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\*\*\* START OF THE PROJECT GUTENBERG EBOOK NOTES AND QUERIES, NUMBER 178, MARCH 26, 1853 \*\*\*

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## NOTES AND QUERIES:

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

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

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No. 178.

Saturday, March 26. 1853.

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## Notes.

### NAPOLEON A POET.

In a work entitled *Littérature Française Contemporaine*, vol. ii. p. 268., there is a notice of the Bonaparte family, in their connexion with literature, in which it is stated that Napoleon, at the age of thirteen, wrote the following fable:—

*"Le Chien, le Lapin, et le Chasseur.*  
 César, chien d'arrêt renommé,  
 Mais trop enflé de son mérite,  
 Tenait arrêté dans son gîte  
 Un malheureux lapin de peur inanimé.  
 —Rends-toi, lui cria-t-il, d'une voix de tonnerre,  
 Qui fit au loin trembler les peuplades des bois:  
 Je suis César, connu par ses exploits,  
 Et dont le nom remplit toute la terre.  
 A ce grand nom, Jeannot lapin,  
 Recommandant à Dieu son âme pénitente,  
 Demande, d'une voix tremblante:  
 —Très sérénissime mâtin,  
 Si je me rends, quel sera mon destin?  
 —Tu mourras.—Je mourrai! dit la bête innocente.  
 Et si je fuis?—Ton trépas est certain.  
 —Quoi? dit l'animal qui se nourrit de thym;  
 Des deux côtés je dois perdre la vie!  
 Que votre auguste seigneurie  
 Veuille me pardonner, puisqu'il faut mourir,  
 Si j'ose tenter de m'enfuir.  
 Il dit, et fuit en héros de garenne.  
 Caton l'aurait blâmé: je dis qu'il n'eut pas tort:  
 Car le chasseur le voit à peine,  
 Qu'il l'ajuste, le tire—et le chien tombe mort.  
 Que dirait de ceci notre bon La Fontaine?  
 Aide-toi, le ciel t'aidera:  
 J'approuve fort cette méthode-là."

The writer of the notice (M. Quérard) says this "fable" was composed by Napoleon in 1782; and he thus explains the circumstances under which he obtained a knowledge of it:

"Cette fable a été imprimée dans un ouvrage dont nous ne pouvons donner le titre, parce que nous n'avons que le seul feuillet qui la contient. Nous ne savons aux soins de quel éditeur on doit de nous l'avoir fait connaître. Nous lisons au recto du feuillet en question, que, 'sans lui (l'éditeur), cette fable serait encore perdue peut-être parmi les accidens ignorés de cette contrée rocailleuse (de la Corse).' Cet apologue n'étant que peu ou point connu, nous croyons faire plaisir en le reproduisant."

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My own conviction is, that the greatest "fable" of all is the ascription to Napoleon, at the age of thirteen, of a poem which would do no discredit to an older and more practised hand. In his maturer years he wrote the *Mémoire sur la Culture du Mûrier*, the *Lettre à M. Matteo Buttafuoco*, the *Souper de Beaucaire*, and the *Discours* upon a subject proposed by Abbé Regnal to the Academy of Lyons; and these productions are confessedly "au-dessous du médiocre." With what show of reason, then, can we accept him as the author of a poetical effusion which,

considering the age at which it is alleged to have been written, would throw into the shade the vaunted precocity of such professed poets as Cowley, Pope, Chatterton, and Louis Racine?

But whatever may be the origin of this fable, the assigning of it to Napoleon is in itself a singular circumstance. The dog César, who holds the rabbit a prisoner in his "gîte," and who summons him to surrender; and the unfortunate rabbit who prefers making his escape, "en héros de garenne," are so obviously applicable to the personal history of Napoleon, that it is impossible to conceive how the French (except on the score of their infatuation in everything that relates to that great man) could represent him as the author of such a satire upon himself.

HENRY H. BREEN.

St. Lucia.

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## SMITH'S "DICTIONARY OF ANTIQUITIES" AND "DICTIONARY OF BIOGRAPHY AND MYTHOLOGY."

As one of the objects of your publication professes to be (Vol. i., p. 18.) the correction of errors in *standard works*, I beg leave to forward you a few instances of *errata* in the references, &c. occurring in *The Dictionary of Antiquities* (2nd edit.) and *Dictionary of Biography and Mythology* of Dr. Smith.

### *Dictionary of Antiquities.*

Page 2. a, ABOLLA (bis), for "Juv. iv. 75.," read "Juv. iii. 75."

Page 163. b, ASTRONOMIA, for "Ov. Trist. i. 1. 13.," read "i. 11. 13."

Page 163. b, ASTRONOMIA, for "4th Nov.," read "6th Octob."

Page 230. b, CALENDARIUM, for "Liv. xi. 46.," read "ix. 46."

Page 526. a, FENUS, for "25 per cent.," read "22½."

Page 663. b, JUSTITIUM, for "Har. Resp. 36.," read "26."

Page 666. a, LAMPADEPHORIA, for "Herod. viii. 9.," read "viii. 98."

Page 642. b, INTERDICTUM, for "give full satisfaction," read "get," &c.

Page 795. b, NEOCORI, for "Plat. vi. 759.," read "Plat. Legg. vi. 759."

Page 827. b, OLLA, for "πυρίστατης," read "πυριστάτης."

Page 887. b, PERIECI, for "Thucyd. viii. 61.," read "viii. 6."

Page 1087. a, SYNOIKIA, for "Thucyd. iii. 15.," read "ii. 15."

### Index.

Page 1256., for "φροός," read "φορός."

Page 1256., for "φομοός," read "φορμός."

Page 1259., AUGURALE, for "233., a." read "253. a."

Page 1279., TRANSVECTIO, for "437. a," read "473. a."

### *Dictionary of Biography and Mythology.*

#### Vol. I.

Page 452. a, BACIS, for "Pax 1009.," read "1071."

Page 452. a, BACIS, for "Av. 907.," read "962."

Page 689. a, CHARMIDES, for "Acad. Quæst. iv. 6.," read "ii. 6."

#### Vol. II.

Page 221. b, GALLIO, for "Acts viii. 12.," read "xviii. 12."

Page 519. a, HORATIUS, for "Sat. i. 71. 5.," read "i. 6. 71."

Page 519. b, HORATIUS, for "Epist. xi. 1. 71.," read "ii. 1. 71."

Page 528. b, HORTALUS, for "Aug. 41.," read "Tib. 47."

Page 788. b, LITYERSES, for "Athen. 615.," read "415."

Page 931. a, MARCELLUS, for "297. b.," read "927. b."

Page 1124. a, MUS, for "ii. 19.," read "De Fin. ii. 19."

Page 1206. a, NOBILIOR, for "de Orat. iii. 63.," read "ii. 63."

Vol. III.

Page 175. b, PELAGIUS, for "218.," read "418."

Page 514. a, POTTIA GENS, for "Liv. ix. 39.," read "29."

N.B.—a, b, refer respectively to the first and second columns in the pages.

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

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### ST. COLUMBA'S CROSS.

In 1584 Sir John Perrot, lord-deputy of Ireland, writes to Sir Francis Walsingham, the secretary of state:

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"For a token I have sent you holie Columkill's crosse, a god of great veneration with Surleboy (M'Donnell) and all Ulster; for so great was his grace, as happy he thought himself that could gett a kisse of the said crosse. I send him unto you, that when you have made some sacrifice to him, according to the disposition you beare to idolatrie, you maie if you please bestowe him upon my good Lady Walsingham, or my Lady Sidney, to weare as a jewell of weight and bignesse, and not of price and goodness, upon some solempne feaste or triumphe daie at the Courte."

Walsingham's daughter was married to the celebrated Sir Philip Sidney; and afterwards to Robert Devereux, Earl of Essex; and, thirdly, to Richard De Burgh, Earl of Clanricard, when she embraced the Roman Catholic religion, that of her last husband, and may perhaps have regarded St. Columba's cross with more veneration than did the rugged old Perrot.

It may be possible to trace out this ancient relique to its present repository, if it be still in existence.

H.

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### Minor Notes.

*The "Ball at Brussels," June, 1815.—Historical Parallel of April, 1605.—*

"The archduke received the English ambassador (Edward Seymour, Earl of Hertford) with all honour and state; but whilst *they were feasting and merry at Brusselles*, Prince Maurice had an enterprize upon Antwerp, so that Spinola, Velasco, Van de Bergh, Busquoy, with many commanders, were forced to packe away speedily for the defence of the country."—Grimeston's *History of the Netherlands*, 1608, p. 1346.

W. M. R. E.

*Drawing an Inference.*—The following is an amusing instance of false inference, drawn through ignorance of the original. William Rae Wilson is the innocent offender, in his *Travels in Egypt and the Holy Land* (London, Longmans, 1824, 2nd edition). The author remarks (p. 105.):

"This I am inclined to believe was not the track which was taken by the Apostle Paul, when he went up to Jerusalem from the coast, as he appears to have travelled in some *conveyance moved on wheels*; for it is so far from being in any degree possible to draw one along, that, on the contrary, a great exertion is necessary for travellers to get forward their mules."

On referring to his authority for such an unapostolic mode of locomotion, we find (Acts xxi. 15.) these words:

"And after those days we took up our *carriages*, and went up to Jerusalem."

"Μετὰ δὲ τὰς ἡμέρας ταύτας ἀποσκευασάμενοι ἀνεβαίνομεν εἰς Ἱερουσαλήμ."

The word "carriages" conveyed to the mind of our traveller the idea of a "conveyance moved on wheels;" whereas our translators intended the term to signify *anything carried*. Professor Scholefield, in his *Hints for an improved Translation of the New Testament*, renders the passage, "We put up our baggage." In fact, *carriage*, *luggage*, and *baggage* may be termed synonymes; for carriage = that which *is* carried; luggage = that which *is* lugged; and baggage = that which *is* bagged. The word "carriage" is used in this sense, Judges xviii. 21., and again 1 Sam. xvii. 22.

R. PRICE.

*Edmund Spenser.*—The subjoined paragraph from *The Times* newspaper, the readers of "N. & Q." may perhaps wish to find in a less voluminous journal, but by biographers of Spenser more likely

to be consulted.

"*Edmund Spenser*.—The literary world will be glad to learn that the locality of the illustrious author of *The Faëry Queen* has been ascertained. Mr. F. F. Spenser, of Halifax, in making some researches into the ancient residence of his own family, has been fortunate in identifying it with that of the great Elizabethan bard, and, we are informed, is about to lay the particulars before the public. The little rural village of Hurstwood, near Burnley, in Lancashire, is the honoured locality; and in the romantic Alpine scenery of that neighbourhood it is probable Spenser took refuge when he was driven by academical disappointments 'to his relations in the north of England.' The family of that great poet appear to have resided at Hurstwood about four hundred years, that is, from the early part of the reign of Edward II. to the year 1690."—*The Times*, Wednesday, June 16, 1841.

W. P.

*The Mint, Southwark*.—In the year 1723, an act was passed to relieve all those debtors under 50*l.*, who had taken sanctuary there from their creditors. The following curious account of the exodus of these unfortunates, is given in the *Weekly Journal* of Saturday, July 20, 1723:

"On Tuesday last some thousands of the Minters went out of the Land of Bondage, *alias* The Mint, to be cleared at the Quarter Sessions at Guildford, according to the late Act of Parliament. The road was covered with them, insomuch that they looked like one of the Jewish tribes going out of Egypt: the cavalcade consisting of caravans, carts, and waggons, besides numbers on horses, asses, and on foot. The drawer of the two fighting-cocks was seen to lead an ass loaded with geneva, to support the spirits of the ladies upon the journey. 'Tis said, that several heathen Bailiffs lay in ambuscade in ditches upon the road, to surprise some of them, if possible, on their march, if they should straggle from the main body; but they proceeded with so much order and discipline, that they did not lose a man upon this expedition."

E. G. B.

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## Queries.

