

# The Project Gutenberg eBook of Notes and Queries, Number 216, December 17, 1853, by Various

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\*\*\* START OF THE PROJECT GUTENBERG EBOOK NOTES AND QUERIES, NUMBER 216,  
DECEMBER 17, 1853 \*\*\*

Transcriber's note: A few typographical errors have been corrected. They appear in the text like this, and the explanation will appear when the mouse pointer is moved over the marked passage.

{581}

## NOTES AND QUERIES:

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

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

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No. 216.

SATURDAY, DECEMBER 17. 1853

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## CONTENTS.

	Page
NOTES:—	
Teaching a Dog French, by Arthur Paget	<a href="#">581</a>
The Religion of the Russians	<a href="#">582</a>
Leicestershire Epitaphs, by William Kelly	<a href="#">582</a>
Longfellow's "Reaper and the Flowers"	<a href="#">583</a>
MINOR NOTES:—"Receipt" or "Recipe"—Death of Philip III. of Spain—Churchwardens— Epigram—Oxford Commemoration Squib, 1849—Professor Macgillivray—Manifesto of the Emperor Nicholas	<a href="#">583</a>
QUERIES:—	
William Cookworthy, the Inventor of British Porcelain, by J. Prideaux	<a href="#">585</a>
Catholic Floral Directories, &c.	<a href="#">585</a>
George Alsop	<a href="#">585</a>
MINOR QUERIES:—B. L. M.—Member of Parliament electing himself—"Suaviter in modo, fortiter in re"—Jacobite Garters—Daughters taking their Mothers' Names—General Fraser —A Punning Divine—Contango—Pedigree to the Time of Alfred—"Service is no inheritance"—Antiquity of Fire-irons—General Wolfe at Nantwich—"Corporations have no Souls," &c.—Leeming Family—MS. Poems and Songs—Bishop Watson	<a href="#">585</a>
MINOR QUERIES WITH ANSWERS:—Herbert's "Memoirs of the Last Years of Charles I."—"Liturgy of the Ancients"—"Ancient hallowed Dee"—Who was True Blue?—Charge of Plagiarism against Paley—Weber's "Cecilia"—Andrew Johnson—MS. by Glover—Gurney's Short-hand— Spurious Don Quixote	<a href="#">587</a>
REPLIES:—	

Pronunciation of Hebrew Names and Words in the Bible, by T. J. Buckton, &c.	<a href="#">590</a>
Lord Halifax and Mrs. Catherine Barton, by Weld Taylor	<a href="#">590</a>
Inscriptions in Books	<a href="#">591</a>
Praying to the West	<a href="#">592</a>
"Green Eyes," by C. Forbes, &c.	<a href="#">592</a>
The Myrtle Bee, by W. R. D. Salmon	<a href="#">593</a>
Tin	<a href="#">593</a>
Milton's Widow	<a href="#">594</a>
Books chained to Desks in Churches—Old Parochial Libraries	<a href="#">595</a>
The Court-house, by P. H. Fisher	<a href="#">596</a>
PHOTOGRAPHY.—On the Simplicity of the Calotype Process, by Dr. Diamond	<a href="#">596</a>
REPLIES TO MINOR QUERIES:—Belike—Stage-coaches—Birthplace of King Edward V.—Ringing Church Bells at Death—What is the Origin of "Getting into a Scrape?"—High Dutch and Low Dutch—Discovery of Planets—Gloves at Fairs—Awk—Tenet—Lovett of Astwell—Irish Rhymes—Passage in Boerhaave—Unkid—To split Paper—La Fleur des Saints—Dr. Butler and St. Edmund's Bury, &c.	<a href="#">600</a>
MISCELLANEOUS:—	
Notes on Books, &c.	<a href="#">606</a>
Books and Odd Volumes wanted	<a href="#">607</a>
Notices to Correspondents	<a href="#">607</a>
Advertisements	<a href="#">608</a>

## Notes.

### TEACHING A DOG FRENCH.

"N. & Q." the other day (Vol. viii., p. 464.) contained a curious tale of a cat: will you insert as a pendent the following one of a dog? The supposition that D. Julio was some obnoxious Frenchman protected by the Government, seems necessary to account for the "teachyng a dogg frenche" in front of his door constituting such a dire offence. His name occurs, if I remember rightly, in Dr. Dee's *Diary* (Cam. Soc.), but I have not the book at hand to refer to. Perhaps some of your correspondents may inform me who he was. The original is in the Lansdowne MS. (114. No. 8.) in the British Museum; and the fact of its being amongst Lord Burleigh's papers shows that the occurrence took place between 1571 and 1598, the respective dates of his appointment as "l tresurer" and his death.

ARTHUR PAGET.

*"D. Julio's Abstract of the Depositions of ye witnesses sworne touching ye speches of John Paget.*

"To proue that one William (sic) Paget, on the v<sup>th</sup> day of this present moneth, being Friday, betwixt VIII and IX of the clocke at nyght, went vp and down teachyng a dogg frenche.

"1. M<sup>ris</sup> Karter, a jentilwoman borne, sayeth, that about the same tym, she did hear the said Paget, that he wold teache his dogg to speake frenche.

"2. M<sup>ris</sup> Anne Coot, a jentilwoman, affirmeth the same.

"3. One William Poyser, yeoman, sayeth, that he harde Paget saye that he wold make his dogg speake as good frenche as any of them.

"4. James Hudson sayeth, that standing at his maisters doore he did hear Paget speake to his dogg in a straunge language, but what language he knew not.

"5. Edward, a grosser, is to be deposed that he harde Paget say, I will teache my dogg to speake frenche, and was talking with his dogg in frenche.

"To proue that the sayd Paget did say, Shortlye will come vnto the realme frenche dogges, I hope I shall see thame all rootted out.

"1. M<sup>ris</sup> Karter sayeth, she harde Paget say, Shortlie wil come vnto the realme frenche dogges, I hope I shall see thame all rootted out.

"2. M<sup>ris</sup> Anne Coot affirmeth the same.

"3. William Poyser sayeth, he harde Paget say, Within this week or two, there will come a great many frenche dogges.

"4. M<sup>ris</sup> Eleonore Borgourneci vpon her othe affirmeth the same.

"5. The l maior writteth in his lre to my l tresurer that Paget affirmeth before him that he wold the realme were ryd of all yll straungers, adding this qualification. [Qualification not given.]

"To proue the great assembly that was with Paget, before D. Julio came home to his howse.

"1. John Polton saieth, when his maister came home there was about a hundreth persone of men, women, and chyldren, vp and downe there.

"2. James Hudson sayeth, that he thinketh there was about <sup>XX</sup><sub>IIII</sub> people assembled in the streett before this examinat his maister came home.

"3. Richard Preston sayeth, that there was in his iudgement aboue a hundred people in the streett before this deponets maister came home, and after his m<sup>r</sup> came home the number of the people were greater.

"To proue that the sayd Paget did resiste to the constable when he came to apprehend him.

"1. William Poyser sayeth, when the constable came to apprehende the sayd Paget he kept the constable out with force, and sayd he should not enter on him.

"2. James Hudson sayeth, Paget wold not suffer the constable to entere vnto his howse, but sayd if any man will entere vnto this howse, yf it were not f<sup>r</sup> felony or treason to apprehend him, he wold kill hym, yf he could, f<sup>r</sup> he sayd his howse was his castell.

"3. Richard Preston sayeth, when the constable came to apprehende Pagett, he hauing a bill or halberd in his hand, did keape him out of his howse, and sayd, he showld not enter except it were f<sup>r</sup> felonye or treason, or that he brought my l maiors warrant."

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## THE RELIGION OF THE RUSSIANS.

Public attention being very particularly directed towards the Russian nation at the present time, a few remarks regarding some peculiarities in their manner of worship, &c., which probably are not generally known, may be interesting.

I have been for some time past endeavouring to determine the exact nature of the homage the Russians pay to the "gods"—whether they should be called *images* or *pictures*? and whether the Russians should be considered idolaters or not?

Whenever a Russian passes a church, his custom is to cross himself (some do so three times, accompanying it with bowing). In every room in their houses an image (or picture) is placed in the east corner, before which they uncover their heads and cross themselves on entering.

Their churches are filled with these their representatives of the deity, and it is very curious to observe a devout Russian kissing the toe of one, crossing himself before another, while to another he will in addition prostrate himself, even with his head to the ground; this latter is also very frequently done at intervals during the celebration of their services: but their churches are always open, so that if any one wants to pay devotion to a particular image (or picture) while no service is going on, he can do so.

I understand that they consider they worship the deity through these representations. In the present day these gods are called *obraaz*, of which the literal translation is *image*. The old Slavonic word for them is *EEKONA*, which was formerly in general use, and has exactly the same meaning, answering to the Greek word *εικων*. As far as I can make out, neither of these words can be translated *picture*; but I do not remember to have found this point touched upon in any books I have read on Russia or its religion; and hope, if any correspondent is able to give us farther information on the subject, he will do so.

The Russians also believe in relics, in their efficacy in healing diseases, working other miracles, &c. Notwithstanding this, a very short time ago, a new relic was found in the south of Russia, and a courier being immediately despatched with it to the Emperor at St. Petersburg; on his arrival, his Imperial Majesty (expecting some important news regarding his operations in the neighbourhood of Turkey), when told his errand, exclaimed, "Away with the relic! it is time to put an end to such nonsense." Would that this were to be carried out! But their superstitions seem too deeply rooted to be done away with in a short time.

J. S. A.

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## LEICESTERSHIRE EPITAPHS.

Having seen only one epitaph from this county among those which have appeared in "N. & Q.," I annex a few specimens, which you may perhaps deem worth inserting in your pages.

Burbage:

"These pretty babes, who we did love,  
Departed from us like a dove;  
These babes, who we did much adore,  
Is gone, and cannot come no more."

Hinckley:

"My days on earth they were but few,  
With fever draughts and cordials few,  
They wasted like the morning dew."

Braunstone:

"All triumph yesterday, to-day all terror!  
Nay, the fair morning overcast ere even:  
Nay, one short hour saw well and dead, War's mirror  
Having Death's swift stroke unperceived given."

{583}

Another:

"An honest, prudent wife was she;  
And was always inclin'd  
A tender mother for to be,  
And to her neighbours kind."

Belgrave. This I quote from memory; it may not be verbally, but it is substantially correct:

"Laurance Stetly slumbers here;  
He lived on earth near forty year;  
October's eight-and-twentieth day  
His soul forsook its house of clay,  
And thro' the pure ether took its way.  
We hope his soul doth rest in heaven.  
1777."

Newtown Linford, adjoining Bradgate Park. In this churchyard is a tombstone on which is engraved only the letters of the alphabet and the simple numerals. The story goes, that he who lies below, an illiterate inhabitant of the village in the last century, whose name, I believe, is now forgotten, being very anxious that, after death, a tombstone should be erected to perpetuate his memory, and being fearful that his relatives might neglect to do so, came to Leicester to purchase one himself. Seeing this stone in the mason's workshop (where it was used by the workmen as a pattern for the letters and figures), he bought it "a bargain," supposing it would serve his purpose as well as a new one, and after his decease it was placed at the head of his grave, where it now appears.

All Saints' churchyard, Leicester. On two children of John Bracebridge, who were both named John, and died infants:

"Both John and John soon lost their lives,  
And yet, by God, John still survives."

Throsby (*Hist. of Leic.*) relates that Bishop Thurlow, at one of his visitations, had the words *by God* altered to *thro' God*.

WILLIAM KELLY.

Leicester.

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### LONGFELLOW'S "REAPER AND THE FLOWERS."

On looking over, a short time ago, a book of German songs, I was much struck by the similarity of thought, and even sometimes of expression, between the above piece from Mr. Longfellow's *Voices of the Night*, and a song by Luise Reichardt, a few verses of which I subjoin; as perhaps the song may not be known to some of your correspondents.

"It is a favourite theme," as Sir W. Scott says, "of laborious dulness to trace such coincidences, because they appear to reduce genius of the higher order to the usual standard of humanity, and of course to bring the author nearer to a level with his critics."

It is not, however, with the view of detracting from the originality of Mr. Longfellow, that these two small pieces are put side by side; for possibly the song alluded to was never seen by our transatlantic neighbour, but merely for the purpose of showing how the poets treat the same, and

certainly not very novel subject.

"DER SCHNITTER TOD.  
(Von Luise Reichardt.)

"Es ist ein Schnitter, der heisst Tod,  
Der hat Gestalt vom höchsten Gott.  
Heut' wetzt er das Messer,  
Es schneid't schon viel besser,  
Bald wird er drein schneiden,  
Wir müssen's nur leiden.  
Hüte dich, schön's Blümelein!

"Was heut' noch grün und frisch dasteht,  
Wird morgen schon hinweg gemäht;  
Die edlen Narzissen,  
Die Zierden der Wiesen  
Die schön' Nyagnithen,  
Die türkischen Binden.  
Hüte dich, schön's Blümelein!

"Viel hundert tausend ungezählt,  
Was nur unter die Sichel fällt:  
Ihr Rosen, ihr Lilien,  
Euch wird er austilgen,  
Auch die Kaiserkronen  
Wird er nicht verschonen,  
Hüte dich, schön's Blümelein!

"Trotz, Tod! Komm her, ich fürcht' dich nicht!  
Trotz, eil daher in einem Schnitt!  
Werd' ich nur verletzt,  
So werd' ich versetzt,  
In den himmlischen Garten,  
Auf den wir alle warten,  
Freue dich, schön's Blümelein!"

J. C. B.

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## Minor Notes.

"*Receipt*" or "*Recipe*."—In one of Mr. Ryle's popular tracts, "*Do you pray?*" Wertheim and Mackintosh: London, 1853, occurs the following expression, p. 18.:

"What is the best *receipt* for happiness?"

Is the use of "receipt" for "recipe" to be admitted into the English language?

W. E.

*Death of Philip III. of Spain.*—D'Israeli, in his *Curiosities of literature*, states to the effect that this king's fatal illness was induced by the overheating of a brazier, whereof state etiquette forbade the removal until the person in regular attendance should arrive. For this statement he quotes no authority, and consequently MR. BOLTON CORNEY, in his *Illustrations of the Curiosities of Literature* (2nd ed., p. 87.), discredits the story.

{584}

It is singular that MR. CORNEY should have forgotten that the anecdote is given by the Maréchal de Bassompierre, who was at Madrid at the time of the king's death; the Maréchal's informant was the Marquis de Pobar, *who was present at the scene*. Is not this sufficient? (See *Mémoires de Bassompierre*, under the date of 11th of March, 1621, vol. i. p. 548. of the edition of Cologne, 1665.)

C. V.

*Churchwardens.*—In an old scrap-book in my possession, I met with the following, which, should you deem it of sufficient interest, I shall be glad to see inserted in "N. & Q." The print appears to be about sixty or seventy years old, and evidently from a newspaper:

"The institution of churchwardens is of remote antiquity, they having been first appointed at the African Council, held under Celestine and Boniface, about the year of our Lord 423. These officers have at different periods been distinguished by different appellations, *Defensores*, *Economi*, and *Præpositi Ecclesiæ*, *Testes Synodales*, &c. In the time of Edward III. they were called Church Reves, as we read in Chaucer:

'Of church reves, and of testaments,  
Of contractes, and of lacke of sacramentes.'

