. 13), who was his grandson, says of him, "His ordinary style of conversation was naturally lofty, and his frequent use of 'thou' and 'thee' with his familiars, carried with it a kind of dictatorial tone that savoured more of the closet than the court." An author in the time of Charles II. writes, "Though I *thee* thee and *thou* thee, I am no quaker" (*The Civic Garland*, edited by Mr. Fairholt, p. ii. Percy Society, vol. xix.) On the history of the word *thou*, see some very ingenious remarks in Hare's Guesses at Truth (1st series, 8vo, 1847, pp. 168–187). He observes (p. 176) that even in the sixteenth century it was in England commonly used to inferiors.

2153. OBSERVATIONS ON THE RELATIVE NUMBERS OF CATHOLICS AND PROTESTANTS IN ENGLAND IN THE SIXTEENTH CENTURY.

Lingard (vol. v. p. 264), speaking of affairs in 1587, just before the Armada, says, "The real number of the English Catholics was unknown (for the severity of the penal laws had taught many to conceal their religion), but it was loosely conjectured that they amounted to at least one half of the population of the kingdom.

See also ART. 729.

Dr. Allen was positive that they amounted to at least two-thirds. Apud Bridgewater, 374. The same was asserted in a paper found upon Creighton. Strype, iii. 415."

Dr. Venner, who wrote in 1649, says, "It was a common saying fifty or sixty years since, that all physicians that were learned were papists" (*Venner's Via Recta ad Vitam Longam*, 4to, 1650, p. 360).

See also Lodge's Illustrations of British History, vol. ii. p. 68, 8vo, 1838. In Wright's Elizabeth, 8vo, 1838, vol. i. p. 485, there is a very remarkable letter from the earl of Essex to Lord Burghley, dated 20th July, 1573. In this letter Essex gives an account of an interview he had with the queen before going on his expedition to Ireland, in which she particularly charged him "not to seek too hastily to bring people that hath been trayned in another religion, from that which they have been brought up in." So much for Elizabeth being a persecutor! The Catholics were probably numerous in London. In Wright's Elizabeth (8vo, 1838, vol. ii. pp. 37–41), there is a letter from Fletewood to Lord Burghley in 1572, giving a curious account of the seizure of several "masse mongers" in the very act of celebrating service in the house of Geraldi the Portuguese ambassador. See also (at pp. 86, 87) another letter from this same Fletewood in 1578, in which he says that several Englishmen were in the habit of going to the French ambassador's to hear mass.

In 1579, Leicester writes to Burghley, "Since Queen Mary's tyme the papists never were in that jollity they be at this present in this country" (*Wright's Elizabeth*, vol. ii. p. 102), and in another letter to Lord Burghley, written by Sir Amias Paulet in 1585, respecting Mary, Paulet says, "This country is so ill affected (a thing not unknowen unto you), as I thinke no man of judgement would willingly take the charge of this queen in any house in this sheere out of this castle (i.e. Tutbury) (*Wright*, vol. ii. p. 257). In 1586, B. Bland, who had just returned from Spain, wrote, "The Spaniards are certainly persuaded by letters out of England that th' one halfe of England will take their part" (*Wright*, vol. ii. p. 303). In 1587, Thomas Tuncker writes to William Watson, "England in the north parts, where for religion they shall find the fifth man to be given to papistry" (*Wright*, vol. ii. p. 351). Camden says that the northern rebellion of 1569, was joined by very few Catholics (*Annals of Elizabeth*, in *Kennett*, ii. 422). In 1574, Mary of Scotland writes that most English Catholics were through fear beginning to obtain permission to travel abroad (*Sharp's Memorials of Rebellion of* 1569, 8vo, 1840, p. 300). In 1569, Sir R. Sadler wrote that in

the north of England there were not ten gentlemen who favoured the queen's proceedings. This, which is an evident exaggeration, is twice quoted in Sir C. Sharp's Rebellion of 1559, pp. x. 92. Ormerod says that in the reign of Elizabeth "considerably more than one-fourth of the entire number of the population of Cheshire were Catholic recusants (*History of Cheshire*, folio, 1819, vol. i. pp. xxxiii. xxxiv). For proof of this he refers to vol. i. p. 75, but neither there nor in any other part of his work can I find any evidence on this subject.

Mr. Soames says that at the accession of Elizabeth, two-thirds were Catholics (*Elizabethan Religious History*, 8vo, 1839, p. 13).

In a letter said to be written in 1588, by Richard Leigh, a seminary priest, to the Spanish ambassador in France, the decline of the English Catholics is strongly put. The writer says, that compared with their number at the accession of Elizabeth, "there are not as many tens as we accounted hundreds" (*Harleian Miscellany*, 1808, 4to, i. 146). But is this letter genuine? and if so, where is the original? We know on the authority of Munday, in 1581, that there were several places in London where mass could be heard (see his *English Romayne Life*, reprinted in *Harleian Miscellany*, edit. Park, vol. vii. p. 144). In 1570, Storey confessed "that about two years since he did deal by writing with Courterile, shewing unto him that the Catholics in England did daily decay and the schismatics did then daily increase, and therefore if the king of Spain had any meaning to write to the queen of England, or otherwise to help to restore religion in England, he should do it betime, or else it would be too late" (*Harleian Miscellany*, viii. 612). In Burleigh's advice to Elizabeth, about 1583, it is said that "the greatest number of papists is of very young men," and Burleigh goes on to say, "I account that putting to death does in no way lessen them, since we find by experience that it worketh no such effect; but like Hydra's heads, upon cutting off one, seven grow up . . . . so that for my part I wish no lessening of their numbers but by preaching and by education of the younger under good schoolmasters" (*Harleian Miscellany*, vii. 60). After the visitors appointed by Elizabeth had in 1559 gone through the whole kingdom, they reported that "not above two hundred and forty-three clergymen had quitted their livings." Of these fourteen were bishops (*Neal's History of the Puritans*, edit. Toulmin, 1822, 8vo, vol. i. p. 133). Jewel, who is considered with reason to be one of the great fathers of the English Church, did not hesitate on the accession of Mary to sign a recantation (this disagreeable fact is hurried over by Neal, *History of the Puritans*, i. 224). He withdrew his recantation

almost immediately, but not till he had reached Geneva, and was safe from the hand that would assuredly have punished his third (or second?) apostasy. Neal says (i. 206) that in 1568: "In Lancashire, the Common Prayer Book was laid aside, churches were shut up, and the mass celebrated openly." He adds (i. 271), but without quoting any authority, that in 1574, "many of the queen's subjects resorted to the Portugal ambassador's house in Charter House Square, where mass was publicly celebrated; and, because the sheriffs and recorder of London disturbed them, they were committed to the Fleet by the queen's express command." Neal says (i. 307), but as usual without any authority, that in 1582, the Catholics "in the northern counties were more numerous than the Protestants." During the first ten years of Elizabeth's reign, great numbers of Catholics frequented the Protestant churches (see *Collier's Ecclesiastical History*, 8vo, 1840, vol. vi. pp. 264, 265). Mr. Hallam, in a long note in Constitutional Hist. 8vo, 1842, i. 173, seems to consider that in 1559, the Protestants were two-thirds of the population. He rejects Butler's assertion (*Memoirs of English Catholics*, i. 146), that the Catholics had the majority. In 1549, Paget wrote to the protector that not more than one-twelfth were Protestants. See Lingard (Paris, 1840, iv. 261), who quotes Strype, ii. Rec. 110. See also p. 339, where Lingard quotes from MSS. Barber, 1208, a curious passage in the despatches of the Venetian ambassador, which represents the English as ready to become either Jews or Mahommedans. In 1554, Parliament were almost unanimous in favour of the reconciliation with Rome; in the commons only two, in the Lords not a single voice was raised against it (*Lingard*, 341; and *Ellis*, *Orig. Letters*, 2nd series, ii. 239). In 1553 Noailles (*Ambassades*, tome ii. p. 167) writes to his court that Suffolk and Norfolk were particularly discontented with Mary—but was this political or religious? He adds (p. 168) that the greater part of London was "de la mesme faction." In 1566, the Catholics were very numerous in Yorkshire: "great plenty of papysts" (*Haynes's State Papers*, p. 446). In 1584, Charles Paget mentions the mode of flight "ordinarily used by Catholics, which daily come out of England" (*Murdin's State Papers*, p. 437). In 1592, the earl of Pembroke writes to Elizabeth that the Welsh are "in religion generally ill-affected, as may appear by their use of popish pilgrimages, their harbour of massing priests, their retaining of superstitious ceremonies, and the increase of wilful recusants" (*Murdin's State Papers*, p. 662). In 1569, there were from twelve to fifteen different places in London where mass was performed (*Correspondence diplomatique de Fénelon*, Paris, 1840,

tome i. p. 327). Mr. Butler, on the authority of Reshton de Schismate Angliæ, p. 272, says that early in Elizabeth's reign, two thirds of the English were catholics (*Butler's Memoirs of the Catholics*, 8vo, 1822, vol. i. pp. 271, 272, and see p. 386, vol. ii. p. 12). Father Holtby, in a report which he sent in 1594, to his superior, Garnet, writes that unless some check was given to the conduct of the English government, "it is greatly to be feared that in short time the weak and small number of God's servants shall come to ruin, and the little sparkle of catholic religion as yet reserved amongst us shall be quite extinguished" (*Dodd's Church History*, edit. Tierney, vol. iii. p. 76). Sandys, in a sermon preached early in the reign of Elizabeth, seems to say that most wealthy persons were Catholics (*Sandys, Sermons*, edit. Parker Society, p. 30).

2154. COOKERY IN ENGLAND IN THE SEVENTEENTH CENTURY.

"All sorts of cakes, simnels, wafers, fritters, pancakes, and such like" (*Venner's Via Recta ad Vitam Longam*, 4to, 1650, p. 26). See also ART. 2161.

Venner says (*Via Recta*, p. 70), "But mutton stuffed with oysters, an absurd novelty, and so rosted, is deemed of some a rare and delicate dish." He notices (p. 108) that "Oysters are usually eaten a little before meate," but he is opposed to their being eaten raw, and says, "Oysters rosted on the coles or stewed in white wine with butter, pepper, and a few drops of white or claret wine vinegar, and so eaten, do oblectate the palat and stomach, and nourish much better than when they are eaten raw."

"Colchester oysters," in 1679 (see *King's Life of Locke*, 8vo, 1830, vol. i. p. 249). 1. Dr. Muffett (*Health's Improvement*, Lond. 1655, 4to, p. 46) says, "Oisters in all months in whose name an R is found." He says (p. 162), "Almost every man loves them," and adds, that they are "eaten first," i.e. before dinner. He observes (p. 163), "Little oisters are best raw, great oisters should be stewed with wine, onions, pepper, and butter, or roasted with vinegar, pepper, and butter, or baked with onions, pepper, and butter, or pickled with white wine vinegar, their own water, bayes, mint, and hot spices." 2. Queen Elizabeth used to have her oysters from Colchester (*Strickland's' Queens of England*, vi. 213, 8vo, 1843). In 1600, "oyster pies" was a favourite dish (*Ben Jonson's Works*, 8vo, 1816, ii. 257). In 1610, there were "oyster women" (*Ben Jonson*, iv. 160). "Vinegar to your oysters" (*Middleton's Works*, 1840, iv. 160). In 1604 they were sold "by the bushel" (v. 553).

Venner (*Via Recta*, 4to, 1650), speaking of peacocks, says,

"They are best to be eaten in the winter. . . . Those that are very young and not above a year old are the best" (p. 82). They were evidently very common in England in the middle of the sixteenth century; for Tusser complains of their attacks on vegetables and fruits (*Five Hundred Points of Husbandry*, pp. 109, 194). Dr. Muffet (*Health's Improvement*, 4to, 1655, pp. 85, 86) speaks favourably of peacocks as food, if "fed at home," and "well souced in pure wine, for without it they are unwholesome." They were eaten certainly as late as 1683 (see *Drake's Shakespeare and his Times*, 4to, 1817, vol. i. p. 201).

[Venner] says of pigeons (p. 83), "It is very good, when you eat them roasted, to stuffe them with soure grapes or unripe gooseberries."

Venner says (*Via Recta*, p. 107), "Anchova's the famous meat of drunkards, and of them that desire to have their drink oblectate their palates; they are also used as a sauce with meats, as with mutton, &c., and is in great esteem with them that affect sauces and meats of strange relish and taste." In 1624, anchovies and caviare were taken to relish wine (*Ben Jonson's Works*, 8vo, 1816, vol. viii. p. 38).

He says (*Via Recta*, p. 124), "Custard at festivall and generous tables is only in use," and (at p. 125) he blames "the custome in eating custard in the middle or towards the end of meales." In 1607, it was "a common love present" (*Middleton's Works*, 1840, i. 444). Dr. Muffett (*Health's Improvement*, 4to, 1655, p. 128), says, "Sodden and boiled cream, such as we use in tarts, fools, and custards." In 1601, there was always at a city feast an immense custard (*Ben Jonson's Works*, 8vo, 1816, iii. 168), and they seem to have been a common dish (iii. 341, and see iv. 442, and a note at v. 14, and see p. 208).

Venner tells us (p. 131), "Mustard is a sauce in common use with sundry meats both flesh and fish" (see also p. 242). "Men will give no money for your book unless it be to stop mustard-pots" (*An Epistle to the Terrible Priests*, 1589, p. 13, 8vo, 1843). Muffett says (*Health's Improvement*, p. 257), "I commend the use of mustard with biefe, and all kinds of salted flesh and fish." In 1611, "a halp'orth of mustard" for sauce (*Middleton's Works*, 1840, ii. 457).

Venner says (*Via Recta*, pp. 136, 137) that "Radishes are used as sauce with meats." At the end of the sixteenth century they were eaten either raw or boiled in broth (see *Phillips's History of Cultivated Vegetables*, ii. 110). Dr. Muffet says (*Health's Improvement*, 4to, 1655, p. 226), "Most men eat radishes before meat, to procure appetite and help digestion."

Venner says (*Via Recta ad Vitam Longam*, 4to, 1650, p. 142), "There is an Italian sauce called Caviaro, which begins to be in use with us, such vain affectors are we of novelties. It is prepared of the spawne of sturgeon; the very name doth well express its nature, that it is good to beware of it. But this and all other noisome sauces, devised only to allure the stomach and palat to meats and drinks, I leave to the beastly and Bacchanalian meetings of drunkards and African belly gods." In 1600 it was esteemed a great luxury (*Ben Jonson's Works*, 8vo, 1816, vol. ii. pp. 265, 274).

Venner (*Via Recta*, p. 146) says, "The green roots of ginger are preserved two ways, either in a syrup of sugar, or covered over and incrustated according to art with sugar, which are commonly called candied ginger." It was known in London about 1566, having been introduced by the Dutch (*Phillips's History of Cultivated Vegetables*, 8vo, 1822, vol. i. pp. 211, 212). Venner tells us (*Via Recta*, p. 171) that "Raspis or framboise being ripe may be eaten by themselves; . . . or if there be need of cooling, with *rose* or violet *water* and sugar." And (at p. 153) we find that "Quodlins are eaten with sugar and *rose* water."

Venner says (p. 166), "Grapes boyled in butter and sops of bread added thereto, and sugar also, if they be somewhat sowre, are a very pleasant meat or sauce."

Of chestnuts Venner says (*Via Recta*, p. 176), "Being rosted under the hot embers or boyled, and so eaten with salt and sugar," &c. See Dr. Muffett's Health's Improvement, 4to, 1655, p. 200. He thinks they were introduced from Italy into France and England.

At p. 179, Venner says, "Many phantastical people do greatly delight to eat of the earthly excrescences called mushrums. . . . They are convenient for no season, age, or temperature." See (at pp. 180, 181) what Venner says about "cucumers." The mode of preparing them was much the same as that now used.

Venner mentions (pp. 184, 185) the custom of eating young artichokes raw with pepper and salt. He distinguishes between the ordinary "artichocks" and the "artichocks of Jerusalem." But both were boiled and eaten with butter, vinegar, and pepper.

They are mentioned in 1624 in Ben Jonson's Works, 1816, viii. 33. Dr. Muffett (*Health's Improvement*, 4to, 1655, p. 215) says, "Artichokes, since my remembrance, were so dainty in England, that usually they were sold for crownes a piece; now industry and skill hath made them so common that the poorest man is possessed of princes' dainties." After detailing the different ways

of dressing them, he adds (p. 216), "raw artichokes are to be eaten towards the end of meals."

Venner mentions (*Via Recta*, p. 242) capers and sampier as common sauces. Phillips says, "Capers appear to have been eaten in greater abundance in the time of Queen Elizabeth than at present" (*History of Cultivated Vegetables*, i. 114).

Venner says (p. 262), "I may not by the way overpasse without just reproofe the eating of flesh and fish at one and the same meal." He advises that "they eschew this evill custome, and relinquish it to belly gods, and them that have unbridled appetites," &c. Dr. Muffet (*Health's Improvement*, Lond. 1655, 4to, pp. 54, 55) supports the old opinion that fish excites to venery. He adds (p. 141), "Now a daies our sea-coast and rivers are more barren of fish than heretofore." He says (p. 296) that fish was eaten after "biefe and mutton."

Dr. Muffet (*Health's Improvement*, Lond. 1655, 4to, p. 51) says, "Of creeping things I know none but the snail in our country, which some esteem not only for a meat, but also for a meat very restorative." But see (p. 190), where he says "little esteemed." We learn from Cynthia's Revels, that in 1600, "snails or rather cockles," were made into a valued sauce called *bavole* (see *Ben Jonson's Works*, 8vo, 1816, ii. 265).

Pork used to be eaten "with green sauce made of sorrel" (*Muffet's Health's Improvement*, 1655, 4to, p. 69). See what he says (at p. 71) respecting a wild sow and its rarity. Muffett says (*Health's Improvement*, p. 80), "We doe not amisse in England to eat sodden chickens and bacon together."

Venner tells us (p. 84) that the two best ways to cook a turkey are to bake them or roast them, and "stick it full of *cloves* in the roasting." He adds, "They were first brought from Numidia into Turkey, and thence to Europe, whereupon they were called turkies. There are some which lately brought hither certain checkered hens and cocks out of New Guiny, spotted white and black, like a barber's apron."

Muffet says (*Health's Improvement*, p. 153), "Herrings are an usual and common meat, coveted as much of the nobility for variety and wantonness as used for poor men for want of other provision; it is one of the cardinal supporters of our *Holy Lent*, and therefore not to be ill spoken of;" and see ART. 1925. Salmon used to be served with cloves (*Muffet's Health's Improvement*, p. 187). He adds, "Hot salmon is accounted unwholesome in England."

It is evident that frogs were eaten (see *Muffet's Health's Improvement*, p. 192). The emperor Charles V., after his abdica-

tion, was very fond of "legs of frogs" (*Correspondence of Charles V.*, Lond. 8vo, 1850, edited by Mr. Bradford, p. 367).

Muffett says (*Health's Improvement*, p. 193), "Gingerbread is with us a great dish at the end of bankets." It is mentioned in 1610 (*Ben Jonson's Works*, 8vo, 1816, vol. iv. pp. 116, 387); and "a gingerbread woman" (p. 360). It is called in 1614 "comfortable bread" (*Ben Jonson*, iv. 419).

Muffet says (p. 202), "Dates are usually put into stewed broths, minced pies," &c. In 1625, Ben Jonson writes (*Works*, 8vo, 1816, vol. v. p. 256), "He'll draw the magisterium from a minced pie." A Christmas dish (*Tusser's Husbandry*, p. 73, edit. Mavor, 8vo, 1812).

Muffet adds (p. 208), "Olives are an usual dish at most men's tables, though none of them grow in England."

2155. WHAT WAS SACK?

This is a difficult question to answer. I suspect the word had different meanings at different times. See some curious details in Venner's Via Recta ad Vitam Longam (Lond. 1650, 4to, pp. 32–34). See also ART. 442.

He says (p. 32), "Sack is completely hot, and of thin parts." And (at p. 33), "Some affect to drink sack with sugar, and some without, and upon no other good ground as I think, but that as it is best pleasing to their palats." He adds, "But what I have spoken of mixing sugar with sack must be understood of *sherrie sack*, for to mix sugar with other wines that *in a common appellation are called sack*, and are sweeter in taste, makes it unpleasant to the palat and fulsom to the stomach. And, therefore, what I have here written of *sack* in general, is chiefly to be understood of *sherie sack*." He also mentions (p. 34) "Malaga sack," and adds "Canarie wine, which beareth the name of the lands from whence it is brought, is also termed *a sack*; but it differeth from true *sherie sack*," &c. At p. 273, he mentions a custom of drinking "a draught of sack before meales."

In 1614 sack and sherry are spoken of as different (see *Ben Jonson's Works*, 8vo, 1816, iv. p. 523). In 1592, Greene, speaking of the tricks of vintners, says, "They can cherish up white wine with sacke" (*Quip for an upstart Courtier* in *Harleian Miscellany*, edit. Park, vol. v. p. 416). "Spanish sack" (*The Penniless Parliament*, 1608, p. 44, Percy Soc. vol. vii.) In 1679, sack with sugar is called "Bristol milk" (*King's Life of Locke*, 1830, 8vo, vol. i. p. 250).

2156. THE USE OF USQUEBACH OR USQUEBATH IN ENGLAND.

See Venner's Via Recta ad Vitam Longam (Lond. 4to, 1650, pp. 62–64). He says (p. 62), "Usquebach, which more significantly may be termed usquebath," and adds (p. 63), "usquebath is a kind of aqua vitæ, and in Ireland of great use. . . . Although usquebath be of little use with us," &c. He gives (at p. 64) a receipt for making it. In 1736, the bishop of Cork sent to Lady Sundon a present of six bottles of usquebaugh from Dublin. From the way in which he writes, this liquor seems to have been considered a great luxury in England (see his Letter in *Mrs. Thomson's Memoirs of Viscountess Sundon*, 2nd edit. 8vo, 1848, vol. ii. pp. 299, 300).

2157. CUSTOM AMONG THE ENGLISH, IN THE SEVENTEENTH CENTURY, OF TRAVELLING.

Dr. Venner (*Via Recta ad Vitam Longam*, 4to, 1650, p. 365) says, "If a novice, one only initiated in the study of physic, do but cross the seas, and drawe a little outlandish aire, at his return he is taken for a profound doctor."

2158. OBSERVATIONS ON PHYSICIANS IN THE SEVENTEENTH CENTURY.

"There hath been of late in our land a great inundation of physicians" (*Venner's Via Recta ad Vitam Longam*, 4to, 1650, p. 375, and see p. 405). In 1631, the father of Sir Simon D'Ewes was attended by Dr. Giffard and Dr. Baskerville, "who ever visited him twice each day he lay sick, and received each of them a twenty-shilling piece every time they came" (*Autobiography of Sir Simon D'Ewes*, edit. Halliwell, 8vo, 1845, vol. ii. p. 5). In 1617, it is evident that physicians wore swords (*Middleton's Works*, 8vo, 1840, vol. iii. p. 536). The increasing luxury of physicians who formerly "walked on foot," but now ride on horseback "like princes," is noticed in a curious little tract of the seventeenth century, but without any date affixed to it (*Harleian Miscellany*, edit. Park, vol. i. p. 268).

The mortality among physicians is greater than in any other profession (*Quetelet sur l'Homme*, Paris, 1835, tome i. p. 222).

Pope Pius V. ordered that no physician should visit a sick person more than three days together without seeing proof that he had again confessed his sins (*Ranke, Die Römischen Päpste*, Berlin, 1838, band i. p. 360).

2159. IN THE SEVENTEENTH CENTURY BUCKLERSBURY WAS FAMOUS FOR DRUGS AND SPICES.

"But here a great question ariseth, whether sweet smells correct the pestilent air, or rather be as a guide to bring it the sooner into our hearts. To determine which question I call all the dwellers in Bucklersbury in London to give their sentence, which only street (by reason that it is wholly replenished with physick, drugs, and spicery, and was daily perfumed in the time of the plague with pounding of spices, melting of gums, and making perfumes for others) escaped that great plague brought from Newhaven" (*Health's Improvement, or Rules for preparing all sorts of Food used in this Nation, by Thomas Muffet, Doctor in Physic*, Lond. 1655, 4to, p. 26).

See Stow's London (edit. Thoms, 8vo, 1842, p. 31), where it is said, "The peperers and grocers of Soper's Lane are now in Bucklesberrie and other places dispersed." In 1570, Mary of Scotland had a "serviteur, qui est son fruytier et faict l'office d'apotecquaire, et qui la servyt vendredi dernier à son disner" (*Correspondance de Fénelon*, Paris, 8vo, 1840, tome i. p. 409).

2160. MARRIAGE CUSTOMS IN ENGLAND IN THE SEVENTEENTH CENTURY.

Dr. Muffett (*Health's Improvement*, 4to, 1655, p. 130) says, "As English people, when the bride comes from church, are wont to cast wheat upon her head." In 1621, the eldest sister of Sir Simon D'Ewes married Sir William Elliot, and immediately after the marriage the bride and bridegroom stayed with her father, where they remained a week. So I suppose the custom of going away after the marriage was not then introduced (see the *Autobiography of Sir Simon D'Ewes*, edit. Halliwell, 8vo, 1845, vol. i. p. 175). He married a girl less than fifteen, and preserved continence eight months after marriage (vol i. pp. 133, 417). In 1609, Lady Haughty, in the Silent Woman, says, "We see no ensigns of a wedding here; no character of a bride ale; where be our scarves and our gloves? I pray you give them us. Let us know your bride's colours, and yours at least" (*Ben Jonson's Works*, 8vo, 1816, iii. p. 416); and again (p. 417), she indignantly asks, "No gloves? no garters? no scarves? no epithalamium? no masque?" In 1614, "wedding gloves" are mentioned, and "delicate brooches for the bridemen and all" (*Ben Jonson's Works*, iv. 448, 449). Before the bridegroom retired to the nuptial chamber, he used to untie the tagged laces with which his dress was fastened, and throw them among his friends, who eagerly

scrambled for them. Sometimes his impatience was supposed to be so great that he hastily tore off the tags and effected a rapid retreat. This is sketched in The New Inn, in 1629 (*Ben Jonson's Works*, 1816, vol. v. pp. 431, 432). In 1632, immediately after the marriage ceremony, a cup of wine was handed round to those who assisted at it. This is called by Jonson the knitting-cup, by Middleton the contracting cup (Gifford's note in *Ben Jonson*, vol. vi. p. 82). In 1632, the "bride cake" used to be carried to the church (*Ben Jonson*, vi. 152). In 1608, Ben Jonson writes, "The worthy custom of honouring worthy marriages with these solemnities [i.e. with masques], hath of late years advanced itself frequently with us" (*Works*, 8vo, 1816, vii. 95). "Brides were always led to the altar with their hair hanging down" (*Ben Jonson*, viii. 311). A "bride-cake" is mentioned in 1599 (see *Middleton's Works*, 8vo, 1840, vol. i. pp. 110, 116). In 1602, "gilded rosemary" was used (*Middleton's Works*, i. 231). In 1608, the bride gave at her wedding "bride laces" (*Middleton*, ii. 234).

2161. COOKERY IN ENGLAND IN THE SEVENTEENTH CENTURY.

(Continued from no. 2154).

Dr. Muffett (*Health's Improvement*, Lond. 1655, 4to, p. 216) says, "Asparagus was in old time a meat for such emperours as Julius Cæsar; now every boor is served with them." Jacob says positively they were not grown in England before the seventeenth century (*Inquiry into the Precious Metals*, 1831, ii. 138); but Philips says, "It is evidently a native of this country" (*History of Cultivated Vegetables*, 8vo, 1822, vol. i. p. 27). In Elizabeth's time it was eaten boiled in water or in broth, and well seasoned (i. 32). At Dublin, in 1686, the asparagus was very fine (see *Clarendon Correspondence*, 1828, 4to, i. 407). At Paris, at the end of the seventeenth century, "in great abundance" (*Lister's Paris Shaftesbury*, 8vo, p. 120).

In 1628, Lady Stuteville writes to Lady Denton, "I pray eate the boxe of marmelet for my sake" (*Autobiography of Sir S. D'Ewes*, edit. Halliwell, 1845, vol. ii. p. 215). In 1597, the English did not use horseradish at table; but in 1657 it had been already introduced "for sauce to eat fish with and other meats" (*Phillips, History of Cultivated Vegetables*, i. 255). However it is "a native of this country" (i. 254). In 1610, "buttered shrimps" is mentioned as a luxury (*Ben Jonson's Works*, 8vo, 1816, vol. iv. p. 109, and see p. 126). Early in the seventeenth century, dissolute rakes used to take "muscadine and eggs at midnight" (see

Middleton's Works, 8vo, 1840, vol. ii. p. 41, and see p. 185, and iv. 433). "Goose pies" (*Middleton's Works*, vol. iv. p. 52).

"As good as vinegar and pepper to your roast beef" (*The Meeting of Gallants at an Ordinarie*, 1604, p. 19, Percy Society, vol. v.)

Was beef cheap? In the Penniless Parliament, 1608, pp. 55–56, Percy Soc., vol. vii.), we have "Some by statute shall love beef passing well, because they can come by no other meat."

Lady Russell, in a letter to her husband dated London, 1677, apologises for concluding somewhat hastily, for she says, "boiled oysters wait, so my story must rest" (*Life of Rachel Wriothesley Lady Russell, with Letters published from the Originals in possession of the Duke of Devonshire*, 3rd edit. Lond. 8vo, 1820, p. 191).

In 1682, jelly used to be made by "the ladies" from hartshorne (see *Evelyn's Diary*, 8vo, 1827, vol. iii. p. 66). In 1698, the earl of Clarendon had a male cook (see *Clarendon Correspondence*, 4to, 1828, vol. ii. p. 322).

2162. WHEN WAS GUNPOWDER FIRST MADE IN ENGLAND?

In 1659 it had become so common that the French ambassador at London mentions it as peculiar to the English that they took twice the usual quantity. "Vray est que la coustume des Anglais est de prendre tout jour double monition de pouldre quand ilz partent pour ung voyage" (*Correspondance diplomatique de Fénelon*, Paris, 1840, tome ii. p. 251).

2163. THE ESTABLISHMENT IN ENGLAND OF POSTS FOR LETTERS.

See also ART. 711.

In a letter to the Earl of Sussex, dated 19th of June, 1561, Cecil says, "I have given order for the laying of the posts according to your appointment" (*Wright's Elizabeth*, 8vo, 1838, vol. i. p. 64). In a note Mr. Wright says, "This is the first attempt of an establishment of a post between England and Ireland." At vol. ii. p. 67, Fletewood, in a letter to Lord Burghley in 1577, says, "The citie do use to allow me horses to the court; they provided for me *posters* betwene London and Waltham," &c. At vol. ii. p. 151, the queen says in a letter to Sir Edward Stafford in 1581, "I am sorry that common posts of London can afford me surer news than the inhabitants of towns will yield me." In 1603, we find "He took post horses" (*Wright*, vol. ii. p. 495). From the establishment of posts by Cromwell until 1784, the post was the slowest and most insecure conveyance in the country. M'Culloch says (*Dictionary of Commerce*, 8vo,

1849, p. 1037), "In 1784 it was usual for the diligences between London and Bath to accomplish the journey in seventeen hours, while the post took forty hours, and on other roads their rate of travelling was in about the same proportion."

See Blackstone's Commentaries, 8vo, 1809, i. 321–323, who says, it "owes its first legislative establishment" to the parliament of 1643, though James I. and Charles I. instituted one, but only for foreign letters, until, in 1635, one was erected for England and Scotland. However, in 1657 Cromwell erected a regular one, "upon nearly the same model as has been ever since adopted, and with the same rates of postage as continued till the reign of Queen Anne." It was not till 1600 that the House of Commons claimed the right of franking (*Blackstone*, 323). It is evident that in the reign of Mary no one could have post-horses in England without some formal permission from the government. See for proofs of this Ambassades de Noailles (Leyde, 1673, tome ii. pp. 291, 319; tome iii. p. 138).

Mary granted to a person of the name of Cooke the use of a bark of thirty tons, on condition that he conveyed her letters at his own expense to the deputy of Ireland (*Haynes' State Papers*, p. 188). In 1559, the Duke of Norfolk complains of the want of diligence used by the post in conveying the Queen's letters, and suggests that "the only remedy is to give them their old ordinary wages of 2*s.* per diem. For having now but 12*d.* and ill paid, they cannot procure the requisite horses" (*Haynes*, p. 241). Even in 1568, the post from London to Berwick was six to eight days in bringing letters (p. 509). In April 1573, Burghley told the French ambassador that they would send any letters to Morton (who I suppose was at Edinburgh) "par la poste, et aurions sa responce en six jours" (*Correspondance de Fénelon*, Paris, 1840, tome v. p. 292). In the archives of Lyme Regis is an entry: "The 11th June, 1588, paid the footpost for one month's wages at 6*d.* per week 2*s.* The same year 10*s.* 8*d.* are charged for a post-horse at 1*s.* 4*d.* per week" (*Yonge's Diary*, p. xvi. Camden Soc. vol. xli.) In Tytler's Edward VI. and Mary (8vo, 1839, i. 117–119) there is a letter which "throws light on the mode of posting in England in 1548."

2164. PROGRESS OF THE LAWS, ETC., IN ENGLAND RESPECTING THE INTEREST OF MONEY.

In 1559, the market interest seems to have been ten per cent. (see *Ben Jonson's Works*, 8vo, 1816, vol. ii. p. 141). In 1610, the goldsmiths were the great bankers and money lenders (see

Gifford's note in *Ben Jonson*, iv. 38, 39). The 21st Jac. I. reduced interest from ten to eight per cent. This excited great attention, and is mentioned several times in The Staple of News, which was brought on the stage the next year (see *Ben Jonson's Works*, 8vo, 1816, vol. v. pp. 200, 207, 258). One of the characters in the Magnetick Lady, which was brought out in 1632, is "Sir Moth Interest, an usurer or money bawd" (*Ben Jonson*, vol. vi. pp. 4, 48). It is by such childish abuse of language as this that the prejudices of the ignorant are fostered by poets and dramatists. In the Magnetick Lady we find "the usual rate of ten in the hundred" (vol. vi. p. 46). And Ben Jonson's fifty-seventh epigram is "on bawds and usurers" (vol. viii. p. 182), and in The Forest, he says, "No usurer nor his bawds" (viii. 284). In 1608, ten per cent. seems to have been the usual interest (*Middleton's Works*, 8vo, 1840, iii. 155). At the end of the reign of Henry VIII. it seems to have been usual to pay the interest yearly (see *Udall's Roister Doister*, p. 85, edit. Cooper, Shakespeare Society, 1847). Blackstone adopts the absurd idea that interest was considered unlawful, because Moses forbad it and Aristotle considered money to be barren (*Commentaries*, edit. Christian, 1809, vol. ii. p. 454). In 1548, ten per cent. seems to have been the common interest in England (see *Haynes's State Papers*, p. 64), and we find houses bought for sixteen years' purchase (p. 65). In 1595, the usual interest seems to have been ten per cent. (*Murdin's State Papers*, p. 736). The father of the great D'Aguesseau wrote about 1681 to Domat, who was perhaps the most eminent jurist that France has produced, "Je savois, monsieur, que l'usure était défendue par l'écriture et par les lois: mais je ne la savois pas contraire au droit naturel: votre écrit m'en a persuadé" (*Cousin's Littérature*, Paris, 1849, tome iii. p. 163). Bucer wished to have an additional homily, "Of usury" (*Collier's Ecclesiastical History*, vol. v. p. 402, 8vo, 1840). In the system of ecclesiastical laws drawn up by Cranmer in 1552, the privilege of making a will is denied to "libellers, strumpets, pandars, and usurers" (*Soame's History of the Reformation of the Church of England*, vol. iii. p. 718, 8vo, 1827). Montesquieu supposes that the influx of precious metals in the sixteenth century caused a fall in the interest of money (*Esprit des Lois*, livre xxii. chap. vi. *Œuvres*, Paris, 1835, p. 380). In 1763, Grimm expresses himself strongly against usury laws (see *Correspondance littéraire, par Grimm et Diderot*, tome iii. p. 382).

1. Cecil, in a letter to Sir Thomas Smith, dated February 27, 1562, says, "Many other good lawes are passed the nether house,

as for liberation of usury under ten per cent. (which notwithstanding I durst not allowe" see the letter in *Wright's Elizabeth*, 8vo, 1838, vol. i. pp. 125–127). 2. Sir Simon D'Ewes was on one occasion in great distress for money; but would not borrow it, because he "thought it not lawful to give or take use" (*Autobiography of D'Ewes*, edit. Halliwell, 8vo, 1845, vol. ii. p. 96; see also p. 153). 3. The dislike to interest is said by Michaelis to have originated in an erroneous interpretation of the Mosaic law, combined with an opinion of Aristotle. Calvin was one of the first who recognised the propriety of interest (see *M'Culloch's Principles of Political Economy*, Edinburgh, 1843, pp. 520, 521, and *Commercial Dictionary*, p. 761). 4. See J. S. Mill's Principles of Political Economy, 2nd edit. 8vo, 1849, vol. ii. pp. 492–497. He adopts (p. 492) the idea that the usury laws originated in attempts to adapt Judaism to Christianity. There is no doubt that the tendency of usury laws is to aggravate a commercial panic (*Mill*, ii. 185). 5. Henry II. of France borrowed money at sixteen per cent. (see *Forbes's State Papers*, i. 260). 6. In 1675, "Your usurer, that in the hundred takes twenty" (*The Civic Garland*, p. 58, edit. Fairholt, Percy Society, vol. xix.) Archbishop Sandys is furious against those who take or pay interest (see *Sandys' Sermons*, edit. Cambridge, 1841, 8vo, pp. 50, 136, 182, 203). In the earliest rules drawn up by Wesley it is forbidden (see *Southey's Life of Wesley*, 8vo, 1846, vol. i. p. 364). In 1676, at Montpellier, Locke writes, "Interest by law here is 6¼ per cent., but those that have good credit may borrow at five" (*King's Life of Locke*, 8vo, 1830, vol. i. p. 104).

2165. THE INVENTION OF THE ASTROLABE.

See an account of its invention in Irving's History of the Life and Voyages of Columbus, Lond. 8vo, 1828, vol. i. pp. 76, 77. He says that John II. anxious to realise the schemes of Prince Henry, "called in the aid of science to devise some means by which greater scope and certainty might be given to navigation. His two physicians, Roderigo and Joseph, the latter a Jew, the most able astronomers and cosmographers of the kingdom, together with the celebrated Martin Behem, entered into a learned consultation on the subject. The result of their conferences and labours was the application of the astrolabe to navigation, enabling the seamen by the altitude of the sun to ascertain his distance from the equator. This instrument has since been improved and modified into the modern quadrant, of which, even at its first introduction, it possessed all the essential advan-

tages." For this account of its invention, Washington Irving quotes Barros, decade 1. lib. iv. c. 2; Maffei, lib. vi. pp. 6, 7. Irving truly adds, "It is impossible to describe the effect produced upon navigation by this invention. It cast it loose at once from its long bondage to the land, and set it free to rove the deep."

2166. ORIGIN OF THE WORD HAMMOCK.

At Exuma, one of the Bahama Islands, Columbus, in his first voyage, found that the inhabitants had simple habitations. "For beds they had nets of cotton, extended from two posts, which they called *hamacs*, a name since adopted into universal use among seamen" (*Irving's History of the Life and Voyages of Columbus*, Lond. 1828, vol. i. p. 258). It is derived from the Carib, according to Du Ponceau (see *Lieber's Reminiscences of Niebuhr*, 8vo, 1835, p. 217, 218).

The origin seems to have been forgotten in the time of Montaigne. He merely says that the Americans have suspended beds, like those of the French seamen (*Essais de Montaigne*, Paris, 8vo, 1843, livre i. chap. xxx. p. 122).

2167. THE POTATOE WAS FIRST DISCOVERED IN 1492.

At the island of Cuba, Columbus, in his first voyage to America, "met with the potatoe, a humble root, little valued at the time, but a more precious acquisition to man than all the spices of the east" (*Irving's History of the Life and Voyages of Columbus*, 8vo, 1828, vol. i. p. 284). In 1600 they were considered great luxuries (*Ben Jonson's Works*, 8vo, 1816, ii. 257). The potato, though ultimately so injurious, must have greatly increased the wealth of Europe (see *Mill's Political Economy*, vol. i. p. 222, 8vo, 1849). Phillips says it was so called from "*batata*," the sweet potato, which was introduced into Europe thirty years before it (*Hist. of Cultivated Vegetables*, ii. 78). It was not brought to England till in or after 1586 (p. 79), and was a rare delicacy; for in 1619, the price was a shilling a pound (pp. 85, 86). Great prejudices were excited against it; it was alleged to be poisonous, and in Burgundy forbidden to be cultivated (p. 87). It was not looked upon as an object of national importance till 1662, when the Royal Society advised it to be planted (p. 87), but it was universally used at dinner-tables till the end of the eighteenth century (pp. 87, 88). In Scotland it was not cultivated till 1683, and not planted in open fields till 1728 (p. 90).

2168. TOBACCO WAS FIRST DISCOVERED IN 1492.

Washington Irving (*History of Columbus*, Lond. 8vo, 1828, vol. i. p. 287) says that in November, 1492, the Spaniards at Cuba "for the first time witnessed the use of a weed, which the ingenious caprice of man has since converted into an universal luxury in defiance of the opposition of the senses. They beheld several of the natives going about with firebrands in their hands, and certain dried herbs, which they rolled up in a leaf, and lighting one end, put the other in their mouths, and continued exhaling and puffing out the smoke. These rolls they called tobacco, a name since transferred to the plant of which they were made. The Spaniards were struck with astonishment at this singular indulgence, although prepared to meet with wonders."

But Mr. Eliot Warburton says, though without authority, that when in 1535 Cartier visited Montreal, he found "tobacco, which Europeans saw here for the first time" (*Warburton's Hochelaga, or England in the New World*, 8vo, 1846, vol. i. p. 44).

2169. SUCCESSION DEVOLVING UPON A SISTER'S SON.

Columbus, in his first voyage to America in 1492, found this custom existing among the naked savages of Cuba. Washington Irving (*History of Columbus*, 8vo, 1828, vol. i. p. 334) says, "In fact, the sovereignty among the people of this island was hereditary, and they had a simple but sagacious mode of maintaining in some degree the verity of descent. On the death of a cacique without children, his authority passed to those of his sisters in preference to those of his brothers, being considered most likely to be of his blood; for they observed, that a brother's reputed children may by accident have no consanguinity with their uncle, but those of his sister must certainly be the children of their mother." (I copy this sentence *verbatim*; the grammar, or rather the sense, is somewhat strange).

Bede relates a similar custom among the Picts: "Cumque uxores Picti non habentes peterent a Scotis, ea solum conditione dare consensueverunt, ut ubi res veniret in dubium, magis de fœminea regum prosapia quam de masculina regem sibi elegerunt, quod usque hodie apud Pictos constat esse servatum" (*Bedæ Historia ecclesiastica*, b. i. c. i. *Opera*, edidit Giles, vol. i. p. 34, Londini, 1843, 8vo).

In Australia, "the names are inherited on the female line, the children of either sex taking the family name of the mother, like the children of the Nairs of Malabar" (*Prichard's Physical History of Mankind*, vol. v. p. 268).

2170. INTRODUCTION OF HOGS, ORANGES, LEMONS, ETC., INTO AMERICA.

Columbus, in his Second Voyage to America on October 5, 1493, stopped at Gomera, one of the Canaries. Irving (*History of Columbus*, 8vo, 1828, vol. ii. pp. 3, 4) says, "Here [i.e. at Gomera], they purchased calves, goats, and sheep, to stock the island of Hispaniola; and eight hogs, from which, according to Las Casas, the infinite number of swine was propagated with which the Spanish settlements in the New World subsequently abounded. A number of domestic fowls were likewise purchased, which were the origin of the species in the New World, and the same might be said of the seeds of oranges, lemons, bergamots, and various orchard fruits, which were first introduced into the islands of the west from the Hesperides or Fortunate Islands of the Old World. Las Casas, Hist. Ind. lib. i. cap. 83." But Irving adds in a note (vol. ii. p. 4), "Mons. de Humboldt is of opinion that *there were* wild oranges, small and bitter, as well as wild lemons, in the New World prior to the discovery. Caldcleugh mentions also that the Brazilians consider the small bitter wild orange of native origin (Humboldt's Essai Politique sur l'Isle de Cuba, tome i. p. 68).

2171. DISCOVERY OF AMERICA BEFORE COLUMBUS.

Columbus, in his second voyage to America, arrived at the island of Guadaloupe on the 4th of November, 1493. Irving says (*History of Columbus*, 8vo, 1828, vol. ii. pp. 13, 14) that the Spaniards found there a pan of iron, although "no native iron was ever found among the people of these islands. It has been suggested, indeed, that they may have mistaken for iron a certain heavy stone, which, when burnt, has the appearance of it. But Irving goes on to say (p. 13), "Another object, which was a matter of surprise and speculation, was the stern post of a vessel, which they found in one of the houses. How had it reached these shores, which appeared never to have been visited by the ships of civilized man? Was it the wreck of some vessel from the more enlightened countries of Asia, which they supposed to be somewhat in this direction? Or was it part of the caravel which Columbus had lost at the island of Hispaniola during his first voyage? Or was it some fragment of a European ship which had drifted across the Atlantic? The latter was most probably the case. The constant current which sets over from the coast of Africa, produced by the steady prevalence of the trade winds, must occasionally bring the wrecks of the Old World to the shores

of the New; and long before the discovery of Columbus, the simple savages of the islands and the coasts may have gazed with wonder at huge fragments of European barks, which had perished in the opposite regions of the ocean, and have gradually floated to their shores." Irving says (*History of Columbus*, vol. ii. p. 312) that when in 1495, the Spaniards discovered the gold mines on the banks of the river Hayna in the interior of Hayti, "In several places they observed deep excavations in the form of pits, which looked as if the mine had been worked in ancient times; a circumstance which caused much speculation among the Spaniards, the natives having no idea of mining, but contenting themselves with the particles found on the surface of the soil, or in the beds of the rivers." Columbus was told by the natives of Hayti, that some "blackmen had once come to their island from the south and south east. . . . Charlevoix conjectures that these black people may have come from the Canaries, or the western coast of Africa, and been driven by tempest to the shores of Hispaniola (Charlevoix, Hist. St. Doming. lib. iii. p. 162). It is probable, however, that Columbus had been misinformed as to their colour, or had misunderstood his informants. It is difficult to believe that the natives of Africa, or the Canaries, could have performed a voyage of such magnitude in the frail and scantily provided barks they were accustomed to use" (*Irving's History of Columbus*, vol. ii. p. 360). Mr. Blackwell states positively that the Northmen discovered America (*Additions to Mallet's Northern Antiquities*, Lond. 1847, pp. 244–276). And he thinks (p. 275) that Vinland was Massachusetts.

2172. MASKS WORN BY THE AMERICANS—WERE THEY RELIGIOUS?

See also ART. 1446.

When Columbus, in 1496, returned to Spain from his second voyage to America, he brought with him besides the Americans, several curiosities, which "the curate of Los Palacios, who entertained him in his house," has described. Irving says (*History of Columbus*, 8vo, 1828, vol. ii. p. 332), "The worthy curate makes mention of various Indian masks, and images of wood or cotton, wrought with fantastic faces of animals, all of which he supposed were representations of the devil, who he concludes must be the object of adoration of these islanders. Cura de Los Palacios, chap. 131."

2173. THE AMERICANS, WHEN SEARCHING FOR GOLD, PRESERVE CONTINENCE AND FAST.

It is remarkable that Columbus found this among the natives of Veragua, as well as among the natives of Hispaniola. Wash-

ington Irving says (*History of Columbus*, 8vo, 1828, vol. iii. p. 244), "The Indians informed the Spaniards that when they went in quest of gold they were obliged to practise rigorous fasting and continence. A superstitious notion with respect to gold appears to have been very prevalent among the natives. The Indians of Hispaniola observed the same privations when they sought for it, abstaining from food and from sexual intercourse."

Among the Abyssinians, "No persons are allowed to go into a church until three days after having intercourse with man or woman" (*Transactions of Literary Society of Bombay*, vol. ii. p. 40, 4to, 1820).

2174. IN THE BEGINNING OF THE SIXTEENTH CENTURY HAWKING WAS CONFINED IN SPAIN TO NOBLEMEN.

Fernando Columbus, in the life of his father, the great Columbus, says that he can give no positive information as to the lineage of his family. Washington Irving (*Life of Columbus*, 8vo, 1828, vol. iv. pp. 118, 119) says Fernando "breaks forth into professed contempt for these adventitious claims, declaring that he thinks it better to content himself with dating from the glory of the admiral than to go about inquiring whether his father 'were a merchant, or one who kept his hawks;' literally in the original *Cazador de volateria a falcones*. Hawking was in those days an amusement of the higher classes, and to keep hawks was almost a sign of nobility."

Mr. Drake has collected several particulars respecting hawking in England during the sixteenth and early part of the seventeenth century (*Shakespeare and his Times*, 8vo, 1817, 4to, vol. i. pp. 255–272). He says (p. 255), "To the very commencement, indeed, of the seventeenth century we may point as to the zenith of its popularity and reputation;" but he adds (p. 272), "the adoption of the gun had before the year 1700 almost completely banished the art of the falconer." In Every Man in his Humour, Stephen says, "An a man have not skill in the hawking and hunting languages now-a-days, I'll not give a rush for him; they are more studied than the Greek or the Latin" (*Ben Jonson's Works*, 8vo, 1816, vol. i. p. 9).

2175. NOTE ON PIRACY IN EUROPE IN THE SIXTEENTH CENTURY.

Mr. Wright (*Elizabeth and her Times*, 8vo, 1838, vol. i. pp. 241, 242) has printed a letter dated Seville, August, 1566, which, as he says, "gives a curious picture of the state of Southern Europe,

when the Christians were in danger of being taken by the Moorish corsairs almost in our own seas." See also vol. i. 69, where Cecil, in 1561, writes, "the quene's majesty hath three ships in the north seas to preserve the fyshers from pyratts."

2176. STUDY OF THE FRENCH LANGUAGE IN ENGLAND IN THE SIXTEENTH CENTURY.

Dr. Wilson, in a letter to Burghley, in 1573, says, "I have read the French treatise, but I have not seen the same in English" (*Wright's Elizabeth*, 8vo, 1838, vol. i. p. 487). Sir H. Killigrew, in a letter to Walsingham, dated Edinburgh, June, 1574, says of the young James VI., "His grace speaketh the French tongue marvaillous well" (*Wright's Elizabeth*, vol. i. p. 498). Sir Edward Waterhouse, in a letter to Burghley, in 1576, says of the young earl of Essex (whose father had just died), "He can express his mind in Latin and French, as well as in English" (*Wright's Elizabeth*, ii. 44). In Wright's Elizabeth (vol. ii. p. 123), there is a letter from Thomas Norton (author of part of the Tragedy of Gorbuduc), which clearly shows that he knew French. In November, 1559, Mr. Jones writes from Blois to Cecil, and sends him "such chathologues as I could of books lately imprinted" (*Forbes's Elizabeth*, i. 272). Some of these books must have been French. In 1572, the earl of Northumberland was obliged to use an interpreter in a conversation he held with the Spanish ambassador, and as it is not likely that the ambassador was ignorant of French, we must suppose that the earl did not know it (see *Sharp's Memorials of the Rebellion of* 1569, 8vo, 1840, p. 189). In 1536, French was so little spoken or known at Calais that Lady Lisle, on her arrival there, sent her two youngest daughters to school in the interior, in order that they might learn the language (*Miss Wood's Letters of Royal and Illustrious Ladies*, 8vo, 1846, ii. 294, 295).

In 1554, Philip II. told Noailles that he could not *speak* French (see *Ambassades de Noailles*, Leyde, 1763, tome iii. p. 310), although he *understood* it. However, the Venetian ambassador, in 1557, writes, "Besides Spanish, he knows Latin, Italian, and French" (*Michele's Report*, in *Ellis's Original Letters*, 2nd series, vol. ii. p. 238).

In 1571, Barker, the confidant of the Duke of Norfolk, understood Italian, but very little French (see *Murdin's State Papers* pp. 114, 115).

In 1569, the French ambassador in London gave a dinner to the duke of Norfolk, Leicester, the earl of Arundel, and several

members of the Council; but what he said was translated into English by Cecil, and their replies, made in English, were turned into French for the benefit of the ambassador. See the details of this curious arrangement in Correspondance diplomatique de Fénelon (Paris, 8vo, 1840, tome ii. p. 132), and in 1572 the ambassador mentions that several of Elizabeth's council were ignorant of French (*Correspondance de Fénelon*, tome iv. p. 428).

2177. OBSERVATIONS ON THE PURITANS IN THE SIXTEENTH CENTURY.

In Wright's Elizabeth, 8vo, 1838, vol. i. pp. 475–477, there is an important letter from the bishop of Peterborough to Lord Burghley. It is dated April 12, 1573. The bishop complains of "those whom men do call puritans and their fautors." He mentions their great increase, particularly among "divers young ministers, to whom it is plausible to have absolute authoritie in their parishes." And, in 1591, Sir Francis Knollys writes to Lord Burghley respecting "such as are called Purytanes" (*Wright*, vol. ii. p. 417). In 1572, the Puritans complained of the name given to them, and called it "odious" (see *Neal's History of the Puritans*, 8vo, 1822, vol. i. p. 234; see also p. 267).

See also ART. 411.

2178. THE AMERICANS CONSIDER CHANGING NAMES AN ACT OF FRIENDSHIP.

Washington Irving (*History of Columbus*, Lond. 8vo, 1828, vol. iii. p. 396), speaking of Cotabanama, in Hispaniola, says, "He was received into great consideration by Esquibel, and they exchanged names, an Indian league of fraternity and perpetual friendship."

2179. MEANING, ETC., OF CARAVEL.

See on the meaning of Caravel the remarks of Washington Irving (*History of Columbus*, 8vo, 1828, vol. iv. pp. 235–237). He says, "The Chevalier Bossi, in his Dissertation on Columbus, observes that in the Mediterranean, caravel designates the largest class of ships of war among the Mussulmans; and that in Portugal it means a small vessel of from one hundred and twenty to one hundred and forty tons burden; but Columbus sometimes applies it to a vessel of forty tons. Du Cange, in his Glossary, considers it a word of Italian origin. Bossi thinks it either Turkish or Arabic, and probably introduced into the European languages by the Moors. Mr. Edward Everett, in a note to his Plymouth oration, considers that the true origin of the word is

given in Ferrarii Origines Linguæ Italiæ: 'Caravela navigium minoris genus. Lat. carabus. Græce *κάραβος*.' That the word *caravel* was intended to signify a vessel of a small size is evident from a naval classification made by King Alonzo in the middle of the thirteenth century," &c., &c.

2180. INFLUENCE OF MANDEVILLE'S TRAVELS ON CIVILIZATION, ETC.

Washington Irving (*History of Columbus*, 8vo, 1828, vol. ii. pp. 165, 171, and vol. iv. pp. 305, 308) positively asserts that Mandeville's Travels had great influence over the mind of Columbus. But of this he has given no proofs except at vol. ii. p. 171, where he says of Columbus, "He recollected that Sir John Mandeville, in his account of the remote parts of the east, had recorded a story of the same kind as current among certain naked tribes of Asia, and told by them in ridicule of the garments of their civilized neighbours, which they could only conceive useful as concealing some bodily defect. Cura de Los Palacios, cap. 127."

Now, query? Does the Cura de Los Palacios say that Columbus remembered reading this in Mandeville? And if he does so, how does he know it. At all events a great authority, no less than Humboldt (*Cosmos*, vol. ii. p. 626, edit. Otté), says that "Columbus and his son Fernando make mention of the geography of Asia by Æneas Sylvius (Pope Pius II.), but never of Marco Polo or Mandeville."

In Congreve's Love for Love (act ii. scene 5, p. 211 B), Foresight says to that monstrous liar, Sir Sampson, "Thou modern Mandeville! Ferdinand Mendez Pinto was but a type of thee, thou liar of the first magnitude."

2181. THE IMAGINARY ISLAND OF ST. BRANDAN, WEST OF THE CANARIES.

The inhabitants of the Canaries have for centuries affirmed that they see an island about a hundred leagues to the west. This imaginary island is called St. Brandan. See an account of it in Irving's History of Columbus (8vo, 1828, Appendix, No. xxiii. vol. iv. pp. 317–332). Irving says (p. 318), "It is laid down on the globe of Martin Behem, projected in 1492, as delineated by M. de Mure, and it will be found in most of the maps of the time of Columbus, placed commonly about two hundred leagues west of the Canaries."

It was so called from St. Brandan, or Borondan, a Scotch abbot

of the sixth century (p. 319). Irving remarks (p. 322) that so strong is the evidence in favour of the existence of this island, that Don Joseph de Viera y Clavijo (Hist. Isl. Can. lib. i. c. xxviii) says that there never was a more difficult paradox or problem in the science of geography, since to affirm the existence of this island is to trample upon sound criticism, judgment, and reason; and to deny it, one must abandon tradition and experience, and suppose that many persons of credit had not the proper use of their senses." Indeed Irving (p. 331) follows Feyjoo (Theatro Critico, t. iv. d. 10), who thinks that it was a sort of mirage. But it appears to me that this will scarcely account for the many independent witnesses who affirmed not that they had seen it at a distance, but that they had visited it and trodden on its soil. See the different testimonies at pp. 324, 325, 326, which appeared so satisfactory that in 1526 an expedition was sent out from the Canaries to search for it (p. 322). This was followed by two other expeditions in 1570 and 1605 (p. 327), and by a fourth expedition in 1721 (p. 328). Irving says (p. 329) that the island of St. Brandan "is laid down as one of the Canary Islands in a French map published in 1704," and is given in a geographical chart published by Gautier in 1755.

In vol. xiv. of Percy Society, an English legend of St. Brandan, at the beginning of the fourteenth century, has been published. The learned editor, Mr. Wright, supposes (p. vii.) that this singular myth "first took the definite form in which it afterwards appeared in the latter part of the eleventh century." For a remarkable instance of the power of sympathy see Southey's Life of Wesley, 8vo, 1846, vol. i. pp. 19–25, 445–470, 448.

2182. NOTE ON THE DISCOVERY OF THE ISLAND OF MADEIRA.

See on this Irving's History of Columbus (8vo, 1828, appendix, no. xxv. vol. iv. pp. 337–346). It is said to have been accidentally discovered by two fugitive lovers in the reign of Edward III. of England, called Robert Macham and Anne Dorset. The story, which is romantic enough, is prettily told by Irving (pp. 338–344). It stands on the authority of Alcafarado, esquire to Prince Henry of Portugal; and the Abbé Prevost seems inclined to give credit to the account (p. 337). But there are some awkward and fatal anachronisms, which certainly prove that even if the story is at bottom true, it must have been inaccurately detailed (see p. 345). The account given by Hakluyt is somewhat different (see pp. 345, 346).

Voltaire (*Essai sur les Mœurs*, ch. cxli. *Œuvres*, Paris, 1821,

tome xvii. p. 317) says that Madeira was discovered in A.D. 1419: "On lui donna le nom de Madère, parce qu'elle était couverte de bois, et que *Madera*, signifie *bois*, d'où nous est venu le mot de *madrier*."

2183. FENCING SCHOOLS, ETC., IN ENGLAND IN THE SIXTEENTH CENTURY.

Fletewood, in a letter to Burghley in 1577, mentions the "fense scholes" in London (see *Wright's Elizabeth*, 8vo, 1838, vol. ii. p. 70, and vol. ii. pp. 205, 206). In 1594, there was hung in London, "Patrick Cullen, an Irish fencing master" (*Camden*, in *Kennett*, ii. 577). In 1595, the different fencing terms, which are all Italian, are enumerated in Every Man in his Humour (*Jonson's Works*, 8vo, 1816, vol. i. p. 121.) The fencing masters used to grant regular degrees to their pupils, according to their skill; the degrees being a master's, a provost's, or a scholar's. These licences are pleasantly ridiculed in Cynthia's Revels, in 1600 (*Jonson's Works*, ii. 333). In the Silent Woman is mentioned "a fencer, marching to his prize, had his drum most tragically run through" (*Jonson's Works*, 353). They were popular with women (*Ben Jonson*, iii. 368).

In 1599 a man is mentioned as going to the fencing school at four in the morning (see *Middleton's Works*, 8vo, 1840, vol. i. p. 60). They were great haunts of vice. Dekker, in 1607, tells us that the devil kept the first fencing school (*Knights Conjuring*, p. 16, Percy Soc. vol. v.) The Puritans seem to have wished to put them down (see *Hutton's Follie's Anatomie*, 1619, p. 22, Percy Soc. vol. vi.) Those who frequented fencing schools were bad characters, and some attempts were made about 1577, to suppress the schools (see *Wright's Elizabeth*, 1838, vol. ii. pp. 18, 19, 88). Fencing first became fashionable in France in the middle of the sixteenth century; before then it was considered rather discreditable (*Essais de Montaigne*, livre ii. ch. xxvii. Paris, 8vo, 1843, pp. 439, 440).

2184. DANCING IN ENGLAND IN THE SIXTEENTH CENTURY.

In a letter from Fletewood to Lord Burghley in 1577, mention is made of "daunsing scholes" in London (see *Wright's Elizabeth*, ii. 70).

At the latter part of the sixteenth century it was quite a passion. The different dances in use are carefully enumerated in *Drake's Shakespeare and his Times* (1817, 4to, vol. ii. pp. 172–176). In France in the middle ages the minstrels were sometimes

dancing masters (see *Notes to Percy's Reliques of Ancient Poetry*, 8vo, 1845, p. xxv.)

2185. THE EXCHANGE IN LONDON IN THE SIXTEENTH CENTURY.

It is evident that in 1557, it was a very general place of resort. See Fletewood's Letter in *Wright's Elizabeth* (8vo, 1838, vol. ii. p. 70). "The Exchange, where at every step a man is put in mind of Babell, there is such a confusion of languages" (*Dekker's Knights Conjuring*, 1607, p. 20, Percy Society, vol. v.)

2186. THE CONNECTION BETWEEN COMMERCE AND CIVILISATION.

In the reign of Elizabeth, many noblemen used to speculate in foreign voyages and trade. See in Wright's Elizabeth, 8vo, 1838, vol. ii. pp. 83–85, a letter illustrating this, from John Barker to Leicester in 1578.

2187. THE BROWNISTS IN THE SIXTEENTH CENTURY.

In Wright's Elizabeth, 8vo, 1838, vol. ii. p. 146, there is a letter from the bishop of Norwich to Burghley on 2nd August, 1581, complaining of "Mr. Browne's late coming into my diocese." Camden, under the year 1583, says, "Robert Brown, a Cambridge man, a young student in divinity, of whom the new sectaries were called Brownists" (*Annals of Elizabeth*, in *Kennett*, vol. ii. p. 494). Collier says that about 1583, "one Robert Brown began to publish his heterodoxies, and grew very troublesome" (*Ecclesiastical History*, 8vo, 1840, vol. vii. p. 1).

2188. ANXIETY OF COLUMBUS FOR ANOTHER CRUSADE.

Irving (*History of Columbus*, 8vo, 1828, vol. i. p. 168) says, "It is a curious and characteristic fact, which has never been particularly noticed, that the recovery of the holy sepulchre was one of the great objects of his [Columbus's] ambition, meditated throughout the remainder of his life, and solemnly provided for in his will."

And for further proofs of the anxiety Columbus felt for a new crusade, see vol. i. p. 349, and in particular (at vol. iii. pp. 168–174), his letter on the subject, with the foolish mysticism of which Irving is delighted. "In this letter," says Irving (p. 170), "he urged their majesties to set on foot a crusade for the deliverance of Jerusalem from the power of the unbelievers."

Irving mentions (vol. iii. p. 179) that Columbus, in a letter to Alexander VII. writes "that his enterprises had been undertaken with intent of dedicating the gains to the recovery of the holy

sepulchre" (see also p. 308). When Columbus returned from his first voyage, "he made a vow to furnish within seven years an army consisting of four thousand horse and fifty thousand foot for the rescue of the holy sepulchre, and a similar force during the five following years" (*Irving*, i. 425). It is hardly necessary for me to add that Columbus died a perjured man. I have met with several instances which make me think that the spirit of the crusaders long survived the crusades. Probably the only fatal blow that spirit ever received was the discovery of America, which turned the attention of Europe from the east to the west, and diverted the whole current of thought and action. Many writers have thought that the want of success was the reason why the crusades died away. But to me it appears that in such a cause failure was rather likely to stimulate than to deter. Religious bigotry is never guided by the maxims of prudence, and to fools the probability of martyrdom is an incentive to action. Even in 1706, a rich inhabitant of Abbeville left all his property to Louis XIV., on condition that the king would employ it in a crusade (*Correspondance littéraire, par Grimm et Diderot*, tome v. p. 265).

2189. COLUMBUS WAS FAVOURABLE TO SLAVERY.

In a long letter to the Spanish sovereigns, Columbus proposes to transfer the Caribs to Spain, to be sold as slaves to merchants in return for live stock. By this means, as he sagaciously observes, the colony will be enriched and the souls of the pagan Caribs will be saved! See his ingenious reasoning in Irving's History of Columbus (8vo, 1828, vol. ii. p. 82). To sell the Americans as slaves was a favourite measure of finance with Columbus (for further proofs see *Irving*, vol. ii. p. 262; vol. iii. p. 19). On one occasion his conduct on this subject greatly incensed his munificent patroness, the amiable but high-minded Isabella (vol. iii. pp. 92, 93).

Christian (note in *Blackstone*, i. 425) quotes I. Lord Ray (147), to the effect "that the Court of Common Pleas, so late as the 5 W. and M. held that a man might have a property in a negro boy, and might have an action of trover for him, because negroes are heathens."

1. M'Culloch ingeniously remarks that the existence of slavery, by rendering labour disgraceful, prevented the study of political economy (*Principles of Political Economy*, Edinburgh, 1843, p. 10). 2. Mr. Mill says, that in a country where wages are high, slave labour is cheaper than free labour in spite of its inferior efficiency (*Principles of Political Economy*, 2nd edit. 8vo,

1849, vol. ii. p. 226). See also vol. i. pp. 304–309, where he observes that the increase of population in Europe by making labour cheap, hastened the extinction of serfdom. As to the influence of slavery on value, see i. 589. 3. Jacob remarks that slavery originated in a moral improvement, and was a substitute for putting prisoners of war to death (*History of the Precious Metals*, 8vo, 1831, vol. i. p. 136). M'Culloch (*Dictionary of Commerce*, 8vo, 1849, p. 1199) says that the African slave-trade was begun by the Portuguese in 1442, but made little progress till the sixteenth century. "Sir John Hawkins was the first Englishman who engaged in it, and such was the ardour with which our countrymen followed his example, that they exported from Africa more than 300,000 slaves between the years 1680 and 1700." He has some sensible remarks (p. 1251) on the absurdity of supposing that in tropical countries free labour will be as productive as slave labour. Slavery was opposed by Wesley, but defended by Whitfield (*Southey's Life of Wesley*, 8vo, 1846, ii. p. 308). See Comte's Philosophie Positive (v. 186-195). He observes, that at first slavery was an improvement, because it succeeded the immolation of prisoners. He adds (pp. 188, 189) that without it in a barbarous and military society there will be no labour. Polytheism he says (p. 193), is the natural epoch for it. Comte (vi. 58–62) eloquently acknowledges the services rendered by the church of Rome in abolishing slavery. In Tartary, slavery is very mild (see *Huc's Travels in Tartary and Thibet*, vol. i. pp. 171, 172).

2190. IN THE SIXTEENTH CENTURY EARTHENWARE USED IN ENGLAND IMPORTED FROM GERMANY.

See a petition of William Simpson in 1580, in which it is said that "one Garret Tynes, a stranger, lyving in Acon, in the parts beyond the seas, being none of her majesty's subjects, doth buy up all the potts made at Cullein, called drinking stone potts, and he onlie transporteth them into the realm of England, and selleth them," &c. (*Wright's Elizabeth*, 8vo, 1838, vol. ii. pp. 124, 125, and Wright's note).

2191. NOTE ON THE VARIATION OF THE NEEDLE.

Irving says (*History of Columbus*, 8vo, 1828, vol. i. p. 201), "On the 13th of September, 1492, in the evening, being about two hundred leagues from the island of Perro, Columbus, for the first time, noticed the variation of the needle, a phenomenon which had never before been remarked. He perceived about

nightfall that the needle, instead of pointing to the north star, varied about half a point, or between five and six degrees, to the north-west, and still more on the following morning."

Columbus got over the difficulty by telling his terrified seamen "that the direction of the needle was not to the polar star, but to some fixed and invisible point. The variation was not caused, therefore, by any fallacy in the compass, but by the movement of the north star itself" (vol. i. p. 202).

2192. SUPPERS IN ENGLAND IN THE SIXTEENTH CENTURY.

In 1586, Fletewood, on the occasion of the queen's birthday, writes to Lord Burghley, "I have been bidden out this night to supper in six or seven places" (*Wright's Elizabeth*, 8vo, 1838, vol. ii. p. 309). At the beginning of Elizabeth's reign, the higher classes in the country supped at five or six o'clock, for they only took two meals in the day (*Drake's Shakespeare and his Times*, 4to, 1817, vol. i. p. 80), but the farmers and their servants both dined and supped later; their supper they took at seven (i. 103). After supper it was usual to take at bedtime a posset (i. 82). But between the two they used, at least in the country, to collect round the fire and terrify each other with the most horrid stories of witchcraft and sorcery. See the instances in Drake's Shakespeare and his Times (vol. i. pp. 314–320). Early in the seventeenth century their supper seems to have been very abundant, and Ben Jonson, in his ninety-first epigram, describes an "olive, capers, or some better salad, ushering the mutton" (*Works*, 8vo, 1816, viii. pp. 212, 213). At the beginning of Elizabeth's reign the suppers at farm houses consisted of broth (see *Tusser's Five Hundred Points of Husbandry*, edit. Mavor, 1812, p. 86). At marriages, one large posset was introduced for the guests directly after supper (see *The Mad Pranks of Robin Goodfellow*, 1628, p. 29, Percy Society, vol. ii.) In Brussels, in 1571, eight was the hour for supper, unless indeed this was an exceptional instance (*Murdin's State Papers*, p. 16). A supper, which Elizabeth, in 1572, gave to the French ambassador, was finished at about nine (see *Correspondance diplomatique de Fénelon*, Paris, 1840, tome v. p. 96).

2193. THE USE OF BEER, ETC., IN ENGLAND IN THE SIXTEENTH CENTURY.

Ruthen, in a letter to Burleigh, written in 1589, says, "Alehouses, the great fault of this country" (*Wright's Elizabeth*, 8vo, 1838, vol. ii. p. 404).

Phillips (*History of Cultivated Vegetables*, 8vo, 1822, vol. i. p. 56) says, "Beer is a word derived from the Welsh *bir*." He adds (vol. i. p. 240), that though hops are indigenous to England, they were not used in malt liquor till about 1524. Beer was, perhaps, more drunk in England than in any other country. On the arrival of Philip II. he announced his intention "vivre de tous poincts à l'Anglais," and immediately called for some beer, which he drank (*Ambassades de Noailles*, Leyde, 1763, tome iii. p. 287).

2194. INTRODUCTION, ETC., OF APRICOTS INTO ENGLAND.

They were certainly grown in England early in Elizabeth's reign; for, in 1571, the queen sent the French ambassador a basket, "plein de fort beaulx abricotz, pour me faire veoir que l'Angleterre est ung asses bon pays pour produyre de bons fruictz" (*Correspondance diplomatique de Fénelon*, Paris, 8vo, 1840, tome iv. p. 200). The polite diplomatist replied, "Que ses beaulx abricotz monstroient bien qu'il y avait de belles et bonnes plantes en son royaulme, où je souhaitais des greffes de France pour encore y produyre le fruict plus parfaict" (p. 201). I suppose by this, the French apricots were better. Grammont, when in England, ordered every week from Paris, "pâtés d'abricots," as presents to his mistresses (see *Memoires du Comte de Grammont*, Londres, 1776, 12mo, tome i. p. 194). At the end of the seventeenth century apricots were commonly grown in Paris, and "a conserve" was made of them, which appears to have been unknown to the English (see *Lister's Paris at the close of the Seventeenth Century*, Shaftesbury, 8vo, p. 198). They are mentioned in 1600 (see *Wright's Elizabeth*, 8vo, 1838, vol. ii. p. 439), and in 1609 (*Ben Jonson's Works*, 8vo, 1816, iii. 427).

2195. USE OF LATINISMS IN THE ENGLISH LANGUAGE.

"Novitious," i.e. of modern origin (*Autobiography of Sir S. D'Ewes*, ed. by J. O. Halliwell, Lond. 1845, vol. i. p. 6). "Equipollent" for equivalent (*Autobiography of Sir S. D'Ewes*, 8vo, 1845, vol. i. pp. 61, 64). "Profligated" for put to flight (*Autobiography of Sir S. D'Ewes*, vol. i. pp. 152, 221). "Inexpugnable fort" (*Autobiography of Sir S. D'Ewes*, vol. i. p. 222). "Cogitabundous" for deeply thoughtful (*Autobiography of Sir S. D'Ewes*, vol. i. p. 363). "To colloque" for conspire (*Secret History of James I.* in *Autobiography of Sir S. D'Ewes*, vol. ii. p. 362). "Odible," i.e. hateful (*Rich's Honestie of this Age*, 1614, pp. 3, 58, Percy Soc., vol. xi.) "To maculate," such a

See also ART. 1949.

contract of amity" (*Letters of Elizabeth and James VI.*, Camden Society, 1849, p. 19).