### THE SPECTRE HORSEMEN OF SOUTHERFELL.

On this mountain, which I believe is in the barony of Greystoke, Cumberland, a remarkable phenomenon is said to have been witnessed more than a century ago, circumstances of which appear to have been these:—In 1743 one Daniel Stricket, then servant to John Wren, of Wilton Hill, a shepherd, was sitting one evening after supper (the month is not mentioned) at the door with his master, when they saw a man with a dog pursuing some horses on Southerfell-side, a place so steep that a horse can scarcely travel on it at all; and they seemed to run at an amazing pace, and to disappear at the low end of the fell. Master and man resolved to go next morning to the steep side of the mountain, on which they expected to find that the horses had lost their shoes from the rate at which they galloped, and the man his life. They went, but to their surprise they found no vestige of horses having passed that way. They said nothing about their vision for some time, fearing the ridicule of their neighbours, and this they did not fail to receive when they at length ventured to relate their story. On the 23rd June (the eve of St. John's Day) in the following year (1744), Stricket, who was then servant to a Mr. Lancaster of Blakehills, the next house to Wilton Hill, was walking a little above the house in the evening, about half-past seven, when on looking towards Southerfell he saw a troop of men on horseback, riding on the mountain side in pretty close ranks, and at the speed of a brisk walk. He looked earnestly at this appearance for some time before he ventured to acquaint any one with what he saw, remembering the ridicule he had brought on himself by relating his former vision. At length satisfied of its reality, he went into the house and told his master he had something curious to show him. The master said he supposed Stricket wanted him to look at a bonfire (it being the custom for the shepherds on the eve of St. John to vie with each other for the largest bonfire); however, they went out together, and before Stricket spoke of or pointed to the phenomenon, Mr. Lancaster himself observed it, and when they found they both saw alike, they summoned the rest of the family, who all came, and all saw the visionary horsemen. There were many troops, and they seemed to come from the lower part of the fell, becoming first visible at a place called Knott; they then moved in regular order in a curvilinear path along the side of the fell, until they came opposite to Blakehills, when they went over the mountain and disappeared. The last, or last but one, in every troop, galloped to the front, and then took the swift walking pace of the rest. The spectators saw all alike these changes in relative position, and at the same time, as they found on questioning each other when any change took place. The phenomenon was also seen by every person at every cottage within a mile; and from the time that Stricket first observed it, the appearance lasted two hours and a half, viz. from half-past seven until night prevented any further view. Blakehills lay only half a mile from the place of this extraordinary appearance. Such are the circumstances as related in Clarke's *Survey of the Lakes* (fol. 1789), and he professes to give this account in the words of Mr. Lancaster, by whom it was related to him, and on whose testimony he fully relied; and he subjoins a declaration of its truth signed by the eye-witnesses, William Lancaster and Daniel Stricket (who then lived under Skiddaw, and followed the business of an auctioneer), dated 21st July, 1785. Mr. Clarke remarks that the country abounds in fables of

apparitions, but that they are never said to have been seen by more than one or two persons at a time, and then only for moment; and remembering that Speed mentions some similar appearance to have preceded a civil war, he hazards the supposition that the vision might prefigure the tumults of the rebellion of the following year.

My Query is, Whether any subsequent appearance of the same kind is recorded to have been observed on this haunted mountain, and whether any attempt to account for it on principles of optical science, as applied to a supposed state of the atmosphere, has ever been published?

One is reminded of the apparition said to have been witnessed above Vallambrosa early in the fourteenth century. Rogers, after mentioning in the canto on "Florence and Pisa," in his *Italy*, that Petrarch, when an infant of seven months old (A.D. 1305), narrowly escaped drowning in a flood of the Arno, on the way from Florence to Ancisa, whither his mother was retiring with him, says:

"A most extraordinary deluge, accompanied by signs and prodigies, happened a few years afterwards. 'On that night,' says Giovanni Villani (xi. 2.), 'a hermit, being at prayer in his hermitage above Vallambrosa, heard a furious trampling as of many horses; and crossing himself and hurrying to the wicket, saw a multitude of infernal horsemen, all black and terrible, riding by at full speed. When, in the name of God, he demanded their purpose, one replied, We are going, if it be His pleasure, to drown the city of Florence for its wickedness. This account,' he adds, 'was given me by the Abbot of Vallambrosa, who had questioned the holy man himself.'"

This vision, however, without doubting the holy man's veracity, may, I presume, be considered wholly subjective.

W. S. G.

Newcastle-on-Tyne.

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## Minor Queries.

*Passage in Bacon.*—What is the meaning of this saying of Bacon "Poetry doth raise and erect the mind by submitting the shows of things to the desires of the mind?"

REC.NAC.

*Lamech killing Cain.*—In the church of St. Neot, Cornwall, are some very interesting ancient painted windows, representing various legendary and scriptural subjects. In one of them, descriptive of antediluvian history, is a painting of Lamech shooting Cain with a bow and arrow. Are any of your readers acquainted with a similar subject? Is there any tradition to this effect? and does it throw any light on that difficult passage, Gen. iv. 23, 24.?

"And Lamech said unto his wives, Adah and Zillah, Hear my voice: ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt.

"If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold."

J. W. M.

Hordley Ellesmere.

*Lord Chief Justice Popham.*—C. GONVILLE says (Vol. vii., p. 259.) that Raleigh Gilbert "emigrated with Lord Chief Justice Popham in 1606" to Plymouth in Virginia. As this is a fact in the history of that learned judge with which I am unacquainted, I shall be obliged to your correspondent to favour me with some particulars. According to Anthony Wood he died on June 10, 1607, and was buried at Wellington in Somersetshire; and Sir Edward Coke (6 *Reports*, p. 75.) notices the last judgment he pronounced in the previous Easter Term.

EDWARD FOSS.

*"Her face was like the milky way," &c.*—Where is the subjoined quotation taken from, and what is the context? I cannot be quite certain as to its verbal accuracy.

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

VIA LACTEA.

*Nelson Rings.*—I am in possession of a ring, which in place of a stone has a metal basso-relievo representation of Nelson (half-bust). The inscription inside the ring is as follows:

"A Gift to  
T. Moon  
from  
G. L. Stoppleburg  
1815."

The late Mr. Thomas Moon was an eminent merchant of Leeds, Yorkshire, and the writer has always understood that the ring referred to is one of three or half-a-dozen, which were made

subsequently to Nelson's death, the metal (blackish in appearance) forming the basso-relievo set in them, being in reality portions of the ball which gave the late lamented and immortal admiral his fatal wound at Trafalgar.

Can any of your readers furnish me with the means of authenticating this supposition? likewise I should be glad to know if other similar rings are at present in existence, and by whom owned.

R. NICHOLS.

Pelsall, Staffordshire.

*Books Wanted.*—

*Life of Thomas Bonnell, Mayor of Norwich*, published by Curl.

Samuel Hayne, *Abstract of the Statutes relating to Aliens trading*, 1690.<sup>[1]</sup>

Lalley's *Churches and Chapels in London*.

Can any of your readers tell me where I shall find these books? I do not see them in the British Museum.

J. S. B.

**Footnote 1:**<sup>(return)</sup>

[Hayne's *Abstract*, edit. 1685, will be found in the British Museum. See the new Catalogue *s. v.*, Press-mark 8245. b.—ED.]

*Mr. Cromlin.*—In Smith's *History of Waterford* (1746) are noticed "the thanks of the House of Commons given to Mr. Cromlin, a French gentleman naturalised in the kingdom, then actually sitting in the house," and the present to him of 10,000*l.* for establishing a linen manufactory at Waterford. Where shall I find the particulars of this grant recorded?

J. S. B.

*Dr. Fletcher and Lady Baker.*—Dr. Fletcher, Bishop of London, married a handsome widow, the Lady Baker, sister of George Gifford the Pensioner, at which marriage Queen Elizabeth being much displeased, the bishop is said to have died "discontentedly by immoderate taking of tobacco." (*Athenæ.*) Who was the Lady Baker's first husband? Who was George Gifford? Was she a Roman Catholic previous to her second marriage?

W. S.

*Jeremy Taylor and Christopher Lord Hatton.*—Bishop Jeremy Taylor, in his dedication of the *Great Exemplar* to Christopher Lord Hatton, entreats his lordship to "account him in the number of his relatives." Was Jeremy Taylor in any way connected with Lord Hatton by marriage? His first wife was a Mrs. Joanna Bridges of Mandinam, in the parish of Languedor, co. Carmarthen, and supposed to be a natural daughter of Charles I., to whom she bore a striking resemblance. Do any of your readers know of any relationship between this lady and Lord Hatton, or any other circumstance likely to account for the passage above mentioned?

CLARENCE HOPPER.

*"Pylades and Corinna."*—Can anybody tell who was the author? Could it be De Foe?

P. R.

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*The Left Hand; its Etymology.*—I have read with much pleasure Trench's *Study of Words*. The following passage occurs at p. 185:

"The 'left' hand, as distinguished from the right, is the hand which we 'leave,' inasmuch as for twenty times we use the right hand, we do not once employ *it*; and it obtains its name from being 'left' unused so often."

Now I should certainly be sorry to appear

"Ut lethargicus hic, cum fit pugil, et medicum urget."

I am not the person to aim a word at Mr. Trench's eye. Although I am Bœotian enough to ask, I am not too far Bœotian to feel no shame in asking, whether it is quite impossible that "left" should be corruption of *lævus*, λαῦος. We have, at all events, adopted *dexter*, the "right" hand, and the rest of its family.

BÆOTICUS.

Edgmond, Salop.

*The Parthenon.*—M. de Chateaubriand says that the Greek, Theodore Zygomalas, who wrote in 1575, is the first among modern writers to have made known the existence of the Temple of Minerva or Parthenon, which was believed to have been totally destroyed. The *Messenger des Sciences et des Arts de la Belgique*, vol. iv. p. 24., corrects Chateaubriand, and says that Ciriaco d'Ancona had, in the year 1436, described this celebrated monument, together with other ancient buildings of Athens. I am desirous of verifying this statement, and for this purpose beg the assistance of some of your learned correspondents, who may probably be able to inform me what is the title and date of the work of Ciriaco in which this description of the Parthenon occurs.

## Replies.

### MEDIÆVAL OR MIDDLE AGES.

(Vol. v., p. 469.)

The question there put by L. T. is still constantly asked, and the answer given by a reference to Mr. Dowling's work may perhaps be unsatisfactory to many, as not sufficiently defining the period at which the Middle Ages may be said to terminate. By some of the best historical writers, the commencement and termination are variously stated. In a work recently published by George T. Manning, entitled *Outlines of the History of the Middle Ages*, with heads of analysis, &c., the Querist seems answered with more precision. Mr. Manning divides General History into *three* great divisions—Ancient History, that of the Middle Ages, and Modern History; the first division extending from the Creation to about four hundred years after the birth of Christ; the second from A.D. 400 to the close of the fifteenth century of the Christian era; the third embracing those ages which have elapsed since the close of mediæval times.

The Middle Age portions he divides into *five* great periods, denoted by the vast changes which took place in the course of that history, viz.:

- A.D. 400 to A.D. 800, *First Period.*
- A.D. 800 to A.D. 964, *Second Period.*
- A.D. 964 to A.D. 1066, *Third Period.*
- A.D. 1066 to A.D. 1300, *Fourth Period.*
- A.D. 1300 to A.D. 1500, *Fifth Period.*

The doubling of the Cape of Good Hope being the last important event, which he places in 1497.

This is nearly the same view as taken by M. Lamé Fleury, who commences with the fall of the Western Empire in 476, and closes with the conquest of Granada by the Spaniards in 1492: thinking that memorable event, which terminated in a degree the struggle of the Western against the Eastern Empire, a better limit ("une limite plus rigoureusement exacte") than the taking of Constantinople by Mahomet II. in 1453, the date when this historical period is generally terminated by most writers.

Appended to this little volume is a list of remarkable dates and events, as also of battles and treaties during the Middle Ages.

G.

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### CONSECRATORS OF ENGLISH BISHOPS.

(Vol. vii., pp. 132. 220.)

1. Ashurst Turner Gilbert, Bishop of Chichester, was consecrated Feb. 27, 1842, by the Archbishop of Canterbury, assisted by the Bishops of Lincoln and Llandaff.
2. Edward Field, Bishop of Newfoundland, April 28, 1844, by the Archbishop of Canterbury, assisted by the Bishops of London, Bangor, and Worcester.
3. Thomas Turton, Bishop of Ely;
4. John Medley, Bishop of Fredericton;
5. James Chapman, Bishop of Columbo; May 4, 1845, by the Archbishop of Canterbury, assisted by the Bishops of London, Rochester, Lincoln, Hereford, Lichfield, and Bishop Coleridge.
6. Samuel Gobat, Bishop of the United Church of England and Ireland in Jerusalem, July 5, 1846, by the Archbishop of Canterbury, assisted by the Bishops of London, Calcutta, and Lichfield.
7. George Smith, Bishop of Victoria;
8. David Anderson, Bishop of Rupert's Land; May 29, 1849, in Canterbury Cathedral, by the Archbishop of Canterbury, assisted by the Bishops of London, Winchester, and Oxford.
9. Francis Fulford, Bishop of Montreal, July 25, 1830, by the Archbishop of Canterbury, assisted by the Bishops of Oxford, Salisbury, Chichester, Norwich, and Toronto.
10. John Harding, Bishop of Bombay, Aug. 10, 1851, by the Archbishop of Canterbury, assisted by the Bishop of London and Bishop Carr.
11. Hibbert Binney, Bishop of Nova Scotia, March 25, 1851, by the Archbishop of Canterbury, assisted by the Bishops of London, Chichester, and Oxford.