At this day they are called Churchwardens; all those names being expressive of the nature of the office, which is to guard, preserve, and superintend the rights, revenues,

buildings, and furniture of the church. In an old churchwarden's book of accounts, belonging to the parish of Farringdon, in the county of Berks, and bearing date A.D. 1518, there is the form of admitting churchwardens into their office at that period, in the following words: 'Cherchye Wardenys, thys shall be your charge: to be true to God and to the cherche: for love nor for favor off no man wythin thys parriche to withold any ryght to the cherche; but to resseve the dettys to hyt belongythe, or else to go to the devell.'

Your readers will observe that the last is a very summary kind of sentence. Any farther information relating to the institution of churchwardens<sup>[1]</sup> will be esteemed by

J. B. WHITBORNE.

**Footnote 1:**[\(return\)](#)

On the institution of churchwardens consult Burn's *Ecclesiastical Law*, tit. Churchwardens; and the works noticed in "N. & Q.," Vol. vii., p. 359.

*Epigram.*—In an old book I found this epigram, published in 1660, more suitable perhaps for your columns during the excitement of the Papal aggression than now:

"ON ROME.

"Hate and debate Rome through the world hath spread,  
Yet Roma, amor is, if backward read;  
Then is it strange, Rome hate should foster? no,  
For out of backward love, all hate doth grow."

ALIQUIS.

Edinburgh.

*Oxford Commemoration Squib*, 1849.—The following *jeu d'esprit* was circulated in Oxford at the Commemoration in 1849; it created a great sensation at the time, from its clever allusion to the political changes on the other side of the channel, and, I think, deserves to be rescued from oblivion by a place in the columns of "N. & Q.:"

"LIBERTY! FRATERNITY! EQUALITY!

"Citizen Academicians,

"The cry of Reform has been too long unheard. Our infatuated rulers refused to listen to it. The term of their tyranny is at length accomplished. The Vice-Chancellor has fled on horseback. The Proctors have resigned their usurped authority. The Scouts have fraternised with the friends of liberty. The University is no more. A Republican Lyceum will henceforth diffuse light and civilisation. The hebdomadal board is abolished. The Legislative Powers will be entrusted to a General Convention of the whole Lyceum. A Provisional Government has been established. The undersigned citizens have nobly devoted themselves to the task of administration.

(Signed) "Citizen CLOUGH (*President of the Executive Council*).

SEWELL.

BOSSOM (*Operative*).

JOHN CONINGTON.

WRIGHTSON."

Your academical readers will appreciate the signatures.

TEWARS.

*Professor Macgillivray.*—The mention by W. (Vol. viii., p. 467.) of this lamented naturalist's posthumous work, descriptive of the *Natural History of Balmoral*, and of its intended publication by Prince Albert, induces me to hope that you will give insertion to the following extract from Professor Macgillivray's *History of the Molluscous Animals of Aberdeenshire, &c.*, as showing the character of the man, and the spirit in which he prosecuted his researches.

"The labour required for such an investigation cannot be at all appreciated by those who have not directed their energies towards such an object. The rocky coasts and sandy beaches of the sea, the valleys and hills of the interior, the pastures, mossy banks, thickets, woods, rocks, ruins, walls, ditches, pools, canals, rills, and rivers, were all to be assiduously searched. No collections of mollusca made in the district were known to me, nor do any of our libraries contain the works necessary to be consulted, although that of King's College supplies some of great value. In a situation so remote from the great centres of civilisation, the solution of doubts is often difficult of attainment, and there is always a risk of describing as new what may already have been entered into the long catalogue of known objects. But the pleasure of continually adding to one's knowledge, the sympathy of friends, the invigorating influence of the many ramblings required, the delight of aiding others in the same pursuits, and many other circumstances, amply suffice to carry one through greater difficulties than those alluded to, even should the sneers of the ignorantly-wise, or the frowns of the pompously-grave, be directed toward the unconscious wight, who, immersed in mud,

gropes with the keenness of a money-gatherer, for the to them insignificant objects, which have exercised the wisdom and the providence of the glorious Creator."—  
Preface, p. 10.

J. MACRAY.

*Manifesto of the Emperor Nicholas.*—Some of the newspapers, having stated that the concluding Latin words in this manifesto—"Domine in te speravi, ne confundar in eternum"—are from the Psalms, I beg to say that these words are not taken from the Scriptures of either Testament, nor from the Apocrypha; but constitute the last verse of the "Te Deum," commencing, "We acknowledge thee to be the Lord," and ending, "O Lord, in thee have I trusted, let me never be confounded." It is usual to sing "Te Deum" after victories, but Nicholas begins his song *before* he achieves one: taking the *last* verse *first*.

T. J. BUCKTON.

Lichfield.

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## Queries.

### WILLIAM COOKWORTHY, THE INVENTOR OF BRITISH PORCELAIN.

In endeavouring to revive the neglected memory of this good and great man, I have carefully looked over the chief periodicals of his day (1730 to 1780) with very little success; perhaps because those I have at command, the *Gentleman's Magazine*, *Universal Magazine*, and *Universal Museum*, were not those selected for his correspondence.

If any of your readers can refer me to any papers or essays of his, or any details of the internal management of his China works, or of his public or private life, it will be doing me a great favour.

What I have hitherto collected are chiefly fragmentary accounts of his life and character; general notices of his discovery of the China clay and stone, of the progress of his manufactory, and of his treatment of British cobalt ores; details of his experiments on the distillation of sea-water for use on ship-board; a treatise in detail on the divining rod; and several of his private letters, chiefly religious.

Most of these I have thrown out in print, under the title of *Relics of William Cookworthy, &c.*, which I am desirous of making much more complete.

J. PRIDEAUX.

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### CATHOLIC FLORAL DIRECTORIES, ETC.

More than a year ago (Vol. vi., p. 503.) I made a Query respecting Catholic Floral Directories, and two works in particular which were largely quoted in Mr. Oakley's *Catholic Florist*, Lond. 1851; and I again alluded to them in Vol. vii., p. 402., but have not got any reply. The two works referred to, viz. the *Anthologia Borealis et Australis*, and the *Florilegium Sanctorum Aspirationum*, are not to be heard of anywhere (so far as I can see) save in Mr. Oakley's book. During the last year I have ransacked all the bibliographical authorities I could lay hold of, and made every inquiry after these mysterious volumes, but all in vain.

The orthography and style of the passages cited are of a motley kind, and most of them read like modern compositions, though here and there we have a quaint simile and a piece of antique spelling. In fact they seem more like imitations than anything else; and I cannot resist the temptation of placing them on the same shelf with M'Pherson's *Ossian* and the poems of Rowley. In some places a French version of the *Florilegium* is quoted: even if that escaped one's researches, is it likely that two old English books (which these purport to be), of such a remarkable kind, should be unknown to all our bibliographers, and to the readers of "N. & Q.," among whom may be found the chief librarians and bibliographers in the three kingdoms. Is it not strange also that Mr. Oakley and his "compiler" decline giving any information respecting these books?

I shall feel extremely obliged to any correspondent who will clear up this matter, and who will furnish me with a list of Catholic Floral Directories.

EIRIONNACH.

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### GEORGE ALSOP.

George Alsop was ordained deacon 1666-67, priest 1669, by Henry King, Bishop of Chichester. He printed in 1669—

"An Orthodox Plea for the Sanctuary of God, Common Service, and White Robe of the House. Printed for the Author, and sold by R. Reynolds, at the Sun and Bible in the Postern."

It is a small 8vo. of eighty-six pages, exclusive of the dedication to the Bishop of Chichester, and an Epistle to the Reader, and has a portrait of the author by W. Sherwin.

Can any of your readers give me any account of this George Alsop, his preferment, if any, and the time of his death?

He is, I feel persuaded, a different person from the author of *A Character of Maryland*, 12mo., 1666.

P. B.

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## Minor Queries.

{586}

*B. L. M.*—What is the meaning of the abbreviation B. L. M. in Italian epistolary correspondence? I have reason to believe that it is used where some degree of acquaintance exists, but not in addressing an entire stranger. In a correspondence now before me, one of the writers, an Italian gentleman, uses it in the subscription to *every one* of his letters, *except the first*, thus:

"Ho l'honore d' essere col piu profondo rispetto B. L. M.  
Il di Lei Umiliss. Dev. Servo."

"Frattanto la prego di volermi credere nella piu ampla estentione del termine  
B. L. M.

Il di Lei Ubb<sup>o</sup>. ed Obligato Servitore."

I need not add more examples. There is nothing in Graglia's *Collection of Italian Letters* that explains it.

J. W. T.

Dewsbury.

*Member of Parliament electing himself.*—In the biographical notices of the author of an *Inquiry into the Rise and Growth of the Royal Prerogative in England*, 1849, I find the following curious circumstances:

"The writ for election (of a member for the county of Bute) was transmitted to the sheriff, Mr. M'Leod Bannatine, afterwards Lord Bannatine. He named the day, and issued his precept for the election. When the day of election arrived, Mr. Bannatine was the only freeholder present. As freeholder he voted himself chairman of the meeting; as sheriff he produced the writ and receipt for election, read the writ and the oaths against bribery at elections; as sheriff he administered the oaths of supremacy, &c., to himself as chairman; he signed the oaths as chairman and as sheriff; as chairman he named the clerk to the meeting, and called over the roll of freeholders; he proposed the candidate and declared him elected; he dictated and signed the minutes of election; as sheriff he made an indenture of election between himself as sheriff and himself as chairman, and transmitted it to the crown office."

Can any of your correspondents furnish me with a similar case?

H. M.

Peckham.

"*Suaviter in modo, fortiter in re.*"—This rule is strongly recommended by Lord Chesterfield in one of his letters, as "unexceptionably useful and necessary in every part of life." Whence is it taken, and who is its author?

J. W. T.

Dewsbury.

*Jacobite Garters.*—Can any of your readers inform me of the origin of the "rebel garters," a pair of which I possess, and which have been carefully handed down with other Stuart relics by my Jacobin fathers?

They are about 4 feet long, and 1¼ inch deep, of silk woven in the loom; the pattern consists of a stripe of red, yellow, and blue, once repeated, and arranged so that the two blue lines meet in the centre. At each end, for about six or seven inches, and at spaces set at regular intervals, these lines of colour are crossed, so as to form a check or tartan; the spaces corresponding with the words in the following inscription, and one word being allotted to each space:

"Come lett us with one heart agree"

and it is continued on the other:

"To pray that God may bless P. C."

The tartan, however, does not appear to be the "Royal Stuart."

Probably they were distributed to the friends and adherents of poor Prince Charles Edward, to



commemorate some special event in his ill-fated career. But it would be interesting to know if many of them remain, and, if possible, their correct history.

E. L. I.

*Daughters taking their Mothers' Names.*—Can any of your readers favour me with any instances, about the time of the first, second, and third Edwards, of a daughter adding to her own name that of the mother, as Alicia, daughter of Ada, &c.

BURIENSIS.

*General Fraser.*—Have there been any *Life* or *Memoirs* ever published of General Fraser, who fell in Burgoyne's most disastrous campaign? If any such exist I should be glad to know of them.

W. FRASER.

Tor-Mohun.

*A Punning Divine.*—Wanted the whereabouts of the following sentence, which is said to be taken from a volume of sermons published during the reign of James I.:

"This *dial* shows that we must *die all*; yet notwithstanding, *all houses* are turned into *ale houses*; our *cares* into *cates*; our *paradise* into a *pair o' dice*; *matrimony* into a *matter of money*, and *marriage* into a *merry age*; our *divines* have become *dry vines*; it was not so in the days of *Noah*,—O no!"

W. W.

Malta.

*Contango.*—A technical term in use among the sharebrokers of Liverpool, and I presume elsewhere, signifying a sum of money paid for accommodating either a buyer or seller by carrying the engagement to pay money or deliver shares over to the next account-day. Can your correspondents say from whence derived?

AGMOND.

*Pedigree to the Time of Alfred.*—Wapshott, a blacksmith in Chertsey, holds lands held by his ancestors temp. Alfred (M'Culloch's *Highlands*, vol. iv. p. 410.). Can this statement be confirmed in 1853?

A. C.

"*Service is no inheritance.*"—Will you or any of your readers have the goodness to inform me what is the origin of the adage occurring twice in the *Waverley Novels*, thus:

{587}

"Service, I wot, is no inheritance now-a-days; some are wiser than other some," &c.  
(See *Pevekil of the Peak*, chap. xiv.)

and

"Ay, St. Ronan's, that is a' very true,—but service is nae inheritance, and as for friendship it begins at hame."—*St. Ronan's Well*, chap. x.

I have seen a stone in an old building in the north of Scotland, with the following inscription, cut in letters of an ancient form: "Be gude in office, or (or perhaps 'for,' part of the stone being here broken off) servitude is no inheritance to none." And I am curious to know the origin of this proverb, so similar to that put by Sir Walter Scott in the mouths of two of his homely characters; the one English and the other Scotch. An answer will very much oblige

G. M. T.

Edinburgh.

*Antiquity of Fire-irons.*—In an old book, published 1660, I met with the following couplet:

"The burnt child dreads the fire; if this be true,  
Who first invented tongs its fury knew."

Query, When were fire-irons first used?

ALIQUIS.

*General Wolfe at Nantwich.*—I observe in the pamphlet entitled *Historical Facts connected with Nantwich and its Neighbourhood*, lately referred to in "N. & Q.," it is stated that according to local tradition General Wolfe, the hero of Quebec, may in his boyhood have lived in the Yew Tree House, near Stoke Hall. Now as this brave warrior was a native of Kent, it is scarcely probable he would have been a visitor at the house alluded to, unless he had relatives who resided there. Is he known to have had any family connexion in that quarter, since the fact of his having had such, if established, would tend to confirm the traditionary statement respecting his domicile at the Yew Tree House?

T. P. L.

Manchester.

"*Corporations have no Souls,*" &c.—It was once remarked that public corporations, companies, &c. do harsh things compared with what individuals can venture to do, the fact being that they

have neither noses to be pulled nor souls to be saved; you have no hold upon them either in this world or the next.

B.

*Leeming Family.*—A member of the Society of Friends, named Thomas Leeming, lived at or near Wighton in the Wolds, in the East Riding of Yorkshire, between the years 1660 and 1670. What were the dates of his birth and death? what were the names of his parents, his brothers, and his children? did any of them leave their native country? and how would a letter from the inquirer reach a descendant of the family, who could furnish farther information on the subject? An answer to the whole or part of the above Queries will much oblige the undersigned.

W.

*MS. Poems and Songs.*—In the third volume of MR. PAYNE COLLIER'S invaluable *History Of English Dramatic Poetry*, p. 275., it is stated,—

"Mr. Thorpe, of Bedford Street, is in possession of a MS. full of songs and poems, in the handwriting of a person of the name of Richard Jackson, all copied prior to the year 1631, and including many unpublished pieces by a variety of celebrated poets."

Can any of the contributors to "N. & Q." oblige P. C. S. S. by informing him where this MS. now exists, and whether the whole, or any portion of it, has been published?

P. C. S. S.

*Bishop Watson.*—In a lecture delivered by this bishop at Cambridge, he gave the following quotation:

"Scire ubi aliquid invenire posses, ea demum maxima pars eruditionis est."

Will any of your readers inform me whence the passage is taken?

G.

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## Minor Queries with Answers.

