

IN MEMORIAM.

HENSLEIGH WEDGWOOD.

HENSLEIGH WEDGWOOD—born at Gunville, Dorset, in 1803, died in Gower-street on June 2 of this year—was the youngest son of Josiah Wedgwood, of Maer Hall, Staffordshire, and grandson of the man known to the world by that name. His mother, Elizabeth Allen, of Cresselly, Pembrokeshire, was painted by Romney, and the portrait attests the family tradition of her beauty. His uncle, Thomas Wedgwood, dimly remembered by our generation as the Mæcenas of Coleridge, and a possible forerunner of Daguerre (see an article on him in the *Photographic News* of December 20, 1889), was regarded in his own generation with an amount of attention rarely attracted by any life so short and so hampered by unceasing illness. A certain turn for metaphysical study seems to have been common to the uncle and the nephew, though the world knows nothing of its development in either. Thomas Wedgwood died when this nephew was an infant. He was tenderly remembered by the elder children of the family even in extreme old age.

Hensleigh Wedgwood was educated at Rugby, and entered St. John's College, Cambridge, whence he migrated as an undergraduate to Christ's. He was seventh wrangler in the Mathematical Tripos of 1824. The Classical Tripos was initiated that same year; and his name, appearing as the last on the list, was commemorated for nearly sixty years by a little *jeu de mots*. The last of the Junior Optimes (the third class in the Mathematical Tripos) has been for centuries called "the wooden spoon"; and by an obvious play on Mr. Wedgwood's name, the holder of the last place in the Classical Tripos was called "the wooden wedge" up to 1883, when the names were for the first time arranged alphabetically in the several classes. His connexion with Christ's College, of which he became a fellow, was pleasantly recalled in the last year of his life by the invitation of the Master, Dr. Peile, to be present at a dinner, given to inaugurate the opening of new buildings, at which he would have been "the oldest Christian." It may perhaps claim attention on grounds of a certain historic importance if, as seems probable, it was the result of his impressions and career at Christ's which led to his cousin, Charles Darwin, being sent there four years after he took his degree.

After leaving Cambridge Mr. Wedgwood went to London to read for the Chancery Bar, at which, however, he never practised. It was the acceptance of a police magistracy in 1832 which enabled him to marry Frances, daughter of Sir James Mackintosh. His resignation of this office a few years later may be noted as the most characteristic incident of his life. With an increasing family and small means of his own, he threw up an income sufficient for ease and comfort, from a scruple as to the lawfulness for Christians of administering oaths—a scruple which, to many of those connected with him, seemed extravagant. It may be mentioned that one of those to whom he appealed for co-operation, in his endeavour to remove the solemn form which he believed a violation of many a conscience, was Mr. Gladstone, then a very young man, from whom he received a letter expressive of sympathy, but declining to take part in the movement. He met with little sympathy in his views fifty years ago; but the legislation of late years has borne tribute to their root in the national conscience, and that his name was in no way associated with the reform that followed his efforts was a matter of perfect indifference to him. The loss of income was partly made up in 1838 by

the post of Registrar of Metropolitan Carriages, which he held till its abolition in 1849. He occupied himself at the same time with literary work, publishing in 1844 a little work on *Geometry*, calling in question the method associated with the time-honoured name of Euclid; and in 1848 an essay on *The Development of the Understanding*. Neither of these books found any readers outside the circle of those who loved the author: and it has to be confessed that their perusal is difficult. Mr. Wedgwood had very little power of expressing his ideas. All who knew him feel convinced that he had something to say on the subjects concerned, but have to allow that, from his lack of capacity for illustration and expansion, these contributions to thought remain mere fragments of suggestion.

Perhaps this very difficulty of expression was an advantage in the work of his life—his *Dictionary of English Etymology*, first published in 1857. It may be that hindrance in the power of expression fastens the attention on the vehicle of expression, and that none are better fitted to study the history of words than those who lack fluency and promptness in using them. From this, or from some other cause, Mr. Wedgwood was led to ponder on the origin of language. He was one of the original members of the Philological Society, founded in 1842; and its *Transactions* contain many papers from his pen, preparing the way for the work which set forth his belief that the vehicle of all human communication was no miraculous endowment, but the elaborated imitation of instinctive vocal sounds whether among men or animals. This belief, received at first contemptuously, became suddenly more credible when animals and men were connected as ancestors and descendants. The work, whatever be thought of the theory, has taken its place as a permanent contribution to philology, and Mr. Wedgwood's name is known to all students of language. His interest in it, as attested by his contributions to the ACADEMY, lasted into the clear evening of his life; nor was it possible for those who aided in his latest etymological researches to detect the slightest relaxation of his sense of relevance, his keenness of perception, or his clearness of memory.

