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*** START OF THE PROJECT GUTENBERG EBOOK NOTES AND QUERIES, NUMBER 181,
APRIL 16, 1853 ***

Transcriber's Note:

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NOTES AND QUERIES:

A MEDIUM OF INTER-COMMUNICATION FOR LITERARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

"When found, make a note of."— CAPTAIN CUTTLE.

No. 181.]

SATURDAY, APRIL 16. 1853.

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Notes.

"THE SHEPHERD OF BANBURY'S WEATHER-RULES."

The Shepherd of Banbury's Rules to judge of the Changes of the Weather, first printed in 1670, was long a favourite book with the country gentleman, the farmer, and the peasant. They were accustomed to regard it with the consideration and confidence which were due to the authority of so experienced a master of the art of prognostication, and dismissing every sceptical thought, received his maxims with the same implicit faith as led them to believe that if their cat chanced to wash her face, rainy weather would be the certain and inevitable result. Moreover, this valuable little manual instructed them how to keep their horses, sheep, and oxen sound, and prescribed cures for them when distempered. No wonder, then, if it has passed through many editions. Yet it has been invariably stated that *The Banbury Shepherd* in fact had no existence; was purely an imaginary creation; and that the work which passes under his name, "John Claridge," was written by Dr. John Campbell, the Scottish historian, who died in 1775. The statements made in connexion with this book are curious enough; and it is with a view of placing the matter in a clear and correct light that I now trouble you with a Note, which will, I hope, tend to restore to this poor weather-wise old shepherd his long-lost rank and station among the rural authors of England.

I believe that the source of the error is to be traced to the second edition of the *Biographia Britannica*, in a memoir of Dr. Campbell by Kippis, in which, when enumerating the works of the learned Doctor, Kippis says, "He was also the author of *The Shepherd of Banbury's Rules*,—a favourite pamphlet with the common people." We next find the book down to Campbell as the "author" in Watt's *Bibliotheca Britannica*, which is copied both by Chalmers and Lowndes. And so the error has been perpetuated, even up to the time of the publication of a meritorious *History of Banbury*, by the late Mr. Alfred Beesley, in 1841. This writer thus speaks of the work:

"The far-famed shepherd of Banbury is only an apocryphal personage. In 1744 there was published *The Shepherd of Banbury's Rules to judge of the Changes of the Weather, grounded on forty Years' Experience. To which is added, a rational Account of the Causes of such Alterations, the Nature of Wind, Rain, Snow, &c., on the Principles of the Newtonian Philosophy.* By John Claridge. London: printed for W. Bickerton, in the Temple Exchange, Fleet Street. Price 1s. The work attracted a large share of public attention, and deserved it. A second edition appeared in 1748.... It is stated in Kippis's *Biographia Britannica* that, the real author was Dr. John Campbell, a Scotchman."

In 1770 there appeared *An Essay on the Weather, with Remarks on "The Shepherd of Banbury's Rules, &c."*: by John Mills, Esq., F.R.S. Mr. Mills observes:

"Who the shepherd of Banbury was, we know not; nor indeed have we any proof that the rules called his were penned by a real shepherd. Both these points are, however, immaterial; their truth is their best voucher.... Mr. Claridge published them in the year 1744, since which time they are become very scarce, having long been out of print."

Now all these blundering attempts at annihilating the poor shepherd may, I think, be accounted for by neither of the above-mentioned writers having a knowledge of the original edition, published in 1670, of the real shepherd's book (the title of which I will presently give), which any one may see in the British Museum library. It has on the title-page a slight disfigurement of name, viz. John *Clearidge*; but it is *Claridge* in the Preface. The truth is, that Dr. John Campbell *re-published* the book in 1744, but without affixing his own name, or giving any information of its author or of previous editions. The part, however, which he bore in this edition is explained by the latter portion of the title already given; and still more clearly in the Preface. We find authorities added, to give weight to the shepherd's remarks; and likewise additional rules in relation to the weather, derived from the common sayings and proverbs of the country people, and from old English books of husbandry. It may, in short, be called a clever scientific commentary on the shepherd's observations. After what has been stated, your readers will not be surprised to learn that one edition of the work appears in Watt's very inaccurate book under CLARIDGE, another under CLEARIDGE, and a third under CAMPBELL. I will now speak of the original work: it is a small octavo volume of thirty-two pages, rudely printed, with an amusing Preface "To the Reader," in which the shepherd dwells with much satisfaction on his peculiar vaticinating talents. As this Preface has been omitted in all subsequent editions, and as the book itself is extremely scarce, I conceive that a reprint of it in your pages may be acceptable to your Folk-lore readers. The "Rules" are interlarded with scraps of poetry, somewhat after the manner of old Tusser, and bear the unmistakeable impress of a "plain, unlettered Muse." The author concludes his work with a poetical address "to the antiquity and honour of shepherds." The title is rather a droll one, and is as follows:

"The Shepheard's Legacy: or John Clearidge his forty Years' Experience of the Weather: being an excellent Treatise, wherein is shewed the Knowledge of the Weather. First, by the Rising and Setting of the Sun. 2. How the Weather is known by the Moon. 3. By the Stars. 4. By the Clouds. 5. By the Mists. 6. By the Rainbow. 7. And especially by the Winds. Whereby the Weather may be exactly known from Time to Time: which Observation was never heretofore published by any Author. 8. Also, how to keep your Sheep sound when they be sound. 9. And how to cure them if they be rotten. 10. Is shewed the Antiquity and Honour of Shepherds. With some certain and assured Cures for thy Horse, Cow, and Sheep.

An Almanack is out at twelve months day,
My Legacy it doth endure for aye.
But take you notice, though 'tis but a hint,
It far excels some books of greater print.

London: printed and are to be sold by John Hancock, Junior, at the Three Bibles in Popes-head Ally, next Cornhill, 1670."

In the Preface he tells us that—

"Having been importun'd by sundry friends (some of them being worthy persons) to make publique for their further benefit what they have found by experience to be useful for themselves and others, I could not deny their requests; but was willing to satisfie them, as also my own self, to do others good as well as myself; lest I should hide my talent in a napkin, and my skill be rak'd up with me in the dust. Therefore I have left it to posterity, that they may have the fruit when the old tree is dead and rotten. And because I would not be tedious, I shall descend to some few particular instances of my skill and foreknowledge of the weather, and I shall have done.

"First, in the year 1665, at the 1st of January, I told several credible persons that the then frost would hold till March, that men could not plow, and so it came to pass directly.

"2. I also told them that present March, that it would be a very dry summer, which likewise came to pass.

"3. The same year, in November, I told them it would be a very open winter, which also came to pass, although at that time it was a great snow: but it lasted not a week.

"4. In the year 1666, I told them that year in March, that it would be a very dry spring; which also came to pass.

"5. In the year 1667, certaine shepherds ask'd my council whether they might venture their sheep any more in the Low-fields? I told them they might safely venture them till August next; and they sped very well, without any loss.

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"6. I told them, in the beginning of September the same year, that it would be a south-west wind for two or three months together, and also great store of rain, so that wheat sowing would be very difficult in the Low-fields, by reason of wet; which we have found by sad experience. And further, I told them that they should have not above three or four perfect fair days together till the shortest day.

"7. In the year 1668, in March, although it was a very dry season then, I told my neighbours that it would be an extraordinary fruitful summer for hay and grass, and I knew it by reason there was so much rain in the latter end of February and beginning of March: for by that I ever judge of the summers, and I look that the winter will be dry and frosty for the most part, by reason that this November was mild: for by that I do ever judge of the winters.

"Now, I refer you unto the book itself, which will sufficiently inform you of sundry other of my observations. For in the ensuing discourse I have set you down the same rules which I go by myself. And if any one shall question the truth of what is here set down, let them come to me, and I will give them further satisfaction.

JOHN CLARIDGE, SEN.

"Hanwell, near Banbury."

It appears, from inquiries made in the neighbourhood, that the name of Claridge is still common at Hanwell, a small village near Banbury—that "land o'cakes,"—and that last century there was a John Claridge, a small farmer, resident there, who died in 1758, and who might have been a grandson of the "far-famed," but unjustly defamed, "shepherd of Banbury."

Apropos of the "cakes" for which this flourishing town has long been celebrated, I beg to inform your correspondent ERICA (Vol. vii., p. 106.) and J. R. M., M.A. (p. 310.) that there is a receipt "how to make a very good Banbury cake," printed as early as 1615, in Gervase Markham's *English Hus-wife*.

W. B. RYE.

NOTES ON SEVERAL MISUNDERSTOOD WORDS.

(Continued from p. 353.)

To miss, to dispense with. This usage of the verb being of such ordinary occurrence, I should have deemed it superfluous to illustrate, were it not that the editors of Shakspeare, according to custom, are at a loss for examples:

"We cannot *miss* him."

The Tempest, Act I. Sc. 2. (where see Mr. Collier's note, and also Mr. Halliwell's, Tallis's edition).

"All which things being much admirable, yet this is most, that they are so profitable; bringing vnto man both honey and wax, each so wholesome that we all desire it, both so necessary that we cannot *misse* them."—*Euphues and his England*.

"I will have honest valiant souls about me;
I cannot *miss* thee."

Beaumont and Fletcher, *The Mad Lover*, Act II. Sc. 1.

"The blackness of this season cannot *miss* me."

The second *Maiden's Tragedy*, Act V. Sc. 1.

"All three are to be had, we cannot *miss* any of them."—Bishop Andrewes, "A Sermon prepared to be preached on Whit Sunday, A.D. 1622," *Library of Ang.-Cath. Theology*, vol. iii. p. 383.

"For these, for every day's dangers we cannot *miss* the hand."—"A Sermon preached before the King's Majesty at Burleigh, near Oldham, A.D. 1614," *Id.*, vol. iv. p. 86.

"We cannot *miss* one of them; they be necessary all."—*Id.*, vol. i. p. 73.

It is hardly necessary to occupy further room with more instances of so familiar a phrase, though perhaps it may not be out of the way to remark, that *miss* is used by Andrewes as a substantive in the same sense as the verb, namely, in vol. v. p. 176.: the more usual form being *misture*, or, earlier, *mister*. Mr. Halliwell, in his *Dictionary*, most unaccountably treats these two forms as distinct words; and yet, more unaccountably, collecting the import of *misture* for the context, gives it the signification of misfortune!! He quotes Nash's *Pierce Pennilesse*; the reader will find the passage at p. 47. of the Shakspeare Society's reprint. I subjoin another instance from vol. viii. p. 288. of Cattley's edition of Foxe's *Acts and Monuments*:

"Therefore all men evidently declared at that time, both how sore they took his death to heart; and also how hardly they could away with the *misture* of such a man."

In Latin, *desidero* and *desiderium* best convey the import of this word.

To *buckle*, bend or bow. Here again, to their great discredit be it spoken, the editors of Shakspeare (Second Part of *Hen. IV.*, Act I. Sc. 1.) are at fault for an example. Mr. Halliwell gives one in his *Dictionary* of the passive participle, which see. In Shakspeare it occurs as a neuter verb:

"... And teach this body,
To bend, and these my aged knees to *buckle*,
In adoration and just worship to you."
Ben Jonson, *Staple of News*, Act II. Sc. 1.

"For, certainly, like as great stature in a natural body is some advantage in youth, but is but burden in age: so it is with great territory, which, when a state beginneth to decline, doth make it stoop and *buckle* so much the faster."—Lord Bacon, "Of the True Greatness of Great Britain," vol. i. p. 504. (Bohn's edition of the *Works*).

And again, as a transitive verb:

"Sear trees, standing or felled, belong to the lessee, and you have a special replication in the book of 44 E. III., that the wind did but rend them and *buckle* them."—*Case of Impeachment of Waste*, vol. i. p. 620.

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On the hip, at advantage. A term of wrestling. So said Dr. Johnson at first; but, on second thoughts, referred it to *venery*, with which Mr. Dyce consents: both erroneously. Several instances are adduced by the latter, in his *Critique of Knight and Collier's Shakspeare*; any one of which, besides the passage in *The Merchant of Venice*, should have confuted that origin of the phrase. The hip of a chase is no term of woodman's craft: the haunch is. Moreover, what a marvellous expression, to say, A hound has a chase *on* the hip, instead of *by*. Still more prodigious to say, that a hound *gets* a chase *on* the hip. One would be loth to impute to the only judicious dramatic commentator of the day, a love of contradiction as the motive for quarrelling with Mr. Collier's note on this idiom. To the examples alleged by Mr. Dyce, the three following may be added; whereof the last, after the opinion of Sir John Harington, rightly refers the origin of the metaphor to wrestling:

"The Divell hath them *on the hip*, he may easily bring them to anything."—*Michael and the Dragon*, by D. Dike, p. 328. (*Workes*, London, 1635).