*Herbert's "Memoirs of the Last Years of Charles I."*—Can any of your correspondents inform me under what title and at what date Sir Thomas Herbert's *Narrative of the Last Years of Charles I.* was published? I have at present in my possession what appears to be the original MS., and am desirous of comparing it with the printed copy. The MS. bears the title of *Carolina Threnodia: a Plain and very Particular Narrative of what happened in the Last Years of King Charles the First*, by Sir Thomas Herbert, an eye and ear witness. Its opening pages contain a reference to other letters on the same subject of an earlier date (May 1 and 13, 1678). Were these letters ever published, under what title, and when?

J. B.

Prestwich.

[This work has already been incidentally noticed in our Second Volume, pp. 140. 220. and 476.; and in Vol. iii., p. 157. Two editions of Herbert's Memoirs have been published; the first in 1702, and the second in 1813. The edition of 1702 is the best, as it contains an "Advertisement to the Reader," and several documents omitted in the edition published by G. and W. Nicol of Pall Mall in 1813. The following is the title to it:—

"Memoirs of the Two last Years of the Reign of that unparallel'd Prince, of ever-blessed Memory, King Charles I. By Sir Tho. Herbert, Major Huntington, Col. Edw. Coke, and Mr. Hen. Firebrace. With the Character of that Blessed Martyr, by the Reverend Mr. John Diodati, Mr. Alexander Henderson, and the Author of the *Princely Pelican*. To which is added, the Death-Bed Repentance of Mr. Lenthal, Speaker of the Long Parliament; extracted out of a Letter written from Oxford, Sept. 1662. London: printed for Robert Clavell, at the Peacock, at the West-end of St. Paul's, 1702,"

The "Advertisement to the Reader" states that, "there having been of late years several Memoirs printed and published relating to the life and actions of the Royal Martyr, King Charles I., of ever-blessed memory, it was judged a proper and seasonable time to publish Sir Thomas Herbert's *Carolina Threnodia*, under the title of his *Memoirs*, there being contained in this book the most material passages of the two last years of the life of that excellent and unparallel'd prince, which were carefully observ'd and related by the author in a large answer of a letter wrote to him by Sir William Dugdale. In the same book is printed Major Huntington's relation made to Sir William of sundry particulars relating to the King; as also Colonel Edw. Coke's and Mr. Henry Firebrace's narratives of several memorable passages observed by them during their attendance on him at Newport, in the Isle of Wight, anno '48. All these were copied from a MS. of the Right Reverend the Bishop of Ely, lately deceased; and, as I am credibly informed, a copy of the several originals is now to be seen amongst the Dugdale MSS. in Oxford library. To these Memoirs are added two or three small tracts, which give some account of the affairs of those times, of the character of K. Charles I., and of his just claim and title to his *Divine Meditations*. These having been printed anno 1646, 48, 49, and very scarce and difficult to procure, were thought fit to be reprinted for publick service. As to the letter which gives an account of Mr. Lenthal's carriage and behaviour on his death-bed, it was printed anno 1662, and the truth of it attested by the learned Dr. Dickenson, now living in St. Martin's Lane.... This I thought fit to advertise the reader of, by way of

introduction, that he might be satisfied of the genuineness of the respective pieces, and thereby be encouraged to peruse them with confidence and assurance."]

"*Liturgy of the Ancients.*"—Who was the author of a thin 4to. book entitled *The Liturgy of the Ancients represented, as near as may be, in English Forms, &c.*, "London, printed for the Authour, 1696." He added to it "A Proposal of a compleat work of Charity."

T. G. LOMAX.

Lichfield.

[Edward Stephens is the author of this Liturgy, who describes himself as "late of Cherington, co. Gloucester, sometime barrister-at-law of the Hon. Society of the Middle Temple, and since engaged, by a very special Divine Providence, in the most sacred employment." He farther informs us, that "when it pleased God to discharge him from the civil service, his first business in public was a gentle and tacit admonition of the neglect of the most solemn and peculiar Christian worship of God in this nation; accompanied by such public acts in the very heart of the chief city, as made it a most remarkable witness and testimony against them who would not receive it, but rejected the counsel and favour of God towards them." Stephens's Liturgy has been republished by the Rev. Peter Hall, in his *Fragmenta Liturgica*, vol. ii., who thus notices the author:—"Stephens was the leader of a class by no means contemptible, though himself as odd a mixture of gravity and scurrility, learning and trifling, pietism that could stoop to anything, and liberalism that stuck at nothing, as English theology affords." Some account of Edward Stephens will be found in Leslie's *Letter concerning the New Separation*, 1719; and in *An Answer to a Letter from the Rev. C. Leslie, concerning what he calls the New Separation*, 1719. Stephens advocated the practice of daily communion.]

"*Ancient hallowed Dee.*"—What is the historical, traditional, or legendary allusion in this epithet, bestowed by Milton on the river Dee?

J. W. T.

Dewsbury.

[Dee's divinity was Druidical. From the same superstition, some rivers in Wales are still held to have the gift or virtue of prophecy. Giraldus Cambrensis, who wrote in 1188, is the first who mentions Dee's sanctity from the popular traditions. In Spenser, this river is the haunt of magicians:

"Dee, which Britons long ygone  
Did call DIVINE."

And Browne, in his *Britannia's Pastorals*, book ii. § 5., says,

"Never more let HOLY Dee,  
Ore other rivers brave," &c.

Much superstition was founded on the circumstance of its being the ancient boundary between England and Wales; and Drayton, in his tenth Song, having recited this part of its history, adds, that by changing its fords it foretold good or evil, war or peace, dearth or plenty, to either country. He then introduces the Dee, over which King Edgar had been rowed by eight kings, relating to the story of Brutus. See more on this subject in Warton's note to line 55. in Milton's *Lycidas*:

"Now yet where Deva spreads her wizard stream."

*Who was True Blue?*—In the churchyard of Little Brickhill, Bucks, is a table monument bearing the following inscriptions:

"Here lieth y<sup>e</sup> body of *True Blue*, who departed this life January y<sup>e</sup> 17th, 1724-5, aged 57. Also y<sup>e</sup> body of Eleanor, y<sup>e</sup> wife of *True Blue*, who departed this life January 21st, 1722-3, aged (sic) 59."

Who was "True Blue?" If it were not for his wife Eleanor, one would take him to be some kin to "Eclipse" or "Highflyer." Lysons makes no mention of such a person; nor, I am assured by a friend who has made the search for me, does Lipscomb; although another friend referred me there under the conviction that he was not only named, but that his history was given. The kind of tombstone is sufficient to show that he was a person of some property, and yet he has not only no "Esq." affixed to his name, but it is without the prefix "Mr." One can scarcely doubt that the name is not a real one. Browns, Blacks, Whites, and Greens there are in abundance, but nobody ever heard of a "Blue;" nor, so far as I know, did anybody ever christen his child "True." Yet what could have been the incidents of a life that required the fiction to be carried even to the grave?

G. J. DE WILDE.

[The foregoing monumental inscription is given in Lipscomb's *Bucks*, vol. iv. p. 76., to which is subjoined the following note:—"The singularity of this name has occasioned much curiosity; but no information can be obtained besides that of *True Blue* having been a stranger, who settled here, and acquired some property, which after his decease was disposed of. It has been conjectured that he lived here under a feigned name. One Hercules True, about 1645, kept a house at Windsor, to which deer-stealers were accustomed to resort; and he uttered violent threats against a person, whose son, having been killed in attempting to resist the deer-stealers in the Great Park, Thomas Shemonds

prosecuted the murderers, and True declared he would knock his brains out, and is believed to have afterwards absconded."]

*Charge of Plagiarism against Paley.*—Has any reply been made to the accusation against Paley, brought forward some years ago in *The Athenæum*? It was stated (and apparently proved) that his *Natural Theology* was merely a translation of a Dutch work, the name of whose author has escaped my recollection. I suppose the archdeacon would have defended this shameful plagiarism on his favourite principle of expediency. It seems to me, however, that it is high time that either the accusation be refuted, or the culprit consigned to that contempt as a man which he deserved as a moralist.

FIAT JUSTITIA.

[We have frequently had to complain of the loose manner in which Queries are sometimes submitted to our readers for solution. Here is a specimen. The communication above involves two other Queries, which should have been settled before it had been forwarded to us, namely, 1. In what volume of the *Athenæum* is the accusation against Paley made? and, 2. What is the title of the Dutch work supposed to be pirated? After pulling down six volumes of the *Athenæum*, we discovered that the charge against Paley appeared at p. 803. of the one for the year 1848, and that the work said to be pirated was written by Dr. Bernard Nieuwentyt of Holland, and published at Amsterdam about the year 1700. It was translated into English, under the title of *The Religious Philosopher*, 3 vols. 8vo., 1718-19. The charge against Paley has been ably and satisfactorily discussed in the same volume of the *Athenæum* (see pp. 907. 933.), and at the present time we have neither "ample room nor verge enough" to re-open the discussion in our pages.]

*Weber's "Cecilia."*—Can you inform me whether a work by Gottfried Weber, entitled *Cecilia*, is to be had in English or in French? I find it constantly referred to in the said Weber's work on the *Theory of Musical Composition*, and in Müller's *Physiology*.

For any information you can give me on the subject I shall feel much indebted.

PHILHARMONICUS.

Dublin.

[*Cæcilia* is a musical art journal published in Germany, and is thus noticed at page 12. of Warner's edition of Godfrey Weber's *Theory of Musical Composition*:—"Since 1824 we have been laid under great obligations to our distinguished mathematician and writer on acoustics, Professor W. Weber, for most interesting developments on all these points, which he has arranged into an article in the journal *Cæcilia*, vol. xii., expressly for musicians and musical instrument manufacturers."]

*Andrew Johnson.*—In the character of Samuel Johnson, as drawn by Murphy, there is the remark, "Like his uncle Andrew in the ring at Smithfield, Johnson, in a circle of disputants, was determined neither to be thrown or conquered." Other allusions are made, in Boswell's *Life*, to this uncle having "kept the ring," but I cannot find out who he could have been. There was a noted bruiser, Tom Johnson; but certainly he was not the person in question. I shall be glad if any of your readers can inform me who this "Uncle Andrew" was, and what authority there is for believing that he was a pugilistic champion of note.

PUGILLUS.

[In the *Variorum Boswell*, i. e. Croker's ed., 1847, p. 198., PUGILLUS will find a note by the editor, stating that Dr. Johnson told Mrs. Piozzi that his uncle Andrew "for a whole year kept the ring at Smithfield, where they wrestled and boxed, and never was thrown or conquered."]

*MS. by Glover.*—Can MR. BOLTON CORNEY, or MR. R. SIMS, inform me whether the Lansdowne MS. 205. is in Glover's handwriting?

H. M.

[This volume (Lansdowne, 205.) contains twenty-six articles in different hands. Art. 3. contains *pedigrees by Glover in his own hand*. See MS. Harl. 807., and an autograph letter in MS. Cot., Titus B. vii. fol. 14.]

*Gurney's Short-hand.*—Can any of your correspondents inform me if there have been any alterations in this system of short-hand since 1802? Also, if it be now much used?

WM. O'SULLIVAN.

Ballymenagh.

[This well-known system of short-hand is certainly still in use,—in fact, is that employed at the present time by the Gurneys, who are the appointed short-hand writers to the Houses of Lords and Commons.]

*Spurious Don Quixote.*—What English and French versions are there of the spurious continuation of *Don Quixote* by Avellaneda?

V. T. STERNBERG.

[A notice of the English translations is given in Lowndes's *Bib. Man.*, vol. i. p. 374., art. Cervantes. Consult also Ebert's *Bibl. Dict.*, vol. i. p. 299., for the French translations.]

## Replies.

### PRONUNCIATION OF HEBREW NAMES AND WORDS IN THE BIBLE.

(Vol. viii., p. 469.)

Your correspondent does not, of course, inquire what is the proper Hebrew pronunciation of the several *letters*, but rather what is the accented syllable in each word. To pronounce in a manner nearly approaching to the Hebrew might make the congregation stare, but would appear very pedantic to a learned ear. The safest mode is to examine the Greek of the Septuagint, or of the New Testament (if the reader does not understand Hebrew), and observe the place of the acute accent. On that place, if it be on the penultimate or antepenultimate, the accent should be laid in English. But if the accent be on the last syllable, though it is strictly right to place it there also in English, it is not worth while to do so, for fear of making hearers talk about a strange sound, instead of attending to the service. It will be safer to accent the penultimate in dissyllables, and the antepenultimate in trisyllables, which in the Greek are acutitones; in fact, to pronounce, as all clergymen used to pronounce, until a pedantic and ignorant practice arose of lengthening, or rather accenting, every syllable in the penultimate, which had or was supposed to have a long quantity in Greek. Hence the comparatively new habit of pronouncing Σαβαώθ, Ζαβουλών, σαβαχθάνι, Ακελδαμά, with a strong accent on the penultima; whereas the old-fashioned way of accenting the antepenultima makes no one stare, and is a much nearer approach to the true pronunciation. There is a curious inconsistency in the common way of reading, in English, Σαμαρεία and Καισαρεία. Samarīa is decidedly a Greek word; but yet, in this word, it is usual to accent the antepenultima. Cesarēa is decidedly a Latin word Græcised, and yet it is usual to read this with an accent on the penultima. I never observed any of those who read Sabáoth, Zabúlon, and sabachtháni, read either Samarīa or Cesárea. The Greek accents on Hebrew words always accord, as Hebraists know, with the tonic accent in that language.

E. C. H.

As a contribution to the desirable object of settling the pronunciation of the words mentioned, the following representation of their pronunciation in the originals is offered. The vowels are to be read as in Italian, the *th* as in English, and the *hh* as *ch* in German:

Hebrew. Sabaoth = tsī-vā-óth.

Hebrew. [The] Moriah = [hām-]mō-rī-yáh.

Syriac. Aceldama = hhī-kāl-dī-mā.

Syro-Chaldee. Eli Eli lamma sabachthani = ē-lí ēlí lām-mā sǎ-báhh-tǎ-ní, as in Matthew; or ě-lō-hī, as in Mark.

Chaldee. Abednego = ǎ-véd nǎ-gō.

The *conventional* pronunciation given by Walker is perhaps best adapted to English ears, which would be quite repulsed by an attempt to restore the ancient pronunciation of such familiar words, for instance, as Jacob, Isaac, Job, and Jeremiah.

T. J. BUCKTON.

Lichfield.

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### LORD HALIFAX AND CATHERINE BARTON.

(Vol. viii., pp. 429. 543.)

One has some doubt, in reading PROFESSOR DE MORGAN'S article on the above subject, what inference is to be drawn from it. If it is to prove a private marriage between Halifax and Mrs. Barton, on the strength of the date on the watch at the Royal Society being falsified, it is a failure. I have examined that watch since PROFESSOR DE MORGAN published his Note, and can testify most decidedly that, if anything, the inscription is older than the case, nor is there a vestige of anything like unfair alteration; and any one accustomed to engraving would arrive at the same conclusion. The outside case is beautifully chased in Louis Quatorze style: but the inner case, on which the inscription is graven, has no need of such elaborate work, nor is such work ever introduced on the inside of watches; they are invariably smooth.

And all that is noticeable in the present instance is, that the writing has lost the sharpness of the graver by use, or returning it into its case; or more probably the case has not been used at all, being cumbersome and set aside as a curious work of art, which indeed it is.

