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Title: Notes and Queries, Number 169, January 22, 1853

Author: Various
Editor: George Bell

Release date: May 24, 2013 [EBook #42784]

Language: English

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*** START OF THE PROJECT GUTENBERG EBOOK NOTES AND QUERIES, NUMBER 169, JANUARY 22, 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.

NOTES AND QUERIES:

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

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

No. 169.

Saturday, January 22. 1853.

Price Fourpence.
Stamped Edition 5*d*.

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Notes.

BLACKGUARD.

In some of the earlier numbers of "N. & Q.," there occur disquisitions as to the origin of the term *blackguard*, and the time at which it came into use in England in its present sense. But the communications of your correspondents have not been satisfactory upon either point—they have not shown the period at which the word came to be accepted *in its present sense*; and their quotations all apply to its use in a much more simple meaning, and one totally different from that which we now attach to it.

One class of these quotations (Vol. ii., pp. 171. 285.), such as the passages from BUTLER and FULLER, refer obviously to a popular superstition, during an age when the belief in witchcraft and hobgoblins was universal; and when such creatures of fancy were assigned as *Black Guards* to his Satanic majesty. "Who can conceive," says FULLER in the paragraph extracted, "but that such a Prince-principal of Darkness must be proportionally attended by a Black Guard of monstrous opinions?" (*Church History*, b. ix. c. xvi.) And in the verses of BUTLER referred to, Hudibras, when deceived by Ralpho counterfeiting a ghost in the dark,—

"Believed it was some drolling sprite
That *staid upon the guard* at night:"

and thereupon in his trepidation discourses with the Squire as follows:

"Thought he, How does the *Devil* know
What 'twas that I design'd to do?
His office of intelligence,
His oracles, are ceas'd long since;
And he knows nothing of the Saints,
But what some treach'rous spy acquaints.
This is some petty-fogging *fiend*,
Some under door-keeper's friend's friend,
That undertakes to understand,
And juggles at the second hand:
And now would pass for spirit Po,
And all men's dark concerns foreknow.
I think I need not fear him for't;
These rallying *devils* do not hurt.
With that he roused his drooping heart,
And hastily cry'd out, What art?—
A wretch, quoth he, whom want of grace
Has brought to this unhappy place.
I do believe thee, quoth the knight;
Thus far I'm sure thou'rt in the right,
And know what 'tis that troubles thee,
Better than thou hast guess'd of me.
Thou art some paltry, *blackguard sprite*,
Condemn'd to drudg'ry in the night;
Thou hast no work to do in th' house,

Nor half-penny to drop in shoes;
Without the raising of which sum
You dare not be so troublesome;
To pinch the slatterns black and blue,
For leaving you their work to do.
This is your business, good Pug Robin,
And your diversion, dull dry bobbing."
Hudibras, Part III. Canto 1. line 1385, &c.

It will be seen that BUTLER, like FULLER, uses the term in the simple sense as a *guard* of the Prince of Darkness. But the concluding lines of *Hudibras's* address to Ralpho explain the process by which, at a late period, this term of the *Black Guard* came to be applied to the lowest class of domestics in great establishments.

The Black Guard of Satan was supposed to perform the domestic drudgery of the kitchen and servants' hall, in the infernal household. The extract from HOBBS (Vol. ii., p. 134.) refers to this:—

"Since my Lady's decay, I am degraded from a cook; and I fear the Devil himself will entertain me but for one of his *black guard*, and he shall be sure to have his roast burnt."

Hence came the popular superstition that these goblin scullions, on their visits to the upper world, confined themselves to the servants' apartments of the houses which they favoured with their presence, and which at night they swept and garnished; pinching those of the maids in their sleep who, by their laziness, had imposed such toil on their elfin assistants; but *slipping money into the shoes* of the more tidy and industrious servants, whose attention to their own duties before going to rest had spared the goblins the task of performing their share of the drudgery. *Hudibras* apostrophises the ghost as—

"... some paltry *blackguard* sprite
Condemn'd to drudgery in the night;
Thou hast no work to do in th' house
Nor half-penny to drop in shoes;"

and therefore, as the knight concluded—"this devil full of malice" had found sufficient leisure to taunt and rally him in the dark upon his recent disasters.

This belief in the visits of domestic spirits, who busy themselves at night in sweeping and arranging the lower apartments, has prevailed in the North of Ireland and in Scotland from time immemorial: and it is explained in SIR WALTER SCOTT's notes to the *Lay of the Last Minstrel*, as his justification for introducing the goblin page Gilpin Horner amongst the domestics of Branksome Hall. Perhaps, from the association of these elves with the lower household duties, but more probably from a more obvious cause, came at a later period the practice described by GIFFORD in his note on BEN JONSON, as quoted by your correspondent (Vol. ii., p. 170.), by which—

"in all great houses, but particularly in the Royal Residences, there were a number of mean dirty dependents, whose office it was to attend the wool-yard, sculleries, &c. Of these, the most forlorn wretches seem to have been selected to carry coals to the kitchens, halls, &c. To this smutty regiment, who attended the progresses, and rode in the carts with the pots and kettles, the people, in derision, gave the name of the *black guards*."

This is no doubt correct; and hence the expression of BEAUMONT and FLETCHER, quoted from the *Elder Brother*, that—

"... from the *black guard*
To the grim Sir in office, there are few
Hold other tenets:"

meaning from the lowest domestic to the highest functionary of a household. This too explains the force of the allusion, in Jardine's *Criminal Trials*, to the apartments of Euston House being "far unmeet for her Highness, but fitter for the Black Guard"—that is, for the scullions and lowest servants of an establishment. SWIFT employs the word in this sense when he says, in the extract quoted by Dr. Johnson in his *Dictionary* in illustration of the meaning of *blackguard*,—

"Let a black-guard boy be always about the house to send on your errands, and go to market for you on rainy days."

It will thus be seen, that of the six authors quoted in "N. & Q." no one makes use of the term *black guard* in an opprobrious sense such as attaches to the more modern word "blackguard;" and that they all wrote within the first fifty years of the seventeenth century. It must therefore be subsequent not only to that date, but to the reign of Queen Anne, that we are to look for its general acceptance in its present contumelious sense. And I believe that its introduction may be traced to a recent period, and to a much more simple derivation than that investigated by your correspondents.

I apprehend that the present term, "a blackguard," is of French origin; and that its importation

into our language was subsequent to the Restoration of Charles II., A.D. 1660. There is a corresponding term in French, *blague*, which, like our English adaptation, is not admissible in good society. It is defined by Bescherelles, in his great *Dictionnaire National*, to mean "fanfaronnade, hâblerie, mensonge; bourde, gasconade:" and to be "un mot populaire et bas, dont les personnes bien élevées évitent de se servir." From *blague* comes the verb *blaguer*, which the same authority says means "dire des blagues; mentir pour le plaisir de mentir." And from *blaguer* comes the substantive *blagueur*, which is, I apprehend, the original of our English word *blackguard*. It is described by Bescherelles as a "diseur de sornettes et de faussetées; hâbleur, fanfaron. Un *blagueur* est un menteur, mais un menteur qui a moins pour but de tromper que de se faire valoir."

The English term has, it will be observed, a somewhat wider and more offensive import than the French: and the latter being rarely to be found amongst educated persons, or in dictionaries, it may have escaped the etymologists who were in search of a congener for its English derivative. Its pedigree is, however, to be sought in philological rather than archæological records. Within the last two centuries, a number of words of honest origin have passed into an opprobrious sense; for example, the oppressed tenants of Ireland are spoken of by SPENSER and SIR JOHN DAVIES as "*villains*." In our version of the Scriptures, "*cunning*" implies merely skill in music and in art. SHAKESPEARE employs the word "*vagabond*" as often to express pity as reproach; and I think it will be found, that as a *knave*, prior to the reign of Elizabeth, meant merely a serving man, so a *blackguard* was the name for a pot-boy or scullion in the reign of Queen Anne. The transition into its more modern meaning took place at a later period, on the importation of a foreign word, to which, being already interchangeable in sound, it speedily became assimilated in sense.

J. EMERSON TENNENT.

PREDICTIONS OF THE FIRE AND PLAGUE OF LONDON, NO. I.

"It was a trim worke indeede, and a gay world no doubt for some idle cloister-man, mad merry friers, and lusty abbey-lubbers; when themselves were well whittled, and their paunches pretily stuffed, to fall a prophesieing of the woefull dearths, famines, plagues, wars, &c. of the dangerous days imminent."—Harvey's *Discursive Probleme*, Lond. 1588.

Among the sly hits at our nation, which abound in the lively pages of the Sieur d'Argenton, is one to the effect that an Englishman always has an old prophecy in his possession. The worthy Sieur is describing the meeting of Louis X. and our Henry II. near Picquini, where the Chancellor of England commenced his harangue by alluding to an ancient prophecy which predicted that the Plain of Picquini should be the scene of a memorable and lasting peace between the two nations. "The Bishop," says Commines, "commença par une prophétie, dont," adds he, *en parenthèse*, "les Anglois ne sont jamais despourveus."^[1] Even at this early period, we had thus acquired a reputation for prophecies, and it must be confessed that our chronicles abound in passages which illustrate the justice of the Sieur's sarcasm. From the days of York and Lancaster, when, according to Lord Northampton "bookes of beasts and babyes were exceeding ryfe, and current in every quarter and corner of the realme,"^[2] up to the time of Napoleon's projected invasion, when the presses of the Seven Dials were unusually prolific in visions and predictions, pandering to the popular fears of the country—our national character for vaticination has been amply sustained by a goodly array of prophets, real or pretended, whose lucubrations have not even yet entirely lost their influence upon the popular mind. To this day, the ravings of Nixon are "household words" in Cheshire; and I am told that a bundle of "Dame Shipton's Sayings" still forms a very saleable addition to the pack of a Yorkshire pedlar. Recent discoveries in biological science have given to the subject of popular prophecies a philosophical importance beyond the mere curiosity or strangeness of the details. Whether or not the human mind, under certain conditions, becomes endowed with the prescient faculty, is a question I do not wish to discuss in your pages: I merely wish to direct attention to a neglected and not uninteresting chapter in the curiosities of literature.

In delving among what may be termed the popular religious literature of the latter years of the Commonwealth, and early part of the reign of Charles, we become aware of the existence of a kind of nightmare which the public of that age were evidently labouring under—a strong and vivid impression that some terrible calamity was impending over the metropolis. Puritanic tolerance was sorely tried by the licence of the new Court; and the pulpits were soon filled with enthusiasts of all sects, who railed in no measured terms against the monster city—the city Babylon—the bloody city! as they loved to term her: proclaiming with all the fervour of fanaticism that the measure of her iniquities was well nigh full, and the day of her extinction at hand. The press echoed the cry; and for some years before and after the Restoration, it teemed with "warnings" and "visions," in which the approaching destruction is often plainly predicted. One of the earliest of these prefigurations occurs in that Leviathan of Sermons, *God's Plea for Nineveh, or London's Precedent for Mercy*, by Thomas Reeve: London, 1657. Speaking of London, he says:

It was Troy-novant, it is Troy le grand, and it will be Troy l'extinct."—P. 217.

And again:

"Methinks I see you bringing pick-axes to dig downe your owne walls, and kindling

sparks that will act all in a flame from one end of the city to the other."—P. 214.

And afterwards, in a strain of rough eloquence:

"This goodly city of yours all in shreds, ye may seek for a threshold of your antient dwellings, for a pillar of your pleasant habitations, and not find them; all your spacious mansions and sumptuous monuments are then gone.... Wo unto us, our sins have pulled down our houses, shaken down our city; we are the most harbourlesse featlesse people in the world.... Foxes have holes, and the fowls of the air nests, but we have neither; our sins have deprived us both of couch and covert. What inventions shall ye then be put to, to secure yourselves, when your sins shall have shut up all the conduits of the city, and suffer only the Liver conduit to run^[3]; when they allow you no showers of rain, but showers of blood; when ye shall see no men of your incorporation, but the mangl'd citizen; nor hear no noise in your streets but the crys, the shrieks, the yells and pangs of gasping, dying men; when, amongst the throngs of associates, not a man will own you or come near you," &c.—Pp. 221. *et seq.*

After alluding to the epidemics of former ages, he thus alludes to the coming plague:

"It will chase men out of their houses, as if there was some fierce enemy pursuing them, and shut up shop doors, as if execution after judgment was served upon the merchants; there will then be no other music to be heard but doleful knells, nor no other wares to be born up and down but dead corpses; it will change mansion houses into pest-houses, and gather congregations rather into churchyards than churches.... The markets will be so empty, that scarce necessities will be brought in, a new kind of brewers will set up, even apothecaries to prepare diet drinks."—P. 255.

