will be found in Henderson's 'History of Ancient and Modern Wines,' 1824, and 'History and Description of Wines,' by Redding, 1851. The list is much too long to be quoted. **Archibald Sparke.**

JEANNE OF FLANDERS (12 S. vi. 208).—There is an interesting chapter (xii) in Gostling's 'Bretons at Home' (Methuen, 1909), which introduces the Countess and her story, and also gives a translation of Ville-marqués poem in which that story is told, although it differs slightly from the actual facts as set down by historians of the period. **Archibald Sparke.**

SNOW-WHITE CHURCH (12 S. vi. 150, 195).—Wordsworth was perfectly accurate. An obliging correspondent informs me that in his childhood Hawkshead Church was lime-washed outside, but that it was “restored” in 1875-6, so that it is now drab, “and looks smug.” The whitewashing of churches in the Lake district was a survival from Anglo-Saxon times. Eddius speaking of St. Wilfrid’s work at York says: “Parietes quoque lavans, secundum prophetam, super nivem dealbavit” (‘Vit. Wilfr.,’ Rolls Ser. 21 p. 24). Hence over a dozen places called Whitchurch or Whitechapel. Anglo-Saxon plaster with a thick coat of whitewash may still be seen in what was outside work in the church here (Proc. Soc. Ant., Jan. 14, 1904), I think I saw, some years ago, many white churches in Sweden and Denmark. **J. T. F.**

PERSISTENT ERROR (12 S. v. 315; vi. 21, 138, 196).—Dr. Bradley has called my attention to ‘N. E. D.’ under “Road,” where it is clearly shown that in the seventeenth-century “road” or “rote” had the sense now expressed by the Scottish form “raid” which was brought into general literary use. Sir Walter Scott. I ought to have looked it up in ‘N. E. D.’ before writing to you, but it never occurred to me that it was anything but a misprint. In my quotation from A. V., p. 196, "made a road" is misprinted “made or road.” **J. T. F.**

Winterton, Lines.

If I am not mistaken, a rather amusing instance of “persistent error” has occurred in recent journalism. At the Royal Academy there is an impressive picture of the sanctuary of All Saints, Margaret Street, during High Mass, which, in the Catalogue, is entitled “The Blessing of the Gospels.” A young priest, about to sing the Gospel, kneeling before a bishop to receive his blessing; clearly what was intended is “The Blessing of the Gospeller.” The misprint has been carefully reproduced in such criticisms of the Academy as have so far come under my notice. One wonders what it has been supposed to mean, and whether some mysterious virtue has not been attributed to the supposed “quaint” spelling. **E. R.**

SLANG TERMS: ORIGIN OF (12 S. v. 294; vi. 153, 197).—W. S. B. asks for the authority on which the authorship of ‘Letters from England,’ published as by Don Manuel Alvarez Espriella, is attributed to Southey. Quite apart from other evidence it may be remarked that the fourth series of Southey’s ‘Common-Place Book’ includes (pp. 352-426) ‘Characteristic English Anecdotes, and Fragments for Espriella.’ On p. 419 is a list of ‘Projected Contents,’ and on p. 352 Southey sets down his motive and intentions in adopting the form of ‘Letters from England’ by a Spaniard:—

“A far better mode of exposing folly than by novels. The journals of my own towns shall be given with characteristic minuteness, in a lively stile, and full of all the anecdotes that I have collected. They will derive a Spanish cast, from drawing general conclusions from single circumstances, and from the writer’s wish to find the English as much upon a level with his own countrymen as he can.” **Edward Bensly.**

“BELLUM” (12 S. vi. 186).—For the derivation of “bellum” on the “lucendo” principle, a list of references is given in the Latin ‘Thesaurus.’ It includes Varro’s “Bellum quod res bella non sit,” and the Servian commentary on ‘Aeneid,’ i. 22, “κατὰ αὐτίφρασιν...bellum a nulla re bella.” Festus’s explanation runs “Bellum a beluis dicitur, quia beluarum sit pertiniosa dissensio.” **Edward Bensly.**

Servius on ‘Aeneid,’ i. 22, has “bellum a nulla re bella.” I have also seen this derivation assigned to Priscian. **G. G. L.**

LONDON INNHOLDERS (12 S. vi. 186).—We have here two paper packets containing relics of the five Jesuit priests and of the Ven. Richard Langhorn who were executed for the Oates Plot. The pieces of blood-stained linen and straw are enclosed separately in two halves of what was originally one piece of paper. When put together they read “these for Mis Frances Belt in fleet street at the sign of the angill london,”