12. John Lonsdale, Bishop of Lichfield, was consecrated in the chapel of Lambeth Palace.

I believe A. S. A. will find all his Queries answered in the above list; but as he may wish to know the names as well as the titles of the consecrating Bishops, I subjoin a list of them.

In the consecration of the first six bishops in the list, the Archbishop of Canterbury was Dr. William Howley; in all the others he was Dr. John Bird Sumner. The Bishop of Lincoln, wherever mentioned, was Dr. John Kaye. The Bishop of Llandaff was Dr. E. Coplestone; the Bishop of London was Dr. C. J. Blomfield; the Bishop of Bangor, Dr. Christopher Bethell; the Bishop of Worcester, Dr. H. Pepys; the Bishop of Rochester, Dr. George Murray; the Bishop of Hereford, Dr. Thomas Musgrave; the Bishop of Lichfield, Dr. John Lonsdale; the Bishop of Calcutta, Dr. Daniel Wilson; the Bishop of Winchester, Dr. C. R. Sumner; the Bishop of Oxford, Dr. Samuel Wilberforce; the Bishop of Salisbury, Dr. Edward Denison; the Bishop of Chichester, Dr. A. T. Gilbert; the Bishop of Norwich, Dr. Samuel Hinds; the Bishop of Toronto, Dr. John Strachan.

TYRO.

Dublin.

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## "GRINDLE."

(Vol. vii., p. 107.)

The question of C. G. supplies a new instance of an ancient and heroic word still surviving in a local name. The only other places in England that I have as yet heard of are, *Grindleton* in the West Riding of Yorkshire, and a *Gryndall* in the East Riding. The authority for this latter is Mr. Williams' Translation of Leo's *Anglo-Saxon Names*, p. 7., note 3.

In old England, the name was probably not uncommon: it occurs in a description of landmarks in Kemble's *Codex Dipl.*, vol. ii. p. 172.: "on *grendles mere*."

There is a peculiar interest attaching to this word; or, I might say, it is invested with a peculiar horror, as being the name of the malicious fiend, the man-enemy whom Beowulf subdues in our eldest national Epic:

"Wæs se grimma gæst Grendel hâten,  
Mære mearc-stapa, se þe mórás heóld,  
Fen and fæsten—fifel-cynnes eard  
Won-sæli wer...."  
*Beowulf*, l. 203. *seqq.*—Ed. Kemble.

So he is introduced in the poem, when, in the dead of night, he comes to the hall where the warriors are asleep, ravining for the human prey. The following is something like the meaning of the lines:—

"Grendel hight the grisly guest,  
Dread master he of waste and moor,  
The fen his fastness—*fiends among*,  
Bliss-bereft...."

This awful being was no doubt in the mind of those who originated the name *grendles mere*, before quoted from Kemble. The name is applied to a locality quite in keeping with the ancient mythological character of *Grendel*, who held the moor and the fen. Most strikingly does the same sentiment appear in the name of that strange and wildering valley of the Bernese Oberland, in Switzerland:—I mean the valley of Grindelwald, with its two awful glaciers.

But when we come to consider the etymology of the name, we are led to an object which seems inadequate, and incapable of acting as the vehicle for these deep and natural sentiments of the inhuman and the horrible.

*Grendel* means, originally, no more than a *bar* or *rod*, or a palisade or lattice-work made of such bars or rods. Also a bar or bolt for fastening a door, or for closing a harbour. Middle-aged people at Zurich recollect when the old "Grindel" was still standing at the mouth of their river. This was a tremendous bar, by which the water-approach to their town could be closed against an enemy; who might otherwise pass from the Lake of Zurich down the river Limmat, into the heart of the town of Zurich.

It was in Germany that this word lived longest as a common substantive. There is no known instance of it in Anglo-Saxon, other than in proper names, and of these I know no more than are already enumerated above; whereas, in the Middle High German, it is by no means uncommon. It occurs in a mystery on the resurrection preserved in this dialect, and edited by Ettmüller, 1851 (*Dat Spil fan der Upstandinge*). I cannot now find the line, but it is used there for "the gates of hell." Cf. also Ziemann's *Mittelhochdeutsches Wörterbuch*, VOC. GRINDEL.

Grimm, in his *Mythology*, establishes a connexion between *Grendel* and *Loki*, the northern half-deity half-demon, the origin of evil. He was always believed to have cunningly guided the shaft of Flöder the Blind, who, in loving sport, shot his brother Balder the Gay, the beloved of gods and

men. So entered sorrow into the hitherto unclouded Asaland.

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Grimm draws attention to the circumstance that Loki is apparently connected with the widespread root which appears in English in the forms *lock* and *latch*. Here is a very striking analogy, and it is supported by an instance from the present German: *Höllriegel* = vectis infernalis, brand of hell, is still recognised as = *teufel*; or for an old witch = devil's dam.

And even in Latin documents we find the same idea represented. Thus, in a charter of King Edgar (*Cod. Dipl.*, No. 487.), which begins with a recital of the fall of man, and the need of escaping the consequent misery, we have the following:

"Quamobrem ego Eadgar, totius Britanniae gubernator et rector, ut hujus miseriae *repagulum* quam protoplastus inretitus promeruit ... evadere queam, quandam ruris particulam ... largitus sum," &c. &c.

As to the application of this name to localities, it seems to represent the same sentiment as the prefix of Giant, Grim, or Devil: and this sentiment would be that of the grand or awful in Nature, and mysterious or unaccountable in artificial works. I think we may then safely conclude, that all dikes, ditches, camps, cromlechs, &c., which have such titles attached to them, date from an age previous to the Saxons being in England. For example, if we did not know from other sources the high antiquity of Wayland Smith's Cave in Berkshire, we might argue that it was at least pre-Saxon; from the fact that the Saxons called it by the name of their Vulcan, and therefore that it appeared to them so mysterious as to be *dignus vindice nodus*.

If your correspondent C. G., or any of your readers, can, either from their reading or from local knowledge, add any further illustrations or examples of this ancient heathen word, I, for one, shall receive them gratefully.

I. E.

Oxford.

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## MUMMIES OF ECCLESIASTICS.

(Vol. vi., pp. 53. 110. 205. 328.)

Although I have myself seen the natural mummies preserved at Kreuzberg on the Rhine, I can say nothing more with regard to them, than vouch for the accuracy of the accounts transmitted by your various correspondents under this head. Your Querist A. A. however may, if curious on this subject, be referred with advantage to Mr. T. J. Pettigrew's interesting *History of Egyptian Mummies*. In chap. xvii. of this work, many instances are adduced of the preservation of bodies from putrefaction by the desiccating properties of the natural air of the place in which they are contained. He says:

"In dry, and particularly calcareous vaults, bodies may be preserved for a great length of time. In Toulouse, bodies are to be seen quite perfect, although buried two centuries ago. In the vaults of St. Michael's Church, Dublin, the same effect is produced; and Mr. Madden says he there saw the body of Henry Shears, who was hanged in 1798, in a state of preservation equal to that of any Egyptian mummy."

Garcilasso de la Veya, and more recent historians, may be referred to for accounts of the mummy-pits of Peru, the dry air of which country is an effectual preventive of the process of putrefaction. One of the most curious spectacles, however, of this nature is to be found in the Catacombs of Palermo, where the traveller finds himself in the midst of some thousands of unburied bodies, which, suspended mostly by the neck, have become so distorted in form and feature in the process of desiccation, as to provoke an irrepressible smile in the midst of more solemn and befitting contemplations. (Sonnini's *Travels*, vol. i. p. 47.; Smyth's *Memoirs of Sicily and its Islands*, p. 88.)

Similar properties are also attributed to the air of the western islands of Scotland. "To return to our purpose," says P. Camerarius (*The Living Librarie*, translated by Molle, folio, London, 1625, p. 47.),—

"That which Abraham Ortelius reporteth after Gyrald de Cambren is wonderfull, that the bodies of men rot not after their decease, in the isles of Arran; and that therefore they bee not buried, but left in the open ayr, where putrefaction doth them no manner of hurt; whereby the families (not without amazement) doe know their fathers, grandfathers, great-grandfathers, and a long race of their predecessors. Peter Martyr, a Milannois, saith the same of some West Indians of Comagra. These bee his words: 'The Spaniards being entered the lodgings of this Cacick, found a chamber full of dead bodies, hanging by ropes of cotton, and asking what superstition that was, they received this answer, That those were the fathers, grandfathers, and great-grandfathers of the Cacick of Comagra. The Indians say that they keep such reliques precious, and that the ceremonie is one of the points of their religion. According to his qualities while he lived, his bodie, being dead, is richly decked with jewels and precious stones.'"

Many other instances might be adduced, but you will now think that at least enough has been said on this subject.

WILLIAM BATES.

Birmingham.

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### VICARS-APOSTOLIC IN ENGLAND.

(Vol. vi., pp. 125. 297. 400.; Vol. vii., pp. 242. 243.)

Your correspondent A. S. A. seems very anxious to possess a complete list of the vicars-apostolic of England. With their names, and the date of their consecration and death, collected from various sources, I am able to supply him.

The last survivor of the Roman Catholic bishops consecrated in England prior to the reign of Elizabeth was Dr. Thomas Watson, appointed bishop of Lincoln in 1557 by Queen Mary, and deprived (on the accession of Elizabeth) in 1559.

Upon his death, in 1584, the Catholic clergy in England were left without a head, and the Pope some time after appointed an *arch-priest*, to superintend them, and the following persons filled the office:

<i>Consecrated.</i>	<i>Died.</i>
1598. Rev. George Blackwell.	
— Rev. George Birkhead	1614.
1615. Rev. George Harrison	1621.

On the death of the latter the episcopate was revived by the pope in England, and one bishop was consecrated as head of the English Catholics.

<i>Consecrated.</i>	<i>Died.</i>
1623. Dr. William Bishop	1624.
1625. Dr. Richard Smith	1655.
1685. Dr. John Leyburn, with whom, in 1688, Dr.	

Giffard was associated; but almost immediately after this England was divided into four districts, and the order of succession in each was as follows:

#### *London or Southern District.*

<i>Consecrated.</i>	<i>Died.</i>
1685. Bishop Leyburn	1703.
1688. Bishop Giffard (translated from the Midland District, 1703)	1733.
1733. Bishop Petre	1758.
1741. Bishop Challoner	1781.
1758. Bishop Honourable James Talbot	1790.
1790. Bishop Douglas	1812.
1803. Bishop Poynter	1827.
1823. Bishop Bramston	1836.
1828. Bishop Gradwell	1833.
1833. Bishop Griffiths	1847.

#### *Midland or Central District.*

1688. Bishop Giffard (translated to London, 1703).	
1703. Bishop Witham (translated to the Northern District, 1716).	
1716. Bishop Stonor	1756.
1753. Bishop Hornihold	1779.
1766. Bishop Honourable T. Talbot	1795.
1786. Bishop Berington	1798.
1801. Bishop Stapleton	1802.
1803. Bishop Milner	1826.
1825. Bishop Walsh (translated to London, 1848).	
1840. Bishop Wiseman (coadjutor).	

#### *Western District.*

1688. Bishop Ellis	1726.
1715. Bishop Prichard	1750.
1741. Bishop York	1770.

1758.	Bishop Walmesley	1797.
1781.	Bishop Sharrock	1809.
1807.	Bishop Collingridge	1829.
1823.	Bishop Baines	1843.

*Northern District.*

1688.	Bishop James Smith	1711.
1716.	Bishop Witham	1725.
1726.	Bishop Williams	1740.
1741.	Bishop Dicconson	1752.
1750.	Bishop Honourable F. Petre	1775.
1768.	Bishop Maire (coadjutor to Bishop Petre)	1769.
1770.	Bishop Walton	1780.
1780.	Bishop Gibson	1790.
1790.	Bishop William Gibson (brother to the preceding bishop)	1821.
1810.	Bishop Thomas Smith	1831.
1824.	Bishop Penswick	1836.
1833.	Bishop Briggs, removed to the new district	

of Yorkshire in 1840, and became Roman Catholic  
Bishop of Beverley in 1850.