The early Quakers, like most other religious enthusiasts, claimed the gift of prophecy: and we are indebted to members of the sect for many contributions to this branch of literature. Humphrey Smith was one of the most celebrated of the vaticinating Quakers. Little is known of his life and career. He appears to have joined the Quakers about 1654; and after enduring a long series of persecutions and imprisonments for the sake of his adopted creed, finally ended his days in Winchester gaol in 1662. The following passage, from a *Vision which he saw concerning London* (London, 1660). is startling^[4]:

"And as for the city, herself and her suburbs, and all that belonged to her, a fire was kindled therein; but she knew not how, even in all her goodly places, and the kindling of it was in the foundation of all her buildings, and there was none could quench it.... And the burning thereof was exceeding great, and it burned inward in a hidden manner which cannot be described.... All the tall buildings fell, and it consumed all the lofty things therein, and the fire searched out all the hidden places, and burned most in the secret places. And as I passed through her streets I beheld her state to be very miserable, and very few were those who were left in her, who were but here and there one: and they feared not the fire, neither did the burning hurt them, but they walked as dejected mournful people.... And the fire continued, for, though all the lofty part was brought down, yet there was much old stuffe, and parts of broken-down desolate walls, which the fire continued burning against.... And the vision thereof remained in me as a thing that was showed me of the Lord."

Daniel Baker, Will Lilly, and Nostradamus, I shall reserve for another paper.

T. STERNBERG.

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

Mémoires, p. 155.: Paris, 1649.

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

Defensive against the Poyson of supposed Prophecies, p. 116.

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

"It was a great contributing to this misfortune that the Thames Water House was out of order, so that the conduits and pipes were almost all dry."—*Observations on the burning of London*: Lond. 1667, p. 34.

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

For a sight of this extremely scarce tract, I am indebted to the courtesy of the gentleman who has the care of the Friends' Library in Devonshire House, Bishopsgate.

NOTES AND QUERIES ON BACON'S ESSAYS, NO. II.

(Vol. vii., p. 6.)

Essay I. p. 2. "One of the fathers." Who, and where?

Ditto, ditto. The poet. Lucretus, ii., init. "Suave mari magno," &c.

Ditto, p. 3. (note i). Plutarch. Does Montaigne allude to Plutarch, *De Liberis educandis*, vol. ii. (ed. Xyland.) 11 C.: "τὸ γὰρ ψεύδεσθαι δουλοπρεπὲς κ.τ.λ."?

Essay II. p. 4. "You shall read in *some* of the friars' books," &c. Where?

Ditto, ditto. "Pompa magis," &c. Does Bacon quote this from memory, referring to "Tolle istam pompam, sub quâ lates, et stultos territas"? (Ep. XXIV. vol. ii. p. 92.: ed. Elzev. 1672.)

Ditto, p. 5. "We read," &c. Tac. *Hist.*, ii. 49. "Quidam milites juxta rogum interfecere se, non noxâ neque ob metum, sed æmulatione decoris et caritate principis." Cf. Sueton. *Vit. Oth.*, 12.

Ditto, ditto. "Cogita quamdiu," &c. Whence is this?

Ditto, ditto. "Augustus Cæsar died," &c. Suet. *Vit. Octav.*, 99.

Ditto, ditto. "Tiberius in dissimulation." Tac. *Ann.*, vi. 50.

Ditto, ditto. "Vespasian." Suet. *Vit. Vespas.*, 23.

Ditto, ditto. "Galba." Tac. *Hist.*, i. 41.

Ditto, ditto. "Septimus Severus." Whence is this?

Ditto, p. 6. (note m). "In the tenth Satire of Juvenal." V. 357., *seq.*

Ditto, ditto. "Extinctus amabitur idem." Hor. *Epist.* ii. l. 14.

{81} Essay III. p. 8. "A master of scoffing." Rabelais, *Pantagruel*, book ii. cap. viii. (p. 339. vol. i. ed. Bohn, 1849.)

Ditto, p. 9. "As it is noted by one of the fathers." By whom, and where?

Ditto, p. 10. "Lucretius." I. 102.

Ditto, p. 11. "It was a notable observation of a wise father." Of whom, and where?

Essay IV. p. 13. "For the death of Pertinax." See *Hist. Aug. Script.*, vol. i. p. 578. (Lugd. Bat. 1671.)

Ditto, ditto, (note f). "The poet." Ovid, *Ar. Am.*, i. 655.

Essay V. ditto. "Bona rerum secundarum," &c. Does Bacon allude to Seneca (Ep. lxvi. p. 238., *ut sup.*), where, after stating that "In æquo est moderatè gaudere, et moderatè dolere;" he adds, "Illa bona optabilia sunt, hæc mirabilia"?

Ditto, ditto. "Vere magnum habere," &c. Whence is this?

Ditto, ditto. "The strange fiction of the ancient poets." In note (a) we find "Stesichorus, Apollodorus, *and others*" named. Whereabouts?

Ditto, p. 11. (note c). "This fine passage has been quoted by Macaulay." *Ut sup.*, p. 407.

Essay VI. p. 15. "Tacitus saith." *Ann.*, v. 1.

Ditto, ditto. "And again, when Mucianus," &c. Ditto, *Hist.*, ii. 76.

Ditto, ditto. "Which indeed are arts, &c., as Tacitus well calleth them." Where?

Ditto, p. 17. "It is a good shrewd proverb of the Spaniard." What is the proverb?

Essay VII. p. 19. "The precept, 'Optimum elige,' &c." Whence? though I am ashamed to ask.

Essay VIII. p. 20. "The generals." See Æsch. *Persæ*, 404. (Dindf.), and Blomfield *in loc.* (v. 411. ed. suæ).

Ditto, ditto. "It was said of Ulysses," &c. By whom? Compare *Od.*, v. 218.

Ditto, p. 21. "He was reputed," &c. Who?

(*To be continued.*)

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

FOLK LORE.

Irish Superstitious Customs.—The following strange practices of the Irish are described in a MS. of the sixteenth century, and seem to have a Pagan origin:

"Upon Maie Eve they will drive their cattell upon their neighbour's corne, to eate the same up; they were wont to begin from the rast, and this principally upon the English churl. Onlesse they do so upon Maie daie, the witch hath power upon their cattell all the yere following."

The next paragraph observes that "they spitt in the face; Sir R. Shee spat in Ladie — face."

Spenser alludes to spitting on a person for luck, and I have experienced the ceremony myself.

H.

Charm for Warts.—I remember in Leicestershire seeing the following charm employed for removal of a number of warts on my brother, then a child about five years old. In the month of April or May he was taken to an ash-tree by a lady, who carried also a paper of fresh pins; one of these was first struck through the bark, and then pressed through the wart until it produced pain: it was then taken out and stuck into the tree. Each wart was thus treated, a separate pin being used for each. The warts certainly disappeared in about six weeks. I saw the same tree a year or two again, when it was very thickly studded over with old pins, each the index of a cured wart.

T. J.

Liverpool.

The Devil.—

"According to the superstition of the west countries if you meet the devil, you may either cut him in half with a straw, or force him to disappear by spitting over his horns."—*Essays on his own Times*, by S. T. Coleridge, vol. iii. p. 967.

J. M. B.

If you sing before breakfast you will cry before supper.

If you wish to have luck, never shave on a Monday.

J. M. B.

"Winter Thunder," &c.—I was conversing the other day with a very old farmer on the disastrous rains and storms of the present season, when he told me that he thought we had not yet seen the worst; and gave as a reason the following proverb:

"Winter thunder and summer flood
Bode England no good."

H. T.

Ingatstone Hall, Essex.

MALTA THE BURIAL-PLACE OF HANNIBAL.

Malta affords a fine field for antiquarian research; and in no part more so than in the neighbourhood of Citta Vecchia, where for some distance the ground is dotted with tombs which have already been opened.

Here, in ancient times, was the site of a burial-place, but for what people, or at what age, is now unknown; and here it is that archæologists should commence their labours, that in the result they may not be disappointed. In some of the tombs which have been recently entered in this vicinity, fragments of linen cloth have been seen, in which bodies were enveloped at the time of their burial; in others glass, and earthen candlesticks, and jars, hollow throughout and of a curious shape; while in a few were earrings and finger-rings made of the purest gold, but they are rarely found.

{82}

There cannot be a doubt that many valuable antiquities will yet be discovered, and in support of this presumption I would only refer to those now known to exist; the Giant's Tower at Gozo, the huge tombs in the Bengemma Hills, and those extensive and remarkable ruins at Krendi, which were excavated by order of the late Sir Henry Bouverie, and remain as a lasting and honourable memento of his rule, being among the number.

An antiquary, being at Malta, cannot pass a portion of an idle day more agreeably than in visiting some singular sepulchral chambers not far from Notabile, which are built in a rocky eminence, and with entrances several feet from the ground. These are very possibly the tombs of the earliest Christians, who tried in their erection "to imitate that of our Saviour, by building them in the form of caves, and closing their portals with marble or stone." When looking at these tombs from a terrace near the Cathedral, we were strongly reminded of those which were seen by our lately deceased friend Mr. John L. Stephens, and so well described by him in his *Incidents of Travel* in eastern lands. Had we time or space, we should more particularly refer to several other interesting remains now scattered over the island, and, among them, to that curious sepulchre not a long time ago discovered in a garden at Rabato. We might write of the inscription on its walls, "In pace posita sunt," and of the figures of a dove and hare which were near it, to show that the ashes of those whom they buried there were left in peace. We might also make mention,

more at length, of a tomb which was found at the point Beni Isa in 1761, having on its face a Phœnician inscription, which Sir William Drummond thus translates:

"The interior room of the tomb of Ænnibal, illustrious in the consummation of calamity. He was beloved. The people, when they are drawn up in order of battle, weep for Ænnibal the son of Bar Malek."

Sir Grenville Temple remarks, that the great Carthaginian general is supposed, by the Maltese, to have been a native of their island, and one of the Barchina family, once known to have been established in Malta; while some writers have stated that his remains were brought from Bithynia to this island, to be placed in the tomb of his ancestors; and this supposition, from what we have read, may be easily credited.

Might I ask if there is any writer, ancient or modern, who has recorded that Malta was not the burial-place of Hannibal?

W. W.

Malta.

Minor Notes.

Waterloo.—I do not know whether, in any of the numerous lives of the late Duke of Wellington, the following fact has been noticed. In Strada's History of the Belgian war (a work which deserves to be better known and appreciated than it is at present), there occurs a passage which shows that, about three hundred years since, Waterloo was the scene of a severe engagement; so that the late sanguinary struggle was not the first this battle-ground has to boast of. The passage occurs in *Famianæ Stradæ de Bello Belgico, Decas prima*, lib. vi. p. 256., edit. Romæ, 1653; where, after describing a scheme on the part of the insurgents for surprising Lille, and its discovery by the Royalists, he goes on:

"Et Rassinghamius de Armerteriensi milite inaudierat: nihilqve moratvs selectis centvmqvinqvaginta peditibvs et equitibus sclopetariis fermè qvinqvaginta prope *Waterlocvm* pagvm pvgnam committit."

What makes this more curious is, that, like the later battle, neither of the contending parties on this occasion were natives of the country in which the battle was fought, they being the French Calvinists on one side and the Spaniards on the other.

PHILOBIBLION.

"*Tuch*."—In "The Synagogue," attached to Herbert's *Poems*, but written by Chr. Harvie, M.A., is a piece entitled "The Communion Table," one verse of which is as follows:

"And for the matter whereof it is made,
The matter is not much,
Although it be of *tuch*,
Or wood, or mettal, what will last, or fade;
So vanitie
And superstition avoided be."

S. T. Coleridge, in a note on this passage, printed in Mr. Pickering's edition of Herbert, 1850 (fcap. 8vo.), says:

"*Tuch* rhyming to *much*, from the German *tuch*, cloth: I never met with it before as an English word. So I find *platt*, for foliage, in Stanley's *Hist. of Philosophy*, p. 22."

Whether Coleridge rightly appreciated Stanley's use of the word *platt*, I shall not determine; but with regard to *touch*, it is evident that he went (it was the tendency of his mind) to Germany for error, when truth might have been discovered nearer home. The context shows that *cloth* could not have been intended, for who ever heard of a table or altar made of cloth? The truth is that the poet meant *touchstone*, which the author of the *Glossary of Architecture* (3rd edit., text and appendix) rightly explains to be "the dark-coloured stone or marble, anciently used for tombstones. A musical sound" (it is added) "may be produced by touching it sharply with a stick." And this is in fact the reason for its name. The author of the *Glossary of Architecture* cites *Ben Jonson* by Gifford, viii. 251., and *Archæol.*, xvi. 84.