"If he have us at the advantage, *on the hip* as we say, it is no great matter then to get service at our hands."—Andrewes, "A Sermon preached before the King's Majesty at Whitehall, 1617," *Library of Ang.-Cath. Theology*, vol. iv. p. 365.

"Full oft the valiant knight his hold doth shift,
And with much prettie sleight, the same doth slippe;
In fine he doth applie one speciall drift,
Which was to get the Pagan on the *hippe*:
And hauing caught him right, he doth him lift,
By nimble sleight, and in such wise doth trippe:
That downe he threw him, and his fall was such,
His head-piece was the first that ground did tuch."
Sir John Harington's Translation of *Orlando Furioso*, Booke xlvi. Stanza 117.

In some editions, the fourth line is printed "*namely* to get," &c., with other variations in the spelling of the rest of the stanza.

W. R. ARROWSMITH.

(To be continued.)

LORD COKE.

Turning over some old books recently, my attention was strongly drawn to the following:

"The Lord Coke, his Speech and Charge, with a Discoverie of the Abuses and Corruptions of Officers. 8vo. Lond. N. Butter, 1607."

This curious piece appears to have been published by one R. P. ¹, who describes himself, in his dedication to the Earl of Exeter, as a "poore, dispised, pouertie-stricken, hated, scorned, and vnrespected souldier," of which there were, doubtless, many in the reign of James the Pacific. Lord Coke, in his address to the jury at the Norwich Assizes, gives an account of the various plottings of the Papists, from the Reformation to the Gunpowder Treason, to bring the land again under subjection to Rome, and characterises the schemes and the actors therein as he goes along in the good round terms of an out-and-out Protestant. He has also a fling at the Puritans, and all such as would disturb the church and hierarchy as by law established. But the most remarkable part of the book is that which comes under the head of "A Discoverie of the Abuses and Corruption of Officers;" and believing an abstract might interest your readers, and furnish the antiquary with a reference, I herewith present you with a list of the officials and others whom my Lord Coke recommends the *Jurie* to present, assuring them, at the same time, that "by God's grace they, the offenders, shall not goe unpunished for their abuses; for we have," says he, "a COYFE, which signifies a *scull*, whereby, in the execution of justice, wee are defended against all oppositions, bee they never so violent."

1. The first gentleman introduced by Lord Coke to the Norwich jury is the *Escheator*, who had power to demand upon what tenure a poor yeoman held his lands, and is an officer in great disfavour with the judge. He gives some curious instances of his imposition, and concludes by remarking that, for his rogueries, he were better described by striking away the first syllable of his name, the rest truly representing him a *cheator*.

2. *The Clarke of the Market* comes in for his share of Lord Coke's denuncements. "It was once," he says, "my hap to take a clarke of the market in his trickes; but I aduanst him higher than his father's sonne, by so much as from the ground to the toppe of the pillorie" for his bribery.

3. "A certaine ruffling officer" called a *Purveyor*, who is occasionally found *purveying money* out of your purses, and is therefore, says Lord Coke, "on the highway to the gallowes."

4. As the next officer is unknown in the present day, I give his character *in extenso*:

"There is also a Salt-peter-man, whose commission is not to break vp any man's house or ground without leaue. And not to deale with any house, but such as is vnused for any necessarie employment by the owner. And not to digge in any place without leauing it smooth and leuell: in such case as he found it. This Salt-peter-man vnder shew of his authoritie, though being no more than is specified, will make plaine and simple people beleue, that hee will without their leaue breake vp the floore of their dwelling house, vnlesse they will compound with him to the contrary. Any such fellow, if you can meete with all, let his misdemenor be presented, that he may be taught better to vnderstand his office: For by their abuse the country is oftentimes troubled."

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5. There is another troublesome fellow called a *Concealor*, who could easily be proved no better than a *cosioner*, and whose pretensions are to be resisted.

6. A *Promoter*, generally both a beggar and a knave. This is the modern informer, "a necessarie office," says Lord Coke, "but rarely filled by an honest man."

7. The *Monopolitane* or *Monopolist*; with these the country was overrun in James' reign. "To annoy and hinder the public weale, these for their own benefit have sold their lands, and then come to beggarie by a *starch*, *vinegar*, or *aqua vitæ* monopoly, and justly too," adds his lordship.

8. Lord Coke has no objection to those *golden fooles*, the *Alcumists*, so long as they keep to their *metaphisicall* and *Paracelsian* studies; but *science is felony committed by any comixture to multiply either gold or silver*; the alchymist is therefore a suspected character, and to be looked after by the jury.

9. Vagrants to be resolutely put down, the Statute against whom had worked well.

10. The stage-players find no favour with this stern judge, who tells the jury that as they, the players, cannot perform without leave, it is easy to be rid of them, remarking, *that the country is much troubled by them*.

11. Taverns, Inns, Ale-houses, Bowling Allies, and such like thriftless places of resort for tradesmen and artificers, to be under strict surveillance.

12. Gallants, or riotous young gents, to be sharply looked after, and their proceedings controlled.

13. Gentlemen with greyhounds and birding-pieces, who would elude the *statutes against gunnes*, to be called to account "for the shallow-brain'd idlenesse of their ridiculous foolery."

14. The statute against *ryotous expence in apparel* to be put in force against *unthriftie infractors*.

There is room here for a few Queries, but I content myself with asking for a further reference to No. 4., "The Salt-peter-man."

J. O.

Footnote 1: (return)

No doubt the author of an ultra-Protestant poem, entitled *Times Anatomie, made by Robert Prickett, a Souldier*. Imprinted, 1606.

SHAKSPEARE CORRESPONDENCE.

Dogberry's Losses or Leases.—Much Ado about Nothing, Act IV. Sc. 4.:

"*Dogberry*. A rich fellow enough, go to: and a fellow that hath had losses; and one that hath two gowns, and everything handsome about him."

I can quite sympathise with the indignation of some of my cotemporaries at the alteration by MR. PAYNE COLLIER'S mysterious corrector, of "losses" into "leases." I am sorry to see a reading which we had cherished without any misgiving as a bit of Shaksperian quaintness, and consecrated by the humour of Gray and Charles Lamb, turned into a clumsy misprint. But we must look at real probabilities, not at fancies and predilections. I am afraid "leases" is the likelier word. It has also a special fitness, which has not been hitherto remarked. Many of the wealthy people of Elizabeth's reign, particularly in the middle class, were "fellows that had had leases." It will be recollected that extravagant leases or fines were among the methods by which the possessions of the church were so grievously dilapidated in the age of the Reformation. Those who had a little money to invest, could not do so on more advantageous terms than by obtaining such leases as the necessity or avarice of clerical and other corporations induced them to grant; and the coincident fall in the value of money increased the gain of the lessees, and loss of the corporations, to an extraordinary amount. Throughout Elizabeth's reign parliament was at work in restraining this abuse, by the well-known "disabling acts," restricting the power of bishops and corporations to lease their property. The last was passed, I think, only in 1601. And therefore a "rich fellow" of Dogberry's class was described, to the thorough comprehension and enjoyment of an audience of that day, as one who "had *had* leases."

SCRUTATOR.

May I be allowed a little space in the pages of "N. & Q." to draw MR. COLLIER'S attention to some passages in which the old corrector appears to me to have corrupted, rather than improved, the text? Possibly on second thoughts MR. COLLIER may be induced to withdraw these readings from the text of his forthcoming edition of our great poet. I give the pages of MR. COLLIER'S recent volume, and quote according to the old corrector.

Two Gentlemen of Verona, Act II. Sc. 2., p. 21.:

"That I, unworthy body, as I *can*,
Should censure thus a *loving* gentleman."

Can for *am* spoils the sense; it was introduced unnecessarily to make a perfect rhyme, but such rhymes as *am* and *man* were common in Shakspeare's time. *Loving* for *lovely* is another modernism; *lovely* is equivalent to the French *aimable*. "Saul and Jonathan were *lovely* and pleasant in their lives," &c. The whole passage, which is indeed faulty in the old copies, should, I think, be read thus:

"'Tis a passing shame
That I, unworthy body that I am,
Should censure *on* a lovely *gentleman*.
Jul. Why not on Proteus as *on* all the rest?
Luc. Then thus,—of many good I think him best."

Thus crept in after *censure* from the next line but one. In Julia's speech, grammar requires *on* for *of*.

Measure for Measure, Act IV. Sc. 5., p. 52.:

"For my authority bears *such* a credent bulk," &c.

{378} Fols. "*of* a credent bulk," read "*so* credent bulk."

Much Ado about Nothing, Act IV. Sc. 1., p. 72.:

"Myself would on the *hazard* of reproaches
Strike at thy life."

When fathers kill their children, they run the risk not merely of being reproached, but of being hanged; but this reading is a mere sophistication by some one who did not understand the true reading, *rearward*. Leonato threatens to take his daughter's life *after having* reproached her.

"O, yes, I saw sweet beauty in her face,
Such as the daughter of *Agenor's race*," &c.

"The daughter of Agenor's race" for "the daughter of Agenor" is awkward, but there is a far more decisive objection to this alteration. To compare the beauty of Bianca with the beauty of Europa is a legitimate comparison; but to compare the beauty of Bianca with Europa herself, is of course inadmissible. Here is another corruption introduced in order to produce rhyming couplet; restore the old reading, "the daughter of Agenor *had*."

The Winter's Tale, Act IV. Sc. 2., p. 191.:

"If, &c., let me be *enrolled*, and any name put in the book of virtue."

We have here an abortive attempt to correct the nonsensical reading of the old copies, *unrolled*; but if *enrolled* itself makes sense, it does so only by introducing tautology. Besides, it leads us away from what I believe to be the true reading, *unrogued*.

King John, Act V. Sc. 7., p. 212.:

"Death, having prey'd upon the outward parts,
Leaves them *unvisited*; and his siege is now
Against the mind."

How could death prey upon the king's outward parts without visiting them? Perhaps, however, we have here only a corruption of a genuine text. Query, "*ill*-visited."

Troilus and Cressida, Act I. Sc. 3., p. 331.:

"And, with an accent tun'd in self-same key,
Replies to chiding fortune."

This, which is also Hanmer's reading, certainly makes sense. Pope read *returns*. The old copies have *retires*. I believe Shakspeare wrote "*Rechides* to chiding fortune." This puzzled the compositor, who gave the nearest common word without regard to the sense.

Troilus and Cressida, Act V. Sc. 1., p. 342.—The disgusting speeches of Thersites are scarcely worth correcting, much less dwelling upon; but there can be little doubt that we should read "male *harlot*" for "male *varlet*;" and "preposterous *discoverers*" (not discolourers) for "preposterous discoveries."

Coriolanus, Act V. Sc. 5., p. 364.:

"I ... holp to reap the fame
Which he did *ear* all his."

To *ear* is to *plough*. Aufidius complains that he had a share in the harvest, while Coriolanus took all the ploughing to himself. We have only, however, to transpose *reap* and *ear*, and this nonsense is at once converted into excellent sense. The old corrector blindly copied the blunder of a corrupt, but not sophisticated, manuscript. This has occurred elsewhere in this collection.

Antony and Cleopatra, Act I. Sc. 5., p. 467.:

"And soberly did mount an *arm-girt* steed."

This reading was also conjectured by Hanmer. The folios read *arme-gaunt*. This appears to me a mere misprint for *rampaunt*, but whether *rampaunt* was Shakspeare's word, or a transcriber's sophistication for *ramping*, is more than I can undertake to determine. I believe, however, that one of them is the true reading. At one period to *ramp* and to *prance* seem to have been synonymous. Spenser makes the horses of night "*fiercely ramp*," and Surrey exhibits a *prancing* lion.

This communication is, I am afraid, already too long for "N. & Q.;" I will therefore only add my opinion, that, though the old corrector has reported many bad readings, they are far outnumbered by the good ones in the collection.

W. N. L.

Mr. Collier's "Notes and Emendations: Passage in "The Winter's Tale."—At p. 192. of MR. PAYNE COLLIER'S new volume, he cites a passage in *The Winter's Tale*, ending—

"... I should blush
To see you so attir'd, sworn, I think
To show myself a glass."

The MS. emendator, he says, reads *so worn* for *sworn*; and adds:

"The meaning therefore is, that Florizel's plain attire was 'so worn,' to show Perdita, as in a glass, how simply she ought to have been dressed."