In 1840, England and Wales were divided among eight vicars-apostolic, and from that time until  
the year 1850 the following was the arrangement:

*London.*

<i>Consecrated.</i>		<i>Died.</i>
1833.	Bishop Griffiths	1847.
1825.	Bishop Walsh	1849.
1840.	Bishop Wiseman, at first coadjutor to Bishop	

Walsh here, as he had been in the central District.  
Elevated to the archiepiscopate, 1850.

*Central.*

1825.	Bishop Walsh, removed to London in 1848.
1846.	Bishop Ullathorne; became Roman Catholic Bishop of Birmingham, 1850.

*Western.*

1823.	Bishop Baines	1843.
1843.	Bishop Beggs	1846.
1846.	Bishop Ullathorne; removed to the Central District, 1848.	
1848.	Bishop Hendren, became Roman Catholic Bishop of Clifton, 1850.	

*Northern.*

1833.	Bishop Briggs; removed in 1840 to the new district of Yorkshire.	
1840.	Bishop Riddell	1847.
1848.	Bishop Hogarth; became Roman Catholic Bishop of Hexham, 1850.	

*Eastern.*

1840.	Bishop Wareing; became Roman Catholic Bishop of Northampton, 1850.
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*Yorkshire.*

1833.	Bishop Briggs, from the Northern District; became Roman Catholic Bishop of Beverley, 1850.
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*Lancashire.*

1840.	Bishop G. Brown; became Roman Catholic Bishop of Liverpool,
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1850.  
1843. Bishop Sharples (coadjutor) 1850.

*Wales.*

1840. Bishop T. J. Browne; became Roman Catholic  
Bishop of Newport, 1850.

{310} In 1850 came another change, and one archbishop and twelve bishops were appointed to rule over the Roman Catholic Church in England and Wales:

*Archbishop of Westminster.*

*Consecrated.*

1850. Cardinal Nicholas Wiseman.

*Bishop of Hexham.*

1850. William Hogarth.

*Bishop of Beverley.*

1850. John Briggs.

*Bishop of Liverpool.*

1850. George Brown.

*Bishop of Birmingham.*

1850. William Ullathorne.

*Bishop of Northampton.*

1850. William Wareing.

*Bishop of Newport and Menevia.*

1850. Thomas Joseph Browne.

*Bishop of Nottingham.*

1850. Joseph William Hendren (from Clifton); resigned his bishoprick, 1853.

*Bishop of Clifton.*

1850. Joseph William Hendren (removed in 1851 to Nottingham.)

1851. Thomas Burgess.

*Bishop of Salford.*

1851. William Turner.

*Bishop of Plymouth.*

1851. George Errington.

*Bishop of Shrewsbury.*

1851. James Brown.

*Bishop of Southwark.*

1851. Thomas Grant.

The foregoing I believe to be, in the main, a correct account of the Roman Catholic episcopate in England and Wales from the accession of Elizabeth down to the present year.

J. R. W.

Bristol.

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**BANBURY ZEAL, ETC.**

(Vol. vii., p. 106.)

I have no doubt that the particular instance of *Zeal in the cause of the Church* at Banbury, which Addison had in mind when he wrote No. 220. of the *Tatler*, published Sept. 5, 1710, was a grand demonstration made by its inhabitants in favour of Dr. Sacheverell, whose trial had terminated in his acquittal on March 23 of that year. And my opinion is strengthened by the introduction almost immediately afterwards of a passage on the party use of the terms High Church and Low Church.

On June 3, 1710, the High Church champion made a triumphal entry into Banbury, which is ridiculed in a pamphlet called *The Banb.y Apes, or the Monkeys chattering to the Magpye; in a Letter to a Friend in London*. On the back of the title is large woodcut, representing the procession which accompanied the doctor; among the personages of which the Mayor of Banbury (as a wolf), and the aldermen (as apes), are conspicuous figures. Dr. Sacheverell himself appears on horseback, followed by a crowd of persons bearing crosses and rosaries, or strewing branches. The accompanying letter-press describes this procession as being closed by twenty-four tinkers beating on their kettles, and a "vast mob, hollowing, hooping, and playing the devil." There is another tract on the same subject, which is extremely scarce, entitled—

"An Appeal from the City to the Country for the Preservation of Her Majesty's Person, Liberty, Property, and the Protestant Religion, &c. Occasionally written upon the late impudent Affronts offer'd to Her Majesty's Royal Crown and Dignity by the People of BANBURY and WARWICK: Lond. 8vo. 1710."

To your correspondent H.'s (p. 222.) quotation from Braithwait's "Drunken Barnaby" may be added this extract from an earlier poem by the same writer, called "A Strappado for the Divell:"

"But now for Bradford I must haste away:  
Bradford, if I should rightly set it forth,  
Stile it I might *Banberry* of the North;  
And well this title with the town agrees,  
Famous for twanging *ale, zeal, cakes, and cheese.*"

A few words on "Banbury Cakes," and I have done. The earliest mention of them I am aware of (next to that in Camden's *Britannia*, published by Philemon Holland in 1608, and already referred to), is by Ben Jonson, in his *Bartholomew Fair*, written 1614; where he introduces "Zeal-of-the-Land Busy" as "a Banbury Man," who "was a *baker*—but he does dream now, and see visions: he has given over his trade, out of a scruple he took, that, in spiced conscience, *those cakes he made* were served to bridales, maypoles, morrisses, and such profane feasts and meetings." I do not know whether the sale of Banbury cakes flourished in the last century; but I find recorded in Beesley's *Hist. of Banbury* (published 1841) that Mr. Samuel Beesley sold in 1840 no fewer than 139,500 twopenny cakes; and in 1841, the sale had increased by at least a fourth. In Aug. 1841, 5,400 were sold weekly; being shipped to America, India, and even Australia. I fancy their celebrity in early days can hardly parallel this, but I do not vouch for the statistics.

J. R. M., M.A.

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## DR. SOUTH VERSUS GOLDSMITH, TALLEYRAND, ETC.

(Vol. vi., p. 575.)

This remarkable saying, like most good things of that kind, has been repeated by so many distinguished writers, that it is impossible to trace it to any one in particular, in the precise form in which it is now popularly received. I shall quote, in succession, all those who appear to have expressed it in words of the same, or a nearly similar, import, and then leave your readers to judge for themselves.

I cannot help thinking that the first place should be assigned to Jeremy Taylor, as he must have had the sentiment clearly in view in the following sentence:

"There is in mankind an universal contract implied in all their intercourses; and *words being instituted to declare the mind, and for no other end*, he that hears me speak hath a right in justice to be done him, that, as far as I can, what I speak be true; for else he by words does not know your mind, and then as good and better not speak at all."

Next we have David Lloyd, who in his *State Worthies* thus remarks of Sir Roger Ascham:

"None is more able for, yet none is more averse to, that circumlocution and contrivance wherewith some men shadow their main drift and purpose. *Speech was made to open man to man, and not to hide him*; to promote commerce, and not betray it."

Dr. South, Lloyd's cotemporary, but who survived him more than twenty years, expresses the sentiment in nearly the same words:

"In short, this seems to be the true inward judgment of all our politick sages, that *speech was given to the ordinary sort of men, whereby to communicate their mind, but to wise men whereby to conceal it.*"

The next writer in whom this thought occurs is Butler, the author of *Hudibras*. In one of his prose essays on the "Modern Politician," he says:

"He (the modern politician) believes a man's words and his meanings should never agree together: for he that says what he thinks lays himself open to be expounded by the most ignorant; and *he who does not make his words rather serve to conceal than discover the sense of his heart*, deserves to have it pulled out, like a traitor's, and shown publicly to the rabble."

Young has the thought in the following couplet on the duplicity of courts:

"When Nature's end of language is declin'd,  
And men talk only to *conceal their mind.*"

From Young it passed to Voltaire, who in the dialogue entitled "Le Chapon et la Poularde," makes the former say of the treachery of men:

"Ils n'emploient les paroles que pour *déguiser leurs pensées.*"

Goldsmith, about the same time, in his paper in *The Bee*, produces it in the well-known words:

"Men who know the world hold that the true use of speech is not so much to *express* our wants, as to *conceal* them."

Then comes Talleyrand, who is reported to have said:

"La parole n'a été donnée à l'homme que pour *déguiser sa pensée*."

The latest writer who adopts this remark without acknowledgment is, I believe, Lord Holland. In his *Life of Lope de Vega* he says of certain Spanish writers, promoters of the *cultismo* style:

"These authors do not avail themselves of the invention of letters for the purpose of *conveying, but of concealing, their ideas*."

From these passages (some of which have already appeared in Vol. i., p. 83) it will be seen that the germ of the thought occurs in Jeremy Taylor; that Lloyd and South improved upon it; that Butler, Young and Goldsmith repeated it; that Voltaire translated it into French; that Talleyrand echoed Voltaire's words; and that it has now become so familiar an expression, that any one may quote it, as Lord Holland has done, without being at the trouble of giving his authority.

If, from the search for the author, we turn to consider the saying itself, we shall find that its practical application extends not merely to every species of equivocation, mental reservation, and even falsehood; but comprises certain forms of speech, which are intended to convey the *contrary* of what they express. To this class of words the French have given the designation of *contre-vérité*; and, to my surprise, I find that they include therein the expression *amende honorable*. Upon this point the *Grammaire des Grammaires*, by Girault Duvivier, has these remarks:

"La contre-vérité a beaucoup de rapport avec l'ironie. Amende honorable, par exemple, est une contre-vérité, une vérité prise dans un sens opposé à celui de son énonciation; car, au lieu d'être honorable, elle est infamante, déshonorante."

I have some doubts as to whether this meaning of *amende honorable* be in accordance with our English notion of its import; and I shall be thankful to any of your readers who will help me to a solution. I always understood that the term *honorable*, in this expression, was to be taken in its literal sense, namely, that the person who made an open avowal of his fault, or tendered an apology for it, was acting, *in that respect*, in strict conformity with the rules of honour. It is possible that, at first, the *amende honorable* may have been designed as a "peine infamante;" but its modern acceptance would seem to admit of a more liberal construction.

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There are other expressions, framed upon this "lucus a non lucendo" principle, which may fairly be classed among *contre-vérités*. The French say that a thing is *à propos de bottes*, when it is altogether inappropriate. We all use the formula of "your most obedient, humble servant," even when we intend anything but humility or obedience.

HENRY H. BREEN.

St. Lucia.

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## IRISH RHYMES.

(Vol. vi., pp. 431. 539. 605.)

MR. CUTHBERT BEDE (Vol. vi., p. 605.) says "he thinks A. B. R. would have to search a long time, before he found, in the pages of Pope, such brogue-inspired rhymes as *rake well* and *sequel, starve it* and *deserve it, charge ye* and *clergy*, and others quoted by him at p. 431." Among the latter, I presume he chiefly relies on the rhymes *satire* and *hater, creature* and *nature*.

Of all these I am able to adduce parallel instances both from Dryden and Pope. And first, as to *rake well* and *sequel*. MR. BEDE is, of course, aware that these are double rhymes; that *quel* and *well* are good English rhymes; and that the brogue betrays itself only in the first syllable of each, *rake* and *se*. It is, in fact, the same sort of rhyme as *break* and *weak*, which is of such frequent occurrence both in Dryden and Pope. Here is an example from each:

"Or if they should, their interest soon would *break*,  
And with such odious aid make David *weak*."  
*Absalom and Achitophel*.

"Men in their loose, unguarded hours they *take*;  
Not that themselves are wise, but others *weak*."  
*Essay on Man*.

The next "brogue-inspired rhyme" is *starve it* and *deserve it*. Here, as in the former instance, the last syllables rhyme correctly, and the objection is confined to *starve* and *deserve*. Let us see what Dryden says to this:

"Wrong conscience, or no conscience, may *deserve*

To thrive, but ours alone is privileged to *starve*."  
*Hind and Panther.*

And Pope:

"But still the great have kindness in *reserve*:  
He help'd to bury whom he help'd to *starve*."  
*Prologue to the Satires.*

Of this species of rhyme I have noted *three other* instances in Dryden, and *two* in Pope.

As regards the rhyme *charge ye* and *clergy*, no instance, in the same words, occurs in Dryden or Pope. They did not write much in that sort of doggerel. But the brogue, even here, is nothing more than the confounding of the sounds of *a* and *e*, which is so beautifully exemplified in the following couplet in Dryden:

"For yet no George, to our *discerning*,  
Has writ without a ten years' warning."  
*Epistle to Sir G. Etheredge.*

Next, we have the rhyme *satire* and *hater*. The following in Dryden is quite as bad, if not worse:

"Spiteful he is not, though he wrote a *satire*,  
For still there goes some thinking to *ill-nature*."  
*Absalom and Achitophel.*

Of this rhyme *satire* and *nature*, I can adduce two other instances from Dryden.