ALPHAGE.

Lincoln's Inn.

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The Dodo.—Among the seals, or rather sulphur casts, in the British Museum, is one of Nicholas Saumarez, anno 1400. It represents an esquire's helmet, from which depends obliquely a shield with the arms—supporters—dexter a unicorn, sinister a greyhound; crest, a bird, which from its unwieldy body and disproportionate wings I take to be a Dodo: and the more probability attaches itself to this conjecture, since *Dodo* seems to have been the surname of the Counts de Somery, or Somerie (query Saumarez), as mentioned in p. 2. of Add. MSS. 17,455. in the British Museum, and alluded to in a former No. of "N. & Q." This seal, like many others, is not in such a state of preservation as to warrant the assertion that we have found a veritable Dodo. I only offer it as a

hint to MR. STRICKLAND and others, that have written so learnedly on this head. Burke gives a falcon for the crest of Saumarez; but the clumsy form and figure of this bird does not in any way assimilate with any of the falcon tribe.

Dodo seems also to have been used as a Christian name, as in the same volume of MSS. quoted above we find Dodo de Cisuris, &c.

CLARENCE HOPPER.

Francis I.—Mention has been made in "N. & Q." of Francis I.'s celebrated "Tout est perdu hormis l'honneur!" but the beauty of that phrase is lost in its real position,—a long letter to Louisa of Savoy, his mother. The letter is given at full length in Sismondi's *Histoire des Français*.

M—A L.

Queries.

DR. ANTHONY MARSHALL.

In 1662 Anthony Marshall, D.D., was Rector of Bottesford, in Leicestershire. Nichols adds a *query* after his name; whether he were of the Bishop of Exeter's family? and a *note*, that Anthony Marshall was created D.D. at Cambridge in 1661 by royal mandate (*Hist. Leic.*, vol ii. p. 77.); and again, Dr. Anthony Marshall preached a Visitation Sermon at Melton in 1667, Aug. 11. I do not find that any Bishop of Exeter bore the name of Marshall except Henry Marshall in 1191, of course too far back to suppose that the Query could refer to him; but I have not introduced this Note to quarrel with Mr. Nichols, but to ask if this is all that is known of a man who must, in his day, have attained to considerable eminence. I more than suspect that this Dr. Marshall was a native of Staveley in Derbyshire. Sir Peter Frescheville, in his will, dated in 1632, gives to St. John's College, Cambridge, 50*l.* "for the buying of bookes to furnish some one of the desks in the new library lately built and erected in the said college; and expresses his desire that the said money shall be layed forth, and the bookes bought, provided, and placed in the said library by the paines, care, and discession of his two loveing friends, Mr. Robert Hitch, late Fellow of Trinity College in Cambridge; and Mr. Robert Marshall, Fellow of St. John's College^[5]; or the survivor of them,"—which last Robert, I suspect, should be Anthony.

In 1677 Anthony Marshall, D.D., Rector of Bottesford, was a subscriber of 10*l.* towards a fund then raised for yearly distribution; and there is only one name precedes his, or subscribes a larger amount, and that is Dr. Hitch before named.

Mr. Bagshaw, in his *Spiritualibus Peccii*, 1701, p. 61., referring to Thomas Stanley, one of the ejected ministers, says:

"Mr. Stanley was born at Dackmonton, three miles from Chesterfield, where he had part of his education, as he had another part of it at Staley, not far from it. His noted schoolmaster was one Mr. Marshall, whose brother made a speech to King James I."

Is there any means of corroborating this incident? In 1682 I observe the name of Dr. Marshall amongst the King's Chaplains in Ordinary, and a Dr. Marshall (perhaps the same individual) Dean of Gloucester; but whether identified in the Doctor about whom I inquire, remains a Query.

U. J. S.

Sheffield.

Footnote 5:[return](#)

[There is a Latin epigram, by R. Marshall of St. John's College, Cambridge, prefixed to John Hall's *Poems*, published in 1646.—ED.]

LINDIS, MEANING OF.

We are told by Bede that *Lindisfarne*, now Holy Island, derives the first part of its name from the small brook Lindis, which at high water is quite invisible, being covered by the tide, but at low water is seen running briskly into the sea. Now I should be glad to know the precise meaning of *Lindis*. We are informed by etymologists, that *Lyn* or *Lin*, in names of places, signifies water in any shape, as lake, marsh, or stream: but what does the adjunct *dis* mean? Some writers assert that *Lindis* signifies the linden-tree; thus making the sound an echo to the meaning: and hence they assume that Lindesey in Lincolnshire must signify an Isle of Linden-trees. But it is very doubtful that such a tree ever existed in Lincolnshire anterior to the Conquest. The *linden* is rather a rare tree in England; and the two principal species, the *Tilia Europea* and the *Tilia grandifolia*, are said by botanists not to be indigenous to this country, but to have been introduced into our island at an early period to adorn the parks of the nobles, and certainly not till after the Conquest.

Dr. Henry, in his *History of Britain*, vol. iv., gives the meaning of "Marsh Isle" to Lindsey, and of "Lake Colony" to Lincolnia. This I consider the most probable signification to a district that

abounded in marshes at that early period, when the rude Briton or the Saxon applied names to places the most consonant to the aspects they afforded them: nor is it likely they would give the name of Lindentree to a small brook, where such a tree never could have grown.

As to the antiquity of the name of Lindes or Lindesey, I should say Lindentree must be of comparatively modern nomenclature. I should, however, be glad to have the opinion of some of your better-informed etymologists on the meaning of the word, as it may decide a point of some importance in genealogy.

J. L.

Berwick.

Minor Queries.

Smock Marriage in New York.—In a curious old book, entitled *The interesting Narrative of the Life of Oulandah Equiano, or Gustavus Vassa, the African, written by himself*, and published in London, by subscription, in 1789, I find the following passage:

"While we lay here (New York, A.D. 1784) a circumstance happened which I thought extremely singular. One day a malefactor was to be executed on a gallows, but with a condition that if any woman, having nothing on but her shift, married the man under the gallows, his life was to be saved. This extraordinary privilege was claimed; a woman presented herself, and the marriage ceremony was performed."—Vol. ii. p. 224.

Perhaps some of your New York correspondents can say whether the annals of that city furnish evidence of so extraordinary an occurrence.

R. WRIGHT.

The broken Astragalus.—Where was the broken astragalus, given by the host to his guest, first used as the symbol of hospitality?

C. H. HOWARD.

Penardo and Laissa.—Who is the author of a poem (the title-page of which is wanting) called *The Historye of Penardo and Laissa*, unpagged, in seventeen caputs, with poems recommendatory, by Drummond of Hawthornden and others, small 4to., containing many Scotticisms?

E. D.

St. Adulph (Vol. v., pp. 566, 567.).—Capgrave, quoting John of Tynemouth (?), says:

"Sanctum igitur Adulphum audita ejus fama ad *trajectensem* ecclesiam in episcopum rex sublimavit."

Query 1. Who is the "rex" here mentioned?

Query 2. "Trajecteasem:" ought this to be applied to "Utrecht" or "Maestricht," or either? Literally, it is "on the other side of the water."

A. B.

St. Botolph (Vol. v., pp. 566, 567.).—Your correspondent C. W. G. says:

"His (St. Botolph's) life was first put into regular form by Fulcard.... Fulcard tells us what his materials were.... An early MS. of *this* life is in the Harleian Collection, No. 3097. It was printed by Capgrave in the *Legenda Nova*."

Query: *Fulcard's* life of the saint, or the life by some other person: John of Tynemouth to wit?

A. B.

Tennyson.—Mr. Gilfillan, in his *Literary Gallery*, speaking of that fine poem "The Two Voices," says that the following line—

"You scarce could see the grass for flowers"—
P. 308. l. 18., 7th edit.

is borrowed from one of the old dramatists. Could you or any of your correspondents tell me what the line is?

As also the Latin song referred to in "Edwin Morris:"

"Shall not love to me,
As in the Latin song I learnt at school,
Sneeze out a full God-bless-you right and left?"
P. 231. l. 10., 7th edit.

My last Tennyson Query is about the meaning of—

"She to me
Was proxy-wedded with a bootless calf,

Liverpool.

"*Ma Ninette*," &c.—Can any of your French readers tell me the continuation, if continuation there be, of the following charming verses; as also where they come from?

"Ma Ninette a quatorze ans,
Trois mois quelque chose;
Son teint est un printemps,
Sa bouche une rose."

H. J. J.

Astronomical Query.—You style your paper a medium of communication between literary men, &c. I trust this does not exclude one of my sex from seeking information through the same channel.

We have had additions to our solar system by the discovery of four planets within the last few years. Supposing that these planets obey the same laws as the larger ones, they must be at all times apparently moving within the zodiac; and considering the improvements in telescopes within the last seventy years, and the great number of scientific observers at all times engaged in the pursuit of astronomy both in Europe and North America, I am at a loss to understand why these planets were not discovered before.

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I suppose we may not consider them as new creations attached to our solar system, because the law of perturbations on which Mr. Herschel discourses at length, in the eleventh chapter of his *Treatise on Astronomy*, would seem to demonstrate that they would interfere with the equilibrium of the solar system.

Would some of your scientific contributors condescend to explain this matter, so as to remove the ignorance under which I labour in common with, I believe, many others?

LEONORA.

Liverpool.

Chaplains to Noblemen.—Under what statute, if any, do noblemen appoint their chaplains? and is there any registry of such appointments in any archiepiscopal or episcopal registry?

X.

"*More*" *Queries*.—

"When *More* some years had Chancellor been,
No *more* suits did remain;
The same shall never *more* be seen,
Till *More* be there again."

I infer from the first lines of this epigram that Sir Thomas More, by his unremitting attention to the business of the Court of Chancery, had brought to a close, in his day, the litigation in that department. Is there any authentic record of this circumstance?

Are there, at the present day, any male descendants of Sir Thomas More, so as to render possible the fulfilment of the prophecy contained in the last two lines?

HENRY H. BREEN.

St. Lucia.

Heraldic Query.—To what families do the following bearings belong? 1. Two lions passant, on a chief three spheres (I think) mounted on pedestals; a mullet for difference. The crest is very like a lily reversed. 2. Ermine, a bull passant; crest, a bull passant: initials "C. G."

U. J. S.

Sheffield.

"*By Prudence guided*," &c.—Can any of the readers of "N. & Q." supply me with the words deficient in the following lines, and inform me from what author they are quoted? I met with them on an old decaying tomb in one of the churchyards in Sheffield:

"By prudence guided, undefiled in mind,
Of pride unconscious, and of soul refined,
. . . . conquest subdue
With in view
Here the heaven-born flame
Which from whence it came."

W. S. (Sheffield.)

Lawyers' Bags.—I find it stated by Colonel Landman, in his *Memoirs*, that prior to the trial of Queen Caroline, the colour of the bags carried by barristers was green; and that the change to

red took place at, or immediately after, the event in question. I shall be glad of any information both as to the fact of such change having taken place, and the circumstances by which it was brought about and accompanied.

J. ST. J. Y.

Wellbank.

Master Family.—Can you refer me to any one who may be able to give me information respecting the earlier history of the family of Master or Maistre, of Kent, prior to 1550: and any suggestions as to its connexion with the French or Norman family of Maistre or De Maistre? This being a Query of no public interest, I inclose a stamped envelope, according to the wish expressed by you in a recent Number.

GEORGE S. MASTER.

Welsh-Hampton, Salop.

Passage in Wordsworth.—Can any of your correspondents find an *older original* for Wordsworth's graceful conceit, in his sonnet on Walton's lines—

"There are no colours in the fairest sky
As fair as these: *the feather whence the pen*
Was shaped, that traced the lives of these good men,
Dropt from an angel's wing"—

than the following:

"whose noble praise
Deserves a quill pluckt from an angel's wing."

Dorothy Berry, in a Sonnet prefixed to Diana Primrose's *Chain of Pearl, a Memorial of the peerless Graces, &c. of Queen Elizabeth*: published London, 1639,—a tract of twelve pages.

M—A L.

Edinburgh.

Govett Family.—Can you inform me for what town or county Sir — Govett, Bart., was member of parliament in the year 1669, and what were his armorial bearings? His name appears in the list of members given in page 496. of the Grand Duke Cosmo's *Travels through England*, published in 1821. Is the baronetcy extinct? If so, who was the last baronet, and in what year? Where he lived, or any other particulars, will much oblige.