Now MR. COLLIER, in this instance, has not, according to his usual practice, alluded to any commentator who has suggested the same emendation. The inference would be, that this emendation is a novelty. This it is not. It has been before the world for thirty-four years, and its merits have failed to give it currency. At p. 142. of Z. Jackson's miscalled *Restorations*, 1819, we find this emendation, with the following note:

"*So worn*, i. e. *so reduced*, in your external appearance, that I should think you intended to remind me of my own condition; for, by looking at you thus attired, I behold myself, as it were, reflected in a glass, habited in robes becoming my obscure birth, and equally obscure fortune."

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Jackson's emendations are invariably bad; but whatever may be thought of the sense of Florizel being *so worn* (instead of his dress), it is but fair to give a certain person his due. The passage has long seemed to me to have this meaning:

"But that we are acquiescing in a custom, I should blush to see you, who are a prince, attired like a swain; and still more should I blush to look at myself in the glass, and see a peasant girl pranked up like a princess."

& *more*, in MS., might very easily have been mistaken for *sworn* by the compositor. Accordingly, I would read the complete passage thus:

"... But that our feasts
In every mess have folly, and the feeders
Digest it with a custom, I should blush
To see you so attir'd, and more, I think,
To show myself a glass."

C. MANSFIELD INGLEBY.

Birmingham.

Minor Notes.

Alleged Cure for Hydrophobia.—From time to time articles have appeared in "N. & Q." as to the cure of hydrophobia, a specific for which seems still to be a desideratum.

In the *Miscellanea Curiosa* (vol. iii. p. 346.) is a paper on Virginia, from the Rev. John Clayton, rector of Crofton in Wakefield, in which he states the particulars of several cures which he had effected of persons bitten by mad dogs. His principal remedy seems to have been the "volatile salt of amber" every four hours, and in the intervals, "Spec. Pleres Archonticon and Rue powdered ana gr. 15." I am not learned enough to understand what these drugs are called in the modern nomenclature of druggists.

C. T. W.

Epitaph at Mickleton.—The following inscription is copied from a monument on the north wall of the chancel of Mickleton Church, co. Gloucester:

"*The Ephetath of John Bonner.*
Heare lyeth in tomed John Bonner by name,
Sonne of Bonner of Pebworth, from thence he came.
The : 17 : of October he ended his daies,
Pray God that wee leveing may follow his wayes.
1618 by the yeare.
Scarce are such Men to be found in this shere.
Made and set up by his loveing frend
Evens his kindesman and [so I] doe end.
John Bonner, Senior. Thomas Evens, Junior.
1618."

The words in brackets are conjectural, the stone at that point being much corroded.

BALLIOLENSIS.

Charade attributed to Sheridan.—You have given a place to enigmas in "N. & Q.," and therefore the following, which has been attributed to R. B. Sheridan, may be acceptable. Was he the author?

"There is a spot, say, Traveller, where it lies,
And mark the clime, the limits, and the size,
Where grows no grass, nor springs the yellow grain,
Nor hill nor dale diversify the plain;
Perpetual green, without the farmer's toil,

Through all the seasons clothes the favor'd soil,
Fair pools, in which the finny race abound,
By human art prepar'd, enrich the ground.
Not India's lands produce a richer store,
Pearl, ivory, gold and silver ore.

Yet, Britons, envy not these boasted climes,
Incessant war distracts, and endless crimes
Pollute the soil:—Pale Avarice triumphs there,
Hate, Envy, Rage, and heart-corroding Care,
With Fraud and Fear, and comfortless Despair.
There government not long remains the same,
Nor they, like us, revere a monarch's name.
Britons, beware! Let avarice tempt no more;
Spite of the wealth, avoid the tempting shore;
The daily bread which Providence has given,
Eat with content, and leave the rest to heaven."

BALLIOLENSIS.

Suggested Reprint of Hearne.—It has often occurred to me to inquire whether an association might not be formed for the republication of the works edited by Tom Hearne? An attempt was made some years ago by a bookseller; and, as only Robert of Gloucester and Peter Langtoft appeared, "Printed for Samuel Bagster, in the Strand, 1810," we must infer that the spirited publisher was too far in advance of the age, and that the attempt did not pay. Probably it never would as a *bookseller's speculation*. But might not a society like the Camden be formed for the purpose with some probability, in these altered times and by such an improved method of proceeding, of placing these curious and valuable volumes once more within reach of men of ordinary means? At present the works edited by Hearne are rarely to be met with in catalogues, and when they do occur, the prices are almost fabulous, quite on the scale of those affixed to ancient MSS.

BALLIOLENSIS.

Suggestions of Books worthy of being reprinted.—Fabricius, *Bibliotheca Latina Mediæ et Infimæ Ætatis*, 6 vols. 8vo. (Recommended in *The Guardian* newspaper.)

J. M.

Epigram all the way from Belgium.—Should you think the following epigram, written in the travellers' book at Hans-sur-Lesse, in Belgium, worth preserving, it is at your service:

"Old Euclid may go to the wall,
For we've solved what he never could guess,
How the fish in the river are *small*,
But the river they live in is *Lesse*."

H. A. B.

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Derivation of "Canada."—I send you a cutting from an old newspaper, on the derivation of this word:

"The name of Canada, according to Sir John Barrow, originated in the following circumstances. When the Portuguese, under Gaspar Cortreal, in the year 1500, first ascended the great river St. Lawrence, they believed it was the strait of which they were in search, and through which a passage might be discovered into the Indian Sea. But on arriving at the point whence they could clearly ascertain it was not a strait but a river, they, with all the emphasis of disappointed hopes, exclaimed repeatedly 'Canada!'—Here nothing; words which were remembered and repeated by the natives on seeing Europeans arrive in 1534, who naturally conjectured that the word they heard employed so often must denote the name of the country."

HENRY H. BREEN.

St. Lucia.

Railway Signals.—An effective communication from the guard to the engineman, for the prevention of railway accidents, seems to be an important desideratum, which has hitherto baffled the ingenuity of philosophers. The only proposed plan likely to be adopted, is that of a cord passing below the foot-boards, and placing the valve of the steam whistle under the control of the guard. The trouble attending this scheme, and the liability to neglect and disarrangement, render its success doubtful. What I humbly suggest is, that the guard should be provided with an independent instrument which would produce a sound sufficiently loud to catch the ear of the engineman. Suppose, for instance, that the mouth-piece of a clarionet, or the windpipe of a duck, or a metallic imitation, were affixed to the muzzle of an air-gun, and the condensed air discharged through the confined aperture; a shrill sound would be emitted. Surely, then, a small instrument might be contrived upon this principle, powerful enough to arrest the attention of the engineer, if not equal to the familiar shriek of the present whistle.

It is hoped that this hint will be followed up; that your publication will sustain its character by thus providing a medium of intercommunication for these worthies, who can respectively lay claim to the titles of men of science and men of *letters*, and that some experimenter "when found will make a *note*"—a stunning one.

T. C.

A Centenarian Trading Vessel.—There is a small smack now trading in the Bristol Channel, in excellent condition and repair, and likely to last for many years, called the "Fanny," which was built in 1753. This vessel belongs to Porlock, in the port of Bridgewater, and was originally built at Aberthaw in South Wales. Can any of your readers refer to any other *trading* vessel so old as this?

ANON.

Queries.

BISHOP KEN.

At what place, and by what bishop, was he ordained, in 1661? His ordination probably took place in the diocese of Oxford, London, Winchester, or Worcester. The discovery of it has hitherto baffled much research.

Jon Ken, an elder brother of the Bishop, was Treasurer of the East India Company in 1683. Where can anything be learned of him? Is there any mention of him in the books of the East India Company? Was he the Ken mentioned in Roger North's *Lives of the Norths*, as one of the court-rakes? When did he die, and where was he buried? This Jon Ken married Rose, the daughter of Sir Thomas Vernon, of Coleman Street, and by her is said (by Hawkins) to have had a daughter, married to the Honorable Christopher Frederick Kreienberg, Hanoverian Resident in London. Did M. Kreienberg die in this country, or can anything be ascertained of him or his wife?

The Bishop wrote to James II. a letter of intercession on behalf of the rebels in 1685. Can this letter be found in the State-Paper Office, or elsewhere?

In answer to a sermon preached by Bishop Ken, on 5th May, 1687, one F. I. R., designating himself "a most loyal Irish subject of the *Company of Jesuits*," wrote some "Animadversions." Could this be the "fath. Jo. Reed," a *Benedictine*, mentioned in the Life of A. Wood, under date of July 21, 1671? Father Reed was author of *Votiva Tabula*. Can any one throw any light on this?

J. J. J.

Minor Queries.

Canute's Reproof to his Courtiers.—Opposite the Southampton Docks, in the Canute Road, is the Canute Hotel, with this inscription in front: "Near this spot, A.D. 1028, Canute reproofed his courtiers." The building is of very recent date.

Query, Is there any and what authority for the statement?

SALOPIAN.

The Sign of the Cross in the Greek Church.—The members of the Greek Church sign themselves with the sign of the cross in a different manner from those of the Western Church. What is the difference?

J. C. B.

Reverend Richard Midgley, Vicar of Rochdale, temp. Eliz.—Dr. T. D. Whitaker mentions, in a note in his *Life of Sir George Radcliffe, Knt.*, p. 4., 4to. 1810, that at an obscure inn in North Wales he once met with a very interesting account of Midgley in a collection of lives of pious persons, made about the time of Charles I.; but adds, that he had forgotten the title, and had never since been able to obtain the book. Can any reader of "N. & Q." identify this "collection," or furnish any particulars of Midgley not recorded by Brook, Calamy, or Hunter?

F. R. R.

Huet's Navigations of Solomon.—Can you or any of your readers inform me if the treatise referred to in the accompanying extract was ever published? and, if so, what was the result as to the assertions there made?

The History of the Commerce and Navigation of the Ancients. Written in French by Monsieur Huet, Bishop of Avranches. Made English from the Paris Edition. London: Printed for B. Lintot, between the Temple Gates, in Fleet Street, and Mears, at the Lamb, without Temple Bar. 1717.

"2dly. It is here we must lay down the most important remark, in point of commerce; and I shall undeniably establish the truth of it in a treatise which I have begun concerning the navigations of Solomon, that the Cape of Good Hope was known, often frequented, and doubled in Solomon's time, and so it was likewise for many years after; and that the Portuguese, to whom the glory of this discovery has been attributed, were not the first that found out this place, but mere secondary discoverers."—P. 20.

EDINA.

Edinburgh.

Sheriff of Worcestershire in 1781.—Will any one of your correspondents inform me who was sheriff of Worcestershire in the year 1781*, and give his arms, stating the source of his knowledge on these points, to much oblige

Y.

[* John Darke of Breedon, Esq. See Nash's *Worcestershire*, Supplement, p. 102.—ED.]

Tree of the Thousand Images.—Father Huc, in his journey to Thibet, gives an account of a singular tree, bearing this title, and of which the peculiarity is that its leaves and bark are covered with well-defined characters of the Thibetian alphabet. The tree seen by MM. Huc and Gabet appeared to them to be of great age, and is said by the inhabitants to be the only one of its kind known in the country. According to the account given by these travellers, the letters would appear to be formed by the veins of the leaves; the resemblance to Thibetian characters was such as to strike them with astonishment, and they were inclined at first to suspect fraud, but, after repeated observations, arrived at the conclusion that none existed. Do botanists know or conjecture anything about this tree?

C. W. G.

De Burgh Family.—I shall feel much obliged for references to the early seals of the English branch of the family of De Burgh, descended from Harlowen De Burgh, and Arlotta, mother of William the Conqueror, especially of that English branch whose armorial bearings were—Or a cross gules: also for information whether the practice, in reference to the spelling of names, was such as to render *Barow*, of the latter part of the fifteenth century, Aborough some fifty years afterwards.

E. D. B.

Witchcraft Sermons at Huntingdon.—In an article on Witchcraft in the *Retrospective Review* (vol. v. p. 121.), it is stated that, in 1593—

"An old man, his wife and daughter, were accused of bewitching the five children of a Mr. Throgmorton, several servants, the lady of Sir Samuel Cromwell, and other persons.... They were executed, and their goods, which were of the value of forty pounds, being escheated to Sir S. Cromwell, as lord of the manor, he gave the amount to the mayor and aldermen of Huntingdon, for a rent-charge of forty shillings yearly, to be paid out of their town lands, for an annual lecture upon the subject of witchcraft, to be preached at their town every Lady-Day, by a doctor or bachelor of divinity, of Queen's College, Cambridge."

Is this sum yet paid, and the sermon still preached, or has it fallen into disuse now that it is unpopular to believe in witchcraft and diabolic possession? Have any of the sermons been published?

EDWARD PEACOCK, JUNIOR.

Bottesford, Kirton in Lindsey.