The date on the watch is 1708, and PROFESSOR DE MORGAN states that Mrs. Barton was married in 1718; the watch therefore denies this; but when she married Conduit ought, if possible, to be found out by register, which might prove the watch date untrue; but the watch declares she was Mrs. Conduit in 1708. She was then of course twenty-eight years of age: thus we come to a plainer conclusion that when she lived with Halifax, or whatever other arrangement they made, a position which is said to have occurred between 1700 and the time of Halifax's death in 1715, she

was really Mrs. Conduit, and not Catherine Barton. And thus we are brought to think that if there is any private marriage in the case, it is between the lady and Mr. Conduit; at all events she went back to her husband, if the watch is true.

As to an apology for Newton, I look upon it in a very different light: first, I should say he had no clear right to interfere in the matter, as the lady was married; and supposing he had, he could have done no more than expostulate. He lived in a world of his own studies, and did not choose to be interrupted by quarrels and scandals. And it is certainly a proper addition to say, that the public morals of that age are not to be judged by the present standard. All these account very well for Newton's silence on the subject; but to settle the matter, some search might be made in the registers of the parishes where they resided, in order that the subject may be fully explained.

WELD TAYLOR.

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## INSCRIPTIONS IN BOOKS.

(Vol. viii. pp. 64. 153. 472.)

In the famous *Rouen Missal*, called St. Guthlac's book, is the following inscription in the handwriting of Robert, Bishop of London, and afterwards Archbishop of Canterbury, who was formerly head of the monastery of Jumièges, to which the book belonged, and where, in 1053, he died:

"Quem si quis vi vel dolo seu quoquo modo isti loco subtraxerit, animæ suæ propter quod fecerit detrimentum patiat, atque de libro viventium deleatur, et cum justis non scribatur."

John Grollier had on all his books inscribed:

"Portio mea, domine, sit in terra viventium;"

and underneath:

"Io. Grollierii et Amicorum."

Henry de Rantzan wrote a decree for his library, of which here is the fulminatory clause:

"Libros partem ne aliquam abstulerit,  
Extraxerit, clepserit, rapserit,  
Concerpserit, corruperit,  
Dolo malo,  
Illico maledictus,  
Perpetuo execrabilis,  
Semper detestabilis,  
Esto, maneto."

See Dibdin's bibliographical works.

J. S.

Norwich.

The two following are copied from the *originals* written in the fly-leaf of Brathwayte's *Panedone, or Health from Helicon*, pub. 1621, in my possession:

1.

"Whose book I am if you would know,  
In letters two I will you show:  
The first is J, the most of might,  
The next is M, in all men's sight;  
Join these two letters discreetly,  
And you will know my name thereby.  
JAS. MORREY."

2.

"Philip Morrey is my name,  
And with my pen I write the same;  
Tho' had such pen been somewhat better,  
I could have mended every letter."

CESTRIENSIS.

On the fly-leaf of *Theophila, or Love's Sacrifice*, a divine poem by E. B., Esq., London, 1652, I find the following rare morsel:

"MR. JAMES TINKER,  
Rector of St. Andrews, Droitwich.

"Father Tinker, when you are dead,  
Great parts a long wir you are fled,

O that they wor conferred on mee,  
Which would ad unto God's glory."

The subject of the above laudation flourished in the early part of the last century.

In a Geneva Bible, date 1596:

"Thomas Haud: his booke:  
God giue him grace theare on to looke:  
And if my pen it had bin better,  
I would haue mend it euery letter.  
1693."

R. C. WARDE.

Kidderminster.

*German Book Inscription.*—You have not yet, I think, had a German book-inscription: allow me to send you the following out of an old *Faust*, bought last year at Antwerp:

"Dieses Buch ist mir lieb,  
Wer es stielt ist ein Dieb;  
Mag er heissen Herr oder Knecht,  
Hängen ist sein verdientes Recht."

Underneath is the usual picture of the gallows-tree and its fruit.

ISELDUNENSIS.

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## PRAYING TO THE WEST.

(Vol. viii., p. 343. &c.)

The setting sun and the darkness of evening has been immemorially connected with death, just as the rising orb and the light of morning with life. In Sophocles (*Œdipus Rex*, 179.), Pluto is called ἕσπερος θεός; and the "Oxford translation" has the following note on the line:

{592}

"In Lysia's Oration against Andocides is this passage: To expiate this pollution (the mutilation of the Hermæ), the priestesses and priests *turning towards the setting sun, the dwelling of the infernal gods*, devoted with curses the sacrilegious wretch, and shook their purple robes, in the manner prescribed by that law, which has been transmitted from the earliest times."—Mitford, *History of Greece*, ch. xxii.

Liddell and Scott consider ἕρεβος (the nether gloom) to be derived from ἐρέφω, to cover; akin to ἐρεμνός, and probably also to Hebrew *erev* or *ereb*, our *eve*-ning; and mention as analogous the Egyptian Amenti, *Hades*, from *ement*, the west. (Wilkinson's *Egyptians*, ii. 2. 74.)

Turning to the East on solemn occasions is a practice more frequently mentioned. There is an interesting note on the subject in the Translation above quoted, at *Œdipus Col.*, 477.,

"χρὰς χέασθαι σάντα πρὸς πρῶτην ἔω,"

and doubtless much more may be found in the commentators. The custom, as is well known, found its way into the Christian Church.

"The primitive Christians used to assemble on the steps of the basilica of St. Peter, to see the first rays of the rising sun, and kneel, *curvatis cervicibus in honorem splendidi orbis*. (S. Leo. Serm. VII. *De Nativ.*) The practice was prohibited, as savouring of, or leading to, Gentilism. (Bernino, i. 45.)"—Southey's *Common-Place Book*, ii. 44.

"The rule of Orientation, though prescribed in the Apostolic Constitutions, never obtained in Italy, where the churches are turned indiscriminately towards every quarter of the heaven."—*Quarterly Review*, vol. lxxv. p. 382.

In the Reformed Church in England the custom is *recognised*, as far as the position of the material church goes. (See rubric at the beginning of the Communion Service.) "The priest shall stand at the *north side* of the table;" but turning eastward at the Creeds has no sanction that I know of, but usage. (Compare Wheatly *On the Common Prayer*, ch. ii. § 3., ch. iii. § 8.; and Williams, *The Cathedral* ("Stanzas on the Cloisters"), xxiv.-xxviii.)

The *rationale* of western paradise is given in the following extract, with which I will conclude:

"When the stream of mankind was flowing towards the West, it is no wonder that the weak reflux of positive information from that quarter should exhibit only the impulses of hope and superstition. Greece was nearly on the western verge of the world, as it was known to Homer; and it was natural for him to give wing to his imagination as he turned towards the dim prospects beyond.... All early writers in Greece believed in the existence of certain regions situated in the West beyond the bounds of their actual

knowledge, and, as it appears, of too fugitive a nature ever to be fixed within the circle of authentic geography. Homer describes at the extremity of the ocean the Elysian plain, "where, under a serene sky, the favourites of Jove, exempt from the common lot of mortals, enjoy eternal felicity." Hesiod, in like manner, sets the Happy Isles, the abode of departed heroes, beyond the deep ocean. The Hesperia of the Greeks continually fled before them as their knowledge advanced, and they saw the terrestrial paradise still disappearing in the West."—Cooley's *History of Maritime Discov.*, vol. i. p. 25., quoted in Anthon's *Horace*.

A. A. D.

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## "GREEN EYES."

(Vol. viii., p. 407.)

In the edition of Longfellow's *Poetical Works* published by Routledge, 1853, the note quoted by Mr. Temple ends thus:

"Dante speaks of Beatrice's eyes as *emeralds* (*Purgatorio*, xxxi. 116.). Lami says, in his *Annotazioni*, 'Erano i suoi occhi d' un turchino verdiccio, simile a quel del mare.'"

More in favour of "green eyes" is to be found in one of Gifford's notes on his translation of the thirteenth satire of *Juvenal*. The words in the original are:

"Cærulea quis stupuit Germani lumina."—*Juv. Sat.* XIII. 164.

And Gifford's note is as follows:

"Ver. 223 ... and *eyes of sapphire blue?*]—The people of the south seem to have regarded, as a phenomenon, those blue eyes, which with us are so common, and, indeed so characteristic of beauty, as to form an indispensable requisite of every Daphne of Grub Street. Tacitus, however, from whom Juvenal perhaps borrowed the expression, adds an epithet to *cærulean*, which makes the common interpretation doubtful. 'The Germans,' he says (*De Mor. Ger.* 4.), 'have *truces et cærulei oculi*, fierce, lively blue eyes.' With us, this colour is always indicative of a soft, voluptuous languor. What, then, if we have hitherto mistaken the sense, and, instead of blue, should have said sea-green? This is not an uncommon colour, especially in the north. I have seen many Norwegian seamen with eyes of this hue, which were invariably quick, keen, and glancing.

"Shakspeare, whom nothing escaped, has put an admirable description of them into the mouth of Juliet's nurse:

'O he's a lovely man! An eagle, madam,  
Hath not so *green*, so quick, so fair an eye,  
As Paris hath.'

"Steevens, who had some glimpse of the meaning of this word, refers to an apposite passage in *The Two Noble Kinsmen*. It is in Æmilia's address to Diana:

' . . . . . Oh vouchsafe  
With that thy rare *green eye*, which never yet  
Beheld things maculate,' &c.

"It is, indeed, not a little singular, that this expression should have occasioned any difficulty to his commentators; since it occurs in most of our old poets; and Drummond of Hawthornden uses it perpetually. One instance of it may be given:

'When Nature now had wonderfully wrought  
All Auristella's parts, except her eyes:  
To make those twins, two lamps in beauty's skies,  
The counsel of the starry synod sought.  
Mars and Apollo first did her advise,  
To wrap in colours *black* those comets bright,  
That Love him so might soberly disguise,  
And, unperceived, wound at every sight!  
Chaste Phœbe spake for purest *azure* dyes;  
But Jove and Venus *green* about the light,  
To frame, thought best, as bringing most delight,  
That to pined hearts hope might for aye arise.  
Nature, all said, a paradise of *green*  
Placed there, to make all love which have them seen.'"  
Gifford's *Translation of Juvenal and Persius*,  
3rd edition, 1817.

Gifford's quotation from *Romeo and Juliet* (errors excepted) is to be found in Act III. Sc. 5.



Temple.

"Isabelle était un peu plus âgée que Ferdinand. Elle était petite, mais bien faite. Ses cheveux, au moins très blonds, *ses yeux verts et pleins de feu*, son teint un peu olivâtre, ne l'empêchaient pas d'avoir un visage imposant et agréable. (*Révolutions d'Espagne*, tom. iv. liv. viii.; Mariana, *Hist. d'Espagne*, tom. ii. liv. xxv.; *Hist. de Ferdinand et d'Isabelle*, par M. l'Abbé Mignot, &c.)"—Florian, Gonzalve de Cordoue, *Précis Historique sur les Maures d'Espagne*, quatrième époque, note *i*.

E. J. M.

Hastings.

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### THE MYRTLE BEE.

(Vol. viii., pp. 173. 450.)

Allow me to thank C. BROWN for the reply he has sent to my inquiries on this subject. I shall certainly avail myself with pleasure of the permission he has given me to communicate with him by letter; but before doing so, I hope you will allow me to address him this note through the medium of your pages. The existence of the Myrtle Bee as a distinct species has been denied by ornithologists, and as I think the question is more likely to be set at rest by public than by private correspondence, I trust C. BROWN will not consider that I am presuming too much on his kindness if I ask him to send me farther information on the following points: What was the exact size of the bird in question which he had in his hand? What was its size compared with the Golden-crested Wren? Was it generally known in the neighbourhood he mentions, and by whom was it known? By the common people as well as others? From what source did he originally obtain the appellation "Myrtle Bee," as applied to this bird? It has been suggested to me that the bird seen by C. Brown may have been the Dartford Warbler (*Sylvia provincialis*, Gmel.), wings short, tail elongated (this, if the Myrtle Bee is the Dartford Warbler, would account for its "miniature pheasant-like appearance"); a bird which, as we are informed in Yarrell's *Hist. of British Birds*, 1839, vol. i. p. 311. *et seq.*, haunts and builds among the furze on commons; flies with short jerks; is very shy; conceals itself on the least alarm; and creeps about from bush to bush. This description would suit the Myrtle Bee. Not so the colour, which is chiefly greyish-black and brown; whereas the bird seen by your correspondent was "dusky light blue." Nor again does the description of the Dartford Warbler, "lighting for a moment on the very point of the sprigs" of furze (vid. Yarrell *ut sup.*), coincide with the account of the bird seen by C. BROWN, who "never saw one sitting or light on a branch of the myrtle, but invariably flying from the base of one plant to that of another." In conclusion I would venture to ask whether your correspondent's memory may not have been treacherous respecting the colour of a bird which he has not seen for twenty-five years, and whether he has ever seen the Dartford Warbler on Chobham or the adjacent commons?

W. R. D. SALMON.

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### TIN.

(Vol. viii., pp. 290. 344.).

The first mention I remember of the place from whence tin came, is in Herodotus (lib. iii. c. 115.). He there says:

"But concerning the extreme parts of Europe towards the west, I am not able to speak certainly. For I neither believe that a certain river is called Eridanus by the barbarians, which flows into a northern sea, and from which there is a report that the amber is wont to come, nor have I known (any) islands, being Cassiterides (κασιτερίδας ἑούσας), from which the tin is wont to come to us. For, on the one hand, the very name Eridanus proves that it is Hellenic and not Barbaric, but formed by some poet; and on the other, I am not able, though paying much attention to this matter, to hear of any one that has been an eye-witness that a sea exists upon that side of Europe. But doubtless both the tin and the amber are wont to come from the extreme part of Europe."

Κασσίτερος, according to Damm, is so called because it is more ready to melt than other metals, i. e. καυσίτερος, from κάω, to burn; this derivation agrees with that given by MR. CROSSLEY of tin, "from the Celtic tin, to melt readily;" and it receives some support from Hesiod (*D. G.* 861.), where he speaks of the earth burning and melting as tin or as iron, which is the hardest of metals.

{594}

But I own I doubt this derivation. First, because it is quite clear to my mind that Herodotus had no idea that it had a Greek derivation. He assigns the Greek origin of the word Eridanus as a reason for disbelieving the statement as to it; and had he known that Cassiteros had a like origin, it cannot be doubted that he would have assigned the same reason as to it likewise. Instead of which he resorts to the fact that he could not obtain any authentic account of any sea on that side of Europe, as a proof that the Cassiterides did not exist. In truth, his assertion as to the Greek

origin of the one, coupled with the reason that is added, seems almost, if not quite, equivalent to a denial that the other had a Greek origin. Secondly, it is in the highest degree improbable that these islands should have received their name from the Greeks, as it is contrary to all experience that a country should be named by persons ignorant of its existence. The names of places are either given to them by those who discover them, or the names by which they are called by their inhabitants are adopted by others.

At the time Cæsar invaded this island, there was a people whom he calls Cassi (*Cæs. de B. G.*, lib. v. 21.), of whose prince Camden says, "from the Cassii their prince, Cassivellaunus or Cassibelinus, first took his name;" and he adds that "it seems very probable that Cassivellaunus denotes as much as the Prince of the Cassii." (*Camd. Brit.*, p. 278., edit. 1695.) According to which the word would be compounded of *Cassi* and *vellaunus* or *belinus*; and this derivation is fortified by the word Cunobelinus, which plainly is formed in a similar manner. Now there is a Celtic word, *tir* or *ter* (from which *terra* is derived), and the Welsh word *tir* (which I have heard pronounced *teer*), all denoting land. If then this word be added to Cassi, we have Cassiter, that is, the land of the Cassi, Cassiland. And as we have England, Scotland, and Ireland, possibly the ancient inhabitants may have called their country Cassiter; and as *chalybs*, steel, was so called both by the Greeks and Romans from the people that made it, so might tin be from the country where it was found. My derivation is conjectural, no doubt, and as such I submit it with great deference to the candid consideration of your readers.