QUÆRO.

Sir Kenelm Digby.—Why is Sir Kenelm Digby represented, I believe always, with a sun-flower by his side?

VANDYKE.

Riddles.—It would take up too much of your valuable time and space to insert all the riddles for which correspondents cannot find answers; but will you find means to ask, through your pages, if any clever Œdipus would allow me to communicate to him certain enigmas which puzzle me greatly, and which I should very much like to have solved.

RUBI.

Straw Bail.—Fielding, in his *Life of Jonathan Wild*, book i. chap. ii., relates that Jonathan's aunt

"Charity took to husband an eminent gentleman, whose name I cannot learn; but who was famous for so friendly a disposition, that he was bail for above a hundred persons in one year. He had likewise the remarkable humour of walking in Westminster Hall with a straw in his shoe."

What was the practice here referred to, and what is the origin of the expression "a man of straw," which is commonly applied to any one who appears, or pretends to be, but is not, a man of property?

Straw bail is, I believe, a term still used by attorneys to distinguish insufficient bail from "justifiable" or sufficient bail.

J. LEWELYN CURTIS.

Wages in the West in 1642.—The Marquis of Hertford and Lord Poulett were very active in the West in the year 1642. In the famous collection of pamphlets in the British Museum (113, 69.) is contained Lord Poulett's speech at Wells, Somerset:

"His lordship, with many imprecations, oaths, and execrations (in the height of fury), said that it was not fit for any yeoman to have allowed him from his own labours any more than the poor moiety of ten pounds a-year; and when the power shall be totally on their side, they shall be compelled to live on that low allowance, notwithstanding their estates are gotten with a great deal of labour and industry.

"Upon this the people attempted to lay violent hands upon Lord Poulett, who was saved

by a regiment marching in or by at the moment."

What was Lord Poulett's precise meaning? Do we not clearly learn from the above, that the Civil War was due to more than a mere choosing between king and parliament among the humbler classes of the remote country districts?

GEORGE ROBERTS.

Literary Frauds of Modern Times.—In a work by Bishop (now Cardinal) Wiseman, entitled *The Connexion between Science and Revealed Religion*, 3rd edition, vol. ii. p. 270., occurs the following remark:

"The most celebrated literary frauds of modern times, the *History of Formosa*, or, still more, the *Sicilian Code of Vella*, for a time perplexed the world, but were in the end discovered."

Will you, or any of your readers, kindly refer me to any published account of the frauds alluded to in this passage? I have a faint remembrance of having read some remarks respecting the *Code of Vella*, but am unable to recall the circumstances.

I was under the impression that Chatterton's forgery of the Rowley poems, Macpherson's of the Ossianic rhapsodies, and Count de Surville's of the poems of Madame de Surville, were "the most celebrated literary frauds of modern times." In what respect are those alluded to by Dr. Wiseman entitled to the unenviable distinction which he claims for them?

HENRY H. BREEN.

St. Lucia.

Minor Queries with Answers.

"*Very like a Whale.*"—What is the origin of this expression? It occurs in the following doggerel verses, supposed to be spoken by the driver of a cart laden with fish:

"This salmon has got a tail;
It's very like a whale;
It's a fish that's very merry;
They say its catch'd at Derry.
It's a fish that's got a heart;
It's catch'd and put in Dugdale's cart."

HENRY H. BREEN.

St. Lucia.

[This expression occurs in *Hamlet*, Act III. Sc. 2.:

Hamlet. Do you see yonder cloud, that is almost in shape of a camel?
Polonius. By the mass, and 'tis like a camel, indeed.
Hamlet. Methinks it is like a weasel.
Polonius. It is backed like a weasel.
Hamlet. Or like a whale?
Polonius. Very like a whale."

Since Shakspeare's time, it has been used as a proverb in reply to any remark partaking of the marvellous.]

Wednesday a Litany Day.—Why is Wednesday made a Litany day by the Church? We all know why Friday was made a fast; but why should Wednesday be sacred?

ANON.

[Wednesdays and Fridays were kept as fasts in the primitive Church: because on the one our Lord was betrayed, on the other crucified. See Mant and Wheatley.]

"*Thy Spirit, Independence,*" &c.—Could you, or any of your readers, inform me where are the following lines?—

"Thy spirit, Independence, let me share,
Lord of the lion heart and eagle eye!
Thy steps I'll follow with my bosom bare,
Nor heed the storm that howls along the sky."

I quote from memory.

H.

[In Smollett's *Ode to Independence*.]

"*Hob and nob,*" *Meaning of.*—What is the origin of these words as verbs, in the phrase "Hob or nob," which means, as I need not inform your readers, to spend an evening tippling with a jolly companion?

Edinburgh.

[This phrase, according to Grose, "originated in the days of good Queen Bess. When great chimnies were in fashion, there was at each corner of the hearth, or grate, a small elevated projection, called *hob*, and behind it a seat. In winter-time the beer was placed on the hob to warm; and the cold beer was set on a small table, said to have been called the *nob*: so that the question, Will you have hob or nob? seems only to have meant, Will you have warm or cold beer? *i.e.* beer from the hob, or beer from the nob." But Nares, in his *Glossary*, s.v. *Habbe* or *Nabbe*, with much greater reason, shows that *hob* or *nob*, now only used convivially, to ask a person whether he will have a glass of wine or not, is most evidently a corruption of the old *hab-nab*, from the Saxon *habban*, to have, and *nabban*, not to have; in proof of which, as Nares remarks, Shakspeare has used it to mark an alternative of another kind:

"And his incensement at this moment is so implacable, that satisfaction can be none but by pangs of death and sepulchre: *hob, nob* is his word; give't or take't."—*Twelfth Night*, Act III. Sc. 4.]

Replies.

WELLESLEY PEDIGREE.

(Vol. vi., pp. 508. 585.)

There is an anxiety to obtain further particulars on this interesting subject, and I have searched my Genealogical MSS. Collections for such; the result has extended farther than I could have wished, but, while I am able to furnish *dates* and *authorities* for hitherto naked statements, I have inserted two or three links of descent not before laid down.

A member of the Somersetshire Wellesleighs is said to have accompanied Henry II. to Ireland.

Walleran or Walter de Wellesley, living in Ireland in 1230 (Lynch, *Feud. Dig.*), witnessed a grant of certain townlands to the Priory of Christ Church about 1250 (*Registry of Christ Church*); while it is more effectively stated that he then "endowed the Priory of All Saints with 60 a. of land, within the manor of Cruagh, *which then belonged, with other estates, to his family*, and that he gave to the said priory *free common of pasture, of wood and of turbary, over his whole mountain there.*"

His namesake and son (according to Lynch, *Feud. Dig.*), "Walran de Wylesley," was in 1302 required, as one of the "Fideles" of Ireland, by three several letters, to do service in the meditated war in Scotland (*Parl. Writs*, vol. i. p. 363.), and in the following year he was slain (*MS. Book of Obits, T.C.D.*). The peerage books merge these two Wallerans in one.

William de Wellesley, who appears to have been son to Walleran, was in 1309 appointed Constable of the Castle of Kildare (*Rot. Pat. Canc. Hib.*), which he maintained when besieged by the Bruces in their memorable invasion of Ireland, and their foray over that county. For these and other services to the state he received many lucrative and honourable grants from the crown, and was summoned to parliament in 1339. In 1347 he was slain at the siege of Calais. (*Obits, T.C.D.*)

Sir John de Wellesly, Knight, son of William, having performed great actions against the O'Tooles and O'Byrnes of Wicklow, had grants of sundry wardships and other rewards from the year 1335. In 1343 he became one of the sureties for the appearance of the suspected Earl of Desmond, on whose flight Sir John's estates were seised to the crown and withheld for some years. (Lynch's *Feud. Dig.*)

His successor was another John de Wellesley, omitted in the peerage books, but whose existence is shown by *Close Roll 29 & 30 Edw. III., C. H.* He died about the year 1355.

William Wellesley, son of John, was summoned to great councils and parliaments of Ireland from 1372; he was also entrusted by the king with various important commissions and custodies of castles, lands, and wards (*Patent Rolls C. H.*). In 1386 he was Sheriff of Kildare, and Henry IV. renewed his commission in 1403.

Richard, son and heir of William de Wellesley, as proved by *Rot. Pat. 1 Henry IV., Canc. Hib.*, married Johanna, daughter and heiress of Sir Nicholas de Castlemartin, by whom the estates of Dangan, Mornington, &c. passed to the Wellesley family; he and his said wife had confirmation of their estates in 1422. (*Rot. Pat. 1 Henry VI., C. H.*) He had a previous grant from the treasury by order of the Privy Council, in consideration of his long services as sheriff of the county of Kildare, and yet more actively "in the wars of Munster, Meath, and Leinster, with men and horses, arms and money." (*Rot. Claus. 17 Ric. II., C. H.*) In 1431 he was specially commissioned to advise the crown on the state of Ireland, and was subsequently selected to take charge of the Castle of Athy, as "the fittest person to maintain that fortress and key of the country against the malice of the Irish enemy." (*Rot. Pat. et Claus. 9 Henry VI., C. H.*) In resisting that "malice" he fell soon after.

The issue of Sir Richard de Wellesley by Johanna were William Wellesley, who married Katherine —, and dying in 1441 was succeeded by his next brother, Christopher Wellesley, whose recorded fealty in the same year proves all the latter links; his succession to William as brother and heir, and the titles of Johanna as widow of his father Richard, and of Katherine as widow of William, to dower off said estates. (*Rot. Claus. 19 Henry VI., C. H.*) At and previous to this time, another line of this family, connected as cousins with the house of Dangan, flourished in the co. Kildare, where they were recognised as Palatine Barons of Norragh to the close of the seventeenth century. William Wellesley of Dangan was the son and heir of Christopher. An (unprinted) act of Edward IV. was passed in 1472 in favour of this William; and his two marriages are stated by Lynch (*Feud. Dig.*): the first was to Ismay Plunkett; the second, to Maud O'Toole, was contracted under peculiar circumstances. The law of Ireland at the time prohibited the intermarriages of the English with the natives without royal licence therefor being previously obtained, and not even did the licence so obtained wash out the *original sin* of Irish birth; for, as in this instance, Maud, having survived her first husband, on marrying her second, Patrick Hussey, had a fresh licence to legalise that marriage. It is of record (*Rot. Pat. 21 Henry VII., C. H.*), and proves the second marriage of Sir William clearly: yet it is not noticed in any of the peerage books, which derive his issue from the first wife, and not from the second, as Lynch gives it, that issue being Gerald the eldest son, Walter the second, and Alison a daughter.

Gerald had a special livery of his estate in 1539; Walter the second son became Bishop of Kildare in 1531, and died its diocesan in 1539 (see Ware's *Bishops*); and the daughter Alison intermarried with John Cusack of Cushington, co. Meath. (Burke's *Landed Gentry*, Supp. p. 88.)

Gerald, according to all the peerage books, married Margaret, eldest daughter of Sir Thomas Fitzgerald, who was Lord Chancellor of Ireland in 1483, and had issue William, his eldest son, Lord of Dangan, who married Elizabeth Cusack, of Portrane, co. Dublin, and died previous to 1551 (as I believe is proveable by *inquisitions* of that year in the office of the Chief Remembrancer, Dublin), leaving Gerald, his eldest son and heir. An inquiry taken in 1579 as to the extent of the manor of Dangan, finds him then seised thereof (*Inquis. in C. H. 23 Eliz.*). Previous to this he appears a party in conveyances of record, as in 1564, &c. He had a son Edward (not mentioned in the peerage books), who joined in a family conveyance of 1599, and soon after died, leaving a son, Valerian Wellesley. Gerald himself died in 1603, leaving said Valerian, his grandson and heir, then aged ten (*Inquis. 5 Jac. I. in Rolls Office*), and *married*, adds the Inquisition; and Lynch, in his *Feudal Dignities*, gives interesting particulars of the betrothal of this boy, and his public repudiation of the intended match on his coming to age. This Valerian is traced through Irish records to the time of the Restoration; he married first, Maria Cusack (by whom he had William Wellesley, his eldest son), and, second, Anne Forth, otherwise Cusack, widow of Sir Ambrose Forth, as shown by an Inquisition of 1637, in the Rolls Office, Dublin.