In the same category we must place *nature* and *creature*, *nature* and *feature*. Here is an example from Dryden; and I can bring forward two others:

"A proof that chance alone makes every *creature*  
A very Killigrew without good *nature*."  
*Essay upon Satire.*

And here is one from Pope:

"'Tis a virgin hard of *feature*,  
Old and void of all good *nature*."  
*Answer to "What is Prudery?"*

Can MR. BEDE produce anything to match the following sample of the *crater*, to be found in our most polished English poet?

"Alas! if I am such a *creature*,  
To grow the worse for growing *greater*!"  
*Dialogue between Pope and Craggs.*

It will be seen, from the foregoing quotations, that the rhymes described as Irish were, a century and a half ago, common to both countries,—a fact which MR. BEDE was probably not sufficiently aware of when he introduced the subject in "N. & Q." For obvious reasons, the use of such rhymes, at the present day, would be open to the imputation of "Irishism;" but it was not so in the days of Swift.

HENRY H. BREEN.

St. Lucia.

In a former Number I drew attention to that peculiar fondness for "Irish rhymes" which is more evident in Swift than in any other poet; and another correspondent afterwards gave examples to show that "our premier poet, Pope," sometimes tripped in the same Hibernian manner. In looking over an old volume of the *New Monthly Magazine*, during the time of its being edited by the poet Campbell, I have stumbled upon a passage which is so *apropos* to the subject referred to, that I cannot resist quoting it; and independent of its bearing on our Irish rhyming discussion, the passage has sufficient interest to excuse my making a Note of it. It occurs in one of a series of papers called "The Family Journal," supposed to have been written by the immediate descendants of the "Will Honeycomb" of the *Spectator*. A dinner-party is assembled at Mr. Pope's, when the conversation takes this turn:

"Mr. Walscott asked if he (Dryden) was an Englishman or an Irishman, for he never could find out. 'You would find out,' answered Mr. Pope, 'if you heard him talk, for he cannot get rid of the habit of saying *a* for *e*. He would be an Englishman with all his heart, if he could; but he is an Irishman, that is certain, and with all his heart too in one sense, for he is the truest patriot that country ever saw.... You must not talk to him about Irish rhymes,' added Mr. Pope, 'any more than you must talk to me about the *gods* and *abodes* in my Homer, which he quarrels with me for. The truth is, we all write Irish rhymes, and the Dean contrives to be more exact that way than most of us.' 'What!' said Mr. Walscott, 'does he carry his Irish accent into his writings, and yet think to conceal himself?' Mr. Pope read to us an odd kind of Latin-English effusion of the



Dean's, which made us shake with laughter. It was about a consultation of physicians. The words, though Latin in themselves, make English when put together; and the Hibernianism of the spelling is very plain. I remember a taste of it. A doctor begins by inquiring,

"Is his Honor sic? Præ lætus felis pulse. It do es beat veris loto *de*."

"Here *de* spells *day*. An Englishman would have used the word *da*."

"No," says the second doctor; 'no, notis as qui cassi e ver feltu metri it,' &c.

"*Metri* for *may try*."

"Mr. Pope told us that there were two bad rhymes in the *Rape of the Lock*, and in the space of eight lines:

"The doubtful beam long nods from side to side;  
At length the wits mount up, the hairs subside.

But this bold lord, with manly strength endued,  
She with one finger and a thumb subdued."

"*Mr. Walscott*. 'These would be very good French rhymes.'"

"*Mr. Pope*. 'Yes, the French make a merit of necessity, and force their poverty upon us for riches. But it is bad in English. However, it is too late to alter what I wrote. I now care less about them, notwithstanding the Doctor. When I was a young man, I was for the free *disinvolve* way of Dryden, as in the *Essay on Criticism*; but the town preferred the style of my pastorals, and somehow or other I agreed with them. I then became very cautious, and wonder how those lines in the *Lock* escaped me. But I have come to this conclusion, that when a man has established his reputation for being able to do a thing, he may take liberties. Weakness is one thing, and the carelessness of power another.'"—*New Monthly Magazine*, vol. xiii. (1825), pp. 551, 552.

With regard to the French rhyme, I see, in a note to *Odes and other Poems*, by Henry Neele, 1821, that he apologises for rhyming *multitude* with *solitude*, by saying:

"It is of that kind which is very common in French, but I fear hardly justified by English practice. Still, 'La rime est une esclave, et ne doit qu'obéir.'"

I would append to this Note a Query. Where in Swift's works is the "Latin-English effusion of the Dean's" to be met with?<sup>[2]</sup> or is it composed for him by the writer of the article? I only know of two such effusions really written by Swift; the *Love Song*, "Apud in is almi des ire," &c., and the *Epigram on Dic*:

"Dic, heris agro at an da quarto finale  
Fora ringat ure nos an da stringat ure tale."

I should also like to know the author of the clever series of papers from which I have quoted.

CUTHBERT BEDE, B.A.

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

[See "Consultation upon a Lord that was Dying," in Swift's *Works*, ed. Scott, vol. xiii. p. 471.—ED.]

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## COUNT GONDOMAR.

(Vol. v., p. 489.)

Your correspondent W. STANLEY SIMMONDS will find a lengthy account of this notable Spanish Don—Diego Sarmiento de Acuña, Conde de Gondomar—in the *Nobiliario genealogico de los Reyes y Titulos de España* of Lopez de Haro, folio, Madrid, 1622, vol. i. pp. 236-238. In this notice he chiefly figures, strange to say, as a military character! At the ripe age of *seventeen* this "famous captain" is said to have chastised the insolence of that bold "English pirate, Francisco Draques," who in 1584 had had the temerity to land somewhere near Bayona, his sole object being of course plunder. Don Diego guarded well his territory of Tuy when the same formidable "dragon," in the year 1589, made his appearance before Coruña; and again in 1596, when the English Armada visited ill-fated Cadiz. Being a person of "great parts," the Count was despatched to England as ambassador in 1613, and during the five years that he resided in this country, "the king and his nobility showered upon him favours and honours innumerable." He once told James that the flour of England (meaning the gentry) was very fine, but the bran (meaning the common people) was very coarse; "*La harina de Inglatierra es muy delgada y fina, pero el afrecho es muy grossero*,"—for Gondomar, like the learned Isaac Casaubon, had been subject to the grossest insults from the London rabble. We next find ranked among his praiseworthy deeds the following atrocious one:

"Hizo cortar la cabeça al General Ingles Wbaltero Rale (Sir Walter Raleigh) por aver intentado descubrimiento en las Indias Occidentales de Castilla a su partida."

Another meritorious action is added:

"A su instancia perdonó la Magestad de aquel Rey (James I.) a sesenta sacerdotes que estaban presos condenados por causa de la religion, y a otros mucho Catolicos, passandolos todos consigo a Flandes."

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The title of Count Gondomar was conferred upon him by Philip III. in 1617, but the date of his death is still a desideratum. Many anecdotes concerning him are to be seen scattered in Howel's *Treatise of Ambassadors*.

W. M. R. E.

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## DOOR-HEAD INSCRIPTIONS.

(Vol. vi., p. 543.)

B. B. WOODWARD (urged, probably, by R. RAWLINSON'S question in Vol. vi., p. 412.) sends you the following inscription,

"Sit mihi nec glis servus, nec hospes hirudo,"

copied from over the entrance to an old hostel in the town of Wymondham, Norfolk. He says he quotes from memory.

Vol. vii., p. 23., you give an English translation of the inscription:

"From servant lazy as dormouse,  
Or leeching guest, God keep my house;"

but suggest that "hirudo" should be "hiruzdo," and produce some apt classical quotations supposing it may be so, requesting MR. WOODWARD to look again at the original inscription.

In a recent Number (Vol. vii., p. 190.) MR. WOODWARD appears to have done this, and sends you the inscriptions correctly (as I beg to vouch, having often read and copied it, and living within four miles of the spot), thus:

"Nec mihi glis servus, nec hospes hirudo."

Permit me to add to this corroboration, that I should venture a different translation of the word "hospes" from your correspondent's, and render the notice thus:

"Good attendance and cheap charges:"

taking "hospes" not as guest but host, and the literal words, "My servant is not a dormouse, nor (I) the host a leech."

Ainsworth gives authority for "hospes" meaning host as well as guest, and quotes Ovid's *Metamorphoses* in support of it.

JOHN P. BOILEAU.

Ketteringham Park, Wymondham, Norfolk.

With due respect to your correspondent A. B. R., the word "hospes" most probably means host, not guest.

"Sit mihi nec servus glis, nec hospes hirudo."

In Blomfield's *Norfolk* (but I cannot now lay my finger on the passage) the line is given as an inscription on the lintel of a door of an ancient hostelry, carved in oak. If so, the line may be rendered—

"No maid like dormouse on me wait,  
Nor leech-like host be here my fate."

But, on the supposition that *guest* is the proper meaning, "hirudo" might be taken in the sense of a greedy guest, although this would not be complimentary to the older hospitality. And even in the sense of gossiping, "hirudo" would not be so inappropriate an imitation of the "recitator acerbus" at the conclusion of the *Ars Poetica*:

"Nec missura cutem nisi plena cruoris hirudo."

E. L. B.

Ruthin.

*Photographic Gun-Cotton.*—The "doctors differ" not a little in their prescriptions for preparing the best gun-cotton for photographic use. How shall the photographer decide between them?

DR. DIAMOND ("N. & Q.," Vol. vi., p. 277.) says (I quote briefly), "*Pour upon 100 grains of cotton an ounce and a half of nitric acid, previously mixed with one ounce of strong sulphuric acid. Knead it with glass rods during five minutes,*" &c.

Mr. Hunt, quoting, (apparently with approbation) from Mr. ARCHER, says (p. 260., 3rd edit.), "Take one ounce by measure of nitric acid, mixed with one ounce by measure of ordinary sulphuric acid, and *add to them eighty grains of cotton; well stir,*" &c., "*for not more than FIFTEEN SECONDS,*" &c. "It will be seen that the cotton is not exposed to the action of the mixed acids in this last mode longer than is necessary to saturate the cotton; should the action be continued further, the solubility of the cotton is entirely lost."

Not only is the order of manipulation different (a point probably not material), but the time between "five minutes" and "fifteen seconds" must exercise a most important influence on the result. Who is right?

COKELY.

*Sealing-wax for Baths.*—I notice in your answers to correspondents (No. 176., p. 274.), that you inform H. HENDERSON that glass may be cemented for baths with sealing-wax. May I recommend to H. HENDERSON the use of gutta percha, instead of glass, for that purpose? Sheet gutta percha is now very cheap, and the baths are most easily made. I have had one of my own making in constant use since last July, having never emptied it but twice, to filter the nitrate of silver solution. It is not liable to breakage. The joinings are much less liable to leakage. And when it is necessary to heat slightly the silver solution (as it has been during the late cold weather), I have adopted the following simple plan: Heat moderately a stout piece of plate glass; plunge it into the bath; repeat the operation according to the size of bath. It is very useful to make a gutta percha cap to cover over the bath when not in use; it protects it from dust and evaporation, and saves the continual loss of materials arising from pouring the solution backwards and forwards. For home-work I have reduced the whole operation to a very simple system. My bath, hypo-soda, developing fluid (of which, as it keeps so long, I make ten ounces at a time), are always ready in a small closet in my study. These I arrange on my study-table: a gutta percha tray, a brass levelling-stand upon it, a jug of soft water, and half-a-dozen small plates to place my pictures on, after treating them with the hypo-solution (for, to save time, I do not finish washing them until I have done all the pictures I require). All these things I can prepare and arrange in less than ten minutes, and can as easily return them to their places afterwards.

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With regard to Mr. MABLEY'S process, described in "N. & Q.," No. 176., p. 267., as I am but a beginner myself, and have much to learn, I should be sorry to condemn it; but I should fear that his pictures would not exhibit sufficient contrast in the tints. Nor do I see the advantage the pictures would possess, if they did, over positives taken by our process. We amateurs in the country labour at present under great disadvantages, some of which I think the Photographic Society will remove. I am myself quite unable to form an idea what the collodion pictures done by first-rate photographers are like. All the positives done by amateurs in this part of the world, and developed by pyrogallic acid, which I have seen, present a dirty brown hue, by no means pleasing or artistic; and I have seen but very few, either developed by pyrogallic acid or protosulphate of iron, free from blemishes. I think if we were to act upon the suggestion made in "N. & Q." some time back, and send the editor a specimen of our performances, it would be a slight return for his endeavours in our behalf; and he would, I doubt not, honestly tell us whether our pictures were tolerable or not. I, for one, shall be very happy to do so.