Consort.—A former correspondent applied for a notice of Mons. Consort, said to have been a mystical impostor similar to the famous Cagliostro. I beg to renew the same inquiry.

A. N.

Creole.—This word is variously represented in my Lexicons. Bailey says, "The descendant of an European, born in America," and with him agree the rest, with the exception of the *Metropolitana*; that Encyclopædia gives the meaning, "The descendant of an European and an American Indian." A friend advocating the first meaning derives the word from the Spanish. Another friend, in favour of the second meaning, derives it originally from *κεραυνυμι*, to mix; which word is fetched, perhaps far-fetched, from *κεραυς*, the horn in which liquors are mixed. Light on this word would be acceptable.

GILBERT N. SMITH.

Shearman Family.—Is there a family named *Shearman* or *Sherman* in Yorkshire, or in the city of York? What are their arms? Is there any record of any of that family settling in Ireland, in the county or city of Kilkenny, about the middle of the seventeenth century, or at an earlier period in Cork? Are there any genealogical records of them? Was Robert Shearman, warden of the hospital

of St. Cross in Winchester, of that family? Was Roger Shearman, who signed the Declaration of American Independence, a member of same? Is there any record of three brothers, Robert, Oliver, and Francis Shearman, coming to England in the army of William the Conqueror?

JOHN F. SHEARMAN.

Kilkenny.

Traitors' Ford.—There is a place called Traitors' Ford on the borders of Warwickshire and Oxfordshire, near the source of the little river Stour, about two miles from the village of Whichford, in the former county. What is the origin of the name? There is no notice of it in Dugdale's *Warwickshire*, nor is it mentioned in the older maps of the county of Warwick. The vicinity to the field of Edge-Hill would lead one to suppose it may be connected with some event of the period of the Civil Wars.

SPES.

"*Your most obedient humble Servant.*"—In Beloe's *Anecdotes of Literature*, vol. ii. p. 93., mention is made of a poem entitled *The Historie of Edward the Second, surnamed Carnarvon*. The author, Sir Francis Hubert, in 1629, when closing the dedication of this poem to his brother, Mr. Richard Hubert, thus remarks:

"And so, humbly desiring the Almighty to blesse you both in soule, body, and estate, I rest not your *servant*, according to the *new*, and fine, but false phrase of the time, but in honest old English, your loving brother and true friend for ever."

Query, At what time, and with whom did this very common and most unmeaning term in English correspondence have its origin?

W. W.

Malta.

Version of a Proverb.—What, and where to be found, is the true version of "Qui facit per alium, facit per se?"

P. J. F. GANTILLON, B.A.

Ellis Walker.—Can any reader of "N. & Q." give any information as to Ellis Walker, who made a *Poetical Paraphrase of the Enchiridion of Epictetus*? He dedicates it to "his honoured uncle, Mr. Samuel Walker of York," and speaks of having taken Epictetus for his companion when he fled from the "present troubles in Ireland." My edition is printed in London, 1716, but of what edition is not mentioned; but I presume the work to have been of earlier date, probably in 1690-1, as indeed I find it to have been, by inserted addresses to the author, of date in the latter year. Any information as to the translator will oblige.

A. B. R.

Belmont.

"*The Northerne Castle.*"—Pepys, in his *Diary*, 14th September, 1667, says, "To the King's playhouse, to see *The Northerne Castle*, which I think I never did see before." Is anything known of this play and its authorship? or was it *The Northern Lass*, by Richard Brome, first published in 1632? Perhaps Pepys has quoted the second title of some play.

J. Y.

Prayer-Book in French.—Can any of your readers give some satisfactory information respecting the earliest translations of the English Prayer-Book into French? By whom, when, for whom, were they first made? Does any copy still exist of one (which I have seen somewhere alluded to) published before Dean Durel's editions? By what authority have they been put forth? Is there any information to be found collected by any writer on this subject?

O. W. J.

"*Navita Erythræum*," &c.—Running the risk of being smiled at for my ignorance, I wish to have a reference to the following lines:

"Navita Erythræum pavidus qui navigat æquor,
In proræ et puppis summo resonantia pendet
Tintinnabula; eo sonitu prægrandia Cete,
Balenas, et monstra marina a navibus arcet."

H. T. ELLACOMBE.

Edmund Burke.—Can any of your correspondents tell me when and where he was married?

B. E. B.

Plan of London.—Is there any good plan of London, showing its present extent? The answer is, None. What is more, there never was a decent plan of this vast metropolis. There is published

occasionally, on a small sheet of paper, a wretched and disgraceful pretence to one, bedaubed with paint. Can you explain the cause of this? Every other capital in Europe has handsome plans, easy to be obtained: nay more, almost every provincial town, whether in this country or on the Continent, possesses better engraved and more accurate plans than this great capital can pretend to. Try and use your influence to get this defect supplied.

L. S. W.

Minchin.—Could any of your Irish correspondents give me any information with regard to the sons of Col. Thomas Walcot (c. 1683), or the families of Minchin and Fitzgerald, co. Tipperary, he would much oblige

M.

Minor Queries with Answers.

Leapor's "Unhappy Father."—Can you tell me where the scene of this play, a tragedy by Mary Leapor, is laid, and the names of the *dramatis personæ*? It is to be found in the second volume of *Poems*, by Mary Leapor, 8vo. 1751. This authoress was the daughter of a gardener in Northamptonshire, and the only education she received consisted in being taught reading and writing. She was born in 1722, and died in 1746, at the early age of twenty-four. Her poetical merit is commemorated in the Rev. John Duncombe's poem of the *Feminead*.

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A. Z.

[The scene, a gentleman's country house. The *dramatis personæ*: Dycarbas, the unhappy father; Lycander and Polonius, sons of Dycarbas, in love with Terentia; Eustathius, nephew of Dycarbas, and husband of Emilia; Leonardo, cousin of Eustathius; Paulus, servant of Dycarbas; Plynus, servant to Eustathius; Timnus, servant to Polonius; Emilia, daughter of Dycarbas; Terentia, a young lady under the guardianship of Dycarbas; Claudia, servant to Terentia.]

Meaning of "The Litten" or "Litton."—This name is given to a small piece of land, now pasture, inclosed within the moat of the ancient manor of Marwell, formerly Merewelle, in Hants, once the property of the see of Winchester. It does not appear to have been ever covered by buildings. What is the meaning or derivation of the term? Does the name exist in any other place, as applied to a piece of land situated as the above-described piece? I have spelt it as pronounced by the bailiff of the farm.

W. H. G.

Winchester.

[Junius and Ray derive it from the Anglo-Saxon *lictun*, *cœmiterium*, a burying-place. Our correspondent, however, will find its etymology discussed in the *Gentleman's Magazine*, vol. lxxviii. pp. 216. 303. and 319.]

St. James' Market House.—In a biography of Richard Baxter, the Nonconformist divine, about 1671:

"Mr. Baxter came up to London, and was one of the Tuesday lecturers at Pinner's Hall, and a Friday lecturer at Fetter Lane; but on Sundays he for some time preached only occasionally, and afterwards more stately in St. James's Market House."

Where was the Market House situate?

P. T.

[Cunningham, in his *Handbook of London*, under the head of St. James' Market, Jermyn Street, St. James', tells us that "here, in a room over the Market House, preached Richard Baxter, the celebrated Nonconformist. On the occasion of his first Sermon, the main beam of the building cracked beneath the weight of the congregation." We recollect the old market and Market House, which must have stood on the ground now occupied by Waterloo Place.]

Replies.

GRUB STREET JOURNAL.

(Vol. vii., pp. 108. 268.)

REGINENSIS has been referred by F. R. A. to Drake's *Essays* for an account of this journal. Drake's account is, however, very incorrect. The *Grub Street Journal* did not terminate, as he states, on the 24th August, 1732, but was continued in the original folio size to the 29th Dec., 1737; the last No. being 418., instead of 138., as he incorrectly gives it. He appears to have supposed that the 12mo. abridgment in two volumes contained all the essays in the paper; whereas it did not comprise more than a third of them. He mentions as the principal writers Dr. Richard Russel and

Dr. John Martyn. Budgell, however, in *The Bee* (February, 1733) says, "The person thought to be at the head of the paper is Mr. R—l (Russel), a nonjuring clergyman, Mr. P—e (Pope), and some other gentlemen." Whether Pope wrote in it or not, it seems to have been used as a vehicle by his friends for their attacks upon his foes, and the war against the Dunces is carried on with great wit and spirit in its pages. It is by far the most entertaining of the old newspapers, and throws no small light upon the literary history of the time. I have a complete series of the journal in folio, as well as of the continuation, in a large 4to. form, under the title of *The Literary Courier of Grub Street*, which commenced January 5, 1738, and appears to have terminated at the 30th No., on the 27th July, 1738. I never saw another complete copy. *The Grub Street Journal* would afford materials for many curious and amusing extracts. One very entertaining part of it is the "Domestic News," under which head it gives the various and often contradictory accounts of the daily newspapers, with a most humorous running commentary.

JAMES CROSSLEY.

STONE PILLAR WORSHIP.

(Vol. v., p. 122.)

SIR JAMES EMERSON TENNENT, in his learned and curious Note on stone worship in Ireland, desires information as to the present existence of worship of stone pillars in Orkney. When he says it continued till a late period, I suppose he must allude to the standing stone at Stenness, perforated by a hole, with the sanctity attached to promises confirmed by the junction of hands through the hole, called the promise of Odin. Dr. Daniel Wilson enters into this fully in *Præhistoric Annals of Scotland*, pp. 99, 100, 101. It has been told myself that if a lad and lass promised marriage with joined hands through the hole, the promise was held to be binding. Whence the sanctity attached to such a promise I could not ascertain to be known, and I did not hear of any other superstition connected with this stone, which was destroyed in 1814. In the remote island of North Ronaldshay is another standing stone, perforated by a hole, but there is no superstition of this nature attached to it. At the Yule time the inhabitants danced about it, and when there were yule dancings in neighbouring houses, they began the dancing at the stone, and danced from the stone all the road to what was called to me the dancing-house. The sword dance, with a great deal of intricate crossing, and its peculiar simple tune, still exists in Orkney, but is not danced with swords, though I heard of clubs or sticks having been substituted. There are found in these islands the two circles of stones at Stenness, and single standing stones. One of these, at Swannay in Birsay, is said by tradition to have been raised to mark the spot where the procession rested when carrying the body of St. Magnus after his murder in Egilshay in 1110, from that island to Christ's Kirk in Birsay, where it was first interred. Here is a date and a purpose. The single standing stones, in accordance with SIR JAMES'S opinion, and to use nearly his expressions, are said to mark the burial-places of distinguished men, to commemorate battles and great events, and to denote boundaries; and these, and still more the circles, are objects of respect as belonging to ages gone by, but principally with the educated classes, and there is no superstition remaining with any. Such a thing as the swathing stone of South Inchkea is not known to have existed. The stones in the two circles, and the single standing stones, are all plain; but there was found lately a stone of the sculptured symbolical class, inserted to form the base of a window in St. Peter's Kirk, South Ronaldshay, and another of the same class in the island of Bressay, in Zetland. The first is now in the Museum of Scottish Antiquaries in Edinburgh; and the Zetland stone, understood to be very curious, is either there or in Newcastle, and both are forming the subject of antiquarian inquiry.

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W. H. F.

AUTOGRAPHS IN BOOKS.

(Continued from Vol. vii., p. 255.)

The following are probably trifling, but may be considered worth recording. Facing the title-page to *The Works of Mr. Alexander Pope*, London, W. Bowyer, for Bernard Lintot, &c., 1717, 8vo., no date at end of preface, is in (no doubt) his own hand:

"To the Right Honorable the Lord Viscount Bolingbroke, from his ever-oblig'd, most faithfull, and affectionate servant, ALEX. POPE."

Cranmer's *Bible*, title gone, but at end, Maye 1541:

"This Bible was given to me by my ffather Coke when I went to keepe Christmas with him at Holckam, anno Domini 1658. WILL. COBBE."

Sir William Cobbe of Beverley, York, knight, married Winifred, sixth daughter of John (fourth son of the chief justice), who was born 9th May, 1589.

This copy has, before Joshua and Psalms, a page of engravings, being the "seconde" and "thyrd parte;" also before the New Testament, the well-known one of Henry VIII. giving the Bible, but the space for Cromwell's arms is left blank or white. Cromwell was executed July 1540; but do his

arms appear in the 1540 impressions?