William Wellesley, son and heir of Valerian, married Margaret Kempe (*Peerage Books*), and by her had Gerald Wellesley, who on the Restoration petitioned to be restored to his estates, and a Decree of Innocence issued, which states the rights of himself, his father, and his grandfather in "Dingen." This Gerald married Elizabeth, eldest daughter of Sir Dudley Colley, and their first daughter was baptized in 1663 by the name of Margaret, some evidence, in the courtesy of christenings, of Gerald's mother being Margaret. (*Registry of St. Werburgh's.*) Gerald was a suitor in the Court of Claims in 1703: he left two sons; William the eldest died *s. p.*, and was succeeded by Garrett, his next brother, who died also without issue in 1728, having bequeathed all the family estates to Richard Colley, second son of the aforesaid Sir Dudley Colley, and testator's uncle, enjoining upon said Richard and his heirs male to bear thenceforth, as they succeeded to the estates, the name and arms of Wellesley.

This Richard Colley Wellesley married Elizabeth, daughter of John Sale, LL.D. and M.P., by whom he had issue Garrett Wellesley, born, as the *Dublin and London Magazine* for 1735 announces, "19th July," when "the Lady of Richard Colley Westley was delivered of a son and heir, *to the great joy of that family.*" This son was father of the Marquis Wellesley and of the DUKE OF WELLINGTON!

JOHN D'ALTON.

48. Summer Hill, Dublin.

CONSECRATED RINGS FOR EPILEPSY.

(Vol. vi., p. 603.)

SIR W. C. T. has opened a very interesting field for inquiry regarding these blest rings.

St. Edward, in his last illness (obit January 5, 1066), gave a ring which he wore to the Abbot of Westminster. The origin of this ring is surrounded by much mystery. A pilgrim is said to have brought it to the king, and to have informed him that St. John the Evangelist had made known to the donor that the king's decease was at hand. "St. Edward's ring" was kept for some time at Westminster Abbey, as a relic of the saint, and was applied for the cure of the falling sickness or epilepsy, and for cramp. From this arose the custom of our English kings, who were believed to have inherited St. Edward's powers of cure, solemnly blessing every year rings for distribution.

It is said, we know not on what authority, that the ring did not always remain at Westminster, but

that in the chapel of Havering (so called from *having the ring*), in the parish of Hornchurch, near Rumford in Essex (once a hunting-seat of the kings), was kept, till the dissolution of religious houses, the identical ring given by the pilgrim to St. Edward. Weaver says he saw it represented in a window of Rumford Church.

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These rings seem to have been blessed for two different species of cure: first, against the falling sickness (comitialis morbus); and, secondly, against the cramp (contracta membra). For the cure of the king's evil the sovereign did not bless rings, but continued to *touch* the patient.

Good Friday was the day appointed for the blessing of the rings. They were often called "medijcinable rings," and were made both of gold and silver; and as we learn from the household books of Henry IV. and Edward IV., the metal they were composed of was what formed the king's offering to the cross on Good Friday. The following entry occurs in the accounts of the 7th and 8th years of Henry IV. (1406): "In oblationibus Domini Regis factis adorando Crucem in capella infra manerium suum de Eltham, die Parascevis, in precio trium nobilium auri et v solidorum sterlyng, xxv s.

"In denariis solutis pro eisdem oblacionibus reassumptis, pro annulis medicinalibus inde faciendis, xxv s."

The prayers used at the ceremony of blessing the rings on Good Friday are published in Waldron's *Literary Museum*. Cardinal Wiseman has in his possession a MS. containing both the ceremony for the blessing the cramp rings, and the ceremony for the touching for the king's evil. At the commencement of the MS. are emblazoned the arms of Philip and Mary: the first ceremony is headed, "Certain prayers to be used by the queenes heignes in the consecration of the crampe rynges." Accompanying it is an illumination representing the queen kneeling, with a dish, containing the rings to be blessed, on each side of her. The second ceremony is entitled, "The ceremonye for y^e heling of them that be diseased with the kynges evill;" and has its illumination of Mary kneeling and placing her hands upon the neck of the diseased person, who is presented to her by the clerk; while the chaplain, in alb and stole, kneels on the other side. The MS. was exhibited at a meeting of the Archæological Institute on 6th June, 1851. Hearne, in one of his manuscript diaries in the Bodleian, lv. 190., mentions having seen certain prayers to be used by Queen Mary at the blessing of cramp rings. May not this be the identical MS. alluded to?

But, to come to W. C. T.'s immediate question, "When did the use of these blest rings by our sovereigns cease?" The use never ceased till the change of religion. In addition to the evidence already given of the custom in the fifteenth century, may be added several testimonies of its continuance all through the sixteenth century. Lord Berners, when ambassador to the Emperor Charles V., writing "to my Lord Cardinal's grace" from Saragossa, June 31, 1518, says, "If your grace remember me with some crampe rynges, ye shall doo a thing muche looked for; and I trust to bestowe thaim well with goddes grace." (*Harl. MS.* 295. f. 119. See also Polydore Virgil, *Hist.* i. 8.; and Harpsfield.) Andrew Boorde, in his *Introduction to Knowledge*, mentions the blessing of these rings: "The kynges of England doth halow every yere crampe rynges, y^e which rynges worne on one's finger doth helpe them whych hath the crampe:" and again, in his *Breviary of Health*, 1557, f. 166., mentions as a remedy against the cramp, "The kynges majestie hath a great helpe in this matter, in halowing crampe ringes, and so given without money or petition."

A curious remnant or corruption of the use of cramp rings is given by Mr. G. Rokewode, who says that in Suffolk "the use of cramp rings, as a preservative against fits, is not entirely abandoned. Instances occur where nine young men of a parish each subscribe a crooked sixpence, to be moulded into a ring, for a young woman afflicted with this malady." (*History, &c.*, 1838, *Introd.* p. xxvi.)

CEYREP.

TURNER'S VIEW OF LAMBETH PALACE.

(Vol. vii., p. 15.)

L. E. X. inquires respecting the first work exhibited by the late J. M. W. Turner, R.A. The statement of the newspaper referred to was correct. The first work exhibited by Turner was a water-colour drawing of Lambeth Palace, and afterwards presented by him to a gentleman of this city, long since deceased. It is now in the possession of that gentleman's daughter, an elderly lady, who attaches no little importance to it. The fact is, that Mr. Turner, when young, was a frequent visitor at her father's house, and on such terms that her father lent Mr. Turner a horse to go on a sketching tour through South Wales. This lady has also three or four other drawings made at that time by Turner,—one a view of Stoke Bishop, near Bristol, then the seat of Sir Henry Lippincott, Bart., which he made as a companion to the Lambeth Palace; another is a small portrait of Turner by himself, of course when a youth. As the early indications of so great an artist, these drawings are very curious and interesting; but no person that knows anything of the state of water-colour painting at that period, and previous to the era when Turner, Girtin, and others began to shine out in that new and glorious style, that has since brought water-colour works to their present style of splendour, excellence, and value, will expect anything approaching the perfection of latter days.

J. WALTER,

28. Trinity Street, Bristol.

Whether or not the work deemed by L. E. X. to be the first exhibited by Turner may have been in water-colours, or be still in existence, I leave to other replicants, availing myself of the occasion to ask him or you, whether in 1787 two works of W. Turner, at Mr. G. Turner's, Walthamstow, "No. 471. Dover Castle," "No. 601. Wanstead House," were not, in fact, his first tilt in that arena of which he was the champion at the hour of his death? Whether in the two following years he appeared at all in the ring; and, if not, why not? although in the succeeding 1790 he again threw down the glaive in the "No. 644. The Archbishop's Palace, Lambeth," being then set down as "T. W. Turner;" reappearing in 1791 as "W. Turner, of Maiden Lane, Covent Garden," with "No. 494. King John's Palace, Eltham;" "No. 560. Sweakley, near Uxbridge." In the horizon of art (strange to say, and yet to be explained!) this luminary glows no more till 1808, when he had "on the line" (?) several views of Fonthill, as well as the "Tenth Plague of Egypt," purchased of course by the proprietor of that princely mansion, as it is found mentioned in Warner's *Walks near Bath* to be that same year adorning the walls of one of the saloons.

J. H. A.

ETYMOLOGICAL TRACES OF THE SOCIAL POSITION OF OUR ANCESTORS.

(Vol. vii., p. 13.)

I was preparing to answer your correspondent E. S. TAYLOR by a reference to the conversation between Gurth and Wamba, *Ivanhoe*, chap. i., when a friend promised to supply me with some additional and fuller information. I copy from a MS. note that he has placed in my hands:

"Nec quidem temerè contigisse puto quod animalia viva nominibus Germanicæ originis vocemus, quorum tamen carnem in cibum paratam originis Gallicæ nominibus appellamus; puta,—bovem, vaccam, vitulum, ovem, porcum, aprum, feram, etc. (an ox, a cow, a calf, a sheep, a hog, a boar, a deer, &c.); sed carnem bubulam, vitulinam, ovinam, porcinam, aprugnam, ferinam, etc. (beef, veal, mutton, pork, brawn, venison, &c.) Sed hinc id ortum putaverim, quod Normanni milites pascuis, caulis, haris, locisque quibus vivorum animalium cura agebatur, parcius se immiscuerint (quæ itaque antiqua nomina retinuerunt) quam macellis, culinis, mensis, epulis, ubi vel parabantur vel habebantur cibi, qui itaque nova nomina ab illis sunt adepti."—Preface to Dr. Wallis's *Grammatica Linguae Anglicanæ*, 1653, quoted by Winning, *Comparative Philology*, p. 270.

C. FORBES.

Temple.

If your correspondent E. S. TAYLOR will refer to the romance of *Ivanhoe*, he will find in the first chapter a dialogue between Wamba the son of Witless, and Gurth the son of Beowulph, wherein the subject is fully discussed as to the change of names consequent on the transmutation of live stock, under the charge of Saxon herdsmen, into materials for satisfying the heroic appetites of their Norman rulers. It would be interesting to know the source from whence Sir Walter Scott derived his ideas on this subject: whether from some previous writer, or "some odd corner of the brain."

A. R. X.

Paisley.

See Trench *On Study of Words* (3rd edit.), p. 65.

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

MR. TAYLOR will find in Pegge's *Anonymiana*, Cent. i. 38., and Cent. vii. 95., allusion to what he inquires after.

THOS. LAWRENCE.


GOLDSMITHS' YEAR-MARKS.

(Vol. vi., p. 604.)

In answer to MR. LIVETT'S Query, as to the marks or letters employed by the Goldsmiths' Company to denote the year in which the plate was "hall-marked," I subjoin a list of such as I am acquainted with, and which might with a little trouble be traced to an earlier period: I have also added a few notes relating to the subject generally, which may interest many of your readers.

In the year 1596, the Roman capital A was used; in 1597, B; and so on alphabetically for twenty years, which would bring us to the letter U, denoting the year 1615: the alphabet finishing every twenty years with the letter U or V. The next year, 1616, commences with the Old English letter **A**, and is continued for another twenty years in the Old English capitals. In 1636 is introduced another alphabet, called Court alphabet.

From 1656 to 1675 inclusive,	Old English capitals.
1676 to 1695	" Small Roman letters.
1696 to 1715	" The Court alphabet.
1716 to 1735	" Roman capitals.
1736 to 1755	" Small Roman letters.
1756 to 1775	" Old English capitals.
1776 to 1795	" Small Roman letters.
1796 to 1815	" Roman capitals.
1816 to 1835	" Small Roman letters.
1836 to 1855	" Old English capitals.

The letter for the present year, 1853, being .

In this list it will appear difficult, at first sight, in looking at a piece of plate to ascertain its age, to determine whether it was manufactured between the years 1636 and 1655, or between 1696 and 1715, the Court hand being used in both these cycles: but (as will presently be mentioned) instead of the lion passant and leopard's head in the former, we shall find the lion's head erased, and Britannia, denoting the alteration of the standard during the latter period.

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The standard of gold, when first introduced into the coinage, was of 24 carats fine; that is, pure gold. Subsequently, it was 23½ and half alloy; this, after an occasional debasement by Henry VIII., was fixed at 22 carats fine and 2 carats alloy by Charles I.; and still continues so, being called the old standard. In 1798 an act was passed allowing gold articles to be made of a lower or worse standard, viz., of 18 carats of fine gold out of 24; such articles were to be stamped with a crown and the figures 18, instead of the lion passant.

The standard of silver has always (with the exception of about twenty years) been 11 oz. 2 dwts., and 18 dwts. alloy, in the pound: this was termed *sterling*, but very much debased from the latter end of Henry VIII. to the beginning of Elizabeth's reign. In the reign of William III., 1697, an act was passed to alter the standard of silver to 11 oz. 10 dwts., and 10 dwts. alloy: and instead of the usual marks of the lion and leopard's head, the stamps of this better quality of silver were the figure of a lion's head erased, and the figure of Britannia: and the variable letter denoting the date as before. This act continued in operation for twenty-two years, being repealed in 1719, when the standard was again restored.