2196. FASTING IN ENGLAND IN THE SEVENTEENTH CENTURY.

When did this custom grow up among the Protestants? Sir Simon D'Ewes tells us that he first began to fast in 1627, "having always before declined it by reason of the Papists' superstitious abuse of it." Having begun it, he rapidly progressed in austerity (see *Autobiography of Sir Simon D'Ewes*, edit. Halliwell, 8vo, 1845, vol. i. pp. 352, 353). In May, 1627, he fasted four days (p. 356). In December he was fortunate enough to get his wife to join him in fasting (p. 363), and in 1629, the fasting became so common that "I do purposely for the most part omit the mention of it" (vol. i. p. 414). He first commenced family fasts in February, 1630 (p. 429). When his father was ill he fasted (vol. ii. p. 9); when his child was ill he resorted to the same expedient (p. 46; see also pp. 52, 66, 69, 73, 91, 99). In 1638, for some unexplained reason, "I began to reduce my ordinary fastings to one every quarter" (vol. ii. p. 102). After this are fewer notices (see p. 141).

2197. OBSERVATIONS ON THE GROWTH OF EPISCOPAL POWER IN ENGLAND IN THE SIXTEENTH AND SEVENTEENTH CENTURIES.

See also ART. 509.

"Nor did ever any bishop dare to assume the stile of right honourable to himself till within these few yeares, much lesse to place right honourable before right reverend, as 'tis done in Bishop Andrew's sermons and elsewhere; and to place the word lord before the title archbishop" (*Autobiography of Sir S. D'Ewes*, edit. Halliwell, 8vo, 1845, vol. ii. p. 166).

In Stafford's Brief Conceipt of English Policy, the bishops are spoken of with great freedom, and they are particularly reproved for their non-residence at their sees (*Harleian Miscellany*, vol. ix. p. 189). Collier reluctantly confesses that Pilkington, bishop of Durham, "stuck in the scruples of the habit, disliked the cap and surplice, though not to that degree as to refuse the wearing them" (*Ecclesiastical History*, 8vo, 1840, vol. vi. p. 396). M. Villers says that it was a capital mistake on the part of the English sovereigns to identify their interests with the interests of the bishops (*Essai sur la Reformation*, Paris, 1820, p. 175), but he strangely supposes (p. 111) that wherever the Reformation spread, the clergy were docile to their princes. On the absurdity of the claims of the bishops to an uninterrupted succession from the apostles, see Bogue and Bennett's History of the Dissenters,

2198. OBSERVATIONS ON THE AURORA BOREALIS.

See some good remarks in Account of Iceland, &c., Edinburgh Cabinet Library, 1840, pp. 237–239.

It is said to have increased in the Atlantic and diminished in Asia. See also Prout's Bridgewater Treatise, 3rd edit. 8vo, 1845, p. 304.

2199. NOTES FROM MARRYAT'S DIARY IN AMERICA.

A Diary in America, with Remarks on its Institutions, by Captain Marryat, C.B., Lond. 1839, 3 vols. 8vo. His remarks on the tendency of democracy are singularly shallow. He says (vol. i. pp. 22, 23) among other things that a democratic form of government "leads to the shrine of Mammon"!!! He notices (vol. ii. pp. 16–18) the prevalence of duelling; and with inimitable gravity says, "*Duelling* always has been, and always will be, one of the evils of democracy." Again (at vol. iii. p. 15), "There never was, nor ever will be, anything like liberality under a democratic form of government." And (at vol. iii. p. 143), "Those who live under a democracy have but one pursuit, but one object to gain, which is wealth. No one can serve God and Mammon." He says (vol. i. pp. 113, 114), "The entailing of estates was abolished by an Act of Congress in 1788, but a man may will away his property entirely to his eldest son if he pleases. This is however seldom done; public opinion is too strong against it." On the disadvantages of primogeniture, see Brougham's Historical Sketches of Statesmen (vol. vi. pp. 59, 60, Lond. 1845). Its moral evils are noticed in Coleridge's Literary Remains (vol. ii. pp. 191, 192).

Marryat (vol. i. pp. 112–116) gives an account of a visit he paid to the Shakers at Niskayuna. He accuses them of not keeping their vow of chastity, but his only authority for this is a renegade from them, or, as he delicately puts it, "one who has *seceded* from the fraternity." The Shakers and the Rappites are two flourishing sects in America, "both holding all their property in common, and both enforcing celibacy." See an account of them in Miss Martineau's Society in America, Paris, 1842, 8vo, vol. i. pp. 215–220, part ii. ch. i.

Marryat, speaking not merely of Americans, but generally, says (vol. i. p. 128), "Under a certain age, girls are certainly much quicker than boys." He mentions (vol. i. p. 291) the "want of taste and discrimination" in all the museums of the United States. See also (at vol. ii. pp. 176, 177) his conversation with an artist, who complained bitterly of the want of taste of the

Americans in painting. He said that they would only buy portraits of themselves.

Marryat evidently has written smarting under the little attention paid to him by the Americans. His declaration (vol. i. p. 13) that he did not care for their hospitality, reminds one of Puff's indifference to criticism. However, he adds (vol. i. p. 14), "They had no right to insult and annoy me in the manner they did, from nearly one end of the union to the other." But through the whole of Captain Marryat's work it is truly extraordinary to observe the complacent confidence with which a plain and honest sailor expresses the strongest opinions on the most difficult questions of morals and jurisprudence. Marryat's attacks on Miss Martineau are continual and strong. He speaks of her work on America, "filled as it is with absurdities and fallacies" (vol. i. p. 15). He says (vol. i. p. 9) that a "gentleman" at Boston showed him "two pages of fallacies," which he had hoaxed Miss Martineau into inserting in her work. At vol. i. p. 258, he says that Miss Martineau has written of Governor Everett "in very coarse unmeasured language." He says (vol. ii. pp. 198, 199) Mr. Clay told him that in conversation Miss Martineau expressed opinions on slavery different from those in her work. Marryat adds (vol. ii. p. 199) that some "southern ladies" told him that Miss Martineau had misreported their conversation. Miss Martineau says that "the American clergy are the most backward and timid class in the society in which they live." Captain Marryat says, "I quote this passage to contradict it. The American clergy are, in the mass, equal if not superior to any in the world" (vol. iii. pp. 107, 108).

Marryat visited the native Indians. He says (vol. ii. p. 82), "In many points of manners and customs, the red men have a strong analogy with the Jewish tribes; among others an eye for an eye and a tooth for a tooth is strictly adhered to."

He says (vol. ii. pp. 208, 209), "I have often heard it asserted by Englishmen that America has no *coal*. There never was a greater mistake; she has an abundance, and of the finest that ever was seen. At Wheeling and Pittsburg, and on all the borders of the Ohio river above Gugandotte, they have an inexhaustible supply, equal to the very best offered in the London market. All the spurs of the Alleghany range appear to be one mass of coal. In the Eastern States the coal is of a different quality, although there is some very tolerable." The coals of Borneo are very fine and abundant (see *Low's Sarawak*, 8vo, 1848, pp. 12–16).

At vol. ii. pp. 221–247, he gives a sort of list of words and

expressions peculiar to the *Americans*. He says (p. 231), "The old phrase of 'straining at a gnat and swallowing a camel' is in the Eastern States rendered 'straining at a *gate*, and swallowing a *saw-mill*.' The American ladies never talk of a *leg*; the word is too coarse, they say *limb* (p. 245). Marryat tells a pleasant story (pp. 246, 247) of his going into a girls' school, where he saw in the reception-room the four legs of a piano-forte "in modest little trowsers with frills at the bottom of them."

In the state of New York there is no *imprisonment for debt*, and Marryat says this has worked very well. See his chapter on Credit in vol. ii. p. 248, note, &c. M'Culloch is opposed to imprisonment for debt, that is for debts honestly contracted; but he says our law is too lenient to fraudulent debtors (*Principles of Political Economy*, Edinburgh, 1843, 8vo, pp. 274–276).

The Americans are very fond of the game of nine-pins, which is "very superior to what it is in England. In America the ground is always covered properly over, and the balls are rolled upon a wooden floor as correctly levelled as a billiard-table. The ladies join in the game" (vol. i. p. 211). "An Act was passed prohibiting the game of nine-pins, but this was evaded by substituting *ten*-pins, and they have been played everywhere ever since" (vol. iii. p. 195).

He says (vol. iii. p. 192), "The lawyers are the real aristocracy of America; they comprehend nearly the whole of the gentility, talent, and liberal information of the Union."

Respecting the American marine there are full details in vol. iii. pp. 1–40. He says (pp. 8–10) that their vessels are beautifully built; "in every class you cannot but admire the superiority of the models and workmanship." The pay of the American navy, from post-captains down to midshipmen, is on an average more than double what it is in England (see the table at p. 16). In the United States "there are no seamen bred up as apprentices before the mast" (p. 22). "There is in the United States of America hardly an instance of a white boy being sent to sea to be brought up as a foremast man" (p. 23). He supposes (p. 27) "that the Americans employ at least thirty thousand of our seamen in their service" (see also p. 29); and (at p. 33), "America always has obtained, and for a long period to come will obtain, her seamen altogether from Great Britain." He says (p. 12), "It is remarkable that along the whole of the eastern coast of America, from Halifax in Nova Scotia to Pensacola in the Gulf of Mexico, there is not one good open harbour. The majority of the American harbours are barred at the entrance, so as to preclude a fleet running out and in to manœuvre at pleasure; indeed, if the tide does

not serve, there are few of them in which a line-of-battle ship hard pressed could take refuge. A good spacious harbour, like that of Halifax in Nova Scotia, is one of the few advantages, perhaps the only natural advantage, wanting in the United States."

As to the state of religion in America, see vol. iii. pp. 90–116. At pp. 93, 94, he gives from the American Almanack of 1838 a list of the different sects in the United States, in which the Catholics (Roman) are estimated at 800,000. He says (p. 158), "They are governed by the pope, an archbishop, 12 bishops, and 433 priests. He adds (p. 163), "Judge Haliburton asserts that all America will be a Catholic country. That all America west of the Alleghanies will eventually be a Catholic country, I have no doubt." And (at p. 165) Marryat says, "The Catholic priests who instruct are to my knowledge the best-educated men in the States. It was a pleasure to be in their company." Indeed (at p. 108), Marryat says, "The American clergy are, in the mass, equal if not superior to any in the world." At pp. 100, 101, he assures us, what is likely enough, that the English are as great a church-going people as the Americans, and that our 12,000 churches and cathedrals will hold a larger number of people than the 20,000 stated by Mr. Carey to be erected in America."

Bad Points.—It is so common a practice for men to over-insure their houses and then burn them down, that "you can seldom recover from a fire-office without litigation" (vol. i. p. 68). He says (vol. ii. p. 282), "Intemperance, the prevalent vice of America." It is stated by an American, that of the inmates of the House of Correction at South Boston, "a full half can neither read nor write" (vol. ii. p. 292). Marryat quotes a book called "A Voice from America," which says, "We have been credibly informed that attempts have been made to form associations among *wives* to regulate the privileges and to attain the end of temperance in the *conjugal relation.* The next step, of course, will be teetotalism in this particular, and as a consequence the extinction of the human race," &c. (vol. iii. p. 177). But Marryat has attempted (vol. iii. pp. 253–271), in almost the only sensible part of his book, to account for some peculiarities of the American character by their *climate.* The effect he says (vol. iii. pp. 261, 262) of it is, that the Americans are remarkably subject to neuralgic diseases. "The medical men told me that there were annually more diseases of the eye in New York city alone, than perhaps all over Europe. . . . The *tic-douloureux* is another common complaint throughout America; indeed so common is it, that I should say

that one out of ten are sufferers from it more or less; the majority, however, are women. I *saw* more cases of *delirium tremens* in America than I ever *heard* of before. In fact, the climate is one of *extreme excitement*," &c. He says (vol. iii. p. 267), "I consider that the excitement so general throughout the Union, and forming so remarkable a feature in the American character, is occasioned much more by climate than by any other cause." Marryat mentions the striking want of subordination, and the entire absence of parental control. Indeed, from his accounts, the children dominate over their parents (see vol. iii. pp. 284, 291, 292). He says (vol. iii. p. 301), "The education of the higher classes is not by any means equal to that of the old countries of Europe," but in another place this bitter enemy of democracy says (vol. iii. p. 288), "I have no hesitation in asserting that there is more practical knowledge among the Americans than among any other people under the sun." There seems little doubt of the unhealthiness of America (see *Saddler on Population*, 1830, vol. i. pp. 529, 530). According to Dr. Caldwell, "dyspepsia and madness prevail more extensively in the United States than among the people of any other nation" (*Combe's Physiology applied to Health*, 3rd edit. Edinburgh, 8vo, 1835, p. 308). On the influence of climate on the American character, see Mr. Eliot Warburton's Hochelaga, or England in the New World, 8vo, 1846, vol. ii. pp. 111–113. Laing (*Tour in Sweden*, 8vo, 1839, p. 81) says of "Britain," that "her climate, interrupting less the course of daily work by extremes of heat or cold than any in Europe."

Good Points.—He says (vol. i. p. 81), "Rhode Island and Massachusetts, the two states that take pride to themselves, and with justice, for superior morality and a strict exercise of religious observances." And (at vol. ii. p. 258) "Massachusetts—a state *par excellence* superior to all the others of the Union." He says (vol. iii. p. 140) that at Massachusetts and most of the Eastern States there is "a superior morality and reverence for religion still existing, although decaying in those states." And (at vol. iii. p. 154), "At present Massachusetts and the smaller Eastern States are the stronghold of morality and religion; as you proceed from them further south and east, so does the influence of the clergy decrease until it is totally lost in the wild states of Missouri and Arkansas." At vol. iii. p. 276, "The state of Massachusetts is a *school*; it may be said that all there are educated." He adds (p. 277), "I consider Connecticut equal to Massachusetts; but as you leave these two states you find that education gradually diminishes. New York is in the next rank,

and thus the scale descends until you arrive at absolute ignorance." And yet he says (at vol. i. p. 241) that "Connecticut is the dullest, most disagreeable," and one of the most immoral states in the Union.

2200. PARTICULARS RESPECTING THE DISCOVERY OF VACCINATION.

The Life of Edward Jenner, M.D., by John Baron, M.D., Lond. 1838, 2 vols. 8vo. While Jenner was yet a youth, a countrywoman who came to his master for advice said, "I cannot have small pox, for I have had cow pox" (i. 121, 122). This struck Jenner; "it was the first time that the popular notion, which was not at all uncommon in the district, had been brought home to him with force and influence" (p. 122). In 1770, he spoke of it to Hunter, who never discouraged a pupil, and told him to *experiment* (i. 124). In 1775, he first examined the question (p. 126), and in 1780, in a conversation, first fairly unravelled the subject (i. 127, 128). In 1789, he inoculated his son Edward, a year and a half old, with swine pox matter (p. 130). His next step was to discover, that besides the true cow pox, which *did* possess a specific power over the constitution, there was a spurious cow pox also communicated from the teats of the cow, which did *not* prevent small pox (i. 131, 132). In 1788, he carried to London a drawing of the casual disease, as seen in the hands of milkers, and showed it to Sir E. Home (pp. 133, 134). In 1787, he expressed his opinion that the source of small pox was in the diseased heels of horses (i. 135, 136; see also p. 146). His opinion was slightly incorrect (p. 148). In 1796, he first communicated the cow pox by inoculation from one person to another. This was on the 14th of May, which is in consequence kept at Berlin as an annual festival (i. 137, 138). At length, in 1798, he published his "Inquiry," in a quarto of seventy pages (p. 145). Jenner always held that small pox and cow pox were modifications of the same disease, and that the latter, which he called "Variolæ vaccinæ," was the milder form (i. 162).

Dr. Baron has collected (vol. i. pp. 165–216) a great variety of passages from ancient writers, which, he thinks (p. 163) show, 1st. That different ages and countries were acquainted with an *eruptive* disease common both to man and the inferior animals, and that the descriptions of this disease accord with those acknowledged to be characteristic of small-pox. 2nd. That several writers have mentioned a similar disease existing among the inferior animals, particularly among cattle, and which they have advised to be treated in the same way as when that disease attacks man (see also vol. ii. p. 42). Dr. Baron's first authority

is Philo the Jew, who in his Life of Moses, seems clearly to speak of the small pox (pp. 165, 166), and refers to Exodus ix. 9, 10. Baron also quotes Dionysius Halicarnassus, who says that in A.U.C. 290, the Roman territory was ravaged by an epidemic, which attacked first the horses, then the cattle and sheep, then the shepherds, and finally the city (p. 173), Dion. lib. ix. Thucydides, in his Peloponnesian War (lib. ii. cap. 49), seems evidently to describe the small pox (pp. 175–178). See also Galen's Commentary (pp. 179–182). Under the Roman and Byzantine emperors there are several descriptions, which it would seem are only applicable to the small pox (pp. 184–196). Dr. Baron then proceeds to quote authors who have expressly written upon diseases of cattle, and who say that an epidemic small pox raged among them (pp. 199–216). Not only is there a chicken pock (vol. i. p. 237), but also a goat pock (p. 238), besides the grease from the horse, which produces a pustule similar to the cow pock, and equally protective (pp. 242, 243). Contrary to Jenner's earliest opinion, this matter from the horse *will* prevent small pox in man without previously passing through the cow (p. 249), and Baron says (vol. i. p. 254), "Jenner was in the practice of using equine matter with complete success" (see also vol. i. pp. 521–523).

See some interesting information on the mortality from small pox before vaccination was introduced, at vol. i. pp. 257–263. Dr. Baron says (vol. i. p. 257), "From authentic documents and accurate calculations, it has been ascertained that *one* in fourteen of all that were born died of the small pox. This was the calculation even after inoculation had been introduced. Of persons of all ages taken ill of the small pox in the natural way, one in five or six died, whilst of those who had been inoculated, one only in fifty died. These conclusions were drawn by Dr. Jenner from an examination of the London bills of mortality for a period of forty-two years." Baron adds (i. 261, 262), "Dr. Lettsom of London calculated that 210,000 fall victims to it annually in Europe; Bernouilli believed that not less than fifteen millions of human beings are deprived of life by small pox every twenty-five years, that is 600,000 annually." And (at vol. i. p. 262), "It has been proved by the records of the Institution for the Instruction of the Indigent Blind, that three-fourths of the objects relieved had lost their sight by small pox" (*Moore's Reply*, pp. 64–66). See also ART. 2201. Baron says (vol. ii. pp. 246, 247), that in 1780, the annual mortality of England and Wales was one in forty; in 1801 it was one in forty-seven; and in 1821 it was one in fifty-eight or sixty. There seems, he adds, no doubt

that this great diminution of mortality between 1801 and 1821 is chiefly owing to vaccination. It has been, indeed, asserted by Dr. Watt of Glasgow, in his work on chin cough, that the benefits of vaccination were counteracted by a greater mortality in the other diseases of children. But this gentleman made his calculations absolutely instead of relatively. Baron says, "He expressed himself as utterly astonished to find the number of deaths under ten years as great in 1812 as it had been in 1783. In making this calculation he seems to have forgotten that Glasgow, during that period, had more than doubled its working population" (vol. ii. pp. 248, 249). And Baron well says (vol. ii. p. 252), "Vaccination has likewise had a beneficial effect in maintaining the human constitution against the attacks of other diseases. There is much reason to believe that small pox left those whom it attacked much more susceptible of illness. Scrofula, for example, in all its forms, was certainly very often excited; and in particular pulmonary consumption. Formerly a mode of treating small pox was to wrap the patient in scarlet, which was considered a certain mode of bringing out the disease (see Whalley's note in *Ben Jonson's Works*, 8vo, 1816, iii. 240). It is said that before vaccination was known, a tenth part of every generation died from small pox (*Quetelet, Sur l'Homme*, Paris, 8vo, 1835, tome i. pp. 251, 252). In 1773, "saffron" was given (*Wesley's Journal*, 8vo, 1851, p. 671). In 1685, it was considered a matter of course to have the small pox (see *Evelyn's Diary*, vol. iii. p. 174).

As to the extraordinary benefits from the introduction of vaccination, see vol. i. pp. 263–277. Dr. Baron says (vol. i. p. 260), of all the millions who have been vaccinated, "I doubt if it has proved fatal in one single instance." And yet "small pox was nearly as prevalent in London in 1825, as during any of the three great epidemics of the preceding century" (i. 272); however, had it not been for vaccination, the mortality would have been more than three times as great (p. 273). In 1825, Rowland Hill told Hannah More that he had vaccinated nearly eight thousand poor people with his own hand (*Roberts, Memoirs of Mrs. Hannah More*, 2nd edit. 8vo, 1834, vol. iv. pp. 267–291). On vaccination and its origin, see Southey's Life of Dr. Bell (vol. ii. pp. 95, 96, 98–106).

It was held by Jenner, and appears to be true, "that any cutaneous disease, however slight in appearance, was capable of interfering with the regular course of the cow pox, and preventing it from exercising its full protecting influence" (i. 380). It is certain that a person may be vaccinated, take the disease, and

afterwards have small pox. See a singular case at vol. ii. p. 26, and see p. 135, and the case of the Hon. R. Grosvenor, at vol. ii. pp. 156, 157. But on this see Jenner's remarks at p. 267. Vaccination will often "disarm the small pox of its power on those who had been exposed three days to its contagion" (vol. ii. p. 54). Dr. Baron says (vol. ii. p. 233), "After very minute inquiry, I do not know of more than six or eight cases of small pox after cow pox, among all Dr. Jenner's patients. This proportion is probably no more than might have occurred had he inoculated for small pox instead of cow-pox." (See also p. 245.) He adds (vol. ii. p. 254), "As far as my knowledge goes, I would repeat Dr. Jenner's maxim, and say that vaccination duly performed will protect the constitution as much as small pox itself." Jenner mentions the case of a Mrs. Gwinnett, "who has had the small pox *five* times" (vol. ii. p. 265). Small pox is known frequently to have occurred a second time. Baron says (vol. i. p. 226), "Without loading this book with a long list of medical authorities, I may mention that more than one hundred and thirty different writers may be named who have recited examples of such an occurrence."

"The disease of the cow is so rare in France, that a single case of it reported to have been seen in the neighbourhood of Clairveaux (in 1822) is deemed worthy of special record in the Report of the Central Committee for 1821–2. . . Nothing like an authentic proof that the disease existed in France was obtained till 1810, and that too, after a diligent search on the part of all the medical and veterinary professors in that kingdom" (vol. i. p. 552).

In the celebrated Spanish expedition, sent out in 1805 to propagate vaccination, they found "the indigenous cow pox in three different places, viz. in the valley of Atlixco, in the neighbourhood of Valladolid de Mechoacan, and in the district of Calabozo in the province of Caracca" (vol. ii. p. 80). The cows of Bengal are affected nearly every year by the disease, and this is the genuine cow pox virus (vol. ii. pp. 227–230). "The Variolæ equinæ have recently been observed in Bohemia by M. C. G. Kalibert, M.D." (vol. ii. p. 232).

In 1802, Sir Astley Cooper visited Paris, and notes in his Journal, "Dr. Marshall called upon me; he says that he is tolerably successful as a physician here, and that he receives one louis the first visit, and half a one each visit afterwards. He does not vaccinate much, for the French are not so warm upon the subject as they were" (*Cooper's Life of Sir A. Cooper*, 8vo, 1843, vol. ii. p. 399). It is singular that Kant, who, besides his

extraordinary metaphysical powers, was a man of the most indefatigable curiosity in all the sciences of observation, and who did not die till 1804, was always opposed to vaccination. He was afraid it would introduce the diseases of the lower animals into the human organisation (see *Cousin's Littérature*, Paris, 1849, tome iii. p. 321).

It seems that Jenner was wrong in supposing that the vaccine and small pox virus were essentially the same, and that therefore as many persons would have small pox after vaccination as after small pox itself. The proportion unfortunately is much greater, and in about one in twenty, vaccination, at all events after a time, does not protect the constitution. However, in England and Wales alone, "the reason for preferring vaccination to inoculation is the annual preservation of more than 60,000 lives" (*Williams, Elementary Principles of Medicine*, in the *Encyclopædia of the Medical Sciences*, 4to, 1847, p. 754). Combe (*Constitution of Man in Relation to External Objects*, Edinburgh, 8vo, 1847, p. 156), says, "In our day vaccine inoculation saves ninety-nine out of every hundred, who under the old system would have died." In 1808, it was said to fail in Ireland (see *Nichols, Literary Illustrations*, vol. vi. p. 590).

2201. NOTES ON THE HISTORY, ETC., OF INOCULATION.

See Baron's Life of Jenner, Lond. 1838, 2 vols. 8vo. Dr. Baron says (vol. i. p. 230), that Lady Mary Wortley Montague's first letter to England on the subject is dated 1st April, 1717, while "the practice of inoculating or engrafting the small pox had been published in England so early as 1714 by Dr. Timoni of Constantinople; at Venice in 1715 by Pylarini; and in the same year in London by Mr. Kennedy, a surgeon, who had been in Turkey." Still Baron allows that the *real* merit is due to Lady Mary; and he adds (p. 230) that, "on her return to England in 1722, Lady Mary had her daughter inoculated by the same Mr. Maitland (surgeon to the British ambassador, Mr. Wortley, her husband), this child being the first known subject of the new practice in civilised Europe." Dr. Baron says (vol. i. p. 231), that when it was first introduced into England, clergymen preached against it from the pulpit; and of them, "some went so far as to pronounce inoculation an invention of Satan himself, and its abettors were even charged with sorcery and atheism." He adds (p. 232) that one of these sermons, "by a reverend rector of Canterbury, is dated so lately as 1753." He says (vol. i. p. 451), "a learned divine of the Church of England (Massey),

who preached a sermon against small pox inoculation in London, 1722, announced it as no new art, inasmuch as Job, he asserted, had been inoculated by the devil." The great body of medical men favoured inoculation, but for nearly twenty years it made little progress in England, "indeed about 1740 it had almost fallen into neglect or disuse" (i. 232). However, in consequence of accounts of its great success in America, it was revived in England; and, "in 1746, the Small Pox Hospital of London was founded for the purpose of inoculating the poor, and of keeping the patients distinct from the general population of the city" (i. 233). "In 1754, the College of Physicians in London declared their fullest approbation of the practice of inoculation" (i. 233). In 1763, inoculation was forbidden in Paris by royal authority, because on investigation it was "found that the infection was multiplied and diffused by means of inoculation" (vol. i. p. 234). It is said by Moore (*History of the Small Pox*, p. 287), that in Spain, where inoculation "was scarcely ever admitted," the mortality from small pox has been less in proportion to the population than in any other part of Europe. Dr. Baron believes this, and adds (vol. i. p. 235), that it would have been better for mankind if inoculation had never been adopted. Dr. Baron says (vol. i. p. 260) that inoculation, "although beneficial to the individual inoculated, has been detrimental to mankind in general. It has kept up a constant source of noxious infection, which has more than overbalanced the advantages of individual security." Baron says (vol. i. p. 262), "The late Dr. Lettsom delivered in to the Committee of the House of Commons a document formed from the yearly bills of mortality, by which it appears that in forty-two years, between 1667 and 1722 (*sic*) "the average number of deaths occasioned by small pox was to the whole number who died as seventy-two to one thousand; but that in forty-two years after inoculation came into full use, namely, from the year 1731 to 1772, the proportion was no less than eighty-nine in one thousand," and (at i. 263), "Sir Gilbert Blane brought forward a calculation by Dr. Heberden, stating the numbers who died of small pox in the last thirty years of the late century as ninety-five in one thousand, while in the first thirty years the proportion was only seventy in one thousand. Sir Gilbert adds that this is perhaps much more strongly exemplified in the country than in London, since there are many parts of the country in which, previously to the practice of inoculation, small pox was not known during periods of twenty, thirty, or even forty years, so that a great many passed through life without having been affected with it in any way; whereas at present,

both from inoculation and from the free and extended intercourse between the most distant parts of the United Kingdom, an adult person who has not had small pox is scarcely to be met with or heard of."

I suspect inoculation was not much used in France. In 1788, Madame Roland, a very enlightened woman, expresses her unwillingness to have her daughter inoculated, for "j'aimerais mieux que la nature l'eut tué que s'il venait à l'être par moi. D'ailleurs je crains les vices d'un sang étranger qui peuvent se communiquer par l'inoculation, et je n'ai pas encore entendu de réponse satisfaisante à cette objection" (*Mémoires de Madame Roland*, Paris, 8vo, 1827, tome i. p. 333).

Voltaire, in his Lettres Anglaises, in vain recommended it, but Condamine's "Mémoire sur l'Inoculation" produced a great sensation in France; and in or before 1756, the duke of Orleans inoculated his only son the duke of Chartres, and his only daughter Mademoiselle de Montpensier. These operations were performed by the celebrated Tronchin, who was sent for from Geneva for that purpose. The consequence was that in 1756 there were invented "*bonnets à l'inoculation*," et des robes du matin pour les femmes qu'elles ont nommées *tronchines*, parceque M. Tronchin recommande aux femmes de se promener et de faire de l'exercice le matin; il leur faut par conséquent des tronchines pour être habillées vite et commodément" (*Correspondance littéraire, par Grimm et Diderot*, tome ii. pp. 16, 17, 18, 22). In 1758, inoculation still continued to gain ground in spite of a work written against it by "M. Cantwell, médecin de la faculté de Paris" (p. 382); but although it went on progressing, the parliament of Paris in 1763, at the request of the avocat-général, forbad it to be practised until the faculties of medicine and theology should have given an opinion respecting it (tome iii. p. 401). Voltaire says that about 1730 the Parisians first *heard* of inoculation (see his letter in *Grimm, Correspondance littéraire*, tome xii. p. 8); but in a note to the Œuvres de Voltaire (Paris, 8vo, 1821, tome xxvi. p. 49) it is said that it was mentioned by Voltaire in 1727, in his Lettres sur les Anglais. Mr. Gillies says (*Memoirs of a Literary Veteran*, 8vo, 1851, vol. i. p. 191), "It was not until 1790 or thereabouts that inoculation was introduced generally in the north of Scotland. I remember Dr. Troup of Aberdeen issuing circulars about it in 1795; for indeed it had not even then become general." Mr. Weld (*History of the Royal Society*, 8vo, 1848, vol. i. p. 464) says of inoculation, "It had been practised in Wales long before the method was made known from Constantinople. The Welch called it

burying the small pox. It appears from several letters in the archives of the Society, that the clergy were strenuously opposed to the practice." For an account of inoculation in Abyssinia, see Transactions of the Literary Society of Bombay, vol. ii. p. 39, Lond. 4to, 1820. In Nichols's Literary Illustrations of the Eighteenth Century, vol. i. pp. 277, 278, there are two letters from Sir Hans Sloane about inoculation, written in 1721. In 1730 it was becoming common at Boston in New England (*Literary Illustrations*, vol. iv. p. 290). It is *said* that in 1752 the magistrates of Bath forbad inoculation for the small pox (see *Nichols's Literary Illustrations*, vol. v. p. 50). In 1769 it was said in a pamphlet that Satan "invented the artificial mode of conveying the small pox," and inoculated the devil (see *Nichols's Literary Illustrations*, vol. v. p. 800). Even in 1753 and 1755, inoculation had made no head in France (see *Œuvres de Voltaire*, lix. 306, 470; lxiv. 243). In 1741, in London, "inoculation is at present more in fashion than ever" (*Correspondence between Ladies Hartford and Pomfret*, 2nd edit. 8vo, 1806, iii. 101). Southey's Life of Dr. Bell, 8vo, 1844, vol. i. p. 5.

2202. REMARKS ON THE UTILITY, ETC., OF POLITICAL ECONOMY.

Dr. Baron (*Life of Jenner*, vol. ii. p. 261, 8vo, 1838) says, "In thus exalting the benefits of vaccination, it will be seen that I cannot fall in with the lamentations of the whining economists, who look upon an increase of population with an evil eye, and permit selfish and limited views of what is best for the well being of the community to interfere with the richest blessings of Providence to man." This absurd sentence shows the mischief of men writing on subjects they do not understand. Dr. Baron no doubt was a good judge of the *medical* results of vaccination, but it requires a somewhat longer reach of studies to estimate its *moral* results. If Dr. Baron's opinion were accurate, if it were indeed true that Dr. Jenner's great discovery has had the tendency of increasing population, then looking at the present economical state of Europe I should have no hesitation in saying that vaccination was the greatest curse with which Europe has been visited. But Dr. Baron has confounded an increase of population with a diminution of mortality. Vaccination has increased the duration of life; but by hastening the march of civilisation I have no doubt that it has on the whole checked population indirectly by raising the standard of comfort. Malthus has clearly shown that there is no connexion between a diminution of mortality and an increase in population (see his *Essay on Population*, 1826, 6th edit. vol. i. pp. 260, 261, 268, 274; ii. pp. 307, 308).

Sadler, though writing in a very difficult branch of economy, affects to despise political economists. This foolish habit, to which certain minds are very prone, is as rational as it would be for a surgeon to laugh at anatomy, or for a judge to despise law (see *Sadler, On Population*, 8vo, 1830, vol. i. pp. 9, 40; vol. ii. p. 491).

This is natural enough; but it is melancholy to find so great and learned a writer as Robert Southey allowing the bigotry of his spirit to bring him into similar remarks (*Southey's Doctor*, 8vo, 1848, pp. 38, 85). M'Culloch has a fine and eloquent passage on the object of political economy (see his *Principles of Political Economy*, Edinburgh, 1843, 8vo, p. 21). M. Storch is, so far as I know, the first writer who saw the connection between the study of political economy and that of the history of civilization. See his ingenious but very imperfect remarks (*Économie politique*, St. Petersbourg, 8vo, 1815, tome i. pp. ii. 23, 25, 112, 160; tome v. p. 3).

2203. JENNER'S FAVOURITE MODE OF PROCEEDING WAS BY ANALOGY.

Dr. Baron, speaking of Jenner's last work, a letter to Parry on the influence of artificial eruptions, says, "It affords, I think, a proof that he had permitted his favourite method of reasoning by analogy to carry him farther than perhaps was wise" (*Baron's Life of Jenner*, 8vo, 1838, vol. ii. p. 276). And again (vol. ii. p. 286), "In prosecuting his investigations into unexplored regions, analogy was his favourite guide. . . . To it we are in great degree indebted for the discovery of the properties of the variolæ vaccinæ." And (at vol. ii. p. 293) Baron says, "Neither Dr. Jenner's previous education nor his habits gave him a relish for any of the branches of pure science. He seemed to have a peculiar horror of arithmetical questions."

2204. NOTES ON THE HISTORY OF MEDICINE.

Dr. Baron says that in 1778 there were few country surgeons who could undertake hazardous operations; "such knowledge, when Jenner was called upon from his native village, was chiefly confined to hospital surgeons" (*Baron's Life of Jenner*, 8vo, 1838, vol. i. p. 53).

Baron says (*Life of Jenner*, vol. i. p. 224), "Nearly contemporaneous lived Gilbert in the reign of our first Edward. His compendium of medicine is the earliest medical production that England can lay claim to. . . . He was a servile copyist of the

Arabic school." He adds (i. 225), "Towards the end of the fifteenth century, or early in the following one, appeared Fernelius, who, becoming professor of medicine in Paris, may well take his rank as the restorer of that science."

Baron says (vol. i. p. 227), "Mercurialis and Sennectus, in the sixteenth and early part of the seventeenth century, have added but little to the records of small pox, though they both improved its mode of treatment by recommending a cooler regimen; and to abstain from opening the pustules, or otherwise meddling with them. . . . Sydenham discarded all theories about small pox; he separated this disease from measles, with which it had always been blended by authors, from the revival of medical learning under the Arabian physicians to his own time; and he gave such an accurate description of symptoms, and adopted such a judicious plan of cure in both diseases, that he left little room for improvement in either till the introduction of inoculation." 1. In the county of Londonderry, in Ireland, inoculation was scarcely known even in 1766; "and the usual treatment was as follows: the patient was covered up with a load of clothes in a warm bed, the curtains drawn close to keep off every breath of air, and some spirituous liquor carefully given in order to *strike the pocke out*, as it was termed." Adam Clarke went through this pleasant process when he took the small pox (see his own account in *Life of Adam Clarke*, edited by Rev. J. B. B. Clarke, Lond. 8vo, 1833, vol. i. p. 25). Indeed it would appear from what Cumberland relates of the death of his sister, that in London in the middle of the eighteenth century, the cool regimen was not universally adopted for small pox (see *Cumberland's Memoirs by Himself*, 8vo, 1807, vol. i. p. 88). It is said that at the beginning of the nineteenth or at the very end of the eighteenth century, there were in some of the eastern counties "pest-houses at a small distance from the villages, for the reception of small pox patients" (*The Life of Rachel Wriothesley Lady Russell*, 3rd edit. Lond. 8vo, 1820, p. 141). In 1572, some English physician, whose name does not transpire, said that he could cure the marks left by the small pox, however bad they might be (see *Correspondance de Fénelon*, Paris, 1840, tome v. pp. 45, 52, 72).

Smollett tells us (*History of England*, vol. iii. p. 30, 8vo, 1790) that in 1790 a bill passed for granting a reward to Joanna Stevens, on her discovering, for the benefit of the public, a nostrum for the cure of persons afflicted with the stone; a medicine which has by no means answered the expectation of the legislature (see *Lister's Journey to Paris*, 8vo, Shaftesbury, pp. 206–210).

According to Feyjoo, the "theory of nervous diseases" was

first put forth by a Spanish lady, Doña Oliva Sabuco Bariera (*Southey's Doctor*, edit. Warter, 8vo, 1848, p. 582). Her work was published at Madrid in 1587, and Southey has given (pp. 583–586) an interesting account of her curious theories.

English surgeons and apothecaries first attended to the cultivation of medicinal herbs in the reign of Henry VIII., but it was not till 1640 that the first physic-garden in this country was planted at Oxford (*Phillips, History of Cultivated Vegetables*, 8vo, 1822, vol. i. pp. 11, 12).

In 1505, one of the maids of honour of Catherine of Arragon, princess of Wales, had something the matter with her eyes, and Katherine was obliged to send her from London to Flanders for medical advice (see her letter in *Miss Wood's Letters of Royal Ladies*, 8vo, 1846, vol. i. p. 132). In 1506, the physician of Henry VIII. was a native of Genoa (*Wood's Letters*, i. 142). In 1539, walnut water was used in England "to cure sore eyes" (*Wood's Letters*, 8vo, 1846, vol. iii. p. 130). Pills were given in 1533 to the Princess Mary (*Miss Wood's Letters*, 8vo, 1846, vol. ii. p. 245). In 1601, "Bitter pills gilded over" (*Harleian Miscellany*, i. 378). In the Magnetick Lady, acted in 1632, Sir Moth Interest being seized with a fit, Rut, the physician to Lady Loadstone, revives him by ordering water to be dashed in his face, his nose to be pulled, the nape of his neck to be pinched, and his ears to be boxed (*Ben Jonson's Works*, 1816, vi. 64, 65). The patient was to be bled in particular parts under particular planets. This infantile superstition was in full force in the seventeenth century (see *Middleton's Works*, ii. 98). In 1593, we read of "an orange pill" (*Harleian Miscellany*, edit. Park, ii. 307). In 1581, it was usual to treat an ague by purging (*Harleian Miscellany*, ix. 184).

> "And as physicians say,
> Poysons with poysons must be forced away.'

(*The Meeting of Gallants at an Ordinarie*, 1604, p. 6, Percy Society, vol. v.) At the accession of Elizabeth, the country was troubled with quacks, female as well as male. These women-physicians were grossly ignorant of medicine, and indeed of everything else. An eminent surgeon, named Halle, of the middle of the sixteenth century, has left some singular details respecting them (see *Halle's Historiall Expostulation*, 1565, in Percy Society, vol. ix. pp. 3, 4, 18, and Mr. Pettigrew's preface, pp. ix. xiv). Halle, who wrote in the very beginning of the reign of Elizabeth, objects to the division of medical science (see p. xiv. of Mr. Pettigrew's preface to his *Historiall*

Expostulation, Percy Society, vol. xi.; see also *Halle's Historiall Expostulation*, pp. 41, 42.) In 1808, Southey writes, "Ague is beginning to reappear, which had scarcely been heard of during the last generation; this is the case over the whole kingdom I believe" (*Life and Correspondence of Robert Southey*, 8vo, 1849, 1850, vol. iii. p. 149). In May 1553, the French ambassador writes from London that the physicians did not expect Edward VI. to recover, "estant en grand doute qu'il ne crache son poulmon;" and in another letter he says, "qu'il y aye en ses excremens rien du poumon" (*Ambassades de Noailles*, Leyde, 1763, tome ii. pp. 25–27). Lingard says Edward VI. had a female physician, for which he quotes "Hayward, 327; Heylin, 139; Rop. 10." Mary's physician told her that she should be delivered of a dead child, because she did not eat enough to keep it alive (*Ambassades de Noailles*, 1763, tome iv. p. 227). In 1570, in England pills were covered with sugar (see *Correspondance de Fénelon*, tome iii. p. 135). In 1572, Elizabeth took "mitridat" (*Fénelon*, v. 184). Between 1774 and 1778, Dr. Jackson used cold water affusion in fevers, i.e. ten years before Dr. Wright and twenty years before Currie (see *Life of Jackson*, p. cx. in *Jackson's Formation of Armies*, Lond. 8vo, 1845).

Roger Bacon says life may be prolonged by eating the flesh of a dragon (*Whewell's Philosophy of the Inductive Sciences*, 1847, ii. 170). The first English medical writer is Gilbertus Anglicus, sometimes called Legle. He flourished in A.D. 1210 (*Wright's Biographia Britannica Literaria*, vol. ii. p. 461). In 1580, we find a sort of water cure, so far as the drinking is concerned (see *Wright's Elizabeth*, 8vo, 1838, vol. ii. p. 110). Even in 1581, the English physicians would only administer certain remedies on certain days (see *Loseley Manuscripts* in *Kempe*, pp. 262–265). It is said that bougies, as remedies for diseases of the urethra, were first invented by Daran when in the army of Charles VI. (*Grimm, Correspondance littéraire*, tome xi. p. 59).

In 1786, it appears to have been common in France for women to take asses' milk (*Grimm, Correspondance littéraire*, xiv. 495).

In the reign of Charles II. the earl of Southampton died from taking from a woman a medicine for dissolving the stone (*Burnet's Own Time*, i. 432, 8vo, 1823, Oxford). In 1663, the queen was "so ill as to be shaved, and pidgeons put to her feet" (*Pepys's Diary*, 8vo, 1828, vol. ii. p. 105, and see vol. iv. p. 19).

In 1656, Evelyn (*Diary*, 8vo, 1827, vol. ii. p. 118) saw Dr. Joyliffe "that famous physician and anatomist, first detector of the lymphatic veins." In the reign of Charles I., if we may trust a contemporary painting, patients took pills about the size of a

walnut (see *Chambers's Traditions of Edinburgh*, 8vo, 1847, pp. 29, 30).

Montaigne (*Essais*, Paris, 8vo, 1843, livre ii. chap. xxxvii. pp. 486, 487), gives a very curious list of the strange remedies used in his time.

Coleridge (*Lit. Remains*, iv. 78) says that the earlier part of Baxter's Life of Himself contains an interesting account of the state of medicine under Charles I. Wesley (*Journal*, 8vo, 1851, pp. 349, 395, 565) had great faith in electricity in cases of disease.

Dr. Lister (*Paris at the Close of the Seventeenth Century*, Shaftesbury, 8vo, pp. 204, 205) says that the river water made dysentery "one of the most prevailing diseases in Paris." In the middle of the eighteenth century the pills of Stahl had great reputation at Paris, where, however, they could not be had genuine; but in Germany their fame was on the decline (see *Œuvres de Voltaire*, li. 226, 228; lviii. 559, 560, and lix. 124). The different modes of taking bark early in the eighteenth century are carefully given in a curious letter in Foster's Original Letters of Locke, Sidney, and Shaftesbury, 8vo, 1830, pp. 262–266). For a list of absurd remedies see Ray's Correspondence, edited by Dr. Lankester, 8vo, 1848, pp. 86, 147, 238, 311, 333.

Southey, in the Doctor, says that in the sixteenth century the French government used to furnish annually to the physicians of Montpellier a living criminal for dissection. But it would seem from Lewis (*Methods of Observation in Politics*, vol. i. p. 163) that the accuracy of this statement is doubtful. In 1313, Mondini de Leozzi first publicly dissected the bodies of two females (*Sprengel, Hist. de la Médicine*, ii. 432). After this the custom became annual in all the universities (p. 434).

2205. NOTES FROM LAING'S NORWAY.

Journal of a Residence in Norway in 1834, 1835, and 1836, by Samuel Laing, edit. Lond. 8vo, 1837.

Since 1814, Norway, in consequence of a "nefarious treaty" between England and Sweden, has been annexed to Sweden, but not as a province, since she by treaty retains her independence (pp. v. vi.) Indeed the Norwegians actually examine at their custom-house travellers from Sweden (p. 13). For some account of the Norwegian constitution see pp. 115–120. Their parliament, or "Storthing," is elected and assembled once every three years, though a special Storthing may be summoned in the interval, which consists of the same members as the last, but with inferior powers. The whole Storthing, when elected, chooses from

among its members one-fourth, who constitute the Lagthing or Upper House. But it is in the Odelsthing, or remaining three-fourths, that all "proposed enactments must initiate" (see also p. 456). When a bill has passed both houses, it requires the sanction of the king to become law. "But if a bill has passed through both divisions in three successive Storthings, it becomes the law of the land without the royal assent (p. 117). It was by operation of this principle that, in 1821, the Storthing, in spite of the Swedish crown, abolished hereditary nobility (see p. 118 and pp. 125–127). However, the suffrage is not universal. Laing says (p. 118), "Every native Norwegian of twenty-five years of age, who has been for five years owner or life-renter of land paying scat or tax, or who is a burgess of any town, or possesses there a house and land to the value of 150 dollars (30*l.*) is entitled to elect and be elected; but for this last privilege he must not be under thirty years of age, must have resided for ten years in Norway, and must neither be in any department of the state or court, nor on the pension-list, nor in the counting house, or bureau of any officer of state, or of the court." The qualified voters choose *election-men*; and these election-men select, either from among themselves or from the other qualified voters in the district, the representatives to Storthing (p. 118, 119; see also pp. 389, 390). The regular Storthing meets *suo jure*, and cannot be in any way controlled or postponed by the executive power (pp. 119, 120, 449). While attending Storthing, a member is allowed "two dollars and a half daily, which is at the rate of 900 dollars yearly" (p. 163). They jealously keep up the avenue which guards the boundary between Norway and Sweden (p. 343). The number of members elected depends not on the *land* or the *place*, but on the number of qualified voters in it (p. 451). The Storthing nominates its own president and secretary (p. 455). "The Storthing consists, in fact, of three houses—the Lagthing of twenty-four members, the Odelsthing of seventy-two; and the entire Storthing consisting of the whole ninety-six united in one house. In this latter all motions are made and discussed, and, if entertained, are referred to committees to report upon to the Storthing. The report, when received back from its committee, is debated and voted upon, and, if approved, a bill in terms of the report is ordered to be brought into the Odelsthing" (p. 457). If the Odelsthing passes it, it is sent up to the Lagsthing (p. 457, and see p. 465). The Storthing alone has the power of naturalisation, and as none but Norwegians can hold office in Norway. "The Swedish cabinet cannot fill up a single post or office in Norway with a Swede" (p. 458). Swedish money is not current

in Norway, and except the lower orders who go there to trade, there are scarcely any Swedes seen in Norway (pp. 458, 459).

The press is entirely free; nor is there any sort of censorship. "But every man is responsible for what he chooses to publish. For treason or blasphemy he is amenable to public justice; but the law defines that to constitute the offence it must be open and intentional. Defamation or libel also on private character must be *open*, *intentional*, and *false*, to constitute the offence" (pp. 132, 133). "In Sweden the press is under a very strict censorship" (p. 136).

"Norway, in 1825, had a population of 967,959 persons. By the census of 1835, the numbers are 1,098,291, being an increase in these ten years of 130,332. In the towns there were in 1825 a population of 112,778, and in 1835, of 125,139, being an increase of 12,361. In the country, in 1825, the population was 855,181, and in 1835, 973,152, being an increase of 117,971. The town population is contained in thirty-eight places, only nine places of which exceed 3,000 inhabitants, and only two reach 20,000" (p. 395).

See also ART. 2228.

Norway is "the only part of Europe in which property from the earliest ages has been transmitted upon the principle of partition among all children" (pp. 1, 2). Laing says (p. 18), "The division of land among children appears not, during the thousand years it has been in operation, to have had the effect of reducing properties to the minimum size that will barely support human existence." The popular notion that the misery of Ireland is chiefly caused by a too minute division of land, is admirably refuted by Mr. Thornton (*Over Population*, 8vo, 1846, pp. 253, 254). He says (p. 264), "It is precisely where the distribution of land amongst the Irish is most general that population is least redundant, and the condition of the people most tolerable" (see also pp. 335–348); and as to the influence of the potato, see ART. 2228. Dr. Chalmers (*Political Economy*, Glasgow, 1832, 8vo, chap. xii. pp. 352–377) defends primogeniture; but his arguments are based on the supposition, which is now known to be false, that all taxation ultimately falls on land. Even if we were to grant him this supposition, there would be many ways of evading the inference he draws from it. He fears that the abolition of primogeniture would be followed by an over subdivision of land, "to be frittered into still smaller shreds and pendicles with the rising-up of the next generation" (p. 356).

Laing describes a farm of 290 English acres, of which 148 acres were cleared, and which "supports twenty cows, seven horses, and a score or two of sheep and goats. . . . The annual

rent of this farm is two hundred dollars. The taxes amount to thirty-six dollars and eight skillings, or 6*l.* 14*s.* 5*d.* sterling" (pp. 98, 99). Laing adds (p. 100), "Upon a property of the net yearly value of two hundred dollars, or 37*l.* 10*s.* sterling, 6*l.* 14*s.* 5*d.* is a heavy amount of taxes. But this is nearly all that is paid in any shape, the indirect taxes, such as our excise and custom-house duties, being inconsiderable." He says (p. 324), "A maidservant's *wages* are from eight to ten dollars yearly; and they are much more neat and handy than country girls usually are, at least in Scotland." Mr. Thornton (*Over Population*, 8vo, 1846, pp. 305–309) refutes the popular error that wages rise and fall with the price of food. Indeed, he might have added that the tendency of a temporary rise in food is to lower wages, by increasing the supply of labour and diminishing the demand for it.

As far as 65° N. lat. the cultivation is very vigorous and successful (p. 95; see also pp. 80, 81).

Laing well observes (pp. 20, 21) that a man cannot be really *educated* without possessing property, because without property he will never become provident and thoughtful. In Norway we find some remarkable effects of the general diffusion of property, and these effects are not only economical, but raise the moral standard (see pp. 159, 231, 333, 334). On the impolicy of the laws of *primogeniture*, there are some very sensible remarks at pp. 37, 38. M'Culloch (*Principles of Political Economy*, Edinburgh, 8vo, 1843, p. 420) truly says, "A man must be in what is called a comfortable situation before he is at all likely to be much influenced by prospective considerations."

Laing acutely suggests (pp. 32, 33) that the abundance of wood, and the expense of working the hard and irregular stone of Norway, by preventing castles being built, has greatly tended to preserve the popular liberties of the Norwegians. Even to the present day wood is extremely abundant and cheap in Norway (p. 346). Coxe mentions the general use of wood in Norway for building (*Travels in Poland, &c.*, 5th edit. 8vo, 1802, vol. v. p. 14). See (at pp. 41–43) some good remarks on the impolicy of our timber duty, which falls so heavily on the poor by increasing the price of houses.

In Norway, birds are extremely scarce, but the magpie is common (p. 56).

He says (p. 86), "I found a small hop-garden even on this farm, and apparently the crop excellent. It is singular that a plant which is so delicate and precarious in the south of England, and requires the most expensive culture, should flourish here in latitude 64°, and with very little attention."

Laing, speaking of the checks to population in Norway caused by a high standard of living, says (pp. 150, 151), they are "attended in every state of society with nearly the same evil consequences. In London and Paris the expense of a family, and the high standard of even the lowest mode of living, are a check upon improvident marriage, but with the evil of a greater proportion of illegitimate births. One-fourth, or between one-fourth and one-fifth, of the children born in these cities are illegitimate. In Norway the same causes produce the same effects." And (at p. 152), "The evils of illegitimacy are alleviated to the offspring by the state of the law in Norway. Children are not only rendered legitimate by the subsequent marriage of the parents, as in the Scotch law, but the father may, previous to his contracting a marriage with any other party, declare by a particular act that his children are to be held legitimate. This is very generally done, and these children enter into all the rights of those born after marriage, and share in his property." He says (note at pp. 150, 151) that Stockholm is the most extraordinary place in the world for the disregard shown to marriage. "In 1834, the proportion of illegitimate children born in Stockholm to the total number of births was 1 to 2·26, and the five years from 1824 to 1830 showed a proportion very little different." According to the census of 1817, the illegitimate births in all Prussia were $\frac{1}{8\cdot4}$ of the legitimate ones (see *Malthus on Population*, 6th edit. 1826, vol. i. p. 335). Peuchet, who wrote in 1800, says that before the French Revolution only $\frac{1}{47}$ of the births in France were illegitimate; but that after the Revolution the proportion rose to $\frac{1}{11}$ (*Malthus*, i. 368–375); and by the returns for the six years ending with 1822, the illegitimate were to the legitimate births as 1 to 14·6 (p. 393). There seems no doubt that among illegitimate births the proportion of females born is greater than among legitimate births. See Sadler (*Law of Population*, 8vo, 1830, vol. ii. pp. 337–339), who wishes to avail himself of this fact in support of this theory, that the proportion of sexes born is determined by the relative age of their parents. William Smith, who wrote in 1656, says of the women of Cheshire, they are "fruitful in bearing of children after they be married, and sometimes before!" (see *Smith's King's Vale Royal*, reprinted in *Ormerod's History of Cheshire*, folio, 1819, vol. i. p. 103.) When Christ's Hospital was first established, foundlings were kept and educated there. This is alluded to in Ben Jonson's Works, 8vo, 1816, vol. i. p. 41; vol. v. p. 400. At the end of the eighteenth century Dr. Croke reported a judgment delivered by Sir William Scott on the marriage of illegitimate minors, to which he "prefixed a very masterly essay on the his-

tory and theory of laws relating to illegitimate children." In France there is 1 illegitimate to 14·3 legitimate; but this estimate appears considerably below the average; and at Paris from 1823 to 1832 the proportion had reached 1 to 2·8 (*Quetelet, Sur l'Homme*, Paris, 1835, tome i. pp. 112–114). In the middle of the eighteenth century nearly one-fifth of the children born in Paris were sent to the foundling hospital (see the tables in *The Police of France*, Lond. 1763, 4to, pp. 81–83).

Laing observes that "England is the only country in the world which draws its whole supply of fuel from below the soil." He looks on our coal mines as a compensation for our poor-rates; and he estimates that in every country in Europe, except England, each fire that burns throughout the winter pays at least fifteen shillings a year to the working poor; and "this is the poor-rate of those countries" (pp. 152–157). He says (pp. 156, 157), "The general use of coal as fuel, and the suppression of monastic establishments in England, took place in the same generation; and it seems more reasonable to account for the pauperism which the introduction of the poor law in Queen Elizabeth's reign attempted to remedy, by the abstraction of this general branch of labour from the ordinary occupation of the labouring poor, than by the loss of a few porringers of victuals from the doors of the suppressed monasteries. Be this as it may be, the institution of a poor-rate in England is coeval with the general introduction of coal as fuel." Storch says that pit coal (charbon de terre) is neither so pleasant nor so wholesome a fuel as wood, and would therefore never have been used had it not been cheaper (*Économie politique*, St. Petersbourg, 8vo, 1815, tome ii. p. 323). In 1584 they were allowed to prisoners in the Tower (see *Harleian Miscellany*, edit. Park, vol. iii. p. 194). Platt, in his Discovery of Certain English Wants, written in 1595, says that the price of sea-coal was then "8*s*. the chawdren or upwarde" (*Harleian Miscellany*, ix. 107). "The sea-coal furnaces of ten brew-houses make not such a smoke" (*Dekker's Knights Conjuring*, 1607, p. 42).

Laing says (p. 145) that the total number of Laplanders is supposed to be 6,000. And (at pp. 248, 249), "In the year 1825, the total number of Laplanders of all ages and sexes within the Swedish territories was only 5,964. . . . In Norway the numbers are not so distinctly known; . . . but they are not estimated at more than 6,000; and the whole of the Lappish people probably does not exceed 12,000." He gives (at p. 247) a description of their practices and appearance. He says (p. 313) that the Lapland women are frequently pretty. He says (p. 313), "It appears undeniable" that the original inhabitants, before the migration

from Asia by the Scandinavians, "were the progenitors of the present Lapland race." And (at p. 314) "one is impressed on seeing the Laplanders with the conviction they are a branch of the great Celtic family which seems to have occupied Europe before the immigration of the Gothic people from Asia." He notices (pp. 314, 315) the *general similarity* of features between the Laplanders and the Celts of the south-west of France, of Wales, and of Scotland. The Norwegians look on the Laplanders with great contempt, and consider them as inferior animals; but from motives of superstition always give them something to eat under their roofs (pp. 410, 411, 417). Laing says (p. 411), "The *goîtres* and cretinism of Switzerland are not known among them [i.e. the Laplanders] nor among the Norwegians." He says (p. 250), "The Europeans have not to this day given the Laplander the *Scriptures* in his language; and if the Bible were translated it would be useless to him, as they have not taught him reading." And yet Coxe (*Travels in Poland, &c.*, Lond. 1802, 5th edit. 8vo, vol. iv. p. 60), who, when in Sweden, had much conversation with Mr. Oehrling, an accomplished native of Lapland, says, "The Laplanders have now a translation of the New Testament, and many of the natives are able to read and write." Dillon (*Winter in Lapland*, 8vo, 1840, vol. ii. p. 214) says, "Distrust even of his wife and children, the principal feature in the Laplander's character." He adds (p. 216) that they are not so dark as is generally asserted, and that their tawny hue is the result of dirt. There appears to be no doubt that the Finns and Laplanders are the same race (see *Prichard's Physical History of Mankind*, vol. iii. pp. 269–272, 300); and so are the Esthonians and Livonians (p. 278).

Laing has some ingenious remarks on the horse (pp. 315–317). "He says that the Asiatic origin of the Scandinavian Goths is marked even till the eleventh century by their custom of eating horseflesh. . . . The dearest of all animal food would be the flesh of the horse. He consumes the produce of a much greater area of land than ruminating animals of the same weight. Indigenous inhabitants of the peninsula could never have fallen into this habit, as having too little land to produce this food. It was only on the vast plains of Asia, where the range of pasture is boundless, that it could have originated." But is there any proof that the Scandinavians cultivated the horse *with the view* of eating him? May they not merely have eaten horses that died, or that were too old for work? In the tenth and eleventh centuries, "the use of horseflesh was considered as a proof of paganism. . . . The Icelanders refused to adopt Christianity, unless on

the condition of being allowed to use horseflesh as formerly. . . . The tribe of Anglo-Saxons do not appear to have used horseflesh before their conversion to Christianity, from which it may be conjectured that the wandering of their progenitors into Europe may have been of a different epoch, or from a different original abode from that of the Scandinavians." He adds (p. 317) that in all countries where the Scandinavians settled, as Northumberland, Yorkshire, Normandy, and Naples, the inhabitants are more attached to the horse, and have a better breed than those of the neighbouring countries. The present Norwegians are extremely fond of horses. It has been supposed that horseflesh as a food is peculiar to the Scythian race. See the authorities quoted in Sadler's Laws of Population, 8vo, 1830, vol. i. p. 606. Horseflesh is still sometimes eaten in Iceland, even from preference (see *Dillon's Winter in Iceland and Lapland*, 8vo, 1840, vol. i. pp. 83, 84).

The Norwegians are by no means given to drinking (pp. 169, 196). This probably arises, as Laing suggests (p. 291) from the cheapness of spirits; for, since the people know they can *always* drink, they care less for drinking. He says (p. 292), that when the Gravesend fishing smacks go to the North Sea Fishery, they have on board porter, of which the men may take as much as they like. The consequence is, that though the porter is "the very same on which every man when on shore gets drunk as often as he can afford it," yet "the liberty is so far from being abused that less is consumed on the voyage than if an ordinary daily allowance had been served out." Montesquieu is, perhaps, too positive in connecting drunkenness with climate: "L'ivrognerie se trouve établie par toute la terre dans la proportion de la froideur et de l'humidité du climat" (*Esprit des Lois*, livre xiv. chap. 10, *Œuvres de Montesquieu*, Paris, 1835, p. 304). Mr. Alison attempts to refute Adam Smith's argument as to cheap wine diminishing drunkenness, for he says it merely applies to the wine provinces of France, where the climate is *warm* (*Alison's Principles of Population*, 8vo, 1840, vol. ii. p. 115). He gravely proposes (p. 122) to put heavy duties on spirits. A very observing traveller, who had gone through all the northern part of Europe, mentions the "extreme temperance" of the Swedes (*Clarke's Travels*, vol. ix. p. 136, 8vo, 1824). He adds (p. 238), "We never saw an instance of intoxication;" but Dillon says that the Swedes drink inordinately owing to the cheapness of corn brandy (*Dillon's Winter in Lapland and Iceland*, 8vo, 1840, vol. ii. pp. 35, 36).

Laing says (p. 189), "It is my impression that the Norwegian

clergy are a highly educated body of men." He says (pp. 190, 191) that the Lutheran clergy make no scruple of giving card- and dancing-parties on Sunday evenings; and this is, because adhering to the literal interpretation that "the evening and the morning made the first day," they consider that the sabbath is Saturday evening and Sunday morning.

Laing says (p. 211) that the duel, supposed to be the result of feudalism and chivalry, really originated in the north, and was from thence engrafted on feudality. But this able writer confounds the duel and the judicial combat. The latter, it is likely enough, the Northmen had; it is found in the codes of many barbarians, and a man must be ignorant indeed to ascribe it to feudalism. But the duel was, I think, not known till the sixteenth century.

There is no capital punishment. "Slavery in chains for life, or for shorter periods, according to the nature of the crime, is the punishment for all crimes in Norway." This, I agree with Laing (pp. 229, 230), in thinking injudicious; because it confuses the degrees of guilt in reference to an *example*. "Slavery in chains presents always the same appearance; its longer or shorter duration is a fact not seen and not impressive."

They have in Norway a very remarkable principle in jurisprudence, which Laing might have compared with the justizia of Arragon. A judge, if he gives a wrong decision, is liable to damages which the party injured may recover in the superior court; and, if the judge dies in the interim, his heirs are responsible for the damages. And, so far is this from being a dead law, that an instance of such damages being given occurred during Mr. Laing's residence in Norway. This seems to act well, and is ably defended by Mr. Laing (pp. 234-240). Judges are obliged to give their decision within six weeks after the record is closed (p. 236).

It would appear (p. 284) that the general rate of interest is four per cent., though I am perhaps hastily generalising from a single instance.

He gives (pp. 254, 256) an interesting account of "a saving's bank for corn." This is a magazine to which the farmer can take his surplus corn, and receive interest for it. Any person who *wants* corn, takes it out of this "bank," and *pays* interest.

See also ART. 2228.

Laing well says (p. 45), "The food best for a country is clearly that which it requires the greatest exertion of industry and skill to produce. That which can be produced with little of such exertion, as potatoes, would undoubtedly reduce a nation to a low state of industry and skill." The bad effects produced by potatoes,

which stimulate population, and thus lower wages, are pointed out by Malthus (*Essay on Population*, 1826, 6th edit. vol. i. p. 469; vol. ii. pp. 123, 124, 382–384). It has been indeed, supposed, even by Malthus (vol. ii. p. 391), that potatoes, by lowering wages, would enable us to undersell our rivals in the foreign market. But it is certain that low wages have no effect on prices; they merely raise profits.

The Norwegians distil brandy from potatoes. See an account of this operation at pp. 112, 113, and pp. 390, 395. At breakfast it is usual to take a glass of potato brandy (p. 290). Coxe says that in Norway "the use of potatoes has been lately introduced; but those roots do not grow to any size in a country where the summer is so short" (*Coxe's Travels in Poland, &c.*, 5th edit. 8vo, 1802, vol. v. pp. 8, 9).

Laing says (p. 297), "The Norwegians smoke less than any other continental people."

Laing says (pp. 139–141), "The Norwegians are fond of theatrical representations." He puts forth what I believe to be a paradox, that the taste for the theatre declines when civilisation increases. "It is thus a proof of only a moderate advance in mental culture among a people when their theatres are very flourishing." That is, because, as the people become fonder of reading, &c., they care less for the theatre. He also thinks that the influence of the stage on the "morals and character of a people was probably always overrated," and he says that even in the days of Louis XIV., "It must have appeared a ridiculous idea that dramatic representations witnessed perhaps by a thousand or twelve hundred persons, individuals frequenting the theatres in the capital could have such vast influence on the morals or character of the nation." But this is much too strongly put. There were at least ten or twelve hundred people went every night to the Parisian theatres; and if to this we add the *succession* of audiences, and take into account the provincial theatres, we may well think that Mr. Laing has undervalued their influence. I believe that theatrical amusements are rather the effect than the cause of public morals, but there can be no doubt that they react strongly on those morals. If Laing's remarks are true, they explain Scott's observation (see ART. 2212) that the audiences early in the seventeenth century had a stronger sense of poetry than they have now. This would arise from the theatre being frequented by more educated classes. Montesquieu remarks that at the theatre moral sentiments are always applauded by the people—immoral ones are always censured (*Esprit des Lois*, livre xxv. chap. 2, *Œuvres de Montesquieu*, Paris, 1835, p. 416).

The Norwegians call Christmas *Yule*, and keep it up "in great style for fourteen days" (p. 171). He adds (p. 177), "This festival was considered at the introduction of Christianity into Norway as heathenish, and not connected with Christianity. The Yule feasts were not only prohibited, but those who gave them were punished with death or mutilation by king Olaf the saint." He says (pp. 82, 83), "At funerals the road into the churchyard and to the grave is strewed with these green sprigs," i.e. green juniper buds.

Speaking of the early civilisation of the Norwegians, Laing says (p. 210), "Private wars had been abolished by Harald Haarfagre in the ninth century, two hundred and fifty years at least before the right of the great nobles to wage war against each other had ceased in other countries."

He says (p. 266), there is a curious account of the establishment of the Hanseatic Association in Bergen, in "Holberg's Beskrivelse over Bergen, 1577, at which time it was not quite extinct."

William Coxe bears the strongest testimony to the good conduct of the Norwegian peasants (see his *Travels in Poland, &c.*, 5th edit. Lond. 8vo, 1802, vol. v. p. 7; and see to the same effect *Thornton, On Over Population*, 8vo, 1846, pp. 140–142).

2206. ORIGIN OF THE "HUE AND CRY."

"Our term of hue has puzzled the antiquarians. Probably the word meant what it does now in the Norse language, a cap, hat, or covering of the head, whence our English word hood is derived. To raise the hue and cry was probably to accompany the cry by raising or waving the cap, a custom still universal in England when people shout" (*Laing's Journal of a Residence in Norway*, 2nd edit. 8vo, 1837, p. 201).

"With huse and cries" occurs in Mr. Collier's Collection of Old Ballads, published by the Percy Society, 8vo, 1840, p. 120. In Rowland's Knave of Clubbs (1611, p. 13, Percy Society, vol. ix.) we have "hue and crye." Blackstone derives it from *huer* to cry (*Commentaries*, edit. Christian, 1809, iv. 293).

2207. ETYMOLOGY OF ENGLAND.

Laing (*Residence in Norway*, 2nd edit. 8vo, 1837, pp. 308, 309), says that in Norway "a detached piece of meadow or arable land is called the eng of the farm. Hence, probably, the name of England, which, whether applied to the original seat of the Anglo-Saxons in Sleswick, or to their conquest in Britain,

was descriptive of the kind of country, and its relative position to the countries around."

2208. ETYMOLOGY OF HUSBAND.

"The word bonde and the English words husbandman, husband, are not derived from the word band, or bond, or bind, synonymous to vinculum and its derivatives, but from the Scandinavian words bond, boed, bor, synonymous to inhabiting, dwelling in, dwell; *bonder* and *husbonder* are the indwellers and householders. 'Min husbond' is still used in some parts of Norway and Denmark by the farm-servant to his master. Bonde is the inhabitant, not the *bondsman* in the feudal sense" (*Laing's Residence in Norway*, 2nd edit. 8vo, 1837, p. 369).

This etymology is adopted in Thornton's Over Population (8vo, 1846, p. 16), and by Mr. Blackwell, who gives it as his own (*Additions to Mallet's Northern Antiquities*, Lond. 1847, p. 312).

2209. HERRINGS FIRST CURED.

"It is told, I don't know upon what authority, that one Brokelin, a native of Ghent, first invented the art of curing herrings in the year 1307, and the emperor Charles V., when he was in the Netherlands, went to visit his grave. This must be a mistake, as about the year 1000, the foster-father of St. Olav, Sigurd Sir, introduced this branch of industry among his traels or slaves, according to the Saga of St. Olav" (*Laing's Norway*, 2nd edit. 8vo, 1837, p. 370).

In 1599, Yarmouth was famous for them (*Harleian Miscellany*, edit. Park, vol. vi. p. 148, and *Dekker's Knights Conjuring*, 1607, p. 42, Percy Society, vol. v). In November, 1562, Sir N. Throckmorton writes to Elizabeth that the best way of hampering the French is to "empeach the herring fishing" about the Seine; "for there is no one thing will more grieve these men, nor be more untollerable unto them than that" (*Forbes's State Papers*, ii. 200). M'Culloch says (*Dictionary of Commerce*, 8vo, 1849, p. 687), "The herring was unknown to the ancients, being rarely if ever found in the Mediterranean. The Dutch are said to have engaged in the fishery in 1164. The invention of pickling or salting herrings is ascribed to one Benkels, or Benkelson, of Biervliet, near Sluys, who died in 1397. The emperor Charles V. visited his grave, and ordered a magnificent tomb to be erected to his memory." Storch also ascribes the invention to Benkels (*Économie politique*, St. Petersbourg, 8vo, 1815, vol. v. p. 114).

2210. DIFFERENCE BETWEEN ACTIVE AND PASSIVE TRADITION AS EXEMPLIFIED IN THE ORKNEY ISLANDS.

Laing (*Residence in Norway*, 2nd edit. 8vo, 1837, p. 350) observes that the islands of Orkney and Zetland were possessed by Norway till A.D. 1468, and that yet not only is the *Norwegian language extinct*, but there are no Norwegian traditions. He says (p. 350), "It may make the antiquarian pause before he admits too readily the transmission of historical events, without written documents, orally, by tradition, for a long series of ages, that in these islands in about three hundred and fifty years, among fifty thousand people dwelling in a locality but little frequented, and living from generation to generation with little admixture of or intercourse with strangers, and in a state of society and under circumstances the most favourable for the transmission of oral tradition, not only is the Norwegian language become extinct, but no tradition exists of any one event, much less of any series of connected events, that happened in the Norwegian times; nor does there exist any such strong and general tradition among the inhabitants that in former days the islands belonged to Norway, as would justify a scrupulous historian assuming the fact upon the faith of tradition alone." Laing then proceeds (pp. 350–356) to inquire what *is* the value of tradition. He discriminates between *passive* and *active* tradition. The former are names of places, persons, customs, superstitions, &c., which "may exist in a country for an indefinite period, and be worthy of all credence." But the active tradition, "which depends upon generation after generation committing to memory long narrations in poetry or in prose of events in no way connected with their existing interests or affairs, cannot be depended upon, and can have no existence at all with regard to very distant events." This is shown in the Orkney Islands. Torfeus published in 1715 "an Orkney Saga in the Copenhagen Library, from which it appears how strong passive tradition may be." To one locally acquainted with the Orkney Islands this reading is peculiarly interesting. He finds the names of islands and harbours and farm-houses still the same as when these events narrated in the Saga of the eleventh or twelfth century took place."

1. Dr. Arnold well observed that so-called traditions were often what antiquarians had told the people (*Stanley's Life of Arnold*, 5th edit. 8vo, 1845, vol. ii. p. 421). 2. In the latter part of the eighteenth century Norse was still spoken in North Ronaldshire (*Lockhart's Life of Scott*, vol. iii. p. 190, 8vo, 1837). Indeed, Sir Walter Scott, who visited the Orkney Islands in 1814, records in

his Diary that the inhabitants "still speak a little Norse, and indeed I hear every day words of that language; for instance, '*Ja, kul*,' for 'Yes, sir'" (vol. iii. p. 196). Lewis (*Methods of Observation in Politics*, vol. i. p. 272) agrees with Sir Isaac Newton, that by an unlettered people "the names and actions of men could scarce be remembered above eighty or a hundred years after their deaths" (see also p. 318).

2212. NOTES FROM STANLEY'S LIFE OF ARNOLD.

The Life and Correspondence of Thomas Arnold, D.D., by A. P. Stanley, M.A., 5th edit. 1845, 2 vols. 8vo.

Dr. Arnold writes from Florence in 1825, "It is certain that the peasantry here are much more generally proprietors of their own land than with us; and I should believe them to be much more independent and in easier circumstances. This is, I believe the grand reason why so many of the attempts at revolution have failed in these countries" (vol. i. p. 78). And in 1830 he writes, "I only wish you could read Arthur Young's Travels in France in 1789 and 1790, and see what he says of the general outbreak of the peasantry, when they burnt the chateaux all over France, and ill-used the families of the proprietors, and then compare the orderliness of the French populace now. It speaks volumes for small subdivided properties, general intelligence, and an absence of aristocratical manners and distinctions" (vol. i. p. 291). 1. As to the benefits France received by the abolition of primogeniture, see Malthus on Population, 6th edit. 1826, vol. i. p. 389, and Thornton on Over Population, 1846, 8vo, pp. 150–153. 2. M'Culloch (*Principles of Political Economy*, Edinburgh, 1843, pp. 262–268) has some remarks worth reading on the right of bequest. See in particular (at pp. 263–265) the best defence I have met with of primogeniture. I quite agree with what he says (pp. 266, 267) respecting the compulsory division of the French law, though he is mistaken in supposing that it produces the effect of "occasioning the too great subdivision of landed property," for the increase of population in France is only about ½ per cent yearly, and this is absorbed by the towns. See an able paper by Mr. Mill in his Principles of Political Economy, 2nd edit. 8vo, 1849, vol. i. pp. 594–611. This great economist has admirably exposed the blunders of some anonymous critic in the Quarterly Review. It is much to be wished that the English journals would refrain from the discussion of such subjects, as they do but little more than increase the general mass of ignorance. 3. Mr. Mill (*Political Economy*, 2nd edit. 1849, vol. ii.

pp. 453–460) has triumphantly shown the moral and economical evils of primogeniture and entail (see also i. 283). The arguments of Blackstone in its favour are few and feeble (*Commentaries*, edit. Christian, 1809, ii. 215) and cannot be reconciled with a remarkable admission at vol. iii. p. 329.