Any notice of him would be incomplete which omitted the fact that, after having treated Spiritualism with great contempt, he became, from experience, convinced of its truth, and ended life as a confirmed Spiritualist. He was a contributor to *Light*, and a diligent student of that and other Spiritualistic journals. His own simple faith needed no such support, and did not connect itself with these investigations, which belonged merely to the intellectual side of his nature. He was, till his health failed, a member of the Unitarian congregation in Little Portland-street, and struggled with the disadvantages of increasing deafness to remain an attendant there. His memory is cherished in obscure and grateful hearts, for whom the experience of life was softened by patient kindness of which often his nearest kindred knew nothing.

MAGAZINES AND REVIEWS.

Folk-Lore for June (David Nutt) is a particularly interesting number. Miss M. C. Balfour opens it with three Legends of the Lincolnshire Cars—the Cars being the local name of the reclaimed marshes in the Parts of Lindsey, in the north of the county. Two of these legends have to do with the reclaiming of the marshes. They are told in dialect such as Mr. Edward Peacock has made a study of for the Dialect Society, but which differs a good deal from Tennyson's dialect in "The Northern Farmer"; and we can well believe that they have been taken down faithfully.

Like most genuine English stories, they are emphatically of a grim purport. The Hon. John Abercromby brings the Amazons of the Greeks into relation with a custom still practised by some tribes of the Caucasus, in whom he would find the descendants of the Sarmatæ. Mr. Joseph Jacobs returns to "Childe Rowland," printing the original version preserved by Jamieson, but not otherwise adding much to what he has already written in his *English Fairy Tales*. Dr. M. Gaster continues his examination of the legend of the Grail, this time pointing out not classical but oriental influences. Though his series of papers is not yet concluded, Mr. Alfred Nutt already replies to him with an unhesitating avowal of his belief in an essentially Celtic origin. In a sort of Appendix to the number, Mr. Nutt also reprints from the *Revue Celtique* an elaborate defence of the main positions of his "Studies on the Legend of the Holy Grail" against the strictures of three German scholars—Foerster, Zimmer, and Golther. Finally, in a paper entitled "Report on Greek Mythology," Mr. F. B. Jevons gives an exhaustive review of three recent foreign works, nothing published in England being apparently worthy of inclusion.

THE CAMBRIDGE LIBRARY.

We quote the following paragraphs from the annual report of the Library Syndicate at Cambridge:—

"Two important purchases were made during the year. Through the kindness of the Hon. and Rev. S. W. Lawley the syndicate were able to buy the unique York Breviary formerly Mr. Sherbrooke's, which they had not succeeded in securing at the sale in 1886. And towards the end of the year Mr. Samuel Sandars suggested the desirability of buying, if possible, the famous Red Book of Thorney Abbey, which Mr. Quaritch had bought at the sale of Lord Westmoreland's books in 1887. Mr. Sandars enforced his suggestion by generously offering to contribute £50 towards the sum required; and the book is now in the library. Among other additions may be mentioned a MS. (xiii-xiv. cent.) of Cicero's *Tusculanae, De senectute, De officiis, and Paradoxa*: a MS., dated 1354, of the Roman de la Rose; and a copy of Sir John Harrington's Epigrams (Svo. London, 1618).

"The syndicate wish to record here the names of the benefactors who are commemorated by statues placed in the niches of the old gateway. On the outside, in the lowest row, Henry VI. (included because of his connexion with the site), between Sir R. Thorpe and Archbishop Rotherham; above them, Dr. Andrew Perne, between Archbishop Parker and Bishop Tunstall; and at the top Dr. Holdsworth, between Bishop Hacket and Mr. Henry Lucas. On the inner front is placed George Villiers, Duke of Buckingham, between Mr. Ruat and Mr. Worts. A statue of Mr. Hancock, whose bequest of £10,000 was expended upon the new building, stands in the N.W. corner of the court. The cost of these statues was defrayed out of the donation of Dr. Taylor, in whose vice-chancellorship the work was mainly done."

We also add the following report, issued on the library of the Divinity School by Prof. Lumby:—

"The library of the Divinity School has this year been enriched by the bequest of books under the will of the late Bishop of Durham. Between 3000 and 4000 volumes in various branches of theological literature have furnished us at once with the foundation of an excellent working library. These books are now arranged and catalogued, and it is hoped that they will soon be made accessible to the divinity students of the university. The collection of Bibles which we have received by this bequest is a very valuable one. The division of Bishop Lightfoot's library between the Universities of Cambridge and Durham leaves in our collection considerable gaps, but these we trust to the liberality of future benefactors to fill up. We have also received from the executors of the late Prof. Selwyn about 140