Isaiah, who lived B.C. 758, mentions tin in i. 25.

Ezekiel, who lived B.C. 598, mentions tin xxii. 18. 20.; and xxvii. 12., speaking of Tyre, he says:

"Tarshish was thy merchant by reason of the multitude of all kinds of riches; with silver, iron, *tin*, and lead, they traded in thy fairs."

This passage clearly shows that, at the time spoken of by Ezekiel, the trade in tin was carried on by the inhabitants of Tarshish, whether that place designates Carthage, or Tartessus in Spain, or not; and there can be little doubt that they brought the tin from England; and the addition of silver, iron, and lead, tends to strengthen this opinion.

Herodotus recited his History at the Olympic Games, B.C. 445; and probably the same people traded in tin in his time as in the time of Ezekiel.

The Hebrew word for tin is derived from a verb meaning "to separate," and seems to throw no light on the subject.

S. G. C.

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## MILTON'S WIDOW.

(Vol. viii., pp. 452. 544. &c.)

Your correspondents MR. MARSH and MR. HUGHES are entitled to an apology from me for having so long delayed noticing their comments on my communication on the above subject in Vol. viii, p. 134., which comments have failed in convincing me that I have fallen into the error they attribute to me, because it is manifest Richard Minshull of Chester, son of Richard of Wistaston, the writer of the letter of May 3rd, 1656, set forth in the Rev. Mr. Hunter's *Milton Pamphlet*, pp. 37. and 38., could only have been *fifteen* years old when that letter was written, he having, as MR. HUGHES states, been born in 1641, so that he must have been only three years the junior of his supposed niece, Mrs. Milton, then Miss Minshull, born in 1638, according to MR. MARSH'S account of her baptism; and furthermore he, Richard, son of the writer of the said letter, must be fairly presumed to have been married at the date of such letter, which he (the Father) thus commences: "My love and best respects to you and my daughter [meaning no doubt his daughter-in-law], tendered with trust of your health." Very unlikely language for a parent to address to his son, a boy of *fifteen*, on so important a subject as a family pedigree. If this youthful Richard Minshull really was Mrs. Milton's uncle, his brother Randle Minshull, her father, must have been very many years older than him, which was not very probable.

I noticed in a recent Number of your pages, with great satisfaction, a communication from CRANMER, who has avowed himself to be your correspondent MR. ARTHUR PAGET, for which, in common with MR. HUGHES and others, I feel very thankful to him, notwithstanding it falls short of connecting Mrs. Milton with Richard Minshull of Wistaston, the Holme correspondent of 1656.

That historians have been much misled in assuming that Mrs. Milton was a daughter of Sir Edward Minshull of Stoke, cannot, I think, be questioned; although it may be very fairly asked whether there were not other respectable Minshull families living in the neighbourhood of Wistaston, of which Mrs. Milton might have been a member, and yet allied to the Paget and Goldsmith families.

GARLICHITHE.

MR. HUGHES is quite right, both in his facts, so far as they go, and in the inference he draws from them in confirmation of the now well ascertained identity of Milton's widow with the daughter of Randle Minshull of Wistaston. His observations derive additional force from the fact, that two

generations of Minshull of Wistaston married ladies of the name of Goldsmith. Thomas Minshull, the great-grandfather of Milton's widow, married — Goldsmith of Nantwich, as his son Richard informed Randal Holmes, in a letter among the Harl. MSS., noticed by MR. HUNTER, and as pointed out by MR. HUGHES; but the writer of that letter also married a lady of the same name, Elizabeth, daughter of Nicholas Goldsmith, of Bosworth, in the county of Leicester. The fact is worth noticing, though no very accurate estimate can be formed of the precise degree of relationship to be inferred from the title of "cousin" a couple of centuries ago. My authority is the Cheshire visitation of 1663-4. Several other MS. pedigrees are in existence; in some of which the lady's name is stated as Ellen, instead of Elizabeth, and her father's as Richard instead of Nicholas. Thomas Minshull of Manchester, the uncle of Milton's widow, deserves perhaps a passing word of notice, as having embalmed the mortal remains of Humphrey Chetham.

J. F. M.

Warrington.

Our elegant poet Fenton, having written a *Life of Milton*, and no doubt often visited his place of nativity (Shelton, in the Staffordshire Potteries), he surely must have known *something* respecting *Milton's* third wife's family, who lived only a few miles from thence; and if the Fenton papers have, as is probable, been preserved by his family, some of whom I am informed still live in the neighbourhood of Shelton, it is not unlikely they will throw some light on the family of the poet's widow.

NEWINGTON.

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## BOOKS CHAINED TO DESKS IN CHURCHES—OLD PAROCHIAL LIBRARIES.

(Vol. viii., p. 93.)

On a recent visit to Aberystwith, I walked to the mother church of Llanbadarn, a fine old building, which I was glad to find, since a former visit, was undergoing important repairs in its exterior. While inspecting the interior, I requested the clerk to show me into the vestry, and upon inquiring if the church possessed any black-letter Bible, Foxe's *Martyrs*, or any of those volumes which at the Reformation were chained to the desks or pews, he opened a case in the vestry, in which I was sorry to observe many volumes, not of that early date, but about a century and a half old, yet valuable in their day as well as at present, in a sad dilapidated state, arising from the dampness of the room, which is without a fire-place. Many of the volumes were the gift of a Doctor Fowle, with his autograph, stating that they were given as a lending library to the parishioners.

The present incumbent is the Rev. — Hughes, a very excellent and zealous pastor, with the modern church in Aberystwith annexed, who should this narrative meet his eye, or be communicated to him, might be induced to make inquiries into the losses which had taken place, and prevent farther dilapidations and decay, in what was no doubt, once considered a valuable acquisition to the inhabitants of the parish.

Permit me to add, that in a room over the entrance porch of that venerable Saxon church St. Peter in the East, at Oxford, there is a large lending library for the use of the parishioners, largely contributed to by several of its recent and present zealous incumbent, and to which church so much has lately been done to remove former eye-sores, and to render it one of the most chastely decorated and best attended parish churches in the University.

J. M. G.

Worcester.

In an old MS. headed

"Articles, Conditions, and Covenants, upon which the Provost and other officers of King's College in Cambridge have admitted Michael Mills, Schollar of the said College, to be Keeper of the Publick Library of the said College."

the seventh and last article is—

"For the rendering his business about the library more easy, each person that makes use of any book or books in the said library, is required to sett 'em up again decently, without entangling the chains; by which is signified to all concerned that no person whatsoever, upon any pretence, is permitted to carry any book out of the library to their chambers, or any otherwise to be used as a private book, it being against the statutes of our college in y<sup>t</sup> case provided."

Under "Orders for regulating the publick library of King's College," Order IV.:

"All the fellows and scholars, and all other persons allowed the use of the library, shall carefully set up those they use in their proper place, without entangling the chains."

Michael Mills got King's in 1683.

T. H. L.

In the church of Wiggshall, St. Mary the Virgin, the following books may be seen fastened by chains to a wooden desk in the chancel: Foxe's *Book of Martyrs*, in three volumes, chained to the same staple; the Book of Homilies; the Bible, with calendar in rubrics; and the works of Bishop Jewell, in one volume. The title-page is lost from all the above: in other respects they are in a fair state of preservation, considering their antiquity, of which their characters being old English, is a sufficient proof.

W. B. D.

At a *soirée* recently held at Crosby Hall, there were exhibited by the churchwardens of St. Benet's, Gracechurch Street, Erasmus' *Commentary on the Gospels* in English, with the chains annexed, by which they were fastened in the church. There are two volumes, in good preservation, and black letter.

In Minster Church, near Margate, Kent, there is an oak cover to a Bible chained to a desk, temp. Henry VIII. The whole of the letter-press has been taken away (by small pieces at a time) by visitors to this beautiful Norman church.

J. W. BROWN.

At Bromsgrove Church, Worcestershire, a copy of Bishop Jewel's Sermon on 1 Cor. ix. 16. (1609) is chained to a small lectern.

At Suckley Church, also in Worcestershire, there is a black-letter copy of the Homilies, 1578.

CUTHBERT BEDE, B.A.

There is a copy of Foxe's *Monuments* so chained in the chancel of Luton Church, Bedfordshire.

MACKENZIE WALCOTT, M.A.

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## THE COURT-HOUSE.

(Vol. viii., p. 493.)

This place is not "an old out-of-the-way place," as described to F. M., but stands in a paddock adjoining the churchyard, in the town of "Painswick, in Gloucestershire." It is a respectable old stone-built house in the Elizabethan style; and stands on an eminence commanding a view of one of the pleasant valleys which abound in this parish. I do not know of, and do not believe that there is, any "full description of it." Neither of the county histories, of Atkyns (1712), Rudder (1779), Rudge (1803), or Fosbrook (1807), mentions the court-house, though probably it is referred to by Atkyns as "a handsome pleasant house adjoining the town, [then] lately the seat of Mr. Wm. Rogers."

If either Charles I. or II. slept there, it was doubtless King Charles I., on the night of the 5th of September, 1643, on which day he raised the siege of Gloucester, and

"Thousands of the royalist army marched in the rain up Painswick hill, on the summit of which they encamped in the ancient entrenchment of the part called Spoonbed hill. On this hill, tradition says, as Charles was sitting on a stone near the camp, one of the princes, weary of their present life, asked him 'When should they go home?' 'I have no home to go to,' replied the disconsolate king. He went on to Painswick, and passed the night there."—*Bibliotheca Gloucestriensis* (Webb), Introduction, p. 68., referring to Rudder (p. 592.) for the tradition as to the colloquy.

The lodge, an old wooden house, in this parish more properly deserves the character of an "old out-of-the-way house." I remember it many years ago, when it contained a court, in which were galleries approached by stairs, and leading to the sleeping-rooms of the mansion; such as were formerly in the court-yard of the Bull and Mouth Inn, London, and are now in the yard of the New Inn, Gloucester.

P. H. FISHER.

Stroud.

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## ON THE SIMPLICITY OF THE CALOTYPE PROCESS, BY DR. DIAMOND.

(Read before the Photographic Society, Nov. 3, 1853.)

I feel that some few words are required to explain to the Society the reasons which have induced me to call their attention to a branch of photography, which of all others has been dwelt upon most fully, and practised with such success by so many eminent photographers.

The flourishing state of this Society, which is constantly receiving an accession of new Members, indicates the great number that have lately commenced the practice of photography, and to those I hope my observations will not prove unacceptable, because of all others the calotype process is undoubtedly the simplest, and the most useful; not only from that simplicity, but from its being available when other modes could not be used.<sup>[2]</sup>

I am also induced to urge on the attention of the Society the advantages of this, one of the

earliest processes, because I think that there has been lately such an eager desire for something new, that we all have more or less run away from a steady wish to improve if possible the original details of Mr. Fox Talbot; and have been tempted to practise new modes, entailing much more care and trouble, without attaining a correspondingly favourable result.

{597}

Amongst antiquaries I have long noticed, that many who have especially studied one particular branch of archæology, think and speak slightly of those departments in which they are not much interested. One fond of research in the early tumuli is esteemed to be a mere "pot and pan antiquary" by one who, in his turn, is thought to waste his time on "mediæval trash;" and this feeling pervades its many sections.

I hope I shall not give offence in saying, that amongst photographers I have noticed somewhat of a similar spirit, namely, an inclination to value and praise a production, from the particular mode of operation adopted, rather than from its intrinsic merits. The collodion, the waxed paper, or the simple paper processes have merits pertaining to themselves alone; and those who admire each of these several processes are too apt to be prejudiced in favour of the works produced by them.

Before proceeding farther, permit me to observe, that if some of my remarks appear *too* elementary, and *too* well known by many assembled here, my reason for making them is, that I have myself experienced the want of *plain simple rules*, notwithstanding the many able treatises upon the subject which have already been written: I hope, therefore, I shall receive their pardon for entering fully into detail, because a want of success may depend upon what may appear most trivial.

I think the greatest number of failures result from not having good iodized paper; which may be caused by

1. The quality of the paper;
2. The mode of preparing it;
3. The want of proper *definite* proportions for a particular make of paper;

because I find very different results ensue unless these things are relatively considered.

I have not met with satisfactory results in iodizing the French and German papers, and the thick papers of some of our English makers are quite useless.

Turner's paper, of the "Chafford Mills" make, is greatly to be preferred, and therefore I will presume that to be used, and of a medium thickness. The great fault of Turner's paper consists in the frequent occurrence of spots, depending upon minute portions of brass coming from the machinery, or from the rims of buttons left in the rags when being reduced to pulp, and thus a single button chopped up will contaminate a large portion of paper; occasionally these particles are so large that they reduce the silver solutions to the metallic state, which is formed on the paper; at other times they are so minute as to simply decompose the solution, and white spots are left, much injuring the effect of the picture.

Whatman's paper is much more free from blemishes, but it is not so fine and compact in its texture; the skies in particular exhibiting a minutely speckled appearance, and the whole picture admitting of much less definition.<sup>[3]</sup>

All papers are much improved by age; probably in consequence of a change which the size undergoes by time. It is therefore advisable that the photographer, when he meets with a desirable paper, should lay in a store for use beyond his immediate wants.

It may not be inappropriate to mention here, in reference to the minuteness attainable by paper negatives, that a railway notice of six lines is perfectly legible, and even the erasure for a new secretary's name is discernible in the accompanying specimen, which was obtained with one of Ross's landscape lenses, without any stop whatever being used, and after an exposure of five minutes *during a heavy rain*. The sky is scarcely so dense as could be desired, which will be fully accounted for by the dull state of the atmosphere during the exposure in the camera.

Having selected your paper as free from blemishes as possible, which is most readily ascertained by holding it up to the light (as the rejected sheets do perfectly well for positives, it is well to reject *all* those upon which *any* doubt exists), mark the smoothest surface;—the touch will always indicate this, but it is well at all times not to handle the surfaces of papers more than can be avoided. There is much difference in various individuals in this respect; some will leave a mark upon the slightest touch, whereas others may rub the paper about with perfect impunity.

I prefer paper iodized by the single process; because, independently of the case and economy of time, I think more rapidity of action is attained by paper so treated, as well as that greater intensity of the blacks, so requisite for producing a clear picture in after printing.

To do this, take sixty grains of nitrate of silver and sixty grains of iodide of potassium, dissolve each separately in an ounce of distilled water, mix and stir briskly with a glass rod so as to ensure their *perfect* mixture; the precipitated iodide of silver will fall to the bottom of the vessel; pour off the fluid, wash once with a little distilled water, then pour upon it four ounces of distilled water, and add 650 grains of iodide of potassium, which *should* perfectly redissolve the silver and form a clear fluid. Should it not (for chemicals differ occasionally in their purity), then a little

more should be very cautiously added until the fluid is perfectly clear.