Arnold was the first person who introduced into an English public school the study of German, &c. (vol. i. p. 140.) Inglis, enumerating the superior advantages of Trinity College, Dublin, as compared with our universities, says, "Very recently prizes have been established for proficiency in the French, German, and Italian languages" (*Journey throughout Ireland*, 2nd edit. 8vo, 1835, vol. ii. p. 330).

Writing in 1829 to the Rev. Julius Hare, he says (vol. i. p. 255), "If I were called upon to name what spirit of evil predominantly deserved the name of Antichrist, I should name the spirit of chivalry, the more detestable for the very guise of 'the archangel ruined' which has made it so seductive to the most generous spirits, but to me so hateful, because it is in direct opposition to the impartial justice of the Gospel, and its comprehensive feelings of equal brotherhood, and because it so fostered a sense of honour rather than a sense of duty" (see also vol. i. p. 118). Talin (*Languages and Literature of the Slavic Nations*, New York, 8vo, 1850, p. 159) says that the Bohemians are the only Slavic race among whom the institution of chivalry developed itself.

In a letter to Whateley, archbishop of Dublin, in 1832, Arnold says, "You know how Pelagianism and Calvinism have encouraged each other, and how the Athanasian Creed at this day confirms and aggravates the evils of Unitarianism" (vol. i. p. 331). Again, in 1838, he writes (vol. ii. p. 125), "I do not believe the damnatory clauses in the Athanasian Creed, under any qualification given of them, except such as substitute for them propositions of a wholly different character." He wished to have the Athanasian Creed "rejected altogether" (vol. ii. p. 211), and in 1840 he writes of it as "the anonymous creed vulgarly called Athanasian" (vol. ii. p. 212). Todd mentions it, without even hinting at its spuriousness (*Life of Cranmer*, ii. 276). In 1694, Archbishop Tillotson writes, "I wish we were well rid of it" (*Buck's Life of Tillotson*, p. 315).

Arnold was strongly opposed to admitting Jews into Parliament (see vol. i. pp. 343, 408; vol. ii. p. 38). In a letter to Serjeant Coleridge, he says, "The correlative to taxation in my opinion is not citizenship, but protection. Taxation may imply representation, *quoad hoc*, and I should have no objection to let the Jews tax themselves in a Jewish house of assembly, like a

and II. reigns, and in the period following the revolution, they deserved so ill of their country that the dissenters have at no time deserved worse." Compare these strong remarks of Arnold with the cautious admission of Coleridge (*Literary Remains*, vol. ii. pp. 351, 352).

Arnold confesses with regret that he had not the least idea of music, and never felt any pleasure in it (vol. ii. p. 215). Lord Brougham says of Fox and Lord Holland, "Music was positively disagreeable to them both; a remarkable instance of Shakespere's extravagant error in a well-known passage of his plays" (*Historical Sketches of Statesmen*, vol. vi. p. 171).

In 1835, Arnold writes, "As to Livy, the use of reading him is almost like that of the drunken helot. It shows what history should *not be* in a very striking manner" (vol. i. p. 434), and (at vol. ii. p. 281) he calls Livy a "simpleton." In 1835, Arnold writes to Bunsen, "How bad a geographer is Polybius, and how strange that he should be thought a good one! Compare him with any man that is really a geographer, with Herodotus, with Napoleon, whose sketches of Italy, Egypt, and Syria, in his Memoirs, are to me unrivalled, or with Niebuhr, and how striking is the difference. The dulness of Polybius's fancy made it impossible for him to conceive or paint scenery clearly, and how can a man be a geographer without lively images of the formation and features of the country which he describes?" (vol. i. p. 434.) And in 1841, again writing to Bunsen, he says (vol. ii. p. 252), "The text of Polybius appears to me in a very unsatisfactory state, and the reading of the names of places in Italy worth next to nothing. I am sorry to say that my sense of his merit as an historian becomes less and less continually; he is not only '*einseitig*,' but in his very own way he seems to me to have been greatly overvalued, as a military historian most especially."

Arnold, in 1838, respecting miracles, supposed that "none but the apostles ever conferred these gifts, and that therefore they ceased of course after one generation" (vol. ii. p. 18).

Stanley says (vol. ii. p. 41, note) that Arnold "used to distinguish Robespierre from Danton, and others of the revolutionary leaders, as being a sincere fanatic in the cause of republicanism."

See also ART. 958.

In 1836 Arnold writes, "Nor do I imagine that any layman was ever authorised in the Church of England to administer the Lord's Supper; but lay baptism was allowed by Hooker to be valid; and no distinction can be drawn between one sacrament and the other" (vol. ii. p. 55).

In 1839 he writes, "There is actually, so far as I know, no great ecclesiastical historian in any language" (vol. ii. p. 170).

In 1840 he writes, "I have long thought that the greater part of the Book of Daniel is most certainly a very late work of the time of the Maccabees; and the pretended prophecy about the kings of Greece and Persia, and of the north and south, is mere history, like the poetical prophecies in Virgil and elsewhere" (vol. ii. p. 195).

2212 (*bis*). NOTES FROM LOCKHART'S LIFE OF SIR WALTER SCOTT.

Memoirs of the Life of Sir Walter Scott, by J. C. Lockhart, Lond. 1837, 1838; 7 volumes, 8vo.

Scott records in his autobiography, that during his illness in 1788, "my only refuge was reading and playing at chess" (vol. i. p. 47). At a little later period he says (vol. i. p. 52), "Wherever I went, I cut a piece of a branch from a tree; these constituted what I called my log book, and I intended to have a set of chess-men out of them, each having reference to the place where it was cut, as, the kings from Falkland and Holyrood; the queens from Queen Mary's yew tree at Crookston; the bishops from abbeys or episcopal palaces; the knights from baronial residences; the rooks from royal fortresses; and the pawns generally from places worthy of historical note. But this whimsical design I never carried into execution." Lockhart says (vol. i. p. 128), "Scott did not pursue the science of chess after his boyhood. He used to say it was a shame to throw away upon mastering a mere game, however ingenious, the time which would suffice for the acquisition of a new language. 'Surely,' he said, 'chess-playing is a sad waste of brains.' However, while apprenticed to his father, he used to play chess with his companions in the office, and hide the board as soon as he heard the old gentleman's footsteps" (vol. i. p. 143). Early in the nineteenth century some of the principal medical men of London formed themselves into a chess club, of which one of the members was Mr. Cooper, afterwards Sir Astley (*Cooper's Life of Sir A. Cooper*, 8vo, 1843, vol. ii. p. 139). He was always very fond of chess which, in 1802, he played at the Palais Royal in Paris. This he records in his journal, but does not say if he won or lost (vol. ii. p. 398)). For other notices of chess, see vol. ii. pp. 270, 424, 451. Lord Holland was told by those who knew Napoleon at Longwood, that he "occasionally played at chess or billiards, at the first with tolerable skill, but intolerable rapidity; at the latter neither with mace nor cue, but with his hand" (*Lord Holland's Foreign Reminiscences*, 8vo, 1850, p. 305). Gibbon, when at Lausanne, used often to play at chess (see *Gibbon's Miscellaneous Works*, 8vo, 1837, p. 345).

Herbert Mayo (*Philosophy of Living*, 8vo, 1838, p. 265) says that Lewis told him "that the talent for playing chess bears no relation to the general talent of the player. It may therefore be compared to musical and arithmetical genius."

In 1789, Scott wrote an essay on the feudal system, in which he "endeavoured to assign it a more general origin, and to prove that it proceeds upon principles common to all nations when placed in a certain situation." This opinion he always retained; for Lockhart says (vol. i. pp. 171, 172), "One of the last historical books he read, before leaving Abbotsford for Malta in 1831, was Colonel Tod's interesting account of Rajasthan; and I well remember the delight he expressed on finding his views confirmed, as they certainly are in a very striking manner, by the philosophical soldier's detail of the structure of society in that remote region of the east." "The feudal family, the last historical form of patriarchal life" (*Mill's Political Economy*, 8vo, 1849, vol. i. p. 271). In the Birman empire, "men hold their offices and even their possessions, by something resembling a feudal tenure" (*Brougham's Political Philosophy*, 8vo, 1849, vol. i. p. 135, and see p. 336). Lord Brougham says (pp. 323, 324), "The chief benefit conferred by the feudal scheme upon the character of men was one of the greatest value—the habits of fidelity which it formed;" but an evil consequence has been to make war considered honourable (p. 325).

Scott says that the first interest excited in Scotland on the subject of German literature was owing "to a paper read before the Royal Society of Edinburgh on the 21st of April, 1788, by the author of the Man of Feeling." Sir Walter adds, "The literary persons of Edinburgh were then first made aware of the existence of works of genius in a language cognate with the English, and possessed of the same manly force of expression." The consequence was, that in 1792, a German class was formed in Edinburgh, of which Scott was a member. Their studies were encouraged by A. F. Tytler, afterwards Lord Woodhouselee, whose "version of Schiller's Robbers was one of the earliest from the German theatre" (vol. i. pp. 203–205). 1. Lord Jeffrey, speaking of the changes which took place in English literature at the close of the eighteenth century, notices the "new literature of Germany, evidently the original of our lake school poetry" (*Essays*, 8vo, 1844, vol. i. p. 167). 2. Hannah More raised her little voice against German literature, which, however, she only knew from translations. The passage is so characteristic that I must give it entire. In 1808, she writes to Sir William Pepys,—"To own an unfashionable truth, I am not fond of German poetry

or prose. It seems to me more diffuse and less classical than that of the other modern languages. I ought to observe, however, that I am a very inadequate judge, as I do not understand the German. I never took a fancy to it" (*Roberts, Memoirs of Hannah More*, 2nd edit. 8vo, 1834, vol. iii. p. 262). There are many things about which Mrs. Hannah More knew as little as she did German, and upon which her opinions were equally positive. However, her horror of German literature was perfectly ludicrous. See her strictures on Female Education in Works, 8vo, 1830, vol. v. pp. 27–32. From her remarks there no one would suspect that she was ignorant of German; for that fact only transpires in her correspondence. In 1792, Monk Lewis, as he was called, went to Germany to learn German (see the *Life and Correspondence of M. G. Lewis*, 8vo, 1839, vol. i. p. 69), the study of which, says his biographer (p. 181), he "pursued with ardour and enthusiasm."

Ritson, the antiquary, never would touch animal food (vol. i. pp. 359–362). His death is said to have been preceded by madness (vol. i. p. 400).

Scott, speaking of Turner's History of the Anglo-Saxons, complains of his "detestable Gibbonism" (vol. i. p. 358). What would he have said if he could have read his "Sacred History of the World?" It is a remarkable instance of corrupt taste that Cumberland (*Memoirs, by Himself*, 8vo, 1807, vol. ii. p. 325) should call Turner "one of the best writers of his time."

Respecting the origin of surnames in Scotland see vol. i. pp. 390, 391. Lockhart says that the "Ragman's Roll," published by the Bannatyne Club, confirms Scott's views.

Scott was fond of smoking, though not to excess. He laid aside the habit twice, and twice resumed it (see vol. i. p. 339; vol. vi. pp. 105, 130). Niebuhr "disliked smoking very much, but took snuff to such an excess that he had finally to give it up" (*Lieber's Reminiscences of G. B. Niebuhr*, Lond. 8vo, 1835, p. 45). Burt says (*Letters from the North of Scotland*, 8vo, 1815, vol. i. p. 212). "It is very rare to see anybody smoke in Scotland."

In 1804 Scott often saw Mungo Park. That great traveller related several remarkable stories; and when Scott expressed his wonder that he had not published them in his work, replied that whatever facts he considered of importance he had boldly told, leaving to his readers to believe them or not; but that he would not lessen his credit by relating mere personal adventures, which, though true, were of little importance, and being marvellous would not be believed (vol. ii. p. 11).

Scott told Miss Seward that he admired Cary's Dante; but

"confessed his inability to find pleasure in the Divina Commedia. The plan appeared to him unhappy; the personal malignity and the strange mode of revenge presumptuous and uninteresting" (vol. ii. p. 122). And in 1832 Mr. Cheney says, of Dante he knew little, confessing he found him too obscure and difficult (vol. vii. p. 370); but William Schlegel prefers Dante to Virgil (*Lectures on Dramatic Art*, Lond. 1840, vol. i. p. 6).

It is strange that Scott should think that Milton's Paradise Lost was coldly received. The truth is, its reception was brilliant. See, however, his remarks at vol. ii. p. 124. Hannah More supposes that the Paradise Lost was scarcely known before Addison's famous criticisms on it (*Works of H. More*, 8vo, 1830, vol. vi. p. 325). Dr. Shebbeare says, "Milton's Paradise Lost passed unobserved until Mr. Dryden called the attention of the world upon it" (*Letters of Angeloni on the English Nation*, 8vo, 1755, ii. 23).

See also ART, 999.

A proposal was made to Scott to publish a *decent* edition of Dryden. He characteristically wrote to Ellis, by way of reply, in 1805, "I will not castrate John Dryden. I would as soon castrate my own father, as I believe Jupiter did of yore" (vol. ii. p. 77). He well adds that it is not ludicrous indecency that corrupts manners; but "it is the sentimental slang, half lewd, half methodistic, that debauches the understanding, inflames the sleeping passions, and prepares the reader to give way as soon as a tempter appears" (vol. ii. p. 77).

Scott was a great admirer of Johnson's poetry; and said "that he had more pleasure in reading '*London*' and '*The Vanity of Human Wishes*' than any other poetical composition he could mention" (vol. ii. p. 307). See also (at p. 308) Lockhart's quotation from Lord Byron's Diary to the same effect. Byron calls it "sublime." However, in his Sketch of Johnson's Life, Scott only praises "the deep and pathetic morality."

In 1814 Scott visited the Shetland Islands, and at Lerwick went to the Pict's Castle. In his Diary he mentions the smallness of the apertures, &c.; and says, "At any rate the size fully justifies the tradition prevalent here as well as in the south of Scotland, that the Picts were a diminutive race" (vol. iii. p. 148; see also p. 196).

Lockhart says (vol. iii. p. 163), "Mr. W. S. Rose informs me that when he was at school at Winchester, the morris dancers there used to exhibit a sword dance resembling that described at Camacho's wedding in Don Quixote; and M. Morritt adds, that similar dances are even yet performed in the villages about Rokeby every Christmas."

In 1818, Scott told Lockhart, that as to Goethe's Faust, "he suspected the end of the story had been left *in obscuro* from despair to match the closing scene of our own Marlowe's Dr. Faustus" (vol. iv. p. 193).

Mrs. Keith, daughter of Sir John Swinton, asked Scott to lend her the novels of Mrs. Aphra Behn. He complied, but the old lady promptly returned them, and said to Sir Walter, "Is it not a very odd thing that I, an old woman of eighty and upwards, sitting alone, feel myself ashamed to read a book which, sixty years ago, I have heard read aloud for the amusement of large circles, consisting of the first and most creditable society in London?" (vol. v. p. 137). Scott gives no *date* for this anecdote. In 1780, Hannah More, as we learn from her own mouth, quoted some joke from "Tom Jones," which drew upon her a sharp rebuke from Johnson, who expressed his indignation at her having read such a book (see Hannah More's Letters in *Roberts's Memoirs of Hannah More*, 2nd edit. 8vo, 1834, vol. i. p. 169).

Scott, mentioning the suicide of Lord Londonderry (Castlereagh), makes no doubt of his being mad; and gives an extraordinary ghost story which in 1815 he heard him relate in Paris at one of his wife's supper parties (vol. v. pp. 213, 214).

In 1825 he writes to Daniel Terry, "All who practise the fine arts in any department, are from the very temperament necessary to success more irritable, jealous, and capricious, than other men made of heavier elements" (vol. vi. p. 22). Precisely the same remark has been made by Adam Smith (see his *Theory of Moral Sentiments*, vol. i. pp. 174, 175).

In 1826 he writes in his Diary, "I believe the phenomena of dreaming are in great measure occasioned by the *double touch* which takes place when one hand is crossed in sleep upon another. Each gives and receives the impression of touch to and from the other, and this complicated sensation our sleeping fancy ascribes to the agency of another being, when it is in fact produced by our own limbs rolling on each other" (vol. vi. p. 320). On dreams see Coleridge's Literary Remains, vol. i. pp. 122, 202, 204. Drew says, that while engaged in writing his "Essay on the Soul," he met in a dream with a new and very strong argument in favour of his views. He suddenly woke and retained the whole thread of the argument, which, on tracing out in his mind, he was delighted to find perfectly complete. But he again fell asleep, and in the morning, he says, "I did not forget the circumstance, but had entirely lost every vestige of the argument and the manner of reasoning, nor have I been able from that day to this to recall any idea of it. I have frequently regretted my not getting up

immediately, and making notes of it." See this singular circumstance in Drew's own words (*Life of Samuel Drew*, by his Eldest Son, Lond. 8vo. 1834, pp. 447, 448).

In his Diary in 1826, he says of England early in the seventeenth century, "The audience must have had a much stronger sense of poetry in those days than in ours, since language was received and applauded at the Fortune, or the Red Bull, which could not now be understood by any general audience in Great Britain" (vol. vi. p. 333). Connect this with ART. 2205.

See also ART. 2133.

In 1826, in his Diary, "Women it is said go mad much seldomer than men. I fancy, if this be true, it is in some measure owing to the little manual works in which they are constantly employed, which regulate in some degree the current of ideas, as the pendulum regulates the motion of the time-piece" (vol. vi. p. 349).

The prejudices against port wine, which the hardy Scotch look on as effeminate, still linger in the north. Sir Walter Scott was affected by them. He never willingly drank port, and was fond of quoting John Home's epigram:

> "Bold and erect the Caledonian stood,
> Old was his mutton, and his claret good;
> 'Let him drink port!' the English statesman cried—
> He drank the poison, and his spirit died."

(vol. iv. p. 162).

One of the earliest notices I have seen of port is where Cumberland says that Arthur Kinsman, head-master of Bury St. Andrews, was on one occasion too full of what he calls "priestly port" (*Cumberland's Memoirs*, 8vo, 1807, vol. i. pp. 38, 43). It must have been before 1742, for Bentley was present, and judging from the context I should place it before 1740. But even in 1725, Pope writes from Twickenham to Mr. Wanley for "a douzaine of quartes of goode and wholesome port wine, such as yee drinke at the Genda Armes" (*Nichols, Literary Anecdotes of the Eighteenth Century*, vol. viii. p. 362). Between 1726 and 1730 it was well known in England, but not at all in Scotland (see *Burt's Letters from the North of Scotland*, 8vo, 1815, vol. i. p. 158). In 1765 Grosley (*Tour to London*, vol. i. p. 80) says, "Port wine" consisted of the juice of blackberries, turnips, beer, and litharge. Townsend (*Journey through Spain*, vol. i. p. 241) says, during the War of Succession in 1704, the Spaniards forbad their wines to be sold to the Dutch: hence we went to Portugal for port wine.

Scott, in his Autobiography, says he never could learn painting or drawing. "After long study and many efforts, I was unable

to apply the elements of perspective or of shade to the scene before me; and was obliged to relinquish in despair an art which I was most anxious to practise" (vol. i. p. 51). Lockhart suggests that this failure with the pencil was an advantage to him. He says (vol. i. p. 127), "He might have contracted the habit of copying from pictures, rather than from nature itself."

He says, in his Autobiography, "It is only by long practice that I have acquired the power of selecting or distinguishing melodies; and though now few things delight or affect me more than a simple tune sung with feeling, yet I am sensible that even this pitch of musical taste has only been gained by attention and habit, and, as it were, by my feeling of the words being associated with the tune" (vol. i. p. 53). But his smell and taste were as imperfect as his ear. He could not detect over-kept venison, even "when his whole company betrayed their uneasiness . . . neither by the nose nor by the palate could he distinguish corked wine from sound. He could never tell Madeira from sherry" (iv. 161, 162). Mr. Adolphus, who staid with him at Abbotsford, noticed his disregard for music (vol. v. p. 300), and Mr. Moore (the poet) says, "He confessed that he hardly knew high from low in music" (vol. vi. p. 94). In 1825, Scott writes in his Diary, "I do not know, and cannot utter, a note of music; and complicated harmonies seem to me a babble of confused though pleasing sounds" (vol. vi. p. 128), and in 1831 Sir W. Scott said to Mr. Scott of Gala, "I understand little of painting, and nothing of music" (vii. 314). That able, and, considering his education, most extraordinary metaphysician, Samuel Drew, disliked music, and used to say, "I can scarcely distinguish one tune from another" (*Life of Samuel Drew, by his Eldest Son*, Lond. 8vo, 1834, pp. 407, 408). Dr. Combe notices "the frequency of nervous affections in musicians" (*Physiology applied to Health*, 3rd edit. Edinburgh, 1836, 8vo, p. 304). The great John Hunter "had little relish for poetry or music" (*Adams's Life of Hunter*, 2nd edit. 8vo, 1818, p. 65). The celebrated Watt, who invented the steam engine, could not distinguish one note from another (see *Brougham's Lives of Men of Letters and Science*, 8vo, 1845, vol. i. p. 363). The great Niebuhr disliked it. In a letter without date, he writes, "Music is in general positively disagreeable to me, because I cannot unite it in one point, and every thing fragmentary oppresses my mind" (*Life and Letters of B. G. Niebuhr*, Lond. 8vo, 1852, vol. i. p. 187). Miss Aikin (*Life of Addison*, 8vo, 1843, vol. i. p. 210), after observing that Addison failed in writing an English opera, adds, "As no fact is more notorious than that a large proportion of our most harmonious poets—

Dryden of the number—have been totally destitute of musical ear," &c.

Mr. Cheney, detailing his reminiscences of him in 1832, says, "He expressed the most unbounded admiration for Cervantes, and said that the 'novelas' of that author had first inspired him with the ambition of excelling in fiction, and that until disabled by illness, he had been a constant reader of them" (vol. vii. p. 370).

2213. NOTES FROM THE LIFE OF ADAM CLARKE.

Life of Adam Clarke, LL.D., F.A.S., edited by the Rev. J. B. B. Clarke, Lond. 1833, 3 vols. 8vo.

The first volume is written by Clarke himself. The other two volumes are by his youngest daughter, and written at his desire, and revised by him (see vol. i. pp. ix. xi.; vol. ii. pp. iii. iv.)

Clarke writes, "Sept. 17, 1781: Came back full of heaviness, owing, I believe, to my not reproving sin; for I heard —— swear '*faith*' on Sunday night. Resolved to speak concerning this the first opportunity"!!! (vol. i. p. 127). In 1784, when on the "Norwich Circuit," he went to hear Miss Sewell preach, and was much delighted. He also with equal unction heard Mrs. Proudfoot preach (vol. i. pp. 215, 216). In April, 1812, Adam Clarke enters in his Journal, "John Bunyan seems to have borrowed his 'Pilgrim's Progress' from Bernard's 'Isle of Man'; Bernard his 'Isle of Man' from Fletcher's 'Purple Island'; Fletcher took his plan from Spenser's 'Fairy Queen,'" &c. (vol. ii. p. 290).

There were great disputes respecting introducing organs into methodist churches. This profane innovation Clarke strenuously opposed; and in a letter written in 1828 pronounces it to be one of those subjects which "are at present rending the Church of Christ, and scattering the flock" (vol. iii. p. 168). The puritans hated organs (see *Middleton's Works*, 8vo, 1840, ii. 153; iv. 488). In 1562, the puritans brought forward a proposal to do away with organs, but convocation rejected it by a majority of *one* (see *Neal's History of the Puritans*, 1822, i. 151). In 1571, the puritans were again in arms against the organs (i. 221).

2214. NOTE ON WORSTED.

"Worsteds, called also *cogwares*, or *vesses*, and *oldhames*, made at Norwich, are mentioned in the statutes as early as the eighth year of Edward II." (*Strutt's Habits and Dresses of the People of England*, edit. Planché, 1842, 4to, vol. ii. p. 93).

Worsted stockings are said by Stow to have been first knitted in England early in the reign of Elizabeth (*Planché's British*

Costumes, p. 260). At all events they were thought vulgar as early as 1607 (see *Middleton's Works*, 8vo, 1840, vol. i. p. 389).

It would seem from Greene's "Quip for an Upstart Courtier," that at the end of the sixteenth century worsted jackets were very fashionable (see *Park's Edition of the Harleian Miscellany*, vol. v. p. 396).

2215. THE MANUFACTURE OF LACE IN ENGLAND.

Mr. M'Culloch (*Commercial Dictionary*, 8vo, 1849, p. 790) cannot find any mention of lace in England before 1843; but Strutt (*Habits and Dresses of the People of England*, edit. Planché, 1842, 4to, vol. ii. pp. 97, 98) has published extracts from an English MS. of the fourteenth, or early part of the fifteenth century, which "contains instructions for the making of such laces as were in fashion at that time."

2216. NOTES ON THE DECLINE OF HOSPITALITY.

Thomas Occlif, in the reign of Henry IV., complains of the decline of hospitality, and clearly connects it with the increasing personal expenses of the rich (see *Strutt's Habits and Dresses*, vol. ii. p. 139). Mr. Inglis has some good remarks on the hospitality of the Irish (*Journey throughout Ireland*, 2nd edit. 8vo, 1835, vol. ii. pp. 82–84). He says (p. 82), "I am of opinion that Irish hospitality, in the sense in which it was once understood, does not now exist to any great extent. It was an evil and cured itself."

Camden mourns over "the great decay of the glorious hospitality of the nation" (*Annals of Elizabeth*, Kennett, vol. ii. p. 452). Storch has pointed out the connexion between the decline of hospitality and the increase of civilization (*Économie politique*, St. Petersbourg, 8vo, 1815, tome v. pp. 203–208). Chevenix truly says that hospitality was "particularly recommended by necessity at a time when no regular receptacles were established for travellers" (*Essay on National Character*, 8vo, 1832, i. 140). But perhaps he here confuses cause and effect. Archbishop Sandys, in the middle of the reign of Elizabeth, notices that in consequence of the increase of luxury "it is come to pass that hospitality itself is waxed a stranger" (*Sermons*, edit. Cambridge, 1841, p. 401).

2218. ETYMOLOGY OF TARTAN, WHICH IS CONNECTED WITH THE PURPLE OF TYRE.

Planché (*British Costumes*, 1846, pp. 336, 337) says that Logan derives Tartan from the Gaelic *tarstin* or *tarsuin* = "across," but

that, in truth, "the French had the word *Tuetaine* for a woollen cloth as early as the thirteenth century, which generally appears to have been dyed of a whole colour, and originally scarlet. . . . The word tartan, therefore, whatever may be its origin, is, we are inclined to believe, the name of the material itself, and not of the pattern it may be worked in." It occurs in a wardrobe account of James III., A.D. 1741.

See also (at p. 118) his quotation from John de Meun's Roman de la Rose, where occurs *Tyrelaine*, in Latin *Tirelanus*. He adds, "from whence probably its name, the *trent* or colour of Tyre."

Respecting the Tartan philibeg and plaid, see *Pinkerton's Correspondence*, 8vo, 1830, vol. i. pp. 404–410. Burton's History of Scotland, 1853, vol. ii. p. 375 *et seq.* Spottiswoode Miscellany, vol. ii. p. 77. Browne (*History of the Highlands*, Glasgow, 1838, vol. i. pp. 101–105; vol. iii. pp. 413, 414) insists on the antiquity of the tartan and kilt. Skene's Highlanders, vol. i. p. 219 *et seq.*

2219. THE PROPORTION BETWEEN THOSE THAT CAN BEAR ARMS AND THE WHOLE POPULATION.

"The proportion which the number of men of a military age bears to the whole population of any country is generally estimated as 1 to 4" (*Malthus on Population*, 1826, 6th edit. vol. i. p. 207; see also vol. ii. p. 447). Adam Smith says (*Wealth of Nations*, p. 291) that in modern Europe not more than one-hundredth of the inhabitants can be employed as soldiers without ruin to the country.

Lord Jeffrey supposed that the tendency of an increasing civilization was to increase war (*Essays*, 8vo, 1844, i. 93, 94). He states it much too broadly; but up to a certain point of civilization the proposition is undoubtedly true.

2220. CAUSES OF THE DECLINE OF HOLLAND.

The decline of Holland in 1669 and 1670 was noticed by Sir William Temple. Malthus ascribes it partly to low profits, partly to excessive taxation, "but more than either perhaps by the progress of other nations possessing greater natural advantages." In 1669, the population of Holland and West Friezland was 2,400,000, in 1778 only 2,000,000 (*Malthus on Population*, 1826, 6th edit. vol. ii. pp. 143, 144). M'Culloch says that the cause was "oppressive taxation," the result of expensive wars, which, by compelling a rise in wages, diminished profits and

forced capital out of Holland (*Principles of Political Economy*, Edinburgh, 1843, pp. 504, 505).

Jackson (*View of the Formation, Discipline, and Economy of Armies*, 8vo, 1845, p. 32) says, "No rich nation ever defended itself long, or resisted aggression with heroism." Mr. Mill also seems to ascribe the fall of Holland to excessive and still more to injudicious taxation (*Principles of Political Economy*, 2nd edit. 8vo, 1849, vol. ii. pp. 444, 445). Mr. M'Culloch says (*Dictionary of Commerce*, 8vo, 1849, pp. 37, 38) that "between 1651 and 1672, when the territories of the Dutch were invaded by the French, the commerce of Holland seems to have reached its greatest height," and that it and its navigation were greater than that of all Europe besides. He adds (pp. 39, 40) that the causes of its decline were the increase of navigation in other countries, and the taxation at home, which by lowering profits discouraged accumulation. At pp. 878, 879, he again repeats this opinion, which, he boldly says, is confirmed by "all the best Dutch writers." Montesquieu speaks of the Dutch profits as being enormous (*Esprit des Lois*, livre xx. chap. 9, p. 352). Hume gravely says that Holland was ruined by its republican form of government (see *Burton's Life and Correspondence of Hume*, vol. i. p. 243).

2221. RATE OF MORTALITY AND INCREASE OF AVERAGE DURATION OF LIFE.

It appears from a paper in the Bibliothèque Britannique, that at Geneva in the sixteenth century the probability of life was 4·883 years; in the seventeenth century, 11·607 years, and in the eighteenth century it had increased to 27·183 years (see *Malthus on Population*, 1826, 6th edit. vol. i. p. 341).

It appears (*Malthus*, i. 372) that before the Revolution the mortality in France was 1 in 30 or 31$\frac{1}{6}$. According to Price, the mortality of London was in his time 1 in 20$\frac{3}{4}$, of Norwich 1 in 24; and of Manchester, 1 in 28. Malthus (vol. i. pp. 406, 407) says that his statement with regard to the mortality of London is exaggerated, but that what he says of the other towns is correct. But Malthus adds (p. 408) that the estimated mortality of 1 in 31 for London, given in the Observations on the Population Act, is too small.

Malthus says that from the "earliest ages" there has been no increase in the "natural duration of life." By this he does not mean *average* duration, for that he seems to allow has increased (see vol. ii. pp. 9–11). M'Culloch (*Principles of Political Economy*, Edinburgh, 1843, p. 176) says, "The mortality in London

during the first half of the last century is supposed to have been as high as five per cent.

At the end of the eighteenth century, the Lying-in Hospital of Dublin was ventilated; and by this simple measure the proportion of deaths among the children was reduced from one in six to one in twenty (*Combe's Physiology applied to Health*, 3rd edit. Edinburgh, 8vo, 1835, p. 224). Dr. Combe, on the authority of Hawkins, adds (p. 363), "In London, eighty years ago, the annual mortality was one in twenty; it is now as one in forty." For some interesting details of the increased duration of life, see Quetelet, Sur l'Homme, Paris, 1835, tome i. pp. 240–246.

Wild (*History of the Royal Society*, 8vo, 1848, vol. i. p. 75) says, "Sir William Petty informs us that even in his time the proportion of deaths to cures in the hospitals of St. Bartholomew and St. Thomas was one to seven; whilst we know by subsequent documents that in the latter establishment, during 1741, the mortality had diminished to one in ten; during 1780, to one in fourteen; during 1813, to one in sixteen; and in 1827, out of 12,494 patients under treatment, only 259, or one in forty-eight." In 1679, Paris, with a population of 500,000, had a mortality of 19,000 or 20,000, which was greater than London with her 450,000 (see *King's Life of Locke*, 8vo, 1830, vol. i. pp. 153, 154).

2222. FRENCH LIVING IN ENGLAND IN THE SEVENTEENTH CENTURY.

According to Davenant, in two quarters of London alone there were living in his time 30,000 French, and Dr. Short says that during the reign of Charles II. there fled into England 100,000 French Protestants (see *Sadler on Population*, 8vo, 1830, vol. i. p. 440).

See ART. 2136, for those in the sixteenth century.

2223. NOTES ON THE WANT OF CIVILIZATION IN THE NORTH OF ENGLAND.

See also ART. 2297.

Southey has given an interesting and very accurate description of the state of a Yorkshire yeoman in the West Riding in the year 1723 (see *The Doctor*, Lond. 8vo, 1848, pp. 13–18). He says (p. 14) "Potatoes were hardly known; tea was as little known as potatoes; and for all other things honey supplied the place of sugar." See also (at pp. 17, 18) the account of his library. He says (p. 33) that the Colloquies of Erasmus were used as a school book.

Ormerod (*History of Cheshire*, Lond. folio, 1819, vol. i. p. xxxiii.) gives some evidence to show that at the beginning of the sixteenth

century "the Mersey rolled its waters between races of men differing most materially in their habits and manners, although allied by intermarriages near the borders; that the Cheshire gentry had gradually assimilated themselves to the more courtly families of the south, whilst their Lancashire neighbours yet retained strongly the wild character of their Northumbrian predecessors."

The sword dance is still used. See ART. 2305.

By 18 Car. II. c. 3, benefit of clergy was taken away even for simple larceny, in cases of "theft by great and notorious thieves in Northumberland and Cumberland" (*Blackstone's Commentaries*, 8vo, 1809, iv. 239); and by 43 Eliz. c. 13, it was made felony without benefit of clergy to rob any one, or to give or take blackmail to secure one's goods from robbery in the counties of Northumberland, Westmoreland, Cumberland, and Durham (iv. 245). In 1545, a compulsory loan was extorted by Henry VIII., for which the commissioners were instructed to receive at least 20*d.* in the pound. This produced from Somerset and Kent each more than 6,000*l.*; from Essex 5,000*l.*; from Suffolk, Norfolk, and Devon, between 4,000*l.* and 5,000*l.* each; from Lancaster 660*l.*; from Cumberland 574*l.* (*Hallam, Constitutional History of England*, i. 24).

Such was the hatred between the Scotch and the English that, as we learn from Camden, it was in the reign of Elizabeth a settled point that "the testimony of an Englishman against a Scotchman, or of a Scotchman against an Englishman was not to be allowed of" (*Camden* in *Kennett*, vol. ii. p. 435). This was particularly established among the borderers (p. 505). Camden says (p. 571), "Those of the English that lie in the neighbourhood of Scotland were a sort of fickle and unsteady subjects, most of them either Papists or true lovers of change and novelty, that subsisted upon bare hope and prospects." Thus, too, we are told of the bishop of Ross, that "when they began to urge him with testimonies of Englishmen, he gently desired them not to do it, since by a common received custom, which (as he said) was grown into a law, the testimony of an Englishman against a Scotchman, or of a Scotchman against an Englishman, was not to be allowed" (*Harleian Miscellany*, edit. Park, vol. ii. p. 481). In June, 1555, the French ambassador at London writes, "Les habitans de ces deulx frontières sont si chastouilleux que tous les ans en ceste même saison, ilz ne peuvent garder de se ravir le bétail les ungs des aultres" (*Ambassades de Noailles*, Leyde, 1763, tome v. p. 7). Indeed the English chancellor told Noailles that it was impossible even to punish the offences committed in the north (tome v. p. 118). In 1569, there were no "draught horses" to be had

north of Yorkshire and Nottinghamshire (see the Duke of Norfolk's Letter in *Haynes's State Papers*, p. 230). They were wanted "for the draught of grete ordynaunce" (p. 242, and see p. 251). The French relied so much on the discontented state of the north, that in 1560 they are said to have had a design "to make York the bounds of England" (*Haynes*, p. 314), and such was the inhospitality of that savage country, that Elizabeth's troops were at the same time on the eve of a mutiny (p. 312). In 1561, the queen was apprehensive that Hartlepool might be seized by "any rebels or evil-disposed persons" (*Haynes*, 375).

2224. IT WAS NOT USUAL TO COLLECT AUTOGRAPHS BEFORE THE NINETEENTH CENTURY.

Southey says that it was not until the nineteenth century that it became fashionable to collect autographs, and that it arose from a belief that a man's character was displayed by his handwriting (see *The Doctor*, 8vo, 1848, p. 15). Tytler (*Life of Lord Kames*, Edinburgh, 1814, vol. ii. p. 329) says, "In compliance with what seems at present a very general taste, two plates are added containing specimens of Lord Kames's handwriting."

2225. MEANING, ETC., OF BLACKGUARD.

Miss Strickland (*Queens of England*, vol. vi. p. 464, 8vo, 1843) says blackguards were "the lower functionaries of the palace, who did not wear uniforms or liveries." At the end of the sixteenth and early in the seventeenth century, colliers were particularly unpopular; and those persons whose business it was in great families to carry coals to the fires were called *blackguards*, an expression which soon became converted into a term of abuse. See Gifford's note on Every Man out of his Humour. Ben Jonson's Works, 8vo, 1816, vol. ii. p. 169. Mr. Gifford professes himself unable to account for the hatred felt towards colliers, but I believe the reason was a deep-rooted impression that coals were unwholesome. "To carry coals" became a proverbial expression for submitting to an indignity, as it was held that a man who would carry coals would do anything (*Ben Jonson*, in vol. ii. pp. 179, 180). Halliwell in his Dictionary, refers to "Ben Jonson, ii. 169; Beaumont and Fletcher, i. 21; Middleton, ii. 546; Webster, i. 20." See also Ben Jonson, vol. vii. pp. 217–250. In 1592, Green has a sneer at a "collyer" (*Harleian Miscellany*, vol. v. p. 410). Dekker, in 1607, mentions the "knavery of the colliers" of Newcastle (*Knights Conjuring*, p. 21, Percy Society, vol. v.) In 1578, we hear that Rookwood's house was

"far unmeet for her highness, but fitter for the blackguard" (*Lodge's Illustrations of British History*, 1838, vol. ii. p. 120).

2226. NOTE ON THE IMPRESSMENT OF SAILORS.

It was practised in the reign of Elizabeth (see *Miss Strickland's Queens*, vol. vii. p. 234, 8vo, 1844). M'Culloch observes that the effect of this absurd law is to raise the wages of seamen (*Principles of Political Economy*, Edinburgh, 8vo, 1843, pp. 368, 369). In 1569, the French ambassador in London writes that the government "a arresté par tout ce royaulme les vagabonds et gens sans adveu pour aussi les y envoyer," that is to fight against the Irish (*Correspondance diplomatique de Fénelon*, Paris, 1840, tome ii. p. 112). Mr. Benjamin Williams says that Richard II. "resorted to impressment for the navy, several orders for 'arresting' ships and seamen being extant" (p. xlii. of preface to *Chronique de la Traïson de Richart Deux, Roy d'Angleterre*, edited by Mr. Williams, London, 8vo, 1846).

In 1666, the fear of impressment was so great that no men, but only women were to be seen (*Pepys's Diary*, 1828, 8vo, vol. ii. p. 436).

2227. OBSERVATIONS ON THE RIGHT OF PROPERTY.

Mr. M'Culloch has some sensible remarks on this (*Principles of Political Economy*, Edinburgh, 8vo, 1843, pp. 77–89). I quite agree with him, not only that the institution of private property is absolutely necessary, but that Paley is wrong in supposing that the law of the land is its real foundation (see p. 80). Malthus has found an ingenious argument in its favour in the undoubted tendency of population to outstrip subsistence (*Essay on Population*, 6th edit. 8vo, 1826, vol. ii. p. 42).

M. Cousin rejects all idea of mere law or expediency; and founds the so-called right of property on the free will of man, displayed in labour taking the form of occupation. He says that property is a *thing*, and has no rights, but that every man has a consciousness that he should be respected himself, and should respect others (*Histoire de la Philosophie*, Paris, 1846, part i. tome ii. pp. 304, 305; tome iii. 271–277).

Lord Brougham says that the right of property is founded on expediency (*Political Philosophy*, 8vo, 1849, vol. i. p. 49).

2228. NOTE ON THE TENDENCY, ETC., OF POTATOES AS FOOD.

See some good remarks on their evil tendency in M'Culloch's Political Economy, Edinburgh, 8vo, 1843, pp. 396, 397. He says See also ART. 2205

that in the failure of the potato crop of 1821 the price of potatoes rose in Limerick from four hundred to five hundred per cent., while the price of corn was scarcely affected, because the starving people could not even afford to compete for it.

See Thornton on Over Population, 8vo, 1846. He thinks (p. 254) that the use of the potato is rather the effect than the cause of Irish misery. The cause he believes (pp. 256–258) is the little attention paid to agriculture owing to the excellence of the pasture lands. As to the idea of its being caused by an undue division of lands, see ART. 2205.

2229. THERE IS NO STANDARD OF VALUE.

See Mill's Principles of Political Economy, 2nd edit. 1849, vol. ii. pp. 100–105. Mr. Mill shows that neither corn nor labour can be used as a standard. He says (p. 104), "If the object were to obtain an approximate measure by which to estimate value in use, perhaps nothing better could be chosen than one day's subsistence of an average man, reckoned in the ordinary food consumed by the class of unskilled labourers." Storch supposed that corn was a standard; but this arose from his misunderstanding the true nature of rent, which he follows Adam Smith in supposing to be an element of price (*Économie politique*, St. Petersburg, 8vo, 1815, tome ii. pp. 206–234, and in particular p. 209; and tome iii. pp. 54–59).

2230. ECONOMICAL EFFECTS OF TITHES.

Tithes fall on the consumer, not on the landlord (see *Mill, Principles of Political Economy*, 8vo, 1849, 2nd edit. vol. ii. pp. 390, 391, 397). Indeed if tithes lowered rent, the landlords would not be so fond of the Church (see *Chalmers' Political Economy*, Glasgow, 8vo, 1832, chap. x. pp. 303–331). He supposes that they fall on rent; and wishes them to be done away with, because then "the lords of the soil would henceforth hold that undisputed sway in the commonwealth wherewith by the very nature of their property, they are so rightfully invested"!!! (p. 307).

2231. FREQUENCY OF FAMINES IN FORMER TIMES.

We must not ascribe entirely either to bad laws or unskilful agriculture the frequent famines of former times; for, as Mr. Mill has pointed out (*Principles of Political Economy*, 2nd edit. 8vo, 1849, vol. ii. p. 258), great scarcity is the natural result of im-

perfect traffic, which does not allow the abundance of one tract to compensate the deficiencies of another.

2232. NOTES ON THE INVENTION OF GLOBES.

When were they invented? Camden seems to speak of them as new in the reign of Elizabeth. He says under the year 1585 (*Annals* in *Kennett*, vol. ii. p. 510), "Whilst these things were doing in America, under the torrid zone, John Davies with two ships set forth at the charge of William Sanderson (one that hath well deserved of geographical learning by setting forth globes) and other Londoners, searched for a passage under the frozen zone by the upper part of America to the East Indies. In 1585 we find, "not in any globe or map described" (*Wright's Elizabeth*, 8vo, 1838, vol. ii. p. 263).

In 1553 the French king must have been very ignorant of geography, for his ambassador in England sent him a map in which London and Norwich were marked in red to show him their relative position (*Ambassades de Noailles*, Leyde, 1762, tome ii. p. 61). Indeed the ambassador himself supposed that the object of Mary in going to York was to be near Bristol, where Philip was expected to land, "quelque séjour à Yorck qui n'est pas loin de Bristo, où l'on estime que le dict prince pourra venir descendre" (*Ambassades de Noailles*, iii. 95, 96). In 1548 the Lord Admiral had a "charte of England," evidently a map (see *Haynes's State Papers*, p. 105). In 1571, "a great map of England" (*Murdin's State Papers*, p. 20). See also pp. 67, 70, where it is said to have hung in the entrance of the Duke of Norfolk's bed-room. In the old royal palace of Greenwich there was in the time of Henry VIII. in the large bow-window a "rounde mapp" (*Warton's Hist. of English Poetry*, 8vo, 1840, vol. i. p. 203). There was "published in 1518 the first map of Bohemia" (*Talin's Languages and Literature of the Slavic Nations*, New York, 8vo, 1850, p. 191).

2233. FLEMINGS AND OTHER FOREIGNERS WHO SETTLED IN ENGLAND IN THE REIGN OF ELIZABETH.

In 1568, "vast multitudes of the Netherlanders flocked to England as a retreat from the storm of the Duke of Alva's cruelties, practised against 'em." They settled at Norwich, Colchester, Sandwich, Maidstone, and Southampton, where they introduced "the art of making those slight stuffs called *bays* and *says*, and other linnen and woollen cloths of the same kind" (*Camden's Elizabeth* in *Kennett*, vol. ii. p. 416). Camden adds (*Kennett*, ii. 577) that in 1594 "a great number of Portuguese

See also ARTS. 2136, 2281.

had crept into England as retainers to Don Antonio." In 1598, in Mercer's Chapel, there was "a preaching in the Italian tongue to the Italians and others on the Sondaies" (*Stow's London*, edit. Thoms, 8vo, 1842, p. 101). Stow mentions (p. 78) how of late years the "Netherlanders came so plentifully thither." In The Devil is an Ass, which was acted in 1616, the Dutch are described as being settled at "St. Kathern's" (see *Ben Jonson's Works*, 8vo, 1816, vol. v. p. 12). In 1609 he alludes to the Dutch weavers settled in London (iii. 405). Tusser mentions the Flemish in Suffolk before the accession of Elizabeth (*Five Hundred Points of Good Husbandry*, 8vo, 1812, pp. 39, 113). In 1568 the persecutions of Alva "occasioned great numbers to fly to England, which multiplied the Dutch churches in Norwich, Colchester, Sandwich, Canterbury, Maidstone, Southampton, London, Southwark, and elsewhere" (*Neal's History of the Puritans*, 8vo, 1822, vol. i. p. 203). Neal gives no authority, but his statement is confirmed by Camden. In Haynes's *State Papers* (pp. 455–462), there is preserved a certificate by the bishop of London, dated 1567, which gives a list of the "strangers" in London. The total amount is 4851, of which 3838 were Dutch, and only 720 French (see the list at p. 461). So many of the natives of the Low Countries were in London, that in 1569 a special levy was made of them to assist the Huguenots at Rochelle (*Correspondance diplomatique de Fénelon*, Paris, 1840, tome ii. pp. 278, 279). In another letter, the French ambassador writes that fourteen hundred Flemings had enrolled themselves (tome i. p. 297), and ten days later he complained to Elizabeth that more than two thousand had been enlisted in England (p. 310). The queen of course swore a great many oaths that she knew nothing about it (see also tome ii. p. 62).

Before the accession of Elizabeth many French were settled in England (see ART. 2136). "Came a begging to a Dutchman's door" (*Jack of Dover's Quest of Inquirie*, published in or before 1601, p. 30, Percy Society, vol. vii.) In 1568, so many of the Dutch arrived in London that the government took the alarm, and Elizabeth ordered Parker to make very minute inquiries respecting them (*Collier's Ecclesiastical History*, 8vo, 1840, vol. vi. pp. 461, 462). In March 1574 the French ambassador writes from London that government had just made an inquiry into the number of foreigners in the capital, who were found to amount to 13,700; and that more than one-third of them, nearly all Flemish, were ordered to quit the country (*Correspondance de Fénelon*, Paris, 1840, tome vi. pp. 47, 48). In 1554, Mary put forth a proclamation ordering "foreigners to depart the king-

dom on penalty of imprisonment and loss of goods" (*Collier's Ecclesiastical History*, vol. vi. p. 62, 8vo, 1840).

2234. NOTE ON THE WINES IN ENGLAND IN THE SIXTEENTH CENTURY.

Camden says "the sweet wines, for so they term them all, but French and Rhenish" (*Annals of Elizabeth* in *Kennett*, vol. ii. p. 628).

2235. HUNTING IN ENGLAND IN THE SIXTEENTH CENTURY.

(Hunting declined in the seventeenth century. See ART. 1927).

In August 1559 Sir Nicholas Throckmorton writes to Elizabeth from Paris that the Constable of France requested him to procure from England some "greyhoundes for the hart, and for the wolfe," and so earnest did he seem for them that Throckmorton begs the queen to have them sent over (see the letter in *Forbes's State Papers*, i. 198). A month afterwards he again urges the same request (p. 328). There are several details respecting hunting in the sixteenth century in Drake's *Shakespeare and his Times*, 4to, 1817, vol. i. pp. 272-287.

See also ART. 498.

In 1526 Margaret of Scotland writes from Edinburgh to England, requesting that there might be sent for the use of James V. "a brace of blood hounds of the best kind that are good, and will ride behind men on horseback" (*Miss Wood's Letters of Royal and Illustrious Ladies*, 8vo, 1846, vol. ii. p. 20).

It is evident from a passage in Every Man in his Humour that no man was considered a proper gallant unless he was well acquainted with the vocabulary of hawking and hunting expressions (see *Ben Jonson's Works*, 8vo, 1816, vol. i. p. 9). Tusser complains of the ravages which hunters and hawkers made among the corn and farm yards (*Five Hundred Points of Good Husbandry*, edit. Mavor, 8vo, 1812, p. xxxi.) In Porter's Two Angrie Women of Abington (1599, p. 63, Percy Society, vol. v.) Lady Smith is represented as having been hunting all day. Mary of Scotland was very fond of hunting (see *Haynes's State Papers*, pp. 601, 607, and until the very year before her execution used to shoot deer with her cross-bow (see her letter in *Murdin's State Papers*, p. 534). In 1570 Elizabeth, in one of her hunting excursions, killed six deer with the cross-bow, a fact which is duly recorded by the French ambassador (*Correspondance diplomatique de Fénelon*, Paris, 1840, tome iii. p. 294); see also tome iv. pp. 204-206). Did she ever hunt in a coach? (see iv. 200; tome vi. p. 56). Margaret, Duchess of Parma, the celebrated Regent of the Netherlands, was passionately fond of hunting (*Abfall der Niederlande*, in *Schiller's Werke*, band viii. p. 100, Stuttgart, 1838).

2236. "MARRY" WAS PERHAPS AN OATH SWORN BY THE VIRGIN.

This I think very probable, though not suggested by Halliwell or indeed by any other author I have seen. In old English it is generally spelt "Mary." See for instances Forbes's *State Papers*, i. pp. 48, 50, 55, 114, 146, 157, 180, 256, 347; vol. ii. pp. 8, 203, 281. Indeed we find sometimes, though not so frequently "Marie" and "Marye" (*Forbes*, i. 475; ii. 102, 306). "Marie" also occurs in a letter in 1569 in *Sharp's Memorial of the Rebellion*, 8vo, 1840, p. 156. "Mary" occurs in Stafford's Brief Conceipt of English Policy, 1581 (*Harleian Miscellany*, vol. ix. p. 147).

In the old Scotch poetry we sometimes find "Mary" as a general name for a young girl. Thus we have "your Maries" for "your maidens" (see *Dixon's Scottish Ballads*, p. 85, Percy Society, vol. 17). "Mary" for "Marry" occurs in Johnson's Crowne Garland of Golden Roses (1612, p. 71, *Percy Society*, vol. vi.) "Mary" in *Haynes's State Papers*, pp. 150, 207.

2237. WHEN WERE SERMONS FIRST EXTEMPORE?

See also ART. 2355.

Gilbert Wakefield was born in 1756. He used to write his sermons, but says, "by the assistance of a tolerably tenacious memory, I had seldom occasion to look on the book" (*Wakefield's Memoirs, by Himself*, 8vo, 1804, vol. i. p. 199). From his way of mentioning this he seems to consider such an accomplishment rare. Southey says that it was only to gratify the Puritans that sermons "invariably form a part of the Sunday service" (*The Doctor*, edit. Warter, 8vo, 1848, p. 65). The bishop of St. Asaph says that in the last years of Henry VIII., owing to the attacks made on the clergy for their expressions, the custom grew up of writing sermons (*Short's History of the Church of England*, p. 123, 8vo, 1847). In 1559, Elizabeth ordered that "Parsons shall preach once every month upon works of faith," &c. (*Neal's History of the Puritans*, edit. Toulmin, i. 127). In 1586, the bishop of London ordered his clergy to "have a paper book and write in it the quantity of a sermon every week," and "that such as could not preach themselves should be taxed at four purchased sermons a year" (*Neal*, i. 383). One of the disputed questions in the middle of Elizabeth's reign was "whether the sermon should continue an hour or an hour and a half" (see an *Epitome of Dr. Bridge's Defence*, 1588, edit. 8vo, 1843, p. 16). At a later period L'Estrange tells a story of a sermon which lasted two hours (see *Thoms's Anecdotes and Traditions*, p. 3, Camden Society, 1839). Cranmer advised Latimer, that when he preached before

Henry VIII. "he should stand in the pulpit no longer than an hour, or an hour and a half at the most (*Todd's Life of Cranmer*, i. 140).

2238. PHYSICIANS SAID TO BE IRRELIGIOUS.

Southey quotes Sir Thomas Browne and Rabelais to this effect, and evidently believes their testimonies (*The Doctor*, edit. Warter, 8vo, 1848, p. 293). Of course Southey's idea of irreligion was not immorality, but disbelief. The same idea is in the Magnetick Lady, written in 1632 (*Ben Jonson's Works*, 8vo, 1816, vol. vi. p. 18). In 1818, Southey writes to Sharon Turner, "I believe that medical studies are of all others the most unfavourable to the moral sense. Anatomical studies are so revolting, that men who carry any feeling to the pursuit are glad to have it seared as soon as possible" (*Life and Correspondence of R. Southey*, 8vo, 1849). On the scepticism of medical men, see *Coleridge's Literary Remains*, vol. ii. p. 398, and Napoleon's observation in *Alison's History of Europe*, xiv. 196, and Comte, *Philosophie positive*, tome vi. p. 256.

2239. NOTE ON EMIGRATION.

Mr. Thornton (*Over Population*, 8vo, 1846, p. 287) truly says that unless emigration is carried on on "a gigantic scale," it has no effect in diminishing population.

2240. TAXATION COMPARATIVELY LIGHT IN ENGLAND.

Mr. Thornton notices the absurdity of supposing that in England high prices are caused by excessive taxation. He truly says (*Over Population*, 8vo, 1846, p. 322), "Our public expenditure, enormous as it is, is certainly not so great in proportion to our resources as that of the French."

Mr. Jacob, too, mentions "the lightness of our taxation" (*Historical Enquiry into the Precious Metals*, 1831, vol. ii. p. 221).

2241. HOW MUCH WAS THE HEBREW SHEKEL?

"Thus Gideon (Judges, viii. 26) when he had defeated the Midianites, collected the golden earrings of the vanquished, which amounted to one thousand seven hundred shekels of gold, perhaps worth in our money five thousand pounds" (*Jacob's Historical Enquiry into the Production and Consumption of Precious Metals*, 8vo, 1831, i. 119).

Jacob gives no authority for this estimate.

2242. NOTE ON PHYSICIANS IN THE EIGHTEENTH CENTURY.

"The cunning doctor that for ease
Can keep his coach, has double fees."

(*The Wandering Spy, or The Merry Travellers.* [By Ned Ward?] Lond. 8vo, 1772, part ii. p. 58).

But this may mean either that they received a fee twice as large or twice as many.

At the end of the eighteenth century it seems that eminent surgeons usually received a guinea—at least Cline did, but at the same time "made it a rule to take whatever was offered him" (*Life of Sir Astley Cooper, by B. B. Cooper*, 8vo, 1843, vol. i. p. 273). In 1802, Dr. Marshall, who was practising in Paris, used to receive "one louis the first visit, and half a one each visit afterwards" (*Life of Sir A. Cooper*, vol. ii. p. 399). Dr. Combe says, "Not very many years ago, physicians participated largely in the profits of their apothecaries on the very same principle as that on which conductors of schools participate in the gain of the private teachers. But I am happy to say that this practice has been long discontinued" (*Physiology applied to Health*, 3rd edit. Edinburgh, 8vo, 1835, p. 326). Dr. Seymour, in his evidence before Parliament, said that at Paris the fee of "the highest grade of physicians" was five to ten francs" among the natives, but that the English often gave more (*Reports from the Select Committee on Medical Education*, folio, 1834, part i. p. 60, no. 952). In 1731, Lady Russell writes from Bath to Mrs. Cleyton, "Dr. Bave is the man in fashion here; but from seeing him in black velvet, strangely powdered and terribly perfumed, I never could have any opinion of his judgment" (*Mrs. Thompson's Memoirs of Viscountess Sundon*, 8vo, 1848, vol. ii. p. 68).

Blackstone says that medical men have "the character of general and extensive knowledge; a character which their profession beyond others has remarkably deserved" (*Commentaries* vol. i. p. 13, 8vo, 1809).

Dr. Jackson was born in 1750, and died in 1827. He used to wear a brown or blue coat; hat rather broad-brimmed; and "he always carried in his hand a light gold-headed cane with a black silk tassel and cord attached to it" (*Life of Jackson*, p. cvii. prefixed to Jackson's Formation, Discipline, and Economy of Armies, edit. Lond. 8vo, 1845). In 1721, the Parisian physicians wore black. "Un médecin ne le serait plus si ses habits étaient moins lugubres et s'il tuait ses malades en badinant" (*Lettres Persanes*, no. lxiii. *Œuvres de Montesquieu*, Paris, 1835, p. 43). See also no. ci. p. 68, where it is said that they wore a large hat.

2243. REMARKS ON TUNBRIDGE WELLS.

Early in the eighteenth century a "hackney coach and six" used to run from London to Tunbridge Wells, to take parties of pleasure. At that time Tunbridge Wells had rather a bad reputation (see *The Merry Travellers*; *a Trip from Moorfields to Bromley* [By Ned Ward?] 2nd edit. Lond. 8vo, 1724, part i. p. 30).

In News from the New World, performed in 1630, one of the characters inquiring if there are any "physical waters" is answered, "Your Turnbridge or the Spaw itself are mere puddles to them" (*Ben Jonson's Works*, 8vo, 1816, vol. vii. p. 360).

2244. ORIGIN OF PANTALOONS.

Southey says that we derived both the thing and the word from France, when the trunk hose of Elizabeth went out of fashion; and that the word was originally taken from St. Pantaleon; after whom "so many of the grave Venetians were named, that the other Italians called them generally Pantaloni in derision" (*Southey's Doctor*, edit. Warter, 8vo, 1848, p. 489).

See also ARTS. 202 1598.

2245. DISEASES CAUSED BY SYMPATHY, ETC.

The great Harvey told Bishop Hacket that he had in his own practice seen during the Rebellion more diseases generated from the mind than from any other cause; and a similar remark has been made respecting the great French Revolution, which is said to have so excited women as to make cancer fearfully prevalent (see *Southey's Doctor*, edit. Warter, 8vo, 1843, p. 593).

2246. THE FIRST BANK IN EUROPE WAS ESTABLISHED AT VENICE IN THE TWELFTH CENTURY.

M'Culloch says (*Dictionary of Commerce*, 8vo, 1849, p. 123), "The Bank of Venice seems to have been the first banking establishment in Europe. It was founded so early as 1171, and subsisted till the subversion of the Republic in 1797. It was essentially a deposit bank; and its bills bore at all times a premium or *agio* over the current money of the city. Storch says that in 1171, the first bank in Europe was established at Venice (*Économie politique*, St. Petersbourg, 8vo, 1815, tome vi. pp. 105, 106), but that the first bank of circulation was established at Genoa in 1407 (p. 119).

2247. THE FIRST CANALS IN ENGLAND.

There was no attempt even made to improve rivers by deepening their beds until 1635, when Mr. Sandys proposed to make the Severn navigable near Tewkesbury, through Warwickshire, Worcestershire, and Gloucestershire. But the civil wars put an end to his plan; and it was not until 1755 that the first Act of Parliament was passed which gave rise to a canal (*M'Culloch's Dictionary of Commerce*, 8vo, 1849, p. 232).

2248. CONSULS FIRST APPOINTED IN THE TWELFTH CENTURY.

M'Culloch (*Dictionary of Commerce*, 8vo, 1849, p. 395) says on the authority of Martens (Precis du Droit des Gens, § 147) that the commercial office of consuls originated in Italy, "about the middle of the twelfth century, and in the sixteenth was generally established all over Europe."

2249. NOTE ON THE ORIGIN OF INSURANCE.

See M'Culloch's Dictionary of Commerce, 8vo, 1849. He supposes (p. 740) that marine insurance preceded fire insurance, and that the former was not known before the end of the fourteenth century, although Loceennius, Puffendorf, and Malignes wish to attribute it to the Romans. Indeed, a Flemish chronicler cited by Pardessus says, that a chamber of insurance was established at Bruges in 1311, but the writer was not contemporary, and was probably mistaken. Beckmann too is in error in ascribing it to Italy at the end of the fifteenth century, for Campany has published an ordinance relating to it and the magistrates of Barcelona in 1435, and this is the *first mention of insurance*. M'Culloch says (p. 741) that it was introduced into England probably at the beginning of the sixteenth century, for it is spoken of in 43 Eliz. c. 12 as an "immemorial usage" among merchants. Fire and life insurance do not seem to have been known in England till the beginning of the eighteenth century. Life insurance was forbidden in France in 1681, and in Amsterdam in 1612. I believe M'Culloch (p. 752) is mistaken when he says, "Insurance against fire, though practised in France, Holland, and some other countries, is not general anywhere except in Great Britain."

Dr. Shebbeare has a grave argument against insurances on the ground that they lessen "dependence in the mind of man on the Supreme Being" (*Letters on the English Nation, by B. Angeloni*, 8vo, 1755, vol. i. p. 101).

2250. THE USE OF PINS.

Mr. M'Culloch says (*Dictionary of Commerce*, 8vo, 1849, p. 790), "Pins were not used in England till 1543. In 1581, Stafford advises that we should manufacture them instead of importing them (*Brief Conceipt of English Policy*, in *Harleian Miscellany*, vol. ix. p. 187). At all events, in an enumeration of trades early in the reign of Henry VIII. "Pynners, nedelers and glasyers" are mentioned (see *Cocke Lorelle's Bote*, p. 9, Percy Society, vol. vi.) In 1573, they cost one shilling a thousand (see the entry at p. 44 of *Accounts of the Revels at Court*, edited by Mr. Cunningham, 8vo, 1842). At Edinburgh, "in 1720, we find the first pin-maker" (*Chambers's Traditions of Edinburgh*, 8vo, 1847, p. 224).

2251. MUSTARD NOT USED AT TABLE IN ITS PRESENT FORM TILL 1720.

M'Culloch (*Dictionary of Commerce*, 8vo, 1849, pp. 869, 870) says, "Mustard was not known in its present form at our tables till 1720. The seed had previously been merely pounded in a mortar, and in that rude state separated from the integuments and prepared for use. But at the period referred to, it occurred to a woman of the name of Clements, residing in Durham, to grind the seed in a mill, and to treat the meal in the same way that flour is treated. Her mustard was in consequence very superior; and being approved by George I. speedily came into general use. Mrs. Clement kept her secret for a considerable time and acquired a competent fortune." Early in the sixteenth century a "mustarde maker" seems to have been a separate trade (see *Cocke Lorelle's Bote*, p. 4, Percy Society, vol. vi.; see also p. 10).

2252. TRAVELLING IN ENGLAND IN THE SEVENTEENTH CENTURY.

M'Culloch (*Dictionary of Commerce*, 8vo, 1849, p. 117) says "in England the statute of the 28th of Philip and Mary, which is still in force, is the first legislative enactment in which a regular provision was made for the repairs of the roads." In the reign of Charles II. tolls were first levied to repair the roads; but this plan was not extended to great roads all over the country till 1767. He says (p. 1119) that in the middle of the eighteenth century "it took a day and a half for the stage-coach to travel from Edinburgh to Glasgow—a journey which is now accomplished in from four and a half to five hours. So late as 1763 there was but one stage-coach from Edinburgh to London, and it

set out only once a month, taking from twelve to fourteen days to perform the journey."

The fluctuations in the price of corn in England during the seventeenth century are very slight when compared with those during the sixteenth century. This is noticed by M. Jacob (*Historical Inquiry into the Precious Metals*, 8vo, 1831, vol. ii. p. 139), but he has omitted to mention that it furnishes a proof of the increased facilities of internal communication, which always tend to keep prices steady by enabling the deficiencies of one tract to be remedied by the excess of another.

Travelling—or at all events books of travels—were so rare that in 1614 Ben Jonson ridicules Coryat by name (see *Bartholomew Fair*, in *Jonson's Works*, 8vo, 1816, vol. iv. pp. 447–458).

In 1678, Lady Russell writes from Tunbridge Wells, where she had just arrived, to her husband, complaining of the fatigues of her journey. She says, "It is not to be expressed how bad the way is from Sevenoaks; but our horses did exceeding well, and Spencer very diligent, often off his horse to lay hold of the coach" (*Life of Rachel Wriothesley Lady Russell*, 3rd edit. Lond. 8vo, 1820, p. 194). In 1655, the inns in France had two or three beds in each room, on which it was "a favour" to get clean linen (*Reresby's Travels*, 3rd edit. 8vo, 1831, pp. 42, 43).

2253. THE STUDY OF FRENCH IN ENGLAND IN THE EIGHTEENTH CENTURY.

In 1782, Hannah More writes from London. "It is a terrible fetter upon the liberty of the free-born English conversation to have so many foreigners as this town now abounds with, imposing their language upon us" (*Roberts's Memoirs of Mrs. Hannah More*, 2nd edit. 8vo, 1834, vol. i. p. 250). In 1819, she writes to Sir W. Pepys (vol. iv. p. 84), "The rage for a Paris excursion has spread such a general infection, that curates and even farmers in our part of the world have caught the malady." In 1734, we find Miss Dyves—a maid of honour and niece to the well-known Mrs. Clayton—taking lessons in French (see *Mrs. Thomson's Memoirs of Viscountess Sundon*, 2nd edit. 8vo, 1848, vol. ii. p. 321). Bishop Watson was born in 1737, and in 1764 he says, "I could read, but I could not speak a word of French" (*Watson's Life of Himself*, 8vo, 1818, vol. i. p. 44). Pope did not know French (see *Correspondance de Voltaire*, in *Œuvres*, tome lxvi. p. 23).

2254. WHEN DID PARSON FIRST BECOME A TERM OF REPROACH?

Mr. Pepys, in a letter to Hannah More, dated "Wymple Street," gives an account of what he considers symptoms of progressive infidelity. He writes, "I could tell you some of the watch words by which I have observed the first indications of it. Observe only, whether after you have heard a lady begin to speak of the clergy under the appellation of the *parsons*, you do not in a short time hear Christianity spoken of as a *particular system*, &c." (*Roberts's Memoirs of Mrs. Hannah More*, 2nd edit. 8vo, 1834, vol. iii. p. 39).

Formerly "parson" was often used for "person" (see for instance *Haynes's State Papers*, pp. 500, 513, 528, 553; *Murdin's State Papers*, p. 811).

The simple-minded Thomas Gent, who wrote his Autobiography in 1746, had certainly nothing satiric in his disposition. He calls a clergyman "the parson" (*Gent's Life, by Himself*, 8vo, 1830, p. 135). In 1569, the puritans declared "parson" an "antichristian" name. They considered "pastor" more proper (see *Neal's History of the Puritans*, 8vo, 1822, vol. i. p. 210).

2255. NOTE ON THE ANTI-JACOBIN MAGAZINE.

Hannah More, in a letter to Mr. Wilberforce, dated "Cowslip Green, September 11, 1799," speaking of a Socinian clergyman who opposed some of her darling schemes, says, "This man's malice is inflamed by the Anti-Jacobin Magazine, which is spreading more mischief over the land than almost any other book, because it is doing it under the mask of loyalty. . . . I hear that the author is ——, who, having been refused some favour by the bishop of London, exercises his malignity towards him, in common with those whom he calls Methodists" (*Roberts's Memoirs of Mrs. Hannah More*, 2nd edit. 8vo, 1834, vol. iii. p. 102). Why did Roberts suppress the name, and put ——— ?

2256. GOLD AND SILVER PLATE USED IN ENGLAND.

I think Mr. Jacob (*Historical Enquiry into the Production and Consumption of the Precious Metals*, 8vo, 1831, vol. i. p. 306) is inclined to under-estimate the value of the plate used in England before the discovery of America. He, however, acutely observes (vol. ii. p. 7) that the frequent gifts by private persons of plate to their sovereign form an argument that its workmanship was not so fine as to form a large proportion of its value. The will of Lord Burghley affords evidence to the same effect (p. 67). See also vol. ii. pp. 35–37, where he gets over the

See also ART. 62

difficulty of Wolsey's magnificent plate by saying that it was a result of the discovery of America. But the mines of Potosi were not opened till several years after Wolsey's death, and when his power was at its height the supply of the precious metals could have produced but little effect in making them cheaper. It appears from the accounts preserved at Goldsmith's Hall, that there was a sudden increase of the manufacture of plate during the reign of Anne. This probably arose from the general introduction of tea creating a demand for small silver spoons (*Jacob*, ii. 206, 207), or from the desire of the nobility to rival the plate of the Duke of Marlborough. Silver forks were not generally used at table till the middle of the reign of George III. (ii. 208), but "silver forks are *mentioned* in 1605" (*Ben Jonson's Works*, 8vo, 1816, iii. 267). In 1523 or 1524, an account was taken of the wardrobe, &c. of the earl of Kildare, at Maynooth. He had more than a thousand horses in the stud, and his plate was valued at 1,000*l.* (*Miss Wood's Letters of Royal and Illustrious Ladies*, 8vo, 1846, i. 264). Miss Wood has also printed (vol. ii. p. 204) a list of the plate used in 1533, by Catherine of Arragon. I find the total to be about four hundred ounces, silver and silver gilt, but not any gold; and yet this was during the time that the unfortunate Catherine was still well provided for. In 1538, cramp rings were made of gold (vol. iii. p. 44), and in 1540, Lady Lisle had a gold thimble (vol. iii. p. 140). Stow has printed a list of the expenses of the earl of Lancaster in the 7th of Edward II. The yearly total is close upon 8,000*l.*, and among the items is "one silver coffin 103*l.* 5*s.* 6*d*" (*Stow's London*, edit. Thoms, 8vo, 1842, p. 33). In 1505, a London mayor left to one of the parish churches "two large basons of silver" (*Stow*, p. 85). In 1593, among the plunder of some English Catholics is mentioned "silver spoons, and other like jewels" (*Dodd's Church History*, edit. Tierney, vol. iii. p. 112).

2257 THE PROFITS OF AUTHORS IN THE EIGHTEENTH AND NINETEENTH CENTURIES.

For profits of Actors, see also ART. 949.

On the 5th of March, 1778, Hannah More writes to Mrs. Gualkin, "'*Percy*' has been extremely successful, far beyond my expectation, and more so than any tragedy has been for many years. The profits were not so great as they would have been, had it been brought out when the town was full; yet they were such as I have no reason to complain of. The author's right, sale of the copy, &c., amounted to near six hundred pounds. . . . Cadell gave 150*l.*—a very handsome price—with conditional promises

(*Roberts's Memoirs of Mrs. Hannah More*, 2nd edit. 8vo, 1834, vol. i. p. 140). In 1810, Mrs. Hannah More writes to Mrs. Kennicott that by the sale of the "Cœlebs" she had "cleared within the year 2,000*l.* to be paid by instalments 500*l.* a quarter" (*Roberts's Memoirs*, vol. iii. p. 318). Hume says in 1761, "the copy money given me by the booksellers much exceeded anything formerly known in England" (*My Own Life*, p. xi. prefixed to *Hume's Philosophical Works*, Edinburgh, 8vo, 1826). In 1739, Hume signed an engagement with Miller, by which he received 1,400*l.* for the copyright of his History from the beginning till the accession of Henry VII. (*Burton's Life of Hume*, Edinburgh, 1846, ii. pp. 60, 61).

In 1766 Villaret died. He had received for his History of France "mille écus. par volume," and Garnier, who was to continue it, was to receive "quinze cents livres par volume" (*Correspondance littéraire, par Grimm et Diderot*, tome v. p. 191). Diderot received for each of the seventeen volumes of the Encyclopædia 2,500 livres, besides 20,000 livres (*Grimm, Correspondance littéraire*, vii. 364). Pinkerton's Literary Correspondence, 8vo, 1830, vol. ii. pp. 318, 357. Prior's Life of Goldsmith, vol. i. pp. 407, 416, 417, 466; vol. ii. pp. 207, 218, 281, 374.

2258. MARL WAS USED AS MANURE IN THE FOURTEENTH CENTURY.

"Marl, a substance used as manure more generally in this (i.e. Cheshire) than in any other county in England, is mentioned in leases as early as the commencement of the fourteenth century. It consists of clay, sand, and lime closely mixed, but in unequal proportions, and is known as clay slate and stone marl" (*The History of the County Palatine and City of Chester, by George Ormerod*, Lond. folio, 1819, vol. i. p. xlv.)

Marl is not mentioned by Tusser, but Dr. Mavor says (*Preliminary Dissertation to Tusser*, 8vo, 1812, p. 32) that "it appears to have been used as a manure before the time of Edward II." For this he as usual quotes no authority, and perhaps has none to quote.