A duty of sixpence per ounce was imposed upon plate in 1719, which was taken off again in 1757; in lieu of which, a licence or duty of forty shillings was paid by every vendor of gold or silver. In 1784, a duty of sixpence per ounce was again imposed, and the licence still continued: which in 1797 was increased to one shilling, and in 1815 to eighteenpence—at which it still remains. The payment of this duty is indicated by the stamp of the sovereign's head.

All gold plate, with the exception of watch-cases, pays a duty of seventeen shillings per ounce; and silver plate one shilling and sixpence; watch-cases, chains, and a few other articles being exempted.

The letters used as dates in the foregoing list (it must be remembered) are only those of the Goldsmiths' Hall in London, as denoted by the leopard's head crowned. Other Halls, at York, Newcastle, Lincoln, Norwich, Bristol, Salisbury, and Coventry, had also marks of their own to show the year; and have stamped gold and silver since the year 1423, perhaps earlier. Edinburgh, Glasgow, and Dublin have had the same privilege from a very early period: and, more recently, Chester, Birmingham, and Sheffield. Thus it will be seen that four marks or punches are used on gold and silver plate, independent of the makers' initials or symbol, viz.:

The Standard Mark.—For gold of the old standard of 22 carats, and silver of 11 oz. 2 dwts.:

- A lion passant for England.
- A thistle for Edinburgh.
- A lion rampant for Glasgow.
- A harp crowned for Ireland.

For gold of 18 carats:

- A crown, and the figures 18.

For silver of 11 oz. 10 dwts.:

- A lion's head erased, and Britannia.

The Hall Mark.—

- A leopard's head crowned for London.
- A castle for Edinburgh.
- Hibernia for Dublin.
- Five lions and a cross for York.
- A castle for Exeter.
- Three wheatsheaves and a dagger for Chester.

Three castles for Newcastle.
An anchor for Birmingham.
A crown for Sheffield.
A tree and fish for Glasgow.

The Duty Mark.—The head of the sovereign, to indicate that the duty has been paid: this mark is not placed on watch-cases, &c.

The Date Mark, or variable letter, denoting the year as fixed by each Hall.

W. CHAFFERS, Jun.

Old Bond Street.

The table inquired for by MR. LIVETT, with a most interesting historical paper on the subject, was published in the last *Archæological Journal*, October, 1852.

H. T. ELLACOMBE.

EDITIONS OF THE PRAYER-BOOK PRIOR TO 1662.

(Vol. vi., pp. 435. 564.; Vol. vii., p. 18.)

Since the publication of the professedly imperfect list of various editions of the Prayer-Book, at page 564. of your last volume, which list was compiled chiefly from liturgical works in my own possession, I have had occasion to consult the *Catalogue* of the British Museum, from which I have gleaned materials for a more full and correct enumeration. All the editions in the following list are in the library of the British Museum; and in order to increase its value and utility, I have appended to each article the press-mark by which it is now designated. In some of these press-marks a numeral is subscript, thus:

C. 25. h. 7.
1

In order to save space I have represented this in the following list thus, (C. 25. h. 7) 1., putting the subscript numeral outside the parenthesis.

- 1552. (?) 4to. B. L. N. Hyll for A. Veale. (3406. c.)
- 1573. (?) fol. R. Jugge. (C. 24. m. 5.) 1.
- 1580. (?) 8vo. Portion of Prayer-Book. (3406. a.)
- 1584. 4to. Portion of Prayer-Book. (1274. b. 9.)
- 1595. fol. Deputies of Ch. Barker. (C. 25. m. 5.) 2.
- 1596. 4to. (C. 25 h. 7.) 1.
- 1598. fol. (C. 25. 1. 10.) 1.
- 1603. (?) 4to. Imperfect. (1275. b. 11.) 1.
- 1611. 4to. (1276. e 4.) 1.
- 1612. 8vo. (3406. a.)
- 1613. 4to. (3406. c.)
- 1614. 4to. Portion of Prayer-Book. (3406. c.) 1.
- 1615. Fol. (3406. e.) 1.
4to. (1276. e. 8.) 1.
- 1616. Fol. (1276. k. 3.) 1.
Fol. (1276. k. 4.) 1.
- 1618. 4to. Portion of Prayer-Book. (3407. c.)
- 1619. Fol. (3406. e.) 1.
- 1628. 8vo. (3050. a.) 1.
- 1629. 4to. (1276. f. 3.) 1.
- 1630-29. Fol. (3406. e.) 1.
- 1631. 4to. (1276. f. 1.) 1.
- 1633. 12mo. (3405. a.) 1.
8vo. (1276. b. 14.) 1.
- 1633-34. Fol. (3406. f.) (With the "Form of Healing," two leaves.)
- 1634. 8vo. (3406. b.) 1.
- 1636. 4to. (1276. f. 4.) 2.
- 1639. 8vo. (3050. b.) 1.
8vo. (1274. a. 14.) 1.
- 1642. (?) 8vo. (1276. c. 2.) 3.
- 1642. 12mo. (3405. a.)
- 1660. 12mo. (3406. b.) 1.

In Latin we have an early copy in addition to those already noted, viz.:

1560. Reg. Wolfe. 4to. (3406. c.)

Of which the British Museum possesses two copies of the same press-mark, one of which is enriched with MS. notes and sixteen cancelled leaves. Besides the above we have also

1589. 8vo. London. In French.

1599. 4to. London. Deputies of Ch. Barker. In Welsh.

Allow me to take this opportunity of thanking ARCHDEACON COTTON for his very valuable communication. I trust that he and others of your many learned readers will lend a helping hand to the correction of this list, and its ultimate completion; the notice of the editions of 1551 and 1617 (Vol. vii., p. 18.) is as interesting as it is important. It will be perceived that editions of the Prayer-Book referred to in former lists are not enumerated in the present one.

W. SPARROW SIMPSON, B.A.

PHOTOGRAPHIC NOTES AND QUERIES.

Originator of the Collodion Process.—All those who take any interest in photography must agree with your correspondent G. C. that M. Le Gray is a talented man, and has done much for photography. G. C. has given a very good translation of M. Le Gray's *last published work*, p. 89., which work I have: but I must take leave to observe, that it is no contradiction whatever to my statement. The translations to which M. Le Gray alludes, of 1850, appeared in Willat's publication, from which I gave him the credit of having first suggested the use of collodion in photography. The subject is there dismissed in three or four lines.

M. Le Gray gave no directions whatever for its application to glass in his work published in July 1851, wherein he alludes to it only as an "encallage" for paper, classing it with amidou, the resins, &c., which he recommends in a similar manner.

I had, four months previous to this, published the process in detail in the *Chemist*. I never asserted that he had not tried experiments with collodion in 1849; but he did not give the public the advantage of following him: and I again repeat that the first time M. Le Gray published the collodion process was in September, 1852,—a year and a half after my publication, and when it had become much used.

It is obvious that if M. Le Gray had been in possession of any detailed process with collodion on glass in 1850, he would not have omitted to publish it in his work dated July, 1851.

F. SCOTT ARCHER.

105. Great Russell Street, Bloomsbury.

G. C., claiming for Le Gray the merit of the first use of collodion upon glass, states that a pamphlet upon the subject was published in 1850, and which was *translated into English at the same time*. Will he oblige me by stating who published this pamphlet, or where it may be obtained? I have heard this statement before, and have used every endeavour to obtain a sight of the publication, but without success. Were the facts as stated by your correspondent, it would deprive MR. ARCHER undoubtedly of the merit which he claims; but from all I have been able to learn, Le Gray mentioned collodion as a mere agent for obtaining a smooth surface to paper, or other substance, having no idea of making it the sole sensitive substance to be employed. I have been informed that in Vienna, early in 1850, collodion was tried upon glass by being first immersed in a bath of iodide of potassium; and it was afterwards placed in a second bath of nitrate of silver. These experiments had *very limited* success, and were never published, and certainly were unknown to MR. ARCHER.

H. W. D.

Mr. Weld Taylor's Process.—In your 167th Number (Vol. vii., p. 48.) is a communication from WELD TAYLOR on photographic manipulation, which, in its present form, is perfectly unintelligible. At p. 48. he says: "Twenty grains of nitrate of silver in half an ounce of water is to have half an ounce of solution of iodide of potassium of fifty grains to the ounce added." Now this is unnecessarily mystifying. Why not say: "Take equal quantities of a forty-grain solution of nitrate of silver, and of a fifty-grain solution of iodide of potassium;" though, in fact, an *equal* strength would do as well, and be quite as, if not more, economical.

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In the next place, he directs that cyanide of potassium should be added *drop by drop*, &c. It is to be presumed that he means a *solution* of this salt, which is a solid substance as usually sold.

What follows is so exceedingly droll, that I can do nothing more than *guess* at the meaning. How one *solution* is to be floated on another, and then, *after* a bath of nitrate of silver, is to be *ready for the camera*, surpasses my comprehension.

Also, further on, he alludes to *iodizing* with the *ammonio-nitrate* (I presume of silver). What does he mean?

GEO. SHADBOLT.

Dr. Diamond's Services to Photography.—SIR, We, the undersigned amateurs of Photography in the city of Norwich, shall be obliged if you will (privately, or otherwise, at your own discretion) convey to DR. DIAMOND our grateful thanks for the frankness and liberality with which he has published the valuable results of his experiments in the pages of "N. & Q." We have profited largely by DR. DIAMOND's instructions, and beg to express our conviction that he is entitled to the gratitude of every lover of the Art.

We are, Sir,
Your obedient servants,
T. LAWSON SISSON, Clk., (Edingthorpe Rectory).
THOS. D. EATON.
JOHN CROSSE KOOPE.
JAMES HOWES.
T.G. BAYFIELD.
G. BROWNFIELD.
HENRY PULLEY.
W. BRANSBY FRANCIS.
J. BLOWERS (Cossey).
BENJ. RUSSELL.

[Agreeing, as we do most entirely, with the Photographers of Norwich in their estimate of the skill and perseverance exhibited by DR. DIAMOND in simplifying the collodion and paper processes, and of his liberality in making known the results of his experiments, we have great pleasure in giving publicity to this recognition of the services rendered by DR. DIAMOND to this important Art.]

Simplification of the Wax-paper Process.—At a late meeting of the Chemical Discussion Society, Mr. J. How read the following paper on this subject:—

"The easiest way of waxing the paper is to take an iron (those termed 'box-irons' are the cleanest and best for the purpose) moderately hot, in the one hand, and to pass it over the paper from side to side, following closely after it with a piece of white wax, held in the other hand, until the whole surface has been covered. By thus heating the paper, it readily imbibes the wax, and becomes rapidly saturated with it. The first sheet being finished, I place two more sheets of plain paper upon it, and repeat the operation upon the top one (the intermediate piece serving to absorb any excess of wax that may remain), and so on, sheet after sheet, until the number required is waxed.

"The sheets, which now form a compact mass, are separated by passing the iron, moderately heated, over them; then placed between folds of bibulous paper, and submitted to a further application of heat by the means just described, so as to remove all the superfluous wax from the surface, and render them perfectly transparent—most essential points to be attended to in order to obtain fine negative proofs.

"I will now endeavour to describe the method of preparing the iodizing solution.

"Instead of being at the trouble of boiling rice, preparing isinglass, adding sugar of milk and the whites of eggs, &c., I simply take some milk quite fresh, say that milked the same day, and add to it, drop by drop, glacial acetic acid, in about the proportion of one, or one and a half drachm, fluid measure, to the quart, which will separate the caseine, keeping the mixture well stirred with a glass rod all the time; I then boil it in a porcelain vessel to throw down the remaining caseine not previously coagulated, and also to drive off as much as possible of the superfluous acid it may contain. Of course any other acid would precipitate the caseine; still I give the preference to the acetic from the fact that it does not affect the after-process of rendering the paper sensitive, that acid entering into the composition of the sensitive solution.

"After boiling for five or ten minutes, the liquid should be allowed to cool, and then be strained through a hair sieve or a piece of muslin, to collect the caseine: when quite cold, the chemicals are to be added.

"The proportions I have found to yield the best results are those recommended by Vicomte Veguz, which I have somewhat modified, both as regard quantities and the number of chemicals employed. They are as follow:

385	grains	of iodide of potassium.
60	"	of bromide.
30	"	of cyanide.
20	"	of fluoride.
10	"	of chloride of sodium in crystals.
1½	"	of resublimed iodine.