Cranmer's quarterings are, 1 and 4, Cranmer; 2, six lions r.; 3, fusils of Aslacton. In the *Gent. Mag.*, vol. lxii. pp. 976. 991., is an engraving of a stone of Cranmer's father, with the fusils on his right, and Cranmer on his left. The note at p. 991. calls the birds cranes, but states that Glover's Yorkshire and other pedigrees have pelicans; and Southey (*Book of the Church*, ii. p. 97.) states that Henry VIII. altered the cranes to pelicans, telling him that he, like them, should be ready to shed his blood. The engraving, however, clearly represents drops of blood falling, and those in the Bible appear to be pelicans also.

This Bible has the days of the month in MS. against the proper psalms, and where a leaf has been repaired, "A.D. 1608, per me Davidem Winsdon curate."

A. C.

GRINDLE.

(Vol. vii., pp. 107. 307.)

I think I can supply I. E. with another example of the application of this name to a place. A few miles east or south-east of Exeter, on the borders of a waste tract of down extending from Woodbury towards the sea, there is a village which is spelt on the ordnance map, and is commonly called, *Greendale*. In strictness there are, I believe, two Greendales, an upper and a lower Greendale. A small stream, tributary to the Clyst river, flows past them.

Now this place formerly belonged to the family of Aumerle, or Alba Marla, as part of the manor of Woodbury. From that family it passed to William Briwere, the founder of Tor Abbey, and was by him made part of the endowment of that monastery in the reign of Richard I. In the two cartularies of that house, of which abstracts will be found in Oliver's *Monasticon*, there are many instruments relating to this place, which is there called Grendel, Grindel, and Gryndell. In none of them does the name of Greendale occur, which appears to be a very recent form. Even Lysons, in his *Devonshire*, does not seem to be aware of this mode of spelling it, but always adopts one of the old ways of writing the word.

I have not seen the spot very lately, but, according to the best of my recollection, it has not now any feature in keeping with the mythological character of the fiend of the moor and fen. The neighbouring district of down and common land would not be an inappropriate habitat for such a personage. It has few trees of any pretension to age, and is still covered in great part with a dark and scanty vegetation, which is sufficiently dreary except at those seasons when the brilliant colours of the blooming heath and dwarf furze give it an aspect of remarkable beauty.

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Whether the present name of Greendale be a mere corruption of the earliest name, or be not, in fact, a restoration of it to its original meaning, is a matter which I am not prepared to discuss. As a general rule, a sound etymologist will not hastily desert an obvious and trite explanation to go in search of a more recondite import. He will not have recourse to the devil for the solution of a *nodus*, till he has exhausted more legitimate sources of assistance.

The "N. & Q." have readers nearer to the spot in question than I am, who may, perhaps, be able to throw some light on the subject, and inform us whether Greendale still possesses the trace of any of those natural features which would justify the demoniacal derivation proposed by I. E. It must not, however, be forgotten that three centuries and a half of laborious culture bestowed upon the property by the monks of Tor, must have gone far to exorcise and reclaim it.

E. S.

Some years ago I asked the meaning of *Grindle* or *Grundle*, as applied to a deep, narrow watercourse at Wattisfield in Suffolk. The Grundle lies between the high road and the "Croft," adjoining a mansion which once belonged to the Abbots of Bury. The clear and rapid water was almost hidden by brambles and underwood; and the roots of a row of fine trees standing in the Croft were washed bare by its winter fury. The bank on that side was high and broken; the bed of the Grundle I observed to lie above the surface of the road, on the opposite side of which the ground rises rapidly to the table land of clay. My fancy instantly suggested a river flowing through this hollow, and the idea was strengthened by the appearance of the landscape. The village stands on irregular ground, descending by steep slopes into narrow valleys and contracted meadows. I can well imagine that water was an enemy or "fiend" to the first settlers, and I was told that in winter the Grundle is still a roaring brook.

I find I have a Note that "in Charters, places bearing the name Grendel are always connected with water."

F. C. B.

Diss.

ROGER OUTLAW.

MR. ELLACOMBE will find some account of this personage, who was Prior of Kilmainham, and for several years served the office of Lord Justice of Ireland, in Holinshed's *Chronicles of Ireland*, sub anno 1325, *et seq.*: also in "The Annals of Ireland," in the second volume of Gibson's *Camden*, 3rd edition, sub eod. anno. He was nearly related to the lady Alice Kettle, and her son William Utlawe, al. Outlaw; against whom that singular charge of sorcery was brought by Richard Lederede, Bishop of Ossory. The account of this charge is so curious that, for the benefit of those readers of "N. & Q." who may not have the means of referring to the books above cited, I am tempted to extract it from Holinshed:

"In these daies lived, in the Diocese of Ossorie, the Ladie Alice Kettle, whome the Bishop ascited to purge hir selfe of the fame of enchantment and witchcraft imposed unto hir, and to one Petronill and Basill, hir complices. She was charged to have nightlie conference with a spirit called Robin Artisson, to whome she sacrificed in the high waie nine red cocks, and nine peacocks' eies. Also, that she swept the streets of Kilkennie betweene compleine and twilight, raking all the filth towards the doores of hir sonne William Outlaw, murmuring and muttering secretlie with hir selfe these words:

"To the house of William my sonne
Hie all the wealth of Kilkennie towne.'

"At the first conviction, they abjured and did penance; but shortlie after, they were found in relapse, and then was Petronill burnt at Kilkennie: the other twaine might not be heard of. She, at the hour of hir death, accused the said William as privie to their sorceries, whome the bishop held in durance nine weeks; forbidding his keepers to eat or to drinke with him, or to speake to him more than once in the daie. But at length, thorough the sute and instance of Arnold le Powre, then seneschall of Kilkennie, he was delivered, and after corrupted with bribes the seneschall to persecute the bishop: so that he thrust him into prison for three moneths. In rifling the closet of the ladie, they found a wafer of sacramentall bread, having the divel's name stamped thereon instead of Jesus Christ's; and a pipe of ointment, wherewith she greased a staffe, upon which she ambled and galloped thorough thicke and thin when and in what maner she listed. This businesse about these witches troubled all the state of Ireland the more; for that the ladie was supported by certeine of the nobilitie, and lastlie conveied over into England; since which time it could never be understood what became of hir."

Roger Outlawe, the Prior of Kilmainham, was made Lord Justice for the first time in 1327. The Bishop of Ossory was then seeking his revenge on Arnold le Powre, for he had given information against him as being—

{386} "Convented and convicted in his consistorie of certeine hereticall opinions; but because the beginning of Powres accusation concerned the justice's kinsman, and the bishop was mistrusted to prosecute his owne wrong, and the person of the man, rather than the fault, a daie was limited for the justifieing of the bill, the partie being apprehended and respited thereunto. This dealing the bishop (who durst not stirre out of Kilkennie to prosecute his accusation) was reputed parciall: and when by meanes hereof the matter hanged in suspense, he infamed the said prior as an abettor and favourer of Arnold's heresie. The Prior submitted himselfe to the trial."

Proclamation was made, "That it should be lawful for anie man ... to accuse, &c. the Lord Justice; but none came." In the end, six inquisitors were appointed to examine the bishops and other persons, and they—

"All with universal consent deposed for the Prior, affirming that (to their judgements) he was a zelous and a faithfull child of the Catholike Church. In the meane time, Arnold le Powre, the prisoner, deceased in the castell; and because he stood unpurged, long he laie unburied."

In 1332, William Outlawe is said to have been Prior of Kilmainham, and lieutenant of John Lord Darcie, Lord Justice.

This Bishop of Ossorie, Richard Lederede, was a minorite of London: he had a troubled episcopate, and was long in banishment in England. I have met with his name in the Register of Adam de Orilton, Bishop of Winchester, where he is recorded as assisting that prelate in some of his duties, A.D. 1336. He died however peaceably in his see, and was a benefactor to his cathedral. (See Ware's *History of Ireland*.)

W. H. G.

Winchester.

[It may be added, that much information respecting both Roger Outlawe and the trial of Alice Kyteler would be found in the interesting volume published by the Camden society in 1842, under the editorship of Mr. Wright, entitled *Proceedings against Dame Alice Kyteler, prosecuted for Sorcery in 1324*.]

Your correspondent H. T. ELLACOMBE asks who this Roger Outlawe was, and expresses his surprise that a prior of a religious house should "sit as *locum tenens* of a judge in a law court."

But the words "tenens locum Johannis Darcy le cosyn justiciarii Hiberniæ" do not imply that Outlawe sat as *locum tenens* of a judge in a law court. For this Sir John Darcy was Lord Justice, or Lord Lieutenant (as we would now say), of Ireland, and Roger Outlawe was his *locum tenens*.

Nothing, however, was more common at that period than for ecclesiastics to be judges in law courts; and it happens that this very Roger was Lord Chancellor of Ireland in 1321 to 1325, and again, 1326—1330: again, 1333: again (a fourth time), 1335: and a fifth time in 1339: for even then, as now, we were cursed in Ireland by perpetual changes of administration and of law officers, so that we have scarcely had any uniform practice, and our respect for law has been proportionally small.

Sir John Darcy was Lord Justice, or Lord Lieutenant, in 1322, in 1324, in 1328 (in which year Roger Outlawe was his *locum tenens* during his absence), in 1322, and on to 1340.

Roger Outlawe was Lord Justice, either in his own right or as *locum tenens* for others, in 1328, 1330, and 1340, in which last year he died in office. His death is thus recorded in Clyn's *Annals* (edited by Dean Butler for the Irish Archæological Society), p. 29.:

"Item die Martis, in crastino beatæ Agathæ virginis, obiit frater Rogerus Outlawe, prior hospitalis in Hibernia, apud Any, tunc locum justiciarii tenens: et etiam Cancellarius Domini Regis, trium simul functus officio. Vir prudens et graciosus, qui multas possessiones, ecclesias, et redditus ordini suo acquisivit sua industria, et regis Angliæ gratia speciali et licentia."

To this day, in the absence of the Lord Lieutenant of Ireland, *Lords Justices* are appointed.

J. H. TODD.

Trin. Coll., Dublin.

PROSPECTUS TO CIBBER'S "LIVES OF THE POETS."

(Vol. v., pp. 25. 65.; Vol. vii., p. 341.)

I am obliged to DR. RIMBAULT for noticing, what had escaped me, that this Prospectus has been reprinted in the *Censura Literaria*, vol. vi. p. 352. With respect to my ground for attributing it to Johnson, it will, I think, be obvious enough to any one who reads my remarks, that it was on the internal evidence alone, on which, as every one is aware, many additions have been made to his acknowledged compositions. Your correspondent C., with whom I always regret to differ, is so far at variance with me as to state it as his opinion that "nothing can be less like Johnson's peculiar style," and refers me to a note, with which I was perfectly familiar, to show—but which I must say I cannot see that it does in the slightest degree—"that it is impossible that Johnson could have written this Prospectus." Another correspondent, whose communication I am unable immediately to refer to, likewise recorded his dissent from my conclusion. Next follows DR. RIMBAULT, whom I understand to differ from me also, and who says (but where is the authority for the statement?) "Haslewood believed it to have been the production of Messrs. Cibber and Shields." I have every respect for Haslewood as a diligent antiquary, but I confess I do not attach much weight to his opinion on a question of critical taste or nice discrimination of style. I had, as I have observed, assigned the Prospectus to Dr. Johnson on the internal evidence alone; but since it appeared in "N. & Q." I have become aware of an important corroboration of my opinion in a copy of Cibber's *Lives* which formerly belonged to Isaac Reed, and which I have recently purchased. At the beginning of the first volume he has pasted in the Prospectus, and under it is the following note in his handwriting: "The above advertisement was written or revised by Dr. Johnson.—J. R." Reed's general correctness and capacity of judging in literary matters are too well known to render it necessary for me to enlarge upon them; and with this support I am quite content to leave the point in issue between your correspondents and myself to the decision of that part of your readers who take an interest in similar literary questions.

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It will be observed that I have confined myself in my remarks to the Prospectus exclusively. The authorship of the *Lives* themselves is another question, and a very curious one, and not, by any means, as your correspondent C. appears to think, "settled." Perhaps I may, on a future occasion, trouble you with some remarks upon the *Lives* in detail, endeavouring to assign the respective portions to the several contributors.

JAMES CROSSLEY.

PIC-NIC.

(Vol. vii., p. 23.)

As I consider that the true origin of *pic-nic* remains yet to be discovered, permit me to try and trace the word through France into Italy, and to endeavour to show that the land with the "fatal

gift of beauty" was its birthplace; and that when the Medici married into France, the august ladies probably imported, together with fans, gloves, and poisons, a pastime which, under the name of *pique-nique*, became, as Leroux says in his *Dictionnaire Comique*, "un divertissement fort à la mode à Paris."