{598}

The marked side of the paper should then be carefully laid upon the surface of this fluid in a proper porcelain or glass dish. Then immediately remove it, lay it upon its dry side upon a piece of blotting-paper, and stroke it over once or twice with a glass rod; this as effectually expels all the particles of air as complete immersion; it is also more economical, and has the advantage of requiring much less time in the after-immersion in the hypo. when it is required to remove the iodide. Either pin the paper up, or lay it down upon its dry side, and when it becomes tolerably dry (perfect dryness is not requisite), immerse it in common cold water for the space of four hours, changing the water during that time three or four times, so that all the soluble salts may be removed; often move the papers, so that when several sheets are together, one does not press so much upon another that the water does not equally arrive at all the surface.

If this paper is well made, it is of a pale straw colour, or rather primrose, and perfectly free from unevenness of tint. It will keep good for several years; if, however, the soluble salts have not been *entirely* removed, it attracts damp, and becomes brown and useless or uncertain in its application.

Some of our oldest and most successful operators still adhere to and prefer the iodized paper prepared by the double process, which certainly effects a saving in the use of the iodide of potassium. The following is the easiest way of so preparing it:—Having floated your marked surface of the paper on a 30-grain solution of nitrate of silver, and dried it<sup>[4]</sup>, immerse it for 20 minutes in a solution of iodide of potassium of 20 grains to the ounce, when it immediately assumes the desired colour. It is then requisite, however, that it should undergo the same washing in pure water as the paper prepared by the single process.

Upon the goodness of your iodized paper of course depends your future success. Although it is not requisite to prepare it by candle-light (which in fact is objectionable from your inability to see if the yellow tint is equally produced), I think it should not be exposed to too strong a light; and as the fly-fisher in the dull winter months prepares his flies ready for the approaching spring, so may the photographer in the dull weather which now prevails, with much advantage prepare his stock of iodized paper ready for the approach of fine weather.<sup>[5]</sup>

Many other ways of iodizing paper have been recommended which have proved successful in different hands. Dr. Mansell, of Guernsey, pours the iodide solution upon his paper, which previously has had all its edges turned up so as to resemble a dish; he rapidly pours it off again after it has completely covered the paper, and then washes it in three waters for only ten minutes in all: he considers that thereby none of the size of the paper is removed, and a more favourable action is obtained. In the experiments I have tried with the use of the air-pump, as recommended by Mr. Stewart, I have met with much trouble and little success; and I am inclined to attribute the very beautiful specimens which he has produced to his own good manipulation under a favourable climate.<sup>[6]</sup>

To excite the paper take 10 drops (minims) of solution of aceto-nitrate of silver, and 10 drops of saturated solution of gallic acid, mixed with 3 drachms of distilled water.

The aceto-nitrate solution consists of—

Nitrate of silver	30 grains.
Glacial acetic acid	1 drachm.
Distilled water <sup>[7]</sup>	1 ounce.

If the weather is warm, 6 drops of gallic acid to the 10 of aceto-nitrate will suffice, and enable the prepared excited paper to be kept longer.

{599}

This exciting fluid may be applied either directly by means of the glass rod, or by floating, as before, and then the glass rod. But if floating is resorted to, then a larger quantity must be prepared. As soon as it is applied the paper should be blotted off by means of blotting-paper (which should never be used more than once in this way, although preserved for other purposes), and put into the dark frames for use.<sup>[8]</sup> It is not requisite that the paper should be perfectly dry. This exciting should be conducted by a very feeble light; the paper is much more sensitive than is generally supposed; in fact, it is then in a state to print from by the aid of gas or the light of a common lamp, and very agreeable positives are so produced by this negative mode of printing.

I would advise the aceto-nitrate of silver and the solution of gallic acid to be kept in two bottles with wooden cases differing in their shape, so that they may not be mistaken when operating, in comparative darkness. A  $\frac{1}{4}$  of an ounce of gallic acid put into such a 3-ounce bottle, and *quite* filled up with distilled water as often as any is used, will serve a very long time.

I would also recommend that the paper should be excited upon the morning of the day upon which it is intended to be used; no doubt the longer it is kept, the less active and less certain it becomes. I have, however, used it successfully eight days after excitement, and have a good negative produced at that length of time. The general medium time of exposure required is five minutes. In the negatives exhibited, the time has varied from three minutes to eight, the latter being when the day was very dull.



The pictures should be developed by equal quantities of the aceto-nitrate of silver and the saturated solution of gallic acid, which are to be mixed and immediately applied to the exposed surface. This may be done several hours after the pictures have been removed from the camera. Care should be taken that the back of the picture does not become wetted, as this is apt to produce a stain which may spoil the printing of the positive.

If upon the removal of the paper from the dark frame, the picture is very apparent, by first applying little gallic acid, and immediately afterwards the *mixed* solutions, less likelihood is incurred of staining the negative, which will be more evenly and intensely developed. If a browning take place, a few drops of strong acetic acid will generally check it.

Should the picture be very tardy, either from an insufficient exposure, want of light, or other cause, a few drops of a solution of pyrogallic acid, made with 3 grains to the ounce of water, and a drachm of acetic acid, will act very beneficially. It sometimes gives an unpleasant redness upon the surface, but produces great intensity upon looking through it. Until the pyrogallic solution was added, there was scarcely anything visible upon the specimen exhibited, the failure having in the *first* instance happened from the badness of the iodized paper.

As soon as the picture is sufficiently developed it should be placed in water, which should be changed once or twice; after soaking for a short time, say half an hour, it may be pinned up and dried, or it may at once be placed in a solution almost saturated, or quite so, of hyposulphite of soda, remaining there no longer than is needful for the entire removal of the iodide, which is known by the disappearance of the yellow colour.

When travelling it is often desirable to avoid using the hyposulphite, for many reasons (besides that of getting rid of extra chemicals), and it may be relied on that negatives will keep even under exposure to light for a very long time. I have kept some for several weeks, and I believe Mr. Rosling has kept them for some months.

The hyposulphite, lastly, should be effectually removed from the negative by soaking in water, which should be frequently changed.

Some prefer to use the hypo, quite hot, or even boiling, as thereby the size of the paper is removed, allowing of its being afterwards readily waxed.<sup>[9]</sup> I have always found that pouring a little boiling water upon the paper effectually accomplishes the object; some negatives will readily wax even when the size is not removed. A box iron very hot is best for the purpose; but the most important thing to attend to is that the paper should be perfectly dry, and it should therefore be passed between blotting-paper and well ironed before the wax is applied. Negatives will even attract moisture from the atmosphere, and therefore this process should at all times be resorted to immediately before the application of the wax.

Some photographers prefer, instead of using wax, to apply a solution of Canada balsam in spirits of turpentine. This certainly adds much to the transparency of the negative; and, in some instances, may be very desirable. Even in so simple a thing as white wax, there is much variety; some forming little flocculent appearances on the paper, which is not the case with other samples. Probably it may be adulterated with stearine, and other substances producing this difference.

{600}

Before concluding these remarks, I would draw attention to the great convenience of the use of a bag of yellow calico, made so large as to entirely cover the head and shoulders, and confined round the waist by means of a stout elastic band. It was first, I believe, used by Dr. Mansell. In a recent excursion, I have, with the greatest ease, been enabled to change all my papers without any detriment whatever, and thereby dispensed with the weight of more than a single paper-holder. The bag is no inconvenience, and answers perfectly well, at any residence you may chance upon, to obstruct the light of the window, if not protected with shutters.

I would also beg to mention that a certain portion of the bromide of silver introduced into the iodized paper seems much to accelerate its power of receiving the green colour, as it undoubtedly does in the collodion. Although it does not accelerate its *general* action, it is decidedly a great advantage for foliage. Its best proportions I have not been able accurately to determine; but I believe if the following quantity is added to the portion of solution of iodide of silver above recommended to be made, that it will approach very near to that which will prove to be the most desirable. Dissolve separately thirty grains of bromide of potassium, and 42 grains of nitrate of silver, in separate half-ounces of distilled water; mix, stir well, and wash the precipitate; pour upon it, in a glass measure, distilled water up to one ounce; then, upon the addition of 245 grains of iodide of potassium, a clear solution will be obtained; should it not, a few more grains of the iodide of potassium will effect it. It may be well to add that I believe neither of the solutions is injured by keeping, especially if preserved in the dark.

I would here offer a caution against too great reliance being placed upon the use of gutta-percha vessels when travelling, as during the past summer I had a bottle containing distilled water which came into pieces; and I have now a new gutta-percha tray which has separated from its sides. This may appear trivial, but when away from home the greatest inconvenience results from these things, which may be easily avoided.<sup>[10]</sup>

Dishes of zinc painted or japanned on the interior surface answer better than gutta-percha, and

one inverted within another forms, when travelling, an admirable lid-box for the protection of glass bottles, rods, &c. On the Continent wooden dishes coated with shellac varnish are almost entirely used.

**Footnote 2:**[\(return\)](#)

In a communication I formerly addressed to my friend the Editor of "N. & Q.," one of the arguments I used in favour of the collodion process was, that the operator was enabled at once to know the results of his attempts; and was not left in suspense concerning the probable success, as with a paper picture requiring an after development.

I made that observation not only from the partial success which had then attended my own manipulations, but from the degree of success which was attained by the majority of my photographic friends. But that objection is now almost entirely removed by the comparative certainty to which the paper process is reduced.

**Footnote 3:**[\(return\)](#)

The effect was illustrated in two negatives of the same subject, taken at the same time, exhibited to the meeting, and which may now be seen at Mr. Bell's by those who take an interest in the subject.

**Footnote 4:**[\(return\)](#)

For this purpose, strips of wood from 1 inch to 1½ square will be found much more convenient to pin the paper to than the tape or string usually recommended. The pressure of a corner of the paper to the wood will render it almost sufficiently adherent without the pin, and do away with the vexation of corners tearing off.

**Footnote 5:**[\(return\)](#)

Some difference of opinion seemed to exist at the reading of the paper, as to the propriety of preparing iodized paper long before it was required for use, and I have since received some letters from very able photographers who have attributed an occasional want of success to this cause. I have, however, never myself seen good iodized paper deteriorated by age. Many friends tell me they have used it when several years old; and I can confirm this by a remarkable instance. On Tuesday (Dec. 6) I was successful in obtaining a perfectly good negative in the usual time from some paper kindly presented to me by Mr. Mackinly, and which has been in his possession since the year 1844. I should add, the paper bears the mark of "J. Whatman, 1842," and has all the characters of Turner's best photographic paper. It appears to be a make of Whatman's paper which I have not hitherto seen, and, from its date, was evidently not made for photographic purposes.

**Footnote 6:**[\(return\)](#)

The paper may be iodized by pouring over it 30 minims of the iodizing solution, and then smoothing it over with the glass rod. Care must however be taken not to wet the back of the paper, as an unevenness of depth in the negative would probably be the result.

**Footnote 7:**[\(return\)](#)

Much more attention should be paid to the purity of the distilled water than is generally supposed. In the many processes in which distilled water is used, there is none in which attention to this is so much required as the calotype process. I mention this from having lately had some otherwise fine negatives spoiled by being covered with spots, emanating entirely from impurities in distilled water purchased by me during a late excursion into the country.

**Footnote 8:**[\(return\)](#)

It is very requisite that the glasses of the frames should be thoroughly cleansed before the excited papers are put into them. Although not perceptible to the eye, there is often left on the glass (if this precaution is not used) a decomposing influence which afterwards shows itself by stains upon the negative.

**Footnote 9:**[\(return\)](#)

If boiling water is carefully poured in the negative in a porcelain dish, it will frequently remove a great deal of colouring matter, thereby rendering the negative still more translucent. It is astonishing how much colouring matter a negative so treated will give out, even when to the eye it appears so clean as not to require it.

**Footnote 10:**[\(return\)](#)

MR. SHADBOLT suggested a remedy for the disasters referred to by DR. DIAMOND with regard to the gutta-percha vessels. Gutta-percha is perfectly soluble in chloroform. MR. SHADBOLT therefore showed that if the operator carries a small bottle of chloroform with him, he would be able to mend the gutta-percha at any moment in a few seconds. It was not necessary that the bottle should hold above half an ounce of chloroform.



*Belike* (Vol. viii., p. 358.).—The reasoning by which H. C. K. supports his conjecture that "belike" in *Macbeth* is formed immediately by prefixing *be* to a supposed verb, *like*, to lie, is ingenious, but far from satisfactory. In the first place, we never used *to like* in the sense of *to lie*, the nearest approach to it is *to lig*. And in the next place, the verb to *like*, to please, to feel or cause pleasure, to approve or regard with approbation, as a consequential usage (agreeably to the Dutch form of Liicken (Kilian), to *assimilate*), is common from our earliest writers. Instances from Robert of Gloucester, Chaucer, and North, with instances also of *mislike*, to displease, may be found in Richardson and others in Todd's *Johnson*.

Now, when we have a word well established in various usage (as *like*, *similis*), from which other usages may be easily deduced, why not adopt that word as the immediate source, rather than seek for a new one? That *like*, now written *ly*, is from *lic*, a corpse, *i.e.* an essence, has, I believe, the merit of originality; so too, his notion that *corpse* is an *essence*, and the more, as emanating from a rectory, which probably is not far removed from a churchyard.

H. C. K., it is very *likely*, is right in his conception that all his three *likes* "have had originally one and the same source;" but he does not appear inclined to rest contented with the very sufficient one in our parent language, suggested by Richardson (in his 8vo. dictionary), the Gothic *lag-yan*; A.-S. *lec-gan*, or *lic-gan*, to lay or lie.

I should interpret *belike* (for so I should write it with H. C. K.) by "approve."

Q.

Bloomsbury.

*Stage-coaches* (Vol. viii., p. 439.).—The following Note may perhaps prove acceptable to G. E. F. The article from which it was taken contained, if I remember rightly, much more information upon the same subject:

"The stage-coach 'Wonder,' from London to Shrewsbury, and the 'Hirondelle' belonged to Taylor of Shrewsbury. The 'Hirondelle' did 120 miles in 8 hours and 20 minutes. One day a team of four greys did 9 miles in 35 minutes. The 'Wonder' left Lion Yard, Shrewsbury, one morning at 6 o'clock, and was at Islington at 7 o'clock the same evening, being only 13 hours on the road."—*The Times*, July 11, 1842.

W. R. D. S.

*Birthplace of King Edward V.* (Vol. viii., p. 468.).—

"1471. In this year, the third day of November, Queen Elizabeth, being, as before is said, in Westminster Sanctuary, was lighted of a fair prince. And within the said place the said child, without pomp, was after christened, whose godfathers were the abbat and prior of the said place, and the Lady Scrope godmother."—Fabian's *Chronicle*, p. 659., Lond. 1811.

MACKENZIE WALCOTT, M.A.

Fuller, in his *Worthies*, vol. ii. p. 414., says Edward, eldest son of Edward IV. and Elizabeth his queen, was born in the sanctuary of Westminster, November 4, 1471.

A.

*Ringling Church Bells at Death* (Vol. viii., p. 55. &c.).—The custom of ringing the church bell, as soon as might be convenient after the passing of a soul from its earthly prison-house, in the manner described in "N. & Q.," existed ten years ago in the parish of Rawmarsh, in the West Riding of Yorkshire, and had existed there before I became its rector, twenty-two years ago. First a brisk peal was rung, if I mistake not, on one of the lighter bells, which was raised and lowered; then, upon the same, or some other of the lighter bells, the sex of the deceased was indicated by a given number of distinct strokes,—I cannot with certainty recall the respective numbers; lastly, the tenor bell was made to declare the supposed age of the deceased by as many strokes as had been counted years.