2259. ETYMOLOGY OF LIVERPOOL.

Ormerod says (*History of Cheshire*, Lond. folio, 1719, vol. i. p. xlv), "Whilst on the subject of the connexion of these rivers, it is impossible to omit notice of a very ingenious deduction of the name of Liverpool, from the Liðe pol, or gentle lake on which it is situated, in Gent. Mag. vol. lxxxvii. ii. p. 508. The name of La Lythe and the Lide was anciently given to Overlegh and Netherlegh, on the bank of the sister estuary, and it is by

no means improbable that it was the common designation of *both* the connected and lake-like expanses of water. This would explain a passage in Brompton, in which, speaking of the celebrated exhibition of Offa on the Dee, he calls it *flumen de Lice* (see vol. i. p. 193).

2260. ETYMOLOGY OF BARON.

"Spelman, in his Glossary, deriveth the word *baro* from the old English Saxon *per* or *wer*, and of latter times written *par*; Francis Antiquis, Ber, signifying the same thing with the Latin word *vir*; Glossarium Latino-Gallicum, Ber, Baro, *vir*; so that the Latin word *vir* seems to be the original fountain whence it springs. And both these words, *baro*, by some written *varo*, and *vir*, do agree in their several significations; sometimes for a man barely and absolutely; sometimes for a man of worth, power, or prowess; sometimes for a husband" (*Sir Peter Leycester's Prolegomena*, in *Ormerod's History of Cheshire*, folio, 1819, vol. i. p. 48).

Sir P. Leycester, wrote in 1672 (*Ormerod's Cheshire*, vol. i. p. 1, note).

2261. WHEN WAS "MINISTER" FIRST USED BY THE CLERGY?

Was this the result of puritanism? Ormerod (*History of Cheshire*, folio, 1819, vol. ii. p. 128) says of Robert Comaundre, who was instituted rector of Taporley before 1574 and died in 1613, he was "a busy fanatic in the parish, and was most probably succeeded by another minister of the same turn, as appears by the addition of 'Minister of God's Word' appended to the name of Robert Whittle, in the register, a title which the puritanical clergy generally, though not exclusively, arrogated to themselves." Robert Whittle was incumbent from 1613 to 1638. Mr. Dixon (note in *Scottish Ballads*, p. 98, Percy Society, vol. xvii.) says, "The term minister was certainly not applied in Scotland to a clergyman previously to the Reformation."

2262. ANTIQUITY OF "BARRING OUT" AT SCHOOLS.

"In the chapel yard of Wilton [Cheshire] is a school founded in 1558 by John Dean, clerk," of which the statutes, made by him, are in Harl. MSS., from which the following quotation is made in Ormerod's History of Cheshire, 1819, vol. iii. p. 90: "That upon Thursdaies and Saturdaies in the afternoon, and upon holydaies, the scholars do refresh themselves; and that a week before Christmas and Easter (*according to the old custome*) they barre and keepe forthe of the schoole the schoole-master, in such sort as

other schollers do in great schooles. Cat. Lib. MSS. Bibl. Harl. vol. ii. p. 481."

2263. THE FRENCH WOMEN HAVE FEW CHILDREN.

In 1834, Sir Astley Cooper visited France. In his journal he says, "The poor women in France work quite as hard, and, I think, harder than the men. They are said to have fewer children than our women, and, if it be true, their excessive labour may account for it; but as the application is equally applicable to the higher class of women, there must exist some other cause" (*Cooper's Life of Sir Astley Cooper*, 8vo, 1843, vol. ii. pp. 406, 407). It would appear from this that Sir Astley was not aware of the cause commonly stated. This is the more remarkable; for he had been on the continent before, and his profession, combined with his great curiosity and talent for observation gave him every facility for enquiry.

2264. NOTE ON THE RESURRECTIONISTS.

Mr. Cooper (*Life of Sir Astley Cooper*, 8vo, 1843, vol. i. pp. 339–446) has given a long and interesting account of the resurrectionists, who supplied anatomists with subjects for dissection. When Sir Astley, then Mr. Cooper, first began to lecture, these men had no particular name; indeed, so few persons studied anatomy that their very existence was scarcely known (p. 344). The watchmen, whose business it was to guard the burial-grounds, "were all in the habit of receiving a certain allowance or percentage out of the sums obtained by the resurrectionists" (p. 346). Indeed this was so well known that it was common for the friends of the deceased to sit up themselves by the grave (p. 347). Mr. Cooper says (p. 350) that the account given of the resurrectionists in the "Diary of a late Physician" is inaccurate. The resurrectionists were so expert that they could exhume a body and make everything straight again in three-quarters of an hour; and if the grave was very shallow and the earth loose even in a quarter of an hour (p. 352). Mr. Cooper relates (pp. 375, 376) an anecdote remarkably illustrating the hatred of the mob against them. Indeed, in Scotland, and afterwards in Dublin, it was generally believed that children were kidnapped for the purpose of dissection; and so high was the popular feeling that it was necessary in Dublin to protect the anatomical schools by the police (p. 381). Sir Astley Cooper stated before a Committee of the House of Commons, that the law was quite powerless on this subject. He said, "There is no person, let his station in life be what it may, whom, if I were disposed to dissect, I could not obtain" (p. 407).

This, of course, gave rise to dreadful crimes, and Mr. Cooper says (note at pp. 407, 408), "I much doubt whether all the murders committed under the system of *burking* came to light." Another object of these men was to get the teeth of the bodies, which the dentists eagerly bought, and in one night a resurrectionist named Murphy, cleared from teeth alone 60*l.* (pp. 399, 400). One of these wretches followed the English army to Spain, and by drawing the teeth of those who were wounded, "earned a clear profit of three hundred pounds" (p. 402). As might be expected, they took every opportunity of robbing the killed; and indeed hovered like vultures over the field of battle (p. 414.) The profits of the resurrectionists were immense. It was usual to pay 50*l.* at the beginning of a session, and 9*l.* 9*s.* for each body (p. 361). They nearly always insisted on the opening fee (p. 362). In some few instances, as much as 20*l.* were paid for each body (p. 373). The average seems to have been 12*l.* 12*s.* (pp. 396, 397). Besides this, if the resurrectionists fell into any trouble, money was given them by the surgeons; and Sir Astley Cooper has expended hundreds of pounds for this purpose (p. 395).

It appears from Mr. Guthrie's evidence before Parliament, that the Anatomy Act has worked extremely well (see *Report from the Select Committee on Medical Education*, folio, 1834, part ii. pp. 39–41). Indeed, Dr. Somerville, being asked "Has the practice of exhumation ceased?" replied, "I have reason to know that there is not one case of a charge for disinterring bodies in the criminal calendar; in fact, the practice cannot exist, while there is a sufficient supply under the provisions of the Act. No one would employ the exhumator" (part ii. p. 207, No. 6756). He added that the lower orders had no "repugnance to dissection," and this indifference "I believe with the majority arises out of a feeling of almost total indifference to what becomes of their bodies after death" (part ii. p. 208, No. 6770). Dr. Somerville told the Committee, that before the passing of the Anatomy Act there were from two hundred to three hundred bodies dissected yearly; but "the last year being the first of the operation of the new Act, the number in London amounted to upwards of six hundred, and in the country to nearly one hundred" (*Report on Medical Education*, part ii. p. 210, No. 6793). In the Autobiography of Gent, written in 1746, are some curious notices of exhumation. Gent says that at Kingston assizes he heard a "trial of a wretched sexton (who seems to have been imitated lately by one Burton, a glazier in York), for stealing dead bodies out of their graves, and selling them, as is represented in the Beggar's Opera, to those fleaing rascals the surgeons" (*Life of*

Thomas Gent, by Himself, 8vo, 1832, p. 103). This seems to have been in 1720. In 1725, he gives an account of the execution of Jonathan Wild, whose body, he says, was stolen from its grave by the surgeons (p. 162). At p. 189 he says that "polite doctors are seldom charged with theft, except stealing people out of their graves." Early in the seventeenth century it was necessary to "beg" the bodies of the criminals from the sheriffs (see *Middleton's Works*, 1840, iv. 462).

2265. THE WORD BEAUX FIRST USED.

Captain Jesse (*Life of George Brummell*, Lond. 1844, 2 vols. 8vo, vol. i. p. 5) says, the reign of Charles II. "produced a host of *beaux*, at which time the term appears to have been first used, and amongst others was applied more particularly to Hewitt, Wilson, and Fielding."

2266. OBSERVATIONS ON NURSING.

Captain Jesse (*Life of Brummell*, 8vo, 1844, vol. i. p. 171), says of the beautiful and famous Georgiana, Duchess of Devonshire, "The most pleasing trait of her domestic character was the example she set her fashionable friends by nursing her own children, thereby discouraging the unnatural practice prevalent in her time of sending them into the country, and leaving them to the management and discretion of ignorant and sometimes unfeeling nurses." The benefits arising from mothers nursing their own children are physical as well as moral. Dr. Combe (*Physiology of Digestion*, 2nd edit. Edinburgh, 8vo, 1836, p. 258), says that in a healthy state "the constitution of the offspring always bears a relation to that of the mother, and is adapted to the quality of the fluid which nature has provided for it."

Dr. Combe says that the proper time for weaning is on an average from nine to twelve months, but "in general weaning takes place too early, at least in Scotland" (*Physiology of Digestion*, 2nd edit. Edinburgh, 8vo, 1836, p. 263). In the System of Ecclesiastical Law drawn up by Cranmer in 1552, "Women are recommended to suckle their offspring, and preachers are directed to censure the contrary practice" (*Soames's History of the Reformation of the Church of England*, vol. iii. p. 712). Alexander Neckham, in 1157, was born on the same night as our Richard I. His mother "was chosen as the nurse of the royal child, and suckled the prince with her right breast, and her own infant with the left" (*Wright's Biographia Britannica Literaria*, vol. ii. p. 449). In 1595, when Robert Sydney, afterwards earl of

Leicester, was born, they gave him "nurse's milk and saffron" (*Sydney Letters*, folio, 1746, vol. i. p. 371). The Émile of Rousseau restored to France the old fashion of mothers nursing their own children. At the same time it had been recommended by Buffon on scientific grounds (*Villemain, Littérature au XVIII^e Siècle*, Paris, 1846, tome ii. pp. 264, 265). Cranmer orders mothers to suckle their own children (*Todd's Life of Cranmer*, vol. ii. p. 337). The influence of Rousseau in this matter is mentioned in *Correspondance Littéraire, par Grimm et Diderot*, tome ix. p. 165. Eyre says that among the aborigines of Australia "infants are not often weaned until between two and three years old, but during this time any food is given them which they can eat, except those kinds of vegetables which are likely to disagree with them" (*Eyre's Expedition into Central Australia*, Lond. 8vo, 1845, vol. ii. p. 293).

In the time of Montaigne it was usual to have wet nurses, whose unfortunate infants were literally suckled by goats (*Essais de Montaigne*, livre ii. chap. viii. Paris, 8vo, 1843, p. 247). At Pitcairn Island, the child "is sometimes not weaned for three or four years" (*Beechey's Voyage to the Pacific*, 8vo, 1831, vol. i. p. 128). Dr. Cullen (*Works*, Edinburgh, 8vo, 1827, vol. ii. p. 621) observes that children are most likely to have rickets when they have been suckled longer than usual, and the milk of the nurse becomes watery. In 1798, Wendelstadt published at Leipsic a work on the duty of mothers nursing their own chilren (*Sprengel, Histoire de la Médecine*, vi. 479). Herbert Mayo (*The Philosophy of Living*, 2nd edit. 8vo, 1838, p. 90) says, "Those infants are generally the strongest and the most formed which are the latest weaned."

2267. THE FIRST GARDENS IN EUROPE.

The first physic garden in England was planted at Oxford in 1640 (*Phillips's History of Cultivated Vegetables*, 8vo, 1822, vol. i. pp. 11, 12). Phillips adds (i. 75) that about 1509, "gardening first began to be attended to in England." This seems to apply to kitchen gardens (vol. ii. pp. 244, 245). Mr. Hallam says (*Literature of Europe*, 2nd edit. 8vo, 1843, vol. i. p. 457) that the first botanical garden was established by Cordus at Marburg in 1530. He adds (vol. ii. p. 240) that the first public garden in France was at Montpellier; but there was none at Paris in 1558. In 1732, Dr. A. Clarke writes to Mrs. Clayton, "Some time ago I was observing to you that the present taste o gardening was in a great measure formed upon such a sort o

model as my lord Bacon had laid down above a hundred years ago, though it never obtained authority amongst us till of late." He then quotes the passage of Bacon (*Mrs. Thomson's Memoirs of Viscountess Sundon*, 2nd edit. 8vo, 1848, vol. ii. p. 114). At the end of the reign of Henry VIII. a garden was made in Houndsditch, by one "Cawsuay, that served the market with herbs and roots" (*Stow's London*, edit. Thoms, 8vo, 1842, p. 49).

Sir William Littlesbery was mayor of London in 1487, and had in the city a "dwelling house with a garden" (p. 92), and in 1465, there was "a garden in Hosier Lane" (p. 96). Dr. Shebbeare gives some curious details of English gardens a century ago (*Letters of Angeloni on the English Nation*, 8vo, 1755, vol. ii. pp. 266–273).

2268. INFLUENCE OF FOOD ON NATIONAL CHARACTER.

Influence of climate on character, see ART. 34.

Phillips (*History of Cultivated Vegetables*, 8vo, 1822, vol. i. p. 5) adopts the opinion of Dr. Veitch, who says, "I am persuaded that it will be invariably found true that those who are living on animal food are more impetuous in temper than those who live on vegetable aliment." Dr. Jackson, who was a very observing man, and had travelled on foot through great part of Europe, at the end of the eighteenth century says, "The English consume animal food in a higher proportion than most European nations" (*Jackson's Formation, Discipline, and Economy of Armies*, 8vo, 1845, p. 329). He adds (p. 339), "It is a physical fact well ascertained and obvious in its reasons, that a course of high living increases animal irritability." Dr. Prout positively asserts the uniformity of chyle (see *Prout's Bridgewater Treatise*, 8vo, 1845, pp. 443, 450). Combe says (*The Constitution of Man in Relation to External Objects*, Edinburgh, 1848, p. 54), "From one of a series of interesting letters on the agriculture of France by M. Lullin de Chateauvieux, published in the Bibliothèque Universelle, it appears that the consumption of beef in that country relative to its population is only one-sixth of what it is in England (*Journal of Agriculture*, no. iii. p. 390). Mr. Lawrence observes (*Lectures on Man*, 8vo, 1844, pp. 144, 146, 147) that as men advance in civilization they eat less animal and more vegetable food; but he denies the current opinion that on this account strength will deteriorate. In 1654, Sir John Reresby (*Travels and Memoirs*, 8vo, 1831, p. 25), mentions that between Blois and Orleans the people are very fond of garlic, which they mix with their bread. He says (p. 102) that in Italy, little flesh is eaten, but mostly fruits and salads; and fowl is seldom purchased but by people of quality." At p. 158, he says the Low Dutch

"feed very sparingly, the best citizens seldom eating warm flesh above twice in a week, and that boiled." The North American Indians are very small eaters (see *Catlin's North American Indians*, 8vo, 1841, vol. i. pp. 123, 124). Herbert Mayo (*Philosophy of Living*, 8vo, 1838, p. 37) thinks "the ultimate principle of nutriment is always the same, from whatever source obtained." He adds (p. 38), "The Laplanders are a meagre race, living exclusively on animal food. The Hindoos, a fine race of men, feed on vegetables alone." He says (pp. 85, 86), "Dr. Beaumont made the singular remark that anger causes the bile to flow into the stomach; hence the indigestion of the choleric man." Comte (*Philosophie positive*, iv. 465), says, civilised nations eat less than savages. But compare Lewis on Methods of Observation in Politics, ii. 450.

2269. HISTORY, ETC., OF MIDWIFERY.

Sir Charles Clark, in his evidence before Parliament, said that midwifery was not taught by medical men in this country till about the middle of the eighteenth century, and that Dr. Chapman was one of the first who wrote upon it (*Report from the Select Committee on Medical Education*, folio, 1834, part i. p. 277, no. 4194). In 1788, the College of Surgeons passed a "bye-law excluding practitioners in midwifery from a seat in the council" (*Reports on Medical Education*, 1834, part ii. p. 13, no. 4812; see also p. 20, no. 4883). Mr. Guthrie said, "There never was yet, as far as I know, a very eminent midwife that was a very eminent surgeon" (*Reports on Medical Education*, part ii. p. 75, no. 5285), and Sir Anthony Carlisle was not afraid to express his opinion that midwifery, as a science, is useless. He says, "Parturition, I consider, a natural operation, and the less surgeons have to do with it the better;" and he supports this opinion by observing that there are no regular midwives among the Chinese, Hindoos, or Africans!!! He adds, "I consider it derogatory to any liberal man to assume the office of a nurse, of an old woman; and that it is an *imposture* to pretend that a medical man is required at a labour" (*Report on Medical Education*, folio, 1834, part ii. pp. 145, 146, nos. 5967–5975). Thus far Sir Anthony Carlisle; but a higher authority, Sir Charles Bell, expressed strong opinions in favour of the connection between surgery and midwifery; "the greatest danger in practice results from a surgeon conceiving that he ought to know nothing about midwifery." "I have known on more than two or three occasions, that a surgeon has been treating a supposed stricture of

the rectum for years by painful operations, where the complaint arose from displacement of the womb, as he ought to have known." Sir Charles proceeds to relate a circumstance in which he was concerned, which shows the necessity of a midwife being a good surgeon (*Report on Medical Education*, folio, 1834, part ii. pp. 133, 134, no. 5887–5889).

Phillips says, "Paulus Ægineta is said to have been the first man that practised as a midwife" (*History of Cultivated Vegetables*, 8vo, 1832, vol. ii. p. 113). At the end of the sixteenth century in England there appears to have been a sort of "company" of midwives (see *Holtby's Report to Garnet*, in *Dodd's Church History*, edit. Tierney, vol. iii. p. 91). It was not until 1663 that at the court of Louis XIV. there was first seen a *male* accoucheur. This was when Mademoiselle de la Vallière was delivered, and it was feared that the presence of a midwife would be observed (*Roussel, Système de la Femme*, Paris, 1845, p. 278). In 1776, a regular college of midwives was formed in France (see p. 272). In 1574, the daughter-in-law of the earl of Shrewsbury was delivered by a midwife (see *Lodge's Illustrations of British History*, vol. ii. p. 50, 1838, 8vo; see also p. 201). In 1595, physicians were at hand to be used in case of a difficult birth (see *Sydney Letters*, folio, 1745, vol. i. p. 371). In 1726, there was founded at Edinburgh for the first time a professorship of midwifery, which was then entirely engrossed by females. Indeed, till nearly the end of the eighteenth century, it was considered in Scotland *ungentlemanly* to be an accoucheur (*Bower's History of the University of Edinburgh*, vol. ii. pp. 254–259). However, it was not till 1756 that "a systematic course of lectures" was delivered upon it (vol. iii. pp. 5, 6). In 1679, we hear in London of "one Cellier, a popish midwife, who had a great share of wit, and was abandoned to lewdness" (*Burnet's Own Time*, Oxford, 8vo, 1823, vol. ii. p. 234). When the Queen of James II. lay in in 1688, surprise was expressed that there should have been a female instead of "the man midwife, who was always ordered to attend her labours before" (*Burnet's Own Time*, vol. viii. pp. 240, 242). In 1688, in London, a "French midwife" barbarously killed her husband (see *Clarendon Correspondence*, 4to, 1828, vol. ii. p. 159). In 1737, Dr. Deering, "a German by birth," writes that in London he had "been above thirteen years the slave of the poor in midwifery" (*Nichols's Illustrations of the Eighteenth Century*, vol. i. p. 217; see also vol. ii. p. 801; vol. iv. p. 822). In Lives of British Physicians (12mo, 1830, pp. 217, 218) it is said that Astrue could find no earlier instance of the use of men-midwives than at the confinement of Madame de la Vallière in 1663, "and

Maubray seems to have been the first teacher of obstetrics in London. He was lecturing in 1725, and established a lying-in hospital, to which students were admitted." M. Sprengel (*Histoire de la Médecine*, iii. 410) says, "Cependant on raconte qu'en 1522 le Docteur Vert fut brûlé publiquement à Hamburg pour avoir assisté à un accouchement sous les habits d'une sage-femme." In 1699, "old Chamberlain, the man-midwife" (*Vernon Correspondence*, vol. ii. p. 371).

2270. INTRODUCTION OF CAULIFLOWERS.

From the account given by Pierre Pompes, "it would appear that cauliflowers were not much cultivated in France in 1694" (*Phillips's History of Cultivated Vegetables*, 8vo, 1822, vol. i. p. 102).

2271. ORIGIN OF CHRISTMAS BOXES.

—"Christmas boxes—a term derived from the usage of the Roman priests, who ordered masses to be made at this time to the saints, in order to atone for the excesses of the people during the festival of the nativity, and as these masses were always purchased of the priest, the poor were allowed to gather money in this way with the view of liberating themselves from the consequences of the debaucheries, of which they were enabled to partake through the hospitality of the rich" (*Drake's Shakespeare and his Times*, 4to, 1817, vol. i. p. 198).

2272. NOTES ON MERMAIDS.

Drake was evidently inclined to believe in their existence, though he has not collected any evidence to support his opinion (*Shakespeare and his Times*, 4to, 1817, vol. i. p. 388).

2273. THE INVENTION OF THE STEAM-ENGINE.

"C'est surtout dans la fabrication des métaux que les pompes à vapeur deviennent utiles, et leur invention n'a été faite que dans ces derniers temps. La première idée en est due au marquis de Worcester, qui la publia en 1663 dans son livre, *Century of Inventions*. Elles furent successivement perfectionnées par differentes personnes; mais le degré de perfection qu'elles ont aujourd'hui ne leur fut donné que vers 1773 par James Watt et le célèbre Boulton" (*Storch, Économie politique*, St. Petersbourg, 8vo, 1815, tome ii. p. 354).

The first describer of a steam-engine was a Frenchman, Salomon de Caus, in 1615 (see *Brougham's Lives of Men of Letters and Science*, 8vo, 1845, vol. i. p. 353).

2274. ETYMOLOGY OF MARK.

Storch says it was entirely from an official mark placed on metals to fix their fineness. "De là le nom de *marc*, qui signifie aujourd'hui un certain poids d'or ou d'argent, mais que les écrivains du moyen-âge employaient seulement pour désigner une pièce d'or ou d'argent essayé et marqué sans y comprendre le poids" (*Economie politique*, St. Petersbourg, 8vo, 1815, tome iii. p. 24).

2275. INTRODUCTION OF THE BEAVER INTO ENGLAND.

The beaver was first introduced into England from America in 1729, by William Burnet, Governor of New England, son of the bishop (see his letter published by Mrs. Thomson, *Memoirs of Viscountess Sundon*, 2nd edit. 8vo, 1848, vol. i. pp. 173–175).

2276. NOTE ON THE INVENTION OF THE ORRERY.

This is generally ascribed to Lord Orrery, but Dr. Alured Clarke was told by the maker of it that "my lord had no other concern in it than in buying the first that was made" (see his *Letter to Mrs. Clayton*, in *Mrs. Thomson's Memoirs of Viscountess Sundon*, 2nd edit. 8vo, 1848, vol. i. pp. 302, 303).

2277. ORIGIN OF THE FLORIN.

Stow says, "The florin of gold is called of the Florentines that were the workers thereof" (*Stow's London*, edit. Thoms, 8vo, 1842, p. 21).

2278. POPULATION OF LONDON IN THE SIXTEENTH CENTURY.

Stow says that in 1533, "the number of butchers then in the city and suburbs was accounted six score, of which everyone killed six oxen a piece weekly" (*Stow's London*, 8vo, 1842, p. 71). In the reign of Mary I. Michele the Venetian ambassador estimated the population of London at 180,000 (*Lingard's England*, Paris, 1840, iv. 387, who quotes MSS. Barber, 1208, p. 137); but according to another copy of Michele's report, it was, "including the suburbs and the territory of Westminster, which serves as a suburb," 150,000 (see *Ellis's Original Letters*, Lond. second series, vol. ii. p. 219).

2279. BUTCHERS IN LONDON.

"In Eastcheap among the butchers" (*Every Man out of His Humour*, *Ben Jonson's Works*, 8vo, 1816, vol. ii. p. 60). In 1592, Greene accuses them of "washing old meat, that hath been

welting in the shop, with new blood" (*Quip for an Upstart Courtier*, in *Harleian Miscellany*, v. 414, 415). In 1599, Nashe says they may "weare candles-ends in their hattes at Midsommer," and "washe their flye-blowne aprons" (*Harleian Miscellany*, edit. Park, vol. vi. p. 161). Early in the sixteenth century, in a description of a butcher, it is said, "in his hand he bare a flap for flyes," and he had "two bold dogges at his tayle" (*Cocke Lorelle's Bote*, p. 2, Percy Soc. vol. vi.), and in Rowland's Knave of Clubbs (1611, p. 16, Percy Soc. vol. ix.) is mentioned "swaggering Ball, the butcher's dog." In 1664, butchers used to wear a particular sort of sleeves (see *Pepys's Diary*, 8vo, 1828, vol. ii. p. 206).

2280. ORDINARIES IN THE SIXTEENTH CENTURY.

In 1599, the most expensive and fashionable ones seem to have been two shillings (see *Ben Jonson's Works*, Gifford, 8vo, 1816, vol. ii. p. 85). Gambling, and particularly dice-playing, was carried on to a great extent at them (see Rimbault's notes to *Dekker's Knights Conjuring*, 1607, p. 82, Percy Society, vol. v.)

2281. INFLUENCE OF THE DUTCH IN ENGLAND.

See also Art. 2283.

Gifford has observed how common it was at the end of the sixteenth and early in the seventeenth century, for our dramatists to introduce Dutch words (*Works of Ben Jonson*, 8vo, 1816, vol. iv. p. 79; v. 292, 293). Jonson is very fond of introducing scraps of piebald Dutch (see *Works*, v. 292, 293; vii. 437). In A Fair Quarrel, acted in 1617, the scene of which is laid in London, we have a Dutch nurse, who speaks half Dutch half English (*Middleton's Works*, 8vo, 1840, iii. 495), and in No Wit like a Woman's, Middleton introduces some pretty good Dutch, but very badly spelt (*Works*, vol. v. p. 32, *et seq.*; and compare vol. ii. p. 534). In 1589, Sir John Smith complains that modern military men "do call a camp by the Dutch name of *legar*, and will not afford to say that such a town or such a fort is besieged, but that it is *belegard*" (*Ellis, Letters of Literary Men*, p. 52, Camden Society, 1843).

2282. MOURNING USED IN ENGLAND.

In The Staple of News, written in 1625, mourning is thus described:—

> —"this is better far than to wear cypress,
> Dull smutting gloves, or melancholy blacks,
> And have a pair of twelve-penny broad ribands
> Laid out like labels."

(*Ben Jonson's Works*, vol. v. p. 192).

At the end of the sixteenth century black was used (see *The Case is Altered*, in vol. vi. of *Jonson's Works*, and particularly p. 378).

In England, when a relation of the royal family died, it was usual in the sixteenth century to send mourning to the foreign ambassadors resident in London (see *Ambassades de Noailles*, Leyde, 1763, iv. 358). On the death of "Monsieur," in 1584, the French king put all his court in black at the expense of nearly 100,000 crowns (*Murdin's State Papers*, pp. 406, 407). In 1666, ladies when in mourning wore "black, with their hair plain, and without spots" (*Pepys's Diary*, 8vo, 1828, vol. ii. p. 386). In 1668, Mrs. Pepys seems to have worn mourning more than a year for her husband's mother (*Pepys's Diary*, 8vo, 1828, vol. iv. p. 78).

2283. THE USE OF THE TITLE ESQUIRE.

In the Magnetick Lady, in 1632, Ben Jonson, ridiculing the Puritans, mentions "scribe Prynne gent," on which Gifford remarks, "A reflexion on Prynne seems to be intended by the introduction of the word *gent*. I am not much acquainted with the title-pages of his multifarious works; but some exception appears to have been taken at this designation of his quality, since the same circumstance is ridiculed by Cowley—

> "Written by William Prynne *Esquire*, the
> Yeare of our Lord, six hundred thirty-three."

(*Works of Ben Jonson*, 8vo, 1816, vol. vi. pp. 24, 25).

In 1768, Mr. Cockfield, a quaker, requests his name may be put to a subscription, but not with "the addition of a title [esquire] to which neither by birth or fortune I have any claim" (*Nichols's Literary Illustrations of the Eighteenth Century*, vol. v. p. 781).

2284. BUGS IN ENGLAND BEFORE THE GREAT FIRE OF LONDON.

It has been said that bugs were first brought into England in the timber imported for rebuilding the city after the fire; but in the Magnetick Lady, in 1632, mention is made of *cimici*, which Gifford, I think unjustifiably, considers as proof of their being *then* known in England (*Works of Ben Jonson*, 8vo, 1815, vol. vi. p. 50). Bugs were introduced into Glasgow about 1707, "with timber and other goods from Holland," and in 1727 had become "extremely troublesome" (*Wodrow's Analecta*, vol. iii. p. 452).

2285. PROFITS OF AUTHORS IN THE SIXTEENTH AND SEVENTEENTH CENTURIES.

In The Case is Altered, which was written in 1599, Antonio Balladino, the "pageant poet," says, "As I tell them, an they'll give me twenty pounds a play, I'll not raise my vein" (*Ben Jonson's Works*, 8vo, 1816, vol. vi. p. 327). In 1689, Locke received 30*l.* for the *first* edition of the Essay on the Human Understanding" (*King's Life of Locke*, 8vo, 1830, vol. ii. p. 50).

2286. NOTE ON CLOVES.

In 1616, we have "an orange and rosemary, but not a clove to stick in it" (*Ben Jonson's Works*, 8vo, 1816, vol. vii. p. 279).

2287. NOTE ON WHALEBONE.

"But I who live, and have lived twenty year,
Where I may handle silk, as free and near,
As any mercer, or the whalebone man,
That quilts those bodies I have leave to span."

(*Ben Jonson's Works*, edit. Gifford, 1816, vol. viii. p. 412).

2288. EARLY IN THE SEVENTEENTH CENTURY THE BEST NEEDLES CAME FROM SPAIN.

In Blurt Master Constable, mention is made of "the Spanish needle," on which Mr. Dyce notes, "The best needles were imported from Spain. (See Gifford's note in Ben Jonson's Works, vol. v. p. 12)" (*Middleton's Works*, 8vo, 1840, vol. i. p. 244). But in a highly curious enumeration of the London trades early in the reign of Henry VIII. "nedelers" are mentioned (*Cocke Lorelle's Bote*, p. 9, Percy Society, vi.) In 1573, "Spanish needells" are mentioned as costing tenpence a dozen (see *Mr. Cunningham's Extracts from the Accounts of the Revels at Court*, 1842, pp. 37, 44; see also p. 191).

2289. ORIGIN, ETC., OF CORONERS' INQUESTS.

In 1572, Sir Thomas Smith writes to Lord Burghley, "I think th' enquest will find Copston guilty of his own death, and th' other to have killed him unwillingly, and in his own defence" (*Wright's Elizabeth*, 1838, vol. i. p. 465). In 1607, mention is made of "searchers," which Mr. Dyce (note in *Middleton's Works*, 8vo, 1840, vol. i. p. 491) explains to mean "persons appointed officially to examine bodies and report the cause of death."

2290. THE INVENTION OF CHOROGRAPHY.

Chevenix says (*Essay on National Character*, 8vo, 1832, vol. ii. p. 584), "In 1588, a canon of the cathedral of Tongres, Thoinet, Orleans, invented chorography, the art of noting down steps in dancing, like music." Catlin says (*North American Indians*, 8vo, 1841, vol. i. p. 244) the North American Indians are very fond of dancing, but do not allow the women to join in it. The Finns have no notion of dancing; and indeed in their ancient language have no word for it (see *Prichard's Physical History of Mankind*, vol. iii. p. 287). The Laplanders have neither poetry, nor music, nor dances (see *Clarke's Travels*, vol. ix. pp. 386, 440, 547, 548, 8vo, 1824). Tuckey's Expedition to the Zaire, 4to, p. 373.

2291. THE LIVER THE SEAT OF LOVE.

In 1607 the liver was supposed to be "the seat of love" (see *Middleton's Works*, 8vo, 1840, vol. ii. pp. 133, 187).

2292. AMOUNT OF NUTRIMENT IN THE POTATO COMPARED WITH WHEAT, ETC.

Dr. Paris says (*Life of Sir Humphry Davy*, 8vo, 1831, vol. i. p. 383), from some experiments he made, "It would thus appear that at least a fourth part of the weight of the potato consists of nutritive matter, which is principally starch; that wheat consists of as much as ninety-five, barley of ninety-two, oats of seventy-five, rice of eighty, and peas and beans of about fifty-seven per cent. of nutritive matter."

2293. NOTES ON THE WRECKERS.

Sir Humphry Davy says that during the latter part of the eighteenth century a particular noise on the western coast of England was referred to a goblin called Bucca, and was said to foretell a shipwreck. And so it did, for as sound travels more rapidly than the currents of the air, the noise preceded one of those violent storms to which the Atlantic is so subject (see *Dr. Paris's Life of Sir H. Davy*, 8vo, 1831, vol. ii. p. 333).

In the terrible riots in Ireland at the close of the eighteenth century, "the destruction of all the moveables and furniture in a house was termed '*wrecking*'" (*Lewis on Ireland*, 8vo, 1836, p. 36).

In 1760 it was always practised in Ireland (see *Wesley's Journal*, 8vo, 1851, p. 462). "De Foe observes that many an Englishman has been sacrificed abroad in resentment of the barbarities com-

mitted on their countrymen in cases of shipwreck and other distresses upon our coast" (*Wilson's Life of De Foe*, vol. i. p. 209).

2294. TIME, ETC., FOR DINING IN THE EIGHTEENTH AND NINETEENTH CENTURIES.

In 1801, we find Sir Harry Englefield asked Mr. Underwood to dine with him at five, to meet Davy (see *Paris's Life of Sir Humphry Davy*, 8vo, 1831, vol. i. p. 134). In 1745, the famous "orator Henley," in a letter to Selwyn, says "I dine at twelve all the year" (*Jesse's Selwyn and his Contemporaries*, 8vo, 1843, vol. i. p. 47). In 1779, the inhabitants of Poole "dined at eleven o'clock" (*Nichols's Literary Illustrations of the Eighteenth Century*, vol. v. p. 29). In 1762, "and for many years after," "every college" at Cambridge "dined at twelve o'clock" (*Bishop Watson's Life of Himself*, vol. i. p. 35, 2nd edit. 8vo, 1818).

2295. OBSERVATIONS ON THE IRISH.

In 1603, there were a great many Irish in London, many of whom became footmen. See a curious passage in The Honest Whore, in *Middleton's Works*, 8vo, 1840, iii. 130, 131, and at vol. v. p. 531 are mentioned "Irish lacqueys." These lacqueys carried darts (vol. iii. p. 530). "A peppyn pye for your Irishman" (*Rowley's Search for Money*, 1609, p. 33, edit. Percy Society).

Latin was formerly generally spoken by the lowest orders of Ireland, and even in the present century, in many parts of Kerry (see pp. 27, 28 of *Mr. Croker's notes to a Kerry Pastoral*, Percy Society, vol. vii.) In Haynes's State Papers (pp. 455–461) there is a certificate by the bishop of London, dated 1567, of all the "strangers" in London. Among them we find French, Scotch, and even "Blackmores," but *no* Irish. In 1617, Rich writes, "There is not a people under the face of heaven that be of a more haughty and proud spirit than are the Irish; proud mind they have ever had, but for any pride in their apparell they never knew what it meant till they learned it from the English" (*Mr. Cunningham's Introduction to Rich's Honestie of this Age*, Percy Society, vol. xi. p. xxii.) In 1594, the English government ordered all Irishmen, who were not inhabitants of towns, to quit England; but the order seems not to have been enforced (*Stonyhurst MSS.* in *Mr. Tierney's note to Dodd's Church History*, vol. iii. pp. 115, 116).

2296. NOTE ON BAKERS.

In 1608, "Are not bakers' arms the scales of justice? yet is not their bread light?" (*Middleton's Works*, 8vo, 1840, vol. iii. p. 163).

2297. OBSERVATIONS ON THE SCOTCH.

See also ART. 2223.

Early in the seventeenth century "the Scotchmen" are spoken of as being "upon the northe aisle of the Exchange" (*Middleton's Works*, 8vo, 1840, vol. iv. p. 421). Dr. Shebbeare says they "speak highly of Scotland and Scotchmen, but never choose to see the land from whence they came" (*Letters on the English Nation, by B. Angeloni*, 8vo, 1755, vol. ii. p. 35); and (at p. 208), "the Scotch love not their country, but are very warm in affection for their countrymen." In 1604, there was published at London a curious pamphlet in favour of the union between England and Scotland. (It is reprinted in *Harleian Miscellany*, edit. Park, vol. ix. pp. 95–105.) The author, who is said to have been the bishop of Bristol, proposes (p. 102) that in case James should die without issue, Scotland should nevertheless remain to the succession of the crown of England. One of the objections was, that in case of an union the king would lose his precedence as the head of a *new* kingdom (p. 97); another objection was that the Scotch laws were too lax and the English laws too stringent (p. 104).

Mr. Dixon (*Scottish Ballads*, p. 88, Percy Society, vol. xvii.) says, "The Scottish language perhaps more than any other (not even excepting the Danish) abounds with legends, ancient and modern, of mortals carried away to fairy land."

In Wright's Political Ballads (Percy Society, vol. iii. pp. 60–63) there is a violent attack on the Scotch dated London, August 26th, 1647. This seems to have been caused by the want of discipline in the Scotch army. In 1567, there were 4,851 "strangers" in London, of whom only 58 were Scotchmen (see *Haynes's State Papers*, pp. 461, 462). In 1568, the queen orders the lord wardens of the Marches not to allow any Scotchman to enter England unless specially recommended by the earl of Murray (*Haynes*, p. 502). In 1594, Mr. Bodley writes to the earl of Essex, "We are thus persuaded of Scottes in England, that they are naturally inclined to dissimulation and cunning, and are full of inconstancie" (*Murdin's State Papers*, p. 681). On October 26th, 1571, the French ambassador writes from London that a command has just been issued for all the Scotch to quit the kingdom within four days (*Correspondance diplomatique de Fénelon*, tome iv. 265). The earl of Northumberland was executed

in 1572, and the Scotch were considered to have acted very meanly in giving him up (*Correspondance de Fénelon*, tome v. p. 118). Percy has published a ballad which, as he says, "is a proof of the little intercourse that subsisted between the Scots and English before the accession of James I. to the crown of England" (*Reliques of Ancient English Poetry*, 8vo, 1845, p. 140). A writer very favourable to the Scotch says he never heard a Scotchman tell a good story (*Topham's Letters from Edinburgh*, 8vo, 1776, pp. 54, 55).

Topham mentions the mania of the Scotch for travelling (*Letters from Edinburgh*, 8vo, 1776, p. 166), and he says (p. 169), "the most ingenious artists now in London are Scotchmen." In 1667, Pepys (*Diary*, 8vo, 1828, vol. iii. p. 278) says that "most of the Scotch gentry are of few words." In 1799, Niebuhr, after having been more than a year in Scotland, writes from Edinburgh, "Beauty is extremely rare in Scotland" (*Life and Letters of B. G. Niebuhr*, 8vo, 1852, vol. i. p. 152).

2298. REMARKS ON RYE.

In the middle of the sixteenth century it was much more cultivated in England than at present (see *Tusser's Five Hundred Points of Husbandry*, edit. Mavor, 1812, p. 16).

2299. THE FLOURISHING CONDITION OF NORWICH IN THE SIXTEENTH CENTURY.

See the description given by Tusser in his Autobiography in 1573 (*Tusser's Husbandry*, edit. Mavor, 1812, p. 322).

2300. INFLUENCE OF SPAIN ON FASHIONS, ETC., IN ENGLAND.

In 1599, "cutte Spanish lether shoes" were fashionable (see *Harleian Miscellany*, vi. 178), and they are mentioned by Platt in 1595 (*Harleian Miscellany*, ix. 109); and in 1581, Stafford writes, "There is no man can be contented with any other gloves than be made in France or Spain" (*Brief Conceipt of English Policy* in *Harleian Miscellany*, ix. 166). A contemporary writer says that in 1554, "there were so many Spaniards in London that a man should have met in the streets for one Englishman above four Spaniards, to the great discomfort of the English nation" (*Chronicle of Queen Jane and Mary*, Camden Society, 1850, p. 81).

The best needles came from Spain. See ART. 2288.

2301. OBSERVATION ON THE DUTCH.

"The Dutchman's delight, butter and bacon" (*Rowley's Search for Money*, 1609, p. 32, Percy Society, edit. 1840).

2302. OBSERVATION ON THE FRENCH.

"We had roots for the Frenchman" (*Rowley's Search for Money*, 1609, p. 33, Percy Society, edit. 1840).

2303. ORIGIN OF "GOD SAVE THE KING."

In the Civic Garland (edit. Percy Society, vol. xix. p. 8), Mr. Fairholt has printed a song sung at the Conduit, in Cornhill, when Edward VI. passed through London from the Tower to Westminster, the day before his coronation. He says (p. 7), "It has been reprinted in Nichols's London Pageants (8vo, Lond. 1831, p. 45), who considers it 'worthy of particular attention, as it embraces most of the sentiments of the modern God save the King, though not noticed by several writers who have investigated the history of that national anthem.'"

2304. ETYMOLOGY OF ELFIN.

Mr. Dixon (notes to *Scottish Ballads*, p. 90, Percy Society, vol. xvii.) derives it from "an Icelandic word signifying fire or light;" but adds, "Jamieson, however, seems to think the word elf is derived from the Hebrew, and means an intelligence, a spirit, an angel."

2305. NOTE ON THE SWORD DANCE.

This is still practised in some of the secluded dales of Yorkshire. The song made use of on such occasions by these northern savages may be found in Dixon's Ancient Poems, Ballads, and Songs of the Peasantry of England, pp. 194–196, Percy Society, vol. xvii.

See also ART. 2223.

2306. NOTE ON CHIMNEY SWEEPS.

They went about London in the night time, begrimed with soot, carrying a broom on their shoulder, and calling out "chimney sweep." See the curious description in The Mad Pranks of Robin Goodfellow, 1628, pp. 32, 33, Percy Society, vol. ii. They formed a separate trade early in the reign of Henry VIII. (see *Cocke Lorelle's Bote*, Percy Society, vol. vi. p. 10).

2307. OBSERVATION ON KENT.

The inhabitants used to be called "long-tayles" (see *Robin Goodfellow*, 1628, pp. 3, 4, Percy Society, vol. ii.; see also *Deloney's Strange Stories*, 1607, pp. 5, 73, Percy Society, vol. iii).

2308. THE GOUT WAS COMMON IN THE SIXTEENTH AND SEVENTEENTH CENTURIES.

This has been denied, but it evidently was, from the great number of notices I have met with of it. See for instance, Chettle's Kind Heart's Dream (1592, p. 22, Percy Society, vol. v.) in the notes to which Mr. Rimbault (p. 73) quotes Whetstone's English Mirror, 1586, where gout is called "an ancient maladie," and "the proper disease of the rich." The Two Angrie Women of Abington, 1599, Percy Society, vol. v. p. 40. Cocke Lorell's Bote, p. 8, Percy Society, vol. vi. Rowland's Knave of Hearts, 1613, p. 70, Percy Society, vol. ix. Halle's Historiall Expostulation, 1565, p. 8, Percy Society, vol. xi. For the sake of decency it was not uncommon to give the name of gout to the *morbus Gallicus*. See Rich's Honestie of this Age, 1614, p. 57, Percy Society, vol. xi. Ambassades de Noailles, Leyde, 1763, tome iv. pp. 217, 249, 273. Murdin's State Papers, p. 406. Correspondance diplomatique de Fénelon, Paris, 1840, tome iv. p. 288.

Margaret, duchess of Parma, Regent of the Netherlands, had the gout (*Schiller's Werke*, Stuttgart, 1838, band viii. p. 100).

2309. OBSERVATIONS ON SPAIN AND THE SPANISH CHARACTER.

"Pride, the Spaniard's bastard" (*Dekker's Knights Conjuring*, 1607, p. 36, Percy Society, vol. v.) Southey, who was better acquainted with Spain than any man of his age, writes in 1806, "I am convinced, in opposition to the common opinion, that the Spaniards did wisely in the act of expelling them, though most wickedly in the way of expelling them" [by *them* he means the *Moors*] (*Life and Correspondence of R. Southey*, 8vo, 1849, 1850, vol. iii. p. 52). Montesquieu has noticed the impolicy, to say the least of it, of the offer made by Philip II. to ennoble any one who would assassinate the Prince of Orange (*Esprit des Lois*, xxix. chap. xvi. *Œuvres*, Paris, 1835, p. 477). Of course it was an insult to aristocracy. The strangest notion of the cause of the decline of the military power of Spain is that put forward by Schiller, "Das gemeiner gewordene Gold machte den Soldaten immer theurer; der überhandnehmende Reiz der Weichlichkeit steigerte den Preis der entgegensetzten Tugenden" (*Schiller's Werke*, band viii. p. 14, Stuttgart, 1838).

2310. URINE EXAMINED IN DIAGNOSIS.

This was formerly very common. See Hutton, Follie's Anatomie, 1619, Percy Society, vol. vi. p. 40. Rowland's Knave of Hearts, 1613, p. 75, Percy Society, vol. ix.; and his More Knaves Yet, p. 99. See also Halle's Historiall Expostulation, 1565, pp. 11, 14, 28, Percy Society, vol. xi., and for fifteenth century see History of Reynard the Fox, edit. Thoms, Percy Society, vol. xii. p. 125).

2311. TENDENCY, ETC., OF THE REFORMATION.

See also ARTS. 362, 383.

M. Villers (*Essai sur la Reformation*, Paris, 1820, p. 133) observes that by diminishing feast days and holydays it would increase wealth. He adds (p. 111) that wherever it penetrated, the clergy became docile, and again (p. 122) that its tendency was to make the people place more confidence in their sovereigns. It injured the fine arts. See ART. 361. In an interesting letter to Mr. Rickman, written in 1805, Southey expresses himself very strongly as to the evils which the Reformation brought upon literature by suppressing monasteries (*Life and Correspondence of R. Southey*, 8vo, 1849, 1850, vol. iii. pp. 319, 320). For some evidence of the injury which the Reformation did to learning, see Dodd's Church History, edit. Tierney, vol. i. pp. 278–282. Collier's Ecclesiastical History, vol. v. p. 428. As to its operation on the papal power, Soames truly says, "The Reformation deprived the pope of no privilege which had not been denied to him centuries before both by the common and the statute law of the land" (*History of the Reformation of the Church of England*, iv. 632).

For an account of the mischief the Reformation did to learning, see some superficial remarks in Soames's History of the Reformation of the Church of England, vol. ii. pp. 281–283. Schiller has eloquently stated its *immediate* evils (*Abfall der Niederlande*, in *Werke*, band viii. pp. 55, 56, Stuttgart, 1838). M. Villers strangely supposes that where the Reformation spread the clergy were docile to their princes (*Essai sur la Reformation*, p. 111). Mr. F. W. Newman (*Lectures on the Contrasts of Ancient and Modern History*, 8vo, 1847, p. 60) says "the first movement of the Reformation was more for *national* freedom from Rome than for *individual* rights of belief and worship."

2312. NOTE ON BARTHOLOMEW FAIR.

On August 24, 1680, Lady Russell writes to her husband from London, "My sister and Lady Inchiquin are just come from

Bartholomew Fair, and stored us all with fairings" (*Life of Rachel Wriothesley Lady Russell*, Lond. 8vo, 1820, 3rd edit. p. 225). On this passage the editor notes, "Bartholomew Fair was in these days, we see, visited by the first company in London."

2313. NOTE ON INSANITY.

Observations on Insanity, by Thomas Arnold, M.D., Leicester, 1782–1786, 2 vols. 8vo. In this learned and apparently able work, Dr. Arnold takes it for granted that Catholics are less liable to become mad than Protestants, and this, he says, is one of the reasons why madness is more common in England than in France (vol. i. p. 17). He says (i. 17–25) that the three chief causes of insanity are religion, love, and the excitement caused by the risks of commerce, and adds (pp. 26, 27) that it is more frequent in England than in any other country; and that if other things are equal, the richer and more civilized a people are, the more liable they will be to madness. Dr. Arnold says (vol. i. p. 111), that the popular notion of madness being allied to genius is utterly untrue; and "it may truly be asserted that *fools* are most liable to madness."

Arnold gives some remarkable instances of madness caused by religion (vol. i. pp. 285–306, and ii. 349–352).

Dr. Arnold says that in all temperate climates insanity is most frequent in summer (vol. ii. p. 174). Arnold (ii. 268–275) has produced some curious evidence to show that madness is often caused by the suppression of the menstrual discharge. A species of madness ending in suicide was so common in this country that the medical writers of the seventeenth century supposed it to be peculiar to England, and called it the English disease. See Arnold's learned work on Insanity, vol. i. pp. 15, 16, 262–265. 1. Machyn records at London two suicides in 1559, and one in 1562 (*Machyn's Diary*, Camden Society, vol. xlii. pp. 204, 205, 283). 2. Suicide was defended by Rousseau and Hume (*Burton's Life of Hume*, Edinburgh, 1846, vol. ii. p. 16).

See also Art. 486.

It is said that when the cure of disease by the transfusion of blood was first attempted at Paris, "all those on whom the experiment was tried became suddenly insane, and died raving" (*Arnold*, ii. 168, 169).

At the time of the South Sea Company great numbers of persons became mad; but we learn on the authority of Dr. Hale, who was then physician to Bethlehem Hospital, that on that occasion more persons became insane from a sudden accession of wealth than from an entire loss of it (*Arnold*, ii. 348, 349, quoting *Mead's Medical Precepts*).

Respecting the great use made by the ancients of hellebore as a cure for madness, see Arnold, vol. i. pp. 4–9.

1. According to M. Esquirol it is madness, and not idiocy, which civilization increases (*Quetelet, Sur l'Homme*, Paris, 1835, ii. 120, 121), but this is denied by Mr. Pierquin (p. 126). In the country there are more idiots than in the towns (p. 122). Madness is most common in summer (p. 124), and between the ages of twenty and thirty (p. 126), but in France between forty and fifty (pp. 129, 130). 2. Bishop Percy, a very competent authority on such matters, says, "It is worthy attention that the English have more songs and ballads on the subject of madness than any of their neighbours" (*Percy's Reliques of Ancient English Poetry*, 8vo, 1845, p. 177). 3. Feuchtersleben notices the extreme rarity of psychical sufferings in barbarous nations (*Medical Psychology*, Sydenham Society, 8vo, 1847, pp. 25, 51, 264); but though mental diseases thus increase with civilization, he says (p. 52), "Since the establishment and improvement of institutions for the insane, a happier state of things has been observed, so that at present the number of insane persons in Europe is to the population as one to nine hundred or a thousand." Locke thought madness only a disorder of the imagination (see *King's Life of Locke*, vol. ii. pp. 173, 174). In the retreat from Moscow, several of the French soldiers became mad (see *Alison's History of Europe*, vol. xi. p. 179). On insanity read Cullen's Works (vol. ii. 508–537). It is said that in the United States the insane are one in two hundred and sixty-two; "more than twice as many as in any part of Europe" (*Abdy's Journal of the United States*, 8vo, 1835, vol. i. pp. 103, 104).

2314. ORIGIN OF COIFS, WHICH ARE SUPPOSED TO HAVE BEEN INTENDED TO CONCEAL THE TONSURE.

The earliest mention Blackstone (*Commentaries*, i. 24, note) has found of them is in Matthew of Paris, A.D. 1259, and he quotes Spelman (Glossar. 335) to the effect "that coifs were introduced to hide the tonsure of such renegade clerks as were still tempted to remain in the secular courts in the quality of advocates or judges, notwithstanding their prohibition by canon."

2315. MEANING OF THE TITLE OF CONQUEROR AS GIVEN TO WILLIAM I.

Conquisitio means *purchase* or *acquisition*, in opposition to what is obtained by inheritance. The purchaser is called *conquæstor*—a title given to William I., which has been ignorantly

translated conqueror (*Blackstone's Commentaries*, 8vo, 1809, vol. ii. p. 243).

2316. NOTES ON DIFFERENT DISEASES.

See also ART. 2308.

Gardiner was "fort persecuté du mal de jaunisse" (*Ambassades de Noailles*, Leyde, 1763, tome v. p. 127). "The stone" (*Murdin's State Papers*, p. 516). Tendency to "stone" is most common in children, and it is found only among one woman for every twenty-one men (*Quetelet, Sur l'Homme*, Paris, 1835, tome i. pp. 225–227). The pulse of old men is stronger than those of the young, and less in winter than in summer (*Quetelet, Sur l'Homme*, ii. 89, 90). In the tenth century in England, diseases of the eye were very common; hence Wright suggests our numerous superstitions connected with springs of water (*Biographia Britannica Literaria*, 8vo, 1842, vol. i. p. 97). On the prevalence of diseases at particular periods, see some interesting remarks in Feuchtersleben's Medical Psychology, Sydenham Society, 1847, p. 51. Montaigne (*Essais*, Paris, 8vo, 1843, livre iii. ch. xiii. p. 695) says that the gravel is a common disease among old men of respectable rank. On disease caused by religion, see Southey's Life of Wesley, 8vo, 1846, vol. i. pp. 202–204, 209–213, 223, 255, 256, 231; vol. ii. pp. 40, 200, 205, 314, 328. It is said (vol. ii. p. 317) that in America Methodism increased insanity. Disease of stone in the bladder *does* exist in the tropics (see *Transactions of Literary Society of Bombay*, vol. iii. p. 388).

2317. NOTE ON BRICKS.

In 1571, there were "brick kylls" near the back of Howard House (*Murdin's State Papers*, p. 127).

2318. INFLUENCE OF GERMAN LITERATURE IN THE EIGHTEENTH AND NINETEENTH CENTURIES.

M. Cousin says, "L'Allemagne n'eut sur la France aucune influence ni au xvii^{e} ni au xviii^{e} siècle," and in the time of Frederic the Great, "On parlait français à la cour et à l'académie de Berlin, et la littérature allemande n'était encore qu'une imitation pédantesque et sans génie de notre littérature" (*Histoire de la Philosophie*, Paris, 1846, part i. tome iii. p. 38). Lord North, who was born in 1733, after finishing his education, went abroad and learnt German, Italian, and French. See an interesting letter from Lord North's daughter in Appendix to Brougham's Historical Sketches of Statesmen, vol. ii. p. 243, Lond. 1845. Wesley, in 1735, studied German (see *Southey's Life of Wesley*, 8vo, 1846,

vol. i. p. 67), but I have found no evidence that he ever read the literature. Lord Jeffrey *appears* not to have known German in 1844 (see *Cockburn's Life and Correspondence of Jeffrey*, Edinburgh, 8vo, 1852, vol. i. p. 398), nor do I remember in his writings any proof of such knowledge. Windham knew German (see *Nichols, Illustrations of the Eighteenth Century*, vol. i. p. 506). In 1744, there was a German master at Manchester (*Nichols, Literary Illustrations*, vol. iv. p. 263).

2319. NOTE ON THE DOCTRINE OF THE PERFECTIBILITY OF MAN.

Cousin (*Histoire de la Philosophie*, Paris, 1846, part i. tome i. p. 388) says, "Une doctrine s'est élevée au milieu du dernier siècle, vaste comme la pensée de l'homme, brillante comme l'espérance, accueillie d'abord avec enthousiasme, aujourd'hui trop délaissée and qui sera toujours l'asile de toutes les âmes d'élite. Turgot, qui apporta parmi nous la doctrine de la perfectibilité humaine, l'introduisit sans l'établir," &c. M. Quetelet says, "La perfectibilité de l'espèce humaine résulte comme une conséquence nécessaire de toutes nos recherches" (*Quetelet, Sur l'Homme*, Paris, 8vo, 1835, tome ii. p. 326), and (at tome i. p. 10), "Je crois à la perfectibilité de l'espèce humaine." Combe (*The Constitution of Man in Relation to External Objects*, Edinburgh, 8vo, 1847, pp. 123–125) says that we know of no limits to the progressiveness of man. He adds (p. 252) that there are organic reasons for believing it. See also his Lectures on Moral Philosophy (8vo, 1840, pp. 398, 399), where he well says we shall not recede, because unlike the great nations of antiquity our *people* are becoming educated (see also p. 400).

Mr. Alison (*History of Europe*, xiv. 209–224) has attacked the doctrine of perfectibility, with what success, I leave to others to determine. It is denied by Comte (*Philosophie positive*, iv. 237, 256, 378–390; tome vi. 325).

2320. INVENTION, ETC., OF THE BAYONET.

Dr. Jackson, who wrote in 1804, says that "the French soldiers are most expert in the use of the sabre, and more practised in exercises with the bayonet than the soldiers of Great Britain" (*Jackson's View of the Formation, Discipline, and Economy of Armies*, 8vo, 1845, p. 252).

2321. REMARKS ON HERODOTUS.

Frederick Schlegel says, "The deeper and more comprehensive the researches of the moderns have been on ancient history, the

more have their regard and esteem for Herodotus increased" (*Philosophy of History*, 8vo, 1846, p. 247).

2322. MERCHETA MULIERUM OR DROIT DU SEIGNEUR.

Lord Brougham positively asserts, but without quoting any authority, that this indecent custom existed "in some parts of Germany and France, and in Scotland, till the eleventh century" (*Brougham's Political Philosophy*, 2nd edit. 8vo, 1849, vol. i. pp. 287, 288).

Holinshed's Scottish Chronicle, 1805, 4to, vol. i. p. 358. Chalmer's Caledonia, i. pp. 450, 451. Buchanan's History of Scotland, Lond. 1722, vol. i. pp. 149, 290.

2323. INVENTION OF THE BAROMETER.

Whewell says (*Philosophie of the Inductive Sciences*, 8vo, 1847, ii. 187) that an Englishman named Fludd, who was born in 1571, "is conceived by some persons to have anticipated Torricelli in the invention of the barometer," but (at p. 263) Whewell says, "that in 1643, Torricelli proved practically that the air had weight by the invention of the barometer." Lord Keeper Guilford is said to have been the first who caused barometers to be publicly sold in London (see *Lives of the Norths*, ii. 202, 203.)

2324. NOTES ON WHALES.

It is said that in the seventeenth century they frequently came up in the Seine in France (see *Dawson Turner's Tour in Normandy*, 8vo, 1820, vol. ii. p. 20). In 1658, "a large whale was taken betwixt my land butting on the Thames, and Greenwich, which drew an immense concourse to see it" (*Evelyn's Diary*, 8vo, 1829, vol. ii. p. 133). In 1688, "a whale of vast bulk being said to be hampered in a creek near Malden in Essex, doth occasion great resort thither" (*Ellis Correspondence*, 8vo, 1829, ii. 68).

2325. ETYMOLOGY OF BAIOCO.

Dawson Turner says that this Italian coin had its name and origin from Bayeux (see *Turner's Normandy*, 8vo, 1820, vol. ii. p. 261).

2326. ETYMOLOGY OF OGRE AND GHOOL.

Keightley's Tales and Popular Fictions, Lond. 1834, p. 223.

2327. ETYMOLOGY OF FAIRY.

See Keightley's Tales and Popular Fictions, 1834, pp. 339, 340. He derives it from the Latin *fatum*, whence *affatare*, *fatace*, and

fée in the participle. He adds (pp. 342, 343), "I am inclined to think that the Italians derived their knowledge of these beings from the French romances."

2328. NOTE ON PARROTS.

For some evidence of the extreme rarity and costliness of parrots at the beginning of the fifteenth century see Mr. Williams's note at p. 161 of Chronicque de la Traïson de Richart Deux d'Engleterre, Lond. 8vo, 1846.

2329. CAN NATIONS CIVILIZE THEMSELVES?

In the latter part of the eighteenth century, Dr. Doig, in "Two Letters on the Savage State," refuted the shallow view of Lord Kaimes, and observed, "That no nation once known to be barbarous has ever emerged from that state by the sole operation of its native energies and without foreign aid" (*Tytler's Memoirs of Lord Kaimes*, Edinburgh, 1814, vol. ii. p. 188). Mr. Lawrence (*Lectures on Man*, 1844, p. 145) says that the savage state is *not* the natural state.

2330. NO VENOMOUS ANIMALS IN ICELAND.

Iceland, "in common with Ireland, has the privilege of being free from toads, serpents, and all venomous creatures, which would argue that St. Patrick at some time paid it a visit" (*Dillon's Winter in Lapland and Iceland*, 8vo, 1840, vol. i. p. 293).

2331. INVENTION OF LOGARITHMS.

"Byrge, a Swiss, invented logarithms in 1610" (*Menzel's German Literature*, Oxford, 1840, vol. iii. p. 40).

2332. NOTES ON MESMERISM.

In 1778, Grimm writes from Paris that Mesmer, "qui a déjà fait beaucoup de bruit en Allemagne avait commencé à faire ici une assez grande sensation, mais son succès ne s'est pas soutenu" (*Correspondance littéraire*, tome x. p. 218). In 1780, he writes that Mesmer was again in fashion, and he gives some account of the way in which he treated his patients (*Correspondance*, xi. pp. 177, 178). See also (at tome xiii. pp. 456–464) some curious details under April 1784. Magnetism had been so gaining ground in Paris, that upwards of one hundred persons had subscribed each a hundred louis to buy from Mesmer his secret (p. 456). Mesmer first arrived in Paris in 1778 (p. 458) and then, not being so well received as he expected, went to

See also ART. 470.

London (p. 459). See (at tome xiv. pp. 10–16) an account of the Report on Animal Magnetism, made in 1783, at Paris, by the Royal Commissioners. The Report of the Royal Society of Medicine was even more unfavourable (p. 17). In 1786, Grimm writes (*Correspondance littéraire*, tome xv. p. 55), "Le magnetisme vient de perdre, en la personne de M. Deslon, son second prophète." See some very curious remarks in Glanville's Vanity of Dogmatizing, Lond. 8vo, 1661, pp. 198–200. See Coleridge's note in Southey's Life of Wesley, 8vo, 1846, vol. ii. pp. 207, 208. There is a superficial and ill-written account of Mesmer in Colquhoun's History of Magic, 1851, vol. ii. pp. 158–162. There is also one in Sprengel (*Histoire de la Médicine*, tome vi. pp. 93–120).

2333. INVENTION OF BALLOONS.

See also ART. 341.

They were invented in June 1783, by Messrs. Montgolfier of Annonay (see the interesting account in *Correspondance littéraire, par Grimm et Diderot*, tome xiii. pp. 239–248). The first ascent was at Annonay on 5th June, 1783 (p. 239), and created an immense sensation in Paris (p. 241). The idea of the invention arose from a wish of MM. Montgolfier to devise some means of relieving Gibraltar (p. 243). It would *appear* that it was not till November, 1783, that anyone ventured to ascend in it, when the Marquis of Arlandes and M. Pelâtre des Roziers actually ventured in a gallery surrounding the balloon, which rose to a height of nearly 4,000 feet. The balloon itself was seventy feet high and forty in diameter (pp. 290, 291). The result was that in the same month the king gave MM. Montgolfier the order of Saint Michel, and bestowed letters of nobility on their father. He also rewarded M. Pelâtre des Roziers and the Marquis of Arlandes (pp. 314, 315). In 1785, Pelâtre des Roziers and M. Romain were thrown out of a balloon and killed (*Grimm's Correspondance*, xiv. 232–235). On November 30, 1783, Franklin writes from Passy, "I did hope to have given you to-day an account of Mr. Charles's grand balloon, which was to have gone up yesterday" (*Ellis's Letters of Literary Men*, p. 425).

2334. NOTES ON POTATOES.

In 1775, there were about Edinburgh a "great abundance of potatoes and carrots, which are excellent of their kind" (*Topham's Letters from Edinburgh*, Lond. 8vo, 1776, p. 228). In Scotland, potatoes are first mentioned in 1701, in the Household Book of the Duchess of Buccleuch and Monmouth; the price 2*s.* 6*d.* a peck (*Chambers's Traditions of Edinburgh*, 8vo, 1847, p. 297, where the authority quoted is Arnott's History of Edin-

burgh, p. 201). In January 1662–3, a committee of the Royal Society strongly urged the fellows of the society who possessed land "to plant potatoes, and to persuade their friends to do the same, in order to alleviate the distress that would accompany a scarcity of food; a recommendation which we are informed was approved by the body generally" (*Weld's History of the Royal Society*, 1848, vol. i. p. 140). At the end of the seventeenth century, the potato "is scarcely seen in the French markets, but there is a great abundance of Jerusalem artichokes" (*Lister's Paris at the Close of the Seventeenth Century*, p. 119).

2335. NOTES ON MUSIC.

In 1775, the Scotch were passionately fond of music (see *Topham's Letters from Edinburgh*, 1776, pp. 370–378). The Dahomans are very fond of music, and Captain Forbes says, "How quickly the black ear catches a tune!" (*Forbes, Dahomey and the Dahomans*, 1851, vol. i. p. 87). Edwards (quoted in *Lawrence's Lectures on Man*, 1844, p. 339) says the negroes have no notion of music. As to the music in Borneo see Low's Sarawak, 1848, p. 163. The North American Indians have little idea of it (see Catlin, 1841, vol. i. p. 243). Lewis (*Method of Observation in Politics*, 1862, vol. i. p. 32) says, "Animals have no fondness for music." Burke, Pitt, Fox, and Johnson, had no idea of music (see *Prior's Life of Burke*, pp. 533–548). It is *not* beneficial in madness (see *Prichard on Insanity*, 1835, p. 296). Georget (*De la Folie*, 1820, p. 104) mentions an idiot seven years old, who had an extraordinary facility for learning the airs of songs.

2336. ORIGIN OF THE WORD ROUÉ.

The Regent, after the death of Louis XIV., had some particular friends, the companions of his debauches, to whom he gave this new name. "Il les honoroit particulièrement de ce nom scandaleux de *ses Roués*, titre nouveau, qui pris dans le sens d'honneur, signifiait qu'il les croyait capable de se faire rouer pour lui;" but the Parisians took it in another way, and said they were "veritables espèces, des gens dignes d'être roués" (*La Chronique Scandaleuse*, in *Soulavie, Pièces Inédites sur les Règnes de Louis XIV, Louis XV, et Louis XVI*, Paris, 8vo, 1809, tome ii. pp. 17, 18).

2337. NOTE ON THE ANABAPTISTS.

In 1552, Northumberland writes to Cecil "of the Anabaptists lately sprung up in Kent" (*Tytler's Edward VI. and Mary*, 8vo, 1839, ii. 192).

See also ART. 1917.

2338. NATIONS THAT DISLIKE PORK.

In Madagascar, eating "swine's flesh" is considered very contemptible (see *Drury's Madagascar*, 8vo, 1743, p. 173).

2339. THE RESURRECTION OF THE BODY.

The inhabitants of Madagascar laughed at the idea of it (see *Drury's Madagascar*, 8vo, 1743, p. 186), but compare what is perhaps an unmeaning form at p. 230.

2340. NOTES ON VAMPIRES.

See some very curious but rather speculative views in Dr. Herbert May's *Truths contained in Popular Superstitions* (8vo, 1851, pp. 20–40, 67, 116). He says (p. 29), that bodies found "in the so-called vampire state" were either alive, or had been so after their interment. At p. 67, he says that in the vampire visit, the soul of the buried man is brought into communication with his friend's mind; "thence follows, as a sensorial illusion, the apparition of the buried man." Again (at p. 116), "The vampire ghost was probably a visit made by the free part of the mind of the patient, who lay buried in death trance. The visit was fatal to the party visited, because trance is contagious."

2341. USE OF THE WORD MOB.

Burnet (*Own Time*, Oxford, 8vo, 1823, vol. ii. p. 61) says of Sir W. Temple, "He thought religion was fit only for the mob;" upon which Swift sarcastically notes, "a word of dignity for an historian." In 1686 and 1688, we find *mobile* (see *The Ellis Correspondence*, 8vo, 1829, vol. i. p. 84; vol. ii. p. 11–58); but see vol. i. p. 340, where, in 1687, "*mob*" is used.

2342. ORIGIN, ETC., OF CHOLERA.

Cholera has been known endemically or epidemically in India earlier than is generally supposed, and Mr. Curtis gives an account in 1782–83 of a disease both at Madras and Ceylon "perfectly identical with the *Cholera indica* of the present day" (*Williams, Elementary Principles of Medicine*, in the *Encyclopædia of the Medical Sciences*, 4to, 1847, p. 810). Dr. Williams adds, "On no point are the profession more agreed than on the non-contagious nature of *Cholera indica*" (see p. 817). "The first case of cholera observed in England was on the 26th October, 1831" (p. 841). "It follows a law common to many other epidemics, a marked disposition to affect low, marshy situations, and the banks

of rivers" (p. 812). A peculiarity in it, not known to any other morbid poison, is "that in Europe and America the disease has been accompanied by a series of new and terrible symptoms, unknown or nearly so in India, a second or febrile stage being added, and which most commonly destroyed the patient after he had successfully struggled through the cold stage, as if the poison of cholera and of typhus-fever had conjoined" (p. 812). Dr. Williams adds (p. 812), that the mortality of the sexes is pretty equal, but as age advanced the deaths were greater, and a poor diet encourages it. He says (p. 814) that after death the corpse is often seen to move, showing "that the cord continues to supply a nervous power long after the brain is dead." A remedy has been tried only in this country, but not successfully, that of an injection of muriate of soda in solution into the veins (pp. 815, 816).

2343. BARBERS IN THE SEVENTEENTH CENTURY.

In 1663–64, Pepys (*Diary*, 8vo, 1828, vol. ii. p. 139) congratulates himself on having learnt how "to trim myself with a razor," but it seems (vol. iii. p. 133) that his wife cut his hair. In 1703, the earl of Shaftesbury, making arrangements to go abroad, writes, "for shaving, my English servant will serve me" (*Forster's Letters of Locke, Sidney, &c.*, 8vo, 1830, p. 200). In 1766, some persons used pincers to pull out the beard instead of shaving it off (see *Œuvres de Voltaire*, tome lxv. pp. 175, 176).

2344. BED-ROOMS AND TIME FOR GOING TO BED IN THE SEVENTEENTH CENTURY.

In 1664, the queen had "a clock by her bed-side, wherein a lamp burns that tells her the time of the night at any time" (*Pepys's Diary*, 8vo, 1828, vol. ii. p. 193). In 1668, Pepys writes (vol. iv. p. 226), "Presented from Captain Beckford with a noble silver warming-pan." Charles II. had a number of spaniels who used to puppy and give suck in his bed-room (see *Evelyn's Diary*, 8vo, 1827, vol. iii. p. 132).

2345. NOTES ON PARTRIDGES.

In 1666, they were evidently much more abundant in France than in England (see *Pepys's Diary*, 8vo, 1828, vol. ii. p. 379). See also vol. v. p. iii., from which we learn that in 1686 partridges and carps were more common in Jersey than in England.

2346. ST. DAVID'S DAY IN THE SEVENTEENTH CENTURY.

On the 1st of March, 1666–67, "it being St. David's day," Pepys (*Diary*, 8vo, 1828, vol. iii. p. 159), to his great surprise, saw in Mark Lane "the picture of a man, dressed like a Welchman, hanging by the neck upon one of the poles that stand out at the top of one of the merchant's houses."

2347. FUNERALS IN ENGLAND IN THE SEVENTEENTH CENTURY.

In 1667 rings were given at funerals even to persons who were not relations (see *Pepys's Diary*, 8vo, 1828, vol. iii. p. 163). Bishop Sanderson died in 1662. In his will he desired to be buried "without the unnecessary expense of escutcheons, gloves, ribbons, &c., and without any blacks to be hung anywhere in or about the house or church, other than a pulpit cloth, a hearse cloth, and a mourning gown for the preacher" (*Wordsworth's Ecclesiastical Biography*, 3rd edit. 8vo, 1839, vol. iv. p. 462). Mrs. Godolphin, who died in 1678, was "carried to Godolphin in Cornwall, in a hearse with six horses. . . . This funeral cost not much less than 1,000*l.*" (*Evelyn's Diary*, 8vo, 1827, vol. ii. p. 449.)

2348. OBSERVATIONS ON THE MEMORY.

The memory of the great statesman Niebuhr was most wonderful (see *The Life and Letters of B. G. Niebuhr*, Lond. 8vo, 1852, vol. i. p. 298). Lieber says (*Reminiscences of Niebuhr*, 8vo, 1835, p. 46), "His memory indeed was almost inconceivable to others. He remembered almost everything he had read at any period of his life" (see also p. 94). Wesley (*Journals*, 1851, 8vo, p. 870), when he was eighty-five, could remember old things but not *recent* ones. Evelyn (*Diary*, vol. iii. pp. 265–268) mentions the incredible memory of a child of twelve years.

2349. NOTES ON HYDROPHOBIA.

Prichard says (*Physical History of Mankind*, 8vo, 1841, vol. i. p. 152), "Hydrophobia is another malady, which by a peculiar method of inoculation is known to be communicated to many species of animals, though it probably originates only in the dog." In 1820, Sir Robert Heron writes, "I am afraid hydrophobia is become more prevalent than formerly in this country" (*Heron's Notes*, 2nd edit. 8vo, 1851, p. iii.)

2350. THE CUSH OF THE BIBLE ARE THE ETHIOPIANS.

Prichard positively asserts "that the Cush are the genuine Ethiopian race, and that the country of Cush is generally in

Scripture that part of Africa above Egypt" (see note in *Prichard's Physical History of Mankind*, vol. ii. pp. 371–373, 3rd edit. 8vo, 1837).

2351. OBSERVATIONS ON TACITUS.

Prichard (*Physical History of Mankind*, vol. iii. p. 108, 3rd edit. 8vo, 1841) says Tacitus thought that Spain was opposite to South Wales.

2352. ETYMOLOGY OF BRASS IS PERHAPS CELTIC.

Prichard says (*Physical History of Mankind*, vol. iii. p. 183, 3rd edit. 8vo, 1841), "The Welsh word *pres*, brass, may perhaps be a genuine British word, and the original of the Anglo-Saxon *broes*."