I will not occupy space by quoting the article "at length" from Leroux, but the substance is this:—Persons of quality, of both sexes, who wished to enjoy themselves, and feast together, either in the open air or in the house of one of the number, imposed upon each one the task of bringing some particular article, or doing some particular duty in connexion with the feast. And to show how stringent was the expression *pique-nique* in imposing a specific task, Leroux quotes "considérant que chacun avait besoin de ses pièces, prononça un *arrêt* de pique-nique." (*Rec. de Pièc. Com.*)

Thus, I think Leroux and also Cotgrave show that the word *pique-nique* involves the idea of a task, or particular office, undertaken by each individual for the general benefit.

Let us now go to Italian, and look at the word *nicchia*. Both from Alberti and from Baretti we find it to bear the meaning of "a charge, a duty, or an employment;" and if before this word we place the adjective *piccola*, we have *piccola nicchia*, "a small task, or trifling service to be performed." Now I think no one can fail to see the identity of the *meanings* of the expressions *piccola nicchia* and *pique-nique*; but it remains to show how the words themselves may be identical. Those who have been in the habit of reading much of the older Italian authors (subsequent to Boccaccio) will bear me out in my statement of the frequency of contraction of words in familiar use: the plays, particularly, show it, from the dialogues in Machiavelli or Goldoni to the libretto of a modern opera; so much as to render it very probable that *piccola nicchia* might stand as *picc' nicc'*, just as we ourselves have been in the habit of degrading *scandalum magnatum* into *scan. mag.* It only remains now to carry this *picc' nicc'* into France, and, according to what is usual in Gallicising Italian words, to change the *c* or *ch* into *que*, to have what I started with, viz. the *divertissement* concerning which Leroux enlarges, and in which, I am afraid, it may be said I have followed his example.

However, I consider the *Decameron* of Boccaccio as a probable period where the temporary queen of the day would impose the *arrêt* of *pique-nique* upon her subjects; and when I look over the engravings of the manners and customs of the Italians of the Middle Ages, all indicating the frequency of the *al fresco* banquets, and find that subsequently Watteau and Lancret revel in similar amusements in France, where the personages of the *fête* manifestly wear Italian-fashioned garments; and when we are taught that such parties of pleasure were called *pique-niques*, I think it is fair to infer that the expression is a Gallicised one from an Italian phrase of the same signification.

I do not know if it will be conceded that I have proved my case *positively*, but I might go so far *negatively* as to show that in no other European language can I find any word or words which, having a similar sound, will bear an analysis of adaptation; and though there is every probability that the custom of *pic-nicing* obtained in preference in the sunny south, there are few, I think, that would rush for an explanation into the Eastern languages, on the plea that the Crusaders, being in the habit of *al fresco* banquetting, might have brought home the expression *pic-nic*.

JOHN ANTHONY, M.D.

Washwood, Birmingham.

This word would seem to be derived from the French. Wailly, in his *Nouveau Vocabulaire*, describes it as "repas où chacun paye son écot," a feast towards which each guest contributes a portion of the expense. Its etymology is thus explained by Girault-Duvivier, in his *Grammaire des Grammaires*:

"*Pique-nique*, plur. des *pique-nique*: des repas où ceux qui *piquent*, qui *mangent*, font signe de la tête qu'ils paieront.

"Les Allemands, dit M. Lemare, ont aussi leur *picknick*, qui a le même sens que le nôtre. *Picken* signifie *piquer*, *becqueter*, et *nicken* signifie *faire signe de la tête*. *Pique-nique* est donc, comme *passe-passe*, un composé de deux verbes; Il est dans l'analogie de cette phrase, 'Qui touche, mouille.'"

HENRY H. BREEN.

PETER STERRY AND JEREMIAH WHITE.

(Vol. iii., p. 38.)

Your correspondent's inquiry with respect to the missing MSS. of Peter Sterry, which were intended to form a second volume of his posthumous works, published without printer's name in 1710, 4to., and of which MSS. a list is given in vol. i., does not seem to have led to any result. As I feel equal interest with himself in every production of Sterry, I am tempted again to repeat the Query, in the hope of some discovery being made of these valuable remains. I have no doubt the editor of the "Appearance of God to Man," and the other discourses printed in the first volume,

was R. Roach, who edited Jeremiah White's *Persuasion to Moderation*, Lond., 1708, 8vo.; and afterwards published *The Great Crisis*, and *The Imperial Standard of Messiah Triumphant*, 1727, 8vo.; and probably Sterry's MSS. may be found if Roach's papers can be traced. It is curious that a similar loss of MSS. seems to have occurred with regard to several of the works of Jeremiah White, who, like Sterry, was a chaplain of Cromwell (how well that great man knew how to select them!), and, like Sterry, was of that admirable Cambridge theological school which Whichcot, John Smith, and Cudworth have made so renowned. Neither of these distinguished men have yet, that I am aware of, found their way into any biographical dictionary. White is slightly noticed by Calamy (vol. ii. p. 57.; vol. iv. p. 85.). Sterry, it appears, died on Nov. 19, 1672. White survived him many years, and died in the seventy-eighth year of his age, 1707. Of the latter, there is an engraved portrait; of the former, none that I know of; nor am I aware of the burial-place of either. The works which I have met with of Sterry are his seven sermons preached before Parliament, &c., and published in different years; his *Rise, Race, and Royalty of the Kingdom of God in the Soul of Man*, 1683, 4to.; his *Discourse of the Freedom of the Will* (a title which does not by any means convey the character of the book), Lond., 1675, fol.; and the 4to. before mentioned, being vol. i. of his *Remains*, published in 1710. Of White I only knew a Funeral Sermon on Mr. Francis Fuller; his *Persuasion to Moderation*, above noticed, which is an enlargement of part of his preface to Sterry's *Rise, &c.*; and his *Treatise on the Restoration of all Things*, 1712, 8vo., which has recently been republished by Dr. Thom. To his *Persuasion* is appended an advertisement:

"There being a design of publishing the rest of Mr. White's works, any that have either Letters or other Manuscripts of his by them are desired to communicate them to Mr. John Tarrey, distiller, at the Golden Fleece, near Shadwick Dock."

This design, with the exception of the publication of *The Restoration*, seems to have proved abortive. White entertained many opinions in common with Sterry, which he advocates with great power. He does not however, like his fellow chaplain, soar into the pure empyrean of theology with unflinching pinions. Sterry has frequently sentences which Milton might not have been ashamed to own. His *Discourse of the Freedom of the Will* is a noble performance, and the preface will well bear a comparison with Cudworth's famous sermon on the same subject.

JAS. CROSSLEY.

PHOTOGRAPHIC NOTES AND QUERIES.

Colouring Collodion Portraits.—I shall be obliged if any brother photographer will kindly inform me, through the medium of "N. & Q.," the best method of colouring collodion portraits and views in a style similar to the hyalotypes shown at the Great Exhibition.

We country photographers are much indebted to DR. DIAMOND for the valuable information we have obtained through his excellent papers in "N. & Q.," and perceiving he is shortly about to give us the benefit of his experience in a compact form, under the modest title of *Photographic Notes*, I suggest that, if one of his Notes should contain the best method of colouring collodion proofs, so as to render them applicable for dissolving views, &c., he will be conferring a benefit on many of your subscribers; and, as one of your oldest, allow me to subscribe myself

PHOTO.

On some Points in the Collodion Process.—In your impression of this day's date (Vol. vii., p. 363.), the Rev. J. L. SISSON desires the opinion of other photographers relative to lifting the plate with the film of collodion up and down several times in the bath of nit. silv. solution; and as my experience on this point is diametrically opposed to his own, I venture to state it with the view of eliciting a discussion.

The *evenness* of the film is not at all dependent upon this practice; but its sensibility to light appears to be considerably increased.

The plate, after being plunged in, should be allowed to repose quietly from twenty to thirty minutes, *and then rapidly* slid in and out several times, until the liquid flows off in one continuous and even *sheet* of liquid; and this also has a beneficial effect in washing off any little particles of collodion, dust, oxide, or any foreign matter which, if adherent, would form centres of chemical action, and cause spottiness in the negative.

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I find that the plate is more sensitive also, if not exposed before all the exciting fluid that can be *drained off* is got rid of; that is, while still quite moist, but without any *flowing* liquid.

As to redipping the plate before development, it is, I believe, *in general* useless; but when the plate has got *very* dry it may be dipped again, but should be then *well drained* before the developing solution is applied.

MR. F. MAXWELL LYTE (p. 364.) quotes the price of the purest iodide of potassium at 1s. 3d. per oz. I should be glad to know where it can be obtained, as I find the price constantly varies, and upon the last occasion I paid 4s. per oz., and I think never less than 1s. 8d.

MR. L. MERRITT will probably succeed in applying the cement for a glass bath thus:—Place the

pieces of glass upon wood of any kind in an oven with the door open until he can only just handle them; then, with a roll of the cement, melting the end in the flame of a spirit-lamp, apply it as if for sealing a letter. This should be done as quickly as possible. The glasses may then be passed over the flame of the lamp (in contact with it), so as to raise the temperature, until the cement is quite soft and nearly boiling (this can be done without heating the parts near the fingers); and while hot the two separate pieces should be applied by putting one down on a piece of wood covered with flannel, and pressing the other with any wooden instrument: metal in contact would cause an instantaneous fracture.

MR. MERRITT'S difficulty with the developing solutions depends most probably in the case of the pyrogallic acid mixture not having enough acetic acid. The protonitrate of iron, if made according to DR. DIAMOND'S formula, does *not* require any acetic acid, and flows quite readily; but the protosulphate solution requires a bath, and the same solution may be used over and over again.

GEO. SHADBOLT.

London, April 9, 1853.

Economical Iodizing Process.—MR. MAXWELL LYTE is probably as good a judge as myself, as to where any weak point or difficulty is found in iodizing paper with the carbonate of potash: if any chemical is likely to be the cause of unusual activity, it is the carbonic acid, and not the cyanide of potash. I still continue to use that formula, and have not iodized paper with any other: though I have made some variations which may perhaps be of use. I found that the nitrate of potash is almost the same in its effects as the carbonate. I would as soon use the one as the other; but the state I conceive to be the most effective, is the diluted liquor potassæ: that would be with iodine about the same state as the iodide of potash, but hitherto I have not tried it, though mean to do so.

I am not quite certain as to whether, theoretically, this position is right; but I find in iodide of potash, and in the above formula, that the iodine is absorbed in greater quantities by the silver, than the alkaline potash by the nitric acid. Thus, by using a solution for some time, it will at last contain but very little iodine at all, and not enough for the purpose of the photographer; hence it requires renewing. And I have lately observed that paper is much more effective, in every way, if it is floated on free iodine twice before it is used in the camera, viz. once when it is made, and again when it is dry: the last time containing a little bromine water and glacial acetic acid. It appears to me that the paper will absorb its proper dose of iodine better when dry, and the glacial acetic acid will set free any small amount of alkaline potash there may be on the surface; so that it will not embrown on applying gallic acid. By using the ammonio-nitrate of silver in iodizing, and proceeding as above, I find it all I can wish as far as regards the power of my camera. With this paper I can use an aperture of half an inch diameter, and take anything in the shade and open air in five or six minutes, in the sun in less time. The yellow colour also comes off better in the hypo. sulph.

I think MR. MAXWELL LYTE has made a mistake as to the price he quotes: about here I cannot get any iodide of potash under 2s. per ounce, and the five grains to the ounce added to the common dose of nitrate of silver is hardly worth speaking of; it would amount, in fact, to about fifteen grains in a quire of Whatman's paper,—no great hardship, because many use much higher doses of silver for iodizing; forty grains to the ounce is not uncommonly used, but I believe twenty-five grains quite enough.

I presume, in SIR WM. NEWTON'S mode of treating positives, the acid of the alum decomposes the alkali of the hypo. sulph. And it would be, I suppose, better for the picture, if its state were entirely neutral when put away or framed; but if alum is added, acid must remain, since SIR WM. says it combines with the size. What I should imagine is, that the idea is good; but experience can only decide if the picture is better put away in an acid condition. I should think there are more available acids for the purpose, for alum has an injurious effect upon colour; and a positive is nothing but colour, the organic matter of the paper stained as it were by the silver: for, after all its washings and application of re-agents, no silver can possibly remain in the paper. The safest state therefore of putting away ought to be ascertained and decided upon; as it is no use doing them if they fade, or even lose their tones.

WELD TAYLOR.

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N.B.—The iodized ammonio-nitrate paper will not bear exposure to the sun; it will keep any length of time, but should be kept in a paper, and away from any considerable degree of light.

Replies to Minor Queries.