J. L. SISSON.

Edingthorpe Rectory.

*Developing Chamber.*—I think Mr. SISSON will find some difficulty in applying his very excellent idea of a sheet India rubber lighting medium to his portable laboratory, as the vapour of the ether will act upon it and render it sticky and useless after one or two usings. Allow me to suggest what I am in the habit of using, viz. a double layer of yellow glazed calico, stuck together with a little common drying oil, and allowed to dry for a few days: this causes a perfect exclusion of the actinic rays, and is very durable.

F. MAXWELL LYTE.

Falkland, Torquay.

*The Black Tints on Photographic Positives.*—A correspondent having inquired how these were obtained, and another replying that it was caused by starch, I beg to offer a process to your readers as to how they may obtain those carbonic tints; though I must premise that the process requires some skill, and is not always successful, though always sure to make them black: but on occasions of failure the lights sink, and the brilliancy of the picture is lost. That it is not starch in the French process, unless that vehicle contains some preparation, I am tolerably certain; the chloride of barium will often produce black images, though very uncertain; and the black process as given by Le Gray is uncertain also. For myself, I generally prefer the colour given by ammoniac salt; it is artistical and sufficient for any purpose. The present process, which I use myself when I require a black colour, with its imperfections, I offer to the photographic readers of "N. & Q.," and here it is.

Take a two-ounce vial, and have some powdered litharge of lead, by some called gold or scale litharge; pound it fine in a Wedgewood mortar, and put in the vial about one scruple; pour on it about half an ounce of Beaufoy's acetic acid, but do not replace the cork or stopper, as the gas evolved is very active, and will burst the vial, placing the operator's eyes in jeopardy; agitate and allow it to stand some hours to settle, or leave it till next day, when it will be better for the purpose: then decant the clear part and throw the fæces away, return the solution into the bottle, and fill up with distilled water. The positive paper being now prepared with the ammonio-nitrate of silver, and placed as usual in the sun, the artist must remove it when a tolerably distinct image is visible, but not altogether up: this is *one* of the niceties of the process; if it is too much done the blacks will be too black, and if not enough they will be feeble and want richness; it is when a visible image of the whole is developed: at this point put the positive into cold water; this will remove a great deal of the silver that has not been acted upon by the light: let it soak three or four minutes; take it out and blot off the water, laying a clean piece of paper below. Now pour a small quantity of the solution of lead on one end, and with a glass rod pass it carefully over every part; blot it off, and giving the paper a little time to dry partially, pass over a solution of newly made gallic acid; the shadows will rapidly become perfectly blank, and the picture will come up. But *another* nicety in the process is the point at which it must be plunged into hyposulphite of soda solution; if plunged in too soon the black will be mingled with the sepia tints, and if too late the whole tint will be too black. I offer it, however, because I know its capabilities of improvement, and the intensity of the black is sometimes beautiful: it is better suited for architectural subjects, where there is but little sky, as it will lay a faint tint over it; but if a sky is attempted, it must be kept under by a brush with a little hyposulphite of soda solution, touching it carefully. The time it will take in becoming black will not exceed one minute; but as the eyesight is the guide, the moment the tints have changed from red to black is the proper time to arrest its further progress: the combination thus obtained will not change, nor, I believe, become faint by time; but I repeat it may be much improved, and if any abler hand, or one with better means at his disposal, will take the trouble to examine its capabilities, I shall be very thankful for his notes on the subject.

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N.B. The solution of lead must contain acid; and if by keeping it does not change litmus-paper, acid must be added till it does.

WELD TAYLOR.

7. Conduit Street West.

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## Replies to Minor Queries.

*Contested Elections* (Vol. vii., p.208.).—There is a very fair history of the boroughs of Great Britain, by Edwards, in 3 Vols. 8vo., printed by Debrett in 1792.

J. B.

X. Y. Z. is informed that a compilation on the subject to which his Query relates was published a few years since in Leeds by Henry Stooks Smith. Speaking from recollection, it appears to be a work of some research; but I cannot say how far it is to be relied on. It may, perhaps, be one of the unfortunate works which have already fallen under his censure.

J. B.

Prestwich.

*Suicide at Marseilles* (Vol. vii., p. 180.).—In Montaigne's *Essays* I find,—

"In former times there was kept, in our city of Marseilles, a poison prepared out of hemlock, at the public charge, for those who had a mind to hasten their end, having first, before the Six Hundred, which were their Senate, given an account of the reasons and motives of their design; and it was not otherwise lawful than by leave from the magistrate, and upon just occasion, to do violence to themselves. The same law was also in use in other places."—Book ii. chap. iii., at end.

This, however, is not the original authority required by your correspondent.

In the earlier part of the same chapter, "Plutarch, *On the Virtuous Deeds of Women*," is referred to as the authority for the statement which Montaigne makes of

"The Milesian virgins, that by an insane compact hanged themselves, one after another, until the magistrate took order in it, enacting, that the bodies of such as should be found so hanged should be drawn by the same halter, stark naked, through the city."

J. P.

Birmingham.

*Acts*, xv. 23. (Vol. vii., p. 204.).—From the notes to Tischendorf's *Greek Testament*, it appears that καὶ οὐ is omitted by Griesbach ed. II. anno 1806, as well as by Lachman, on the authority of the four most ancient Greek MSS. distinguished as A, B, C, and D, confirmed by the versio Armenica, and so quoted by Athanasius, Irenæus, Pacian, and Vigilius. The MS. A is referred by Tischendorf to the latter half of the fifth century, and is the Alexandrian MS. in the British Museum. B is the Vatican codex of about the middle of the fourth century. C the codex Ephraemi

Syri rescriptus at Paris, and is of the first half of the fifth century; and D is Beza's MS. at Cambridge, of about the middle of the sixth century. MR. SANSOM may find a very interesting letter upon this subject from Dr. Tregelles to Dr. Charles Wordsworth, the present Bishop of St. Andrew's, which was published *very recently* in the *Scottish Ecclesiastical Journal*, and in which that learned critic defends the omission of the καὶ οὐ. I regret that I cannot furnish him with the number of that Journal, but it was not more than three or four back.

I hope that MR. SANSOM will inform your readers of the ultimate result of his inquiries on this interesting subject.

P. H.

*Serpent's Tongue* (Vol. vi., p. 340).—The *Lingua Serpentina* of old MSS., and the fossil now commonly termed a Shark's-tooth. In former days, few pilgrims returned from the East without bringing at least one of those curious stones. Being principally found in Malta, it was said they were the tongues of the vipers, which once infested that island, and which St. Paul had turned into stone. Considered to be antidotes, and possessed of talismanic qualities, they were set in cups, dishes, knife-handles, and other requisites for the table.

W. PINKERTON.

Ham.

*Croxton or Crostin of Lancashire* (Vol. vii., p. 108).—A full account of the parish of Croston (not Crostin), which was formerly very extensive, but is now divided into the six parishes of Croston, Chorley, Hesketh, Hoole, Rumford, and Tarleton, may be found in Baines's *Lancashire*, vol. iii. pp. 395. to 440. There does not appear to have been a family of Croston of any note, though the name is common in the county. In Burke's *Heraldic Dictionary*, I find three families named Croxton; the principal one being of Croxton in Cheshire, since temp. Hen. III. Their arms are—Sable, a lion rampant arg. debruised by a bend componée or and gu.

BROCTUNA.

Bury, Lancashire.

*Robert Dodsley* (Vol. vii., p. 237).—In the *Biographia Dramatica* it is stated that "this author was born near Mansfield, in Nottinghamshire, as it is supposed;" and this supposition was, not improbably, founded on the following lines, which occur in one of his poems, as Mansfield is situated in the forest of Sherwood:

"O native Sherwood! happy were thy Bard,  
Might these, his rural notes, to future time,  
Boast of tall groves, that nodding o'er thy plain,  
Rose to their tuneful melody."

TYRO.

Dublin.

*Lord Goring* (Vol. ii., pp. 22. 65.; Vol. vii., p. 143).—In the order-books of the council of state, I find that William Killegrew was, on the 1st Oct., 1642, appointed lieutenant-colonel of the regiment of Colonel Goringh, *vice* Thomas Hollis, deceased; and that, on the 26th March, 1647, he was named colonel of the same regiment, *vice* Colonel Goringh, resigned. That the last-mentioned colonel is *George* Goringh we learn from the war-budget (Staat van Oorlog) of 1644, where the salaries of

Colonel George Goringh	ijj <sup>c</sup> f
William Killegre, Lieutenant-Colonel	lxxx <sup>f</sup>

are charged on the province of Holland. It nowhere appears from official reports that Lord Goring held a higher military rank than that of colonel in the Netherlands army. That he left England previous to 1645 is proved not only by the above, but also by his presence, as colonel in the service of Spain, at the siege of Breda in 1637. If he afterwards served in the Spanish army as lieutenant-general, what could have induced him at a later period to accept the rank of colonel in the army of the States?

—t.

In the *Irish Compendium, or Rudiments of Honour*, vol. iii. pp. 64, 65., 2nd ed.: London, 1727, we read that Lord Richard Boyle, born in 1566, married as second wife "Catharine, only daughter to Sir Jeffry Fenton; by her had five sons and seven daughters, of which the Lady Lettice was married to *George Lord Goring*."—V. D. N. *From the Navorscher*.

*Chaplains to Noblemen* (Vol. vii., p. 163).—There is, in the Faculty Office in Doctors' Commons, an entry kept of the appointments of chaplains when brought to be registered. Under what authority the entry is made does not seem very clear. The register does not extend beyond the year 1730, though there may be amongst the records of the office in St. Paul's some earlier notices of similar appointments.

G.

*The Duke of Wellington Maréchal de France* (Vol. vii., p. 283).—The Duke of Wellington is indebted to the writer in the *Revue Britannique* for his dukedom and bâton of France, and not to Garter King-at-Arms. No such titles were attributed to his Grace or proclaimed by Garter, as a

reference to the official accounts in the *London Gazette* will show. The Order of St. Esprit was the only French honour ascribed to him; that Order he received and frequently wore, the insignia of which were displayed, with his numerous other foreign honours, at the lying-in-state. Such being the case, Garter will not perhaps be expected to produce the diploma for either the title of *Duc de Brunoy* or the rank of *Maréchal de France*.

C. G. Y.

*Lord North* (Vol. vii., p. 207.).—MR. FORSTER has, it seems, blundered a piece of old scandal into an insinuation at once absurd and treasonable. The scandal was *not* of Lord Guilford and the Princess Dowager, but of Frederick Prince of Wales and Lady Guilford. On this I will say no more than that the supposed resemblance between King George III. and Lord North is very inaccurately described by MR. FORSTER in almost every point except the *fair complexion*. The king's figure was not clumsy—quite the reverse, nor his face homely, nor his lips thick, nor his eyebrows bushy, nor his eyes protruding like Lord North's; but there was certainly something of a general look which might be called resemblance, and there was above all (which is not alluded to) the curious coincidence of the *failure of sight* in the latter years of both. Lord North was the only son of Lord Guilford's *first* marriage: I know not whether the children of the *second* bed inherited defective sight; if they did, it would remove one of the strongest grounds of the old suspicion.

C.

*Mediæval Parchment* (Vol. vii., p. 155.).—The method of preparing parchment for illumination will be found in the *Birch and Sloane MSS.*, under "Painting and Drawing," &c., where are a number of curious MS. instructions on the subject, written chiefly in the sixteenth century, in English, French, and Italian.

Sir Frederic Madden, in the Introduction to *Illuminated Ornaments*, fol. 1833, and Mr. Ottley, in *Archæologia*, vol. xxiv. art. 1., have both written very minutely on the subject of illuminating, but their observations are too long for quotation.

E. G. B.

I remember reading in an old French work the process used in illuminating parchments, and remember that the gilding was laid upon garlic juice; it might very possibly be diluted with proof spirits of wine; at all events, no parchments can bear water at whatever time they may have been prepared: the process of making them wear out with water would turn them into leather. The work I allude to was brought out, I recollect, under the auspices of the French Academy.

W. T.

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"*I hear a lion*," &c. (Vol. vii., p. 205.).—These lines (corrupted by your correspondent SAGITTA into *five*) are two couplets in Bramstone's lively poem of the *Art of Politics*. They are a versification of a shrewd question put by Colonel Titus in the debate on the celebrated bill for *excluding* James Duke of York.

C.