2353. SUPERSTITION RESPECTING THIRTEEN.

In the reign of Charles there was "a fond conceit" that when thirteen were at table "one of them must soon die" (see *Life of Rochester*, in *Burnet's Lives*, edit. Jebb, 8vo, 1833, p. 182). In 1684, Lady Ossory is said to have died of fright, because she was one of thirteen at table (see *Clarendon Correspondence*, edited by Singer, 4to, 1828, vol. i. p. 107). In France, in the sixteenth century, it was unlucky to dine thirteen at table (see *Essais de Montaigne*, Paris, 8vo, 1843, tome iii. chap. 8, p. 586).

2354. NOTES OF MEN WHO HAVE LIVED TO BE MORE THAN A HUNDRED.

Wordsworth's Ecclesiastical Biography, 3rd edit. 8vo, 1839, vol. iii. p. 526. Wesley's Journal, 1851, p. 597. Nichols's Illustrations of the Eighteenth Century, vol. vi. p. 592. King's Life of Locke, 8vo, 1830, vol. i. p. 244. Sir W. Temple's Works, vol. iii. pp. 283–286. Sir Thomas Browne's Works, vol. i. pp. 271–290.

2355. NOTES ON EXTEMPORE SERMONS.

See also ART. 2237.

Bishop Sanderson's sermons, in the first half of the seventeenth century, "were the less valued because he read them" (*Wordsworth's Ecclesiastical Biography*, 3rd edit. 8vo, 1839, vol. iv. p. 415). In 1664–65, Evelyn writes (*Diary*, 8vo, 1827, vol. ii. p. 235) that he heard Dr. Fell, canon of Christchurch, preach "a very formal discourse, and in blank verse, according to his manner." In 1679, it was evidently rare to preach without notes (vol. iii. p. 20). Indeed Evelyn mentions without surprise (vol. iii. p. 23) hearing the dean of Sarum preach "an hour and a half

from his commonplace book." Tillotson "is said to have introduced the custom of preaching by notes, which indeed his style and manner seemed to require" (*Bogue and Bennett's History of the Dissenters*, vol. ii. p. 356). Barrow's "Spital sermon" on "The Duty and Reward of Bounty to the Poor," is said to have occupied three hours and a half in the delivery (see *Hamilton's Life of Isaac Barrow*, in *Barrow's Works*, Edinburgh, 8vo, 1845, vol. i. p. xxxviii.) In Scotland, in 1709, the clergy had not yet began to use notes in the pulpit (see *Calamy's Own Life*, vol. ii. pp. 177, 178, 8vo, 1829).

2356. A DOLPHIN CAUGHT IN THE THAMES IN A.D. 1712.

This is mentioned by Thoresby, who saw it dissected (see *Thoresby's Diary*, 8vo, 1830, vol. ii. p. 117).

2357. SUPERSTITIONS RESPECTING COMETS.

See also ART 1564

The Samoan Islanders [in the Pacific, 14° S. lat.] hold that the appearance of a comet always indicates the death of a chief (see *Prichard's Physical History of Mankind*, vol. v. p. 154).

2358. NOTES ON SHAKESPEARE.

In 1661, Evelyn writes (*Diary*, 8vo, 1827, vol. ii. p. 182), "I saw Hamlet Prince of Denmark played; but now the old plays began to disquiet this refined age, since his majestie's being so long abroad." Lord Clarendon considered the two greatest poets to be Ben Jonson and Cowley; but Shakespeare he never notices (see *Campbell's Lives of the Chancellors*, vol. iii. p. 113). In 1770, a knowledge of Shakespeare was rare in the House of Commons (*Campbell*, vi. 73, and see p. 330). Dr. Currie's father classed together "Horace, Shakespeare, and the Bible" (*Life of Currie*, 8vo, 1831, vol. ii. p. 101). Goldsmith had an extraordinary admiration for Shakespeare (*Prior's Life of Goldsmith*, 8vo, 1837, vol. ii. p. 364).

2359. INFLUENCE OF GERMAN LITERATURE IN THE SEVENTEENTH CENTURY.

In 1646, Evelyn learnt "High Dutch" (*Evelyn's Diary*, 8vo, 1827, vol. ii. p. 388).

2360. THE WORD METHODIST FIRST USED.

"Anabaptists and plain packstaff methodists," are mentioned by John Spencer in his Things New and Old, published in 1658

(see *Bogue and Bennett's History of the Dissenters*, vol. iii. pp. 2, 3). Southey (*Life of Wesley*, i. 41, 42) seems to think the word not older than 1728, but he corrects this error at p. 471. Wesley (*Journal*, 8vo, 1851, p. 96) seemed to think the word new (see also p. 491).

2361. NOTE ON SWANS.

In 1825, Sir Robert Heron writes, "My black swans have hatched four young ones, and brought them up with ease and success. I believe they are the first black swans bred in England that have reproduced."

2362. OBSERVATIONS ON CASTES.

See also ARTS. 1248, 1441.

Mr. F. W. Newman says (*Lectures on the Contrasts of Ancient and Modern History*, 8vo, 1847, pp. 22, 23), "Whether in any nations of the ancient world there was political equality between town and country, and a true cementing of their interests, it is difficult to say; though I suspect that this end was really attained in the nations where caste was instituted—Egypt and India." Vans Kennedy says (*Transactions of Literary Society of Bombay*, vol. iii. p. 165), "The institution of caste, so far from being inimical to improvement or virtue, has been on the contrary, most probably, one great cause of the civilization of the Hindoos, and that it not only has always been, but now is, the greatest preservation of their morality." It is doubtful if it was known to the ancient Persians (see *Malcolm's History of Persia*, vol. i. pp. 505, 506). Comte sees in the institution of caste the beginning of the separation between theory and practice (*Philosophie positive*, tome v. pp. 226–244, and in particular p. 231).

2363. PORK WAS FORMERLY A COMMON FOOD IN EUROPE.

In the middle of the eighteenth century, "Vagrant swine went as commonly about the streets of Edinburgh as dogs do in our day, and were more generally fondled as pets by the children of the last generation." *Chambers's Traditions of Edinburgh*, 8vo, 1847, p. 261, where is printed an advertisement of 1754 for "a large lost sow."

2364. CAOUTCHOUC FIRST BROUGHT TO ENGLAND IN 1767.

Mr. Weld (*History of the Royal Society*, 8vo, 1848, vol. ii. p. 106) says Sir Joseph Banks, in 1766, went to Newfoundland and Labrador, and that, "In 1767, he returned home by Lisbon, from whence he brought the first specimen of caoutchouc to England."

2365. NOTE ON SAGO.

Respecting the sago of Borneo, see Low's Sarawak, 8vo, 1848, pp. 39, 40.

2366. NOTE ON VAUXHALL.

Said to have its name "from Fulke alias Foukes de Brent" (*Nichols's Literary Illustrations of the Eighteenth Century*, vol. vi. p. 624).

2367. SUPERSTITION, ETC., RESPECTING MONDAY.

In 1771, Frederick the Great writes to Voltaire that the Prince Anhalt-Dessau "n'entreprenait rien un lundi parceque ce jour était malheureux" (*Œuvres de Voltaire*, iii. 134).

2368. DIFFERENCE BETWEEN WIT AND HUMOUR.

Herbert Mayo (*The Philosophy of Living*, 8vo, 1838, p. 273) says, "Humour is the sentiment which excites us to laugh." He adds (p. 276), "Humour then is the sentiment of the ludicrous. Wit is felicity of expression."

2369. PREVALENCE OF SPARROWS.

Huc (*Travels in Tartary, Thibet, and China*, vol. i. p. 182) says, "The sparrow is a regular cosmopolite: we have found it wherever we have found man."

2370. NOTE ON PORTER.

Townsend (*Journey through Spain*, vol. ii. p. 367) says that the quantity of liquorice imported from Spain into London was in 1785 only two tons, but in 1788, fifty-eight tons, "From which circumstance we may collect that London has taught the country brewers the use of this innocent and pleasant drug in making porter."

2371. THE MICROSCOPE INVENTED.

Whewell (*History of the Inductive Sciences*, vol. ii. p. 154) says, "Gascoigne, the inventor of the micrometer, a friend of Horrox, was killed in the battle of Marston Moor."

SIXTEENTH CENTURY.

1. At the end of the sixteenth century clothes were not kept in drawers or wardrobes, but were hung up on pegs in a room expressly appropriated to their reception. Reed, the editor of Shakspeare, remembered when a boy having seen one of these repositories "at an ancient mansion house in Suffolk" (*Drake's Shakspeare and his Times*, 1817, 4to, vol. ii. p. 92).

2. Drake (*Shakespeare and his Times*, i. 107) has noticed the regular practice among the English in the sixteenth century of collecting together either to relate or to hear stories. The same custom has always been prevalent in Asia, and was formerly in the north of Europe. Indeed, I take it to be characteristic of a state of society where from credulity all are willing to hear, and from ignorance few are able to talk.

3. *Breakfast.*—In 1533 the Princess Mary, afterwards queen, used to eat such large meat breakfasts as to terrify her physicians (see a curious extract in Miss Wood's *Letters of Royal and Illustrious Ladies*, 8vo, 1846, vol. ii. pp. 244–246. In the New Inn, acted in 1629, we hear of "a dejeune of muskadel and eggs" (*Ben Jonson*, vol. v. p. 386). In 1561, the breakfast in farms consisted of pottage (see *Tusser's Husbandry*, 8vo, 1812, edit. Mavor, p. 249). In 1500 an Italian who visited England says that the children used to have given to them bread smeared with butter, in the Flemish fashion (*Italian Relation of England*, Camden Soc., p. 11). It is not said what time of the day children had this.

4. In 1538, a year after the death of the earl of Northumberland, Henry VIII. allowed the Countess his widow to "leave off her mourning apparel when she chose" (*Miss Wood's Letters of Royal and Illustrious Ladies*, 8vo, 1846, iii. 299).

5. The streets were dirty and dangerous. The hardy passenger who ventured out on foot was sure to be covered with mud, and might think himself fortunate if he did not return with a broken limb. Stow, in 1598, mourns over this new state of things. "The coachman rides behind the horse-tails, lasheth them, and looketh not behind him; the drayman sitteth and sleepeth on his dray and letteth his horse lead him home" (*Stow's London*, edit. Thoms, 8vo, 1842, p. 32). On Fleet Bridge there were lanthorns of stone, but these were only used on winter evenings (*Stow's London*, p. 11). In 1608, if women had to go in the streets after dark their apprentice carried a link before them (see *Middleton's Works*, 8vo, 1840, vol. ii. p. 152).

6. Stow mentions some old "sheds or shops with solers over them" which, if I understand him, seem to be then rare (*Stow's London*, 8vo, 1842, p. 101). In the same way the stalls and sheds of butchers had become "fair houses" (p. 128), and the stalls of the fishmongers had been first covered with sheds, and then "grew to shops, and by little and little to tall houses of three or four stories in height" (p. 129). Stow says (p. 129) that the most beautiful shops in England were those in "Goldsmith's Row, betwixt Bread Street and the Cross in Cheape." . . . It containeth in number ten fair dwelling-houses, and fourteen shops all in one frame, uniformly built, four stories high." Early in the seventeenth century the shops in the city were very dark (see *Middleton's Works*, 8vo, 1840, vol. i. pp. 444, 482; vol. iv. pp. 442, 463). They were certainly open, and as it would seem little better than booths (*Middleton*, ii. 453; iii. 54, 165; iv. 440; v. 587). In a curious ballad published in 1683, Conscience is represented as visiting the London shops:

> "But when the shop folk me did spy,
> They drew their dark light instantly."
>
> (*Songs of the London Prentices*, edited by Mr. Mackay for the Percy Society, 1841, p. 80).

Was this shutters? "These shop keepers that can blind men's eyes with dim and obscure lights" (*Rich's Honestie of this Age*, 1614, p. 62, Percy Soc. vol. xi.) Archbishop Sandys blames the "false lights" of merchants (*Sermons*, edit. Cambridge, 1841, p. 204).

7. At the end of the sixteenth century, or at all events early in the seventeenth, the petty dealers in fruit in London were mostly Irish (see Gifford's note in *Ben Jonson*, vol. iv. p. 120).

8. Gifford notices Ben Jonson's love of puns. See his note in Every Man in his Humour in *Jonson's Works*, 8vo, 1816, vol. i. p. 28).

9. The Tower being extra-parochial, afforded facilities for private marriage. This is alluded to in Every Man in his Humour (*Ben Jonson's Works*, vol. i. p. 129), and so was Cole Harbour in Dowgate Ward (*Middleton's Works*, 1840, vol. ii. p. 59, and vol. v. p. 592),

10. "Wedding supper at the Windmill" (*Every Man in his Humour*, *Jonson's Works*, vol. i. p. 152).

11. At the end of the sixteenth century men used to wear earrings (see *Every Man in his Humour* in *Ben Jonson's Works*, vol. i. p. 135).

12. The churches were crowded with merchants, who transacted their business, and with gallants, who discussed the latest fashions. Spurs were commonly worn, and their jingle was so insupportable to the more pious frequenters of the cathedral, that a fine was levied on any one who ventured to enter the body of the church with spurs on. This was rigorously enforced by the beadles, who were more anxious to receive the fine called *spur-money* than to enforce order (see Gifford's note in *Ben Jonson's Works*, 8vo, 1816, vol. ii. p. 49). In Every Man out of his Humour, written in 1599, there is a long scene laid entirely in "the middle aisle of St. Paul's" (*Jonson's Works*, ii. 91–113). Bills used to be posted up there (p. 91), and all sorts of persons walked and talked there (p. 92), with their hats on (p. 110). At the end of the sixteenth century a Spanish gentleman named Diego thought proper to relieve the necessity of nature in St. Paul's church. This is mentioned by Webster, and explained by the Rev. Mr. Dyce (*Webster's Works*, 8vo, 1830, vol. ii. p. 298; vol. iv. p. 293). It is also mentioned in Middleton's Works (8vo, 1840, vol. i. p. 293). In Middleton's Michaelmas Term in 1607, one of the scenes is laid in the middle aisle of St. Paul's, and in it mention is made several times of the bills which were posted up there (*Middleton's Works*, 8vo, 1840, vol. i. p. 418, *et seq.*) In Your Five Gallants, one of the scenes is laid in the middle aisle of St. Paul's (*Middleton*, ii. 290–293). Thus in the Blacke Booke, printed in 1604, "I walked in St. Paul's to see fashions" (*Middleton*, v. 533). In 1569 conversations were held in York Minster (see *Haynes's State Papers*, p. 550).

13. In every fashionable house was to be found a viol de gamba or bass viol. It used to be hung up in the best chamber, and in the intervals of conversation any one could take it up, for no gallant was supposed unable to play on it (Gifford's note in *Ben Jonson*, ii. 125, 126, 472).

14. In 1599 a man of fashion is described as carrying about

with him "a great case of tooth-picks" (*Ben Jonson's Works*, vol. ii. p. 130). From a passage in Volpone, I should suppose that tooth-picks were hollow (*Jonson's Works*, iii. p. 205). They were sometimes called pick-tooths (*Jonson*, iii. 383). In 1600 they were only used by "perfumed courtiers" (*Ben Jonson*, ii. 233). In 1562 "pyketothes" were used "at the end of a bankett" (*Haynes's State Papers*, p. 383).

15. Towards the end of the sixteenth century, the gallants, who seemed to have exhausted all the caprices of fashion, were seized with a new mania. They affected a certain languishing and melancholy air which, as they believed, would make them invincible among women and dignified among men. Ben Jonson has drawn one of these characters as Stephen, in Every Man in his Humour (see Gifford's note in *Ben Jonson*, i. 66; and for other notices of this fashion, see vol. ii. pp. 31, 59, 170, 284, 286, 302). Indeed this is mentioned in 1632 (vol. vi. p. 30).

See also ART. 38.

16. The lovers of that age had various modes of showing their affection to their mistresses, many of which will sound somewhat desperate to modern ears. Sometimes they stabbed themselves in their arms, and wrote love letters with their blood. This was certainly practised as late as 1601, for it is mentioned twice in Cynthia's Revels (*Ben Jonson, Works*, vol. ii. pp. 298, 380).

17. It must be confessed that their amusements were not of the most refined character, but the heartiness with which they enjoyed them perhaps compensated for the deficiency in elegance. Often they collected round the table on which plums had been placed in a dish of burning spirits, from which they had to snatch them into their mouths. This is noticed in 1601 (*Ben Jonson's Works*, ii. 380). This was called flap dragons, and I believe is still common in some of the more savage parts of England (see *Middleton's Works*, i. 66; ii. 99; iii. 112).

See also ART. 23.

18. At the end of the sixteenth century critics used to take to the theatre pocket-books called tables, in which they used to write down such passages as struck them (*Ben Jonson's Works*, 8vo, 1816, vol. ii. pp. 90, 104). In France the spectators had seats on the stage, where they chattered their nonsense as late as the time of Voltaire (see *Schlegel's Lectures on Dramatic Art*, London, 1840, vol. i. p. 363).

19. In 1601 brooches were universally worn by men in their hats. The upper classes had them of jewels set in gold and silver, the lower classes of copper, lead, and sometimes even of pasteboard and leather (*Ben Jonson's Works*, vol. ii. p. 406).

See also ART. 53.

20. In 1601, the stools in taverns used to have cushions on

them (*Ben Jonson's Works*, vol. ii. p. 418). In 1609 the taverns and ordinaries were regularly attended by itinerant musicians (iii. 402). The dinners at them are said early in the seventeenth century to have cost five times as much as the dinners at ordinaries, and not to have been a bit better (see *Middleton's Works*, 1840, vol. v. p. 72). In 1607, even at the Mitre, suppers were given to prostitutes (*Middleton's Works*, vol. ii. p. 275). In 1604, we hear of "the luxurious meetings at taverns, ten pound suppers, and fifteen pound reckonings, made up afterwards with riotous eggs and muscadine" (*Middleton*, v. 537). Foreign wines used to be sold only by apothecaries, but they afterwards were also sold at taverns. See a curious tract, but undated, in Harleian Miscellany (edit. Park, i. 268). See a curious list of London taverns in the seventeenth century in Songs of the London Prentices (edit. Mackay, Percy Society, 8vo, 1841, pp. 31–34). The inns had "painted lattices" (see *Rowley's Search for Money*, 1609, pp. 7, 43, edit. Percy Society, 1840). Aprons were worn by the waiters (*Rowley's Search for Money*, 1609, p. 10, edit. Percy Society, 8vo, 1840), and earrings (p. 11).

21. In 1601, ladies used to carry muffs and dogs (*Ben Jonson's Works*, ii. 466), they met their lovers in 1609 at "china houses" (C.P.B. 354). They went to immense expense in buying garters, which they contrived to show probably by letting them hang from under their dress (*Ben Jonson*, vol. v. p. 62). In 1602, Elizabeth snatched from Lady Derby the Secretary's portrait, and first tied it upon her shoe and then pinned it on her elbow (*Lodge's Illustrations of British History*, 1838, vol. ii. p. 576).

22. I suspect that after forks were introduced napkins began to be disused. In The Devil is an Ass, acted in 1616, Ben Jonson ridicules the use of forks, which he says leads "to the sparing of napkins" (*Jonson's Works*, 8vo, 1816, vol. v. p. 137). Did the guests *carry* their napkins in their pockets? "One of them lately at Yorke pulling out his napkin to wipe his mouth after a lie" (*Pap with a Hatchet*, 1589, p. 37, 8vo, 1844). In 1575, in families of rank "damask" was used for "table napkins" (see *Lodge's Illustrations of British History*, 1838, ii. 69).

23. Nor were other amusements wanting; there was kept up a constant succession of puppet shows, naked Indians, strange fishes, &c., of which the great locality was Fleet Street (*Ben Jonson's Works*, ii. 66, 67, and iii. 308), to which the credulous and gaping citizens eagerly flocked. In 1610 are mentioned calves with five legs, lobsters with six claws, fleas trained to tilt against each other (*Jonson's Works*, iv. 160, 161). There was a

celebrated show of Nineveh, and one of the "Gunpowder Plot." These two are mentioned in 1614 by Ben Jonson (iv. 503). Another amusement was hunting or catching swans (see *Loseley Manuscript*, by Kempe, pp. 305–310: and *Egerton Papers*, Camden Society, p. 50). In 1554, there was a bear-baiting on the Bankside, when the bear broke loose and bit a man so severely that he died within three days (*Machyn's Diary*, p. 78, Camden Society). In 1562 a pig was brought to London having two bodies and eight feet, and great numbers flocked to see it (*Machyn's Diary*, p. 281). In the same year a child which had a string coming from its navel was brought from Chichester and taken to the court in a box, I suppose to show the queen (see *Machyn's Diary*, p. 284).

24. *Houses.*—In 1609, the stairs used to be "quilted," unless indeed this was a whim peculiar to Morose (see *Epicœne* in *Ben Jonson's Works*, 8vo, 1816, vol. iii. p. 364). In 1607, the doors had "rings," i.e. I suppose, bells (see *Middleton's Works*, 8vo, 1840, vol. i. pp. 377, 386). Was there a knocker? (see *Middleton*, i. 393). There used to be cushions in the "bay windows" (*Middleton*, iv. 86). In 1604, "his eyebrows jetted out like the round casement of an alderman's dining-room" (*Middleton*, v. 515). In 1561, locks seem to have been common even in farm-houses, for Tusser (*Points of Huswifery*, edit. Mavor, 1812, p. 268) says, "a door without lock is a bait for a knave." An anonymous satirist in the beginning of the seventeenth century speaks of the general use of locks and keys, or rather of locks with keys, as comparatively recent (*Friar Bakon's Prophesie*, 1604, pp. 12, 20, Percy Society, vol. xv.) Robberies were so frequent and so audacious that the most extraordinary precautions were necessary. The celebrated Dr. Forman, even when in London, had a sword always hanging by his bed side. In 1596 he writes in his Diary, "I cut the ring-finger of my right hand almost [off] with my sword hanging by my bed" (*Autobiography of Dr. Forman*, edit. Halliwell, 4to, 1849, p. 28). The cushions and tables of the bishop of London were covered with green (see *An Epistle to the Terrible Priests*, 1589, p. 12, 8vo, 1843). In 1583, the earl of Shrewsbury writes to say that his "covered stools" are worn out, and he orders some "stuff" to cover them, and "some little gilt nails to trim them withal" (*Lodge's Illustrations of British History*, ii. 242, 1838, 8vo). In 1687, the bishop of Chester "hired a house in Lincoln Square, and stables for 2*l.* 10*s.* per week" (*Cartwright's Diary*, Camden Society, 1843, p. 86). In the eighteenth century, "gilt leather," said to be a "stuff brought from Spain," was still used for covering rooms in Edinburgh (see *Chambers's Traditions*

of Edinburgh, 8vo, 1847, p. 62). At Edinburgh, in the eighteenth century, knockers began to displace *pins* or *risps*. The *pin* (or *risp*) was a small slip or bar of iron, starting out from the door vertically, serrated on the side towards the door, and provided with a small ring, which being drawn roughly along the serrations or nicks, produced a harsh and grating sound to summon the servant to open. Another term for the article was a *crow*" (*Chambers's Traditions of Edinburgh*, 8vo, 1847, p. 200).

25. The men had always one lock of hair which they particularly cherished; and to which they attached a rose, or a knot of ribbons (see Gifford's note in *Ben Jonson*, 8vo, 1816, vol. iii. pp. 463, 464). They had "curling irons" (*Ben Jonson*, viii. 371). In 1592, men wore their hair either in the Italian, Spanish, or French manner, see a curious passage in the *Harleian Miscellany*, vol. v. p. 406. Their locks were long, frizzled, and curled (see *Rich's Honestie of this Age*, 1614, p. 50, Percy Society, vol. xi.)

26. Those who lent money compelled the borrowers to take part of the loan in damaged goods, which they might dispose of in the best way they could. This ingenious mode of defeating the usury laws is said to be practised at the present day—at all events, it was common in 1610 (see *Ben Jonson's Works*, 8vo, 1816, vol. iv. p. 109), and in 1607 (see *Middleton's Works*, 8vo, 1840, i. 450, 451, 460; ii. 536, where Dyce quotes Ben Jonson). In 1592 it is mentioned by Greene, who was a very likely man to have suffered from it (*Quip for an Upstart Courtier* in *Harleian Miscellany*, vol. v. p. 415).

27. The streets swarmed with pickpockets, from whose ingenuity Fagin himself might have learned a lesson. They used to put a horn thimble on the thumb to support the edge of the knife when cutting away purses. This is as old as 1560, and is mentioned in Bartholomew Fair in 1614 (*Gifford's Ben Jonson*, 1816, iv. 413). In 1585, there was an old house near Billingsgate, where there was a regular "schoolhouse" to teach boys to pick pockets. Read the curious details in Wright's Elizabeth, vol. ii. p. 246.

28. In 1614, Ben Jonson writes (*Works*, 8vo, 1816, iv. 442), "The piper of the parish ought not to put up his pipes for one rainy Sunday."

29. I do not find many notices of the undermeal. In Bartholomew Fair, Cokes, having stolen some pears from a costard-monger, says, "I think I am furnished for cather'ne pears for one

undermeal," which Gifford explains "for an afternoon's meal, a slight repast after dinner" (*Ben Jonson's Works*, 8vo, 1816, vol. iv. p. 473).

30. In the Magnetick Lady, written in 1632, we find a waiting-woman kneeling to receive the blessing even of her mistress's "gossip and she parasite" (*Ben Jonson*, 8vo, 1816, vol. vi. p. 35). The porter's lodge was the place for whipping (*Ben Jonson*, vii. 434). In 1607, daughters knelt before their fathers (*Middleton's Works*, 8vo, 1840, vol. i. p. 341). It was common for masters to beat their servants (see *The Pleasant Conceits of Old Hobson*, 1607, p. 31, Percy Society, vol. ix.) Archbishop Sandys says "The master oweth to his servant meat, wages, correction, instruction" (*Sandys's Sermons*, Cambridge, 1841, p. 202). In 1581, we hear of a woman being whipped at Bridewell, and the masters and Fleetwood, the recorder of London, standing by to see the operation (see the recorder's letter in *Wright's Elizabeth*, vol. ii. p. 167). Sir Robert Drury was member of Parliament for Suffolk in 1591. This excellent gentleman is said to have boxed the ears of one of his daughters with such violence as to have caused her death (*Wills from Bury St. Edmunds*, pp. 261, 262, Camden Society, 1850). See a similar but less fatal instance of violence in Dee's Diary (p. 31, Camden Society, vol. xix.) In 1580, the vicar of Epsom, in a letter to Sir William More, defends himself from a charge brought against him of being a quarrelsome man. He indignantly says, "neither have I smitten any manner of person excepting children, the which I have taught in learning, and those of my own household" (*Loseley Manuscript*, by Kempe, p. 256). See a passage which I do not quite understand, but which seems to refer to the cruel punishment of *carding*, in *Machyn's Diary* (p. 17, edit. Camden Society). In the reign of Edward VI. it was usual after whipping a child to hang the rod at his girdle (*Todd's Life of Cranmer*, vol. ii. p. 125).

31. In the Discoveries, written about 1630, Ben Jonson describes the dandies of his age "taking away the morphew in the neck, or bleaching their hands at midnight, gumming and triding their beards, or making the waist small, binding it with hoops, while the mind runs at waste" (*Ben Jonson's Works*, vol. ix. p. 202). In 1607, they wore "quilted calves" (*Middleton's Works*, 1840, vol. ii. p. 134). In 1592, they softened their skin with numerous cosmetics (*Harleian Miscellany*, edit. Park, vol. v. p. 406). They were perfumed and powdered (see *Rich's Honestie of this Age*, 1614, p. 50, Percy Society, vol. xi.)

32. The very cheese trenchers were covered with sententious

verses and old proverbs. This is mentioned in Middleton's Old Law in 1599 (*Works*, 8vo, 1840, vol. i. p. 31; and see vol. iii. p. 98; vol. v. pp. 40, 41). They even put them on their walls (*Middleton's Works*, iii. 346). Tusser gives a long list of "posies" for almost every room in a house (*Five Hundred Points of Husbandry*, edit. Mavor, 8vo, 1812, pp. 283–292).

33. In the suburbs of London, gardens with summer-houses—called garden houses—were very common. They were great places of intrigue, and are mentioned as such at the end of the sixteenth or early in the seventeenth century (*Middleton's Works*, i. p. 162, 8vo, 1840).

34. In 1602, women of fashion used to be accompanied by pet dogs (see *Middleton's Works*, 8vo, 1840, vol. i. p. 279). In the day they had their spaniels on their laps—in the night they slept with them. See a singular description in Johnson's Crown Garland of Goulden Roses (1612, pp. 76, 77, Percy Society, vol. vi.) The Bologna ones, which had their noses broken, were famous (see *Evelyn's Diary*, 8vo, 1827, vol. i. p. 306).

35. In 1602, women carried "embroidered muffs" (see *Middleton's Works*, i. p. 279).

36. Early in the seventeenth century ladies used to play the viol de gamba, which they held gracefully between their legs (see *Middleton's Works*, 8vo, 1840, ii. 11, 235).

37. In 1608, is mentioned the beastly custom of lovers drinking their mistresses' healths in urine (see *Middleton's Works*, 8vo, 1840, vol. ii. p. 99). Montaigne (*Essais*, livre i. chap. xl., Paris, 8vo, 1843, p. 157) says that in Picardy he saw a girl who, to prove her constancy, stabbed herself several times in the arm until the blood came.

38. Lovers used to stab their arms with daggers, and drink the health of their mistresses in the blood mixed with wine. This is mentioned in 1608 (see *Middleton's Works*, 8vo, 1840, vol. ii. p. 98, 99). They drank healths *kneeling* (*Middleton*, iii. 216). See also ART. 16.

39. Early in the seventeenth century ladies used milk baths to whiten their skin; and when that was found insufficient, they sometimes powdered it with bags of fine bean-flower (*Middleton's Works*, i. 38; ii. 310). Every night the lady's maid prepared the paint with which she was to adorn the face of her mistress the next morning (*Dekker's Knights Conjuring*, 1607, p. 20, Percy Society, vol. v.) In 1617, women wore powder (see Mr. Cunningham's Introduction to *Rich's Honestie of this Age*, Percy Society, vol. xi. p. xxiii.) They wore perriwigs.

40. In 1608, it was usual to send *verbal* invitations for dinner, &c. I think it was much later when written ones were first generally used (see *Middleton's Works*, 8vo, 1840, ii. 398). Early in the sixteenth century messages were sent, the servants being intrusted with their master's seal (see *The Doctrynall of Good Servantes*, p. 5, Percy Society, vol. vi.)

41. Besides the ordinary *roarers* there were also female roarers. One of these, Mary Frith, was particularly famous (see *Middleton's Roaring Girl*, *Works*, vol. ii.) She was born in 1584, and among other accomplishments prided herself on being the first female smoker (see Mr. Dyce's account of her, *Middleton's Works*, ii. pp. 427–431, and as to her smoking, p. 460). Roaring boys are constantly mentioned (*Middleton*, iii. 152, 194). Indeed, if we may take as literal a passage in Middleton (iii. 485), there was early in the seventeenth century a regular "roaring school," where the noble art was taught. This Mr. Dyce looks on as an exaggeration.

42. In Middleton's Fair Quarrel, in 1617, the young and delicate niece of Lady Ager, feeling herself aggrieved by the conduct of a physician who presumes to make love to her, vents her indignation by spitting at him (*Middleton's Works*, iii. 499).

43. There are some amusing details respecting the ceremonies at a christening in Middleton's Chaste Maid in Cheapside. The sponsors used to give spoons of silver or gilt, which were called 'postle spoons, because at the end of their handle was the figure of one of the apostles. Comfits used to be handed round, and, owing perhaps to that, the wine was so freely circulated that the gossips generally fell down drunk. The mother remained in bed, and all this riotous scene took place in her bed-room (*Middleton's Works*, iv. 44–53).

44. After the performances were over, the actors used to kneel down and solemnly pray for the patron of their theatre (see *Middleton's Works*, 8vo, 1840, ii. 418; iv. 202). In 1598, it was thought an extravagant thing to take tobacco in the theatre, and was opposed by the audience; but within a few years it became very common (see pp. 68, 69 of Mr. Rimbault's notes to *Hutton's Follie's Anatomie*, Percy Society, vol. vi.)

45. Between breakfast and dinner there was sometimes taken a meal called *bever*. This Mr. Dyce considers a potation (Note in *Middleton*, iv. 427; v. 141), but Mr. Halliwell denies this. See his Dictionary at the word *Bever*.

46. In 1581, we find it laid down in a grave economical treatise

as a matter of course, that lead is heavier than gold (*Harleian Miscellany*, edit. Park, vol. ix. p. 170). Sir Francis Knollys was frequently disturbed at night by the noisy vivacity of the maids of honour, whose rooms were adjoining his own. This gentleman, who was a privy councillor, and one of Elizabeth's ministers, took the comical revenge of stripping himself of all his clothes, except his shirt, and in this singular condition made his appearance among the young ladies reading aloud the infamous tales of Aretino (*Thoms's Anecdotes and Traditions*, pp. 70, 71, Camden Society, 1839, vol. v.) In 1552, a woman was put on the pillory at London, and afterwards whipped at the cart's tail "naked upwards" (*Machyn's Diary*, p. 30, Camden Society).

47. In 1557, it is evident that the chief food of farmers was fish and salt meat (see *Tusser's Five Hundred Points of Husbandry*, edit. Mavor, 1812, p. xxxvi.) But in 1561, plowmen expected roast meat every Sunday and Thursday (p. 273). A great deal of pork was eaten, particularly by the Flemish, who were settled in and around Suffolk. Indeed hogs, which used to be yoked, formed an important part of a farm, and were fattened with acorns (*Tusser*, pp. 21, 22, 39, 104).

49. Between May and August farm servants were allowed to sleep for "an hour or two" in the middle of the day (see *Tusser's Husbandry*, edit. Mavor, 1812, p. 157).

50. In 1592, great extortion is said to have been practised in prisons (see *Harleian Miscellany*, vol. v. p. 409). As to the present mortality in prisons see Quetelet, Sur l'Homme (Paris, 8vo, 1835, tome i. pp. 261–271).

51. "A news-searcher, viz. a barber, he hoping to obtain some discourse for his next patient, left his banner of basons swinging in the ayre" (*Rowley's Search for Money*, 1609, pp. 9, 10, edit. Percy Society, 1840). These basins were hung on the top of poles (see p. 44). The barbers were hair cutters (see *The Penniless Parliament*, 1608, p. 40, Percy Society, vol. vii.) Southey tells us that at the end of the eighteenth century, "in many parts of Spain they have female shavers" (*Life and Correspondence of Robert Southey, by the Rev. C. C. Southey*, 8vo, 1849, 1850, vol. i. p. 272). In 1558, we find a barber of Bury, who had five "barber's chairs, twelve hanging basons of latten, and ten shaving cloths" (*Wills from Bury St. Edmunds*, edited by S. Tymms, pp. 150, 151, Camden Society, 1850). The use of the hanging basins was, after a man was shaved, to have the water trickling down from it on his head (see p. 260).

52. The oyster women were the last refuse of London. In a contemporary poem in which the condescension of the unfortunate Essex is particularly mentioned, it is said—

See also Art. 7.

"Renowned Essex as he past the streets
Would vaile his bonnet to an oyster wife."

(*Poetical Miscellanies from a MS. of the time of James I.*, p. 17, edit. Halliwell, Percy Society, vol. xv.)

53. The tapsters at taverns used to wear aprons (see *Mad Pranks of Robin Goodfellow*, 1628, p. 30 in Percy Society, vol. ii.) They were used as clubs. Dekker (*Knights Conjuring*, 1607, p. 27, Percy Society, vol. v.) describes in the city the "Lord Mayor's, aldermens', and rich commoners' sons and heirs holloaing out at tavern windows to our knight," and they had their "pranks with them" (p. 28). Early in the sixteenth century are classed together "tavernes and houses of bawdry" (see *The Doctrynall of Good Servauntes*, p. 5, Percy Society, vol. vi.); and in the reign of Henry VIII. they were frequented by women of loose character (see *The Boke of Mayd Evelyn*, p. 15, Percy Society, vol. vi.) The hostess was generally a woman of by no means impregnable virtue (see *The Crowne Garland of Goulden Roses*, 1612, pp. 72, 73, Percy Society, vol. vi.) At p. 73 is mentioned "the three-hoop'd pot." In Hutton's Follie's Anatomie (1619, p. 18, Percy Society, vol. vi.) we have "vintners' chalked score." There used to be music at taverns (see *Rowland's Knave of Clubs*, 1611, p. 19, Percy Soc. vol. ix.) Taverns were open all night (see *Rowland's More Knaves Yet*, p. 94, Percy Soc. vol. ix.) The answer of the waiters when called, was not "Yes, Sir," but "Anon, anon!" (see Mr. Rimbault's notes on *Rowland's Four Knaves*, Percy Soc. vol. ix. p. 128). Dinners were given in them to the great livery companies (see *The Pleasant Conceits of Old Hobson*, 1607, p. 8, Percy Soc. vol. ix.) They were open on Sunday (p. 9). The taverns were even frequented by women of character, who settled their little disputes by betting suppers, for which the loser of course had to pay (see *The Pleasant Conceits of Old Hobson*, p. 25). There were many "cook-shops" in Fleet Lane (see *Maroccus Extaticus*, 1595, p. iii. Percy Soc. vol. ix.) In Brittany, the village inns, or rather the drinking-houses, are known by a bush of mistletoe with a bottle in the middle of it (see *Trollope's Brittany*, 8vo, 1840, vol. i. pp. 257, 315). In 1571, "ale-house fables" was a proverbial expression (*Murdin's State Papers*, p. 102). There seems to have been a particular sort of dagger worn at ale-houses. "He that drinkes with cutlers must not be without his ale dagger" (*Pap with a*

See also Art. 20.

Hatchet, 1589, p. 8, edit. London, 1844). In 1500, few people kept wine in their houses, but went to taverns to drink it, and this was done by ladies of fashion—"le donne di honore" (*Italian Relation of England*, Camden Society, 1847, p. 21).

54. There were itinerant tooth-drawers, who showed the teeth they had drawn as trophies of their art. The teeth were sometimes carved in banners, and sometimes made up in garlands; and when human teeth were deficient, they supplied themselves with those of horses (see *Chettle's Kind Hart's Dream*, 1592, Percy Society, vol. v. p. 28, and Mr. Rimbault's note at p. 76). In Brittany itinerant doctors ostentatiously parade, as trophies of their skill, large collections of the human teeth they have extracted (*Trollope's Brittany*, Lond. 8vo, 1840, vol. i. p. 322).

55. The streets were crowded with jugglers, who in the interval of their tricks played on the bagpipes, which they always carried. These men wore cloaks of three different colours, and yellow trousers enlivened with blue (see *Chettle's Kind Hart's Dream*, 1592, pp. 10, 65, Percy Society, vol. v.)

56. Coaches were rare and dear, and the only ordinary passage from one part of London to another was by the Thames. But as soon as you reached the place where you were to embark, you found yourself in the midst of a hubbub and confusion, compared to which Babel must have been tranquillity, and it was well if you were not pulled in pieces by the rival watermen. Even early in the seventeenth century the violence of the watermen at Westminster Bridge was scandalous (see *Dekker's Knights Conjuring*, 1607, p. 38, Percy Society, vol. v.)

57. There were the butchers followed by their bull-dogs (C. P. B. Art. 2279). See a curious description of the London "roarers" at the beginning of the seventeenth century, in pp. xii. xiii. of Mr. Rimbault's preface to Rowland's Four Knaves (Percy Soc. vol. ix.) Even the queen could not venture without risk to leave the limits of London, unless she was well guarded. In 1581 she took a country drive to the adjoining village of Islington, but the brick-kilns there were the abode of every description of vagabonds, who surrounded her carriage with clamorous cries (see *Fleetwood's Letter*, in *Wright's Elizabeth*, vol. ii. pp. 164–167). No man who valued his life would venture to walk after dark to Hyde Park Corner (*Norden's Essex*, 1594, p. xv. Camden Soc. 1840, vol. ix.) In 1578, it was a fashionable amusement to hunt deer in Hyde Park (*Lodge's Illustrations of British History*, ii. 141, 1838). In 1578, Lord Rich, as he was riding through London, was shot at by some one with whom he had a personal

quarrel; and on the very same day that this occurred Sir John Conway was attacked in the streets by Mr. Greville, who knocked him down with a cudgel, and then attempted to cut off his legs (*Lodge's Illustrations of British History*, ii. 142). In 1563 and in 1603, on occasion of the Plague, rewards were paid to men who killed dogs, which were supposed to communicate it (see *Machyn's Diary*, Camden Soc. pp. 312–396). It is stated in Fuller's Worthies, that in 1556 Ottley, Lord Mayor of London, first introduced "the useful custom of the night-bellmen, preventing many fires and more felonies" (see Nichols's note at p. 353 of *Machyn's Diary*, Camden Soc. vol. xlii.) In 1559, an armed mob, among whom were "divers gentlemen," attempted by open violence to procure the liberation of some women from Bridewell (*Machyn's Diary*, p. 194). For other instances of street frays in London early in Elizabeth's reign, see Machyn's Diary (pp. 195, 220, 221, 282, 293). In 1562 laws were made for keeping the streets clean. Before this time offal of every sort was thrown out of butchers' and poulterers' shops, which attracted the kites and crows, who were forbidden to be killed because they removed such offensive nuisances. The consequence was that they used to take the very food out of the hands of the children, and mingle with the passengers (see *Italian Relation of England*, Camden Soc. vol. xxxvii. p. 11, and Miss Sneyd's note at p. 62. She quotes Bishop Stanley's Familiar History of Birds). This I suspect is a reason why storks, &c., are still sacred. In 1558, people who had to venture out at night provided themselves with torches (*D'Ewes's Journals of Parliament*, folio, 1682, p. 33). The Tytere Tues, the precursors of the Mohacs, were a regular society, first formed in London in 1623 (see the curious account in *Yonge's Diary*, p. 79, Camden Soc. vol. xli.)

58. "A knife she snatched from her side" (*Johnson's Crown Garland of Goulden Roses*, 1612, p. 19, Percy Soc. vol. v.)

59. A watch formed a rare and expensive appendage. They were not yet made in England. A man of fashion is described with a "larum watch" in Hutton's Follie's Anatomie (1619, p. 18, Percy Soc. vol. vi.)

60. Men of fashion wore "about his neck a ribbin and a ring" (*Hutton's Follie's Anatomie*, 1619, Percy Society, vol. vi. p. 41). Early in the seventeenth century boots began to be worn by the ultra fashionables. They excited astonishment similar to that with which the Americans formerly saw men on horseback, and were called "leather legs," (the expression occurs in *Rowland's Knave of Harts*, 1613, p. 49, and compare Mr. Rimbault's notes

in Works of the Percy Society, vol. ix. p. 132. See also C. P. B. ART. 874). The garters were worn over the hose, immediately below the knee. They were made of silk, fringed with lace, and were tied in a bow at the outside of the leg (Rimbault's notes to *Rowland's Four Knaves*, Percy Society, ix. 126), and the trousers were of the most enormous dimensions, and not unaptly called trunk hose (see pp. 133, 134). In a curious old ballad a dandy is described—

"His stockings were of silken soy,
Wi' garters hanging doune"

(*Percy's Reliques*, 8vo, 1845, p. 83.)

Archbishop Sandys rebukes their "curled frizzled hair" (*Sermons*, p. 142, edit. Cambridge, 1841). The superstition of the age was shown even in the ornaments with which they bedecked themselves. In 1648, we find a bequest of ten rings of gold "with a death's head upon some of them" (*Wills from Bury St. Edmunds*, Camden Soc. 1850, p. 201).

61. It would appear that early in the seventeenth century the custom among *men* of kissing each other was only recently introduced (see *Rowland's More Knaves Yet*, pp. 104, 105, Percy Soc. vol. ix.)

62. Early in the seventeenth century women of fashion were very fond of masks. See Rowland's Address "to Madame Maske," written about 1610, and Mr. Rimbault's note (Percy Soc. vol. ix. pp. 111, 136).

63. Hannah More supposed that the custom of denying oneself by a "not at home" had grown up in her time. But she was mistaken. It occurs in The Pleasant Conceits of Old Hobson (1607, p. 36, Percy Society, vol. ix.)

64. Those who delight in the exquisite flavour of tobacco, and above all, those who have experienced its soothing influence over an irritated brain, may form some idea of the enthusiasm with which it was welcomed by all classes. In less than thirty years after its first introduction into England, there were to be found in London alone 7,000 shops where it was sold. In every part of the metropolis, in taverns, in inns, in ale-houses, in wine houses, in the shops of apothecaries, of grocers, and chandlers, there was nothing to be seen but an atmosphere thickened by the fumes of tobacco. The shops particularly set apart for smoking were the most splendid in London. The tobacco shops were of unrivalled splendour. There was a maple block for shredding the leaf, silver tongs for holding the coals, and a fire of juniper at which

the pipes were lighted (see the description, in 1610, in *Ben Jonson*, iv. 38, and see p. 106). A consequence of this use of tobacco was the increase of drunkenness. In the very curious account given by Rich (*Honestie of this Age*, 1614, pp. 38–40), he estimates that the value of tobacco retailed in London was more than 319,000*l.* a year. It was smoked by nearly all men in all classes; by dandies (they carried a "tobacco box, steele, and touch" (see *Hutton's Follie's Anatomie*, 1619, p. 18, Percy Society, vi.); by bishops—Fletcher, bishop of London, died smoking (see *Neal, History of the Puritans*, 8vo, 1822, vol. i. p. 451); by women; by those employed in the lowest and meanest trades, by chimney sweeps; by oyster women, and even by convicted criminals, as they were carried in the cart to Tyburn (*Rowland's More Knaves Yet*, p. 99, Percy Society, vol. ix.) It was smoked in churches, in pulpits, in school rooms, and in theatres. The gallant who wished to be distinguished for the elegant propriety of his conduct called loudly for a stool as soon as he had entered the theatre, and seating himself on the stage, began to inhale the fumes from his pipe. The smoke rolled out, not as in these degenerate days, from the mouth, but from the nostrils of the accomplished puffers, and happy was he who by dint of long-continued labour had acquired a facility in passing it through his ears (this last was very rare in England, but I have met with two or three notices of it; and see *Sprengel, Histoire de la Médecine*). If he wished to pay a delicate compliment to some lady in the boxes, with whose charms he was enamoured, he rose from his stool, and forcing his way through the crowded theatre, took his pipe from his mouth and presented it to his lovely mistress; this was a mark of attention which few women could resist, such was the eagerness with which tobacco was smoked by all classes and both sexes. From being used as a luxury, it soon became considered as a medicine. It was looked on as a sort of universal charm, or an unfailing remedy for nearly every disease by which the frame can be affected. The virtues ascribed to it were so various and so contradictory that one is astonished that the mere recital of them was not sufficient to stagger the credulity even of that credulous age. It was carried by children in their satchels as they went to school, and served them as an economical breakfast (this was in 1672, *Antiquarian Repertory*, iv. 583, 584, and C.P.B. Art. 2108), for it was a recognised occupation of the master to teach his pupils how to smoke. In the middle of the most fashionable dinners, if the servants were a little too slow in bringing in the courses, the company solaced their impatience with a pipe (*Venner's Via Recta ad Vitam Longam*, 4to, 1650, p. 409). The pipe was commonly

taken to bed, in order that it might be smoked just before going to sleep; but some, unable to wait till morning, laid it by their side in order that they might use and light it in the middle of the night (*Antiquarian Repertory*, iv. 583, 584). James I. says some people spent 400*l.* a year on it; this may give some idea of the prodigious consumption, for we know from another source that a man could have his pocket filled for 2*d.* (C.P.B. Art. 728). It appears from Ben Jonson (iv. 153) that it was usually sold in 2*d.* packets.

65. As beds were so expensive, it was hardly to be expected that a separate one should be allowed to each individual. Indeed persons of the highest rank used to sleep together. Catherine, queen dowager, who, after the death of Henry VIII. married Admiral Seymour, used, when her husband was away, to sleep with a lady named Odell (see Katherine's Letter in *Haynes's State Papers*, p. 62). Mary, even after her accession, had one of the women as a bed-fellow; and, subsequent to her marriage, she continued the custom during the frequent absences of her young husband (*Ambassades de Noailles*, Leyde, 1763, tome ii. pp. 112–147; tome iii. p. 248; tome v. p. 362). Elizabeth, before she was queen, slept with Katharine Ashley, with whom she carried on rompings not remarkable for their decency. Katherine assisted the admiral in tickling Elizabeth; "thei tytled my Lady Elizabeth in the bed" (see Mrs. Ashley's confession in *Haynes's State Papers*, p. 99). As it was still common to sleep perfectly naked, perhaps one of their objects was to keep themselves warm. Mary sent the duke of Norfolk a pillow, on which she had marked with her own hands the arms of Scotland (*Murdin's State Papers*, p. 57). Mary of Scotland always had a bed-fellow (see her Letter in *Murdin's State Papers*, p. 534). In 1575, Mary of Scotland sent Elizabeth a present of "troys petites coyfures de nuict, ouvrées de sa main" (*Correspondance de Fénelon*, Paris, 1840, tome vi. p. 397). In the fourteenth century many persons used to sleep in the same bedroom (see *Warton's History of English Poetry*, 8vo, 1840, vol. i. p. cxcviii.) In 1585, Burghley complains that in consequence of having hurt the skin of his leg, "I am now forced to keep my bed without any hose" (*Leycester Correspondence*, p. 56, Camden Society).

66. In 1560, when Elizabeth went out to supper, she returned home by torchlight (*Haynes's State Papers*, 364).

67. In 1570, Mary of Scotland sent to the countess of Northumberland "a fayre tyar of lawne for the head" (*Haynes's State Papers*, p. 595). In 1580, we find sent to the earl of

Shrewsbury, probably for his wife, "two bodkins for gentlewomen's hair" (*Lodge's Illustrations of British History*, 1838, vol. ii. p. 186).

68. In 1571, we find a hole in a "privie house" in one house, leading to another in an adjoining house (see a confused passage in *Murdin's State Papers*, p. 80). There were privies in the streets, and they had a "dark entry" (*Murdin*, p. 135).

69. In 1571, placards, chiefly political, were posted about London (see *Murdin's State Papers*, p. 196). In 1573, "Every broom-man in Kent Street" (*Murdin's State Papers*, p. 272).

70. For several years Bordeaux wine had not been imported, or at all events only in small quantities. In November, 1573, Elizabeth complained to the French ambassador that she could not get enough of it even for her own table; and she intimated her intention of following the example of Henry VIII, and sending for it to Bordeaux at her own expense (*Correspondance diplomatique de Fénelon*, Paris, 1840, tome v. p. 455). In 1575, Elizabeth forbad Bordeaux wine to be sold in England for more than 10*l.* a tun, including all expenses, such as freight and the customs; and as it had been usually sold for 20*l.* this the French ambassador complains amounted almost to a prohibition (*Fénelon*, tome vi. p. 490).

71. In some injunctions which the government of Edward VI. issued in 1547, to all men both lay and clerical, it is ordered "that all graces to be said at dinner and supper, shall be always said in the English tongue" (Appendix to Tierney's edition of *Dodd's Church History*, vol. ii. p. xlv.) They eat ravenously. We have a very full account of the mode of living adopted by the Emperor Charles V. "At five o'clock in the morning a dish was brought to him consisting usually of a fowl or capon dressed with milk, sugar, and spices; after which he reposed an hour. At twelve a dinner was served, consisting of at least twenty dishes. In the evening, towards eight o'clock, he partook of some anchovies, or other savoury fish, and supped at midnight" (*Correspondence of Charles V.*, edited by Mr. Bradford, Lond. 8vo, 1850, p. 367). See also p. 437, when it is said in 1546, that the emperor nearly always dined at twelve, and in public. In a sermon in the middle of the reign of Elizabeth, Archbishop Sandys bitterly declaims against the increasing luxury of the table. Indeed he says, "There is no bird that flieth, no fish that swimmeth no beast that moveth, which is not buried in our bellies" (*Sandys*

Sermons, edit. Cambridge, 1841, p. 393). Quails were a favourite dish, and during the greater part of the sixteenth century, were imported alive from France (*Lodge's Illustrations of British History*, 1838, vol. i. p. 31). See also vol. ii. p. 69, where we learn that in 1575, their price at Rouen was 6*s.* a dozen. Even at the end of the sixteenth century wine glasses were little used, and the gentlemen of the Temple drank their wine out of green pots made of white clay (see *Loseley Manuscript*, by Kempe, pp. 310, 311). In 1595, "Bore pies," much praised for their "seasoning" (*Sydney Letters*, folio, 1745, vol. i. p. 362). I think mutton was formerly little eaten. This was probably caused, as is still the case in Sweden, by the number of wolves (see *Dillon's Winter in Lapland and Iceland*, 8vo, 1840, vol. ii. p. 51). In 1550, Ascham saw at Brussels the French queen-dowager, widow of Francis I. and sister of Charles V. He says that her dinner was not so good as the Lady Elizabeth's. "Her first course was apples, pears, plums, grapes, nuts, and with this meat she began. Then she had bacon and chickens, almost covered with sale onions, that all the chamber smelled of it. She had a roast caponet, and a pasty of wild boar" (*Tytler's Edward VI. and Mary*, 8vo, 1839, ii. 126). It seems evident that abroad even persons of the highest rank did not sit on chairs at dinner (*Tytler's Edward and Mary*, 1839, ii. 236). It appears that in 1559, drinking wine *to* a person was peculiar to England, or at all events was not practised in Spain (see *Tytler's Edward and Mary*, ii. 431).

72. In consequence of their filthy habits, the English were constantly affected by the most destructive epidemics. Besides the plague, there was the sweating sickness, which was said to be peculiar to this country (*Collier's Ecclesiastical History*, vol. v. pp. 438, 439). In 1563, we find churchwardens paying for having blue crosses painted, probably on canvass, in order to be affixed to infected houses (*Machyn's Diary*, p. 396, Camden Society, vol. xlii.)

73. Sandys, afterwards archbishop of York, used when a clergyman in the reign of Mary to carry a dagger (*Life of Sandys*, p. v., prefixed to *Sandys's Sermons*, Cambridge, 8vo, 1841, Parker Society).

74. In 1575, Elizabeth went to Kenilworth, and on her road found the ale so potent that she was obliged to send for some to e e Leicester's letter in *Wright's Elizabeth*, 1838, vol. ii. p. 12).

75. In 1586 some apprentices conspired to form an outbreak

against the French and Dutch living at London (see Fleetwood's letter in *Wright's Elizabeth*, vol. ii. p. 308).

76. In 1582, we find the earl of Sussex at Buxton, drinking every day from three to eight pints of water (see his letter in *Lodge's Illustrations of British History*, 1838, vol. ii. p. 231).

MANNERS IN THE SEVENTEENTH CENTURY.

1. In 1664, the shops at Cleves "are so contrived as if they were designed to conceal, not expose, their wares" (*King's Life of Locke*, 8vo, 1830, vol. i. p. 30).

2. In 1669, Locke (*King's Life of Locke*, i. 34) writes that the Germans at a christening "allow more godmothers than we do, and so wisely get more spoons."

3. In 1669, a German duke dines off a "hen, cabbage, and powdered beef, covered over with preserved quinces," and cheese with "carraway seeds in it" (*King's Life of Locke*, vol. i. pp. 41–43).

4. At Montpellier, in 1676, "all the highways are filled with gamesters at malls, so that walkers are in some danger of knocks" (*King's Life of Locke*, i. 101).

5. In 1677, the English by their extravagant demands had greatly raised the price of Bordeaux wines (see *King's Life of Locke*, i. 133). This must have encouraged the subsequent consumption of port wine.

6. A curious summary of the English amusements in 1679 (*King's Life of Locke*, i. 248).

7. In 1679, "Coffee, thé, and chocolate" at coffee-houses (*King's Life of Locke*, vol. i. p. 251); the whole account is very curious from pp. 248–251.

8. In 1692, a "glass coach" (*King's Life of Locke*, vol. i. p. 439).

9. Even in 1688 it was difficult to get good chocolate in London (see *Foster's Letters of Locke, Sidney, &c.*, Lond. 8vo, 1830, p. 34).

10. On 11th October, 1706, Lord Shaftesbury writes, that in consequence of asthma "I have been forced to remove yet further off than Chelsey, which I am unable to bear at this time of the year, when the great smoke of London begins, and the winds, as at this present, sit easterly" (*Foster's Letters of Locke, Sidney, &c.*, 8vo, 1830, p. 224).

1. For some absurd medical remedies, see Les Voyages de Monconys, Paris, 1695, tome i. p. 5; tome v. 489.

2. At Saumur, in 1645, there were "une infinité d'Allemans, qui y sont commencés à apprendre le François" (*Voyages de Monconys*, Paris, 1695, 12mo, tome i. p. 16).

3. In 1663, the English kept Sunday rigidly, and would not travel on it (*Monconys*, iii. 10).

4. In 1663, there was a packet-boat between Calais and Dover twice a week, which charged each passenger 5*s*. (*Voyages de Monconys*, tome iii. p. 7).

5. The first post on the road from Dover to London in 1663 was fifteen miles, for which the charge was 5*s*. each horse (*Voyages de Monconys*, Paris, 1695, tome iii. p. 11).

6. At London, in 1663, all the houses had shops below (*Monconys, Voyages*, iii. p. 28).

7. In 1663, the coaches in London were very bad; the charge was 1*s*. 6*d*. the "first hour, and 1*s*. every other hour; but to cross the streets a boat was necessary, which cost 3*d*. or 6*d*." (*Monconys, Voyages*, iii. 20); see also pp. 81, 82, where he says that for the smallest distance a coach was a shilling.

8. Monconys (*Voyages*, iii. p. 38) saw the duchess of York in 1663, and called her very ugly, "fort laide, ayant la bouche extraordinairement fendue."

9. For an account of a London court ball in 1663, see Monconys, Voyages, iii. 42.

10. In London, in 1663, no dirt was thrown from the houses, but was taken away by carts, which rang a bell as they went round (*Monconys, Voyages*, iii. 67).

11. From London to Oxford by coach each place was ten shillings in 1663 (*Monconys*, tome iii. p. 93).

12. Monconys (*Voyages*, iii. p. 167) describes Monk in 1663.

13. In Belgium, in 1663, Monconys says (iii. 196), "Les cueilliers en ce pays, comme en Angleterre, sont si larges, qu'elles coupent la bouche."

14. In the Low Countries in 1663, "je vis des asperges blanches,

qu'on mange en ce pays où les vertes ne sont point en estime" (*Monconys, Voyages*, iii. 204).

15. In Holland, in 1663, Monconys (*Voyages*, Paris, 1695, 12mo, tome iii. p. 298) saw in a private library "une chaise à dossier pliant, comme en Angleterre, sans ressort, avec des courroyes."

16. In Holland, in 1663, windmills were very common (*Voyages de Monconys*, iii. 299).

17. At Hanover, in 1663, the soldiers were all in red (*Monconys, Voyages*, iv. p. 45).

18. At Hanover, in 1663, it was usual at burials to put *in* the sepulchres stones on which the cross was engraved (*Monconys, Voyages*, Paris, 1695, 12mo, tome iv. p. 46).

19. Dress of German ladies (*Monconys, Voyages*, tome iv. p. 117).

20. In 1664, at Frankfort on the Main, Monconys (iv. 163) describes a stove in a room, which evidently was to him a novelty.

21. The German etiquette, in 1664, was to *take precedence* of those whom one wished to honour (see *Monconys, Voyages*, tome iv. p. 180); this was at Heidelberg.

22. In 1664, Monconys, an enlightened man, relates and evidently believes (iv. 386) how the Jews tortured to death a Christian child.

23. In Portugal, in 1628, men were very jealous of their wives (*Monconys*, v. 29).

24. Early in the reign of Charles II., when a Frenchman landed at Dover, the very children would run after and call him names (*Sorbiere's Journey to England*, p. 6).

25. Sorbiere, who was in England about 1663, says (*Voyage to England*, p. 13, Lond. 8vo, 1709) that he lodged in Covent Garden, "to which the French that travel and have business at court usually resort, as to an exchange."

26. Greater supply of books in London than in Paris (*Sorbiere's Voyage to England*, p. 16).

27. Bad English pronunciation of Latin (*Sorbiere's Voyage to England*, p. 38).

28. Sorbiere (*Voyage*, 8vo, 1709, p. 54) says the English "are naturally lazy, and spend half their time in taking tobacco."

29. In 1663, French cooks were still very uncommon even among our "greatest lords," and the fare was very coarse (see *Sorbiere's Voyage to England*, pp. 61, 62).

30. Horrid barbarity of our fencing schools (*Sorbiere's Voyage to England*, p. 72).

31. In the fourteenth century the wives of barbers in France were allowed to bleed (*Monteil, Histoire des Français des divers Etats*, Bruxelles, 8vo, 1843, tome i. p. 42).

32. It was, I suppose, on account of the dirtiness of the beds and bed-rooms that we find in the fourteenth century "une chemise parfumée aussi de fleurs" (*Monteil, Histoire des Français*, ii. 195). In the fifteenth century women were confined in beds ornamented with nosegays (*Monteil*, iv. p. 194). In prisons they always put in each bed three prisoners (*Monteil*, iv. p. 59).

33. For the dress of physicians and apothecaries in the fifteenth century, see Monteil, Divers États (tome iv. 108).

34. In 1452, physicians were first allowed to marry (*Monteil, Histoire des Français*, iv. p. 109).

35. In France in the sixteenth and to the middle of the eighteenth century, it was usual to begin dinner with meat and finish with soup (*Monteil, Histoire des divers États*, tome v. p. 109).

36. In France, under Henry III., men wore earrings of precious stones (*Monteil, Histoire des Français*, v. p. 113).

37. In the sixteenth century butchers were whipped who sold meat in Lent (*Monteil, Hist. des divers États*, v. 141).

38. Even in 1595 a child was devoured in Paris by a wolf; and a few years before the wolves attacked an entire army (*Monteil, Histoire des Français des divers États*, tome v. p. 215).

39. In France, in the sixteenth century, the custom of "tutoying" was going out, and was only used by very old persons to very young ones, or when there was a great difference in rank (*Monteil, Hist. des Français*, v. 223, 224).

40. In the sixteenth century, in France, only rich people had a pocket-handkerchief; others used their sleeve (see *Monteil, Histoire des Français des Divers États*, tome v. 224).

41. In the sixteenth century the custom was gone out of a man asking from his superior permission to speak in conversation (*Monteil, Hist. des Français*, tome v. p. 225).

42. On the way of sealing letters, see Monteil, Hist. des divers États, tome v. p. 231.

43. In the sixteenth century the population of Paris, 400,000; that of London a little less (*Monteil, Hist. des Français*, v. 318).

44. In the sixteenth century the French were afraid of a Turkish invasion (*Monteil, Hist. des Français*, vi. 166).

45. For a list of the horrid tortures judicially used to extort confession, see Monteil, vi. pp. 282–284.

46. Under Henry III. the ceremony was introduced of everyone remaining bare-headed in the royal presence (see *Monteil, Hist. des divers États*, tome vi. pp. 219, 220).

47. In the fifteenth century the French had no candles but tallow; but in the sixteenth wax was mixed. Their lamps were in the north rape seed oil; in the south, walnut oil (*Monteil*, vi. 261, 262).

48. In the sixteenth century the best paper in France was made at Clermont, where it cost three livres a ream (see *Monteil's Histoire des divers États*, vi. p. 277).

49. For a curious account of the different dances in the sixteenth century, see Monteil des divers États, vi. 344–349).

50. The soldiers at the battle of Steinkirk hastily tied their cravat, hence the term (*Monteil, Hist. des Français des divers États*, tome vii. p. 76, note).

51. Even at the end of the seventeenth century houses in Paris were not numbered (*Monteil, Hist. des Français*, vii. p. 145).

52. In 1697, the French Government farmed the sale of tobacco for 150,000 livres yearly (*Monteil, Hist. des divers États*, vii. p. 157); see also pp. 241, 242, where it is said that tobacco as snuff was first introduced into France in 1626, and sold for twelve francs a pound. It was used for smoking in the time of Catherine de Medicis.

53. The first coffee-house in France was opened in 1671, at Marseilles; and in 1672 the first at Paris (*Monteil, Histoire des Français des divers États*, tome vii. p. 219, Bruxelles, 1843).

54. In the twelfth or thirteenth century there were first established "messageries des universités," before which there were in France no means of sending a letter; but in the middle of the sixteenth century "messagers royaux" also took them. Finally, in 1622, the general of the posts conceived the idea of charging them with the public letters, and in 1672 these posts became public revenues (*Monteil, Hist. des États*, vii. 254–256).

55. The first coach was seen in Paris early in the reign of Henry IV. (*Monteil*, vii. 258, 259).

56. The fashion of wearing "perruques" began in the reign of Louis XIII. (*Monteil, Histoire des Français*, tome vii. p. 340).

57. In the seventeenth century, the inhabitants of one part of Dijon had the right of kissing a woman just married as she came out of the church (*Monteil*, viii. p. 305).

58. Monteil (*Histoire des Français*, viii. p. 330) mentions an old copy of La Bruyère, in which the original names of the "Caractères" are said to be given.

59. Charles IX. used to whip the youths in bed (see *Capefigue, Histoire de la Reforme, de la Ligue, et du Règne de Henri IV*, Bruxelles, 1835, tome iii. p. 21).

60. In the middle of the reign of Elizabeth it was a national boast with us that there were no wolves in England (see *Capefigue, Histoire de la Reforme*, tome iv. p. 208).

61. "Pendant tout le règne de Louis XIII jusqu'aux grandes guerres de Richelieu, la France, a demi castillane, fut dominée par les mœurs, et par la littérature de l'Espagne" (*Capefigue, Richelieu, Mazarin, et la Fronde*, Paris, 1844, 12mo, tome i. p. 4). Capefigue says (i. p. 364), "Le Cardinal de Richelieu écrivait parfaitement l'espagnol."

62. Louis XIII. was whipped when he was twelve years old (*Capefigue, Richelieu*, Paris, 1844, tome i. p. 32, 97).

63. The duke de Vendôme and grand prior, illegitimate sons of Henry IV. of France, slept in the same bed when they were grown up (*Capefigue, Richelieu, Mazarin, et la Fronde*, p. 317).

64. Père Joseph, Richelieu's friend "avait eu la pensée d'une croisade pour la déliverance de la Grèce" (*Capefigue's Richelieu*, i. 367).

65. Public opinion began to be appealed to. Even Louis XIII. used to write in the "gazettes" (*Capefigue, Richelieu, Mazarin, et la Fronde*, tome ii. p. 47).

66. Richelieu forbad "tous vendeurs de bière, cervoise, ou breuvage, de vendre du tabac, sous peine de fouet" (*Capefigue's Richelieu*, tome ii. p. 54).

67. Richelieu aided the Scotch movement against Charles I. (*Capefigue's Richelieu*, ii. 89).

68. Mazarin, even in 1646, scarcely knew French (see *Mémoires de Retz*, tome i. p. 53).

69. In 1649, De Retz (*Mémoires*, i. 186), half in joke and half in earnest, signed a promise to the Duchess de Bouillon with his blood, which she drew from him with a needle.

70. It is said that every time Gui Patin dined with the presi-

dent Lamoignon, a louis was put under his napkin (see *Lettres de Patin*, 8vo, 1846, vol. i. p. xlii.)

71. Patin, in 1630, sneers at the Spaniards (*Lettres*, tome i. pp. 3, 96, 368, 380).

72. In 1632, apothecaries were diminishing in number (see *Lettres de Patin*, i. 23).

73. Patin, like his contemporaries, healed all diseases by copious bleeding and purging (see *Lettres de Gui Patin*, tome i. pp. xiv. 63, 164, 172, 232, 266, 353, 375; tome ii. pp. 219, 419, 420; tome iii. pp. 377, 418).

74. In 1641, one of the lecturers at the college of Beauvais was "un Hibernois, excellent philosophe"; so he is called by Gui Patin (*Lettres*, tome i. p. 81).

75. In 1626, Guy de la Burse established the Jardin des Plantes (note in *Lettres de Patin*, i. 82).

76. On 24th March, 1657, Patin writes from Paris, "On dit aussi que Cromwell se va faire declarer et reconnaître roi d'Angleterre" (*Lettres*, i. 225).

77. In 1643, cyder had become common in Paris, but in the middle of the sixteenth century was little known there, for wines were preferred. Even under Henry III. it was despised as a Norman beverage (see *Lettres de Patin*, i. p. 282).

78. In 1643, Patin (*Lettres*, i. 283) writes that senna had only been in common use for twenty years. In 1659 it was dear, and came from America (iii. 165; see 258).

79. In 1643, Patin (*Lettres*, i. 297) says that he knew a man who declared that America "et *tota illa terra Australis incognita* était un nouveau monde qui n'était pas de la création d'Adam, et que Jésus-Christ n'était pas venu pour le salut de ceux-la."

80. In 1643, Patin (*Lettres*, i. 304) says Bodin "fut soupçonné d'atheisme puisqu'il favorisa les Huguenots."

81. In 1643, children, instead of being suckled, had "bouillie," a practice he opposes, and says it had only arisen about two hundred years before (*Lettres de Patin*, i. 312, 317).

82. In 1644, it is said (*Lettres de Patin*, i. 346) "on voit qu'à cette époque les médecins avaient encore des abbayes, quoiqu'ils eussent droit de se marier; leur costume était néanmoins presque clerical."

83. In 1645, there was an Englishman at Paris, "fils d'un François," who said that he could run carriages without horses (*Lettres de Gui Patin*, tome i. p. 348).

84. In *Lettres de Patin*, i. 366, is an account written in 1645 of "Mayence Turquet, médecin du roi d'Angleterre."

85. In 1648, there was not to be found a single librarian who would publish Petronius, "vu que toute l'Allemagne est tellement desolée," i.e. by war (*Lettres de Gui Patin*, i. 375).

86. In 1648, tea was just coming into fashion in Paris (*Patin's Lettres*, i. 378, 383; see ii. 292, 293).

87. In 1649, a fight in church between two priests (*Lettres de Patin*, i. 450).

88. In 1650, physicians paid visits on an ass or mule (*Lettres de Patin*, i. 512).

89. In 1650, Emery, the superintendant of finances, being very ill, took woman's milk; the same thing is related of Alva (*Lettres de Gui Patin*, tome i. p. 521).

90. In 1650, it had become quite usual for men to act as midwives (*Lettres de Patin*, tome ii. p. 8).

91. In 1650, Patin (*Lettres*, ii. p. 39) writes from Paris, "On prend ici force voleurs qui ont volés sur les grands chemins, et même les deniers du roi; la plupart sont *gens de qualité*."

92. It is said (*Lettres de Patin*, ii. 47) that Rantzau had intended to give up Dunkirk to Spain.

93. In 1654, it was proposed to tax baptisms and marriages (*Lettres de Patin*, ii. p. 110).

94. In 1655, Patin (*Lettres*, ii. 146) speaks very highly of an "Apologie pour ceux de la religion," by Moses Ancyraut, one of his friends.

95. In 1655, Patin writes from Paris (*Lettres*, ii. p. 177) "Cela me fait souvenir de quelques familles de Paris qui en sont accusées et soupçonnées, car actuellement nous ne voyons içi aucun ladres . . . . . néanmoins il y a encore des ladres aujourd'hui en Provence, en Languedoc, et en Poitou" (see also iii. 58).

96. It is said (note in *Lettres de Patin*, tome ii. p. 207) "Louis XIV n'amait pas que Fagon se servit à son égard du mot *ordonnance*. Louis XV reprit assez vivement son médecin pour avoir dit *il faut* en lui parlant."

97. In 1656, Patin writes from Paris (ii. 250) "Il y avait ici un tel désordre sur les habits des jeunes gens et des courtisans en ce qu'ils appelent de galons, qui sont des passements sur les côtés des chausses, que le roi l'a trouvé même fort indécent et les a defendus."

98. In 1657, pthisis was very common in England and Holland (*Patin's Lettres*, ii. 276).

99. See loose papers at the beginning of Mémoires de Fontenay Mareuil, in Collection des Mémoires, i. serie, tome i. Also at beginning of Brienne's Mémoires, Paris, 1828, 2 vols. 8vo.

100. In 1657, the queen regent ordered the duke d'Anjou to be whipped, but the duke said he would use his sword against whoever attempted it (*Lettres de Gui Patin*, ii. 320).

101. In 1661, Patin (*Lettres*, ii. 455) makes a great mystery of the death of the Princess of Orange at London, which he ascribes to "un breuvage que Daquin lui donna fort mal-à-propos pour quelque dessein particulier qu'il avait, et elle aussi."

102. Even in 1663 Patin writes (*Lettres*, ii. 492) that looking at the experience of the last century, the French Protestants were in no danger of being persecuted.

103. In 1650, Patin (*Lettres*, ii. 548) writes from Paris "Il n'y ait rien de si incertain que les promesses de nos libraires, à cause de leur pauvreté."

104. In the middle of the seventeenth century Paris, with a population of 250,000 to 300,000, had 113 doctors of medicine; in 1846, it had nearly 1,500 (*Lettres de Gui Patin*, ii. p. 576).

105. In 1651, Patin (*Lettres*, ii. p. 583) writes that the Swiss ate a good deal of cheese, but rarely had the stone.

106. In 1651, Hobbes was at Paris very ill (*Lettres de Gui Patin*, ii. 593, 594).

107. In 1651, salt was usually eaten with eggs (*Lettres de Patin*, ii. p. 601).

108. In Lettres de Patin (iii. 25), there are some details respecting Sorbiere, who became a catholic.

109. In the time of Patin (*Lettres*, iii. 14), physicians had something of the ecclesiastical gravity still remaining (see also p. 691).

110. In 1654, Patin (*Lettres*, iii. 23) mentions "un poêle qui le rechauffe à la mode d'Allemagne."

111. In 1654, an eclipse caused great alarm (*Lettres de Patin*, iii. 36).

112. Herring was believed to be a specific against gout (*Lettres de Patin*, iii. p. 57).

113. In 1659, Patin (*Lettres*, iii. 163) calls Sarpi's Council of

Trent, "le plus beau livre d'histoire qui ait été fait depuis plus de mille ans."

