which had already gained possession of the readers' notice."—Johnson's 'Life of Swift.'

J. Carrick Moore.

Of course Mr. Walford knows that Swift was the first to use this pseudonym. He used it first in his skit on Partridge, the astrologer, which was published under the title of 'Isaac Bickerstaff's Predictions for the Year 1703.' George Faulkner, in his edition of Swift's 'Works' (1762), prefixes the following note to this paper:

"The author, when he had written the following Paper, being at a loss what name to prefix to it, passing through Long Acre, observed a sign over a house where a locksmith dwelt, and found the name Bickerstaff written under it; which being a name somewhat uncommon, he chose to call himself Isaac Bickerstaff. This name was afterwards made use of by Sir Richard Steele and Mr. Addison in the Tatler; in which paper, as well as many of the Spectator, our author had a considerable share."—Vol. i. p. 105 (quoted by Mr. Arber, 'An English Garner,' vi. 470).

C. C. B.

When Steele started the Tatler "Isaac Bickerstaff" was a popular name bandied about among the wits of the town. Its popularity was owing to the use Swift had made of it in his satirical pamphlets on Partridge, a Zadkiel of the period, whose epitaph by the dean describes him as "a cobbler, starmonger, and quack." I have not been able to discover the authority for the statement, made by several writers, that Swift took the name Bickerstaff from a shoemaker's signboard, and whimsically prefixed "Isaac." Thus Steele found the name ready to his hand, as symbolic of a would-be instructor of his age. It would almost seem, however, that the selection of the name was made for him, for in the preface to the Tatler he tells us that the paper on 'The Staffan Race,' which was the first of the series professing to come from the pen of "Isaac," was written "by Mr. Twisden, who died at the battle of Mons, and has a monument in Westminster Abbey, suitable to the respect which is due to his wit and valour."

F. J.

Village Crosses ('7th S. xii. 408').—There is a village cross at Sandford St. Martin, as well as another at Iffley, both of them perfect in appearance, from the restoration of the late G. E. Street.


Understandable ('7th S. xii. 189, 237, 278, 414).—My original query on this word was submitted with the view of gaining information with regard to its precise significiaon, and not with the object of questioning the propriety of its use. I had no recollection of seeing it employed by any of the classical writers of English, and I wished to know in what respect it differed from such a word as intelligible. Dr. Br. Nicholson shows that there is a distinction between the two words. In nine cases out of ten reliable is synonymous with trustworthy, or Mr. Barnes's favourite markworthy with notable or remarkable; in the tenth case the synonymity is lost. Perhaps no language is so rich as English in these imperfect synonyms. It sometimes passes the wit of man to define the exact gradations of shadow in their meaning. Woman can compass it without an effort. The evening I received the number of 'N. & Q.' which contained Dr. Nicholson's remarks I asked my wife the exact difference between understanding and intellect. "Why, of course," she at once replied, "Waddles (our Dachshund) has understanding, but no intellect." And in the same way I imagine that what I say to Waddles is understandable by him, but not intelligible. I am, however, open to correction by the psychologists.

W. F. Prideaux.

Kashmir Residency.

Gouge: Gouge ('7th S. xi. 408, 474; xii. 135).—I find the variant (or is it the original?) Gouge as the name of the reputed artist, of doubtful nationality, of two family portraits, date about 1760. I have heard of similar portraits bearing his signature. Who was he? Bryan does not mention him.

Killigrew.

Sir Roger Tocotes ('7th S. vii. 488; xii. 417).—Elizabeth Braybroke, Lady St. Amand, is said by Dugdale to have been buried at Bromham in 1492. The exact date would probably be ascertained from her extant Exchequer Inquisition, 1491/2. It is not always safe to assume, as some writers too readily do, that the death must have occurred in the same year that the Inquisition was taken.

Hermentrude.

Hat-Pegs in Churches ('7th S. xii. 349, 412).—The custom of providing these conveniences and the use of them are well illustrated in prints of the last century; noteworthy is Hogarth's 'Industry and Idleness,' plate ii., said to represent the interior of the church of St. Martin-in-the-Fields, and in 'The Sleeping Congregation.' In both designs the pegs are placed along the fronts of the galleries, and hats hang there. In the print of 'The Committee,' one of the "Hudibras" series, the hats hang on the walls behind the conclave.

F. G. S.

In St. Cuthbert's Church, Edinburgh, a large barn-like structure, built about 1780, but now in the course of being pulled down, there were hat-pegs all round the wall in the area of the church certainly, and I rather think in the galleries (of which there were two, one above the other) also. Not only so, but in some churches hat-pegs appear to have extended even to the pulpit. In Kay's 'Edinburgh Portraits,' vol. ii. p. 351, there is a representation of the Rev. James Peddie preaching from a pulpit, with his hat hung on a peg behind him. It may be worth noting, too,