The *Art of Politics*, by the Rev. Mr. Bramston, contains the following lines, which will, I apprehend, give your correspondent the required information:

"With art and modesty your part maintain;  
And talk like Col'nel Titus, not like Lane.  
The trading knight with rants his speech begins,  
Sun, moon, and stars, and dragons, saints, and kings:  
But Titus said, with his uncommon sense,  
When the exclusion-bill was in suspense,  
I hear a lion in the lobby roar;  
Say, Mr. Speaker, shall we shut the door  
And keep him there, or shall we let him in  
To try if we can turn him out again?"

Mr. Bramston's poem is in the first volume of Dodsley's *Collection*.

Perhaps some of your correspondents may be able to refer to a cotemporary account of Colonel Titus's speech on the Exclusion Bill.

C. H. COOPER.

Cambridge.

*Fercett* (Vol. vi., p. 292.).—The term *Fercett* is probably intended as the *designation* of some collection in MS. of family evidences and pedigrees. It was usual among our ancestors thus to inscribe such collections either with the name of the collector, or that of the particular family to whom the book related. Thus the curious MS. in the library of the City of London, called *Dunthorne*, and containing ancient municipal records, is so called from its collector, whose name was Dunthorne. Instances of such titles are to be found in the collections of Gervase Holles in the *Lansdowne MSS.*, where one of such books is referred to as *Trusbutt*.

E. G. B.

*Old Satchells* (Vol. vi., p. 160.; Vol. vii., p. 209.).—Your correspondent J. O. seems not to be aware that another and a fourth edition of *Old Satchells' True History* ("with copious additions, notes,

and emendations," under the editorial superintendence of William Turnbull, Esq., F.S.A.) is in course of preparation 'neath the fostering care of Mr. John Gray Bell, the *pro amore* publisher of so many historical and antiquarian tracts of interest. Mr. Bell has already given to the world a *Pedigree of the Ancient Family of Scott of Stokoe*, edited, with notes, by William Robson Scott, Ph. D., of St. Leonard's, Exeter, from the original work compiled by his grandfather, Dr. William Scott, of Stamfordham, Northumberland, then (1783) representative of the family. The latter gentleman left behind him a large and valuable collection of MSS. relative to the family, which, as I learn from the prospectus, will be called into requisition in the forthcoming reprint of the *Old Souldier of Satchell*. Possibly the publishers of the second and third editions may have been assisted in their labours by the learned doctor in question, whose already quoted *Pedigree of the Scotts of Stokoe* was issued only a few years prior to the appearance of the Hawick edition of 1786, not 1784, as accidentally misprinted in J. O.'s interesting communication.

T. HUGHES.

Chester.

*Curtseys and Bows* (Vol. vii., p. 156).—In the interlude of *The Trial of Treasure*, by Purfoote, 1567 (page 14. of reprint), Inclination says to Gredy-gutte:

"Ise teach you to speake, I hold you a pounce!  
Curchy, lob, curchy downe to the grounde.

*Gre.* Che can make curchy well enowe.

*Inc.* Lower, old knave, or yle make ye to bowe!"

For *rationale* of bows and curtseys, see "N. & Q.," Vol. v., p. 157., though I fancy the *bob* curtseys are the ones referred to.

THOS. LAWRENCE.

Ashby-de-la-Zouch.

*The Rev. Joshua Marsden* (Vol. vii., p. 181.).—This gentleman was born at Warrington in the year 1777. In the year 1800 he offered himself, and was accepted by the Wesleyan Methodist Conference, as a missionary to British North America, where he laboured for several years. He removed thence to Bermuda. In 1814 he returned to England with a constitution greatly impaired, but continued to occupy regular stations under the direction of the Conference until 1836, when, worn out by affliction, he became a supernumerary, and resided in London, where he occasionally preached as his health permitted. He died August 11, 1837, aged sixty.

JOHN I. DREDGE.

A memoir and portrait of the Rev. Joshua Marsden will be found in the *Imperial Magazine*, July, 1830. He was at that period a preacher among the Wesleyan Methodists, having been for many years previously a missionary in connexion with that people. He was an amiable, ingenious, and worthy man, and although not a powerful, a pleasing poet. Among other things, he published *Amusements of a Mission*, *Forest Musings*, and *The Evangelical Minstrel*.

J. H.

*Sidney as a Christian Name* (Vol. vii., p. 39.).—Your correspondent R. D. B., of Baltimore, is informed that the name of Sidney is extremely common in North Wales as a Christian name of either sex, but more particularly of the female.

There seems to be no tradition connected with its use. In this part of the principality, the name has generally been assumed more from its euphonistic character than from any family connexion.

E. L. B.

Ruthin.

*The Whetstone* (Vol. vii., p. 208.).—In your No. 174. of "N. & Q.," E. G. R. alludes to the *Game of the Whetstone*. The following quotation, as bearing on that subject, may not be uninteresting to your readers:

"In the fourth year of this king's (Edward VI.) reign, in the month of September, one Grig, a poulterer of Surrey (taken among the people for a prophet, in curing of divers diseases by words and prayers, and saying he would take no money), was, by command of the Earl of Warwick, and others of the Council, set on a scaffold in the town of Croidon, in Surrey, with a paper on his breast, wherein was written his deceitful and hypocritical dealings: and after that, on the eighth of September, set on a pillory in Southwark, being then Our Lady Fair there kept; and the Mayor of London, with his brethren the aldermen, riding through the fair, the said Grig asked them and all the citizens forgiveness.

"'Of the like counterfeit physicians,' saith Stow, 'I have noted, in the summary of my *Chronicles* (anno 1382), to be set on horseback, his face to the horse-tail, the same tail in his hand as a bridle, a collar of jordan about his neck, a *whetstone* on his breast; and so led through the city of London, with ringing of basons, and banished.'

"Whereunto I had added (with the forementioned author) as followeth:—Such

deceivers, no doubt, are many who, being never trained up in reading or practice of physicke and chirurgery, do boast to doe great cures, especially upon women; as to make them straight that before were crooked, corbed, or cramped in any part of their bodies, &c. But the contrary is true; for some have received gold, when they have better deserved the whetstone."—Goodall's *Royal College of Physicians*: London, 1684, p. 306.

J. S. S.

Bath.

*Surname of Allen* (Vol. vii., p. 205.).—Perhaps A. S. A. may find the following words in Celtic of use to him in his researches as to the origin of the name of Allan:—*Adlann*, pronounced *allānn*, means a spearman or lancer; *aluin*, a white hind or fawn (Query, Do any of the name bear a hind as a crest?); *allin*, a rocky islet; *alain*, fair, bright, fair-haired, &c.

FRAS. CROSSLEY.

*Belatucadrus* (Vol. vii., p. 205.).—Papers concerning the god Belatucadrus are to be found in the *Archæologia*, vol. i. p. 310., vol. iii. p. 101., vol. x. p. 118. I take these references from Mr. Akerman's useful Archæological Index.

C. W. G.

*Pot-guns* (Vol. vi., p. 612.; Vol. vii., p. 190.).—In the parish of Halvergate, a train of seventeen pot-guns is kept at the blacksmith's shop. MR. WOODWARD is correct in stating that they are "short cylinders set perpendicularly in a frame, flat-candlestickwise;" but each pot-gun at Halvergate is set in a separate block of wood, and not several in a frame together. By touching the touchholes of each pot-gun successively with a bar of red-hot iron, and with the aid of two double-barrel guns, a royal salute is fired at every wedding or festive occasion in Halvergate.

E. G. R.

*Graves Family* (Vol. vii., p. 130.).—Your correspondent JAMES GRAVES will find a tolerable pedigree of the Graves family, commencing in the time of Edward IV., in the first volume of Dr. Nash's *Worcestershire*; and, in the notes thereto, many interesting particulars of various learned members of the family. Independent of the three portraits mentioned by your correspondent, of which I possess fine proof impressions, I have also one in mezzotinto of Morgan Graves, Esq., of Mickleton, county of Gloucester, and Lord of the Manor of Poden, in the co. of Worcester.

J. B. WHITBORNE.

*Portrait Painters* (Vol. vii., p. 180.).—The name of the Derby artist was *Wright*, not *White*. I have seen several portraits by him of great excellence. The time of his death I do not recollect, but I think the greater part of his works were executed in the latter part of the last century. Have not some of them been exhibited in Pall Mall? I have not the means at hand of ascertaining the fact, but I think he painted the "Blacksmith's Forge," which was so admirably mezzotinted by Earlom.

E. H.

*Plum Pudding* (Vol. vi., p. 604.).—Southey, in his *Omniana*, vol. i. p. 7., quotes the following receipt for English plum puddling, as given by the Chevalier d'Arvieux, who in 1658 made a voyage in an English forty-gun ship:

"Leur pudding était détestable. C'est un composé de biscuit pilé, ou de farine, de lard, de raisins de Corinthe, de sel, et de poivre, dont on fait une pâte, qu'on enveloppe dans une serviette, et que l'on fait cuire dans le pot avec du bouillon de la viande; on la tire de la serviette, et on la met dans un plat, et on rappe dessus du vieux fromage, qui lui donne une odeur insupportable. Sans ce fromage la chose en elle-même n'est pas absolument mauvaise."

Cheese is now eaten with apple puddings and pies; but is there any nook in England where they still grate it over plum pudding? I have heard the joke of forgetting the pudding-cloth, told against Lord Macartney during his embassy in China. Your correspondent will find plum porridge and plum puddings mentioned together at page 122. vol. ii. of Knight's *Old England*.

THOS. LAWRENCE.

Ashby-de-la-Zouch.

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*Muffs worn by Gentlemen* (Vol. vi., *passim*).—The *Tatler*, No. 155., describing a meeting with his neighbour the upholsterer, says:

"I saw he was reduced to extreme poverty by certain shabby superfluities in his dress; for notwithstanding that it was a very sultry day for the time of year, he wore a loose great coat and a *muff*, with a long campaign wig out of curl," &c.

ERICA.

*The Burial Service by heart* (Vol. vii., p. 13.).—In the Life of the Rev. Griffith Jones, the celebrated founder of the Welsh circulating charity schools, is this note:

"Living amongst dissenters who disliked forms of prayer, he committed to memory the whole of the baptismal and burial services; and, as his delivery was very energetic, his friends frequently heard dissenters admire his addresses, which they praised as being extempore effusions unshackled by the Prayer Book!"



*Burrow* (Vol. vii., p. 205.).—BALLIOLENSIS says that in North Gloucestershire "the side of a thick coppice is spoken of as a very *burrow* place for cattle." He understands this to mean "sheltered, secure from wind;" and he asks to what etymology this sense can be attributed. I suspect the Anglo-Saxon *bearo*, a grove or copse, is the word here preserved. As a wood forms a fence against the wind, and is habitually so used and regarded by the agricultural population, the association of ideas is suitable enough in this interpretation. *Bearo*, first signifying the grove itself, might easily come to mark the shelter which the grove afforded. But there is also a compound of this word preserved in the ancient charters, in which the fitness of a place as a pasture for swine is the prominent notion. Kemble, *Cod. Dipl.*, No. 288.: "Hæc sunt pascua porcorum, quæ nostrâ linguâ Saxonîcâ *denbera* nominamus." In the same sense the compound with the word *weald* (= a great forest) is found: *weald-bero*. The wood was considered by our forefathers as propitious to their swine, not only for its shelter, but also for the masts it supplied; and this may have further helped to associate *bearo* with the comforts of cattle.

ORIELENSIS.

"*Coming home to men's business*" (Vol. vii., p.235.).—It is hardly requisite to state to the readers of "N. & Q.," that many editions of Bacon's memorable, beautiful, and didactic *Essays* appeared in the distinguished author's lifetime, obviously having experienced (proved by prefatory epistles of different dates) the repeated revision and emendations of the writer. The *Essays* were clearly favourites with him, as well as with the then reading public. They were first published in 1597, preceded by a letter addressed "To M. Anthony Bacon, his deare Brother." The *ninth* edition was issued the year before his death, which took place April 9, 1626. In that edition is added a dedication "To the Right Honorable my very good Lo. the Duke of Buckingham, his Grace Lo. High Admirall of England;" signed, "FR. ST. ALBAN:" previous signatures being "Fran. Bacon" (1597); "Fr. Bacon" (1612); "Fra. Bacon" (no date). In this dedication to the Duke of Buckingham first appeared the passage inquired about: "I doe now (he tells the Duke) publish my *Essayes*; which, of all my other workes, haue beene most current: for that, as it seems, they *come home to Men's Businesse and Bosomes*."—How accurate, yet modest, an appreciation of his labours!

A HERMIT AT HAMPSTEAD.