114. In April, 1660, Patin writes from Paris (*Lettres*, iii. 194), "On met ici tous les jours de nouveaux impôts sur les denrées, sur les marchandises, nec est qui se curat" (see p. 548).

115. In 1660, "la nouvelle reine" could not speak French (*Lettres de Patin*, iii. 228).

116. In 1660, Patin writes from Paris (iii. 303), "Il n'y a pas ici beaucoup des malades, mais il y a bien des ivrognes; ce vin nouveau donne dans la tête rudement, et fait la goutte, le rhumatisme," &c. &c.

117. In 1661, there was no difficulty in introducing Protestant books into Paris, and they were openly sold (*Lettres de Patin*, iii. 361, 372).

118. In 1664, Mademoiselle le Ferre, for passing bad money, "à été fouettée au cul d'une charette" (*Lettres de Patin*, iii. 476).

119. In 1665, Patin (iii. 563) writes from Paris, "On parle ici de deux dames de la cour qui se sont battues en duel à coup de pistolet."

120. In the middle of the seventeenth century the fee of a French physician was a teston, i.e. fifteen sous (Note in *Lettres de Patin*, iii. p. 591; but see p. 780).

121. In 1666, Patin (*Lettres*, iii. 598) writes from Paris, "On s'en va vendre la grande bibliothèque de M. Fouquet; les affiches en sont publiques par la rue."

122. In 1666, Patin writes from Paris (iii. 627), "On parle de rétrancher l'excessif nombre des carrosses en Paris."

123. Before 1696, there was hardly such a thing as military surgery (*Lettres de Patin*, iii. 662).

124. Patin (iii. 710) speaks contemptuously of Descartes; and it is said in a note to the passage that Bossuet wrote on a copy of Malebranche, *Pulchra, nova, falsa* (see p. 795).

125. In 1670, Patin (*Lettres*, iii. 732) writes from Paris that a medical commission had been appointed to determine "ce qui se pourra faire pour empêcher le progrès du scorbut qui devient si commun dans les hôpitaux" (see p. 741).

126. In Lettres de Patin (iii. 734), it is said that Richelieu intended to unite the two religions.

127. In April 1670, Patin (*Lettres*, iii. 737) writes from Paris, "Je viens d'apprendre que l'empereur veut chasser tous les juifs de ses provinces et dominations, et que cela se fera avant la Saint-Jean."

128. In May 1670, Patin (iii. 746) writes from Paris, "On dit que le roi paroît tout reformé, et qu'il s'en va vivre dans une grande sainteté."

129. In 1660, there were obliged to be six Huguenots in the Parliament of Paris (see *Lettres de Gui Patin*, tome iii. p. 198).

130. In 1661, Patin (ii. 465) writes from Paris, "On achève ici l'Histoire de la Grande Bretagne, qui va jusqu'au rétablissement du roi d'à present, par M. Salminet."

131. Lord Campbell says, "The famous navigation laws, supposed to be the result of the calm deliberations of our ancestors, arose from a personal affront offered to one of our republican ambassadors" (*Campbell's Lives of the Chief Justices of England*, vol. i. p. 473).

132. The body of Cromwell was exhumed by Charles II. (*Campbell's Chief Justices*, i. 490).

133. Lenet says in 1650 (*Mémoires*, i. 263), that the monks who meddle in politics are bad characters.

134. Lenet (*Mémoires*, ii. 265), describing a feast in 1650, says, "On commençoit les santés et on les finissoit par celle du Prince de Condé; on la buvoit débout, a génoux, et de toute manière; mais toujours le chapeau et l'epée nue à la main."

135. The 1 Edw. VI. c. 12, § 14, provides for the case of a peer having the benefit of clergy, "even though he cannot read" (*Campbell's Lives of the Chief Justices*, vol. i. p. 210).

136. In 1604, "the great case of imposition" was decided against the popular rights. This case, says Lord Campbell, though unnoticed by historians, is as important as that of Hampden on ship money (*Campbell's Chief Justices*, i. 233, 235).

137. See (in *Parliamentary History*, xvi. 1098) a fine eulogy of Cromwell, by Lord Chatham.

138. In 1629, Descartes writes from Amsterdam, "Les lits d'ici sont fort incommodes, et il n'y a point de matelas" (*Œuvres de Descartes*, edit. Cousin, tome vi. p. 5).

139. In 1630, living was dearer in Holland than in France (*Œuvres de Descartes*, vi. 124).

140. In 1631, in some large town in Holland (perhaps Amsterdam?) Descartes was the only person "qui n'exerce la mar-

chandise" (*Œuvres de Descartes*, tome vi. p. 202; see viii. 547, 548).

141. In the lifetime of Descartes (viii. 380), his philosophy gained ground in Holland (see also viii. p. 613).

142. Descartes advises bleeding in the feet (*Œuvres*, ix. p. 359).

142 (*bis*). Henry IV. twice whipped the Dauphin himself, and wrote to Madame de Montglat, his governess, desiring her to do so also (*Historiettes de Tallemant des Reaux*, Paris, 1840, 12mo, tome i. pp. 83, 84). The Maréchal de Saint Giran married his daughter at the age of twelve to the Baron de Chazeron; and he dying not long after, her father used to punish her: "Comme elle était veuve, son père lui donnait le fouet, comme on le donne à un enfant" (*Des Reaux, Historiettes*, ix. p. 30).

143. In France, in the first half of the seventeenth century, it was usual for pages and lacqueys to be flogged. (See some extraordinary details in *Des Reaux, Historiettes*, tome i. p. 224; tome ii. p. 173; tome iii. pp. 118, 133; tome viii. p. 79; tome x. pp. 255–257. Compare tome ix. pp. 172, 173.

144. For some extraordinary evidence of the coarseness of manners in France in the first half of the seventeenth century, see Des Reaux, Historiettes, tome i. pp. 98, 109, 150; tome iii. pp. 91, 177; tome iv. pp. 63, 225; tome v. pp. 16, 96; tome vii. 152; tome x. 145.

145. The Marquis de Pisarie died in 1599. Des Reaux says (*Historiettes*, i. 108), "On a dit que le marquis de Pisarie avait rapporté d'Espagne, qui est un pays à simagrées, certaine affectation de ne point boire."

146. Importance of the Astrée of d'Urfé (*Des Reaux, Historiettes*, i. 120).

147. Coaches seem to have been introduced into Paris early in the seventeenth century. Des Reaux (*Historiettes*, i. 144) says that Sully, even when superintendent of finances, had no coach. "Il allait au Louvre en hourse, et n'eut un carrosse que quand il fut grand maître de l'artillerie. Le roi ne vouloit pas qu'on en eût. Le Marquis de Cœuvres et le Marquis de Rambouillet furent les premièrs des jeunes gens qui en eussent," &c.

148. It appears (*Des Reaux, Historiettes*, i. 150) that late in the sixteenth century the fashion became obsolete of men ornamenting themselves with chains and diamonds.

149. For account of Malherbes see Des Reaux, Historiettes, tome i. pp. 236–278.

150. Des Reaux, who wrote in the middle of the seventeenth century, says (*Historiettes*, ii. 69) that formerly "tout le monde était botté . . . . maintenant tout le monde n'a plus que des souliers, non pas même des bottines."

151. After the death of Richelieu, Louis XIII. deprived all literary men of their pensions (see *Des Reaux, Historiettes*, tome iii. p. 71; iv. 144).

152. The Marquise de Rambouillet was born in 1588; at the age of thirty-five she found she could not bear the fire; and, as this feeling became with advancing years still stronger, "La nécessité lui fit emprunter des Espagnols l'invention des *alcoves*, qui sont aujourd'hui si fort en vogue à Paris" (*Des Reaux, Historiettes*, iii. 229).

153. Sleeping quite naked (*Des Reaux, Historiettes*, tome v. p. 47).

154. "On était toujours couvert, même à table" (*Des Reaux, Historiettes*, vi. 141; vii. 58).

155. "L'invention des chaises," i.e. I suppose, sedan chairs, was brought into Paris from England early in the seventeenth century (see *Des Reaux, Historiettes*, vii. 102, 103).

156. In Paris there were more than three hundred Swiss porters (*Des Reaux, Historiettes*, vii. 161).

157. A man who smoked in bed with his wife (*Des Reaux, Historiettes*, viii. 74).

158. The editor of Des Reaux, Historiettes (viii. p. 87) says, "Sous Henri IV, Louis XIII, et la minorité de Louis XIV, tous les hommes étaient vétus de noir ou de gris; il n'y avait que le peuple qui portât des vêtements de diverses couleurs" (and see p. 203).

159. Duel between a woman and her husband (*Des Reaux, Historiettes*, viii. 216).

160. Madame Guedreville, "a été une de premières qui s'est avisée d'aller à la chasse à cheval" (*Des Reaux, Historiettes*, viii. 228).

161. A hammock—"une lit à l'indienne, comme les matelots" (*Des Reaux*, ix. 80).

162. Was cyder still rather rare? See Des Reaux, Historiettes, ix. 165.

163. "Une lunette sur le nez, à la mode des Italiens" (*Des Reaux*, x. 19).

164. At the end of the sixteenth century, actors first began to

be respectable people, "la comédie pourtant n'a été en honneur que depuis que le cardinal de Richelieu en a pris soin, et avant cela, les honnêtes femmes n'y allaient point" (*Des Historiettes de Tallemant des Reaux*, tome x. pp. 39–41).

165. To discover a criminal, his portrait was sent about (*Des Reaux*, x. 64).

166. Table napkins used to be arranged in beautiful forms, as animals, &c., and doing this was a trade (*Des Reaux*, *Historiettes*, x. 113).

167. Early marriages (*Des Reaux*, iii. 211; x. 186).

168. In 1627, Rohan says (*Mémoires*, tome i. p. 300, edit. Petitot, 8vo, 1822) that in 1627 the duke of Buckingham cared nothing about religion, nor about Charles I.; but that his only desire was to return to France to satisfy "quelques folles amours."

169. In 1628, an account of the assassination of the Duke of Buckingham by Felton (*Rohan*, *Mémoires*, tome i. p. 390).

170. In 1609, "un chancelier sans sceaux est un apothécaire sans sucre" (*Mémoires des Bassompierre*, tome i. p. 353, edit. Petitot, Paris, 8vo, 1822).

171. In 1606, Bassompierre says (*Mémoires*, i. 365), "Je bus trois ou quatres verres de vin pur, qui est un remède d'Allemagne contre le peste."

172. In 1608, at Fontainebleau, there was very high play, and the gambler used to call stakes of fifty pistoles *quinterotes*, "lesquelles," says Bassompierre (*Mémoires*, tome i. pp. 374, 375), "on nommait à cause qu'elles allaient bien vite, à l'imitation de ces chevaux d'Angleterre que Quinterot avait amenés en France plus d'un an auparavant, qui ont depuis été cause que l'on s'est servi des chevaux anglais tant pour la chasse que pour aller par pays; ce que ne s'est vu point auparavant."

173. In 1609, Henry IV. was ill, and Bassompierre and Le Grand and Grammont used to sit up with him; and, says Bassompierre (i. 385), "Nous lui lisions le livre d'Astrée, que lors était en vogue."

174. In 1613, Bassompierre says, "Mon carrosse," and again, "le carrosse du premier ecuyer" (*Mémoires de Bassompierre*, ii. 14, 33).

175. In 1613, "La reine se leya de sa petite chaise, où elle se coiffoit" (*Mémoires de Bassompierre*, edit. Petitot, tome ii. p. 43).

176. In 1626, Bassompierre, in an audience given by Charles I., was rudely interrupted by the duke of Buckingham saying, "Je viens faire le holà entre vous deux" (*Mémoires*, xvi. 64, 65).

177. In 1626, Charles I. complained to Bassompierre of Henrietta Maria: "me faisant des plaintes de la reine sa femme" (*Mémoires de Bassompierre*, tome iii. p. 66).

178. In 1626, Bassompierre arrived at Dover from London with "soixante-dix prêtres qui j'avois delivrée des prisons d'Angleterre" (*Mémoires de Bassompierre*, iii. p. 76).

179. In 1636, Bassompierre, who was then in the Bastille, writes (*Mémoires*, iii. 338), "Le mardi, douzième, on fit commandement par Paris d'abattre les auvents des boutiques, et de boucher tous les souspiraux des caves, mais cette ordonnance fut aussitôt révoquée."

180. In the *Biographie universelle*, xxi. p. 101, it is positively asserted that in 1674, Thuret made at Paris the first watch, "à ressort spiral."

181. In *Biog. univ.* xxxiii. 294, it is said that Peter Pellisson was the best chess-player in France in the reign of Henry IV.

182. Lord Mahon says (*Hist. of England*, vol. ii. p. 211, 8vo, 1853), "As under Charles I. the national taste was corrupted by the example of Spain, so was it under Charles II. by the example of France."

183. In 1596, a question was raised by the French Protestants as to whether a child may be baptized with two names (see *Quick's Synodicon in Gallia*, Lond. 1692, folio, vol. i. p. 178; see also p. xlvi. 25).

184. In 1601, the Protestant synod of Gergean ordered that "Letters shall be written to the consuls of Montpellier, entreating them that those outrages offered the Spanish families which for the last hundred years have took up their fixed habitation in their city, may cease" (*Quick's Synodicon*, i. 220).

185. Vignier's "Theatre of Antichrist," approved in 1609 by the synod of St. Maixant (*Quick, Synodicon*, i. 314).

186. Under Louis XIII. the French Protestants continued to be paid by government (*Quick*, i. 515; ii. 312, 313).

187. In 1637, it is stated (*Quick's Synodicon*, 1692, vol. ii. p. 418) that in Spain, 3,000 copies had been secretly circulated of Cyprian de Vallera's Spanish translation of the bible.

188. In 1644, the French Protestants sent their children to be

educated in Switzerland, Holland, and England (*Quick's Synodicon in Gallia*, folio, 1692, Lond. vol. ii. p. 431).

189. In 1603, the French Protestants solemnly declared the Pope to be Antichrist (*Quick*, i. 227, 238).

190. In 1598, the French Protestants noticed and strenuously opposed the idea of a reconciliation with the Catholics (*Quick's Synodicon in Gallia*, i. 196).

191. The French Protestants were unfavourable to money being lent at interest (*Quick's Synodicon*, i. 79, 140).

192. The French Protestants punished men who left their wives, and ordered that no widow should be allowed to marry till seven months and fourteen days after her husband's death (*Quick*, vol. i. 86, 193).

193. In 1598, the synod of Montpellier says, "The churches of Languedoc are required to oppose these novelties introduced at the interment of their dead, and in particular this, that maids be carried to their graves by maids wearing garlands of flowers" (*Quick's Synodicon*, vol. i. p. 204).

194. Early in the reign of Louis XIV. the French soldiers first had uniforms (*Capefigue, Louis XIV.* i. p. 46).

195. In 1666 there were in France from eleven to twelve hundred thousand Calvinists (*Capefigue, Louis XIV.*, Paris, 1844, tome i. p. 58).

196. Capefigue vaguely says (*Louis XIV.*, 306), "Sous Louis XIV, on comptait à Paris 580,000 habitants, 95,000 à Lyon, 80,000 à Marseille, 66,000 à Bordeaux."

197. Madame de Sévigné did *not* say "Racine passera comme le café" (see *Lettres de Sévigné*, Paris, 1843, tome i. p. xxi). But in 1676 she speaks against coffee as heating the blood (tome iii. p. 50, 51), and such appears to have been the opinion of medical men (see p. 514).

198. In 1664, in Paris, says the editor of Lettres de Sévigné, tome i. p. 51, *note*, "Les femmes alors sortaient en masque, usage qu'on retrouve dans les vielles comédies de Corneille, et qui avait été apporté d'Italie par les Medicis. Ces masques de velours noir, auxquels succedèrent les *loups*, étaient destinés à conserver le teint."

199. At Paris, in 1671, cheating at cards in good society was common (*Sévigné's Lettres*, i. 200).

200. "L'invention des gazettes est due au Renaudot" (Note in *Lettres de Sévigné*, i. 381).

201. In 1671 chocolate was becoming unfashionable in Paris; being considered unwholesome (*Lettres de Madame de Sévigné*, Paris, 1843, tome i. p. 228, 382, 383).

202. At Paris, in 1671, "Les veuves portaient en ce temps-là un bandeau de crèpe sur le front, comme les réligieuses en portent un de toile" (Note in *Lettres de Sévigné*, i. 261).

203. In 1684, a princess "qui prend tous les jours douze tasses du thé" (*Lettres de Sévigné*, iv. 420).

204. In 1678 there was a frightful mortality among the builders employed at Versailles (see *Lettres de Sévigné*, tome iii. p. 432).

205. In 1679, Talbot, an English physician, had great reputation in France, and introduced among the French quinquina (*Lettres de Madame de Sévigné*, tome iii. pp. 483, 509).

206. In 1688, Sergeant Maynard said in the House of Commons, "Our government is mixed, not monarchical and tyrannous, but has had its beginning from the people" (*Parl. Hist.* vol. v. p. 40).

207. In 1688–9, it was a new thing to talk of "breaking the original compact" (*Parl. Hist.* v. p. 76); but I believe the reply was made (p. 79) that Hooker used it.

208. In 1688–9, the custom of saying, "hear him, hear him," was blamed as an indecent novelty (*Parl. Hist.* v. p. 122; and see the "order" at p. 828).

209. In 1688-9, "scandalum magnatum" opposed in the Commons (*Parl. Hist.* v. 186).

210. In England, in 1689, "a third part of great payments is made in Louis d'ors" (*Parl. Hist.* v. 271).

211. In 1689, Howe says, "I know not what religion does here; that is for the pulpit" (*Parl. Hist.* v. 476).

212. In 1689, Sir John Lowther says, "Powder is now 10*l.* the barrel, which before the war was but 20*s.*" (v. 477.)

213. In 1690, Sir Edward Seymour said, "We shall make an ill bargain to support the Church to destroy the State" (*Parl. History*, vol. v. p. 556).

214. In 1690, "the Customs in time of peace never rise to more than 600,000*l.* per annum" (v. 566).

215. In 1690, Sir C. Musgrave says, "What do the Dissenters terminate in but a commonwealth?" (*Parl. History*, vol. v. 593).

216. In 1691, Sir John Lowther, without rebuke from the speaker, threatens to fight a duel (v. 668).

217. In 1692, Sir J. Lowther says, "And the offices of insurance have forty per cent. if the ship comes safe home, and, if taken, twenty per cent., and so the merchant cares not if his ship be taken" (*Parl. Hist.* vol. v. 728).

218. In 1692, "cabinet council" a novelty (*Parl. Hist.* v. 731).

219. Men impressed and then had to pay for being discharged (*Parl. Hist.* v. 754).

220. In 1692, it was "settled in the House of Commons as a maxim, that the lords could not make any alteration in money bills" (*Parl. Hist.* v. 755, 762).

221. Speaker's salary, 1,500*l.* a year, and 2,000*l.* to set out with (*Parl. Hist.* vol. v. 809).

222. In 1693, Sir Thomas Clarges said, "I have heard that the current cash of Holland is twelve millions, and ours but eight millions" (*Parl. Hist.* vol. v. p. 813).

223. In 1693, a petition of the Quakers to *affirm* instead of swear was rejected (*Parl. Hist.* v. 816).

224. In 1693, "the wisdom of our ancestors" (*Parl. Hist.* vol. v. 852).

225. In 1694, the rage in favour of French cooks, valets, and ladies'-maids was succeeded by a rage for everything Dutch (*Parl. Hist.* v. 855, 856).

226. In 1695, "protections" given to the servants of members of Parliament were done away with (*Parl. Hist.* v. 966).

227. In 1696, "privileged places" and asylums done away with (vol. v. 1161).

228. In 1698, the marriage of Lord and Lady Macclesfield was dissolved by Act of Parliament (v. 1173–1175).

229. French journals are *not* invented by Renaudot, but are as old as 1605, when the "Mercure de France" appeared (*Journal of Statistical Society*, vol. iv. p. 116).

230. Silk manufacture was first introduced into Ireland about 1693, by French refugees, in consequence of the edict of Nantes. But combinations and trades'-unions so injured it, that the best workmen removed to England; "and at this hour there are more Irish than English engaged in silk-weaving at Macclesfield" (*Statistical Soc.* vi. 354, 355).

231. "It was not until 1568 that Thames water was raised by machinery for the supply of any part of the town;" in 1582 the London Bridge water-works were erected; and in 1608 another great step was taken by Sir Hugh Middleton. See an interesting essay in Journal of Statistical Society, vol. viii. 149–151.

232. In 1562, the speaker said, "I dare say a hundred schools want in England, which before this time have been" (*Parliamentary History*, vol. i. p. 682, and see p. 694).

233. See the speaker's notion of the object of laws in 1581 (*Parliamentary History*, i. 820).

234. In 1601, the lords brought in a bill "to restrain the excessive and superfluous use of coaches" (*Parl. History*, i. 909). In 1644, only some of the peers had coaches, "such lords as had coaches being desired to send them" (vol. iii. 275).

235. In 1601, it was said in the House of Commons, "A justice of peace is a living creature that for half a dozen of chickens will dispense with a whole dozen of penal statutes" (*Parl. History*, vol. i. p. 944), but at p. 947 this is said to apply to "the inferior sort of justices, commonly called basket justices."

236. Constant quotations and appeals to ancient authors in the reign of Elizabeth and James I., which, however, under Charles I. sensibly diminish (*Parliamentary History*, vol. i. 9, 729, 738, 746, 755, 756, 763, 764; vol. ii. pp. 451, 1112).

237. In 1601, the English coasts were afflicted by pirates from Dunkirk and Newport (see *Parliam. History*, vol. i. 948).

238. In 1620, value of land fell "from twenty years' purchase to eighteen, sixteen, fourteen, and in some places to thirteen and twelve years' purchase" (*Parliam. History*, i. p. 1188).

239. In 1620, an "excess of plate, in so much that gentlemen of ordinary fashion will be served in plate" (*Parl. History*, i. 1189; and see p. 1305).

240. In 1621, mercantile profits were on the decline (*Parl. History*, i. 1282, 1283).

241. In 1621, Sir D. Digges says, "Now every merchant comes here to London like lean kine, to grow fat by devouring the trade and merchants of the out-ports; but when they grow rich they purchase lands and go live in the country, or else give over their trade and turn usurers, as most of the aldermen of the city do. It is manifest how the trade of the out-ports is decayed" (i. 1290).

242. In 1621, in London, 100,000*l.* a year was spent in tobacco (*Parl. Hist.* i. 1304).

243. In 1621, the "nobility and gentry" flocked to London (*Parl. Hist.* i. 1304).

244. In 1624, we imported hops (*Parl. History*, i. 1443, 1444).

245. In 1624, apothecaries, to the prejudice of grocers, were appropriating to themselves the trade in drugs; but this was defended on the ground that the grocers were "unskilful" (*Parliam. Hist.* i. 1492, 1503).

246. In 1641, it was laid down that we must go to war occasionally to defend the Protestants (*Parl. History*, ii. 879).

247. For "orders relating to the plague" in 1641, see Parl. History, ii. 908, *seq.*

248. In 1642, Charles I. said he did not understand the phrase "enemies to the commonwealth" (*Parliam. Hist.* ii. 1246; and at p. 1398 he calls it a novelty).

249. During the time of the civil war under Charles I. the consumption of coals, particularly in London, appears to have been much greater than is usually supposed (see *Parliam. History*, vol. ii. 1411; vol. iii. pp. 268, 407, 1598).

250. On the 12th March, 1648, the House of Commons reduced the interest of money from eight to six per cent. (*Parliam. History*, vol. iii. p. 1292).

251. In 1650, the House of Commons ordered the severest punishments for adultery and fornication (*Parliam. History*, vol. iii. pp. 1346, 1347).

252. From 1534 to 1563 the English universities were almost deserted (*Sir W. Hamilton's Discussions in Philosophy*, pp. 415, 416, 8vo, 1852).

253. See Parliamentary History, vol. iv. pp. 40, 142, 232, 249, 316, 418, 445, 468, 623; and I have not read vol. iv. p. 631 to end of vol. iv.

254. Coals (*Parliamentary History*, iv. 622, 624).

255. Prices (*Parliam. History*, iv. pp. 517, 579).

256. In 1563, Whitelocke (*Journal of the Swedish Embassy*, 4to, 1772, vol. i. p. 148) says of the people at Gottenberg, "The manner of their making fires is not as with us, on andirons, they having none of these, nor fire shovells, tongs, bellowes, or the like."

257. At the free-school at Scara, between Gottenberg and

Upsal, scholars "thirty years of age" were flogged (*Whitelocke's Swedish Embassy*, 4to, 1772, vol. i. p. 190).

258. In 1653, Whitelocke (*Swedish Embassy*, vol. i. p. 197) "lost a great glasse of tobacco."

259. Extortions practised at inns (*Whitelocke's Embassy*, i. pp. 178, 194; vol. ii. p. 264).

260. Did the English clergy wear "great beards" in 1653? (see *Whitelocke's Swedish Embassy*, vol. i. p. 252).

261. In 1653, "the custom of England is that the master of the house takes precedence of all others in his own house" (*Whitelocke's Swedish Embassy*, vol. i. p. 306).

262. "Eleven o'clock the hour of the Swede's dinner-time" (*Whitelocke*, i. p. 350).

263. On 20th February, 1653, "the queen having done Whitelocke the honour to be his valentine, and to give him leave to wear her name in his hat, he (according to the English custom of presenting their valentines) sent unto the queen a very large looking-glass" (*Swedish Embassy*, i. p. 447).

264. In the whole of Sweden, in 1653, there was no physician (*Whitelocke*, i. p. 527).

265. In England it seems to have been usual to sit at dinner with hats on (*Whitelocke*, ii. p. 56).

266. In 1654, Whitelocke (ii. p. 118) said to Christina, "Monday next is the first of May, a great day in England; we call it May-day, when the gentlemen use to wait upon their mistresses abroad, to bid the spring welcome, and to have some collation or entertainment for them;" and see p. 125.

267. At Lubec, in 1654, Whitelocke (*Swedish Embassy*, ii. p. 283) saw the upper classes of women "with their bodyes and smock sleeves, like the maides in England in hot weather."

268. In 1584, Balthazar Gerard assassinated the prince of Orange, for which his right hand was burned, and "the flesh of his body torn from the bones with burning pincers" (*Watson's Philip II.*, 1839, p. 386).

269. The supply of precious metals from America in the sixteenth century has been grossly exaggerated. See some curious evidence in Ranke's Ottoman and Spanish Empires, Lond. 1843, p. 89).

270. In 1534, "the question of the substitution of Spanish wools

for English being debated in the States, it was decided that it was impossible for the Netherlanders to do without English wool, notwithstanding the superior protection the emperor might be enabled to afford to the importation of those from Spain" (*Dane's History of Holland*, 1841, vol. i. p. 413).

271. Southey writes from Lisbon (*Letters from Spain and Portugal*, Bristol, 1799, 2nd edit. p. 397), "I met a tooth-drawer yesterday, who wore a small brass chain across his shoulders, ornamented with rotten teeth at equal distances; perhaps his professional full dress."

272. "William Bedwell, to whom the praise of being the first who considerably promoted the study of the Arabic language in Europe, may perhaps more justly belong than to Thomas Espenius, who commonly has it" (*Twells' Life of Pocock*, Lond. 1816, p. 5).

273. In 1638, observation in the pyramids proved "that nature doth not indeed languish in her productions, as some imagine, but that the men and women of this age are of the same stature with those who lived near three thousand years ago" (*Twells' Life of Pocock*, p. 71).

274. In 1650, a powerful party was rising in England, who said that *all* learning was unfavourable to religion; and "that it was sufficient for everyone to be acquainted with his mother-tongue alone" (*Twells' Life of Pocock*, p. 176).

275. Abraham Wheelocke died in 1653, and was "the first professor of the Arabic and Saxon tongues in the university of Cambridge" (*Twells' Life of Pocock*, p. 213).

276. Selden "having been censured by the high commissioner for some offensive passages in his History of Tithes, became not a little displeased with some bishops of the Church of England" (*Twells' Life of Pocock*, pp. 225, 226).

277. In 1623, when Charles was at Madrid, "Sir Edward Verney struck a doctor of the Sorbonne a blow under the ear, for visiting and labouring to convert one of the prince's pages, who was sick of a deadly fever" (*Dunlop's Memoirs of Spain*, Edinb. 1834, vol. i. p. 89).

278. In 1680, "In Madrid, particular quarters of the city were appropriated to different trades" (*Dunlop's Memoirs of Spain*, Edinb. 1834, vol. ii. p. 170), and still are in Valencia (*Hoskins's Spain*, 1851, vol. i. p. 93).

279. Under our Charles II., Cocker's great work on arithmetic

aided the *practice* of life and trade. Rose (*Biog. Dict.* 1848, vi. 387) says, he "died between 1671 and 1677," but that his work was published in 1677 after his death; and "is the first work which degraded arithmetic from the dignity of a science, and made it an art purely mechanical."

280. The Moriscoes (i.e. Christianized Mahommedans of Spain) were fond of buying negro slaves; but in 1560 an edict of Philip II. forbad this being done (*Circourt, Hist. des Arabes*, Paris, 1846, vol. ii. pp. 263, 264).

281. Lady Fanshawe, born in 1625, was taught "all sorts of fine works with my needle, and learning French, singing, lute, the virginals, and dancing" (*Lady Fanshawe's Memoirs*, Lond. 1830, p. 55).

282. Sir R. Fanshawe, born 1608, was sent as a boy "to Paris, and then to Madrid, in Spain, to learn that language" (*Lady Fanshawe's Memoirs*, p. 61).

283. Were not women presented at Court before the reign of Charles II.? See Lady Fanshawe's Memoirs, p. 70, where she says that in 1645 "it was not in those days the fashion for honest women, except they had business, to visit a man's court."

284. In 1653, Lady Fanshawe (*Memoirs*, p. 119) "went into Yorkshire," and found "the place plentiful and healthful, and very pleasant, but there was no fruit; we planted some, and my Lord Strafford says now, that what we planted is the best fruit in the north."

285. In 1659, the road from Calais to Paris by Abbeville was infested by bands of brigands, to whom it was necessary to pay a sort of black-mail (*Lady Fanshawe's Mem.* pp. 126, 127).

286. In 1664, Lady Fanshawe says (*Memoirs*, 1830, p. 181), "The Malaga merchants of the English presented my husband with a very fine horse that cost them 300*l.*;" so that the Spanish horses were still famous.

287. In Spain, in 1664, "They all paint white and red, from the queen to the cobbler's wife, old and young; widows excepted, who never go out of close mourning, nor wear gloves, nor show their hair after their husband's death, and seldom marry" (*Lady Fanshawe's Memoirs*, p. 212).

288. In 1691, Stanhope writes from Alicant, "We had a very plentiful dinner, but after the Spanish fashion, there appearing no women" (*Mahon's Spain under Charles II.* Lond. 1840, p. 11), on which Lord Mahon remarks, "This oriental exclusion of

women is evidently a relic of the Moors in Spain, but the reader will be surprised to observe it still lingering two centuries after their surrender of Granada."

289. In 1699, "Many years ago, I heard my Lord Chesterfield say that he desired his wife and daughters, to make good wives to whom they should marry, might have Presbyterian education. (This was on account of the obscenity of the theatre)" (*Mahon, Charles II.*, p. 135, 8vo, 1840).

290. Late in the sixteenth century English literature became immoral, on account "of the prevalent dislike of the Puritans" (*Hallam's Literature of Europe*, vol. ii. p. 125).

291. Hallam (*Literature*, ii. 196) says that even Shakespeare, though he ridicules euphuism, was influenced by it.

292. Hallam (*Literature*, ii. 196, 198) says, "The first good prose writer in any positive sense of the word is Sir Philip Sidney. The Arcadia appeared in 1590. . . . It must be owned, however, by everyone not absolutely blinded by a love of scarce books, that the prose literature of the Queen's reign, taken generally, is but very mean." But see iii. 144, 145.

293. Hallam (*Literature*, ii. 215) says, "Our English writers in the first part of the seventeenth century formed their style in great measure on the Spanish school."

294. "Theological learning in the reign of James I. opposed polite letters and philology" (*Hallam's Literature of Europe*, ii. 278, see no. 296).

295. In 1632, in Geneva, is probably the last case in "Protestant countries of capital punishment for mere heresy" (*Hallam's Literature*, ii. 344).

296. Hallam says (*Literature*, ii. 430), "Under the first Stuarts there was little taste among studious men but for theology, and chiefly for a theology which, proceeding with an extreme deference for authority, could not but generate a disposition of mind, even upon other subjects, alien to the progressive and inquisitive spirit of the inductive philosophy."

297. Hallam says (iii. 220), "The period between the last years of Elizabeth and the Restoration may perhaps be reckoned that in which a knowledge of Hebrew has been most usual among our divines."

298. "Scaliger deserves the glory of being the first real Arabic scholar" (*Hallam's Lit.* iii. 224).

299. Hallam (*Literature*, iii. 235, 236) says that Tassoni, Lancilotti [in 1623], and Hakewill [in 1627] were the first to say that men were *not* degenerating, and to speak in favour of modern times and modern literature.

300. On one occasion, Philip V. of Spain was kicked out of bed by his young wife; and on another occasion, they had a fight (*Mém. de Louville*, 1818, vol. ii. pp. 27, 51).

301. Hallam (*Literature of Europe*, iii. 435) says that Locke's assertion that the legislative power is "but delegated from the people," is "the part of his treatise (On Government) which has been most open to objection," and "has been a theory fertile of great revolutions, and perhaps pregnant with more."

302. Locke, in his treatise on Government, "has a remarkable passage, one perhaps of the first declarations in favour of a change in the electoral system of England" (*Hallam's Literature of Europe*, vol. iii. p. 435).

303. Hallam (iii. 478) says, the latter part of the seventeenth century, "setting aside the two great names of Milton and Dryden, is one remarkably sterile in practical genius."

304. Hallam (*Lit.* iii. 515) says the obscenity of the stage under Charles II. was caused by "the state of society itself, debased as well as corrupted, partly by the example of the court, partly by the practice of living in taverns, which became much more inveterate after the Restoration than before."

305. Hallam (iii. 532) says, between 1650 and 1700, "the reign of mere scholars was now at an end; no worse name than that of pedant could be imposed on those who sought for glory." At p. 533, "Latin had been the privileged language of stone; but Louis XIV. in consequence of an essay by Charpentier in 1676, replaced the inscriptions on his triumphal arches by others in French." Then came, in 1687, Perrault's attack on the ancients, whose view was supported by Fontenelle, but replied to by Boileau, who "defended the great poets, especially Homer and Pindar, with dignity and moderation; freely abandoning the cause of antiquity where he felt it to be untenable" (iii. 533–535). Sir W. Temple defended antiquity against Perrault and Fontenelle, but was decisively answered by Wotton in 1694 (*Hallam*, iii. 551–552).

306. "The style of Dryden [in prose] was very superior to any that England had seen" (iii. p. 544).

307. Hallam (*Lit.* iii. 556) says, Charles Perrault may, so far as

I know, be said to have invented a kind of fiction which became extremely popular, and has had, even after it ceased to find direct imitators, a perceptible influence over the lighter literature of Europe;" these were fairy tales, followed up by Mural, D'Aunoy, and Hamilton.

308. From 1650 to 1700, we had really no novels. And "the scarcity of original fiction in England was so great as to be inexplicable by any reasoning" (*Hallam*, iii. 558).

309. "The Academy of Sciences at Paris, established in 1666, did not cultivate experimental philosophy with such unremitting zeal as the Royal Society, and abstract mathematics have always borne a larger proportion to the rest of their enquiries" (*Hallam*, iii. 566).

310. "Spencer, in a treatise of great erudition (*De Legibus Hebræorum*, 1685), gave some offence by the suggestion that several of the mosaic institutions were borrowed from the Egyptians" (*Hallam's Lit.* iii. 590).

311. "Such was the state of geography when, in 1699, De Lisle, the real founder of the science, at the age of twenty-four, published his map of the world" (*Hallam*, iii. 592).

312. Bourgoing (*Tableau de l'Espagne*, 1808, Lond. vol. ii. p. 364) says, "Quant au bals publics et aux mascarades, ils sont défendus dans toute l'Espagne depuis le règne de Philippe V." (This was written in 1806).

313. In 1622, from Madrid to Sardinia was "a dangerous voyage by reason of Algier pirates" (*Howell's Letters*, edit. 1754, p. 129).

314. In 1633, Howell writes (*Letters*, p. 252), that the Jews "have a kind of fulsome scent, no better than a stink."

315. In 1635, "In Ireland, the Kerns of the mountains, with some of the Scotch isles, use a fashion of adoring the new moon to this day" (*Howell's Letters*, p. 319).

316. A delightfully absurd love-letter in 1632, is in Howell's Letters, pp. 332, 333.

317. In 1635, treacle sent from Venice to England (*Howell's Letters*, p. 336).

318. In 1648, Howell (*Letters*, p. 438) believed in witchcraft.

319. Howell, in an undated letter writes (p. 503), "In these peevish times, which may be called the rust of the iron age, there is a race of cross-grained persons who are malevolent to all

antiquity. If they read an old author it is to quarrel with him," &c.

320. Ford (*Handbook for Spain*, 1847, p. 85) says, "Don Quixote might well be puzzled by windmills, for they were novelties at that time, having only been introduced into Spain in 1575."

321. Ford (*Spain*, p. 126) says, "The Alhambra, for the first two centuries after the conquest, scarcely attracted the attention of other European nations; indeed to travel, except on compulsion, was not then the fashion. The names of visitors begin to be inscribed on the walls about 1670."

322. Ford (*Handbook for Spain*, 1847, p. 450) says there is still preserved at Madrid "the first carriage ever used in Spain, carved about 1546, in black wood in the Berruguete style."

323. Ford (*Handbook for Spain*, 1847, p. 454), says that in Madrid "a general life and house-insurance company was only founded in 1842: so new here is any security for person or property; it is said few women will insure, because it is necessary to state their real age."

324. In 1807, Blanco White writes (*Doblado's Letters from Spain*, p. 375), "Hackney coaches are not known either at Madrid or the Sitios."

325. Laborde (*View of Spain*, Lond. 1809, vol. v. p. 305) says "The custom of smoking is very general in Spain. . . . . only within a few years. Even in 1799, one scarcely ever saw a smoker in the great cities, where genteel persons either had not the practice at all, or only followed it in private."

326. Prescott (*Hist. of Philip II.*, vol. i. p. 193) says that in the middle of the sixteenth century, Guicciardini in his Belgicæ Descriptio, gives us the population of several of the most considerable capitals of Europe in the middle of the sixteenth century. That of Paris, amounting to 300,000, seems to have much exceeded that of every other great city except Moscow."

327. Prescott (*Hist. of Philip II.* vol. i. p. 317, and vol. ii. p. 92) gives curious evidence to show that Alva's persecutions drove enormous quantities of industrious Flemings into England, and the consequent stimulus to our manufactures.

328. Labat, who visited Spain in 1705, mentions with surprise that no Spaniards, men, women, or children, ever wore night-caps (*Labat, Voyages en Espagne*, i. p. 248, Paris, 1730).

329. In 1705, chocolate a great drink in Spain (*Labat's Voyages*, vol. i. pp. 9, 243, 365).

330. In Cadiz, says Labat (*Voyages*, i. p. 259) of "les carosses," "Les cochers sont à chevals comme ceux de nos coches et de nos carosses de voiture. Les lacquais vont à pied, et ne montent derrières que quand les carosses sortent de la ville, car alors les maîtres perdent leur gravité, et font courir leurs mules et leurs chevaux."

331. In 1705, in Spain, all priests, all men of letters, all professional men, young and old, and even "la plupart des ouvriers," wore spectacles. See the very curious account, headed "Lunettes fort en usage en Espagne" in Labat (*Voyages en Espagne*, Paris, 1730, vol. i. p. 264).

332. In 1706, the Princess des Ursins writes to Madame de Maintenon, advising her, in spite of the opposition of Fagon, the famous physician, to take coffee for the sake of strengthening her digestion (*Lettres de Maintenon et Ursins*, Paris, 1826, vol. iii. p. 274).

333. In 1707, the Princess des Ursins writes from Madrid (*Lettres avec Maintenon*, iii. p. 462) that the smells in Madrid were so bad that formerly all Spaniards used scents or perfumes; but "depuis un certain temps la tabac a succédé, et cette dernière puanteur a chassé absolument les moindres senteurs qui sont bonnes."

334. In 1618, "Guthrie, minister of Perth, married the master of Sanquhar with Sir Robert Swift's daughter, an English knight in Yorkshire. Neither of the parties exceeded thirteen years of age" (*Chronicles of Perth*, 4to, p. 19; *Chambers's Domestic Annals of Scotland*, 1858, vol. i. p. 501). Chambers says (vol. ii. pp. 250, 251) that in the seventeenth century heiresses were often married under twelve. In the sixteenth century the presbyterian clergy allowed boys to be married at thirteen, girls at twelve (*Spottiswoode's History of the Church of Scotland*, vol. i. p. 366, and *Acts of General Assemblies*, iii. p. 953, 4to, 1845).

335. In 1581, James VI. sent Mary his mother a present of an "ape" (*Tytler's History of Scotland*, vi. 486).

336. In 1658, "stage-coaches from Aldersgate to Leeds, Wakefield, and Halifax, once a week, charge 40*s.*; to Durham and Newcastle, once a week, charge 3*l.*; and to Edinburgh in Scotland, once in three weeks, for 4*l.* 10*s.*; good coaches, and fresh horses on the road" (*Chambers's Domestic Annals of Scotland*, Edinburgh, 1858, vol. ii. p. 247).

337. In 1681, "tea for the first time heard of in Scotland" (*Chambers's Domestic Annals*, vol. ii. p. 405).

338. In 1697, "the stage-coach from York to London spent the whole lawful days of a week upon its journey," leaving on Monday and arriving on Saturday (*Chambers's Domestic Annals*, ii. 476, 477).

339. In 1689, "it took three weeks to receive an answer to an application for instructions sent to London from Edinburgh" (*Burton's Hist. of Scotland*, vol. i. p. 61, Lond. 1853).

340. About 1690, "Mackay appears in a passage of his Memoirs, to claim credit for one of the greatest inventions in the progress of infantry warfare—that of the fixed bayonet" (*Burton's Hist. of Scotland*, i. p. 150).

341. The Marquis of Argyle, executed in Edinburgh in 1661, had a "silver watch" in his pocket (*Wodrow's History of the Church of Scotland*, vol. i. p. 156, Glasgow, 1838).

342. A Scotch clergyman before 1661, "was famous for searching people's kitchens on Christmas-day for the superstitious goose" (*Wodrow's Church of Scotland*, vol. i. p. 237).

343. It would appear that on the 25th of December, 1680, "burning the Pope" (Guy Fawkes?) first took place in Edinburgh in consequence of "a copper plate representing the manner of burning the pope at London" (*Wodrow's Hist. of the Church of Scotland*, vol. iii. pp. 344, 345, Glasgow, 1837).

344. In 1681, the privy council "finding that John Maclurg's coffee-house is a receptacle of disaffected persons, order the magistrates of Edinburgh to shut it up, and call for all the masters of other coffee-houses or houses of intelligence, and take them bound under five thousand marks, that no newspapers be read in their houses but such as are allowed by the officers of state" (*Wodrow's History of the Church of Scotland*, vol. iii. p. 347, Glasgow, 1837).

345. A filthy joke, characteristic of the time, made by Lord Rothes in 1678 before the Scotch Privy Council (*Burnet's Own Time*, vol. ii. p. 126).

346. In Scotland, in 1742, "the excessive use of tea, which is now become so common that the meanest families, even of labouring people, make their morning's meal of it, and thereby wholly disuse the ale;" and for this the celebrated Duncan Forbes proposed as a remedy a law "prohibiting the use of tea to persons under 50*l.* a year of income" (*Burton's Lives of Lovat and Forbes*, pp. 364, 365, 8vo, 1847).

347. At the grammar school of Perth in 1620 we hear of "scourged with St. Bartholomew's taws" (*Chronicle of Perth*, p. 84, 4to, Edinburgh, 1831).

348. In 1659, marriage of a boy of fourteen and a girl of eleven (*Lamont's Diary*, Edinburgh, 1830, p. 12). In 1663, a boy of fourteen and a girl of twelve (*Lamont's Diary*, p. 161; see *Nicoll's Diary*, pp. 248, 390; Napier's *Memoirs of Montrose*, p. 312).

349. The editor of Lamont's Diary, p. 212, under the year 1669, says, "The revolting practice of attaching the corpse of a debtor seems from this entry to have been known in Scotland even at this late period."

350. In 1653, "At Monmouth Assizes, an old man of eighty-nine years was put to death for adultery committed with a woman above sixty" (*Spottiswoode Miscellany*, vol. ii. p. 123, Edinb., 1845).

351. Clarendon (*Hist. of Rebellion*, p. 46) calls the Scotch "those vermin."

352. "Finding the Welsh faith like their leeks and toasted cheese" (i.e. bad), (see *Works of Sir J. Balfour*, Lond. 1825, vol. i. p. 222).

353. Kirkton (*Hist. of Church of Scotland*, p. 46), though favourable to Charles I., says with regret, that he had "two bastards in his youth, and was guilty of swearing in his old age."

354. In Scotland, in 1652, "kicking" was a punishment besides "scourging" (*Nicoll's Diary*, p. 89).

355. In Scotland, in 1655, Quakers, men and women, were "walking through the streets all naked except their shirts, crying, "The day of salvation is at hand," &c. (*Nicoll's Diary*, p. 147, Edin. 1836, 4to).

356. In 1657, the Scotch believed "they could not thrive" unless they received a New Year's gift (*Nicoll*, p. 191).

357. In 1659, a dromedary exhibited in Scotland, apparently for the first time (*Nicoll*, p. 226).

358. On 5th November, 1660, in Scotland, ringing of bells, bonfires, &c., on account of Guy Fawkes' plot (*Nicoll's Diary*, p. 306).

359. In 1662, in Scotch taverns, wine so adulterated with brimstone, milk, &c., as to cause the death of many persons (*Nicoll's Diary*, p. 364).

360. In 1662, on 5th November (also Gunpowder-day) thanksgiving in Scotland for James VI. being preserved from the Gowry conspiracy (*Nicoll's Diary*, p. 383).

361. On 30th January, 1666, a sermon by the bishop of Edinburgh, on account of Charles I.'s execution, when the Com-

missioners and nobles were present in "black raiment" (*Nicoll*, p. 446).

362. It would seem from Durham's Exposition of the Song of Solomon (edit. Glasgow, 1788, pp. 402, 403), that in Scotland in the middle of the seventeenth century, mothers did not suckle their children.

363. In Scotland, in 1631, black was worn for mourning (*Cowper's Heaven opened*, p. 214, 4to, 1631).

364. "In two respects it is customary to give an earnest penny in buying and selling, either when the sum is greater than they are able to pay for the present, or when the thing bought is of that nature that it cannot presently be delivered" (*Cowper's Heaven opened*, p. 269).

365. Livingstone, born 1603, went to school in 1613 at Stirling, where "I was often beaten by the schoolmaster; and one day he had beaten me with a stick in the cheek, so as my face swelled" (*Select Biographies*, by Wodrow Soc. vol. i. p. 131, Edinb. 1845).

366. Fraser, born 1637, was at school "ordinarily whipped, whether I deserved it or not;" for his schoolmaster, "delighted in the scourging of children, and would ofttimes pick quarrels with me, and scourge me for little or no fault at all." In consequence, he sought to put an end to his life (*Select Biographies*, vol. ii. pp. 97, 98, Edinb. 1847).

367. In 1681 or 1682, the wife of the governor of Edinburgh was "a child not above fourteen years" (*Select Biographies*, by Wodrow Soc., vol. ii. p. 357, Edinb. 1847).

368. In 1638, the "papists in all Scotland were not reckoned above six hundred persons" (*Stevenson's History of Church of Scotland*, p. 209, Edinb. 1840).

369. Baillie, who travelled from Scotland to London in 1640, says the English inns were "all like palaces," but very expensive (*Letters and Journals*, i. p. 271, Edinb. 1841).

370. At Strafford's Trial, in 1641, were seen, writes Baillie (*Letters*, vol. i. p. 316), "much public eating, not only of confections, but of flesh and bread, bottles of beer and wine going thick from mouth to mouth without cups, and all this in the King's eye; yea many but turned their back, and let water go through the formes they sat on."

371. The Countess of Buccleuch, who died in 1661, married when she was ten (*Baillie's Letters*, iii. p. 438).

372. The editor of *Keith's Church and State in Scotland* (Edinb. 1844, vol. i. p. 62) says, "All historians are agreed that the death of Queen Magdalen (1542–3) was the first occasion of a general public mourning in Scotland. Buchanan, who was an eye-witness, says it was the first instance of mourning-dresses having been worn by the Scots, "which even now, after forty years, are not very frequent" (*History*, book xiv. 52).

373. In 1637, in Scotland, "a feather bed" was usual to sleep on (*Rutherford's Letters*, p. 190, Glasgow, 1824).

374. Bancroft, in 1588, was the first Englishman who set the example of attacking Knox and the Scotch church (see *Mc Crie's Life of Knox*, pp. 314, 315, and his *Life of Melville*, vol. i. p. 387).

375. On "The History of the Instruction of the Deaf and Dumb" see Sir W. Hamilton's Philos. Discussions, pp. 175–185.

376. Bulstrode says of Charles I., "Besides the ladies and women who attended the king, he permitted no minister to have his wife in court" (*Bulstrode's Memoirs*, Lond. 1721, p. 184).

377. A jury gave the Duke of York "100,000*l.* damages" in an action which he brought of *scandalum magnatum* against Mr. Pilkington" (*Bulstrode's Memoirs*, Lond. 1721, p. 321).

378. In 1648, Sir John Evelyn, with bitter hatred of the Scotch, writes, "Let them appear for kirk or king, it is all one to me, they are still Scots" (*Cary's Memorials of the Civil War*, 1842, vol. ii. p. 37).

379. "We say the apothecarie's glass healeth the wound, because the oil in the glass worketh the cure; when the glass doth actively contribute nothing to the cure" (*Rutherford's Christ Dying*, Lond. 1647, 4to, p. 470).

380. Shields (*A Hind let loose*, 1687, p. 304) says, "The people's power is greater than the power of any delegated or constituted by them; the cause is more than the effect; parliament men do represent the people, the people do not represent the parliament. They are as tutors and curators unto the people, and in effect their servants deputed to oversee their public affairs."

381. In 1698, Fletcher of Saltoun writes (*Political Works*, pp. 67, 68), "We cannot pretend to above the thirtieth part of the wealth of England;" but "England, with all its riches, maintains only five millions and a half of people, and that Scotland upon a thirtieth part maintains a million and half."

382. In 1698, "There are at this day in Scotland 200,000 people begging from door to door, living by robbery and murder, and practising incest" (*Fletcher of Saltoun's Political Works*, pp. 100, 101).

383. In London, in 1703, "Even the poorer sort of both sexes are daily tempted to all manner of lewdness, by infamous ballads sung in every corner of the streets" (*Fletcher of Saltoun's Political Works*, p. 266, Glasgow, 1749).

384. In 1610, James I. ordered the Scotch "ministers to wear black clothes, and in the pulpits black gownes" (*Scot's Apologetical Narration of the Kirk*, edit. Wodrow Society, Edinburgh, 1846, p. 218. See also Wodrow's Analecta, i. p. 102).

385. The famous Wodrow knew that he was born in 1679, but could not tell in what month (*Wodrow's Analecta*, vol. i. p. x.)

386. Wodrow (*Analecta*, vol. i. p. 31) says that Harrington, author of Oceana, "had this particular fancy, that the flies [? fleas] that were about him were all procreated by the heat of the sun out of his body, which weakened, and would at length destroy him."

387. Wodrow (*Analecta*, i. p. 40) calls Locke "one of the main props of the Socinians and Deists."

388. "Montrose, like Charles I., had a particular aversion to tobacco" (*Browne's History of the Highlands*, vol. ii. p. 44). I suspect that the Puritans made it fashionable; particularly as James I. wrote against it.

389. Eikon Basilike *not* written by Charles I. See a curious passage in Wodrow's Analecta, i. 295.

390. Wodrow (*Analecta*, ii. 326) calls James I. "an unclean poltroon;" the only happy expression in his writings.

391. In 1577, the Regent Morton went about the streets in a coach. "This," says Lord Somerville, "was the second coach that came to Scotland, the first being brought by Alexander Lord Seatone, when Queen Mary came from France" (*Memorie of the Somervilles*, Edinburgh, 1815, vol. i. p. 452).

392. Lord Somerville (*Memorie of the Somervilles*, vol. ii. p. 385), descanting on the rare beauties of the estate of Cambusnethen, on the Clyde, says that there were grown "appricocks, peaches, and other outlandish fruits."

393. Durham (*Commentary upon the Book of Revelation*, Glasgow, p. 222, 1680, 4to) says, "The polygamy of several godly

men, which is not altogether to be justified, at least in respect of the extent thereof."

394. In the seventeenth century, "seven miles from Edinburgh," is mentioned a "gentleman in bed one morning with his wife, his nurse and child lying in a truckle bed near them" (*Sinclair's Satan's Invisible World*, p. 163).

395. On the history, etc., of the poor laws from the reign of Richard II., see Brougham's Speeches, vol. ii. pp. 393, 394).

396. Barbier, bishop of Langrès, "died at Paris in 1670. It is stated that he was the first prelate who wore a wig" (*Rose's Biog. Dictionary*, 1848, vol. iii. p. 150).

397. Bontekoe, a Dutch physician, 1647-1685, wished from "one hundred to two hundred" cups of tea to be drank daily, and he equally recommended "the employment of the pipe to be used constantly" (*Rose's Biog. Dictionary*, iv. p. 428).

398. On curious medical remedies read Dr. Paris's Pharmacologia.

399. Gypsies first in Aberdeen in 1527, "probably soon after they had entered Scotland" (*Kennedy's Annals of Aberdeen*, vol. i. p. 72).

400. In 1497, the venereal disease in Aberdeen (*Kennedy's Annals*, i. p. 100).

401. "The custom of attending funerals in black clothes began to prevail in Aberdeen towards the close of the sixteenth century" (*Kennedy's Annals*, i. 182).

402. "The modern air of 'God save the king' first introduced when James VII. was proclaimed at Aberdeen in 1685" (*Kennedy's Annals of Aberdeen*, vol. i. p. 233).

403. In 1609, the Scotch clergy were ordered to wear "black gowns" as their "ordinary dress" (see *Selections from the Synod of Fife*, pp. 37, 38, Edinburgh, 4to, 1837).

404. T. F. Dibdin (*Reminiscences of a Literary Life*, 1836, part i. p. 187) quotes Heath's Epigrams in 1650, to show that "The announcement of new works was frequently stuck up or placarded by the side of the playbills of the day."

405. Cardan, born 1501, was often beaten nearly to death by his father, mother, and aunt (*Morley's Life of Cardan*, Lond. 1854, vol. i. p. 13).

406. "Astrologers had predicted from Cardan's horoscope that

he would not live to be older than forty or forty-five; and he, believing them, took no pains in the management of his inheritance to reserve any provision for old age" (*Morley's Life of Cardan*, i. p. 66). Cardan says (p. 97), "Those who are to die early have the lines in their hands indistinct."

407. In 1544, Cardan, aged forty-three, slept in the same bed with his wife and two children (i. p. 205).

408. In 1560, "Nearly all sudden deaths were ascribed to poison" (*Morley's Life of Cardan*, i. p. 268).

409. Cardan, though a humane man, thought it good to put children under "a severe and even cruel teacher, who would train them up in familiarity with blows, hunger, and toil" (*Morley's Life of Cardan*, 1854, vol. ii. pp. 44–46). He had a family, and on one occasion "cut off one of his son's ears as a punishment" (p. 236).

410. In the middle of the sixteenth century, Cardan "recommends that since it is very customary to steal linen at the wash, it be marked distinctly in one corner. . . . The practice of marking linen probably was not then general, for Jerome gives a diagram in explanation of his meaning" (*Morley's Life of Cardan*, ii. p. 51).

411. In 1648, "When I was at Mansfield, there was a sitting of the justices about hiring of servants" (*Journal of George Fox*, reprinted from edit. of 1694, Lond. 1827, vol. i. p. 94).

412. In 1648, Fox writes in his journal (vol. i. p. 103), I think for the first time, "When the Lord sent me forth into the world, he forbad me to put off my hat to any, high or low. And I was required to *Thee* and *Thou* all men and women, without any respect to rich or poor, great or small" (and see pp. 141, 371, 500).

413. "Justice Bennet of Derby was the first that called us Quakers, because I bid them tremble at the word of the Lord. This was in 1650" (*Fox's Journal*, i. p. 119).

414. In and after 1651, Fox exerted himself against the severity of our penal laws (*Fox's Journal*, edit. 1827, i. p. 131).

415. Cruel treatment of children (*Fox's Journal*, i. p. 141).

416. Fox helped to make the clergy unpopular, by representing them as oppressive for taking tithes (*Journal*, i. 143); and he said that "the church is the people," and not the "steeple-house" (pp. 153, 164, 176).

417. In or near Westmoreland, in 1652, "There was a great fair, at which servants used to be hired" (*Fox's Journal*, vol. i. p. 162).

·418. In and after 1660, Fox distinctly mentions that some of the "friends" went about naked (*Journal*, vol. i. p. 464, 493; vol. ii. p. 71).

419. In 1657, Fox wore long hair (*Journal*, i. p. 390).

420. Fox opposed early marriages, as at thirteen or fourteen, even at Barbadoes (*Fox's Journal*, vol. ii. p. 130).

421. He tried to do away, or soften, slavery (*Fox's Journal*, ii. pp. 131, 137).

422. In 1673, the Quakers were punished "for opening their shop-windows upon holidays and fast-days" (*Fox's Journal*, ii. p. 173).

423. Fox (*Journal*, i. p. 249) thus describes the fashionable dresses in 1654: "His hair powdered; store of ribbands hanging about his waist, and at his knees, and in his hat, of divers colours, red or white, black or yellow. The women having their gold, their spots on their faces, noses, cheeks, foreheads, having rings on their fingers, wearing gold, having their cuffs double, under and above, like unto a butcher with his white sleeves." At p. 250, "If one get a pair of breeches like a coat, and hang them about with points, and up almost to the middle, a pair of double cuffs upon his hands, and a feather in his cap, here is a gentleman."

424. In 1662, Fox (*Journal*, ii. p. 7) carried in his pocket "a comb-case."

425. In Fox's Journal (ii. p. 125) there is a curious account of the difficulty and delay in leaving England in a ship in 1671, owing to several formalities required, besides the boarding of the press-gang.

426. Cruelties in English prisons (*Fox's Journal*, vol. i. pp. 209, 210, 300; vol. ii. pp. 9, 10, 55, 61).

427. Mesmerism in 1683 (*Fox's Journal*, vol. ii. p. 305).

428. In 1686, 25th July, Fox (*Journal*, vol. ii. p. 358) writes from London, "The Lord hath opened the heart of the king to open the prison-doors, by which fifteen or sixteen hundred [Quakers] are set at liberty, and hath given a check to the informers; so that in many places our meetings are pretty quiet."

429. Holinshead (*Scottish Chronicle*, 46, 1805, vol. i. p. 332) says men were formerly taller and bigger than they now are.

430. "There was a wind-mill at Aberdeen before the year 1271" (*Chalmers, Caledonia*, i. 788).

431. The Diurnal of Occurrents, p. 186, says that in 1570, for the *first* time in Scotland, there was a conviction for sodomy. Pitcairn (*Criminal Trials*, vol. ii. p. 491) says, "The *only* instance in the early part of the Record is 1st September, 1570."

432. Burnet (*Lives of the Hamiltons*, p. 483) calls the execution of Charles I. "an unexampled practice in any monarchy."

433. In 1606, James Melvill, when in London, was told that James touched for the king's evil, *not* because it was supposed he could cure it, "but for prayers and alms towards the poor diseased, and for politick reasons, lest by omitting the ceremony used by the kings of France he should thereby lose some of the substance thereof, and title which he had to the kingdom and crown of France" (*Melvill's Autobiography*, Edinburgh, 1842, p. 657).

434. In 1563, the Scotch "preachers spoke freely against the targetting of women's tails," i.e. "ornamenting the skirts of dresses with tassels" (*Calderwood's Hist. of the Kirk*, ii. 216).

435. In 1591, James, through *seeing* a quarrel, was in such a fright, that, says Calderwood, "it is said he filled his breeches for fear" (*Hist. of the Kirk*, vol. v. p. 116).

436. In 1592, James was reproached with sodomy (*Calderwood's Hist. of the Kirk*, vol. v. p. 171).

437. In the sixteenth century servants were summoned by whistling; this was succeeded later by a handbell; and this last was superseded by bell-pulls (*Pitcairn's Criminal Trials in Scotland*, vol. i. part i. p. 396).

438. In Scotland, criminals were sometimes, but *very rarely*, burnt alive; the usual course was first to strangle them (*Pitcairn's Criminal Trials*, vol. i. part ii. p. 257; vol. iii. p. 598).

439. In 1600, "strawberries a favourite fruit in Scotland" (*Pitcairn's Criminal Trials*, vol. ii. p. 172).

440. Vindictive cruelty of James I. on matters personal to himself (*Pitcairn's Criminal Trials*, iii. 445, 446, 582).

441. On gypsies in Scotland see Pitcairn's Criminal Trials, vol. iii. p. 591.

442. The last witch executed in south of Scotland in 1697, and in the north in 1727 (*Pennant's Tour in Scotland*, Dublin, 1775, vol. i. p. 169).

443. In the seventeenth century, hand-fasting, i.e. yearly co-abitation (*Pennant's Scotland*, ii. p. 80).

444. In 1591, there was great danger from "Dunkirk pirates," who tortured as well as robbed (*Fynes Moryson's Itinerary*, Lond. 1617, folio, part i. pp. 2, 37, 55).

445. At Baden, in 1592, men and women bathed together with the greatest indecency (*Moryson*, i. 26).

446. In inns, several beds in one room, and two persons in each bed (*Moryson's Itinerary*, 1617, part i. pp. 43, 169; part iii. pp. 17, 84, 135).

447. "At the gates of Leyden, the men go out of the waggons, and only women may be carried into the city, lest (as I think) the wheels of the loaded waggons should break the brick pavements of the streets" (*Moryson's Itinerary*, part i. p. 45.)

448. At Copenhagen, in 1593, "The common people, as if they had never seen a stranger before, shouted at me after a barbarous fashion" (*Moryson's Itinerary*, part i. p. 57).

449. Passports (*Moryson's Itinerary*, part i. pp. 68, 173).

450. At Padua, "debtors, which disclaim the having of goods to pay their debts, do sit on a stone with their hinder parts bare" (*Moryson's Itinerary*, part i. p. 73).

451. Money only paid by travellers who had "portmanteaus *with* locks" (*Moryson*, i. p. 105).

452. Venice was the only place in Italy where the windows were of glass (*Moryson's Itinerary*, Lond. 1617, part i. pp. 89, 93, 147; part iii. p. 71; "linen, cloth, or paper").

453. In 1594, Sedan chairs were used in Italy, but seem to have been unknown in England (*Moryson*, i. 168).

454. Did travellers carry no purses in their pockets? (*Moryson's Itinerary*, i. p. 140).

455. Masters of inns tyrannized over their guests (*Moryson*, i. 142; iii. 84).

456. Umbrellas being unknown, Moryson (*Itinerary*, i. 147) "broke a bough of a tree to shade me from the sun." In Italy, they had "umbrels," but they were bad for the health! (iii. p. 21).

457. Moryson, though a very liberal man, complains that at Mantua, Jews were not even obliged, "as in other parts of Italy, to wear yellow or red caps, whereby they may be known" (*Itinerary*, i. 173).

458. In Paris, in 1595, "the houses, for the most part, are four stories high, and sometimes six, besides the roof, which also hath glass windows" (*Moryson*, i. 188).

459. In 1595, travellers abroad often paid at home 100*l.*, to receive 300*l.* if they returned safely (*Moryson's Itinerary*, i. 198, 199). Hence sometimes a traveller got a false testimony of his having been in some town (p. 214).

460. In 1595, forks were evidently unknown in England; but were used by the Italians, who, says Moryson (i. 208), "hold it ill manners that one should touch the meat with his hand" (see also iii. pp. 35, 115).

461. In 1595, a man at dinner, "according to the negligent fashion of the French, turned the clean side of his trencher upward" (*Moryson's Itinerary*, i. 212; see also part iii. p. 135), "a Frenchman turning his foul trencher, to lay meat on the clean side."

462. In 1596, Moryson heard "a strange thing," viz. that in Egypt doves were employed by merchants to carry letters and give early intelligence (*Itinerary*, i. 242).

463. In 1598, at Berwick, "I found that for the lending of 60*l.*, there wanted not good citizens who would give the lender a fair chamber and good diet as long as he would lend them the money" (*Moryson's Itinerary*, i. 272).

464. Moryson (*Itinerary*, part ii. p. 46) says that Lord Mountjoy, whom he knew, "wore two, yea, sometimes three pair of silk stockings, black beaver hat with plain black bands, and a scarlet waistcoat."

465. "A friend of mine lately sent his son to Paris, who, after two years, returning home, refused to ask his father's blessing after the manner of England, saying, "Ce n'est pas le mode de France" (*Moryson's Itinerary*, part iii. p. 3). At p. 221, "ask blessing on their knees."

466. Moryson, a liberal man, approves of "the custom in England," that no one should go abroad without "leave of the magistrate," lest he should be "seduced by papists" (*Itinerary*, part iii. p. 3).

467. Travellers were subject to ridicule from their friends at home, as well as danger abroad; and were taunted that "The vagabond Cain was the first traveller" (*Moryson's Itinerary*, iii. p. 8). Moryson indignantly replies (p. 10), that Abraham, Jacob, and Moses were great travellers by God's command.

468. Moryson advises (part iii. p. 19) the traveller, "in all inns, especially in suspected places, let him bolt or lock the door of his chamber; let him take heed of his chamber-fellows, and always have his sword by his side or by his bedside; let him lay his purse under his pillow, but always folded with his garters."

469. Moryson (*Itinerary*, iii. 28) says that "formerly" when Englishmen had "bucklers," "nothing was more common with them than to fight about taking the right or left hand;" but "the cause why single fights are more rare in England in these times is the dangerous fight at single rapier, together with the confiscation of manslayer's goods."

470. Moryson (iii. 39) says that in "Britain," even in cases of treason, "the drawing and quartering are *commonly mitigated* by letting criminals hang till they be dead."

471. Moryson (iii. 44) mentions with surprise that the Turks think it wrong "so much as to spit in their churches."

472. "Waggons covered with cloth, such as our English carriers use" (*Moryson*, iii. 61).

473. In England you could have post-horses about every ten miles, which went at the rate of ten miles an hour. "If the traveller had a commission" from the postmaster or lords of the council, he had $2\frac{1}{2}d.$ a mile for each horse, and "as much for his guide;" but "they which have no such commission, pay $3d.$ each mile" (*Moryson's Itinerary*, iii. 61).

474. Travellers on horseback, "if they hire a horse, pay in London two shillings the first day, and $12d.$ or perhaps $18d.$ a day. In other parts of England a man may hire a horse for $1s.$ a day," always bringing the horse back and paying for his food (*Moryson's Itinerary*, Lond. 1617, part iii. p. 62).

475. "Sixty or seventy years ago, coaches were very rare in England, but now the streets of London are almost stopped up with them" (*Moryson*, part iii. p. 62).

476. In Germany, "in general, at the most frequented doors of every house, they have ropes, that men without, by the ringing of a bell, may be let in; and those within may open the doors by pulling a rope without going to them, and the doors likewise by weights are made to shut of themselves" (*Moryson's Itinerary*, part iii. p. 70).

477. "Those great cherries which are brought into England grown in Flanders" (*Moryson*, iii. 95).

478. "Old wives snared with papistical superstition, foolishly

attribute the late dear prices to the change of religion in our time" (*Moryson's Itinerary*, iii. 102).

479. Moryson, in a spirit very rare for his age, rejects "the vulgar opinion preferring old times to ours" (*Itinerary*, Lond. 1617, part iii. p. 113).

480. Wales, famous for "toasting cheese" (*Moryson's Itinerary*, part iii. p. 130).

481. At the end of the sixteenth century "no inns" in Scotland (*Moryson's Itinerary*, iii. 62).

482. The French exported to England "paper" (*Moryson's Itinerary*, iii. 134).

483. At the end of the sixteenth century, Worcester cheeses were the best, but they were scarce; and Cheshire cheeses being more abundant, and also good, were chiefly used in London and elsewhere (*Moryson's Itinerary*, part iii. p. 142).

484. "Halifax is most famous for the privileges and rare law which any one found in open theft is without delay beheaded" (*Moryson's Itinerary*, part iii. p. 143).

485. "In summer time, England yields abricots plentifully" (*Moryson's Itinerary*, iii. 146). At p. 147, "England hath such abundance of apples, pears, cherries, and plums, as no country yields more or better."

486. Moryson, writing *before* the Puritanical dominion says, "The English are so naturally inclined to pleasure" (*Itinerary*, iii. 147).

487. "England scarce once in ten years needs supply of foreign corn. Yet I must confess that daily this plenty of corn decreaseth by reason that men finding greater commodity in feeding sheep and cattle than in the plough, requiring the hands of many servants, can by no law be restricted from turning cornfields into enclosed pastures" (*Moryson's Itinerary*, vol. iii. p. 147). This was written under James I. (see iii. 178).

488. At the end of the sixteenth century, a Protestant travelling in Catholic countries, was obliged to conceal his religion. In Italy it was advisable even to hide his nationality; and in Rome, at Easter, inquiries were made if he received the sacrament. The Inquisition also was active (*Moryson's Itinerary*, part i. pp. 141, 144, 155, 181; part iii. p. 23).

489. The English do not "set drink on the tables for which no room is left" [there were so many dishes] "but the cups and glass are upon a side table, drink being offered to none till they call for it" (*Moryson's Itinerary*, part iii. p. 150).

490. The English always put sugar in their wine, and they were the only nation who did so (*Moryson's Itinerary*, part iii. p. 152).

491. In Ireland not only men, but even "young maids," thought nothing of being "stark naked" (*Moryson's Itinerary*, part iii. pp. 161, 180).

492. "Their neckbands set with spangles, such as some children with us wear . . . . like our little children, wear red and yellow shoes, and gilded at the toes" (*Moryson*, iii. 168).

493. "Such crosse-cloths, or forehead clothes as our women use when they are sick" (*Moryson's Itinerary*, part iii. p. 168).

494. "Attire their heads like our virgins, and, in like sort, bear up their hair on the forehead with a wire" (*Moryson*, iii. 169).

495. Early in the reign of our James I., "Among the better sort of gentlemen and merchants, few are found who have not cupbords of silver and gold plate to the value of two hundred pounds at the least. And if a feast last longer than one day, they seldom use the same plate of silver or guilded; yea, not only the great lords, but the better sort of knights and gentlemen, use to eat in silver dishes. And whereas the French and Italians use to drink in glasses, and have few vessels, no pots or boles of silver, and the Germans drink in pewter or stone pots, having little or no plate, most of the householders in England of any reasonable condition drink in silver" (*Moryson*, iii. 178, 179).

496. In England "the young married gentlewomen, no less than the virgins, show their breasts naked" (*Moryson's Itinerary*, iii. 179).

497. Under our James I., Moryson writes (iii. 179), "The servants of gentlemen were wont to wear blue coats with their master's badge of silver on the left sleeve; but now they most commonly wear clokes guarded with lace, all the servants of one family wearing the same livery for colour and ornament."

498. Moryson (*Itinerary*, iii. 179) says, "In the general pride of England, there is no fit difference made of degrees; for very bankrouts, players, and cutpurses go apparelled like gentlemen. Many good laws have been made against this Babylonian confusion, but either the merchants buying out the penalty, or the magistrates not inflicting punishments, have made the multitude of laws hitherto unprofitable." This was written under James I., (p. 178).

499. "England in general is said to be the hell of horses, the purgatory of servants, and the paradise of women" (*Moryson's Itinerary*, iii. 53); see also p. 149, where this is explained to mean that Englishmen "use their servants imperiously, and their women obsequiously." Compare p. 221. In *Heylin's Voyage of France*, (Lond. 1673, p. 56), it is said, "England being as it is styled a paradise for women, by reason of their privileges." These travels, which are ascribed to Heylin, appear to have been made in 1625 or 1626 (see pp. 160, 162). I suspect that the spread of Puritanism gave the first blow to the influence of women.

500. The English always kissed women, a practice unknown in France in 1625 or 1626 (see Heylin's *Voyage of France*, Lond. 1673, pp. 58, 59).

501. Loquacity of the French (*Heylin's Voyage*, p. 57).

502. In the great Paris Hospital, "in every bed two persons" (*Voyage of France*, p. 132).

503. The English clergy hated the lawyers. See a curious passage in Heylin's Voyage of France, 1673, p. 149.

504. The French extremely fond of dancing (*Heylin's Voyage of France*, 1673, p. 264). These dull and ill-written travels were made in 1625 or 1626; see pp. 160, 162.

505. The English showed Portsmouth and their strong places to foreigners with what was deemed a dangerous facility (*Heylin's Voyage of France*, p. 327).

506. Among the Spanish Arabs in the tenth century a child was taught lessons, and a regular education began, as soon as it was weaned (*Condé, Dominacion des los Arabes*, Paris, 1840, p. 177).

507. Before watches and clocks, men had no *quantitative* notion of time; but only the *qualitative* one, as to its being dark or light. See a curious passage in Condé, *Arabes de España*, p. 177.

508. It has been supposed that the *Mercheta mulierum* existed in Catalonia, but this is denied by Tapia (*Hist. de la Civilizacion Española*, vol. i. 148, 149, Madrid, 1840).

509. In 1588, the population of England was "under 5,000,000," and for a long time had been nearly stationary, the rate of increase being very slow (*Froude's History of England*, vol. i. p. 3, Lond. 1856).