JOHN JAMES.

*What is the Origin of "Getting into a Scrape?"* (Vol. viii., p. 292.).—It may have been, first, a tumble in the mire; by such a process many of us in childhood have both literally and figuratively "got into a scrape." Or, secondly, the expression may have arisen from the use of *the razor*, where to be shaved was regarded as an indignity, or practised as a token of deep humiliation. D'Arvieux mentions an Arab who, having received a wound in his jaw, chose rather to hazard his life, than allow the surgeon to take off his beard. When Hanun had shaved off half the beards of David's servants, "David sent to meet them, because they were greatly ashamed: and the king said, 'Tarry at Jericho until your beards be grown, and then return'" (2 Sam. x. 4, 5.). The expedient of *shaving off the other half* seems not to have been thought on, though that would naturally have been resorted to, had not the indignity of being rendered beardless appeared intolerable. Under this figure the desolation of a country is threatened. "In the same day shall the Lord shave with a razor that is hired, by them beyond the river, even by the King of Assyria, the head, and the hair of the feet, and it shall consume the beard" (Isaiah vii. 20.). Again, as a token of grief and humiliation: "Then Job arose and rent his mantle, and shaved his beard," &c.—"There came fourscore men, having their heads shaven, and their clothes rent, and having cut themselves," &c. (Jer. xli. 5.). Or, thirdly, the allusion may be to the consequence of becoming infected with some loathsome cutaneous disease. "So Satan smote Job with sore boils from the

sole of his foot unto his crown. And he took him a potsherd to *scrape* himself withal" (Job ii. 7, 8.).  
J. W. T.

Dewsbury.

*High Dutch and Low Dutch* (Vol. viii., p. 478.).—Nieder Deutsch, or rather Neder Duitsch, is the proper name of the Dutch language; at least it is that which the people of Holland give to it. Low German does not necessarily mean a vulgar patois. It is essentially as different a language from High German, or rather more so, as Spanish is from Portuguese. I believe German purists would point out Holstein, Hanover, Brunswick (not Dresden), as the places where German is most classically spoken. I wish one of your German (not Anglo-German) readers would set us right on this point. The term Dutch, as applied to the language of Holland as distinguished from that of German, is a comparative modernism in English. High Dutch and Low Dutch used to be the distinction; and when Coverdale's *Translation of the Bible* is said to have been "compared with the Douche," German, and not what we now call Dutch, is meant. Deutsch, in short, or Teutsch, is the generic name for the language of the Teutones, for whom Germani, or Ger-männer, was not a national appellation, but one which merely betokened their warlike character.

E. C. H.

*Discovery of Planets* (Vol. vii., p. 211.).—I should wish to ask MR. H. WALTER, who has a learned answer about the discovery of planets, whether the idea which he there broaches of a lost world where sin entered and for which mercy was not found, be his own original invention, or whether he is indebted to any one for it, and if so, to whom?

QUÆSTOR.

*Gloves at Fairs* (Vol. viii., pp. 136. 421.).—This title has changed into a question of the open hand as an emblem of power. In addition to the instances cited by your correspondents, the following may be mentioned.

The Romans used the open hand as a standard.

The Kings of Ulster adopted it as their peculiar cognizance; thence it was transferred to the shield of the baronets created Knights of Ulster by James I.; to many of whose families recent myths have in consequence attributed bloody deeds to account for the cognizance of the bloody hand. The Holte family of Aston Hall, near this town, affords an instance of such a modern myth, which has, I think, already appeared in "N. & Q." The subject of *modern myths* would form a very interesting one for your pages.

{602}

An open hand occurs on tombs in Lycia. (Fellowes' *Lycia*, p. 180.)

The Turks and Moors paint an open hand as a specific against the evil eye. (Shaw's *Travels in Barbary*, p. 243.)

The open hand in red paint is of common occurrence on buffalo robes among the tribes of North America, and is also stamped, apparently by the natural hand dipped in a red colour, on the monuments of Yucatan and Guatemala. (Stephen's *Yucatan*.)

EDEN WARWICK.

Birmingham.

*Awk* (Vol. viii., p. 310.).—H. C. K. asks for instances of the usage of the word *awk*. He will find one in Richardson's *Dictionary*, and two of *awkly*:

"The *auke* or left hand."—Holland's *Plutarch*.

"They receive her *aukly*, when she (Fortune) presenteth herself on the *right* hand."—*Ibid*.

"To undertake a thing *awkely*, or ungainly."—Fuller's *Worthies*.

Q.

Bloomsbury.

*Tenet* (Vol. viii., p. 330.) was used by Hooker and Hall, and is also found in state trial, 1 Hen. V., 1413, of Sir John Oldcastle. Sir Thomas Browne, though he writes *tenets* in his title, has *tenent* in c. i. of b. vii. But these variations may be generally placed to the account of the printers in those days. (See TENET, in Richardson.)

Q.

Bloomsbury.

*Lovett of Astwell* (Vol. viii., p. 363.).—Since I wrote on this subject, I have consulted Baker's excellent *History of Northamptonshire*, and I find the pedigree (vol. i. p. 732.) fully bears out my strictures on Betham and Burke's account of Thomas Lovett, and his marriage with Joan Billinger. With regard to Elizabeth Boteler, Mr. Baker simply states that Thomas Lovett, Esq., of Astwell, married to his first wife Elizabeth, daughter of John Boteler, Esq., of Watton Woodhall, Herts; but I observe that (*Idem*. vol. i. p. 730.) there is in Wappenham Church (the parish of which Astwell is hamlet) a brass to the memory of "Constance, late the wife of John Boteler, Esq., and sister to Henry Vere, Esq., who died May 16, 1499:" this lady, I conjecture, was the mother of Elizabeth

Boteler, afterwards Lovett; and her daughter must have been heir to her mother, as the arms of Vere and Green are quartered on her grandson Thomas Lovett's tombstone in the same church; as well as on another monument of the Lovetts, the inscription of which is now obliterated. The pedigree of the Botelers in Clutterbuck (*Herts*, vol. ii. p. 475.) does not give this marriage; but John Boteler, Esq., of Watton Woodhall, who was of full age in 1456, and whose first wife Elizabeth died Oct. 28, 1471, is said to have married to his second wife Constance, daughter of — Downhall of Gedington, co. Northamptonshire. Can this be the lady buried at Wappenham? She was the mother of John Boteler, Esq., Watton Woodhall, Sheriff of Herts and Essex in 1490; therefore her daughter would not be entitled to transmit her arms to her descendants. Or could the last-mentioned John Boteler, who died in 1514, have had another wife besides the three mentioned in Clutterbuck? There can be no question that one of the two John Botelers of Watton Woodhall married Constance de Vere, as the marriage is mentioned on the monument at Wappenham. I hope some of your genealogical readers may examine this point.

TEWARS.

*Irish Rhymes* (Vol. viii., p. 250.).—In "The Wish," appended to *The Ocean* of Young (afterwards suppressed in his collected works, but quoted by Dr. Johnson), are the following rhymes:

"Oh! may I *steal*  
Along the *vale*  
Of humble life, secure from foes."

And again:

"Have what I *have*,  
And live not *leave*."

And yet again:

"Then leave one *beam*  
Of honest *fame*,  
And scorn the labour'd monument."

And in his "Instalment" (which shared the same fate as "The Wish"):

"Oh! how I long, enkindled by the *theme*,  
In deep eternity to launch thy *name*."

Young was no "Milasian:" so these rhymes go to acquit Swift of the Irishism attributed to him by CUTHBERT BEDE; as, taken in connexion with those used by Pope and others, it is clear they were not uncommon or confined to the Irish poets. At the same time, I cannot think them either elegant or musical, nor can I agree with one of your correspondents, that their occasional use destroys the sameness of rhyme. If poets were to introduce eccentric rhymes at pleasure, to produce variety, the shade of Walker would I think be troubled sorely.

ALEXANDER ANDREWS.

{603}

*Passage in Boerhaave* (Vol. vii., p. 453.).—As the passage is incorrectly given from memory, it is not easy to say where it is to be found. I venture, however, to lay before the FOREIGN SURGEON the following, from the *Institutiones Medicæ cæt. digestæ*, ab Herm. Boerhaave (Vienna, 1775), p. 382.:

"Unde tamen mors senilis per has mutationes accidit inevitabilis, et ex ipsa sanitate sequens."

And from Ph. Ambr. Marhesz, Prælectiones in H. Boerh., *Inst. Med.* (Vienna, 1785), vol. iii. p. 44.:

"Tum vivere cessat decrepitus senex, sine morbo in mortem transiens, nisi senectutis vitium ineluctabile pro morbo habeas."

See also § 475. Possibly the required passage may be found in Burton's *Account of the Life, &c. of Dr. Boerhaave* (London, 1743). Allow me, however, to quote the following from a discourse of Joannes Oosterdijk Schacht (Boerhaave's cotemporary), delivered by him September 12, 1729, when he entered on the professorship at Utrecht. From this it will appear that the words ascribed to Boerhaave may be attributed to other learned men:

"Nemini igitur mirum videatur, si innumeris stipata malis superveniat senectus, quam nec solam nec morbis tantum comitatam obrepere, sed ipsam morbum esse, et olim vidit vetustas, et hodierna abunde docet experientia."—Joann. Oosterdijk Schacht, *Oratio Inauguralis cæt.* (Traj. ad Rhenum, 1729).

From the *Navorscher*.

L. D. R.

Ginnekin.

*Craton the Philosopher* (Vol. viii., p. 441.).—

"At that time two brothers, who were extremely rich, sold their inheritance by the

advice of Crato the philosopher, and bought diamonds of singular value, which they crushed in the Forum before all the people, thus making an ostentatious exhibition of their contempt for the world. St. John, happening to be passing through the Forum, witnessed this display, and, pitying the folly of these misguided men, kindly gave them sounder advice. Sending for Crato their master, who had led them into error, he blamed the wasteful destruction of valuable property, and instructed him in the true meaning of contempt for the world according to Christ's doctrine, quoting the precept of that teacher, his own Master, when, in reply to the young man who inquired of Him how he might obtain eternal life, He said, 'If thou wilt be perfect, go and sell all that thou hast and give to the poor, and thou shalt have treasure in heaven; and come and follow me.' Crato the philosopher, acknowledging the soundness of the apostle's teaching, entreated him to restore the jewels which had been foolishly crushed to their former condition. St. John then gathered up the precious fragments, and, while he held them in his hand, prayed for some time with his eyes raised to heaven. His prayer being concluded, and all the faithful present having said *Amen*, the broken pieces of the jewels became so closely united, that there remained not the slightest appearance of any fracture. Then Crato the philosopher, with all his disciples, threw himself at the apostle's feet, believed, and were baptized; and Crato, preaching openly the faith of the Lord Jesus, became a true philosopher. Moreover, the two brothers who before destroyed their property to no purpose, now, in obedience to the evangelical precept, sold their jewels, and distributed the price in alms to the poor of Christ. And a multitude of believers began to attach themselves to St. John, and to follow his steps."—*Ordericus Vitalis*, b. II. ch. v. (Mr. Forrester's translation), Bohn's edit., vol. i. pp. 240, 241.

J. SANSOM.

*The Curfew* (Vol. vii., pp. 167. 539).—Add to the already long list of places where the curfew bell is still rung the following:

St. Werburgh's (Cathedral) Chester, Acton, Audlem, Nantwich, Wybunbury; all in Cheshire and adjoining parishes.

Madeley, Staffordshire. In this place also (Audlem) the very ancient custom of chiming at funerals is still maintained.

T. H. KERSLEY, B.A.

Audlem, Nantwich.

*Thomas Blount* (Vol. viii., p. 286).—Since forwarding the monumental inscription inserted as above, which makes this gentleman's death to take place on Dec. 26, I find that Sir William Dugdale, with whom Blount was on terms of intimacy, as he calls him "my very worthy friend," has the following notice of him in his *Diary* under the year 1679:

"December 16. Mr. T. Blount dyed, at Orlton, Herefordshire, of an apoplexie."

Thus making a difference of ten days, which is probably an error made by the engraver of the inscription. It may be interesting to know from the same authority, that Mr. Blount's chamber was in Fig Tree Court, on the back side of the Inner Temple Hall, London, his country residence being at Orlton. From his correspondence with Sir William, it appears that he rendered him much assistance in his works.

J. B. WHITBORNE.

*Pronunciations of "Coke" and "Cowper"* (Vols. iv. and v. *passim*; Vol. vi., p. 16.).—So much, and so well to the purpose, has already been said in "N. & Q.," in support of the averment that the former of these names was originally pronounced *Cook*, that it may appear needless to adduce additional evidence; still, considering the source from which the testimony I am now bringing forward is derived, I think I may stand excused for recurring to the subject. It is from the Court Books of the manor of Mitcham (the birthplace of Sir Edward Coke), and from the parochial registers; in which, and, indeed, in all cotemporary records where sound was followed in the spelling, I find the name of this family written *Cook* or *Cooke*. The great Sir Edward's own baptismal register is thus entered—1551, Feb. 7. "Edward Cooke genero." Surely this is conclusive. The same pronunciation was vulgarly followed almost up to the present time. There must be many who remember at the Norfolk elections the cry of "Cook for ever," as well as that of the opposite political party who threw up their caps for *Woodhouse*; for so *Wodehouse* was in like manner pronounced. Again, the Hobarts, another Norfolk family, were always called *Hubbarts*; and more anciently Bokenham, *Buckenham*, Todenham, *Tuddenham*, and others I could name, showing that in the Norfolk dialect the usage was in pronunciation to soften the *o*.

Now as regards the sound of Cowper, the same class of authorities, old deeds, court rolls, and parish registers, appears to lead to a different conclusion from that of your other correspondents. We have now no *Cowper* family of Norfolk origin; of *Coopers* we have multitudes: the names of whose forefathers were written *Couper* or *Cowper*; and if written as pronounced, the analogical inference is that the original pronunciation was *Cowper*, Cooper being merely the modern way of spelling; and curiously enough, the parish of *Hoo*, in this county, is called and now usually spelt *How*.

G. A. C.

*Unkid* (Vol. viii., p. 353.).—*Unketh, uncouth*, are different writings of the same word. Jamieson has *uncoudy*, which he explains, dreary; and *coudy*, i. e. couth, couthy, nearly allied to *cuth*, notus (see *couth* (could), *uncouth, unketh*, in Richardson; and *coudy, uncoudy*, in Jamieson). Lye has "*Uncwid*, solitary; whence, perhaps, the not entirely obsolete *unkid*." Grose also tells us that, in the north, *uncuffs* and *uncuds* mean news. It is very plain that these are all the same word, differently written and applied.

Q.

Bloomsbury.

*To split Paper* (Vol. viii., p. 413.).—

"Procure two rollers or cylinders of glass, amber, resin, or metallic amalgam; strongly excite them by the well known means so as to produce the attraction of cohesion, and then, with pressure, pass the paper between the rollers; one half will adhere to the under roller, and the other to the upper roller; then cease the excitation, and remove each part."—From the *Civil Engineer and Architect's Journal*.

A. H. B.

*La Fleur des Saints* (Vol. viii., p. 410.).—The work which Molière intended was in all probability the French translation of a Spanish work entitled *Flos Sanctorum*. The author of it was Alonso de Villegas. It was first printed at Toledo in 1591, and an English version appeared at Douay in 1615. Some idea of the contents may be gathered from the following title: *Flos Sanctorum, Historia General de la Vida, y Hechos de Jesu Christo Dios y Señor nuestro; y de todos los Santos, de que reza, y haze fiesta la Iglesia Catolica, &c.* My copy is the Madrid edition of 1653.