"The above are dissolved in thirty-five ounces of the strained liquid, and, after filtration through white bibulous paper, the resulting fluid should be perfectly clear and of a bright lemon colour.

"The iodized solution is now ready for use, and may be preserved, in well-stopped bottles, for any length of time.

"The waxed paper is laid in the solution, in a flat porcelain or gutta percha tray, in the manner described by M. Le Gray and others, and allowed to remain there for from half an hour to an hour, according to the thickness of the paper. It is then taken out and hung up to dry, when it should be of a light brown colour. All these operations may be carried on in a light room, taking care only that, during the latter part of the process, the paper be not exposed to the direct rays of the sun.

"The 'iodized paper,' which will keep for almost any length of time, should be placed in a

portfolio, great care being taken to lay it perfectly flat, otherwise the wax is liable to crack, and thus spoil the beauty of the negative. The papers manufactured by Canson Frères and Lacroix are far preferable, for this process, to any of the English kinds, being much thinner and of a very even texture.

"To render the paper sensitive, use the following solution:

150 grains nitrate of silver crystals.
3 fluid drachms glacial acetic acid, crystallizable.
5 ounces distilled water.

"This solution is applied in the way described by Le Gray, the marked side of the paper being towards the exciting fluid. The paper is washed in distilled water and dried, as nearly as possible, between folds of bibulous paper. It should be kept, till required for the camera, in a portfolio, between sheets of stout blotting-paper, carefully protected from the slightest ray of light, and from the action of atmospheric air. If prepared with any degree of nicety, it will remain sensitive for two or three weeks: indeed I have seen some very beautiful results on paper which had been kept for a period of six weeks. At this time of year, an exposure in the camera of from ten to twenty minutes is requisite.

"The picture may be developed with gallic acid, immediately after its removal from the camera; or, if more convenient, that part of the process may be delayed for several days. Whilst at this section of my paper, I may, perhaps, be allowed to describe a method of preparing the solution of gallic acid, whereby it may be kept, in a good state of preservation, for several months. I have kept it myself for four months, and have found it, after the lapse of that period, infinitely superior to the newly-made solution. This process has, I am informed, been alluded to in photographic circles; but not having seen it in print, and presuming the fact to be one of great practical importance, I trust I shall be excused for introducing it here, should it not possess that degree of novelty I attribute to it.

"What is generally termed a saturated solution of gallic acid is, I am led to believe, nothing of the kind. In all the works on photography, the directions given run generally as follow:—'Put an excess of gallic acid into distilled water, shake the mixture for about five minutes, allow it to deposit, and then pour off the supernatant fluid, which is found to be a saturated solution of the acid.'

"Now I have found by constant experiment, that by keeping an excess of acid in water for several days, the strength of the solution is greatly increased, and its action as a developing agent materially improved. The method I have adopted is to put half an ounce of crystallized gallic acid into a stoppered quart bottle, and then so to fill it up with water as that, when the stopper is inserted, a little of the water is displaced, and, consequently, every particle of air excluded.

"The solution thus prepared will keep for several months. When a portion of it is required, the bottle should be refilled with fresh distilled water, the same care being taken to exclude every portion of atmospheric air,—to the presence of which I am led to believe, is due the decomposition of the ordinary solution of gallic acid.

"It will be needless to detain you further in explaining the after-processes, &c. to be found in any of the recent works on the Waxed-paper Process, the translation of the last edition of Le Gray being the one to which I give the preference."

THE BURIAL SERVICE SAID BY HEART.

(Vol. vii., p. 13.)

Southey has confounded two stories in conjecturing that the anecdote mentioned by Bp. Sprat related to Bull. It was the *baptismal* and not the *funeral* service that Bull repeated from memory.

I quote from his *Life* by Robert Nelson:

"A particular instance of this happened to him while he was minister of St. George's (near Bristol); which, because it showeth how valuable the Liturgy is in itself, and what unreasonable prejudices are sometimes taken up against it, the reader will not, I believe, think it unworthy to be related.

"He was sent for to baptize the child of a Dissenter in his parish; upon which occasion, he made use of the office of Baptism as prescribed by the Church of England, which he had got entirely by heart. And he went through it with so much readiness and freedom and yet with so much gravity and devotion, and gave that life and spirit to all that he delivered, that the whole audience was extremely affected with his performance; and, notwithstanding that he used the sign of the cross, yet they were so ignorant of the offices of the Church, that they did not thereby discover that it was the Common Prayer. But after that he had concluded that holy action, the father of the child returned him a great many thanks; intimating at the same time with how much greater edification they prayed who entirely depended upon the Spirit of God for his assistance

in their *extempore* effusions, than those did who tied themselves up to premeditated forms; and that, if he had not made the sign of the cross, that badge of Popery, as he called it, nobody could have formed the least objection against his excellent Prayers. Upon which, Mr. Bull, hoping to recover him from his ill-grounded prejudices, showed him the office of Baptism in the Liturgy, wherein was contained every prayer that was offered up to God on that occasion; which, with farther arguments that he then urged, so effectually wrought upon the good man and his whole family, that they always after that time frequented the parish-church; and never more absented themselves from Mr. Bull's communion."—Pp. 39—41., Lond. 1714, 8vo.

Some few dates will prove that Bull could not have been the person alluded to. Bp. Sprat's *Discourse to the Clergy of his Diocese* was delivered in the Year 1695. And he speaks of the minister of the London parish as one who "was afterwards an eminent Bishop of our Church." We must therefore suppose him to have been *dead* at the time of Bp. Sprat's visitation. Now, in the first place (as J. K. remarks), "Bull never held a London cure." And, in the second place, he was not consecrated Bishop until the 29th of April, 1705 (ten years after Bp. Sprat's visitation), and did not die until Feb. 1709-10. (*Life*, pp. 410—474.)

Southey's conjecture is therefore fatally wrong. And now as regards Bp. Hacket. The omission of the anecdote from the *Life* prefixed to his *Sermons* must, I think, do away with his claims also, though he was restored to his parish of St. Andrew's, Holborn, and was not consecrated Bishop of Lichfield until December, 1661. Unfortunately, I have not always followed Captain Cuttle's advice, or I should now be able to contribute some more decisive information. I have my own suspicions on the matter, but am afraid to guess in print.

RT.

Warmington.

The prelate to whom your correspondent alludes was Dr. John Hacket, Rector of St. Andrews, Holborn, cons. to the see of Lichfield and Coventry on December 22, 1661. The anecdote was first related by Granger. (Chalmers's *Biog. Dict.*, vol. xvii. p. 7.)

Bishop Bull, while rector of St. George's near Bristol, said the Baptismal Office by heart on one occasion. (Nelson's *Life*, i. § ix. p. 34.; *Works*, Oxford, 1827.)

MACKENZIE WALCOTT, M.A.

Replies to Minor Queries.

Mary Queen of Scots' Gold Cross (Vol. vi., p. 486.).—

"Would it not facilitate the identification of the Gold Cross of Mary Queen of Scots, in the possession of Mr. Price of Glasgow, if a representation of it was sent to *The Illustrated London News*, as the publication of it by that Journal would lead antiquaries to the identification of a valuable historical relic?"

I hope you will insert the above in "N. & Q." in the hope it may meet the eye of MR. PRICE, and lead to a satisfactory result.

W. H. C.

Jennings Family (Vol. vi., p. 362.).—This family is supposed to have continued from some time in Cornwall, after the Visitation of 1620; but the name is not now found there in any great respectability. William Jennings of Saltash was sheriff of Cornwall, 1678; but his arms differ from those of the Visitation: argent, a chevron gules between three mariners, plumets sable.

Francis Jennings, who recorded the pedigree of 1620, married the daughter of *Spoure* of Trebartha; and in a MS. book of that family, compiled about the latter part of the seventeenth century, the same arms, strange to say, are stated to be his, and not the lion rampant of the Jennings of Shropshire. This seems to support the hypothesis that William Jennings, the sheriff, was the same family. The *Spoure* MSS. also mention "Ursula, sister of Sir William Walrond of Bradfield, Devon, who married first, William Jennings of *Plymouth* (query, the sheriff?), and afterwards the Rev. William Croker, Rector of Wolfrey (Wolfardisworthy?) Devon."

PERCURIOSUS.

Adamson's "England's Defence" (Vol. vi., p. 580.) is well worth attention at the present time; as is also its synopsis before publication, annexed to *Stratisticos*, by John Digges, *Muster Master*, &c., 4to., 1590, and filling pp. 369. to 380. of that curious work, showing the wisdom of our ancestors on the subject of invasion by foreigners.

E. D.

Chief Justice Thomas Wood (Vol. vii., p. 14.).—In Berry's *Hampshire Visitation* (p. 71.), Thomas Wood is mentioned as having married a daughter of Sir Thomas de la More, and as having had a daughter named Elizabeth, who married Sir Thomas Stewkley of Aston, Devon, knight.

I am as anxious as N. C. L. to know something about Thomas Wood's lineage; and shall be obliged by his telling me where it is said that he built Hall O'Wood.

Aldiborontiphoscophornio (Vol. vii., p. 40.).—This euphonious and formidable name will be found in *The Most Tragical Tragedy that ever was Tragedized by any Company of Tragedians*, viz., *Chronohotonthologos*, written by "Honest merry Harry Carey," who wrote also *The Dragon of Wantley*, a burlesque opera (founded on the old ballad of that name), *The Dragoness* (a sequel to *The Dragon*), &c. &c. While the public were applauding his dramatic drolleries and beautiful ballads (of which the most beautiful is "Sally in our Alley"), their unhappy author, in a fit of despondency, destroyed himself at his lodgings in Warner Street, Clerkenwell. There is an engraving by Faber, in 1729, of Harry Carey, from a painting by Worsdale (the celebrated Jemmy!); which is rare.

GEORGE DANIEL.

[We are indebted to several other correspondents for replies to the Query of F. R. S.]

{96}

Statue of St Peter at Rome (Vol. vi., p. 604.).—This well-known bronze statue is falsely stated to be a Jupiter converted. It is very far from being true, though popularly it passes as truth, that the statue in question is the ancient statue of Jupiter Capitolinus, with certain alterations.

Another commonly-received opinion regarding this statue is, that it was cast for a St. Peter, *but of the metal of the statue of Jupiter Capitolinus*. But this can scarcely be true, for Martial informs us that in his own time the statue of the Capitoline Jupiter was not of bronze but of *gold*.

"Scriptus et æterno nunc primum Jupiter auro."
Lib. xi. Ep. iv.

Undoubtedly the statue was cast for a St. Peter. It was cast in the time of St. Leo the Great (440-461), and belonged to the ancient church of St. Peter's. St. Peter has the nimbus on his head; the first two fingers of the right hand are raised in the act of benediction; the left hand holds the keys, and the right foot projects from the pedestal. The statue is seated on a pontifical chair of white marble.

CEYREP.

Old Silver Ornament (Vol. vi., p. 602.).—This ornament is very probably what your correspondent infers it is,—a portion of some military accoutrement: if so, it may have appertained to some Scotch regiment. It represents precisely the badge worn by the baronets of Nova Scotia, the device upon which was the saltier of St. Andrew, with the royal arms of Scotland on an escutcheon in the centre; the whole surrounded by the motto, and ensigned with the royal crown. The insignia of the British orders of knighthood are frequently represented in the ornaments upon the military accoutrements of the present day.

EBOR.

"*Plurima, pauca, nihil*," (Vol. vi., p. 511.).—A correspondent asks for the first part of an epigram which ends with the words "plurima, pauca, nihil." He is referred to an epigram of Martial, which I cannot find. But I chance to remember two epigrams which were affixed to the statue of Pasquin at Rome, in the year 1820, upon two Cardinals who were candidates for the Popedom. They run as follows, and are smart enough to be worth preserving:

"PASQUINALIA.

"Sit bonus, et fortasse pius—sed semper ineptus—
Vult, meditatur, agit, *plurima, pauca, nihil*."

"IN ALTERUM.

"Promittit, promissa negat, ploratque negata,
Hæc tria si junges, quis neget esse Petrum."

A. BORDERER.

"*Pork-pisee*" and "*Wheale*" (Vol. vi., p. 579.).—Has not MR. WARDE, in his second quotation, copied the word wrongly—"pork-pisee" for *pork-pesse*? A porpoise is the creature alluded to; or *porpesse*, as some modern naturalists spell it. "*Wheale*" evidently means *why*: the former expression is probably a provincialism.

JAYDEE.

