humouredly enough. Would that Crabbe had given us more lines like the pretty description of the disappearance of the fairies, &c, in ‘The Library’ (571-582), quoted by Scott in ‘The Pirate,’ motto to chap. xxi.; but admirers of Crabbe must allow that this is a "purple patch" such as one does not often meet with in the poet. As I have spoken somewhat severely of Crabbe’s ethics as exhibited in his unhappy ‘Learned Boy,’ let me say, on the other hand, that his poem entitled ‘The Confidant’ contains an excellent moral. I also owe Crabbe a debt of gratitude for the amusing story told of him in Lockhart’s ‘Life of Scott,’ under the date August 15, 1822.

With regard to Solomon, may I remind Mr. Ward and Alpha that Solomon, at all events in his own person, approved of seven hundredfold matrimony?—but I do not suppose that either of your correspondents would quote Solomon in support of the lawfulness of such polygamy extraordinary! If then, as would be universally allowed, Solomon was wrong on such an important subject as marriage, why should he necessarily have been right on the subject of chastisement?

JONATHAN BOUCHIER.

HERALDIC: GURWOOD FAMILY CREST (7th S. viii. 28).—Burke’s ‘General Armory’ (1878) gives two crests as belonging to the Gurwood family.

1. A unicorn’s head issuant; (2) Out of a mural coronet a castle ruined in the centre, and therefrom an arm in armour embowed, holding a scimitar, all proper. This latter savours more of a military character, and may be the crest of which Mr. Wraggwood is in search.

J. S. UDALL.

Inner Temple.

‘SUSSEX ARCHAEOLOGICAL COLLECTIONS’ (7th S. vii. 419; viii. 38).—I think the writer on iron firebacks in the ‘S. A. C.,’ the Rev. R. F. Whistler, is correct in his conjecture that the subject represented is St. Michael overcoming the dragon. In favour of Mr. Marshall’s theory, it is true the other two backs having a similar border are mythological subjects; but if the carver of the rude patterns for these backs had intended this one for Hercules, he would surely have been represented with a club, not with a sword. The proportions of the figure also are too small for the brawny god. It may be said these founders were far too ignorant to discriminate on such a subject, but I am inclined to think some of these ironmasters were fairly well informed. I have the original will of one of them, to think some of these ironmasters were fairly well informed.

I have seen a good many of these backs, all being what are termed open sand castings, in many cases the ornamental portions and mouldings of these patterns being separate, and pressed into the sand according to the taste of the moulder. We find also on some of these backs the first two figures of the date cast on, the two which should denote the year missing, showing they were either loosely tacked on or pressed into the mould after the pattern had been removed. Unfortunately a great number of these old castings have been made off with by the local founders during the last fifty years, although they dislike the iron, as it runs sluggish, being made with charcoal.

JAS. B. MORRIS.

ETYMOLOGY OF PAIGNTON (7th S. vii. 505; viii. 58).—Why does not somebody write a grammar of British place-names? Is it because of its requirements? All that is needed is an comprehensive knowledge of seven or eight languages and a half hundred or so of dialects, a grasp of general principles and particular instances of the word changes in each language and dialect, and a wide acquaintance with early, earlier, and earliest records. These accomplishments are so common! Hence our present glorious scientific accuracy in place-name etymology. We are a good many degrees above grammar. Mr. Lynn sins in the best of company. But I would venture to assert that in the vast majority of cases you do not find a Celtic first syllable and an English second, or vice versa. Welsh pain and English tun would never combine. The general rule stated has many exceptions, but Paignton is not one of them. When you find an etymology, only half reasonable, in two languages, strike it out.

GEO. NEILSON.

Glasgow.

Prof. Skeat’s interpretation of this word commends itself to acceptance as soon as it is brought forward. Next time I see the vicar of that town I will inform him that he presides over a nominally pagan town, which I think will be at least as good a joke as Prof. Skeat’s pleasantry about the greater probability of villagers than flowers building a town (or making an enclosure). I remember once being at a place in French Flanders called Rosenthal; it appeared evident that the name arose from the abundance of the flowers, but it did not occur to me that that implied that the valley was made by the roses.

It is difficult to see why Sir H. Maxwell should speak of my suggestion (made with all diffidence) as an “assertion.” W. T. LYNN.

Blackheath.

This name must have been in place before William I. Paignton was already in the hands of Bishop Leofric on the day when King Edward