Bishop Juxon's Account of Vendible Books in England (Vol. vi., pp. 515. 592.).—The following note in Wilson's *History of the Merchant Taylors' School*, p. 783., solves the Query respecting the authorship of this bibliographical work.

"*The Catalogue of Books in England alphabetically digested*, printed at London, 1658, 4to., is ascribed to Bishop Juxon in Osborne's *Catalogue* for 1755, p. 40. But, as Mr. Watts, the judicious librarian of Sion College, has observed to me, this is no authority, the Epistle Dedicatory bearing internal evidence against it. The author's name was

Hoxton.

Dutensiana (Vol. vi., p. 376.; Vol. vii., p. 26.).—The following statement, extracted from Quérard's *France Littéraire*, sub voce Dutens, will account for the discrepancies mentioned by your correspondents with reference to the works of Louis Dutens.

Dutens published three volumes of *Memoirs*, which he afterwards committed to the flames, out of consideration for certain living characters. He then published, in three volumes, his *Mémoires d'un Voyageur qui se repose*, the two first containing the author's life, and the third being the *Dutensiana*.

Your correspondent W. (Vol. vi., p. 376.) says that Dutens published at Geneva, in six volumes 4to., with prefaces, the entire works of Leibnitz. This statement is thus qualified by the *Biographie Universelle*:

"L. Dutens est l'Editeur de *Leibnitii opera omnia*, mais c'est à tort que quelques bibliographes lui attribuent les *Institutions Leibnitiennes*. Cet ouvrage est de l'Abbé Sigorgne."

The same correspondent inquires whether Dutens was not also the author of *Correspondence interceptée*: and SIR W. C. TREVELYAN (Vol. vii., p. 26.) says he had seen a presentation copy of it, although it is not included in the list of Dutens' *Works* given by Lowndes.

This is explained by the fact that the work, originally published under the title of *Correspondence interceptée*, was afterwards embodied in the *Mémoires d'un Voyageur*. Lowndes seems to have had no knowledge of it as a separate publication.

HENRY H. BREEN.

St. Lucia.

Vicars-Apostolic (Vol. vii., pp. 309, 310.).—Allow me to correct an error or two in my list of the vicars-apostolic, which appeared in your 178th Number, p. 309. The three archpriests were *appointed* to their office, not *consecrated*.

P. 309.—*Northern District*. Bishop Witham was consecrated 1703, not 1716. He was *translated* from the Midland to the Northern District in 1716.

P. 310.—In the list of the present Roman Catholic prelates in England and Wales, the bishops—from Archbishop Wiseman to Bishop Hendren inclusive—were *translated* in 1850, not *consecrated*.

J. R. W.

Bristol.

Tombstone in Churchyard (Vol. vii., p. 331.).—In Ecclesfield churchyard is the following inscription, cut in bold capitals, and as legible as when the slab was first laid down:

"Here lieth the bodie of Richard Lord, late Vicar of Ecclesfield, 1600."

If, however, A. C.'s Query be not limited to slabs in the open air, he will probably be interested by the following, copied by me from the floors of the respective churches, which are all in this neighbourhood. The first is from the unused church of St. John at Laughton-le-Morthing, near Roche Abbey, and is, according to Mr. Hunter, one of the earliest specimens of a monumental inscription in the vernacular:

"Here lyeth Robt. Dinningto' and Alis his wyfe. Robert dyed ī y^e fest of San James M^{mo} ccc̄ iiij^{xx} xiiij^{mo}. Alis dyed o' Tisday ī Pas. Woke, a^o Dñi M^o ccc^{mo} xxx^o whose saules God assoyl for is m'cy. Ame'."

The next three are partly pewed over; but the uncovered parts are perfectly legible. The first two are from Tankersley, the third from Wentworth:

"Hic jacet dñs Thomas Toykyl ... die mensis Aprilis anno dñi M. cccc. lxxxx. sc̄do...."

"... Mensis Octob. anō dni Millimō cccc. xxx. quinto."

"... Anō dñi Millesimo cccc. xxx. vi. cuius aiē deus propitietur."

Also in Ecclesfield Church is a slab bearing the dates 1571, and J. W. 1593; and the remains of two others, with dates "M^o cccc^o xix^o," and "M^o cccc^o xxx^o vi^o."

J. EASTWOOD.

Ecclesfield Hall, Sheffield.

"Her face is like," &c. (Vol. vii., p. 305.).—

"Her face is like the milky way i' the sky,—
A meeting of gentle lights without a name."

These lines are from Act III. of Sir John Suckling's tragedy of *Brennoralt*, and are uttered by a lover contemplating his *sleeping* mistress; a circumstance which it is important to mention, as the truth and beauty of the comparison depend on it.

B. R. I.

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Annuellarius (Vol. vii., p. 358.).—*Annuellarius*, sometimes written *Annivellarius*, is a chantry priest, so called from his receiving the *annualia*, or yearly stipend, for keeping the anniversary, or saying continued masses for one year for the soul of a deceased person.

J. G.

Exon.

Ship's Painter (Vol. vii., p. 178.).—Your correspondent J. C. G. may find a rational derivation of the word *painter*, the rope by which a boat is attached to a ship, in the Saxon word *punt*, a boat. The corruption from *punter*, or boat-rope, to *painter*, seems obvious.

J. S. C.

True Blue (Vol. iii., *passim*).—The occurrence of this expression in the following passage in Dryden, and its application to the Order of the Garter, seem to have escaped the notice of the several correspondents who have addressed you on the subject. I quote from *The Flower and the Leaf*, Dryden's version of one of Chaucer's tales:

"Who bear the bows were knights in Arthur's reign,
Twelve they, and twelve the peers of Charlemain;
For bows the strength of brawny arms imply,
Emblems of valour and of victory.
Behold an order yet of newer date,
Doubling their number, equal in their state;
Our England's ornament, the Crown's defence,
In battle brave, protectors of their prince;
Unchang'd by fortune, to their sovereign *true*,
For which their manly legs are bound with *blue*.
These of the Garter call'd, of faith unstain'd.
In fighting fields the laurel have obtain'd,
And well repaid the honors which they gain'd."

HENRY H. BREEN.

St. Lucia.

"*Quod fuit esse*" (Vol. vii., pp. 235. 342.).—In one of Dr. Byrom's Common-place Books now in the possession of his respected descendant, Miss Atherton, of Kersal Cell, is the following arrangement and translation of this enigmatical inscription, probably made by the Doctor himself:

"Quod fuit esse quod est quod non fuit esse quod esse
Esse quod est non esse quod est non est erit esse.
Quod fuit esse quod,
Est quod non fuit esse quod,
Esse esse quod est,
Non esse quod est non est
Erit esse.

What was John Wiles is what John Wiles was not,
The mortal Being has immortal got.
The Wiles that was but a non Ens is gone,
And now remains the true eternal John."

I take this opportunity of mentioning that my friend, the Rev. Dr. Parkinson, Canon of Manchester, and Principal of St. Bees, is at present engaged in editing, for the Chetham Society, the Diary and unpublished remains of Dr. Byrom; and he will, I am sure, feel greatly indebted to any of your correspondents who will favour him with an addition to his present materials. O. G. ("N. & Q.," Vol. vii., p. 179. art. Townshend) seems to have some memoranda relating to Byrom, and would perhaps be good enough to communicate them to Dr. Parkinson.

JAMES CROSSLEY.

I have seen the above thus paraphrased:

"What we have been, and what we are,
The present and the time that's past,
We cannot properly compare
With what we are to be at last.

"Tho' we ourselves have fancied Forms,
And Beings that have never been;
We into something shall be turn'd,
Which we have not conceived or seen."

C. H. (A SUBSCRIBER.)

Subterranean Bells (Vol. vii., pp. 128. 200. 328.).—In a most interesting paper by the Rev. W. Thornber, A.B., Blackpool, published in the *Proceedings of the Historic Society of Lancashire and Cheshire*, 1851-2, there is mention of a similar tradition to that quoted by your correspondent J. J. S.

Speaking of the cemetery of Kilgrimol, two miles on the south shore from Blackpool, the learned gentleman says:

"The ditch and cross have disappeared, either obliterated by the sand, or overwhelmed by the inroads of the sea; but, with tradition, the locality is a favourite still. The *superstitio loci* marks the site: 'The church,' it says, 'was swallowed up by an earthquake, together with the Jean la Cairne of Stonyhill; but on Christmas eve every one, since that time, on bending his ear to the ground, may distinguish clearly its bells pealing most merrily.'"

BROCTUNA.

Bury, Lancashire.

Spontaneous Combustion (Vol. vii., p. 286.).—I presume H. A. B.'s question refers to the human body only, because the possibility of spontaneous combustion in several other substances is, I believe, not disputed. On that of the human body Taylor says:

"The hypothesis of those who advocate *spontaneous* combustion, is, it appears to me, perfectly untenable. So far as I have been able to examine this subject, there is not a single well-authenticated instance of such an event occurring: in the cases reported which are worthy of any credit, a candle or some other ignited body has been at hand, and the accidental ignition of the clothes was highly probable, if not absolutely certain."

He admits that, under certain circumstances, the human body, though in general "highly difficult of combustion," may acquire increased combustible properties. But this is another question from that of the possibility of its purely spontaneous combustion. (See Taylor's *Medical Jurisprudence*, pages 424-7. edit. 1846.)

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W. W. T.

Muffs worn by Gentlemen (Vol. vi., *passim*; Vol. vii., p. 320.).—The writer of a series of papers in the *New Monthly Magazine*, entitled "Parr in his later Years," thus (vol. xvi. p. 482.) describes the appearance of that learned Theban:

"He had on his dressing-gown, which I think was flannel, or cotton, and the skirts dangled round his ankles. Over this he had drawn his great-coat, buttoned close; and his hands, for he had been attacked with erysipelas not long before, were kept warm in a *silk muff*, not much larger than the poll of a common hat."

In an anonymous poetical pamphlet (*Thoughts in Verse concerning Feasting and Dancing*, 12mo. London, 1800), is a little poem, entitled "The Muff," in the course of which the following lines occur:

"A time there was (that time is now no more,
At least in England 'tis not now observ'd!)
When muffs were worn by *beaux* as well as belles.
Scarce has a century of time elaps'd,
Since such an article was much in vogue;
Which, when it was not on the arm sustain'd,
Hung, pendant by a silken ribbon loop
From button of the coat of well-dress'd beau.
'Tis well for manhood that the use has ceased!
For what to *woman* might be well allow'd,
As suited to the softness of her sex,
Would seem effeminate and wrong in *man*."

WILLIAM BATES.

Birmingham.

Crescent (Vol. vii., p. 235.).—In Judges, ch. viii. ver. 21., Gideon is recorded to have taken away from Zeba and Zalmunna, kings of Midian, "the ornaments that were on their camels' necks." The marginal translation has "ornaments like the moon;" and in verse 24. it is stated that the Midianites were *Ishmaelites*. If, therefore, it be borne in mind that Mohammed was an Arabian, and that the Arabians were *Ishmaelites*, we may perhaps be allowed to infer that the origin of the use of the crescent was not as a symbol of Mohammed's religion, but that it was adopted by his

countrymen and followers from their ancestors, and may be referred to at least as far back as 1249 B.C., when Zeba and Zalmunna were slain, and when it seems to have been the customary ornament of the Ishmaelites.

W. W. T.

The Author of "The Family Journal" (Vol. vii., p. 313.).—The author of the very clever series of papers in the *New Monthly Magazine*, to which MR. BEDE refers, is Mr. Leigh Hunt. The particular one in which Swift's Latin-English is quoted, has been republished in a charming little volume, full of original thinking, expressed with the felicity of genius, called *Table Talk*, and published in 1851 by Messrs. Smith and Elder, of Cornhill.

G. J. DE WILDE.

Parochial Libraries (Vol. vi., p. 432. &c.).—I fear that there is little doubt that these collections of books have very often been unfairly dispersed. It is by no means uncommon, in looking over the stock of an old divinity bookseller, to meet with works with the names of parochial libraries written in them. I have met with many such: they appear chiefly to have consisted of the works of the Fathers, and of our seventeenth century divines. As a case in point, I recollect, about ten years since, being at a sale at the rectory of Reepham, Norfolk, consequent upon the death of the rector, and noticing several works with the inscription "Reepham Church Library" written inside: these were sold indiscriminately with the rector's books. At this distance of time I cannot recollect the titles of many of the works; but I perfectly remember a copy of Sir H. Savile's edition of *Chrysostom*, 8 vols. folio; *Constantini Lexicon*, folio; and some pieces of Bishop Andrewes. These were probably intended for the use of the rector, as in the case reported by your correspondent CHEVERELLS (Vol. vii., p. 369.).