C. HARDWICK.

St. Catharine's Hall, Cambridge.

*Dr. Butler and St. Edmund's Bury* (Vol. viii., p. 125.).—Could this have been Dr. William Butler, of eccentric memory, born at Ipswich about 1535, and buried in St. Mary's Church, Cambridge, 1618?

G. A. C.

*Major André* (Vol. viii., p. 174.).—Two nephews of Major André, sons of his sister, Mrs. Mills, are resident in Norwich, both being surgeons there. Perhaps, on application, your correspondent SERVIENS would be able to obtain from them some serviceable information regarding this unfortunate officer.

G. A. C.

*Wooden Tombs and Effigies* (Vol. viii., p. 255.).—In the church of Chew-Magna, co. Somerset, is the effigy of Sir John Hautville, cut (says Collinson, vol. ii. p. 100.) in one solid piece of Irish oak. He lies on his left side, resting on his hip and elbow, the left hand supporting his head. The figure is in armour, with a red loose coat without sleeves over it, a girdle and buckle, oblong shield, helmet, and gilt spurs. The right hand rests on the edge of the shield. This monument was brought many years ago from the neighbouring church (now destroyed) of Norton Hautville. Sir John lived temp. Henry III. The popular story of him is that he was a person of gigantic strength, and that he carried, for a feat, three men to the top of Norton church tower, one under each arm, and the third in his teeth! (Collinson, vol. ii. p. 108.)

J. E. J.

*Froissart's Accuracy* (Vol. viii., p. 494.).—The accuracy of Froissart as an historian has never been questioned, says T. J. This assertion ought not to pass without a note. If T. J. will look into Hallam's *Lit. of Europe*, ch. iii., he will find that judicious and learned critic comparing Froissart with Livy for "fertility of historical invention," or, in other words, for his unhesitatingly supplying his readers with a copious and picturesque statement of the details of events, where they were palpably out of the reach of his knowledge.

As a gleaner of chivalrous gossip, and a painter of national manners, Froissart is perhaps unequalled. Take up his account of a campaign on the Scottish borders, and he relates the proceedings in his amusing style, as if he had been behind every bush with the Scotch, and hunting for them in vain with every English banner. But if his accuracy be inquired into, he tells you that Carlisle, which he calls Cardoel en Gales, is on the Tyne, and was garrisoned in vain with "grand planté de Galois," to prevent the Scotch from passing the Tyne under its walls (vol. i. ch. xviii. xix. xxi.).

{605}

So much by way of note; but there is a Query which I should be glad to see answered. Bayle (art. Froissart) quotes a German critic as affirming that in the Lyons edition of Froissart, by Denys Sauvage, 1559: "Omnia quæ Aulæ Gallicæ displicebant, deleta, vixque decimam historiæ partem relictam esse." Does Col. Johnes notice this inaccuracy in the edition generally procurable? And does he state whether he saw, or consulted, or received any benefit from the existence of the MS. copy of Froissart, once in the library of Breslaw?

HENRY WALTER.

*Nursery Rhymes* (Vol. viii., p. 452.).—I fear J. R.'s anxiety to find a Saxon origin to a nursery rhyme has suggested unconsciously a version which does not otherwise exist. The rhyme in my young days used to be,—

"Hushaby, baby, on the tree top,  
When the wind blows the cradle will rock."

—a sufficient rhyme for the nursery.

EDEN WARWICK.

Birmingham.

"*Hip, hip, hurrah!*" (Vol. viii., pp. 88. 323.).—SIR J. EMERSON TENNENT, in answering MR. BRENT'S observation at p. 88., seems to have been fighting a shadow. Upon reference to Mr. Chappell's *Collection*, vol. ii. p. 38., quoted by MR. BRENT, it appears that a note by Dr. Burney, in a copy of Hawkins's *History of Music*, in the British Museum, is the authority for the reading:

"Hang up all the poor *hep* drinkers,  
Cries old Sim, the King of skinkers."

In the folio edition of Ben Jonson's *Works*, published by Thomas Hodgkin, London, 1692, in which the "Leges Convivales" are I believe for the first time printed, the verses over the door of the Apollo are given, and the couplet runs:

"Hang up all the poor *hop* drinkers,  
Cries Old Sym, the King of skinkers."

Probably Mr. Chappell misread Dr. Burney's MS. note: at all events MR. BRENT'S ingenious suggestion is without foundation.

A. F. B.

Diss.

*Dodo* (Vol. vii., p. 83.).—Dodo or Doun Bardolf married Beatrix, daughter of William de Warren of Wormegay. She was a widow in 1209, and remarried the famous Hubert de Burgh.

ANON.

*Oaths* (Vol. viii., p. 364.).—Your correspondent assumes that the act of kissing the Bible, or other book containing the Holy Gospels, by a judicial witness, is a part of the oath itself. Is it such, or is it merely an act of reverence to the book? In support of the latter supposition, I would quote Archdeacon Paley, who says, that after repeating the oath,—

"The juror kisses the book; the kiss, however, seems rather an act of reverence to the contents of the book, as in the Popish ritual the priest kisses the gospel before he reads it, than any part of the oath."—*Mor. and Pol. Ph.*, p. 193., thirteenth edition.

In none of the instances given by C. S. G. does kissing the book appear to be essential. Does not this rather favour Dr. Paley's explanation? which, if it be correct, would, I think, afford grounds for concluding that the practice of kissing the book accompanied the taking of ancient oaths, and is not, as C. S. G. suggests, an addition of later times.

Again, may I bring forward the same authority in opposition to that quoted by your correspondent with reference to the origin of the term corporal oath:

"It is commonly thought that oaths are denominated corporal oaths from the bodily action which accompanies them, of laying the right hand upon a book containing the four gospels. This opinion, however, appears to be a mistake, for the term is borrowed from the ancient usage of touching upon these occasions the *corporale*, or cloth, which covered the consecrated elements."—P. 191.

R. V. T.

Mincing Lane.

The old custom of taking the judicial oath by merely laying the right hand upon the book, is undoubtedly, thinks ERICA, of Pagan origin. In my humble opinion it is far too common with us to ascribe things to Pagan origin. I would venture to assert that the origin of this form of judicial oath may be traced to Deuteronomy xxi. 1-8., where at the sacrifice offered up in expiation of secret murder, the rulers of the city nearest the spot where the corpse was found were in presence of the corpse to wash their hands *over* the victim, and say, "Our hands did not shed this blood, nor did our eyes see it."

CEYREP.

*Mayors and Sheriffs* (Vol. viii., p. 126.).—In answer to a SUBSCRIBER, there can be little or no doubt, I consider, but that the mayor of a town or borough is the principal and most important officer, and ought to have precedence of a sheriff of a town or borough. By stat. 5 & 6 Wm. IV. cap. 76. sec. 57., it is enacted, "That the mayor for the time being of every borough shall, during the time of his mayoralty, have precedence in all places within the borough." As sheriffs of towns, and counties of towns, do not derive their appointments from the Crown, but from the councils of their respective towns, &c. (see sec. 61. of the above Act), I do not imagine that they can legally claim precedence of mayors, on the alleged ground of any "representation of Majesty," in the face of the particular enactment above quoted; which, indeed, seems to me to give to the mayor within his own borough precedence of a high sheriff of a county, if present on any public occasion. I am not aware that the sheriff of borough, as such, can "*claim* to have a grant of arms, if he has not

any previous;" although I have no doubt he may readily obtain one, upon payment of the usual fees.

C. J.

*Mousehunt* (Vol. viii., p. 516.).—

"A Mousehunt is a little animal of the species of weasel; it has a very slender body, about the length of a rat, with a long hairy tail, bushy at the end; the back is of a reddish-brown colour, the hair long and smooth; the belly is white, as are also its feet; it runs very swiftly, swaying its body as it moves along from side to side. The head is short and narrow, with small ears, like those of a rat; the eyes are black, piercing, and very bright. Their chief food is rats, mice, young chickens, little birds, and eggs. They frequent mole-hills, and are often caught in the traps set for the moles; they are destroyed by ferrets and dogs. These mousehunts live, for the most part, in holes beneath the roots of trees, or in old buildings."

The above description of the Mousehunt is given in *The History of a Field-mouse* by Miss Black. Should it be thought of sufficient authority to deserve a place in "N. & Q.," the coincidence which led "Little Downy" to be read to a little girl on the morning of Nov. 26 will amuse.

E. B. R.

"*Salus populi*," &c. (Vol. viii., p. 410.).—Selden, in his *Table Talk* (art. PEOPLE), states, on what authority I know not, that this was part of the law of XII Tables.

E. S. T. T.

*Love Charm from a Foal's Forehead* (Vol. viii., p. 292.).—The word which H. P. wants is *Hippomanes*. The reference which the Lexicons give is to Aristotle's *History of Animals*, viii. 23. 5.

I shall be glad to have some of H. P.'s references to Tacitus, as I cannot now call one to mind. In connexion with the subject, I should like to know if the white star, which used to be so fashionable on horses' foreheads, was always or generally produced artificially.

W. FRASER.

Tor-Mohun.

*Land of Green Ginger* (Vol. viii., pp. 160. 227.). —So named, in all probability, from green ginger having been manufactured there. Green ginger was one of the favourite conserve of our ancestors, and great quantities of it were made in this country from dried ginger roots. In an old black-letter work without date, but unmistakably of the sixteenth century, entitled *The Book of pretty Cōceits, taken out of Latine, French, Dutch, and English*, there is a receipt "To make Green Ginger," commencing thus:—"Take rases of cased ginger and use them in this sort." I need not quote the long-winded receipt. Suffice it to say that dried ginger was placed in alternate layers with fine white sand, and the whole mass kept constantly wet until the ginger became quite soft. It was then washed, scraped clean, and put into sirup. There can be no greater difficulty in finding a derivation for the Land of Green Ginger, than for Pudding Lane, or Pie Corner.

W. PINKERTON.

Ham.

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## Miscellaneous.

### NOTES ON BOOKS, ETC.

The Members of the *Camden Society* have just received two volumes, with which we doubt not all will be well pleased. The first is a farther portion, namely, from M to R, of Mr. Way's most valuable edition of the *Promptorium Parvulorum*. A glance at the foot-notes, so rich in philological illustration, and a knowledge that Mr. Way's labours have been greatly impeded by his removal from London, where only he can meet with the authorities which he is obliged to consult, may well explain the delay which has taken place in its publication. But we doubt not that the Camden Council are justified in the hope which they have expressed that the favour with which the present portion is received, will encourage the editor to proceed with all possible dispatch to the conclusion of the work.

Rich, like the *Promptorium*, in philological illustration, and of the highest value as a contribution to the social history of the thirteenth century, is the next work; and for which the Camden Members are indebted to the learned Vicar of Holbeach, The Rev. James Morton. *The Ancren Riwle; a Treatise on the Rules and Duties of Monastic Life*, which he has edited and translated from a Semi-Saxon MS. of the thirteenth century, is a work which many of our best scholars have long desired to see in print,—we believe we may add, that many have thought seriously of editing. The information to be derived from it, with regard to the state of society, the learning and manners, the moral and religious teaching, and the language of the period in which it was written, is so various and so important, that it is clear the Camden Society has done good service in selecting it for publication; while the manner in which it has been edited by Mr. Morton, and the translation and complete Glossarial Index with which he has enriched it, show that the

Council did equally well in their choice of an editor. The work does the highest credit both to that gentleman and to the Camden Society.

{607}

Mr Bridger, of 3. Keppel Street, Russell Square, is desirous of making known to our readers that he is engaged in compiling a "Catalogue of Privately Printed Books in Genealogy and kindred subjects," and to solicit information in furtherance of his design, more especially with regard to privately printed sheet pedigrees. The Catalogue will be printed for private distribution, and he will be happy to give a copy to any one who may favour him with communications.

BOOKS RECEIVED.—As usual, we have a large item to enter under this head to the account of that enterprising caterer of good and cheap books, Mr. Bohn. We have two volumes of his *Standard Library*, namely, Adam Smith's *Theory of Moral Sentiments; and Dissertation on the Origin of Languages, with the Biographical and Critical Memoir of the Author*, by Dugald Stewart—and a work of greater present interest, though in itself of far less importance, namely, Ranke's *History of Servia*, and his *Insurrection in Bosnia, translated from the German*, by Mrs. A. Kerr, and the *Slave Provinces of Turkey, chiefly from the French* of M. Cyprien Robert, a volume which will be read with eagerness in the present condition of the political world. *Justin, Cornelius Nepos, and Eutropius, literally translated, with Notes and a General Index*, by the Reverend J. Selby Watson, M.A., forms the new volume of the same publisher's *Classical Library*. Mr. Bohn has this month commenced a New Series under the title of Bohn's *British Classics*. The first work is an edition of Gibbon's *Decline and Fall*, with the notes of Guizot, Wenck, and other continental writers; and farther illustrations by an English Churchman. In thus choosing Gibbon, Mr. Bohn has not shown his usual tact. He may not mean his edition to be a rival to that published by Mr. Murray under the editorship of Dean Milman; but he will find much difficulty in dissuading the reading world that it is not so intended. We speak thus freely, because we have always spoken so freely in commendation of Mr. Bohn's projects generally.—*Catalogue of my English Library, collected and described* by Henry Stevens, F.S.A., is a catalogue of the books essential to a good English library of about 5000 volumes, and such as Mr. Stevens, the indefatigable supplier of book rarities and book utilities to his American brethren, feels justified in recommending. It would be found so capital a Hand-book to all classes, that we are sorry to see it is only printed for private distribution.—*The Botanist's Word-book*, by G. Macdonald, Esq., and Dr. James Allan. This little vocabulary of the terms employed in the Science of Botany, which may now almost be described as the science of Long Names, will be found most useful by all who pursue that fascinating study.

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### Notices to Correspondents.

*We have this week the pleasure of again presenting our readers with a Thirty-two page Number, in consequence of the number of Advertisements and the length of DR. DIAMOND'S valuable paper. This latter we recommend to the attention of our antiquarian friends, who will find, as we have done, that the process is at once simple and certain, and one which may be mastered with very little trouble.*

NON-MEDICUS. *Your correction of an obvious blunder in the Registrar-General's Report is not fitted for our columns.*

F. W. *The proverb Good wine needs no bush has reference to the practice which formerly prevailed of hanging a tuft of ivy at the door of a vintner, as we learn from—*

"Now a days the good wyne needeth none ivye garland."

*Ritson, in a note on the epilogue to Shakespeare's As You Like It, speaks of the custom as then prevalent in Warwickshire, and as having given the name to the well-known Bush Inn at Bristol.*

B. W. C. (Barum). *The subject is under serious consideration, but the difficulties are greater than our friendly Correspondent imagines.*

J. D. *Les Lettres Cabalistiques were written by M. D'Argens, the author of Les Lettres Juives and Les Lettres Chinoises.*

MR. J. A. DUNKIN, of Dartford, Kent, would feel obliged with the loan of the following work: *Memoirs of the Origin of the Incorporation of the Trinity House of Deptford Strond. It is not in the British Museum.*

FOLK LORE.—*We propose next week to present our readers with a Christmas Number, rich in Folk Lore, and other kindred subjects.*

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