My copy of Lord Bacon's *Essays* is a 12mo.: London, 1668. And in the epistle dedicatory, the author himself tells the Duke of Buckingham as follows:

"I do now publish my *Essays*; which, of all my other works, have been most current: for that, as it seems, they *come home to men's business and bosomes*."

This will carry J. P. eleven years further back, at all events.

RT.

*Heuristic* (Vol. vii., p. 237.), as an English scholar would write it, or *Hevristisch*, as it would be written by a German, is a word not to be found in the sixth edition of Kant's *Critik* (Leipzig, 1818), nor in his *Prolegomena* (Riga, 1783).<sup>[3]</sup> Your correspondent's copy appears to have been tampered with. The title *Kritik* should be spelt with the initial *C*, and *reinen* should not have a capital letter: the Germans being very careful to prefix capitals to all substantives, but never to adjectives. The above-mentioned edition of the *Critik* was sent to me from Hamburg soon after its publication. It was printed by Fröbels at Rudolstadt in 1818; and is unblemished by a single *erratum*, so far as I have been able to detect one. Allow me to suggest to H. B. C. to collate the pages in his edition with the sixth of 1818; the seventh of 1828; and, if possible, with one published in Kant's lifetime prior to 1804; and he will probably find, that the very favourite word of Kant, *empirisch*, has been altered in a few instances to *hevristisch*. MR. HAYWOOD is evidently inaccurate in writing *evristic*, which is wrong in Greek as well as in German and English.

Instead of giving the pages of his copy, your correspondent will more oblige by stating the divisions under which this exceptional word occurs, in the running title at the top of each page of his copy; together with two or three lines of the context, which I can compare with my own copy. I have not here the facility of resort to a British Museum, or to German booksellers. Should your correspondent find any difficulty in effecting collation of his edition with others, I shall be willing to part with my copy *for a short time* for his use; or, if he will oblige me with his copy, I will collate it with mine, and return it within the week with the various readings of the cited passages.

T. J. BUCKTON.

Lichfield.

**Footnote 3:(return)**

The former is the *synthetic*, the latter the *analytic* exposition of his system of mental philosophy.

"*Cob*" and "*Conners*" (Vol. vii., p. 234.).—These words are Celtic. *Cob* means a mouth, a harbour, an entrance. *Conners* appears to be a compound word, from *cuan*, a bay or harbour, and *mar* or *mara*, the sea; pronounced "Cuan wara," then shortened into *Conner*. Conna-mara, in the west of Ireland, properly spelled *Cuan na mara*, means "bays of the sea."

FRAS. CROSSLEY.

*Lady High Sheriff* (Vol. vii., p. 236.).—Your correspondent W. M. is informed that in Duncumb's *Herefordshire* there is no mention made of the fact, that a lady executed the office of high sheriff of the county. The high sheriffs for the years 1768—1771 inclusive were Richard Gorges, William Nourse, Price Clutton, and Charles Hoskyns, Bart. The lady alluded to would be the widow of one of these.

H. C. K.

— Rector, Hereford.

Anne Clifford, Countess of Dorset, Pembroke, and Montgomery, exercised the office of hereditary sheriff of Westmoreland, and, at the assizes at Appleby, sat with the judges on the bench (temp. Car. I.) Vide Blackstone's *Comment.*, and Pocock's *Memorials of the Tufton Family*, p. 78. (1800.)

I may add that ladies have also been included in the commission of the peace. The Lady Bartlet was made a justice of the peace by Queen Mary in Gloucestershire (Harl. MSS); Margaret, Countess of Richmond, mother of Henry VII., was made a justice of peace; and a lady in Sussex, of the name of Rowse, did usually sit on the bench at the assizes and sessions amongst other justices *cincta gladio* (*op. cit.*).

W. S.

Northiam.

*Death of Nelson* (Vol. vii., p. 52.).—The "beautiful picture which hangs in a bad light in the hall of Greenwich Hospital" was not painted by West, but by Arthur William Devis, a very talented artist, but somewhat careless in financial matters. He was a pupil of Zoffeny, was in India for some years, where he practised portrait-painting with considerable success. The well-known print of the "Marquis Cornwallis receiving the Sons of Tippoo Saib as Hostages," was from a picture painted by him. The "Death of Nelson" at Greenwich was a commission from the house of Boydell, Cheapside; and a large print was afterwards published by them from it. Devis met the vessel on its return to England, and on its way homeward painted, very carefully, the portraits of the persons represented in his picture, and also a very exact view of the cockpit in which the hero died. The picture has great merit, and deserves to be better placed.

T. W. T.

*Editions of the Prayer-Book prior to 1662* (Vol. vi., pp. 435. 564.; Vol. vii., p. 18.).—As a small instalment towards completing this desirable object, I send you the following:

- 1551. Humphrey Powell. Folio. (Emmanuel Coll.)
- 1552. Jugge and Cawood. 4to.
- 1553. Grafton. 8vo. (White Knight's, 3283.)
- 1564. Jugge and Cawood. 4to.
- 1565. W. Seres. 8vo. (Christ Church, Oxford.)
- 1571. Cawood. 4to. (White Knight's, 3539.)
- 1580. Widow of R. Jugge. Folio.
- 1607. Barker. Folio. (Sir M. Sykes, Part III., 1019.)
- 1615. Barker. Folio. (St. John's Coll., Oxford.)
- 1632. Barker. 4to. (In my possession.)
- 1634. Edinburgh. 12mo.
- 1636. Bill. Folio. (Bindley, Part I., 955.)

EDWARD F. RIMBAULT.

*Passage in Juvenal* (Vol. vii., p. 165.).—The Delphin edition of Juvenal, in a note on Sat. x. v. 365., says: "Sunt qui legunt, Nullum numen *abest*." It would be very easy, in carelessly copying a MS., to substitute either word for the other. When MR. J. S. WARDEN has ascertained which is the true reading, he may fairly call the other an "alteration."

R. Y. TH—B.

*Tennyson* (Vol. vii., p. 84.).—The first Query of H. J. J. having been already answered (p. 189.), in reply to his *second* inquiry, I beg to inform him that he will find the custom referred to in the passage of the "Princess," of which he desires to know the meaning, fully explained in the *Gentleman's Magazine* for October 1848, p. 379.

W. L. N.

*Capital Punishment* (Vol. vii., p. 181.).—Your correspondent S. Y. may find the date of the last instance of capital punishment for exercising the Roman Catholic religion in Bishop Challoner's very interesting *Memoirs of Missionary Priests*: Keating, 1836. Every reader of Fox's *Book of Martyrs* should, in fairness, consult the above work. There is another earlier work, *Théâtre des Cruautés des Héretiques de nostre temps*, Anvers, 1588; but it is unfortunately very scarce.

W. L. N.

## Miscellaneous.

### BOOKS AND ODD VOLUMES

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A DESCRIPTION OF THE ROYAL GARDENS AT RICHMOND IN SURRY. In a Letter to a Society of Gentlemen. Pp. 32. 8vo. With a Plan and Eight Plates. No date, circa annum 1770?

MEMOIRS OF THE ROSE, by MR. JOHN HOLLAND. 1 Vol. 12mo. London, 1824.

PSYCHE AND OTHER POEMS, by MRS. MARY TIGHE. Portrait. 8vo. 1811.

GMELIN'S HANDBOOK OF CHEMISTRY. Inorganic Part.

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

THE HISTORY OF SHENSTONE, by the REV. H. SAUNDERS. 4to. London, 1794.

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### Notices to Correspondents.

*In consequence of our having to publish the present Number on Thursday instead of Friday, we have been compelled to omit several highly interesting articles, our Notes on Books, &c.*

A. X. *Nineveh is said to have been destroyed by fire, when taken by the Medes and Babylonians. The date of this is fixed by Clinton, in his Fasti Hell., vol. i. p. 269., at 606 B.C. Layard (Nineveh, vol. ii. p. 161.) also adopts this date.*

B. N. C. *The words "à secretis," in the passage quoted, signify that the party alluded to was a member of the Privy Council.*

J. G. B., *who asks if Monkey is not derived from Homunculus, is referred to Skinner, who derives it from Monikin, or Manikin, i. e. Homunculus.*

H. H. B. (St. Lucia). *The wishes of our Correspondent shall be attended to.*

T. MASSEY (Manchester) *is referred to Richardson's Dictionary, s. v. with, within, without, for a solution of his Query. Nisi Prius are the first words on certain legal records, where an issue is appointed to be tried by a jury from the county, unless before the day appointed (nisi prius) the judges shall have come to the county in question. The judges of assize, by virtue of their commission of nisi prius, try the causes thus appointed.*

E., *who asks the origin of "Mind your P's and Q's," is referred to our 3rd Vol., pp. 328. 357. 463. 523.*

BALLIOLENSIS. *We are flattered by the suggestion of our Correspondent, but we must leave the agitation which he suggests to abler hands.*

PHOTOGRAPHIC NOTES. *In consequence of the number of REPLIES to MINOR QUERIES waiting for insertion, we have been compelled to postpone the REV. MR. SISSON'S description of a new Head-rest, and SIR W. NEWTON'S explanation of his Process.*

A. S. K. (Worthing) *is informed that it is quite useless to extract the size from the paper of positive pictures, to ensure their permanence. If the hyposulphite of soda is entirely freed from them, they will bear any exposure to atmospheric influence without change. Although in all works on Photography it is recommended that the size should be extracted from negatives before waxing them, it is a process we have entirely dispensed with: if the iron is used sufficiently hot, the wax will perfectly permeate the entire texture of the paper. Our Correspondent is referred to our back Numbers for an account of the mode of taking a positive picture on glass from a glass negative.*

R. S. C. (Solihull) *shall receive a private communication on the subject of the construction of his glass house for Photographic purposes. There are points in it which are not generally attended to, and upon which the want of success of many operators has no doubt depended.*

TYRO (March 14th). *The second sample of collodion which you have used is over-iodized. It is quite requisite that it should be known that the sensitive properties of collodion are not increased by adding too much of the iodizing solution. If the collodion is good, the film is semi-transparent, of a bluish opal-like appearance. If the iodine is in excess, it becomes more opaque and creamy after immersion in the bath, and of a deep orange when looked through; whereas it should appear of a pale amber colour.*

TYRO (March 17th). *The reticulated appearance you complain of is from using your collodion too*

*thick, and not giving the glass the rotatory rocking motion which you should do when you drain off the excess into the bottle. Prepare two pieces of glass with collodion: in one simply drain off the excess of collodion, and in the other use the motion which has been before described, and you will perceive the difference in the evenness of the two films.*

H. HENDERSON (Glasgow). *We consider glass baths are much superior to gutta percha in every respect. Many of the unpleasant markings in collodion pictures may have their origin in the gutta percha. This is frequently adulterated, and the nitrate acts upon the extraneous substances which are added to the gutta percha, either for adulteration, to give it firmness, or an agreeable colour. A glass bath is readily made, but the minute details of the mode we cannot enter into. Our Correspondent is referred to our numerous advertising friends, as the readiest way to supply his present want in this respect. "Jefferies' Marine Glue" can be procured at all times, the cost being about sixpence per pound. One part of marine glue, and two of best red sealing-wax, form a beautiful cement for glass baths. The marine glue, when used alone, becomes detached from the glass by the nitrate solution; and, without a substance to temper it, the sealing-wax is too brittle.*

X. (Manchester). *When the blue spots occur of which our Correspondent complains, it is because there is at the time of operating very feeble actinic action in the light. If he were to rub one of these pictures when dry, he would find it almost entirely removable from the glass. The occasional want of brilliancy in all probability depends on the same cause. Proto-nitrate of iron, when prepared with the nitrate of baryta of commerce, instead of pure nitrate of baryta, will often have the same effect.*

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54. PROMPTORIUM: An English and Latin Dictionary of Words in Use during the Fifteenth Century, compiled chiefly from the Promptorium Parvulorum. By ALBERT WAY, Esq., M.A., F.S.A. Vol. II. (M to R.) (In the Press.)

Books for 1852-3.

55. THE SECOND VOLUME OF THE CAMDEN MISCELLANY, containing, 1. Expenses of John of Brabant, 1292-3; 2. Household Accounts of Princess Elizabeth, 1551-2; 3. Requete and Suite of a True-hearted Englishman, by W. Cholmeley, 1553; 4. Discovery of the Jesuits' College at Clerkenwell, 1627-8; 5. Trelawny Papers; 6. Autobiography of Dr. William Taswell.—Now ready for delivery to all Members not in arrear of their Subscription.

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The following Works are at Press, and will be issued from time to time, as soon as ready:

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10. Warkworth's Chronicle.
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