510. "Before the Reformation, while the differences of social

degree were enormous, the differences in habits of life were comparatively slight." Exactly contrary to *our* plan, *diet* was nearly the same in all classes; but the difference of dress was preserved by law. A statute of Edward III. forbids any one to have more than two courses at a meal. Thus, "The working man of modern times has bought the extension of his liberty at the price of his material comfort. The higher classes have gained in wealth what they have lost in power" (*Froude's History of England*, vol. i. pp. 15, 80).

511. In 1515, beef was "the common diet" of the people (*Froude*, i. p. 19). As late as 1570, beef and pork were ½*d.* a lb., and mutton ¾*d.* per lb. (pp. 21, 22). And so far from its being true that the people lived on salt meat in the winter, it is certain that "fresh meat was sold in all markets the whole year round in the reign of Henry VIII., and sold at the same price" (p. 22). "Strong beer, such as we now buy for 18*d.* a gallon, was then 1*d.* a gallon, and table-beer less than ½*d.*" (p. 22). Hence in regard to necessaries, it appears that in the reign of Henry VIII. 1*d.* was equal to the present 1*s.* (p. 23). But the agricultural labourer "received on an average 4*d.* a day for the whole year," i.e. about 20*s.* a week of our money, besides other advantages arising from the use of unenclosed lands (p. 25).

512. "While wages were so high, it answered to convert arable land into pasture," but this causing depopulation, was stopped by a law of Henry VIII. (*Froude*, i. 27, 30; vol. iii. p. 92). In this way labour was upheld against capital, and "until the close of the sixteenth century, the working classes remained in a condition more than prosperous" (p. 31).

513. "As late as the reign of Edward VI. there were peers of Parliament unable to read" (*Froude's History of England*, i. p. 37).

514. "The dissolution of the monasteries was not the cause of pauperism" (*Froude's England*, i. pp. 66, 67).

515. A law of Henry VIII. made it capital, "for an able-bodied man to be caught a third time begging;" and "the same law was again formally passed under Elizabeth" (*Froude's History of England*, i. pp. 77, 78).

516. In 1527, "Flanders absorbed all the English exports, and as many as 15,000 Flemings were settled in London" (*Froude's History of England*, i. p. 111).

517. In 1529, the House of Commons began rapidly to gain

ground upon the House of Lords, in consequence of the peers clinging to the church and the pope (*Froude*, iii. pp. 86, 87; vol. iv. p. 536; vol. ii. p. 451).

518. In the Pilgrimage of Grace in 1536, which aimed at restoring the old creed, the northern counties were for the rebels; the southern counties for the king and commons and heretics (*Froude*, iii. 112, 157).

519. In 1537, Cromwell threatened Pole, who was in Italy, with assassination (*Froude*, iii. p. 231).

520. In 1537, "A pair of new boots of leather" for a "captain" cost 3*s.* 4*d.* (*Froude's History of England*, vol. iii. p. 249, 1st edit. 1858).

521. In 1539, an act of parliament finally put "an end to monastic life" (*Froude's History*, iii. 391).

522. On the absurd story of 72,000 criminals being executed by Henry VIII., see Froude (iii. 407–413). The truth being that "till the few last years of the king's life no felon who could read was within the grasp of the law" (pp. 408, 413, 480). Sanctuaries also facilitated the escape of criminals (pp. 410, 481), while there is no known instance of a capital punishment under the cruel vagrant laws (p. 409).

523. In 1543, "The people of Germany very generally believed that the emperor (Charles V.) had been lost on his way back from Africa" (*Froude's History of England*, iv. 279).

524. Froude, though a great admirer of our ancestors, admits (*Hist. of England*, iv. 316, 317) that "the expedient of assassination was admitted and approved in the sixteenth century by the best men of all persuasions."

525. More's Life of Sir Thomas More is not to be trusted (*Froude's History of England*, ii. p. 221).

526. In 1528, peaceable men wore "knives" (*Froude's England*, ii. 59).

527. Wolsey never burnt a heretic (*Froude's History of England*, 1st edit. 1856, vol. ii. pp. 39, 83).

528. In 1536, Henry VIII. in a proclamation, called the people of Lincolnshire "The rude commons of one shire, and that one of the most brute and beastly of the whole realm" (*Froude's England*, iii. p. 114).

529. "Consistory courts," which in England continued into the sixteenth century, had such authority that "each private person

was liable to be called in question for every action of his life," and "to be summoned to the metropolitan courts of the archbishops hundreds of miles from their homes" (*Froude's History of England*, i. 174–176). In each archdeaconry there was one of these courts, and "appeals were permitted only from one ecclesiastical court to another" (p. 183). Those vexed were "*specially the poorest sort*" (p. 192), and the fees were enormous (pp. 193, 197). Hence the ecclesiastical courts had spies everywhere; "servants were spies on their masters, children on their parents, and neighbours on their neighbours" (*Froude*, i. 349). So powerful, however, was the church, that even the bold parliament of 1529 did not venture to do away with these courts (i. 226).

530. Until 1530, the clergy "held supreme power in the state," for "The nobility, crippled by the Wars of the Roses, had sunk into the second place;" and since the accession of Henry VIII. the crown had studiously conciliated the church, which was still further supported by the genius and moderation of Wolsey (*Froude's History of England*, i. 272, 273). But in December 1530, the first deliberate attack was made by "an official notice that the clergy lay all under a præmunire" for acknowledging Wolsey as legate (p. 276). To escape a prosecution they were obliged to pay an enormous fine, and acknowledge Henry as supreme head of the church (i. 278, 279, 281). They also had to surrender the legislative power of convocation, so that in 1532 "The clergy were reduced for ever into their fit position of subjects" (i. 343; ii. 193). In 1535, "For the first time in English history, ecclesiastics were brought out to suffer in their habits without undergoing the previous ceremony of degradation" (*Froude*, ii. p. 359). The suppression of the monasteries was part of the movement. Also the laws respecting the benefit of clergy and right of sanctuary. In 1536, parliament "abolished finally the protection of sanctuary in cases of felony, even for persons in holy orders" (ii. 306). But even in 1542, the abuses at Manchester sanctuary were only remedied "at the expense of Chester, to which the sanctuary men were transferred" (iv. 146; see also iii. 481). "Until the last few years of Henry VIII.'s life, no felon who could read was within grasp of the law" (vol. iii. p. 408). In 1530–1, Rouse was ordered to be boiled to death by an *ex post facto* law, and he being a clerk was by the act of parliament specially deprived of "benefit of clergy" (i. 288, 329). In 1532, it was enacted that "no person under the degree of subdeacon, if guilty of felony, should be allowed to plead his clergy"

(i. 330). But elsewhere (vol. iii. p. 413) Froude says, "Benefit of clergy was taken from felons in 1531–2." At p. 480 it is said, that by an act of 1540, felons "admitted to their clergy, used to be burnt in the hand."

531. In 1532, ecclesiastical mortmains were limited to twenty years (*Froude's England*, i. p. 333).

532. In 1530–1, the bishop of Rochester's cook was sentenced to be boiled to death, which Froude ascribes to the indignation felt against the Italian crime of poisoning, previously unknown in England (*History of England*, i. 285, 286, 288).

533. Women were not originally excluded from the throne of Aragon (*Tapia, Historia de la Civiliz. Española*, vol. ii. p. 83, note, Madrid, 1840).

534. In Spain, rebels put to death by swallowing melted metal (*Tapia, Hist. de la Civiliz.* ii. p. 91).

535. Under Ferdinand and Isabella, severe laws were enacted against duelling (*Tapia, Hist. de la Civiliz. Española*, vol. ii. pp. 239, 240).

536. Cruel laws in England against debtors at end of the seventeenth century (*De Foe's Works*, by William Hazlitt, Lond. 1840, vol. i. p. x.)

537. The "sanctuaries" in London for criminals were suppressed by 8 & 9 Will. III. c. 27; and "De Foe was the first to awaken the attention of the legislature to this subject, and to him the nation is indebted for the abatement of the nuisance" (*De Foe's Works*, by Hazlitt, vol. i. p. xii.)

538. At the end of the seventeenth century, De Foe (*Works*, i. p. xiv.) introduced into England the manufacture of pantiles, previously imported from Holland.

539. In 1703, De Foe was prosecuted by the House of Commons, fined, pilloried, and imprisoned for writing a harmless work (see *De Foe's Works*, i. pp. xxvii–xxviii.)

540. In 1715, De Foe denies the genuine birth of James II.'s son (*Appeal to Honour and Justice*, p. 9, in vol. i. of *De Foe's Works*, by Hazlitt).

541. De Foe (*Appeal to Honour*, p. 15 in *Works*, vol. i.) says James II. was "wheedling the dissenters to take off the penal laws and test, which I could by no means come into;" for "I told the dissenters, I had rather the Church of England should pull our clothes off by fines and forfeitures than the papists should

fall both upon church and dissenters, and pull our skins off by fire and faggot."

542. Boys in the street who cried, "black your shoes, your honour" (*Life of Colonel Jack*, p. 2, in vol. i. of *De Foe's Works*). Colonel Jack was published in 1722; but Jack's boyhood is laid in the time of Charles II. (see pp. 39, 61, 69, 72, 80, 83).

543. Under Charles II. anyone could see prisoners flogged at Bridewell (*Colonel Jack*, p. 4, *De Foe*, vol. i.)

544. At a common eating-house in Rosemary Lane, two boys dined off "three pennyworth of boiled beef, two pennyworth of pudding, a penny brick (as they call it, or loaf), and a pint of strong beer, 7*d.* in all." A "maid and boy" waited and said, "Do ye call, gentlemen?" (*Colonel Jack*, p. 5). But "a boiling-house" was still cheaper. At it you could get "broth and bread" for a halfpenny (p. 14).

545. The buyers of stolen diamonds, etc., had "false weights to cheat the poor devil that stole them, at least one ounce in three" (*Colonel Jack*, p. 18).

546. At eight o'clock, even by moonlight, it was not considered safe for three gentlemen together to walk from Chelsea to Westminster "over the fields." They therefore hired three men to accompany them. This was about the end of the reign of Charles II. (*Colonel Jack*, p. 21, *De Foe*, vol. i.)

547. In the middle of the reign of Charles II. children were kidnapped and sent to Virginia and Maryland to be sold; and so indeed were men. At Newcastle, and probably at other ports, houses were kept by women who entrapped men, made them tipsy, and shipped them off to the plantations, where they were sold as slaves, and subjected to field-labour and the lash (*Colonel Jack*, pp. 4, 36, 37, 38, 39, 40, 42, 43, in vol. i. of *De Foe's Works*, by Hazlitt, Lond. 1840).

548. A criminal transported to Virginia, received, after he had served his time as a slave, fifty acres of land; and this was the origin of some of the richest families (*Colonel Jack*, p. 51).

549. About the beginning of the reign of Charles II. foundlings put out at nurse were sent to service at eight years of age (*Moll Flanders*, p. 2 in *De Foe's Works*, vol. i.) This novel was published in 1722, when Moll was supposed to be "almost seventy years of age" (p. 111).

550. A young man of fortune and fashion had a "best wig" (*Moll Flanders*, p. 7).

551. Female servants in the reign of Charles II. curtsied when their masters spoke to them (*Moll Flanders*, p. 8).

552. In good families, a grown-up brother addressed his sister as "sister," instead of calling her by her Christian name (*Moll Flanders*, p. 12).

553. Grown-up sons and daughters called their mother "madam" (*Moll Flanders*, pp. 13, 15, 16).

554. Even a tradesman, when he went to the theatre, wore a sword that he might "look like a gentleman" (*Moll Flanders*, p. 18). Swords were becoming vulgar, and therefore would soon go out of use, since they ceased to be a mark of rank.

555. "Disguise myself as a servant-maid in a round cap and straw bonnet" (*Moll Flanders*, p. 38).

556. "Impudent brazen wench of Drury-lane breeding" (*Moll Flanders*, p. 53).

557. In London young girls of the upper classes went to "dancing-school" (*Moll Flanders*, p. 62).

558. Moll Flanders (p. 75) robbed a man of fashion whose "periwig cost him three-score guineas."

559. When ladies went into the Mall near St. James's Park they walked alone, and left their footman outside. "It is not usual for the footmen to go behind the ladies in the Mall" (*Moll Flanders*, p. 83).

560. Vessels from Harwich to London "carry twenty passengers" (*Moll Flanders*, p. 85); and when they stopped at Ipswich, custom-house officers were very strict in examining luggage (p. 85, *De Foe's Works*, vol. i.)

561. De Foe, who, I believe, had been in Newgate, gives a frightful description of its horrors (*Moll Flanders*, p. 88). He describes (p. 90) the clergyman, "the ordinary," as always drunk by the middle of the day.

562. Some of the prisoners in Newgate were called "night-flyers," being allowed to go out every night and commit crimes to benefit the "thief-catchers," whose accomplices in fact they were (*Moll Flanders*, p. 105). This and the preceding extract perhaps belong to the eighteenth century.

563. Spanish horses were first sought for by foreigners in the reign of Ferdinand and Isabella (*Tapia, Historia de la Civilizacion Española*, vol. ii. p. 270).

564. Tapia (*Hist. de la Civiliz.* ii. 284) says that the example

of Isabella was so influential that there were never seen so many learned women in Spain as in her reign. "En nessuna epoca puede presentar la España una lista tan considerable de mugeres doctas."

565. Late in the seventeenth century the games of English boys were playing at marbles; "shooting" [the marble] "between the end of his forefinger and knuckle of his thumb, aiming at the plumb two or three yards off. Also the boys played "with a very handsome drum and a silvered trumpet; a fine ivory teetotum (as children call it); a pretty set of gilded nine-pins and a bowl, and a large bag of marbles and alleys" (*Life of Duncan Campbell*, Lond. 1720, 2nd edit. pp. 13, 14, in vol. ii. of *De Foe's Works*, by Hazlitt). Campbell, who has these toys, was born in 1680 (see p. 26).

566. "A little bell" Campbell's mother rang "when she wants the servants" (*Life of Duncan Campbell*, p. 15).

567. Late in the seventeenth century Campbell says (*Life*, p. 16, in *De Foe's Works*, vol. ii.), "It makes the air more perfumed than my mother's sweet-bags, that she puts among the linen."

568. "King Charles said to his brother the Duke of York, when he had married the Lord Chancellor's daughter in private, and would have divorced her in public, 'You must drink as you brew'" (*Use and Abuse of the Marriage Bed*, Lond. 1727, p. 35, in vol. iii. of *De Foe's Works*).

569. In the middle of the sixteenth century, it would appear that ships were insured against sea-risk in Lisbon, Burgos, Leon, and Flanders (see *Tapia, Civilizacion Española*, vol. iii. p. 177).

570. Tapia (iii. 187) absurdly supposes that the Spaniards in the seventeenth century forwarded the science of political economy (and see p. 240).

571. Europe being cold, men collected by their firesides, and the idea of home and domestic comfort arose, forming a barrier of *family* against *government* and despotism.

572. In the houses of the Spanish Arabs, "El numero de ventanas era escuso, lo cual pudo provenir del rigor con que trataban a las mugeres y concubinas" (*Tapia, Historia de la Civilizacion*, vol. iii. p. 197).

573. Vives, the author of positive philosophy (*Tapia, Civiliz. Española*, vol. iii. p. 203).

574. "The fog only prevails in those towns and parts of Scot-

land where coal is burned; and is unknown in the towns and districts where peat, turf, or wood are the only fuel" (*Sinclair's Statistical Account of Scotland*, vol. xv. p. 440, Edin. 1795).

575. In Troilus and Cressida, act iii. scene 3, Ulysses says, "Like a fashionable host, that slightly shakes his parting guest by the hand."

576. In the Tempest, act iii. scene 3, Gonzalo says of travellers who bet on their own return, "Each putter-out on five for one."

577. Ladies addressed their lovers as "servant," and not by their name (see *The Two Gentlemen of Verona*, act ii. scene 4, at the very beginning).

578. In The Two Gentlemen of Verona, act iii. scene 2, Proteus says,

> "Falsehood, cowardice, and *poor descent*,
> Three things that women highly hold in hate."

579. In Merry Wives of Windsor, near the end of act iv. (in scene 5), Falstaff says, "More than half-stewed in grease, like a Dutch dish."

580. In Merry Wives of Windsor (act v. scene 1), Falstaff says, "Since I pluck'd geese, played truant, and whipped top" (i.e. as a boy).

581. Birch used for correcting children (see *Measure for Measure*, act i. scene 4).

582. In Measure for Measure (act ii. scene 1), the clown says, "A fruit dish, a dish of some three-pence; your honours have seen such dishes, they are not china dishes, but very good dishes."

583. In Much Ado about Nothing (act ii. scene 1), Beatrice says, "There's a partridge wing saved, for the fool will eat no supper."

584. In Love's Labour's Lost, at the end of act iii, Biron says, "A woman that is like a German clock, still a repairing; ever out of frame."

585. Dandies carried ladies' fans. In Love's Labour's Lost, act iv. scene 1, at the end, Costard says, "O, a most dainty man. To see him walk before a lady, and to bear her fan!" (see also *Romeo and Juliet*, act ii. scene 4, at the very end).

586. Sticking plaister was unknown. In Midsummer Night's Dream, act iii. scene 1, near the end, Bottom says to Cobweb, "Good Master Cobweb, if I cut my finger I shall make bold with you."

587. In Merchant of Venice (act ii. scene 2, near the end), Gratiano says he will "look demurely; nay, more, while grace is saying, hood mine eyes thus with my hat, and sigh, and say, Amen."

588. In As You Like It (act i. scene 2), Touchstone says to Rosalind, "They were good pancakes," but "the mustard was naught."

589. On the decline of the feudal spirit, quote the speech of Orlando to old and faithful Adam, in As You Like it (act ii. scene 3), near the end:

> "Oh good old man, how well in thee appears
> The constant service of the antique world,
> When service sweat for duty, not for meed;
> Thou art not for the fashion of these times,
> Where none will sweat but for promotion."

590. In As You Like it (act iii. scene 2) the clown says, "Like an ill-roasted egg, all on one side."

591. In As You Like it (act iii. scene 2), Corin says, "The courtier's hands are perfumed with civet."

592. In As You Like it (act iii. scene 2), even the gentle Rosalind says, "Love is a madness, and deserves as well a dark house and a whip as madmen do."

593. In the beginning of act iv. scene 2 of As You Like it, Rosalind sneeringly says, "A traveller! I fear you have sold your own lands to see other men's; then to have seen much, and to have nothing, is to have rich eyes and poor hands."

594. In Introduction to Taming of the Shrew (scene 2), a "lord" says to Sly that he must call his wife "Madam"—"Madam, and nothing else, so lords call ladies."

595. In All's Well that End's Well (act ii. scene 3), Lafeu says, "They say miracles are past, and we have our philosophical persons to make modern and familiar, things supernatural and causeless." The comma is after *familiar* in Rann's Shakespeare, edit. Oxford, vol. ii. p. 398, 8vo, 1787.

596. In Twelfth Night (act i. scene 3), Sir Toby Belch says, "These boots are good enough to drink in; an they be not, let them hang themselves in their own straps."

597. Sir Toby Belch advises Sir Andrew Aguecheek (*Twelfth Night*, act iii. scene 2) to write in insulting terms a challenge to fight a duel; "and if thou *thou'st* him some thrice, it shall not be amiss."

598. "A school boy's top" (*Winter's Tale*, act ii. scene 1).

599. In Winter's Tale (act iv. scene 2), the clown says, "I must have saffron to colour the warden pies" (Rann, in a note on this passage, explains "warden" as "pear").

600. In Romeo and Juliet (act i. scene 1), Sampson says, "I will take the wall of any man or maid," &c., i.e. in the street.

601. Rann (note to *Romeo and Juliet*, act ii. scene 4), says, on Romeo's remark, "Now is my pump well flowered," that "Pumps (i.e. shoes) were formerly pinked or punched with holes in figures, and fastened with ribbons in the shape of flowers."

602. On the decline of the clergy, and on the necessity they were under of marrying "an abigail in the patron's house," late in the seventeenth century, see Tom Brown's Works, Lond. 1760, vol. i. pp. 5, 6, 12).

603. "Holly" used for flogging (*Tom Brown's Works*, vol. i. p. 59).

604. "Swimming girdle and cork shoes" taken to sea (*Tom Brown*, vol. i. p. 77).

605. The nobles openly boasted that they seduced the wives of city men (*Brown's Works*, i. 96).

606. The most fashionable games were "picquet, ombre, and the basset table" (*Tom Brown*, i. 99).

607. Turnham Green was a scene of the grossest indecencies (*Tom Brown*, i. p. 105).

608. Posies or mottoes were becoming vulgar; "our *posies* for rings are either immodest or irreligious" (*Tom Brown's Works*, vol. i. p. 109).

609. A bitter satire on the Highlanders in Tom Brown's Works, vol. i. pp. 116–118.

610. "Our peers have often for themselves rebelled;
When did they for the people take the field?"
(*Tom Brown*, i. 130.)

611. "Every one pretends a concern for the people" (*Brown*, i. 135).

612. Noblemen took loose women to sup at the "Rose" (*Brown*, i. 143).

613. "Jews fornicate away the sabbath in Drury Lane and Wild Street" (*Tom Brown*, i. 146). [This was after 1699, vol. ii. p. 158]. Brothels in Wild Street and Drury Lane (vol. xxii. pp. 5, 280).

614. "The noble and ancient recreation of round robin, hey-jinks, and whipping the snake, in great request with the merry sailors in Wapping" (*Tom Brown*, i. 150).

615. "Commode-women in Paternoster Row, busy with their heads in the day-time, and tails in the evening" (*Tom Brown*, i. p. 151).

616. "A brace of foot-soldiers mount the wooden-horse in the park by eight, for profaning the Lord's day with building of sconces" (*Tom Brown's Works*, Lond. 1760, vol. i. p. 153).

617. "Citizens" on Sunday dined off "roast beef and claret" (*Tom Brown*, i. p. 155).

618. "As many pimples in his face as there are jewels in Lombard Street" (*Tom Brown*, i. p. 162).

619. "Three great destroyers of beauty, paint, cold tea, and ratafia" (*Tom Brown, Works*, i. 167).

620. "Men of wit and pleasantry," after the theatre was over, used to go to "the Rose, or Blue Posts;" and, after putting aside their "muff, sword, and peruke," got drunk (*Tom Brown*, i. 175).

621. The most famous places for duels were "behind Montague-House, and Chelsea-fields" (*Brown*, i. 176).

622. In 1699, "I stole into a French coffee-house near Soho, and was talked to death by a parcel of Hugonots" about the Edict of Nantes (*Tom Brown*, i. p. 184).

623. In 1699, Tom Brown (*Works*, i. 187) ridicules witchcraft.

624. In July 1699, "Our beaux are all gone down to Tunbridge and the Bath, in hopes to make conquests in both these places . . . . the citizens one half of them gone to Epsom to cuckold one another" (*Brown*, i. 188).

625. "Parsons" nearly always wrote their sermons "with a pipe in their mouths" (*Tom Brown*, i. 207).

626. "The stage-coachmen in their printed bills never fail to conclude with an 'If God permit'" (*Tom Brown's Works*, i. 210).

627. In 1701, "twopenny French barbers in Soho" (*Tom Brown*, vol. ii. p. 6; vol. iv. p. 232).

628. In 1701, "a match at whist," in which "by casting knaves," &c. (*Tom Brown*, ii. 30).

629. The Society for Reformation of Manners was very inqui-

sitorial in 1701; and its spies took bribes (*Tom Brown*, vol. ii. p. 46, 281).

630. "A rake who expounded Horace in Will's coffee-house" (*Tom Brown, Works*, ii. 146).

631. On the least pretence men would fight duels (*Tom Brown*, ii. p. 193).

632. "Vintners" wore blue aprons (*Tom Brown*, ii. 225).

633. Apothecaries sold treacle (*Tom Brown*, ii. 251.

634. Hackney was famous for girls' boarding schools (*Tom Brown's Works*, ii. 259).

635. "Boys build houses of cards" (*Tom Brown*, ii. 287).

636. Widows wore crape (*Tom Brown's Works*, vol. ii. p. 296).

637. In London, rich men would have "six Flanders mares to their coaches, and half a dozen brawny footmen behind" (*Tom Brown*, vol. iii. pp. 10–13).

638. The admission into Bedlam was "one penny," paid to the porter on entering (*Tom Brown*, iii. p. 30).

639. Open gambling at "a chocolate-house in Covent Garden" (*Tom Brown*, iii. 58, and see p. 117).

640. A "cittern" in every barber's shop (*Tom Brown*, iii. p. 63).

641. On the declining reputation of heraldry, and on the ease with which any man could get a coat of arms granted to him, see Tom Brown's Works, iii. pp. 72, 73.

642. "Buried lady-like out of a hearse and six horses" (*Tom Brown*, iii. 98).

643. Chocolate-houses were brothels, and had written up, "Coffee to be sold," or "Fine Spanish chocolate" (*Tom Brown*, iii. p. 110).

644. "As naturally as a coachman drives from Locket's to the play-house" (*Brown*, iii. 123; vol. iv. p. 231).

645. Abuse and low jokes exchanged between watermen and even passengers rowing on the Thames (*Tom Brown's Works*, iii. pp. 137–140, 142).

646. In 1697, the fee of a physician seems to have been 10*s*. (*Tom Brown's Works*, iii. p. 323, Lond. 1760).

647. Port wine is mentioned in Tom Brown's Works, vol. iv. p. 17, edit. 1760.

648. Tom Brown (*Works*, vol. iv. p. 104) thinks that Collier

would not have "lashed the vices of the stage if the poets had not been guilty of making familiar the backslidings of the cassock."

649. "A well-grown Paul's Churchyard bookseller looks contemptibly upon one of the trade that sells second-hand books under the trees in Moorfields" (*Tom Brown*, iv. p. 108).

650. The best gloves came from Cordova (*Tom Brown's Works*, vol. iv. p. 158).

651. In 1692, "we rejoiced as much as the people in Cornwall do at the news of a wreck" (*Brown*, iv. 260).

652. In 1692, gross conversation at a wedding (*Tom Brown*, iv. 261).

653. In the opinion of Thomas Brown (*Works*, iv. 322), "woman is a true compendium of pride, vanity, luxury, idleness, spleen, folly, malice, and envy."

654. "A whipper snapper, called a dancing-master, with a blue coat, scarlet stockings, and a laced hat" (*Tom Brown's Works*, iv. p. 325).

655. In Lear (act ii. scene 1), Edmund wounds his arm, and says, when the blood comes, "I have seen drunkards do more than this in sport."

656. In Macbeth, at the beginning of act iv. one of the horrid ingredients used by the witches is the "liver of blaspheming Jew." So, too, in the Merchant of Venice, Shakespeare makes the amiable Jessica rob her father, Shylock, without the least compunction.

657. Shakespeare appears to have believed in touching for the king's evil (see *Macbeth*, act iv. scene 3, Malcolm's speech about the middle of the scene).

658. It would seem that night-lights in a bed-room were not usual; for, in Macbeth (act v. near the beginning) the Doctor wonders at seeing Lady Macbeth walking in her sleep "with a taper;" but the attendant explains that "she has light by her continually; 'tis her command."

659. Rhubarb and senna the two great purgatives (*Macbeth*, act v. scene 3, at the end).

660. Disgusting punishment of kissing the back part of the body (*Works of Sir David Lyndsay*, edited by Chalmers, Lond. 1806, vol. ii. p. 19). Lyndsay was born about 1490 (vol. i. p. 3).

661. In 1679, the Countess d'Aulnoy (?) wore "une montre

d'Angleterre de Tampion, qui rappelloit les heures et qui me coutait cinquante Louis" (*Relation du Voyage d'Espagne, par Madame D——*, Lyons, 1693, vol. i. p. 18).

662. At Bayonne, in 1679, some ladies "avoient un petit cochon de lait sous le bras, comme nous portons nos petits chiens" (*Voyage d'Espagne, par Madame D——*, Lyon, 1693, vol. i. p. 4).

663. In 1679, the Spanish ladies wore rouge *all over* their face, and on their shoulders and hands! (*Madame D——, Voyage d'Espagne*, vol. i. p. 63; vol. ii. pp. 10, 47).

664. Philip III. burned to death (*Voyage d'Espagne, par Madame D——*, vol. i. p. 259).

665. In 1679, the archbishop of Burgos wore spectacles (*Voyage d'Espagne*, i. 309); and numerous young persons wore them for mere fashion; but "les grands d'Espagne en portent de larges comme la main" (vol. ii. pp. 62–65).

666. In Madrid, the gloves "ont cela de particulier, qu'ils sont aussi courts que ceux des hommes, parce que les femmes attachent leurs manches au poignet; il n'y a que les doigts qui sont d'une longueur ridicule" (*Voyage d'Espagne, par Mad. D——*, vol. ii. p. 274).

667. In 1679, Madame D—— writes from Madrid (*Voyage d'Espagne*, Lyon, 1693, vol. ii. p. 276) "L'on a ici un grand nombre d'esclaves qui s'achetent et se vendent fort chers;" they were used with great cruelty with impunity (p. 277; see also pp. 279, 281).

668. In 1679, in Spain, even in Madrid, ladies sat on the carpet to take their meals, while the men always ate by themselves in dignity. "Leurs femmes ni leurs filles ne mangent point avec eux. Le maître a sa table, et la maîtresse est par terre sur un tapis avec ses enfans" (*Relation du Voyage d'Espagne, par Madame D——*, vol. ii. pp. 20, 21, 259, 284).

669. Gregory XIV. died in 1591. "All the remedies employed proved useless; they gave him, for instance, gold, pearls, and other strengthening things in his drink; they wrapped him in the carcase of a sheep and of a newly-killed horse" (*Raumer's Hist. of the Sixteenth and Seventeenth Centuries*, Lond. 1835, vol. i. p. 343).

670. In 1551, no one addressed Edward VI. without kneeling, though this practice was not so rigidly preserved as it had been under Henry VIII. (*Raumer's Hist. of Sixteenth and Seventeenth Centuries*, vol. ii. p. 71).

671. In 1551, Ubaldini, an eye-witness, says of the English, "The people in general are tolerably tall of stature, the nobles, in great part, little, which comes from the prevalent custom of marrying rich damsels under age" (*Raumer's Hist. of Sixteenth and Seventeenth Centuries*, vol. ii. p. 72).

672. In 1551, Englishwomen, "to improve their complexion" [and keep their skin fair] "let blood twice or three times in the year, instead of painting themselves" (*Raumer*, ii. p. 73).

673. In 1596, "Bouillon, ambassador to England, relates that the nobility are deeply in debt, especially through extravagance in dress and servants. Merchants purchase the possessions of the nobles, persons of rank make humble marriages, and the lower classes of the people are comparatively very rich" (*Raumer, Sixteenth and Seventeenth Centuries*, vol. ii. p. 177).

674. Intense hatred of the English against the Scotch at accession of James I. (*Raumer*, vol. ii. pp. 195, 196).

675. In 1603, James I. "piques himself on great contempt for women; they are obliged to kneel to him on their presentation" (*Raumer, Hist. of Sixteenth and Seventeenth Centuries*, vol. ii. p. 196).

676. Infamous tastes of James I. (*Raumer*, vol. ii. pp. 261, 269, 274).

677. In 1637, Laud cut off the ears of Bastwicke, Prynne, and Burton; but "the people has wiped up their blood like that of martyrs, and has strown flowers in their way" (*Raumer*, ii. 307).

678. In June 1640, "in Suffolk, certain soldiers have worn their shirts over their own clothes, and thus represented and ridiculed the archbishop of Canterbury and the higher ecclesiastical courts of law" (*Raumer's Hist. of Sixteenth and Seventeenth Centuries*, vol. ii. p. 316).

679. The French, in their horror of the execution of Charles I., believed that God stirred up the people to the deed that foreign nations might punish them (*Raumer*, ii. 379).

680. In 1666, the English nobles had been ruined during the civil wars of 1640, and wealth had passed to the "middle gentry;" hence "strange and ill-assorted marriages" (*Raumer*, ii. 395, 396).

681. In 1666, there were in London "upwards of 200 houses where the idle and dissolute assemble to take tobacco, brandy, tea, coffee, and chocolate; discuss news, treat of politics, make

portraits of princes, and bring their ministers to trial" (*Raumer, Sixteenth and Seventeenth Centuries*, ii. pp. 397, 398).

682. In the rich town of Aberdeen, "the first notice of a doctor" [of medicine] "is in 1503" (*Council Register of Aberdeen*, vol. ii. p. xl. Aberdeen, 1844–46).

683. In the Council Register of Aberdeen (vol. i. p. 437) "the sickness of Naples" [venereal] is mentioned in 1507.

684. In 1602, "a windmill" is mentioned in Council Register of Aberdeen (vol. ii. p. 236, Aberdeen, 1848, 4to, and lviii.)

685. Gordon, who wrote in the middle of the seventeenth century, says (*Britane's Distemper*, Aberdeen, 1844, 4to, p. 220) of the English, "their pride makes them hateful to all nations, in so much as both in their actions, in their daily and ordinary discourses, you may hear them undervalue all the nations of the world, ever building their own praises on the dispraise of others."

686. In the middle of the seventeenth century, "even to this day, the English acknowledge Henry VIII. for one of their best kings" (*Gordon's Britane's Distemper*, p. 220).

687. Rio (*Historia de Carlos III.* Madrid, 1856, vol. i. pp. 175, 176) says that Feijoo was the *first* in Spain to oppose the use of torture. This was in the reign of Philip V., I believe (see p. 192, note).

688. About the middle of the eighteenth century, Diego de Torres wrote; and his "obras fueron las primeras que se publicaron por suscricion entre nuestros mayores" (*Rio, Hist. de Carlos III.* vol. i. p. 187).

689. In Madrid, in 1760, filth was thrown at all times of the day out of private houses; so that everybody was obliged to go about muffled. This filthy practice was advocated as healthy by the Spanish physicians (*Rio, Historia de Carlos III.* 1856, vol. i. pp. 265, 267).

690. Dunton (*Life and Errors*, 1818, vol. i. p. 79) says that in London in 1685, "then came an universal damp upon trade, occasioned by the defeat of Monmouth in the west."

691. In 1685, going to America, Dunton, when fifty leagues from the Lizard, was alarmed by a false report of "a sallee-man" [i.e. a pirate] bearing down on his ship (*Life*, vol. i. p. 85).

692. In 1688, Dunton (*Life and Errors*, i. p. 150) "travelled through Dusseldorp to Cologne, which was once one of the first-rate cities in Germany; but the decay of trade has reduced many

of the inhabitants to very narrow circumstances. The Jesuit university there is the great support of the place, where there are usually three thousand students."

693. In 1693 or 1692, the lord mayor sent a "noble spoon" to the wives of each liveryman who dined with him (*Dunton, Life and Errors*, i. p. 203).

694. Benjamin Harris, a bookseller, "sold a 'Protestant Petition' in King Charles's reign, for which they fined him 500*l.*, and set him once in the pillory; but his wife (like a kind rib) stood by him to defend her husband against the mob" (*Dunton, Life*, i. 216, 217).

695. Late in the seventeenth century, booksellers' shops had "signs;" one being "the Raven" and another the "Harrow" (*Dunton, Life*, 1818, i. pp. 225, 231).

696. Dunton (*Life*, i. 235) seems to say that Millington was the first who sold books by auction.

697. Some persons kept holy both Saturday *and* Sunday (*Dunton's Life*, ii. p. 536). This was in 1699 (see p. 530).

698. "That endearing salutation" [a kiss?] "which is the great expression of kindness among the gentlemen of Ireland" (*Dunton's Life*, ii. 630). Written in 1699 (p. 530).

699. Ortiz calls Drake, in 1686, a thief and a pirate, and ascribes the Spanish Armada to the indignation caused by his attacks (*Hist. de España*, vol. vi. pp. 264, 282).

700. Ortiz (*Hist. de España*, vol. vi. p. 471) is furious at the proposal of Cromwell that the Spanish government should suppress the Inquisition and give free trade with America!

701. Ortiz (*Hist. de España*, vol. ii. p. 121) says that in the plague in Rome in 590, "se introduxó la loable costumbre de hacerse cruces en la boca quando se bosteza, y decir 'Dios te ayuda,' o 'Jesus te valga,' quando se estornuda."

702. Pombal, Portuguese ambassador to London, introduced forks into Portugal from England in 1745 (*Smith's Memoirs of Pombal*, Lond. 1843, vol. ii. p. 10).

703. For a description of a sedan chair in Madrid in 1680, see Lettres de Madame de Villars, Amsterdam, 1759, p. 45, "Une espèce de chaise decouverte, que les hommes portèrent sur les épaules."

704. In 1680, Madame de Villars (*Lettres*, p. 75) writes of the Queen of Spain, "Elle mange quatre fois le jour de la viande."

705. In 1680, talking with the fingers was common between

lovers in Spain, but appears to have been unknown in France (see *Lettres de Madame de Villars*, pp. 83, 84, Amsterdam, 1759).

706. Hutcheson, a Scotchman, says (*Exposition of the Prophets*, 1655, vol. i. p. 54) that "tender husbands do shut up and pinch their wanton and treacherous wives for their good."

707. In London, in and a little before the middle of the seventeenth century, there was a very strong party in favour of religious toleration, to the great disgust of the Scotch (see *Baillie's Letters and Journals*, Edinburgh, 1841, vol. ii. pp. 177, 181, 211, 265, 307, 320, 328, 343, 361; vol. iii. p. 235).

708. Miracles performed by Scotch clergy (see *Wodrow's Analecta*, vol. i. pp. 84, 86, 87; vol. ii. p. 108; vol. iii. p. 63; vol. iv. p. 60).

709. Cockburn (*Jacob's Vow*, Edinburgh, 1696, p. 170) quotes Bacon's Essays.

710. "The quarter part of the apples, and even of the onions, consumed in Great Britain, were in the last century imported from Flanders" (*Smith's Wealth of Nations*, Edin. 1839, p. 32).

711. At the beginning of the seventeenth century, in England beef was 5*d.* a pound—i.e. actually dearer than in the latter half of the eighteenth century" (*Smith's Wealth of Nations*, book i. chap. xi. pp. 63, 64).

712. "In Holland people pay so much a head for a licence to drink tea" (*Smith's Wealth of Nations*, p. 371).

713. In 1621, Zacchius published in Rome a medical work to show that those who were called demoniacs were but melancholy men (*Sprengel, Hist. de la Médecine*, iii. p. 238).

714. On the cruelly painful remedies formerly used, see Cullen's Works, vol. ii. p. 103.

715. In A.D. 1372, "shops in London appear to have been detached and separate tenements, or at least separate properties unconnected with houses" (*Macpherson's Annals of Commerce*, 1805, 4to, i. 652).

716. Poggio, who was in England about 1437, says, "The nobles of England think themselves above residing in cities. They live retired in the country among woods and pastures" (*Macpherson's Annals of Commerce*, i. 653).

717. In 1481, "machinery was so far improved in England that hats, bonnets, and caps were thickened and fulled by mills." Thereupon, those who made those articles by hands and feet

"obtained an Act of Parliament to forbid the use of mills" (*Macpherson's Annals of Commerce*, i. 699).

718. In 1636, an application from Spain for "an English mastiff of our best kind, and some Irish greyhounds" (*Clarendon State Papers*, vol. i. p. 540, Oxford, 1767, folio).

719. In Spain, in 1636, there was no dispute for precedence, but for the most part everyone goeth and sitteth as it falls out, *and believeth his being there hath made it the best place*" (*Clarendon State Papers*, i. 556).

720. In July, 1639, Secretary Windebank writes to Charles I., "For the city, the Mayor is such a beast, and his brethren the aldermen such cattle, that they will be neither driven nor go of themselves" (*Clarendon State Papers*, vol. ii. p. 64).

721. In 1640, Sir Robert Mansel was "much troubled with the loss of Newcastle, having a great stock there belonging to his glass-house" (*Clarendon State Papers*, vol. ii. p. 116).

722. In 1640, Charles I.'s "shoemaker was David Mallard, a Scotchman" (*Clarendon State Papers*, ii. p. 125).

723. In 1641, the merchants in Paris had "French factors in London" (*Clarendon State Papers*, vol. ii. p. 136).

724. In 1642, Lord Herbert's health obliged him "to drink the waters at Tunbridge for a month" (*Clarendon State Papers*, ii. 146).

725. In 1645, Lord Culpepper writes "this is no age for miracles; and certainly the king's condition is such that less than a miracle cannot save him" (*Clarendon Papers*, ii. p. 207).

726. In 1646, Charles I. writes, "God is my witness, my chiefest aim in regaining my power is to do the Church service" (*Clarendon Papers*, ii. 266).

727. In 1646, Sir Edward Hyde writes, "I know that all sober reliance upon God's providence is now called expecting of miracles" (*Clarendon Papers*, ii. 284).

728. In 1646, Sir Edward Hyde writes, "I have not been without many melancholy thoughts that this justice of God, which of late years hath seemed to be directed against empire itself, hath proceeded from the Divine indignation against those principles of empire which have looked upon conscience and religion itself as more private, subordinate, and subservient facilities to conveniency and the interest of kingdoms, than duties requisite to the purchase of the kingdom of heaven (*Clarendon Papers*, ii. 318).

729. In 1647, Secretary Nicholas writes, "The Socinians now begin to appear in great numbers under the title of Rationalists; and there are a sect of women lately come from foreign parts, and lodged in Southwark, called Quakers" (*Clarendon Papers*, vol. ii. p. 383).

730. In June 1650, Lord Collington writes from Madrid to Father Bapthorpe, "That which the king will be ready and willing to do, is to give his consent for the repeal of all the penal laws and statutes which have been made in the prejudice of Catholics, and to put them in the same condition of his other subjects" (*Clarendon Papers*, vol. ii. p. 541). In 1652, Sir Edward Hyde writes (vol. iii. p. 116), "The king hath very gracious intentions towards the Catholics, and really esteems them." In 1654, Sir E. Hyde again writes (vol. iii. p. 256), "Methinks it would be no hard matter to persuade the Catholics of England that Cromwell is well disposed and resolved to sacrifice both their persons and their fortunes" (see also p. 275).

731. In 1649, no chimneys in Madrid (*Clarendon Papers*, vol. iii. p. 7).

732. In and after 1651, the partisans of the exiled Charles openly exulted when the English troops were repulsed, and when English ships were sunk by Dutch or French ones (*Clarendon Papers*, vol. iii. pp. 34, 89, 92, 105, 141, 152).

733. In 1652, Sir Edward Hyde, struck by the revolutionary spirit of the age, writes (*Clarendon Papers*, vol. iii. p. 59), "I know no prince at present in Christendom who is not in more danger than that high calling hath used to be, and yet they have no sense of their condition."

734. At Paris, in 1652, the seconds in a duel fought as well as the principals (*Clarendon Papers*, vol. iii. p. 80).

735. In 1653–4, Sir Edward Hyde's physician at Paris was "a little Irish doctor" (*Clarendon Papers*, iii. p. 228).

736. In 1658, "Richard Cromwell's skill in horseraces and husbandry" (*Clarendon Papers*, iii. 413).

737. In Franck's Northern Memoirs, 1658 (pp. 158, 159, edit. Edinburgh, 1821) doubt is thrown on the reality of witches.

738. Lithgow, who was in Venice about 1609, says (*Nineteen Years' Travels*, Edinburgh, 1770, p. 42), "The Jews here and in Rome wear red and yellow hats for notice sake, to distinguish them from others; which necessary custom would to God were enjoined to all the Papists here in England." About 1609 or

1610, Lithgow says of the island of Zante (*Nineteen Years' Travels*, 11th edit. p. 65) that the people were getting rich by the sale of their currants, owing to "some liquorish lips here in England of late, who forsooth can hardly digest bread, pasties, broth, and (*verbi gratia*) bag puddings without these currants."

739. In Salonica, about 1610, "they speak vulgarly and maternally here the Hebrew tongue, man, woman, and child, and not elsewhere in all the world" (*Lithgow's Travels*, p. 111).

740. Curious abuse of Mahomet in Lithgow's Travels (pp. 139–145).

741. In the reign of our James I. at Aleppo, "there are pigeons brought up here, after an incredible manner, who will fly between Aleppo and Babylon, being thirty days journey distant, in forty-eight hours, carrying letters and news, which are tied about their necks, to merchants of both towns" (*Lithgow, Travels*, p. 193, 11th edit. Edinburgh, 1770).

742. In 1655, Spanish women, especially those of Madrid, used to paint themselves monstrously (see *Aarsens de Sommerdyck, Voyage d'Espagne*, Paris, 1665, 4to, pp. 48 and 90).

743. Boisel, who was in Spain in 1659, contemptuously says of the Spaniards that he will not blame them "à cause des grandes lunettes qu'ils ont toujours sur le nez, par la rue, dans les églises, et dans les maisons où ils vont faire visite ; n'y à cause du tabac qu'ils prennent tous en poudre ; et dont ils ont toujours les narines pleines" (*Boisel, Journal du Voyage d'Espagne*, Paris, 1669, 4to, p. 292).

744. In 1606, it was in England, and apparently in Spain, a matter of course to eat "mustard with beef" (*Winwood, Memorials of State*, Lond. 1725, folio, vol. ii. p. 237).

745. In 1606 it appears not to have been usual in England to say "How do you do ?" for Sir Charles Cornwallis writes from Madrid (*Winwood, Memorials*, ii. p. 254) that Lerma "after he had, according to custom here, began the first course of his speech with asking me of mine health." Possibly the courteous and high bred Gondomar introduced it.

746. In 1606, nothing profane or "temporal" was read in "Holy Week" (*Winwood, Memorials of State*, iii. p. 9).

747. The earliest notice of coal anywhere to be found is in A.D. 1234; but though it began to be worked in Dunfermline in the thirteenth century, it was little exported till the middle

of the eighteenth century (see *Chalmers's History of Dunfermline*, Edinb. 1844, pp. 19, 21).

748. The two greatest evils are fear and pain, both of which are diminishing. Less danger, less punishment of criminals and children, and less supernatural fear.

749. When Philip II. married Mary of England, the Queen was not visible the next day, a custom apparently unknown in Spain. "Al dia siguente no se dejó ver de nadie la reina, segun costumbre del pais, y el postrero de julio, pasaron al palacio de Windsor" (*Lafuente, Historia de España*, vol. xii. p. 420, Madrid, 1853).

750. Newte, in 1785, writes "It appears that in former times much animosity prevailed between the people of England living on the north and those living on the south side of the Trent. Roger Ascham, preceptor to Queen Elizabeth and a North Trentian, wrote a book to vindicate the dignity of the northern counties in England from the abuse of their southern neighbours" (*Newte's Tour in England and Scotland*, Lond. 1791, 4to, p. 401).

751. The two first writers who mention chocolate are Juan de Cardenas, in 1591, and Juan de Barrios, in 1609 (*Morejon, Historia de la Medicina Española*, vol. i. p. 111, Madrid, 1842).

752. Morejon (*Hist. de la Medicina Española*, vol. i. p. 256) claims for Spain the humane invention of "Los hospitales de campaña;" i. e. military hospitals, late in the fifteenth century.

753. In 1584, "unicorn's horn" an invaluable medicine in Scotland (*Miscellany of Wodrow Society*, p. 452).

754. Until Bancroft's famous sermon in 1588, there was a friendly feeling between the Scotch Presbyterian Church and the English Episcopal Church. But he asserted the divine right of bishops and inferiority of presbyters, and this caused angry rejoinders in Scotland (*Miscellany of Wodrow Society*, pp. 469, *et seq.* Edinburgh, 1844).

755. "As he that spares the rod hates the child, so he that neglects to rebuke an offending brother, or (when that cannot amend him) neglects to tell the Church, doth hate his brother's soul, in so far as he suffers sin upon him" (*Gillespie's Aaron's Rod*, Lond. 1846, 4to, p. 391).

756. The seventeenth century was a splendid age; but its great objects were physical science and poetry, the accumulation of knowledge; loving liberty, but neglecting its diffusion, and material comforts.

757. Hunter says of "the ass," that "in the reign of Queen Elizabeth the breed was extinct in this kingdom; and to this day in Norway and Sweden, an ass is never seen but as a curiosity in the stables of the great" (*Essays and Observations by John Hunter*, by Richard Owen, Lond. 1861, vol. i. p. 59).

NOTES FOR ENGLISH HISTORY.

HENRY VIII.

1. The failure of Wolsey in his attempt to gain the papacy has been always ascribed to the duplicity of Charles V., but the correspondence of the emperor, preserved in the archives at Vienna, proves that he really wished Wolsey to be pope (see *The Correspondence of the Emperor Charles V.* edited by Mr. Bradford, Lond. 8vo, 1850, pp. 12, 37, 89, 90).

2. Our historians, I think on the authority of Cavendish, represent the people as sympathising with the fate of Wolsey. But at all events it is certain that his disgrace by the king was a popular act. On 25th October, 1529, Chapuys writes from London to the emperor respecting Wolsey, "Le peuple en dit chouses [he means choses] exécrables, le tout se sçaura à Parlement" (*Correspondence of Charles V.* edited by Mr. Bradford, Lond. 8vo, 1850, pp. 291, 292).

3. Mr. Bradford believes and relates the old story, that after the battle of Pavia, Francis I. wrote to his mother, "Madame, tout est perdu fors l'honneur" (*Bradford's Correspondence of Charles V.* 8vo, 1850, p. 709).

4. In The Correspondence of Charles V. (Lond. 8vo, 1850, pp. 238–244) there are two letters which passed in 1526 between the emperor and his brother Ferdinand, and which, as Mr. Bradford says, show how moderate the conduct of Ferdinand was concerning the Reformation.

5. Chapuys, in a letter to the emperor dated Lond. 25th October, 1529, mentions the appointment of Sir Thomas More as Chancellor, and adds "tout le monde est joyeux de sa promotion," &c. (*Correspondence of Charles V.* 8vo, Lond. 1850, p. 293).

6. A modern writer has made a discreditable attempt to excuse Cranmer for taking at his consecration as bishop, an oath of

canonical obedience to the pope which he had predetermined to break (*Soames's History of the English Reformation*, vol. i. pp. 367–371; see also p. 467).

7. As to Cranmer's pronouncing the divorce between Henry VIII. and Anne Boleyn, the bishop of St. Asaph says, "upon the admission of the pre-contract, he had only to pronounce the sentence of the canon-law" (*Short's History of the Church of England*, p. 108, 8vo, 1847).

8. The bishop of St. Asaph says of Henry VIII., "And yet to the last he possessed great liberality of sentiment, when he was not irritated by having his vanity offended; but whenever he was contradicted in matters of religion, or his own desires were thwarted, he became ungovernable and cruel" (*History of the Church of England*, 8vo, 1847, p. 128). This is something like the amiability of Sir Anthony Absolute.

EDWARD VI.

Halliwell (*Manuscript Rarities of the University of Cambridge*, 8vo, 1841, p. 93) mentions a treatise written by Edward VI. in his twelfth year against the supremacy of the pope; it is in his own handwriting and dedicated to his uncle, the Duke of Somerset, 30th August, 1549.

Perlin, who was in London when Edward VI. died, mentions the grief of the people (see *Antiquarian Repertory*, vol. iv. p. 506). Among the orders given to his gentleman ushers, it was particularly enjoined that when the king travelled the usher "shall goe before to see that all the roofes and floores be strong and sure, and that it *rain not* in any of his chambers" (*Antiquarian Repertory*, iv. 650).

"He was poisoned, as everybody says" (*Machyn's Diary*, p. 35, Camden Society, vol. xlii.; see at pp. 39, 40 an account of his funeral). There is no doubt that Admiral Seymour "was engaged in a plot to gain possession of the king's person, supplant Somerset, and install himself in his place" (*Tytler's Edward VI. and Mary*, vol. ii. p. 137). Somerset, soon after he was protector, procured a stamp of the young king's signature, which of course made him absolute (see *Tytler's Edward VI. and Mary*, 1839, i. 153). It seems (vol. i. p. 290) that Hallam's suspicion, in his Constitutional History, is well founded, that Edward VI.'s journal is not original. Knox in 1550 obtained his freedom by the earnest intercession of Edward VI. (see *Tytler*, i. 295). In 1551 it was estimated that there were in England "thirty hundred thousand sheep" (*Tytler's*

Edward VI. i. 370). Tytler has published a good deal of new information about Knox. See the index to his Edward VI. and Mary. Sepulveda's De Rebus Gestis Caroli V. is an important work, for Sepulveda sent Cardinal Pole the manuscript of book xxix. "embracing the account of England under Mary; requesting him to add to it and correct it" (*Tytler's Edward VI. and Mary*, vol. ii. p. 233). Commendone (who was afterwards made a cardinal), arrived in England in 1553, and his life by Graziani appears to contain some curious details (see *Tytler's Edward VI. and Mary*, vol. ii. pp. 237, 238). Tytler says (p. 246), "the best account we have of Pole is that of his friend Beccatelli, translated by Pye, and illustrated by some good notes. It forms a necessary accompaniment and antidote to Phillip's Life of Pole, which is not to be quoted without examination."

Edward VI., so far from taking the least step to prevent the execution of his uncle the duke of Somerset, actually desired that it should take place (see *Tytler's Edward VI. and Mary*, vol. ii. pp. 68, 70).

MARY.

In her reign even Convocation presented an address requesting that the cardinal would not insist on a restitution of church lands (*Collier's Ecclesiastical History*, vol. vi. pp. 94, 95).

Under Mary, the clergy who were deprived are said to have been less than one-fifth of the whole (see Tierney's note in *Dodd's Church History*, vol. ii. p. 182). Mary seemed to pursue from choice the same plan which the ministers of Edward had pursued from indolence.

Her prospects at her accession were bright and cheering. She had received from her subjects such proofs of affection as a people are rarely inclined to give. Without money, without arms, without military skill, she had by the favour of her countrymen seated herself on the throne and had been enabled to dissolve without a blow a great conspiracy, in which the confederates were the great officers of the crown, the great judges of the land, and the great heads of the church, all acting under the authority of the council and with the warrant of the great seal. If ever sovereign had reason to confide in her people, Mary was that sovereign.

The contemporary Diary of Machyn affords evidence of the hatred in London between the Spaniards and English, which frequently caused murder (*Machyn's Diary*, pp. 72, 74, 79, 86, 96, Camden Society). On the 30th and 31st April, 1555, the bells were rung in London to celebrate Mary's delivery of a prince

(*Machyn's Diary*, p. 86, Camden Society). Honest old Machyn expresses the general feeling, "The 10th day of January heavy news came to England and to London, that the French had won Cales, the which was the heaviest tidings to London and to England that ever was hard of" (*Machyn's Diary*, pp. 162, 163).

A contemporary writer mentions the immense treasure which in 1554 Philip sent to the tower (*Chronicle of Queen Jane and Mary*, p. 83, Camden Society, 1850). Todd says that Mary enacted *new* laws against heresy (*Todd's Life of Cranmer*, vol. ii. pp. 412, 413).

The evil consequences of the marriage of Mary and Philip were forcibly expressed by Montmorency to Dr. Wotton (see Wotton's long letter to the English Council in *Tytler's Edward VI. and Mary*, ii. 261–276). This marriage was opposed by Pole (p. 274).

Just before the death of Mary, Philip sent to England Count Tena, of whose mission there is a curious account by Gonzales, Memorias de la Real Academia de la Historia, Madrid, 1832, tome vii. p. 248, referred to in *Tytler's Edward VI. and Mary*, vol. ii. p. 496.

QUEEN ELIZABETH.

She was born on 7th September, 1533 (*Hallam, Constitutional History*, i. 61).

1. Smith (*Wealth of Nations*, p. 233) supposes that the defeat of the Armada in 1588 so ruined the Spanish navy as to prevent their obstructing the progress of European settlement in America (see Life of Elizabeth, ART. 30).

2. In the 5th of Elizabeth, a great blow was given to agriculture, and a great impetus to the industry, and therefore to the population of towns, by what was called the Statute of Apprenticeship (see ART. Apprentice, in "Fragments" and *Wealth of Nations*, pp. 50–53).

3. The personal influence of Elizabeth was considerable. It is remarkable that the great improvement of the introduction of blank verse on the stage was *perhaps* owing to her. At all events the first English play in which we find blank verse is "Ferrex and Porrex," acted *before the court* in 1561, while it was not till 1586 that Marlow first ventured to introduce blank verse on the public stage (*Collier, History of Dramatic Poetry*, vol. iii. pp. 107–112).

4. The growing taste for theatrical amusement enabled the

to any with which they were personally acquainted. Thus their taste became refined, and the stock of their ideas increased. The brutal custom of bear-baiting gave way as the theatre became more popular. This was the case with Paris Gardens and with the Hope Theatre (*Collier*, iii. 319). Thus, too, cock-fighting declined, and the cock-pit in Drury Lane was converted into the Phœnix Theatre.

5. Miss Strickland (*Queens of England*, vi. 149) ascribes the easy change of religion at the accession of Elizabeth to the great mortality among the bishops and higher order of clergy.

6. In 1560, Elizabeth restored the currency, which Henry VIII. had first debased by mixing copper with the silver. It is said that no copper money was coined till the reign of James I. (*Miss Strickland's Queens of England*, vol. vi. pp. 206–208, 209); but Camden says (*Kennett*, ii. 385), that Elizabeth made the money purer than it had been in England for two hundred years, or in any part of Europe. Jacob strangely says this was done "in the latter years of her reign" (*Inquiry into the Precious Metals*, vol. ii. p. 103).

7. Miss Strickland (*Queens of England*, vi. 226, 227) has noticed that the dislike of Elizabeth to having scriptural subjects copied was the reason that "the pictorial arts in England retrograded instead of improved, from the accession of Elizabeth till the reign of Charles I." This is likely enough. No Protestant country has produced first-rate painters, and perhaps the superstition of Charles I. was more favourable to art than the sceptical genius of Elizabeth. See Huc's Travels in Tartary and Thibet, vol. i. p. 87.

8. Edmund Campion, "the first great scholar produced by Christ's Church Hospital," was Protestant; but in 1573, disgusted at its intolerance, he became a Jesuit, and in 1581 was executed (*Strickland's Queens*, vi. 491, 492). Miss Strickland I believe has no authority for saying (vol. vii. p. 7) that when Creighton, the Scotch Jesuit, was captured, "Elizabeth perceived that a third of her subjects were ready to raise the standard of revolt in the name of Mary Stuart" (see also vol. vii. p. 95, and Life of Elizabeth, ART. 29).

9. Miss Strickland has given some curious particulars of Elizabeth's death from the MS. of Lady Southwell, one of her ladies-in-waiting. She says that the queen used to carry round her neck a piece of gold covered with characters to ensure long life, and that there was found at the bottom of her chair the queen of hearts with a nail of iron knocked through the forehead. This was a "witchcraft" which the ladies in waiting dared not move

(*Miss Strickland's Queens of England*, vii. 285, 292, 8vo, 1844). This anecdote is related also by Steinmetz (*History of the Jesuits*, 8vo, 1848, vol. iii. pp. 126, 127) who quotes *Tierney's Dodd*, iii. p. 70.

10. *Taxation.*—In 1563, the clergy and the laity each granted a subsidy besides two-fifteenths and tenths (*Camden's Annals* in *Kennett*, vol. ii. 391). Camden explains fifteenths and tenths to be taxes on every city, &c.; subsidies, those levied on each *person* according to their property. I believe that taxation was lighter in Elizabeth's reign than it had ever been before. Burleigh used to say "that he never cared to see the treasury swell like a disordered spleen, when the other parts of the commonwealth were in a consumption" (*Camden* in *Kennett*, ii. 609). On the 15th April, 1563, Elizabeth writes to Sir Edward Rogers, that several persons had been ordered by letters of privy seal to lend 100*l.* a piece, but some of them having shown that Queen Mary had been content with "meaner sums," were allowed to escape for less than 100*l.* (*Forbes's State Papers*, ii. 390.) The year after the rebellion of 1569, Elizabeth raised money by letters of privy seal, some of which are printed in Sharp's Memorial of the Rebellion (1840, pp. 241–246). They were for 50*l.* each, and the total received was M*li.* (pp. 244, 245). Sharp believes (p. 241), on the authority of Baker, that they were really loans, and that the queen repaid them all.

11. Camden says that in 1561, great abundance of "*brass*" was found near Keswick in Cumberland, and "about this time the stone called Lapis calaminaris, so necessary for brass works, was by the same good Providence found in England in great abundance" (*Camden's Elizabeth* in *Kennett*, ii. 388).

Grindal, archbishop of Canterbury, introduced into England the tamarisk (*Camden* in *Kennett*, ii. 494). In 1598, Bodley began to found the great library at Oxford (*Camden* in *Kennett*, ii. 610). Machyn seems to say that at Elizabeth's coronation *all* the bishops officiated (*Machyn's Diary*, p. 187, Camden Society).

12. *War.*—The energy of the queen was shared by her subjects. The nation strained every nerve to meet the impending crisis, and by 1561 the fleet of Elizabeth, joined to the ships fitted out by private persons, "was so potent that it was able to furnish out 20,000 fighting men for sea service" (*Camden's Elizabeth*, in *Kennett*, ii. 388). In 1590, says Camden (*Kennett*, ii. 558), "Towards the supply of her navy she appointed a yearly sum of 8,970 pounds sterling. In 1592, some English merchants having exported guns to Spain, Elizabeth forbad the iron-workers from

that day to cast any ordnance bigger than those we call minions, and those not above 16,000 pound weight" (*Camden*, in *Kennett*, ii. 569).

13. When the Duke of Norfolk was tried in 1572, the judges laid it down that "the queen of England might wage war with any duke of France, and yet at the same time be at peace with the French king" (*Camden*, in *Kennett*, ii. 439). While such doctrines were held, piracy was natural.

14. *Toleration.*—In 1592, Viscount Montacute died. The queen always showed him favour, and visited him a short time before his death, though he was "a stiff Romanist" (see *Camden Annals*, in *Kennett*, ii. 570). On the 7th March, 1563, Sir Thomas Smith writes to Cecil, "I cannot lyke that our house is still so extreme in making more penal laws; and in my mind specially it is not that that can advance religion" (*Forbes's Elizabeth*, ii. 352). In May, 1563, Elizabeth writes a politic and merciful letter to the Earl of Warwick, respecting his treatment of the French (*Forbes*, ii. 422). Drake says, without quoting any authority, that during Elizabeth's reign no Jews "were suffered to reside in the kingdom" (*Shakespeare and his Times*, 1817, 4to, vol. ii. p. 247). Ben Jonson changed his religion twice (see *Gifford's Life of Him*, pp. xx. lxxxv., in vol. i. of *Jonson's Works*, 8vo, 1816). In the Fox, which was brought out in 1605, he introduces a sneer at Protestantism, which must have been very offensive to the Puritans (*Works*, vol. iii. p. 177). Torture too began to be disused. See Common Place Book, ART. 116.

15. Under Edward VI. and Mary, there was not a single minister deserving the name of a statesman. Gardiner, indeed, had considerable talents, but they were almost entirely directed to domestic policy. The consequence was that at the accession of Elizabeth, England had entirely lost the position of European umpire which it had been the pride of Henry VIII. to obtain for her. At Mary's court there was no English minister, and when there did happen to be one, his information was as bad as it could possibly be. Very soon after the accession of Elizabeth, Dr. Wotton writes to Cecil from Brussels, "every bodye hath espyes abrode save us" (*Forbes*, i. 23).

16. But amid the struggle of discordant elements there had been gradually growing up during fifty years a class which was destined to conquer all other classes; one which for three hundred years has been advancing in dignity and in power, and which imparts to modern Europe the principles which mainly distinguish it from the ancient world—I mean the middle class of England.

For the causes of its rise, see Jacob on the Precious Metals (ii. 111–113).

17. In the reign of Elizabeth, gold mines were worked in Scotland and silver ones in Tipperary and Cardiganshire (*Jacob on the Precious Metals*, 8vo, 1831, i. 292).

18. "Omitting to speak of great ships and other vessels of burthen, there pertaineth to the cities of London, Westminster, and borough of Southwark, above the number, as is supposed, of two thousand wherries, and other small boats, whereby three thousand poor men at the least be set on work and maintained" (*Stow's London*, 1842, p. 6).

19. The two great physical causes of our prosperity are iron and coals, both of which we possess in such quantities that with even moderate industry and skill we could hardly fail to be the richest nation in Europe. But at the accession of Elizabeth we were entirely *ignorant* of the vast sources of power which nature had prepared for us in the bosom of the earth. Coals, indeed, had been burnt for some time, but never used in manufactures. Iron was only smelted by means of wood, but when that threatened to fail, the happy idea occurred of making one power aid another, and smelting iron by burning coal. With these remarks I should begin the account of manufactures in the sixteenth century.

20. As to the martyrs under Elizabeth, see Common Place Book, ART. 604.

21. In 1560, Leicester was charged with having murdered his wife (see *Haynes's State Papers*, p. 362).

22. Elizabeth has been charged with exacting an undue amount of respect from her attendants; but I believe this was the custom of the time. When Rooksby had an audience of Mary of Scotland, he threw himself on his knees while they conversed (see *Haynes's State Papers*, p. 446). The truth is that the more barbarous the age, the greater is the respect paid to mere kings and queens.

23. In 1568, Mary of Scotland spoke English very badly (*Haynes's State Papers*, 509).

In 1586, Thomas Morgan writes to Mary of Scotland that William Cecil, "the heyre of Burleigh his house," has been to Rome and turned Catholic (*Murdin's State Papers*, p. 475).

In 1586, Thomas Morgan writes to Mary of Scotland, that the pope was more favourable towards her than his predecessor (see *Murdin's State Papers*, pp. 473, 478, 497).

In 1586, Sir Philip Sidney had a Catholic servant (see *Murdin*, pp. 480, 506). Fénelon, in 1575, seemed to think that Elizabeth wished to save the life of Mary (*Correspondance diplomatique de la Mothe Fénelon*, Paris, 1840, tome i. pp. xxvii. xxix.)

In January, 1569, the French ambassador at London writes to his court that Elizabeth was very apprehensive as to the result of the good understanding between France and Spain (*Correspondance de Fénelon*, i. 117, 118).

In 1569, Elizabeth told the French ambassador that Alva had written her a trivial and almost contemptuous letter (*Correspondance de Fénelon*, i. 126).

In 1569, there was great danger of a combination of France and Spain against Elizabeth; the queen proposed that France should mediate a peace between her and Philip, which Charles IX. not only refused to do (*Correspondance de Fénelon*, tome i. p. 209), but ordered his ambassador to call upon her for a decision as to whether she would have peace or war with France (p. 217).

In 1569, Leicester, when charged with performing for Elizabeth the functions of maid of honour, did not deny that he had done so (*Correspondance de Fénelon*, ii. 121). At this time the English nobility believed that she would never marry (p. 119). The expectations held out by Spain to the leaders of the rebellion of 1569 were notorious, and are mentioned by the French ambassador then residing in England (*Correspondance diplomatique de Fénelon*, tome ii. p. 352).

In 1571, Buchanan's violent work against Mary was translated into English, and published at London. The French ambassador requested Elizabeth to have it suppressed, which she refused to do (*Correspondance de Fénelon*, tome iv. pp. 301, 306, 311).

In 1572, the French ambassador gives an account in a letter to his sovereign of Windsor and Hampton Court, which he had just been to see, and the splendour of which, he writes, surpasses everything that can be imagined, "la plus grande quantité de riches et precieux meubles que je vys jamais, et que l'on se saurait imaginer" (*Correspondance de Fénelon*, tome v. p. 20).

In November, 1573, Elizabeth was agitated by a report that the adherents of the Prince of Orange were beginning to desert him (*Correspondance de Fénelon*, v. 455).

On 6th November, 1574, there were two *successive* rises of the tide at London (see *Fénelon*, vi. 289), and on the 15th and 16th there were seen strange prodigies in the heavens, much to the alarm of Elizabeth and her council (vi. 298).

In December, 1574, it was believed by Elizabeth that the pope had given England to the King of Spain (*Correspondance de*

Fénelon, vi. 338), who was immediately to invade it and marry Mary of Scotland.

Cardinal Allen is said to have been a man of the most amiable and exemplary character (*Butler's Historical Memoirs of the Catholics*, 8vo, 1822, vol. i. pp. 317, 332).

Butler believes the story of Essex and the ring (*Mem. of Catholics*, ii. 68, 69).

Butler says (i. 297–303) that the oath of supremacy was meant to secure to Elizabeth spiritual as well as temporal superiority over the Church.

Mr. Tierney rejects the story of the "Nag's head consecration" (note in *Dodd's Church History*, ii. cclxxvii.)

Oliver and Lingard deny that Parsons wrote "Doleman's Conference about the Succession," but Tierney brings almost decisive evidence to show that it was written by him (Note in *Dodd's Church History*, vol. iii. pp. 31–35).

24. The Turks were greatly dreaded in 1571. When the news of the battle of Lepanto reached London, fires were lit in the streets, the bells rung, and everyone went to church to return thanks (*Correspondance diplomatique de Fénelon*, tome iv. p. 281, and see p. 285). Dr. Jackson says that in the sixteenth and seventeenth centuries the Turkish armies were the best organized in Europe (*Jackson, On the Formation, Discipline, and Economy of Armies*, Lond. 8vo, 1845, pp. 96, 97). Indeed he adds (p. 98) that European sovereigns "do not as yet seem to have attained the same base of science" [he means military science] "for the execution of their purposes, as the Turks of the times alluded to had attained." The reader will excuse the style of this worthy author. Indeed, considering he had been so much in the army, he writes exceedingly well.

Among the charges which in 1588 Pope Sixtus V. publicly brought against Elizabeth, one was that "she sent and procured the Turks to invade Christendom" (*Butler's Memoirs of the Catholics*, 8vo, 1822, vol. ii. p. 4). Robertson tells the story of Elizabeth and the ring of Essex (*History of Scotland*, in *Works*, 8vo, 1831, p. 255). He also says *without authority*, of Elizabeth, "her people beheld her health declining with most indecent indifference" (p. 254). From A.D. 921 to A.D. 1190 there was no general assembly in France (*Robertson's Charles V.* note xxxix. *Works*, p. 426).

Robertson says (p. 431) that in the sixteenth century the Turks were in war superior to the European Christians. Todd says "Pollini is hardly at any time more than a servile copier of Sanders" (*Life of Cranmer*, vol. i. p. 243). According to Shep-

herd, the last sermon was preached at St. Paul's Cross in 1620 (see *Todd's Life of Cranmer*, vol. ii. p. 273). In 1554, Elizabeth owed her life to Bishop Gardiner (see *Tytler's Edward VI. and Mary*, 8vo, 1839, vol. ii. p. 339), but the very same year he advised that she should be put to death (p. 365). There is no doubt that Nares is wrong, and that Cecil *did* become a Catholic (see *Tytler's Edward VI. and Mary*, ii. 445). It was Mary's wish that Elizabeth should succeed her (p. 497). Gibbon ascribed his conversion to popery to reading the "works of Parsons, the Jesuit, who lived in the reign of Elizabeth, and who, he said, urged all the best arguments in favour of the Roman Catholic religion" (*Gibbon's Miscellaneous Works*, 8vo, 1837, p. 29).

25. *Notes.*— Parsons, in a letter in 1597, distinctly says that Mary was privy to a plot to murder Elizabeth (see his letter in *Tierney's edition of Dodd's Church History*, vol. iii. appendix pp. lxv. lxvi). Mary at first used the title of Supreme Head of the Church, but afterwards caused parliament to deprive her of it (see *Collier's Ecclesiastical History*, vol. vi. pp. 38, 97).

It is often said that Elizabeth exacted an unusual respect from her courtiers by making them kneel, &c. But I believe this was usual in other courts. Thus when "one of the nobles" of the Landgrave of Hesse had an audience of Charles V., he was, as we are told by the emperor's secretary, "kneeling before his throne according to etiquette" (*Correspondence of Charles V.* edited by Mr. Bradford, 8vo, 1850, p. 563). Soames positively asserts that both Rizzio and Bothwell were young men (*Soames, Elizabethan Religious History*, 8vo, 1839, p. 87).

Soames says that Elizabeth disliked the title of Supreme Head of the Church, and adds, "this scruple appears to have been infused into Elizabeth's mind by Lever, a reformed clergyman of high reputation. (Dr. Sandys to Dr. Parker, dated April ult. 1559, Burnet Hist. Ref. Records, ii. 456.)" (*Soames, History of the Reformation*, vol. iv. pp. 624, 625). In 1569, "the great seal was put to a warrant" for the execution of Mary (see *Leycester Correspondence*, edit. Camden Society, p. xliv.) Sir Henry Wotton, who wrote at the end of the sixteenth century, boasts of the great reputation of Elizabeth abroad (*Wotton's State of Christendom*, Lond. folio, 1657, pp. 82, 83). Ranke says of Pope Gregory XIII.: "Die Empörungen welche Königin Elizabeth in Irland zu bekämpfen hatte, wurden fast immer im Rom aus unterhalten" (*Die Römischen Päpste*, Berlin, 1838, band i. p. 430). The Interim of Charles V. was chiefly drawn up by a Franciscan, Louis Malvenda. This appears for the first time from Tytler's Edward VI. and Mary (i. 84, 8vo, 1839; see also p. 98).

In 1548, great jealousies were arising between Charles V. and the King of France (p. 125). From Tytler's Edward VI. and Mary (i. 184) we learn for the first time that Charles V. had great difficulty in inducing the Netherlanders to acknowledge his son Philip as their sovereign. In 1551, Cecil was the great confidant of the Princess Elizabeth (see *Tytler's Edward VI. and Mary*, vol. i. p. 423).

26. In what was the most important of all her measures of foreign policy, her interference in the affairs of Holland, she constantly acted in direct opposition to the advice of her ministers (See Mr. Bruce's judicious introduction to the *Leycester Correspondence*, pp. xxxii.–xxxvii. Camden Society).

27. Burleigh despised literature (*Campbell's Lives of the Chancellors*, vol. ii. p. 294).

28. Unimportant references in Campbell's Chancellors, ii. 82, 92, 149, 326.

Life of Elizabeth.—1. In the beginning of Queen Elizabeth's reign, when the order of hanging out lanternes and candle-light was first of all brought up" (p. 10 of *The Pleasant Conceits of Old Hobson*, 1607, in vol. ix. of Percy Society).

2. The first detailed account we have of Lord Mayor's Show is that which took place in 1566 (see *Fairholt's History of Lord Mayors' Pageants*, in vol. x. of Percy Society, part i. pp. 14–17, and pp. 20–24).

