done. It would not be unfair, perhaps, to suggest that such a conspectus should include the dialects of the English-speaking races of Scotland also.

As to pronunciation: it is clear from Prince L. L. Bonaparte's work and from many well-known dialect books, such as Barne's Dorsetshire Poems and Waugh's Lancashire Songs, that the ordinary alphabet, used with an accurate ear, can give even to outsiders a fair idea of local usage, though I admit that (to take the case of Yorkshire only) there are some sounds which cannot be so rendered: e.g., the sound of a in man, and again in watch. But as it is not given to all men to understand or appreciate Glotic, I should hope that that valuable instrument, if used at all in the conspectus, would be used only as an alternative.

Apropos: is Glotic capable of being applied to French? And are the specimens of French patois contributed by Mr. Waterton meant to be pronounced according to the rules that apply to standard French?

A. J. M.

CHARLES WESLEY'S AND SIR WILLIAM JONES'S "LINES ON AN INFANT."—In looking through Mr. Geo. J. Stevenson's Memoirs of the Wesley Family (London, 1876) I met with the following lines on the birth of a child, which appear to be the original of the well-known verse by Sir William Jones, supposed to be translated from the Persian, on the same subject:

"On the last day of January, 1760, a clap of thunder unusually loud and terrible aroused Mr. and Mrs. (Charles) Wesley at two in the morning. Greatly alarmed, Mrs. Wesley went with her husband to consult a physician. Over taken by a shower of rain, they made too great haste home, and the consequence was the premature birth of their first child. The mother recovered, not the child. The occasion awakened the muse of the father, who wrote the following lines:

"The man that wept'st the light, my child,
Saw thee in tears while all around thee smiled;
When summoned hence to thine eternal sleep,
Oh! mayst thou smile while all around thee weep."

Memorials, p. 399.

The lines by Sir William Jones are thus referred to in an anonymous sketch of his life, prefixed to his Poetical Works (London, 1807):—

"In 1788 was undertaken at Calcutta the Asiatic Miscellany, a periodical work, which some have erroneously ascribed to the Asiatic Society. The editor had the countenance, and sometimes the assistance, of literary men in India: to the first and second volumes Sir William liberally contributed his 'Enchanted Fruit,' six hymns addressed to the Hindu deities, literal translations of twenty tales and fables of Nisami, and minor pieces. Among the latter is this beautiful tetrameter from the Persian:

"On parent knees, a naked, new-born child,
Weeping thou sat'st while all around thee smiled:
So live that, sinking to thy last long sleep,
Calm thou mayst smile while all around thee weep."

Lyle, p. 110.

The resemblance of the verses is too great to be a mere coincidence. Both sets of rhymes are the same, as is also the contrast between those who weep and those who smile. At the same time it must be acknowledged that Sir W. Jones has greatly improved the language, taking the rough gold of the original stanza, and moulding it into a form of beauty that will last for ever.

H. Bower.

COFFEE IN THE SEVENTEENTH CENTURY.—Coffee was first brought from Mocha to Holland in 1616, and in 1652 Pasque Rosee, a Rassian-Greek servant of Edwards, a Turkey merchant, established in George Street, Lombard Street, a coffee-house. In 1726 the plant was carried to the West Indies by D'Escarle. Anthony Wood says that Nathanael Conopius, a Cretan, who left Balliol College, Oxford, in 1648, drank coffee for breakfast, and that in 1650 Jacob, a Jew, opened a coffee-house at the "Angel" and afterwards removed to Old Southampton Buildings, in Holborn; Circus Joston, a Jewish Jacobite, in 1654, and Arthur Tillyard, an apothecary, in 1655, followed his example in the University. In 1660 a duty of 4d. was levied on every gallon of coffee sold. Hutton, in 1708, mentions that James Fair, a barber, kept one of the first coffee-houses at the "Rainbow," near Inner Temple Gate, in 1657, and that at the time he wrote there were "3,000 such nuisances in London." In 1663 coffee was sold in Exchange Alley from 1s. 6d. to 6s. 8d. the pound; chocolate was also vended there. In 1665 the signs in vogue were the "Great Mort," or "Turk's Head," established 1662, and "Sultan and Sultanae." In 1663 all coffee-houses were to be licensed. In 1675 some check was laid on the increase of coffee-houses as "seminaries of sedition." Mrs. Mudford, according to a letter of James Howell to Judge Ramsey, in 1659, first taught apprentices and clerks to substitute "this wakeful' cavil drink" in lieu of potent morning draughts in ale, beer, or wine. In the Bold Strokes for a Wife, Mrs. Centlivre brings in the boys crying out among the stock-jobbers at Jonathan's, in Change Alley, "Fresh coffee, gentlemen, Bohem tea."

MACKENZIE E. C. WALCOTT.

NAMES DERIVED FROM ECCLESIASTICAL SOURCES.—Many of your readers who have given their attention to the origin of surnames must have been struck with the number of those derived from ecclesiastical sources. I remember it being once proposed, in my own days at Oxford, to get up a breakfast party consisting solely of men whose names were derived from that source, and that a goodly list of some twenty or so was at once forthcoming. I have lately been at the pains to look over sundry Oxford and also Cambridge calendars of my time; and have found that, if both