Did the Carians use Heraldic Devices? (Vol. vi., p. 556.).—Perhaps the following, from an heraldic work of Dr. Bernd, professor at the University of Bonn, may serve to answer the Queries of MR. BOOKER.

Herodotus ascribes the first use, or, as he expresses it, the invention of signs on shields, which we call arms, and of the supporter or handle of the shield, which till then had been suspended by straps from the neck, as well as of the tuft of feathers or horse-hair on the helmet, to the Carians; in which Strabo agrees with him, and, as far as regards the supporters and crest, Ælian also:

"Herodot schrieb den ersten Gebrauch, oder wie er sich ausdrückt, die Erfindung der Zeichen auf Schilden, die wir Wappen nennen, wie auch der Halter oder Handhaben an den Schilden, die bis dahin nur an Riemen um den Nacken getragen wurden, und die

Büsche von Federn oder Rosshaaren auf den Helmen, den Cariern zu, worin ihm Strabo (*Geogr.* 14. i. § 27.), und was die Handhaben und Helmbüsche betrifft, auch Ælian (*Hist. Animal.* 12. 30.), beistimmen."—Bernd's *Wappenwissen der Griechen und Römer*, p. 4. Bonn, 1841.

On Thucydides i. 8., where mention is made of Carians disinterred by the Athenians in the island of Delos, the scholiast, evidently referring to the passage cited by MR. BOOKER, says:

"Κἄρες πρῶτοι εὔρον τοὺς ὀμφαλοὺς τῶν ἀσπίδων, καὶ τοὺς λόφους. τοῖς οὖν ἀποθνήσκουσι συνέθαπτον ἀσπίδοσκιον μικρὸν καὶ λόφον, σημεῖον τῆς ἐυρέσεως."

From Plutarch's *Artaxerxes* (10.) may be inferred, that the Carian standard was a cock; for the king presented the Carian who slew Cyrus with a golden one, to be thenceforth carried at the head of the troop.

For full information on the heraldry of the ancients, your correspondent can scarcely do better than consult the above-quoted work of Dr. Bernd.

JOHN SCOTT.

Norwich.

Herbert Family (Vol. vi., p. 473.).—The celebrated picture of Lord Herbert of Cherbury by Isaac Oliver, at Penshurst, represents him with a small swarthy countenance, dark eyes, very dark black hair, and mustachios. All the Herberts whom I have seen are dark-complexioned and black-haired. This is the family badge, quite as much as the unmistakable nose in the descendants of John of Gaunt.

E. D.

{97}

Children crying at Baptism (Vol. vi., p. 601.).—I am inclined to suspect that the idea of its being lucky for a child to cry at baptism arose from the custom of *exorcism*, which was retained in the Anglican Church in the First Prayer-Book of King Edward VI., and is still commonly observed in the baptismal services of the Church of Rome. When the devil was going out of the possessed person, he was supposed to do so with reluctance: "The spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead." (St. Mark, ix. 26.) The tears and struggles of the infant would therefore be a convincing proof that the Evil One had departed. In Ireland (as every clergyman knows) nurses will decide the matter by pinching the baby, rather than allow him to remain silent and unlachrymose.

RT.

Warmington.

Americanisms (Vol. vi., p. 554.).—The word *bottom*, applied as your correspondent UNEDA remarks, is decidedly an English provincialism, of constant use now in the clothing districts of Gloucestershire, which are called "The Bottoms," whether mills are situated there or not.

E. D.

Dutch Allegorical Picture (Vol. vi., p. 457.).—In the account I gave you of this picture I omitted one of the inscriptions, which I but just discovered; and as the picture appears to have excited some interest in Holland (my account of it having been translated into Dutch^[6], in the *Navorscher*), I send you this further supplemental notice.

I described a table standing under the window, on the left-hand side of the room, containing on the end nearest to the spectator, not two pewter flagons, as I at first thought, but one glass and one pewter flagon. On the end of this table, which is presented to the spectator, is an inscription, which, as I have said, had hitherto escaped my notice, having been partially concealed by the frame—a modern one, not originally intended for this picture, and partly obscured by dirt which had accumulated in the corner. I can now make out very distinctly the following words, with the date, which fixes beyond a question the age of the picture:

"Hier moet men gissen
Glazen te wasser
Daer in te pissen
En sou niet passen.
1659."

I may also mention, that the floor of the chamber represented in the picture is formed of large red and blue square tiles; and that the folio book standing on end, with another lying horizontally on the top of it, which I said in my former description to be standing on the end of the table, under the window, is, I now see, standing not on the table, but on the floor, next to the chair of the grave and studious figure who sits in the left-hand corner of the room.

These corrections of my first description have been in a great measure the result of a little soap and water applied with a sponge to the picture.

JAMES H. TODD, D.D.

Trin. Coll., Dublin.

Myles Coverdale (Vol. vi., p. 552.).—I have a print before me which is intended to represent the exhumation of Coverdale's body. The following is engraved beneath:

"The Remains of Myles Coverdale, Bishop of Exeter, as they appeared in the Chancel of the Church of St. Bartholomew, near the Exchange. Buried Feb. 1569. Exhumed 23d Sept. 1840.

Chabot, Zinco., Skinner Street."

If I am not mistaken, his remains were carried to the church of St. Magnus, near London Bridge, and re-interred.

W. P. STORER.

Olney, Bucks.

Miscellaneous.

NOTES ON BOOKS, ETC.

One of the most beautifully got up cheap publications which we have seen for a long time, is the new edition of Byron's *Poems*, just issued by Mr. Murray. It consists of eight half-crown volumes, which may be separately purchased, viz. Childe Harold, one volume; Tales and Poems, one volume; and the Dramas, Miscellanies, and Don Juan, &c., severally in two volumes. Mr. Murray has also made another important contribution to the cheap literature of the day in the republication, in a cheap and compendious form, of the various Journals of Sir Charles Fellows, during those visits to the East to which we owe the acquisition of the Xanthian Marbles. The present edition of his *Travels and Researches in Asia Minor, and more particularly in the Province of Lycia*, as it embraces the substance of all Sir Charles's various journals and pamphlets, and only omits the Greek and Lycian inscriptions, and lists of plants and coins, and such plates as were not capable of being introduced into the present volume, will, we have no doubt, be acceptable to a very numerous class of readers, and takes its place among the most interesting of the various popular narratives of Eastern travel.

Most of our readers will probably remember the memorable remark of Lord Chancellor King, that "if the ancient discipline of the Church were lost, it might be found in all its purity in the Isle of Man." Yet notwithstanding this high eulogium on the character of the saintly Bishop Wilson, it is painful to find that his celebrated work, *Sacra Privata*, has hitherto been most unjustifiably treated and mutilated, as was noticed in our last volume, p. 414. But here we have before us, in a beautifully printed edition of this valuable work, the good bishop *himself*, what he thought, and what he wrote, in his *Private Meditations, Devotions, and Prayers*, now for the first time printed from his original manuscripts preserved in the library of Sion College, London. Much praise is due to the editor for bringing this manuscript before the public, as well as for the careful superintendence of the press; and we sincerely hope he will continue his labours of research in Sion College as well as in other libraries.

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There are doubtless many of our readers who echo Ben Jonson's wish that Shakspeare had blotted many a line, referring of course to those characteristic of the age, not of the man, which cannot be read aloud. To all such, the announcement that Messrs. Longman have commenced the publication in monthly volumes of a new edition of Bowdler's *Family Shakspeare, in which nothing is added to the original text, but those words and expressions are omitted which cannot with propriety be read in a family*, will be welcome intelligence. The work is handsomely printed in Five-Shilling Volumes, of which the first three are already published.

BOOKS RECEIVED.—*Memoirs of James Logan, a distinguished Scholar and Christian Legislator, &c.*, by Wilson Armistead. An interesting biography of a friend of William Penn, and one of the most learned of the early emigrants to the American Continent.—*Yule-Tide Stories, a Collection of Scandinavian and North German Popular Tales and Traditions*. The name of the editor, Mr. Benjamin Thorpe, is a sufficient guarantee for the value of this new volume of Bohn's *Antiquarian Library*. In his *Philological Library*, Mr. Bohn has published a new and enlarged edition of Mr. Dawson W. Turner's *Notes on Herodotus*: while in his *Classical Library* he has given *The Pharsalia of Lucan literally translated into English Prose, with Copious Notes*, by H. T. Riley, B.A.; and has enriched his *Scientific Library* by the publication of Dr. Chalmers's *Bridgewater Treatise on the Power, Wisdom, and Goodness of God, as manifested in the Adaption of External Nature to the Moral and Intellectual Constitution of Man*, with the author's last corrections, and a Biographical Preface by Dr. Cumming.

Photographic Manipulation. The Wax-paper Process of Gustave Le Gray, translated from the French, published by Knight & Sons; and *Hennah's Directions for obtaining both Positive and Negative Pictures upon Glass by means of the Collodion Process, &c.*, published by Delatouche & Co., are two little pamphlets which will repay the photographer for perusal, but are deficient in that simplicity of process which is so much to be desired if Photography is to be made more popular.

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MASSINGER'S PLAYS, by GIFFORD. Vol. IV. 8vo. Second Edition. 1813.

SPECTATOR. Vols. V. and VII. 12mo. London, 1753.

COSTERUS (FRANÇOIS) CINQUANTE MEDITATIONS DE TOUTE L'HISTOIRE DE LA PASSION DE NOSTRE SEIGNEUR. 8vo. Anvers, Christ. Plantin.

THE WORLD WITHOUT A SUN.

GUARDIAN. 12mo.

TWO DISCOURSES OF PURGATORY AND PRAYERS FOR THE DEAD, By WM. WAKE. 1687.

WHAT THE CHARTISTS ARE. A Letter to English Working Men, by a Fellow-Labourer. 12mo. London, 1848.

LETTER OF CHURCH RATES, by RALPH BARNES. 8vo. London, 1837.

COLMAN'S TRANSLATION OF HORACE DE ARTE POETICA. 4to. 1783.

CASAUBON'S TREATISE ON GREEK AND ROMAN SATIRE.

BOSCAWEN'S TREATISE ON SATIRE. London, 1797.

JOHNSON'S LIVES (Walker's Classics). Vol. I.

TITMARSH'S PARIS SKETCH-BOOK. Post 8vo. Vol. I. Macrone, 1840.

FIELDING'S WORKS. Vol. XI. (being second of "Amelia.") 12mo. 1808.

HOLCROFT'S LAVATER. Vol. I. 8vo. 1789.

OTWAY. Vols. I. and II. 8vo. 1768.

EDMONDSON'S HERALDRY. Vol. II. Folio, 1780.

SERMONS AND TRACTS, by W. ADAMS, D.D.

THE GENTLEMAN'S MAGAZINE for January 1851.

BEN JONSON'S WORKS. (London, 1716. 6 Vols.) Vol. II. wanted.

RAPIN'S HISTORY OF ENGLAND, 8vo. Vols. I., III. and V. of the CONTINUATION by TINDAL. 1744.

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Notices to Correspondents.

BACK NUMBERS. *Parties requiring Back Numbers are requested to make immediate application for them; as the stock will shortly be made up into Sets, and the sale of separate copies of the EARLY NUMBERS will be discontinued.*

M. W. B. 's Note to J. B. has been forwarded.

A. T. F. (Bristol.) *Our Correspondent's kind offer is declined, with thanks.*

SIGMA is thanked: but he will see that we could not now alter the size of our volumes.

W. C. H. D. will find, in our 6th Vol, pp. 312, 313., his Query anticipated. The reading will be

found in Knight's Pictorial Shakspeare.

H. E. *who asks who, what, and when Captain Cuttle was? is informed that he is a relation of one of the most able writers of the day—Mr. Charles Dickens. He was formerly in the Mercantile Marine, and a Skipper in the service of the well-known house of Dombey and Son.*

MISTLETOE ON OAKS. O. S. R. *is referred to our 4th Volume, pp. 192. 226. 396. 462., for information upon this point.*

MR. SIMS *is thanked for his communication, which we will endeavour to make use of at some future time.*

IOTA *is informed that the Chloride of Barium, used in about the same proportion as common salt, will give the tint he desires. His second Query has already been answered in our preceding Numbers. As to the mode of altering his camera, he must tax his own ingenuity as to the best mode of attaching to it the flexible sleeves, &c.*

We are unavoidably compelled to postpone until next week MR. LAWRENCE on the Albumen Process, and MR. DELAMOTTE's notice of a Portable Camera.

PHOTOGRAPHIC SOCIETY. *Particulars of this newly-formed Society in our next.*

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