I may also mention having seen a small parochial library of old divinity kept in the room over the porch in the church of Sutton Courtenay, near Abingdon, Berks. With the history and purpose of this collection I am unacquainted.

NORRIS DECK.

Great Malvern.

Sidney as a Christian Name (Vol. vii., pp. 39. 318.).—Lady Morgan the authoress was, before her marriage, Miss *Sidney* Owenson. See Chambers' *Encyclop. of Eng. Lit.*, ii. 580.

P. J. F. GANTILLON, B.A.

"*Rather*" (Vol. vii., p. 282.).—The root of the word *rather* is Celtic, in which language *raith* means "inclination," "on account of," "for the sake of," &c. Thus, in the line quoted from Chaucer,

"What aileth you so *rathè* for to arise,"

it clearly signifies "what aileth you that you *so incline* to arise," and so on, in the various uses to which the comparative of the word is put: as, I had rather do so and so, *i. e.* "I feel *more inclined*;" I am rather tired, *i. e.* "I am fatigued *on account of* the walk," &c. I am glad that you are come, the rather that I have work for you to do, *i. e.* "*more on account of* the work which I have for you to do, or *for the sake of* the work," &c. Any obscurity that is attached to the use of the word, has arisen from the abuse of it, or rather from its right signification being not properly understood.

FRAS. CROSSLEY.

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Lady High Sheriff (Vol. vii., pp. 236. 340.).—Another instance may be seen in Foss's *Judges of England*, vol. ii. p. 51.—In speaking of Reginald de Cornhill, who held the Sheriffalty of Kent from 5 Richard I. to 5 Henry III., he says:

"His seat at Minster, in the Isle of Thanet, acquired the name of 'Sheriff's Court,' which it still retains; and he himself, discontinuing his own name, was styled Reginald le Viscount, even his widow being designated Vicecomitessa Cantii."

D. S.

Nugget (Vol. vi., p. 171.; Vol. vii., pp. 143. 272.).—*Nugget* may be derived from the Persian, but it is also used in Scotland, and means a lump,—a nugget of sugar, for instance. And as Scotchmen are to be found everywhere, its importation into Australia and California is easily accounted for.

R. S. N.

Epigrams (Vol. vii., p. 180.).—I beg to confirm the statement of SCRAPIANA as to the reading John instead of Thomas in the line

"'Twixt Footman John and Dr. Toe."

It may not be generally known that this epigram came from the pen of Reginald Heber, late Bishop of Calcutta, who was then a commoner of Brazenoze College, and who wrote that extremely clever satire called *The Whippiad* of which the same Dr. Toe (the Rev. Henry Halliwell,

Dean and Tutor) was the hero. *The Whippiad* was printed for the first time a few years ago, in *Blackwood's Magazine*.

I fancy the other facetious epigram given by SCRAPIANA has no connexion with this, but was merely inserted on the same page as being "similis materiæ."

B. N. C.

Editions of the Prayer-Book (Vol. vii., p. 91.).—The following small addition is offered to MR. SPARROW SIMPSON'S list:

1592.	fol.	Deputies of Chr. Barker.	Trinity College, Dublin.
1607.	4to.	Robert Barker.	Trin. Coll., Dublin.
1611.	folio.	Robert Barker.	Marsh's Library, Dubl.
1632.	8vo.	R. Barker and the assignes of John Bill.	Trin. Coll., Dublin.
1634.	4to.	Same Printers.	Trin. Coll., Dublin.
1634.	12mo.	Same Printers.	Marsh's Library.
1638.	4to.	Same Printers.	Trin. Coll., Dublin.
1639.	4to.	Same Printers.	Trin. Coll., Dublin.
1616.		There is a Latin version, in Dr. Mockett's <i>Doctrina et Politeia Ecclesiæ Anglicanæ</i> . 4to. Londoni.	Marsh's Library, Dublin.

H. COTTON.

Thurles.

Portrait of Pope (Vol. vii., p. 294.).—Dr. Falconer's portrait of Pope could not have been painted by *Joseph Wright of Derby*, as that celebrated artist was only fourteen when Pope died; consequently, the anecdote told of the painter, and of his meeting the poet at dinner, must apply to the artist named by Dr. Falconer, and of course correctly, *Edward Wright*.

S. D. D.

Passage in Coleridge (Vol. vii., p. 330.).—The paper referred to by Coleridge will be found in the *Transactions of the Manchester Literary and Philosophical Society*, vol. iii. p. 463. It is the "Description of a Glory," witnessed by Dr. Haygarth on Feb. 13th, 1780, when "returning to Chester, and ascending the mountain which forms the eastern boundary of the Vale of Clwyd." As your correspondent asks for a copy of the description, the volume being scarce, I will give the following extract:

"I was struck with the peculiar appearance of a very white shining cloud, that lay remarkably close to the ground. The sun was nearly setting, but shone extremely bright. I walked up to the cloud, and my shadow was projected into it; when a very unexpected and beautiful scene was presented to my view. The head of my shadow was surrounded, at some distance, by a circle of various colours; whose centre appeared to be near the situation of the eye, and whose circumference extended to the shoulders. The circle was complete, except what the shadow of my body intercepted. It resembled, very exactly, what in pictures is termed a *glory*, around the head of our Saviour and of saints: not, indeed, that luminous radiance which is painted close to the head, but an arch of concentric colours. As I walked forward, this *glory* approached or retired, just as the inequality of the ground shortened or lengthened my shadow."

A plate "by the writer's friend, Mr. Falconer," accompanies the paper.

In my copy of the *Transactions*, the following MS. note is attached to this paper:

"See Juan's and De Ulloa's *Voyage to South America*, book vi. ch. ix., where phænomena, nearly similar, are described."

I. H. M.

Lowbell (Vol. vii., pp. 181. 272.).—This is also surely a Scotch word, *low* meaning a light, a flame.

"A smith's hause is aye lowin."—*Scots. Prov.*

R. S. N.

Burn at Croydon (Vol. vii., p. 283.).—This seems to be of the same nature as the "nailburns" mentioned by Halliwell (*Arch. Dict.*). In Lambarde's *Perambulation of Kent*, p. 221., 2nd edit., mention is made of a stream running under ground. But it seems very difficult to account for these phenomena, and any geologist who would give a satisfactory explanation of these *burns*, *nailburns*, subterraneous streams, and those which in Lincolnshire are termed "blow wells," would confer a favour on several of your readers.

E. G. R.

Miscellaneous.

NOTES ON BOOKS, ETC.

Our learned, grave, and potent cotemporary, *The Quarterly Review*, has, in the number just issued, a very pleasant gossiping article on *The Old Countess of Desmond*. The writer, who pays "N. & Q." a passing compliment for which we are obliged, although he very clearly establishes the fact of the existence of a Countess of Desmond, who was well known and remarkable for her *extreme* longevity, certainly does not prove that the old Countess actually lived to the great age of 140 years.

The publisher of *Men of the Time, or Sketches of Living Notables*, has just put forth a new edition of what will eventually become a valuable and interesting little volume. There are so many difficulties in the way of making such a book accurate and complete, that it is no wonder if this second edition, although it contains upwards of sixty additional articles, has yet many omissions. Its present aspect is too political. Men of the pen are too lightly passed over, unless they are professed journalists; many of the greatest scholars of the present day being entirely omitted. This must and doubtless will be amended.

It is with great regret that we have to announce the death of one whose facile pen and well-stored memory furnished many a pleasant note to our readers,—J. R. of Cork, under which signature that able scholar, and kindly hearted gentleman, MR. JAMES ROCHE, happily designated by Father Prout the "Roscoe of Cork," was pleased to contribute to our columns. *The Athenæum* well observes that "his death will leave a blank in the intellectual society of the South of Ireland, and the readers of 'N. & Q.' will miss his genial and instructive gossip on books and men."

The Photographic Society is rapidly increasing. The meeting on the 7th for the exhibition and explanation of cameras was a decided failure, from the want of due preparation; but that failure will be fully compensated by the promised exhibition of them in the rooms of the *Society of Arts*. While on the subject of Photography, we may call the attention of our readers to a curious paper on Photographic Engraving, in *The Athenæum* of Saturday last, by a gentleman to whom the art is already under so much obligation, Mr. Fox Talbot.

BOOKS RECEIVED.—*Wellington, his Character, his Actions, and his Writings*, by Jules Maurel, is well described by its editor, Lord Ellesmere, as "among the most accurate, discriminating, and felicitous tributes which have evaluated from any country in any language to the memory of the great Duke."—*Temple Bar, the City Golgotha, a Narrative of the Historical Occurrences of a Criminal Character associated with the present Bar*, by a Member of the Inner Temple. A chatty and anecdotal history of this last remaining gate of the city, under certainly its most revolting aspect. The sketch will doubtless be acceptable, particularly to London antiquaries.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

ARCHÆOLOGIA. Vols. III., IV., V., VI., VII., VIII., X., XXVII., XXVIII. Unbound.

— Vols. III., IV., V., VIII. In Boards.

BAYLE'S DICTIONARY. English Version, by DE MAIZEAUX. London, 1738. Vols. I. and II.

GMELIN'S HANDBOOK OF CHEMISTRY. Inorganic part.

LUBBOCK, ELEMENTARY TREATISE ON THE TIDES.

SANDERS (REV. H.), THE HISTORY OF SHENSTONE. 4to. Lond. 1794.

SWIFT'S (DEAN) WORKS. Dublin: G. Faulkner. 19 Volumes. 1768. Vol. I.

TODD'S CYCLOPÆDIA OF ANATOMY AND PHYSIOLOGY.

TRANSACTIONS OF THE MICROSCOPICAL SOCIETY OF LONDON. Vols. I. and II.

ARCHÆOLOGIA. Vols. III., IV., V., VIII. Boards.

MARTYN'S PLANTÆ CANTABRIGIENSES. 12mo. London, 1763.

ABBOTSFORD EDITION OF THE WAVERLEY NOVELS. Odd Vols.

THE TRUTH TELLER. A Periodical.

SARAH COLERIDGE'S PHANTASMION.

J. L. PETIT'S CHURCH ARCHITECTURE. 2 Vols.

R. MANT'S CHURCH ARCHITECTURE CONSIDERED IN RELATION TO THE MIND OF THE CHURCH. 8vo. Belfast, 1840.

CAMBRIDGE CAMDEN SOCIETY'S TRANSACTIONS. Vol. III.—ELLICOTT ON VAULTING.

QUARTERLY REVIEW, 1845.

GARDENERS CHRONICLE, 1838 to 1852, all but Oct. to Dec. 1851.

COLLIER'S FURTHER VINDICATION OF HIS SHORT VIEW OF THE STAGE. 1708.

CONGREVE'S AMENDMENT OF COLLIER'S FALSE AND IMPERFECT CITATIONS. 1698.

FILMER'S DEFENCE OF PLAYS, OR THE STAGE VINDICATED. 1707.

THE STAGE CONDEMNED. 1698.

BEDFORD'S SERIOUS REFLECTIONS ON THE ABUSES OF THE STAGE. 8vo. 1705.

DISSERTATION ON ISAIAH, CHAPTER XVIII., IN A LETTER TO EDWARD KING, &c., by SAMUEL HORSLEY, Lord Bishop of Rochester. 1799. First Edition, in 4to.

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NOTICES TO CORRESPONDENTS

CANTAB. *The line*

"Music has charms to soothe a savage breast,"

is from Congreve's Mourning Bride, Act I. Sc. I.

J. L. S. *We will endeavour to ascertain the value of the copy of Naunton, and tell our Correspondent when we write to him.*

C. GONVILLE. *We hope this Correspondent has received the letter forwarded to him on Saturday or Monday last. His letter has been sent on.*

E. P., Jun. *The best account of Nuremburg Tokens is Snelling's View of the Origin, Nature and Use of Jettons or Counters. London, 1769, folio.*

NEMO. *Thanks to its excellent Index, we are enabled, by Cunningham's Handbook of London, to inform him that Vanburgh was buried in the family vault of the Vanburghs in St. Stephen's, Walbrook.*

C. M. J. *will find the reference to "Language given to man," &c., in Vol. vi., p. 575., in an article on South and Talleyrand.*

PHOTOSULPH, *who asks whether, when using the developing solution, it is necessary to blow upon the glass, is informed that it is not necessary; but that, when there is a hesitation in the flowing of the fluid, blowing gently on the glass promotes it, and the warmth of the breath sometimes causes a more speedy development.*

X. A. *We cannot enter into any discussion respecting lenses. We have more than once fully recognised the merits of those manufactured by Mr. Ross: but never having used one of them, we could not speak of them from our own experience. We do not hold ourselves responsible for the opinions of our Correspondents.*

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