3. An anecdote characteristic of the *decency* of Elizabeth's court is related at pp. 70–71 of Thoms's Anecdotes and Traditions (Camden Society, 1839, 4to). There is some very curious matter respecting Elizabeth and her government in the Egerton Papers (edited by Collier, for the Camden Society). See also, published by the same society, Hayward's Annals of Elizabeth.

4. Respecting Elizabeth's belief in transubstantiation, see pp. 269–271 of Letters of Eminent Literary Men, edited by Ellis for the Camden Society, 1843. Grégoire, Histoire des Confesseurs, p. 144. Paris, 8vo, 1824.

5. In Park's edition of the Nugæ Antiquæ (8vo, 1804, 2 vols.), there are several speeches, &c. of hers not given by D'Ewes. For anecdotes of her see vol. i. pp. 235, 167, and for proofs of how much she disliked those about her marrying, vol. i. pp. 359, 360, and vol. ii. p. 16.

6. Lylie states that her life was in great danger during the reign of her sister Mary (see his *Euphues and his England*, edit. 1605, 4to, signature C C reverse).

7. It is remarkable that so flattering a writer as Lylie should venture to recommend the queen's marrying (see sig. C C 4, reverse). This is an argument that as late as 1580, her dislike to marriage was either unknown or considered unreal.

8. Respecting the grief felt at Elizabeth's death, see Morgan's Phœnix Britannicus, 1731, 4to, p. 31; and at pp. 300–308 is a curious pamphlet printed in 1585. At pp. 415–418 is the confession of John Felton, executed in 1570; and at pp. 419–421, those of the Nortons in the same year. In 1591, as is well known, the earl of Essex assisted at the siege of Rouen, of which Sir Thomas Conningsby, who was present, has left an interesting "journal," which is published in vol. i. of the Camden Miscellany, 1847, 4to. The editor, Mr. George Nichols says (introduction, p. 8), "There are large materials for the history of this war among the papers of Sir Henry Norton.

9. For proofs of the queen's attention to Burleigh, see Nugæ Antiquæ, ii. 182; and for some anecdotes, see 215–217.

10. There is a curious list of her annual expenses in Peck's Desiderata Curiosa, 1779, 4to, vol. i. pp. 51–78.

11. In the Retrospective Review, 2nd series, vol. ii. p. 135, is published an original letter from Amy Robsart, the unfortunate wife of Robert Dudley, earl of Leicester, the "only memorial of the kind extant of her."

12. In the Retrospective Review, 2nd series, vol. i. pp. 469–498, is a very interesting life of Sir James Croft, privy councillor to Elizabeth, and comptroller of her household.

13. In the Shakespeare Society's Papers, vol. iii. pp. 17–21, there is reprinted a curious contemporary account of the treason of Dr. William Parry, written by the famous Stubbes.

14. See Townsend's Accusations of History against the Church of Rome, 8vo, 1825, pp. 174–238.

15. Perlin, who visited England in the reign of Mary, saw Elizabeth, and says she was "in truth a beautiful princess" (*Antiquarian Repertory*, iv. 409).

16. Wright (*Queen Elizabeth and her Times*, 8vo, 1838, vol. i. p. xxxiv) says that the different families who took part in the rebellion of 1569, "perhaps without an exception, were all allied

by blood or intermarriage with the two families of the Percies and Neviles."

17. The bells used to ring in London in honour of her birthday on the 7th of September; at least they did so in 1586 (see Fletewood's Letter in *Wright's Elizabeth*, vol. ii. p. 309).

18. About 1589, early marriages are said to have rapidly increased (*Wright*, vol. ii. p. 406).

19. There is no doubt that, under Mary, she in the strongest and most open manner renounced Protestantism (see *Miss Strickland's Queens of England*, vol. vi. p. 70, 8vo, 1843).

20. Miss Strickland seems to doubt if she *did* owe her life to Philip of Spain (vi. 127).

21. She notices that the queen (vol. vi. p. 43), far from being offended by the most extraordinary disclosures made by Mrs. Ashley as to what had passed between her and Seymour, actually clung to her the more, as if there was *something still behind.*

22. She speaks of the famous letter in Murdin, from Mary of Scotland to Elizabeth, reporting what the countess of Shrewsbury had said, as having "every mark of the grossest forgery" (vol. vii. p. 49).

23. Charles Blount was certainly introduced at court as early as 1585 (*Strickland's Queens of England*, vii. 22).

24. Miss Strickland (vii. 263, 264) believes the story of the ring sent by Essex to Queen Elizabeth, though the only authorities she quotes for it are Osborne and a "family tradition of the Careys."

25. Miss Strickland takes for granted the unpopularity of Elizabeth towards the end of her reign, and ascribes it to the execution of Essex (vii. 266, 279). See ARTS. 8 and 31.

26. Camden says she conformed in the reign of Mary (*Annals of Elizabeth* in *Kennett*, vol. ii. p. 367).

27. Camden says (*Kennett*, ii. 399) that in the parliament of 1566, some member "cursed Huic the queen's physician, as having dissuaded the queen from marrying, on pretence of some impediment and defect in her."

28. Camden adds (*Kennett*, vol. ii. p. 417) that in 1569 Philip of Spain ordered "that no oil, allum, sugar, spices or other commodities of that sort should be transported to England; supposing that the English, when deprived of these conveniences, would not be long before they rebell'd."

29. Camden, who knew the famous Campion, says of him, "he was a Londoner, of a sweet disposition, and a well-bred man" (*Annals* in *Kennett*, vol. ii. p. 477).

30. Camden says, the Spanish Armada "consisted of 130 ships, in which were 19,290 soldiers, 8,350 mariners, 2,080 galley slaves, and 2,630 great ordnance" (*Annals of Elizabeth* in *Kennett*, vol. ii. p. 545). He adds (p. 548), "'Tis certain that Don Bernardine de Mendoza was so ridiculous as to print a lying poem in France, which proclaimed the triumph before the victory was obtained." In 1589, a successful expedition against Spain was headed by Drake and Norris, of which Camden says (*Kennett*, ii. 555), "most certain it is that England was so far a gainer by the expedition as from that time to apprehend no incursions from Spain" (see QUEEN ELIZABETH, ART. 1).

31. Camden takes no notice of the queen becoming unpopular towards the end of her reign; and yet if such was the case he must have been aware of it, and have known that James I., in whose reign he wrote, would have been pleased to have it recorded. He only says (*Kennett*, vol. ii. p. 652) that some of the courtiers deserted her for the "rising sun," as he calls James. This is likely enough, but surely the ingratitude of the miserable butterflies who fluttered in her palace is no proof that this great queen had lost the affections of her people, whom she had conducted in safety through the most fearful dangers. See ARTS. 8 and 25.

32. Camden was present at the trial of Essex (*Annals* in *Kennett*, ii. 636), and gives a very full account of his conduct, and of the struggles in the mind of Elizabeth with regard to his execution, but says not a word about the story of the ring.

33. In 1600, Elizabeth by proclamation enforced the old laws forbidding the exportation of gold and silver (*Camden* in *Kennett*, ii. 619).

34. In 1562, Elizabeth had the small-pox (*Forbes*, ii. 188).

35. On 26th June, 1601, the French ambassador De Boissize, writes that the queen had pardoned the *memory* of Essex, and would not allow his armorial ensigns to be removed from his stall as knight of the garter (*Sharp's Memorials of Rebellion of* 1569, p. 78. Sharp quotes "MS. Dispatches, King's Library, Paris.")

36. Gifford (note in *Ben Jonson's Works*, 8vo, 1816, vol. vii. p. 236) has the boldness to say that James I. "reduced Ireland from the state of distraction in which the late queen had left it to a degree of tranquillity which it has not often experienced."

37. Respecting Lopez see Dyce, note in Middleton's Works (8vo, 1840, vol. iv. pp. 384-386).

38. Naunton, who knew Essex, has given an account of him (*Harleian Miscellany*, 4to, 1806, vol. ii. pp. 101–103), but says nothing of the ring.

39. In the Harleian Miscellany (edit. Park, vol. vii. pp. 336–374) is reprinted a contemporary account of the massacre of Bartholomew. The writer says (p. 353), that immediately it was over in Paris the king sent messengers to the other cities commanding them to do the same. This of course we know to be untrue, but such a statement was well calculated to inflame the minds of the English (and see a curious passage at pp. 354–358).

40. Heywood positively says that Gardiner aimed at her life, which was only saved by Philip (see his *England's Elizabeth*, Harleian Miscellany, edit. Park, vol. x. pp. 316, 320, 322, 327, 329).

41. In Harleian Miscellany (iii. 100–108) there is a contemporary life of John Story, in which are some serious charges against him, which no doubt are greatly exaggerated (see also another account at vol. viii. pp. 608–613).

42. Such pamphlets are well worth reading, as affording proof of the state of opinion at the time they were written, but are otherwise of little value, unless supported by independent evidence.

43. In "England's Mourning Garment," published in 1603, is mentioned her rebuke to the Polish ambassador (see *Harleian Miscellany*, edit. Park, iii. 532).

44. The declaration issued by Elizabeth in 1560, concerning the reformation of the coinage is in the Harleian Miscellany (viii. 68-71). In it she says that "the rich commodities of the realm" are "wolle, cloth, lead, tinne, leather, tallowe" (p. 69).

45. The capture of Antwerp by the Spaniards in 1576 excited great alarm, and gave birth to a spirited ballad warning London to be careful that she did not incur the same fate (see it in *Mr. Collier's Old Ballads*, edit. Percy Society, 1840, 8vo, pp. 89–101).

46. A contemporary ballad, giving an account of the death of the earl of Essex, has been reprinted by Mr. Collier (*Old Ballads* by Percy Society, 8vo, 1840, pp. 123–131). The writer says, pp. 130, 131) that the headsman gave several blows before the fatal one. There is no mention in it of the story about the ring.

47. In a contemporary poem it is said—

"Renowned Essex, as he past the streets,
Would vaile his bonnet to an oyster wife."

(*Poetical Miscellanies*, edited by Mr. Halliwell, p. 17, Percy Society, vol. xv).

48. Camden draws a most glorious picture of the position of England at the accession of Elizabeth (*Annals* in *Kennett*, ii. 370). On such a matter he is of the highest authority, for he was a man of considerable learning, of fair judgment, and only eighteen years younger than Elizabeth.

49. Elizabeth, whose great object was to hold the balance between France and Spain, was unwilling at the beginning of her reign, to interfere in Scotland, on account of the risk of provoking a war with France (see *Forbes's State Papers*, i. 454, 455, 460; ii. 1).

50. Cardinal Pole is said to have died the same day as Mary, but in reality he survived her two days (see Mr. Nichol's note in *Machyn's Diary*, p. 368, Camden Society, vol. xlii).

51. Respecting the earl of Leicester's Amy Robsart, see Mr. Nichol's note at p. 382 of Machyn's Diary.

Character, &c., of Queen Elizabeth.—Lingard (v. 127, 128, note) says that the queen would never allow to be repeated the expression "heirs lawfully to be begotten," which was used in the statute of the first of her reign; but substituted for it "natural issue of her body," which, says Lingard, was the "more remarkable, because she knew of a scandalous report that she had already had two children by Leicester." Her familiarity with the duke of Anjou in 1581 is mentioned by Nevers, the ambassador, and by the countess of Shrewsbury (see *Lingard*, v. 164, note). Lingard (vi. 205, note) quotes a MS., and apparently an anonymous, Life of Philipp Howard, which states that "the queen was surrounded by women of the most dissolute character; and that for a married man to aspire to the royal favour, it was previously requisite that he should be on evil terms with his wife"; and see (at p. 351) the quotation from Birch, i. 25 and i. 39. In 1561, Quandra, bishop of Aquila, the Spanish ambassador, wrote to the king "that according to common belief the queen lived with Dudley," and that she had removed him from his usual bedroom, and given him one next her own (*Lingard*, v. 350). See also (at v. 388, note FF.) some particulars "from the documents preserved at Simancas," respecting a certain Arthur Dudley, who appeared at Madrid in 1586, and laid claim to be a son of Elizabeth and Leicester.

Lingard says (i. 348) that "the highest officers in the State, if they asked any favours for themselves or others, asked it on their knees. See Sydney Papers, i. 395."

It has been often said that the queen *could* not marry, but D'Israeli, who follows this opinion, seems to have misunderstood a passage in one of her speeches (see *Lingard*, Paris, 1840, vol. v. p. 70, note). In Wright's Elizabeth (8vo, 1838, vol. i. p. 445) there is a letter from Sir Thomas Smith to Lord Burghley, dated Windsor, October 15th, 1572. Sir Thomas says, "Her majesty hath been very sick this last night, so that my Lord of Lecester did watche with her all night."

In Wright's Elizabeth (vol. i. p. 485) there is an interesting letter from the earl of Essex to Lord Burghley, dated July 20, 1573. In it he gives an account of an audience he had of the queen before going to Ireland, in which she particularly charged him to use the Irish well; and "not seeke too hastily to bring people that hathe been trained in another religion from that which they have been brought up in." This is a remarkable instance of the wisdom and tolerating spirit of this great queen.

Politics of Elizabeth before 1588.—1. In Forbes's Elizabeth (vol. i. pp. 15–24) there is a confidential letter from Wotton to Cecil, dated Brussells, January 9th, 1559. Dr. Wotton, who from his official position had the best information, takes a very gloomy view of the position of England in relation to foreign politics (see in particular pp. 17, 18, 19). He evidently feared France more than Spain. The correspondence of her foreign ministers loses that gloomy tone which it had, and as early as 10th May, 1560, Throckmorton writes to Cecil, "Thys I can tell you, that the Spaniards are afferd you will ally yourselves with France; and that you do deskant unkyndly of theyre doyngs. Why should not the queen looke upp? She had never so moche cause, for now bothe thesé grete princes do strive who may have her amytie assuredly" (*Forbes*, i. 452). In the very same letter Throckmorton writes, "I am advertysed that the kynge of Spain doth grettly mistrust the revolte of his Low Countries; and therefore dare not retyre hys Spaniards from thence" (pp. 453 and 474). Philip was bitterly galled, and on 24th January, 1563, Mr. Middelmore writes to Cecil from Paris that the king of Spain had ordered "Alphanus Episcopus, *alias* No ane" to "wryte against the late apology made by the Bishoppe of Salisbury," I suppose Jewell (*Forbes*, ii. 308). He adds (p. 308) that the queen-mother had sent to Spain for "more ayde."

Huguenots.—Lingard (v. 48–50) wishes us to believe that

Elizabeth was completely duped by the French Protestants in 1563, but the result is that she attained her great object of obliging the French to evacuate Scotland, and it is certain that her ministers were well aware how insecure was their hold on the Huguenots. See in Forbes (ii. 289), proof of this in a remarkable letter to Elizabeth from Sir Thomas Smith dated Chartres, 17th January, 1563. Indeed, it appears from Elizabeth's letters to the earl of Warwick in 1563, that she thought even the possession of Newhaven itself a matter of secondary importance (*Forbes*, ii. 454, 474).

Politics of Elizabeth after 1588.—Immediately after the accession of the king of Navarre in 1589, Philip of Spain united with a powerful party in France to depose him. Elizabeth saw that a great crisis was at hand. Her parsimony, which never degenerated into avarice, did not prevent her furnishing him with armies and troops, and with "a present supply of 22,000 pounds in English gold;" "a sum," says Camden (*Annals of Elizabeth* in *Kennett*, ii. 556), "which he professed he had never seen together ever before," and the next year she supplied him with an additional 33,333 crowns (p. 558). Camden tells us (pp. 559–560) that she was advised to spare this expense, and avail herself of the weakness of France to seize on Picardy and Normandy, but she adopted the more generous and much wiser policy of upholding the throne of Henry IV. It has been a common charge against Elizabeth, that she was avaricious. But those who bring that charge confound parsimony with avarice. She was parsimonious, and in this she only did her duty in saving the money of her subjects, a duty which it would be well if sovereigns of the present day would imitate, instead of squandering a large part of the resources of the country in petty amusements not fit to occupy the leisure of a girl who has just emerged from the nursery. Camden (*Annals* in *Kennett*, ii. 558) truly says, "The truth is she was provident and frugal to a great degree, and scarce spent anything but in the necessary support of her royal character, the defence of her kingdom, or the relief of her neighbours."

In 1590, her fame was so established that she interfered between the Grand Sultan and the Poles, and received the thanks of the latter for the peace she procured for them (*Kennett*, ii. 559). In 1595, the Spaniards made a contemptible incursion on the coast of Cornwall. In recording this, Camden (*Kennett*, ii. 583, 584) says, "these were the only Spaniards that ever set foot in England as enemies." In 1601, her alliance was courted by the king of Morocco and the emperor of Russia (*Camden* in *Kennett*, ii. 629).

Observations on the Reign of Elizabeth.—There were indeed

individual instances of constancy, and therefore individual instances of persecution. But the queen always looked on religion as a matter of state, not of conscience. *Think* what you like, but I claim *external* conforming. No appeal to a pope, &c. Indeed, there *was little* real religious bigotry. The minds of men had been so swayed to and fro by sudden changes, that they knew not what to think. Even a foreigner could see their vacillation. In the reign of Mary, Perlin was in England. He says, "The people don't know whether they belong to God or the devil, which St. Paul has reprehended in many people, saying, "Be not transported with divers sorts of minds, but be constant and steady to your belief" (*Antiq. Repertory*, iv. 511). Lingard (v. 345) thinks that there were two reasons for the rapid increase of English greatness in the reign of queen Elizabeth. 1st. "That spirit of commercial enterprise which had revived in the reign of Mary and was carefully fostered in that of Elizabeth." 2nd. The foreign policy of ministers, which by aiding rebellion in other nations, gave them no time to attack England.

Under the peaceful rule of Elizabeth, the feelings of men became gradually more merciful. In Wright's Elizabeth (8vo, 1838, vol. ii. p. 192) there is a letter from Parry to Burghley, dated Venice, 1582, in which he expresses a wish that in cases of the execution of Catholics, "it might please her majestie to pardon the dismembering and quartering."

JAMES I.

1. The principles of hereditary right had been for some time gaining ground in England. But under James I. we first hear of divine right, one of the most monstrous of the many dogmas which the clergy have attempted to impose on the people. This was the work of Arminianism. Guizot has finely remarked (*Essais sur l'Histoire de France*, p. 201), that among barbarians there are two sorts of monarchies—the military monarchy, which is elective, and the religious monarchy, which is hereditary. To this I may add that the progress of civilization tends to make priests elective and sovereigns hereditary. Indeed, there is little doubt that in a tolerably free country the advantages of hereditary monarchy far outweigh the advantages of elective monarchy. Thus from Henry VII. to Elizabeth the tendency of things was favourable both to liberty and order. But at the accession of James I. began a new state of things. James, like all credulous and narrow-minded men, was a great admirer of the clergy. The

See also Art. 29.

clergy, delighted with a homage which the powerful intellect of Elizabeth disdained to pay them, reciprocated the admiration. The results of this feeling were but too soon apparent. The king claimed an absolute power over the person; the church over consciences. In order to understand the reasons which induced James thus to court the clergy, it will be necessary to consider the rise and spirit of the Puritans. Mr. Lieber (*Political Ethics*, 8vo, 1839, part i. p. 259) seems to consider the strict hereditary descent of the crown an aspect of feudalism.

2. At the accession of James I. the Scotch rushed into England with an energy similar to that with which the starved Hebrew rushed into Canaan. To the hungry adventurers of the North, England was indeed a land flowing with milk and honey. The new comers were hooted in the streets and satirised on the stage. But the benefit to England was great. The vigorous minds of the Lowland Scotch, ceasing to cultivate their own mongrel dialect, turned their attention to the English language (there was hardly any literature in Scotland in the seventeenth century; see COMMON PLACE BOOK, ART. 996), and under their auspices our literature was gradually purged of those quaint conceits which disfigured it. Mr. Drake has given a tolerable but rather prolix view of literature in Elizabeth's reign (*Shakespeare and his Times*, 1817, 4to, i. pp. 426–736; ii. pp. 227–255, and 556–580). I certainly cannot agree with him when he says (vol. i. p. 708) "the most legitimate subject of admiration indeed arising from a review of these details is the extraordinary fecundity of the Shakespearian era; that in the course of fifty-two years, and independent of any consideration," &c. &c., "that nearly two hundred and thirty-three bards should have been produced." See also ART. 19.

3. James I., by the absurd profusion with which he bestowed the honours of the crown, unintentionally did as much as Henry VII. for breaking the power of the aristocracy. Henry VII. effected this by making them timid; James I. by making them ridiculous. Shakespeare ridiculed the baronets in the "new heraldry" in Othello (*Drake's Shakespeare and his Times*, 1817, 4to, vol. ii. pp. 527, 528). See also ART. 12.

4. The most important event in the reign of James I. was *colonization*. Mr. M'Culloch (*Political Economy*, Edinburgh, 1843, p. 39), has well said that the discussion respecting our colonies in the seventeenth century was one of the causes which drew attention to political economy.

5. M'Culloch says that the 21 Jac. I., "by abolishing a number of oppressive monopolies, and restoring the freedom of internal See also ART. 35.

industry, did more perhaps than any other act in the statute book to accelerate the progress of improvement" (*Principles of Political Economy*, Edinburgh, 8vo, 1843, pp. 35, 36, and see the same sentiment in Dictionary of Commerce, 8vo, 1849, p. 377 and p. 867). Even the stage rung with complaints against these monopolies. In 1601 Jonson notices them (*Works*, 8vo, 1816, vol. ii. p. 512). It is evident that our common law favoured monopolies (see *Blackstone's Commentaries*, edit. Stephens, 1809, vol. iii. pp. 218, 219).

6. A very fair judge in such matters, I mean the late Lord Jeffrey, says, "In the reign of James I. our literature, with some few exceptions, touching rather the form than the substance of its merits, appears to us to have reached the greatest perfection to which it has yet attained" (*Jeffrey's Essays*, 8vo, 1844, vol. i. pp. 161, 162).

7. M'Culloch observes (*Dictionary of Commerce*, 8vo, 1849, p. 540) that during the reigns of James I. and Charles I., "until the ascendancy of the republican party had been established," the Dutch so triumphed in the east that "the English commerce was nearly annihilated there." Under Cromwell it flourished so much that the English were able to compete with the Dutch in their own markets (p. 541).

8. Drake (*Shakespeare and his Times*, 1817, 4to, vol. i. p. 666) quotes a writer in Brit. Bibl. No. 3, p. 17, to the effect that the reign of James was unfavourable to poetry. Drake says (ii. 151) "the manners of James may be truly painted by the epithets, frivolity, pusillanimity, extravagance, pedantry, and cruelty." He pensioned Ben Jonson (see *Jonson's Works, by Gifford*, 8vo, 1816, vol ii. p. cx.)

9. The spirit of the nation broke out into every sort of extravagance. Schemes, compared to which the schemes of Law, of the South Sea Company, and of the mines of Mexico, were wise and prudent, filled men's minds. Ben Jonson, in the Fox, written in 1605, has admirably satirised the prevailing folly in the character of Sir Politick Would-be (*Jonson's Works*, iii. 270), and see a list of schemes in the admirable play the Devil is an Ass, which was acted in 1616 (*Jonson's Works*, vol. v. pp. 40–47). The spirit of scheming is ridiculed in Rowland's Knave of Hearts (1613, p. 51, Percy Soc. vol. ix.)

10. Early in the seventeenth century, the House of Commons first became, what with few exceptions it has remained ever since, the paramount and really supreme body in the state. James I.

found it so unmanageable that he employed persons who *undertook* to carry the royal measures through Parliament, and were hence called *undertakers*. It is an evidence of the unpopularity of these men that the name thus given them became rapidly fixed in our language, and as early as 1616 is used by Jonson in the Dedication of Epicœne to Sir Francis Stuart (see *Ben Jonson's Works*, vol. iii. p. 338). At a much later period such "undertakers" were very celebrated in Ireland" (*Lewis, On Local Disturbances in Ireland*, 8vo, 1836, p. 48).

11. The criminal indolence of the king and the shameless rapacity of his profligate courtiers were such that, if not fully authenticated, the mere relation of them would stagger the faith of the most credulous reader of history. Everything that fell to the crown was "begged"—such was the technical expression of the times—almost before James knew that he had anything to give away. Ben Jonson was not afraid of ridiculing on the stage this custom of "begging." See his Silent Woman (*Works*, iii. 467).

12. *Knights, &c.*—In the Alchemist, which was acted in 1610, mention is made of "seeing so many of the city dubbed" (*Ben Jonson's Works*, iv. 89, and see p. 57). Rich complains that the country was "replenished with bare and needie knights" (*Honestie of this Age*, 1614, p. 66, Percy Soc. vol. xi.) It is said that Ben Jonson narrowly escaped himself being made a knight, an honour of which he was by no means ambitious (*Gifford's Life of Jonson*, p. cxliii.) They were called "carpet knights." This was in March, 1602–3 (see *Middleton's Works*, iii. 64). In 1608, Middleton has a sneer (vol. ii. p. 333). Halliwell says, "Between the time of James's arrival at Berwick, in April 1603, and the 2nd May, he made, according to Stow, two hundred and thirty-seven knights, and in the July following between three and four hundred" (Notes to the *Meeting of Gallants at an Ordinarie*, p. 37, Percy Soc. vol. v.) See also ART. 3.

13. *Stage.*—In 1610, Ben Jonson alluded to the opposition made by aldermen to theatrical amusements (see *The Alchemist*, *Jonson's Works*, iv. 97).

14. Gifford suggests that the uncertain state of orthography was a great cause of the rage for puns (Notes in *Ben Jonson*, 8vo, 1816, vol. vi. p. 379).

15. *Elizabeth.*—Scarcely was the great queen cold in her grave, when the parasites of James paid him their court by aspersing her memory. She, before whose look the proudest spirits

quailed abashed, was now the mark at which every petty jester levelled his joke. I am sorry that Ben Jonson should be among the number almost immediately after Elizabeth's death (see *Jonson's Works*, 8vo, 1816, vol. vi. pp. 476, 477). However, in 1610, he calls Elizabeth "that dear beloved of heaven" (vol. vii. p. 171).

16. In 1607, "as dangerous as a piece of Ireland" seems to have been a proverbial expression (see *Middleton's Works*, 8vo, 1840, i. 336).

17. The great attention paid in the reign of Elizabeth and James I. to the study of law is noticed by Chevenix (*Essay on National Character*, 8vo, 1832, vol. i. p. 326), who well says that it was a symptom unfavourable to despotism.

See also Art. 32.

18. Sir Robert Naunton says, that during the reign of Elizabeth members of the House of Commons were men of knowledge and experience, but that in the reign of James I. there was an "admission of too many young heads." Indeed, he adds, on the authority of Recorder Martin, that there were in the house "forty gentlemen not above twenty, and some not exceeding sixteen years of age" (*Harleian Miscellany*, edit. Park, ii. 85, 86). If this is true, it must have been the result of the favouritism of James.

19. There was yet another benefit we derived from the Scotch. James, like most weak-minded men, was a great friend to the clergy, and in particular to episcopacy. But the Scotch hated the bishops, and as they poured in in great numbers, this in some degree counterbalanced the favouritism of James. The Scotch, so late as 1574, had "voted the bishops to be only pastors of one parish," and in 1580 "the general assembly with one voice declared diocesan episcopacy to be unscriptural and unlawful" (*Neal*, i. 444); and finally, in 1592, they annulled all Acts of Parliament in favour of episcopacy (p. 445). The hatred between the Scotch and English was so great that they were constantly stabbing each other with short daggers, in consequence of which the 1 Jac. I. c. 8 made such stabbing a capital offence (*Blackstone's Commentaries*, 1809, iv. 193). He quotes 'Lord Raym. 140.' Coleridge (*Literary Remains*, ii. 304, 313) observes that the notion of passive obedience was encouraged in the reign of James I. by many of our dramatists, who borrowed it from the Spanish writers.

20. James at his accession was in the full prime of manhood. His advantages had been great and rare. He had learnt some

political lessons of the highest importance. He had felt in his own person the danger of arousing the passions of a nation. He had seen the crimes of his own mother followed step by step with the sharpest retribution, until a wretched life was ended by an ignominious death. He had been educated by one of the ablest and most learned men of the age, who had done everything that was possible to correct the deficiences of his weak and ignoble nature. But all was in vain.

22. At the accession of James, Spain was no longer dangerous. France had not yet become too powerful. The treaty of Vervins in 1598 had for the first time during the sixteenth century, secured to France such an amount of power as would enable her to balance the power of Spain. Lavallée (*Histoire des Francais*, iii. 41) says of the treaty of Vervins, "Il replaçait la France à on rang; il la constituait après l'épuisement de tantes de guerres iviles, plus forte qu'elle n'avait jamais été." Thus, while the ower of the house of Bourbon was just beginning, that of Austria as ending, and James at his accession found himself the arbiter f Europe.

23. Almost the only instance in which James consented to a tatute weakening the power of the crown, was in the first year f his reign. And the sacrifice he then made was not to the people, but to the bishops. The 1 Jac. I. forbad any grants to be made by bishops or archbishops to the crown for more than wenty-one years or three lives (*Blackstone's Commentaries*, 8vo, 1809, vol. ii. p. 320, and p. 85 of my *Notes on Blackstone*).

24. It is generally said that archbishop Abbot was supposed incapable of exercising his functions, on account of the *blood* on is hands when he accidentally slew a man; but, according to hristian (note in *Blackstone's Commentaries*, 1809, vol. ii. 13), the question merely was as to the legality of hunting; "it as allowed no blame could be imputed to the archbishop but om the nature of the diversion."

25. The 13 Eliz. c. 2, inflicted the pains of a præmunire on hoever should introduce into the kingdom any article consecrated by the pope. The 3 Jac. I. c 5, § 25, inflicted only a fine 40*s.*) on the importer or seller of popish books (see *Blackstone*, . 115).

26. The safety of London must, I suppose, have been increased y the 21 Jac. I. c. 28, which took away all privilege of sanctuary *Blackstone's Commentaries*, iv. 333).

27. If the defendant makes affidavit that the injury took place a county different to that alleged, the judge will change the

venue. This exercise of just power on the part of the judge began in the reign of James I. (*Blackstone's Commentaries*, edit. Christian, 1809, iii. 294).

29. See ART. 1. The truth is, that James was a usurper according to the law of England (see *Hallam's Const. History*, 8vo, 1842, vol. i. p. 283), so that he had no right to the crown, except on the ground of divine right.

30. *Notes on Church History.*—For the first two years of James I. see Soames's Elizabethan Religious History, 8vo, 1839, pp. 517–593, and read Short's History of the Church of England. The story of the Nag's Head consecration must, if generally believed, have weakened the church. Soames says it was *first* mentioned by Kellison in 1608 (*Soames, History of the Reformation*, vol. iv. p. 692). Lord Brougham has well pointed out the natural tendency of a despotic prince to favour the clergy (*Political Philosophy*, 2nd edit. 8vo, 1849, vol. i. p. 76). Lord Brougham says positively that James should *not* have gone to war for the sake of the palatine his son-in-law (*Brougham's Political Philosophy*, 8vo, 1849, vol. i. p. 516). On the reign of James I. read Brougham's Political Philosophy, iii. 266, *et seq.* The lavishness of James was partly the cause, partly the effect of the decline of the state. See on this profusion some admirable remarks in Esprit des Lois, livre v. chap. 18, Œuvres de Montesquieu, Paris, 1835, p. 224. Even in 1589, the doctrine of non-resistance is clearly laid down by the bishop of Winchester (see *Cooper's Admonition to the People of England*, pp. 176, 177, edit. 8vo, 1847). Read vol. ii. of Chaloner's Missionary Priests. The first volume I have read and noted for Elizabeth. Read also the Egerton Papers, edit. Camden Society, p. 359, to end, and vol. iii. of Lodge's Illustrations of British History, and the Sydney Letters, edit. Collins, folio, vol. ii. p. 266 to the end. Letters of Literary Men, by Sir H. Ellis, Camden Society, 1843, p. 107 to the end.

31. Mr. Alison, without quoting any authority, says that Ireland "did not contain in the reign of James I. more than 2,000,000 of souls" (*Alison's Principles of Population*, 8vo, 1840, vol. i. p. 24). What Schiller has finely said of Philip II. as compared with Charles V., also applies to James I. as compared with Elizabeth. "Philipp musste um so viel mehr Despot seyn als sein Vater, um so viel enger sein Geist war; oder mit andern Worten, er musste sich um so viel ängstlicher an allgemeine Regeln halten je weniger er zu den Arten und Individuen herabsteigen konnte" (*Abfall der Niederlande*, in *Schiller's Werke*, band viii. p. 71,

Stuttgard, 1838). Bishop Goodman says that Elizabeth "left full coffers and no debts" (*Goodman's Court of James I.*, edit. Brewer, 1839, vol. i. p. 9). Even at the end of the sixteenth century Sir Henry Wotton observed that Spain was not so strong as was generally supposed, and that at least equal danger was to be apprehended from France (see *Wotton's State of Christendom*, Lond. folio, 1857, pp. 110, 256). One great difference between James and Elizabeth was, that James did not *repay* the benevolences he received, which Elizabeth nearly always did (*Loseley Manuscripts*, by Kempe, p. 218). In 1626, the duke of Buckingham gave the king, queen, and French ambassador a banquet which cost 4,000*l.* "The sweet water, which cost him 200*l.*, came down the room as a shower from heaven" (*Yonge's Diary*, p. 98, Camden Society, vol. xli). For a traditional account of the Gowrie conspiracy, see Pinkerton's Correspondence, 8vo, 1830, vol. i. p. 443.

32. Some writers have noticed the abundance of *young men* in the House of Commons during the reign of James I. The same thing took place in the French Revolution. See Alison's History of Europe, vol. ii. p. 115, and my "Lawyers" in "Fragments." See also ART. 18.

33. Lord Campbell (*Lives of the Chancellors*, vol. ii. 468) notices the blasphemous way in which in the seventeenth century our divines spoke of kings (see also pp. 239, 240).

34. Unpopularity of the Scotch (see *Campbell's Lives of the Chancellors*, vol. ii. 383).

35. On the consequences of the law of 1624 against monopolies, see Laing's Tour in Sweden, 8vo, 1839, pp. 92, 93). See also ART. 5.

36. Quote the remark on James I. in Sismondi, Histoire des Français, xxii. 548.

Dekker (in p. 20 of his *Knight's Conjuring*, 1607, in vol. v. of Percy Society) describes the great concourse on the exchange and the "confusion of languages."

There is a curious tract, chiefly relating to Gondomar, in the Somers Tracts (4to, 1809, vol. ii. pp. 509, 524). An anecdote of Gondomar is related by Bishop Goodman (see his *Court of James I.*, edited by Brewer, 8vo, 1839, vol. i. p. 29). There are some curious anecdotes of James I. in Thoms's Anecdotes and Traditions (Camden Society, 1839, 4to, pp. 7, 25), and (at p. 125) one very creditable to his good sense. The Egerton Papers (edited by Collier for the Camden Society) contain a good deal of original matter respecting James I. and his court.

Bruce has in Archæologia (xxviii. 422, 423) brought together the circumstances of suspicion against Lord Mounteagle, and has published his curious letters on the Gunpowder Plot. His conclusion, however, that "if bearing in mind these things we read the following letters, we shall be irresistibly led to the conclusion that Lord Mounteagle had a guilty knowledge of the plot, and earned his reward by betraying his companions," appears to me much too hasty; and I should have no hesitation in rejecting it, even without the evidence advanced by Mr. Jardine (*Archæologia*, xxix. 80–95), who has shown the difficulty of ascertaining the date of these letters. Mr. Jardine, whose opinion on the subject is of value, has in the true spirit of candour retracted the unfavourable conclusions he had formerly drawn against Lord Mounteagle, and he says (p. 94), "Though it is by no means proved to be impossible that this nobleman was a guilty confederate, the weight of evidence is at present in his favour." Bishop Goodman (*Memoir of James I.* i. 104) says positively that Tresham "wrote this letter to my Lord Mounteagle." Mr. Butler has advanced sound reasons for thinking that the letter was written by Mary Abingdon (see his *Memoirs of the Catholics*, 8vo, 1822, vol. ii. pp. 176, 441, 446). In the Antiquarian Repertory, (vol. i. pp. 188–196, 1807, 4to), is a curious contemporary account of the execution of the conspirators.

It is evident that it was not believed that James had arbitrary power. See a curious passage at p. 436 of Birch's Historical Negotiations, 8vo, 1749, where Sir George Carew, in a Relation *presented to the King*, distinguishes between England and France. The Cardinal d'Orsal says in his letters (iii. 153, 158, 12mo, 1722) that Cotton, confessor to Henry IV. approved of James's apology for the oath, "comme établissant solidement le devoir d'obéissance civile" (*Grégoire, Histoire de Confesseurs*, p. 319). Cahusac, in his curious Traite historique de la Danse, tome iii. pp. 25, 32, speaks with enthusiasm of the splendid festivities which took place in England on the occasion of the marriage of the elector palatine with the Princess Elizabeth. At that period we were certainly superior in point of taste to our French neighbours; indeed, Cahusac cannot speak with patience of the ballets of the contemporary court of Louis XIII., which he calls (tome iii. p. 3) "froides allusions—compositions triviales—fonds misérables."

Sir Kenelm Digby says James I. was inclined to Catholicism (see p. 115 of his *Private Memoirs*, 8vo, 1827, edited by Sir H. Nicolas). It may perhaps be considered as some additional evidence of the dislike borne by James I. to his son Henry, that Montague, bishop of Winchester, in editing the king's works,

mentions in his dedication to Prince Charles the death of Henry, but expresses no regret (see *James I., Works*, folio, 1616, sig. C, 111).

For the drunken habits of the ladies of his court, see Nugæ Antiquæ, edit. Park, 1804, vol. i. pp. 349–351. As to James himself, see Ibid. vol. i. pp. 368, 369.

In Morgan's Phœnix Britannicus, 1731, 4to, pp. 51–54, there is a contemporary relation of the execution of Cobham, Grey, and Markham. See the Vox Populi, or Narrative of Count Gondomar's Transactions, in Morgan's Phœnix Britannicus, 1731, 4to, pp. 218–232, and 341–368. Respecting the caricatures of James, see Phœnix Britannicus, p. 323. At pp. 493–501, is published a "Declaration" of James when King of Scotland.

Pinkerton (*Ancient Scotish Poems*, Lond. 1786, vol. i. p. cxix.) relates a good anecdote of him.

An interesting literary life of James I. is given by Irving (*Lives of the Scotish Poets*, 8vo, 1810, 2nd edit. ii. 209–291). Whatever may be thought of his general capacity, he has the high merit of being "the only Scotish author who has published any critical work in his native language" (*Ibid.* ii. 285).

As to his dislike of the Puritans, see Peck's Desiderata Curiosa, 1779, 4to, vol. i. p. 198. His Book of Sports is in vol. i. of Smeeton's Historical and Biographical Tracts, 4to, 1820, and in the same volume is Cotton's Narrative of Count Gondomar's Transactions. And for proof of the popularity of the Vox Populi, see an original letter in Retrospective Review (second series, vol. ii. p. 138).

Guizot, Civilization in Europe, Paris, 1846, p. 306.

Southey takes a favourable view of James (*Book of the Church*, 8vo, 1824, vol. ii. p. 339).

Respecting the Gunpowder Plot, see pp. 247–279 of Townsend's Accusations of History against the Church of Rome, 8vo, 1825.

Respecting Prince Henry, see Autobiography, &c., of Sir Simon D'Ewes, edit. Halliwell, 8vo, 1845, vol. i. pp. 46–49. D'Ewes mentions the great grief at his death, "even women and children partook of it." He was favourable to the marriage of his sister Elizabeth to the elector. He was "free from the Lutheran leaven." Sir Simon D'Ewes says (i. p. 143) that in 1620 "all men" began to doubt the succession of the elector.

Respecting the excitement produced by Scot's Vox Populi, see Autobiography of Sir Simon D'Ewes (edit. Halliwell, 8vo, 1845, vol. i. pp. 158, 159, 162). The long-winded speeches of James seem to have set a strange fashion in oratory, and have gone far to infect our language with trumpery Latinisms. In 1631, Sir S.

D'Ewes addressed his Suffolk tenants on the occasion of taking possession of a farm which devolved to him on his father's death. The speech, which D'Ewes (*Autobiography*, vol. ii. pp. 32–37) has carefully preserved, is equal to anything James ever delivered. I can only afford room for two extracts.

He thus addresses the clowns of Suffolk, "When, withal, I consider the corrupted nature of man, as it is of itself utterly disabled to do *bene*, so as it is backward by itself to perform *honestum*." And again, "But there is a threefold obligation and bond which I have upon you. The first is *sacramentum*, or *per jusjurandum* —the second is *seculi*, or *per consuetudinem*—and the third is reditual, or *per solutionem*; and a threefold cord, I suppose, is not easily broken." In 1621, the rage of the London apprentices was directed against Gondomar (*D'Ewes, Autobiography*, vol. i. p. 187). D'Ewes (vol. i. p. 264) expresses his surprise that so little concern was shown on the death of James I.

It is no wonder that Prince Henry was vain, for he was flattered to the very top of his bent. See, for instance, the high-flown adulation of Ben Jonson (*Works*, 8vo, 1816, vol. vii. pp. 114, 170, 171).

In the Staple of News, written immediately after the death of James I., there is a sneer at Gondomar, and an allusion to Middleton's Game of Chess (see *Ben Jonson's Works*, vol. v. p. 247).

The "Gunpowder Plot" was made a sort of puppet show. This is mentioned in 1614 by Ben Jonson (vol. iv. p. 503, and see vol. viii. p. 426).

Ben Jonson pays a most remarkable compliment to James in his 35th Epigram. He calls him one "whose manners draw more than thy powers constrain" (*Works*, viii. 170). James I. mounted the throne under the most favourable circumstances. The mighty empire of Spain had received a severe blow by the defeat of the Armada; and scarcely had it recovered from this when, during the last years of Elizabeth, it was still further crippled by the great and successful expedition of Raleigh and Essex against Cadiz (*Lingard*, 297). Ireland, which ever since the reign of Henry II. had been a thorn in the side of England, was just before the accession of James completely subdued by Lord Mountjoy (*Lingard*, 334, 335).

CHARLES I.

1. Some idea may be formed of the distress of the country during the Civil War by considering the rise in the price of corn. Nor is it any answer to this to say that after the Revolution of 1688 corn maintained, because this was partly owing to the bounty which William III. granted in 1688, and partly to the debasement in the silver coin. The rise of corn in the middle of the seventeenth century is the more remarkable because it was in the teeth of a rise in the value of silver; at least, if we agree with Smith (*Wealth of Nations*, p. 81) that in 1636 silver had sunk to the lowest price which it had ever reached in this country.

2. In proportion as the middle classes raised their voices against the drama, exactly in that proportion did the court favour and protect it. It is probable that during the ten years preceding the civil war it had reached its height, not as a popular but as a fashionable pursuit. In 1632 and 1633, it was not uncommon for young men, "university scholars," to pay for having their plays performed (see *Collier, History of Dramatic Poetry*, iii. 426, 427). Prynne, indeed, says that in two years 40,000 plays had been printed. This is believed by Collier (iii. 391), but it is in the highest degree improbable that so hot-headed a partisan should not grossly exaggerate.

3. Southey, of course, has no doubt that Charles wrote the Eikon Basilike. Indeed, he boldly says that Wordsworth has proved by external evidence what was already certain from internal evidence (*The Doctor*, edit. Warter, 8vo, 1848, p. 430); and in a letter to Mr. Ticknor in 1824, he says, "as far as minute and accumulative evidence can amount to proof, he has proved it to be genuine" (*Life and Correspondence of R. Southey*, 8vo, 1849, 1850, vol. v. p. 197).

4. The great Harvey told Bishop Hackett that during the rebellion he had met with more diseases generated from the mind than from any other cause; and a similar remark has been made respecting the great French revolution.

5. Happily for England, the Civil War did not last long. Indeed it was high time that some man of ability should be at the head of affairs. With the exception of Wentworth, no man worthy the name of a statesman had been seen in England since the death of the second Cecil. The consequence was, everything went to ruin. In the east our commerce was nearly annihilated (see ART. 7 of my Life of James I. in this volume).

6. The people, always short-sighted, and always indifferent to the exercise of power which does not immediately press on themselves, would, under ordinary circumstances, have allowed Charles time to ripen his infamous plan of converting a nation of free men into a nation of slaves. But, fortunately, there was a principle in operation which roused the country to the struggle before the tyrant had time to arm. As this is a matter of great importance, I shall consider it at some length. In the preceding volume I have explained the effects produced on the whole structure of society by the sudden change which took place in the value of the precious metals; and I have shown that the fall of prices was particularly detrimental to those landlords whose lands were permanently let at a fixed rent. But the sovereign was the greatest landlord in the country, and while his rents remained nominally the same, the value was rapidly falling. It appears (*Jacob, On the Precious Metals*, ii. 70) that during the sixteenth century the currency of Europe had been more than trebled. This was, of course, followed by a corresponding rise in prices; and thus, while that part of the royal revenue which was derived from lands, was almost stationary, its purchasing power was rapidly decreasing. Mary would have felt the inconvenience seriously, had it not been for the gold which Philip so liberally poured into her coffers. Elizabeth did feel this inconvenience, but as she had no design against the liberty of her subjects, she contented herself with practising a rigid frugality, and this virtue, so rare in a prince, has been actually brought against her as a charge by modern authors. The pacific policy of James I. prevented the royal embarrassments from making any very alarming head, but Charles I. had scarcely mounted the throne when he plunged with all the eagerness of a schoolboy into a costly and protracted war. From that war he at length extricated himself at the expense of a ruined reputation and a beggared exchequer. A few years of rigid economy would have restored his affairs, and have enabled him with increased resources to execute those plans which he meditated against the liberties of his people. This was the course which was recommended by the only able councillor he ever had —the great Thomas Wentworth, Earl of Strafford. But this was too far-seeing a course to suit the narrow intellect of Charles. He was impatient to begin at once the honourable task of enslaving his countrymen, and his revenues being unequal to pay an army, he put in force all the resources of his prerogative to fill his treasury. This is precisely a step at which revolutions break out. There is scarcely any description of insult which a powerful and prudent prince may not pass on his subjects, provided he only

spares their pockets. He may fill his harem with the flower of the country—he may ravish the wives and daughters of his nobility—but if he spare their fortunes he is safe against a rising of the people. The history of the world shows that there has never been a revolution except when the people were groaning under the burden of taxation.

7. From 1626 to 1629, Ben Jonson was discouraged by Charles I. (*Gifford's Life of Jonson*, p. cliii); but in 1630, he sent him 100*l.* (p. cliii), and increased to 100*l.* the 100 marks given him by James I. (p. cliv. clvi., and vol. v. pp. 439, 440), and ordered him "to prepare the usual entertainments for the festivity of the new year" (p. clviii). In the Discoveries, written about 1630, Ben Jonson says, "Now letters only make men vile. He is upbraidingly called a poet, as if it were a contemptible nickname" (*Works*, vol. ix. p. 162).

8. While the imprudence of Charles I. was thus strengthening the hands of the republicans, the aspect of foreign affairs served to encourage and direct their proceedings. At the end of the sixteenth century, they had seen the United States of Holland, after a long and glorious struggle, finally succeed in their great efforts against the tyranny of Philip. They had seen that the consequence of this was the establishment of a republic whose feats reminded Europe of the most brilliant achievements of the ancient democracies; and now they saw in the revolution of Massaniello, a brilliant, though as it afterwards appeared, a futile effort to invigorate the emasculated spirit of modern Italy. They had seen, too, that in France the outraged spirit of the people had at length succeeded in humbling the king, and finally in driving him with ignominy from his own capital. The minds of men, inflamed by such spectacles and burning with just resentment against Charles, began to meditate a great and decisive revenge.

9. The general appearance of Europe was well calculated to excite the alarm of the English Protestants. Indeed it appeared as if England and Holland were the only countries where Reformers would be even allowed to exist. Even in Holland, Barnevelt had just perished on the scaffold, and the Catholic party began to have hopes; and in a new war with Spain the Dutch were defeated, and in Germany and France the Protestants were everywhere defeated. See the striking picture in Lavallée, Histoire des Français, iii. 89, and the very year before the accession of Charles, Richelieu had taken power.

10. The indolent spirit of James had caused him to be re-

garded with contempt rather than with fear. But Charles, though a thoroughly bad man, had a certain rude ability which compensated many of the defects of his understanding. His fate was soon decided. He had sown the wind, and he was now to reap the whirlwind. Within [ten] years after the sword was first drawn, he was a prisoner in his own castle; [two] years later his head was taken off in front of his own palace.

11. *Notes.* — "The deserved though melancholy fate of Charles I." (*Allen on the Prerogative*, 8vo, 1849, p. 49). Even in 1589, the bishop of Winchester clearly lays down the doctrine of non-resistance (see *Cooper's Admonition to the People of England*, 1589, pp. 176, 177, 8vo, 1847). Read Verney's Notes of the Long Parliament, published by Camden Society, and Autobiography of Sir John Bramston, Camden Society, vol. xxxii.

12. Charles, who cared little for the literature of England, cared still less for that of Scotland (see *Bower's History of the University of Edinburgh*, vol. i. p. 181).

13. Clarendon's History is unfair (see *Campbell's Chancellors*, iii. 171, 266).

There are some interesting debates in Verney's Notes in the Long Parliament, Camden Society, 1845. At pp. 137–139 is an interesting account of the attempt made by Charles to seize the five members, and at pp. 57–59 is a fuller list than any yet published of the minority who voted in favour of Strafford. See Mélanges, par Vigneul Marville, Paris, 1725, tome i. p. 186. In 1648, Parliament published a list of "Impropriations purchased" (see it in *Morgan's Phœnix Britannicus*, 1731, 4to, pp. 81–93; see also pp. 133–149). Respecting the charge made against the Catholics of being the cause of Charles's execution, see Le Clerc, Bibliothèque universelle, xi. 475, &c. It has been doubted if Charles had a "christian burial" (see pp. 24, 25 of *Lake's Diary*, in vol. i. of *Camden Miscellany*, 4to, 1847).

Sir Simon D'Ewes (*Autobiography*, edit. Halliwell, 8vo, 1845, vol. ii. pp. 47–51) has some very bitter remarks upon Sir Nicholas Hyde, which seem suggested by feelings of personal hostility. See (at vol. ii. p. 198) an anecdote respecting the duke of Buckingham having his hat on before the king. Charles's admiration of handsome women once nearly got him into a scrape when he was in Madrid (see Wynne's Relation in *D'Ewes' Autobiography*, vol. ii. pp. 441–443). Ben Jonson, in the Staple of News, written immediately after the death of James I., speaking of a gossip, says she knew "which boy rode upon a lamb in the

likeness of a roaring lion" (*Works*, 8vo, 1816, vol. v. p. 261). This, I suppose, was the duke of Buckingham's lamb.

CROMWELL.

1. Mr. Mill says that the Navigation Laws "were probably, though economically disadvantageous, politically expedient" (*Principles of Political Economy*, 2nd edit. 8vo, 1849, vol. ii. p. 488). By 5 Eliz. c. 5, we excluded foreigners from our coasting trade (*M'Culloch's Dictionary of Commerce*, 1849, p. 304). The great step was taken in 1650 (p. 336; see also pp. 878, 879).

2. Scarcely was the republican government fairly established when it began its active reforms. The Post-Office for letters, which Charles I. in 1635 had made a futile effort to establish, "was in 1649, instituted by Edward Prideaux, attorney-general for the Commonwealth—the immediate consequence of which was a saving to the public of 7,000*l.* a year, on account of postmasters. In 1657, arrangements were made by Cromwell respecting the Post-Office, which remained in force till 1784 (see *M'Culloch's Dictionary of Commerce*, 8vo, 1849, p. 1037, and COMMON PLACE BOOK, ART. 2163).

3. Every moment that the hard necessities of his position allowed him to spare from war was dedicated to encouraging the spread of knowledge. Newspapers had been published in England for nearly seventy years, but were still unknown in Scotland. The first was published there under the sanction of Cromwell in 1652 (*M'Culloch's Commercial Dictionary*, 8vo, 1849, p. 893).

4. It is remarkable how under Cromwell our Indian commerce, which in the two preceding reigns was nearly destroyed, again raised its head (see ART. 5 of my CHARLES I. in this volume).

5. Excise duties were first introduced by a parliamentary ordinance in 1643, and adopted by the hostile royalists (*M'Culloch's Dictionary of Commerce*, 1849, p. 584).

6. Chevenix (*Essay on National Character*, 8vo, 1832, vol. ii. p. 225) says, "Cromwell, seduced by the artifices of Mazarin, most unwisely connected his arms with this minister to humble Spain, instead of supporting that kingdom, already much weakened."

8. In a letter, written in 1821, Southey says of Ireland, "Cromwell's government, if it had lasted twenty years longer, would have civilized that island" (*Life and Correspondence of Robert Southey*, edited by the Rev. C. C. Southey, 8vo, 1849, 1850, vol. v. p. 101).

9. Blackstone (*Commentaries*, i. 254) thinks that an ambassador who "conspires the death of the king in whose land he is" may be executed; but for any lesser offence, should be sent for punishment to his own country. See also the notes of Christian on this passage, where the execution of the Portuguese ambassador by Cromwell in 1654 is considered. Mr. Hallam thinks an ambassador *may* be punished (*Constitutional Hist.* 1842, i. 157, 158). See ART. 11.

10. He was a great patron of our literature, and among other things ordered law proceedings to be carried on in English instead of Latin (see COMMON PLACE BOOK, ART. 1930).

See also ART. 9.

11. *Ambassador.*—In 1571, the "doctors" were asked, in reference to the bishop of Ross, if an ambassador retained his privileges after he had excited an insurrection or rebellion (*Murdin's State Papers*, p. 18). Elizabeth *said* that their answer was in the negative (*Murdin*, p. 55). In 1586, the French ambassador in England, being questioned respecting his knowledge of plots against Elizabeth, refused to answer; and said that "he was an ambassador, and thereby bound only to make accompt of all his doings to the king his master" (*Murdin*, p. 583). In November, 1571, it was generally believed that the bishop of Ross would be executed (see *Correspondance diplomatique de Fénelon*, tome iv. p. 295). Indeed in January, 1572, the queen threatened to execute him (tome iv. p. 344).

12. It is a melancholy consideration, and one which may well tend to check the first heat of ambition, that this great man, the greatest of all our sovereigns, produced no permanent effect on his country. He stood alone; he had neither counsellor nor friend: nor could any one be found to succeed him. His course was but as a ripple in the ocean, of which the next wave effaces the slightest trace.

The spirit of Puritanism has left still more permanent effects. The Civil War was a struggle between the lingering spirit of chivalry and the middle classes. For centuries all the functions of power had been usurped by the nobility and the priests. Civilization had polished the aristocracy and humanised the clergy. The nobles became gentlemen; the priests became scholars. But in the middle of the seventeenth century the power of merchants and lawyers became supreme. Since that time the clergy and the nobility have been ciphers, and the government has been wielded by the middle classes.

13. This general disorder [i.e. under Richard Cromwell] naturally broke up the republic, which can never survive shocks

through which a monarchy can easily pass. "Lorsque dans un gouvernement populaire les lois ont cessé d'être executées, comme cela ne peut venir que de la corruption de la république, l'état est déjà perdu" (*Esprit des Lois*, livre iii. chap. 3, *Œuvres de Montesquieu*, Paris, 1835, p. 199).

14. These violent proceedings of the Commons would in the ordinary course of events have been followed by a military despotism. Montesquieu finely says, "Sitôt que l'armée dépendra uniquement du corps législatif, le gouvernement deviendra militaire" (*Esprit des Lois*, livre xi. ch. 6, *Œuvres de Montesquieu*, 8vo, 1835, p. 269). But fortunately for the country, a man was at hand who had all the qualities of a despot except his cruelty.

15. Mr. Chambers, after giving some striking instances of the venality of the Scotch judges, says, "It is a general tradition in Scotland, that the English judges whom Cromwell sent down to administer the law in Scotland, for the first time made the people acquainted with impartiality of judgment" (*Chambers, Traditions of Edinburgh*, 8vo, 1849, p. 114).

16. Heber (*Life of Jeremy Taylor*, pp. lxxix. lxxx. in vol. i. of *Taylor's Works*, 8vo, 1828) says, "Inasmuch as the government of Cromwell, though tolerant enough towards most sects except the quakers and episcopalians, never ceased to treat these last with great and unmingled severity."

17. Cromwell appointed to the common law courts admirable judges (see *Campbell's Lives of the Chancellors*, vol. iii. pp. 60, 61; see also p. 91). Lord Campbell adds (p. 157) that during the Civil Wars "there was not a single assassination in England."

18. Burke (*Works*, vol. i. p. 479) eulogises the judicial appointments of Cromwell.

CHARLES II.

1. The very appellation of beaux was first given to the fashionable fools at the court of Charles II. See COMMON PLACE BOOK, ART. 2265.

2. Chevenix finely says, "The greatest crime which a nation can commit towards mankind is to bring liberty into disgrace" (*Essay on National Character*, 8vo, 1832, vol. i. p. 347). This the Puritans did. They made hideous the lovely countenance of freedom. Hence the reaction.

3. As soon as Charles once found himself on the throne, he and

his wretched associates plunged into every description of vice. Never before had there been seen in modern Europe crime so gross and yet so open. Even Tiberius, as he lay at Capreæ rotting in lust, did not blazon his vices. But Charles was as impudent as he was vicious. He was a man who had never known the feeling of shame, and who was not likely to learn it from his companions. The case of Sir John Coventry, whose nose was slit, is well known; but this mode of revenge was by no means uncommon (see *The Civic Garland*, edited by Mr. Fairholt, p. 41, Percy Society, vol. xix.) The very ballads became more indecent (see article *Ballads*, in "Fragments").

4. It is stated in a lying royalist ballad, written just after the Restoration, that the disbanded republican soldiers became beggars and vagabonds (see *Mr. Wright's Political Ballads*, pp. 229–233).

5. The joy felt at the Restoration was *not* universal (see *Mr. Wright's Political Ballads*, p. 234, Percy Society, vol. iii.)

6. The sale of Dunkirk was most unpopular. It is sneeringly noticed in a grand civic entertainment in 1678 (see *Mr. Fairholt's Lord Mayors' Pageants*, part ii. p. 172, and the note at pp. 207, 208, 8vo, 1844, Percy Society, vol. x.)

7. The object of Charles, if he had interfered in foreign politics at all, should have been to protect Spain and Holland against France. Indeed the power of Louis XIV. was now at its acme. Three great men, Sully, Richelieu, and Mazarin, had consolidated the power of France. Then came Colbert and Louvois.

8. Blackstone says of the seizure of charters by writ of *Quo Warranto*, that "perhaps in strictness of law the proceedings in most of them were sufficiently regular" (*Commentaries*, edit. Christian, 1809, vol. i. p. 485; see also vol. iii. p. 264).

9. Sir Thomas Smith bitterly complains of the abuses of the military tenures, which indeed James I. formed a plan for doing away with. This came to nothing; but "the military tenures, with all their heavy appendages, having during the usurpation been discontinued, were destroyed at one blow by the statute 12 Car. II. c. 24" (*Blackstone's Commentaries*, 8vo, 1809, vol. ii. pp. 76, 77).

10. The 13 Car. II. sect. i. c. 5, ordered that under penalty of 100*l.* and imprisonment for three months, "no petition to the king or either house of parliament, for any alteration in church or state, shall be signed by above twenty persons, unless the matter thereof be approved by three justices of the peace, or the

major part of the grand jury" (*Blackstone's Commentaries*, i. 143).

11. Sir M. Hale tells us that a few years before the Restoration there were executed at a single Suffolk assizes no less than thirteen gypsies (*Blackstone's Commentaries*, 8vo, 1809, vol. iv. p. 166).

12. The writ *De Hæretico Comburendo* was put in execution as late as the 9th James I., but was abolished, and heresy only subjected to ecclesiastical correction by the 29 Car. II. c. 9 (*Blackstone*, 1809, iv. 49), but the 9 & 10 Will. III. c. 32, made a retrograde step, and subjected to penalties anyone who having once professed Christianity should deny it to be true (*Blackstone*, iv. 44).

13. There are a great many laws in this reign for the observance of Sunday, or as it was ignorantly called, the Sabbath. This could not proceed from Charles, but is an evidence of the existence of the puritanical element.

14. The great increase of empiric knowledge, as shown in the Royal Society, &c., prepared the way for the philosophy of Locke. The licentiousness of Charles II.'s time was perhaps a step forward as compared to the hypocrisy of the preceding generation. This natural progress is illustrated by a remarkable passage in Kant, quoted by Cousin (*Histoire de la Philosophie*, Paris, 1846, part i. tome v. pp. 249, 250).

Wesley (*Journal*, 8vo, 1851, p. 670) says that the story of Father Huddlestone giving Charles extreme unction was positively denied by Lady Oglethorpe, who says she was in the room.

15. Directly he came to the throne, the judges decided that since the death of his father he had been king *de facto* as well as *de jure*. On this absurd and pernicious opinion, see Allen's Inquiry into the Rise of the Royal Prerogative, 8vo, 1849, pp. 47, 48. Allen says (p. 84) that at the Restoration, "laws were passed and declarations enforced, which, if acted on literally, must have converted our limited government into an absolute monarchy."

18. The difference between the depravity of the court of Charles II. and that of Louis XIV. is well stated by William Schlegel (*Lectures on Dramatic Literature*, Lond. 1840, vol. ii. p. 318).

19. Sir William Hamilton, in his article "Reid," has shown in a curious note that the opinion that ideas are "material objects in the brain" was held by Newton, Clarke, Willis, Hook, and probably by Locke himself (*Edinburgh Review*, 8vo, 1831, vol. lii. pp. 191, 192).

20. *Manners.*—In 1663, it was "fashionable" for the "citizens" to go and drink the waters at Epsom (see *Pepys's Diary*, 8vo, 1828, vol. ii. p. 80). In 1665, it seems not to have been usual in society to introduce strangers (see *Pepys's Diary*, ii. 375). In 1666, Charles II. first set the fashion of wearing "vests" (*Pepys's Diary*, vol. iii. pp. 62, 64, 66, 90). In 1666–7, it was a recent fashion for ladies to dress their hair "up with puffs" (*Pepys's Diary*, iii. 136). In 1667, Pepys (iii. 157) received as a present, I suppose for walking, "a Japan cane with a silver head." In 1667, the "blades" used to cock their hats behind (*Pepys*, iii. 234). Evelyn (*Diary*, 8vo, 1827, vol. ii. pp. 275, 276), in 1666, gives an account of how Charles II. "put himself solemnly into the eastern fashion of vest."

21. In 1663, it was observed that all Cromwell's old soldiers had taken, not to begging, but to industrious trades (see *Pepys's Diary*, 8vo, 1828, vol. ii. p. 118).

22. In 1663, Charles II. was publicly caricatured in Holland (*Pepys's Diary*, vol. ii. p. 125).

23. Shaftesbury had nothing to do with shutting up the exchequer, of which indeed he disapproved (see *Lord King's Life of Locke*, vol. i. pp. 64–68, 8vo, 1830).

24. In 1662, by an act for preventing abuses in printing, it was attempted to ruin the English liberties (see *King's Life of Locke*, vol. i. pp. 374, 375, *et seq.*)

25. In 1660, the bodies of Cromwell and Blake were disinterred (*Campbell's Chancellors*, iii. 196).

26. Lord Campbell says (*Lives of the Chancellors*, iii. 227) that "sacrilege was imputed to Clarendon because he had purchased certain materials which had been destined for the repair of St. Paul's Cathedral."

27. See Sir Thomas Browne's Works, vol. ii. pp. 9, 131, 310; vol. ii. p. 315, and a letter from Sir T. Browne's son, vol. i. p. 30. See Dalrymple's Memoir of Great Britain, vol. i. pp. 91, 92, 132.

28. After 1679, Sir William Temple says (*Works*, vol. ii. p. 508), "The revenues of a house of Commons are seldom found to have exceeded four hundred thousand pounds."

It would appear that Charles did not know Latin (see *Thoms's Anecdotes and Traditions*, Camden Society, 1839, pp. 108–110).

Respecting his death see Sir Henry Ellis (*Letters of Eminent Literary Men*, p. 402, Camden Society, 1843).

There is a singular anecdote relative to the educati[illegible] of

Charles II. in p. 26 of the Diary of Dr. E. Lake (vol. i. of Camden Miscellany) and (at p. 6) a *very curious* account of his conduct on the occasion of William, Prince of Orange, marrying his niece Mary.

There is an account of his christening in 1630, published in Peck's Desiderata Curiosa, 1779, 4to, vol. ii. pp. 483, 484.

It appears from Wycherley's Country Wife, act iii. scene 2, p. 82 A, that he was rather troubled by people who made a point of coming to see him dine.

In Antiquarian Repertory, vol. iii. pp. 362–365, 4to, 1808, there is "A Narrative of a Memorable Transaction between King Charles II. and George Donnery, Esq.," drawn up by Lockhart.

JAMES II.

1. "Lilliburlero" is printed in Percy's Reliques of Ancient English Poetry, 8vo, 1845, pp. 181, 182); and, says the editor, "contributed not a little towards the great revolution in 1688." Jeffreys was not cruel enough to please James (note in *Lives of the Norths*, vol. ii. p. 13). Even in 1679, James writes, "monarchy, which I thank God yet has had no dependency on Parliament," &c. (*Dalrymple's Memoirs of Great Britain*, i. 305). In 1685, Barillon writes (*Dalrymple's Memoirs*, vol. ii. p. 40, appendix to part i. book ii). "The method introduced by the earl of Danby of buying votes in parliament succeeded so ill, that it is no longer thought of." In 1685, James II. writes with evident delight of Jeffreys' "campaign" (*Dalrymple*, vol. ii. p. 53).

2. Read Diary of Thomas Cartwright, bishop of Chester, from 1686 to 1688, Camden Society, vol. xxii. Letters from the Earl of Perth, Camden Society, vol. xxxiii. Johnstone's Letters are very curious. Where are they? They are constantly quoted by Mackintosh (*Revolution of* 1688, p. 212). For the curious Italian dispatches of Adda, see Mackintosh, Revolution of 1688, p. 631, and for those of Ronquillo, pp. 677–683. Luttrell's Diary. There is a "Secret History of the Revolution," by Speke (see *Continuation of Mackintosh*, p. 484). There is some interesting matter in Trevor's William III. See Lake's Diary, pp. 22, 23, in Camden Miscellany, vol. i.

3. A very learned and sagacious foreigner strikingly says, "William Penn qui, je ne sais trop comment, en sa qualité de philanthrope, avait partout des connaissances, et même de la faveur à la cour" (*Cousin, Histoire de la Philosophie*, 2nde série, tome iii. p. 50).

4. Bower says that even at the time of the Union, the Scotch universities were almost unanimous in favour of the Stuarts (*Bower's History of the University of Edinburgh*, vol. i. p. 317).

5. When the Edict of Nantes was revoked in 1685, some French Protestants emigrated to Scotland, and introduced the manufacture of silk and cambric (*Bower's History of the University of Edinburgh*, vol. ii. p. 25).

6. On the 13th August, 1687, it is said in a letter in the Ellis Correspondence (8vo, 1829, vol. i. p. 340), "Oates showed in the pillory last Wednesday and Friday, but the mob was not at all uncivil to him."

7. In September, 1688, "the Royal African Company have lately a dividend of ten guineas per cent. We do not hear that the East India Company is about making any" (*Ellis Correspondence*, 8vo, 1829, vol. ii. p. 186).

8. In 1685, the University of Oxford raised volunteers for James II. (see *Clarendon Correspondence*, edit. Singer, 1828, 4to, vol. i. pp. 132–140).

9. Sir James Mackintosh (*Revolution of* 1688, 1834, 4to, p. 48) says that James would have had a much better chance if he had attacked the Habeas Corpus instead of the Test Act.

10. In the continuation of Mackintosh (p. 586) it is said that "the general tenor of Sherlock's pamphlet (in 1688) shows that a breach occurred very early between the bishops and the Prince of Orange." This pamphlet appears to be Sherlock's "Letter to a Member of the Convention" (p. 585).

11. In 1685, through Geneva alone there are said to have fled 40,000 French Protestants (see *Evelyn's Diary*, vol. iii. p. 191).

There is some interesting information respecting the famous visitation of Magdalen College in Bishop Cartwright's Diary, published by the Camden Society, 4to, 1843. For an instance of James's arbitrary determinations, see p. 75 of the Diary.

See a contemptuous notice of James after his abdication, in a letter from Prior, dated Paris, August 1698, in Letters of Eminent Literary Men (Camden Society, pp. 265, 266).

For an account of some of the hardships suffered by the Jacobites after the abdication of James II., see Letters from the Earl of Perth, Camden Society.

In 1683, was published a life of his nephew, the duke of Monmouth. It is reprinted in vol. ii. of Smeeton's Historical and Biographical Tracts, 1820, 4to. The cardinal of York assisted

at the jubilee holden by Benedict XIV. (see tome i. p. 15 of *Chais, Lettres sur les Jubilés*, La Haye, 1751.)

It is said that the custom of people being present when the queen lies in is not older than this reign (see *Mrs. Thomson's Memoirs of the Viscountess Sundon*, 2nd edit. 8vo, 1848, vol. i. p. 333).

WILLIAM III.

1. Lord Dartmouth (note in *Burnet's Own Time*, 8vo, 1823, i. 384) says that he was impotent, owing to a pinch which De Witt induced his nurse to give him to prevent him having children.

2. On the 20th November, 1689, Lord Clarendon writes, "Last night King William's picture at Guildhall had the crown and sceptre cut out of it" (*Clarendon Correspondence*, 1828, 4to, vol. ii. p. 295).

3. The Convocation at their first meeting after the Revolution forgot all their promises to the dissenters, and showed every sign of bigotry. See Neal's History of the Puritans, vol. v. pp. 38, 83; Short's History of the Church of England, pp. 532, 591; Bogue and Bennett's History of Dissenters, i. 212, 216.

4. The bishops had made the greatest promises to the dissenters in the time of their danger; but, as soon as the danger was passed, they forgot their promises. See the candid confession in Short's History of the Church of England, p. 592.

5. Sancroft provided "for a regular succession of non-juring prelates and ministers" (*D'Oyley's Life of Sancroft*, p. 296), which even D'Oyley disapproves (p. 323).

6. While James was on the throne, the bishops had unanimously refused to protest against the conduct of William.

7. On 28th February, 1688–9, Lord Nottingham moved in the peers for a toleration of the Protestant dissenters, and, says Sir J. Reresby, "was seconded by some bishops, though more out of fear than inclination" (*Reresby's Memoirs*, 8vo, 1831, pp. 390, 391).

8. De Foe was the first who insisted on the necessity of doing away with the right of asylum (see *Wilson's Life of De Foe*, vol. i. p. 216).

9. De Foe first suggested insurance offices (*Wilson's Life of De Foe*, vol. i. p. 259).

10. At Montpellier, in 1676, the protestants were on the in-

crease (*King's Life of Locke*, 8vo, 1830, i. 10), and Locke estimates them at one-sixteenth of France (*King's Life of Locke*, vol. i. p. 129).

11. In 1679, Louis XIV. with singular ostentation, used to pray at his levées (*King's Locke*, i. 151).

12. As to clipping the coin in 1689, see Forster's Original Letters of Locke, Sidney, &c. (8vo, 1830, pp. 50–52), where Locke (p. 51) accuses the "Lombard Street blades" (see also p. 60).

13. In 1700, great uneasiness was caused by the death of the duke of Gloucester and the illness of the princess (*Forster's Letters of Locke, &c.*, 8vo, 1830, p. 104).

14. In 1694, the clipping of money was pushed to that extent that in London "there was hardly any money that was worth above half the nominal value" (*Evelyn's Diary*, iii. 335).

15. In 1695, the king was ill received at Oxford (*Evelyn's Diary*, iii. 345).

16. In 1696–7, money was very rare (see *Evelyn's Diary*, vol. iii. pp. 353, 354, 358).

17. It has been said that Innocent XI. knew and approved the invasion of England by William, but this is doubted by Ranke (*Die Römischen Päpste*, iii. 171). Compare Dalrymple's Memoirs of Great Britain, 8vo, 1740, appendix to book v. vol. ii. p. 121.

18. The Jacobites objected to Tillotson that he was a friend of Firmin, the eminent Socinian (see *Burnet's Own Time*, vol. iv. 378; and vi. 114).

19. In appendix to chap. i. part ii. of Dalrymple's Memoirs of Great Britain, vol. ii. pp. 40–44, there is an extremely curious list of the freeholders and religions in the reign of William III.

20. Even Lord Campbell (*Lives of the Chancellors*, iv. 93) ridicules the pedantry with which, in 1689, the lawyers in parliament discussed whether James had *abdicated* or deserted.

ANNE.

1. Lord Dartmouth (note in *Burnet's Own Time*, iii. 184) notices Anne's bigoted love of the church (see also *Hallam's Constitutional History*, vol. ii. p. 280).

2. Such was the dearth of ability, that the church even ruled

round Sacheverell (see *Bogue and Bennett, History of the Dissenters*, vol. i. p. 257).

3. As soon as it was known that William III. was dead, the mob assembled and destroyed the dissenting meeting-house at Newcastle-under-Line (*Bogue and Bennett's History of Dissenters*, i. 243).

4. Neal (*History of the Puritans*, vol. v. p. 88) says that while William was on the throne the church was unable to injure the dissenters; but directly Anne ascended they brought in a bill against occasional conformity, which received the royal assent in 1711. By it no one holding office is allowed to enter for religious worship into a meeting-house of the dissenters. In the last year of Anne, an act was passed forbidding any schoolmaster or tutor, under penalty of imprisonment, to be present at dissenting worship. This, as Neal says (vol. v. p. 88), deprived dissenters of the power of educating their children. However, George I., in the fifth of his reign, repealed these two acts. One of the most striking instances of the pettiness of Anne is that at her accession, she, out of spite to Lord Somers, ordered Addison's pension to be discontinued (see *Campbell's Lives of the Chancellors*, vol. iv. pp. 170, 171).

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