

JEWISH PHYSIOGNOMY (5th S. iv. 248; v. 275; xi. 497; 6th S. i. 206, 226).—I did not know that any one nowadays imagined the "ancient medal, with a head, supposed to be that of our Saviour," to be "the work of a contemporary artist." I presume the one meant is that described in Godwyn's *Moses and Aaron* (1678), p. 267; also described and figured in Hottinger's *Cippi Hebraici* (1672), p. 149 and Tab. vi. On one side is a profile of Christ, with the Hebrew name "Jesu," and on the other a Hebrew inscription, in square characters, to this effect: "King Messiah is come in peace, God is made man," or, on some, "Light of man is made life"; these are described as being both of gold and of silver. Surely they are seventeenth-century forgeries, made by Jews in order to be sold to Christians as curiosities, like the "shekels" figured by Hottinger and others, together with genuine Jewish coins. It is not long since I saw a dozen of these sham "shekels," fresh from the mint, mounted on a card, and exposed for sale in a London shop window. They were in white metal, and of the type figured by Hottinger, Tab. v. No. 5. In the same work may be seen representations and descriptions of some more forgeries of the same class, by which impudent Jews took in the antiquaries of the seventeenth century. Speaking of a "coin," with the head of Moses horned with a pair of ram's horns, and his name on his collar in Hebrew letters, the learned Hottinger says, "Nummus ejusmodi heri demum opportune mihi fuit oblatu8." One would like to know what the great Orientalist gave for it!

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"DESDEMONA" (6th S. i. 114).—In Donaldson's *New Cratylus*, second ed., 1850, p. 310, there are the following remarks on the etymology of this name:—

"There is one case in which *dés* has sprung directly from the Greek *δύς*; for *Des-demonia* is merely the Italian form of *Δυσ-δαίμονα*, the accusative of the name given to this unfortunate heroine in the original Cyprian story from which Cynthia borrowed his novel. The accusative form is of course the usual one in Italian. So Shakespeare's *Cressida* is merely Homer's Chryseis, represented, however, as the daughter of Calchas, and not of an Asiatic priest of Apollo."

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THE PROVINCE OF POETRY IN EDUCATION (6th S. i. 76).—The subject of the Latin essay at Oxford in 1817 was, "Quam Vim habeat ad informandos Juvenum Animos Poetarum Lectio?" the prize for which was gained by Thomas Arnold. He refers, as might be expected, to many passages in Plato and Aristotle bearing upon the question, and to the treatise by Plutarch, *Quomodo Adolescens Poetas audire debeat*. The motto prefixed to the essay will indicate the view maintained: "ὄτι μὲν

τοῖνον ἐστὶ παιδεία τις, ἣν οὐχ ὡς χρησίμην παιδεύειν τοὺς νέους, οὐδ' ὡς ἀναγκαίαν, ἀλλ' ὡς ἐλευθέριον καὶ καλῆν, φανερόν ἐστι" (Aristot., *Politic.*, lib. viii. c. iii.). Rollin, in his *Belles Lettres*, discusses the question, "Whether the Profane (that is Heathen) Poets may be allowed to be read in Christian Schools," and answers that they may under proper guidance. He refers to a treatise by F. Thomassin, *Méthode d'Enseigner et d'Étudier Chrétieusement les Poètes*, and to the discourse of St. Basil "To the Young: how they may Profit by the Study of the Works of Heathens, especially Poets." This is the twenty-second homily in the second volume of the Benedictine edition, and has been frequently printed separately, in the Greek and Latin, and in other versions.

W. E. BUCKLEY.

PRINTING BY ELECTRICITY (6th S. i. 137), sometimes called electro-tint, was patented by Mr. Palmer, of Newgate Street, with other inventions, by which the engraving may not only be copied from other engraved plates, but the engraving itself actually produced by electrical agency; this he also called "glyphography"; invented between 1841 and 1842. This will, I hope, remove J. C. J.'s impression as to the electricity being used as a motive power. It may also interest him to know that lately a method of engraving glass by electricity has been discovered.

G. S. B.

A PAIR OF PUZZLES (6th S. i. 35).—Puzzle No. 1 must have been sufficiently cleared up by the editorial note. As regards puzzle No. 2, I would remind HERMENTRUDE that a greater than Mrs. Stowe has authorized the use of the word *fair* in regard to beauties who are not *blondes*. In *A Dream of Fair Women* one of them appears as

"A queen with swarthy cheeks and bold black eyes."

I believe that Tennyson has centuries of precedents, and hundreds of contemporary writers to keep him in countenance.

SR. SWITHIN.

CURIOUS EPITAPHS (6th S. i. 34).—The one copied by D. G. C. E. from St. Paul's, Bedford, reminds me of another in the same church or churchyard. It is to the memory of a female of the name of Clark:—

"She had no fault, save what travellers give the moon,
Her light was bright, but died, alas! too soon."

On visiting the church a few months since, I was glad to find it had been greatly improved by the skilful work of Mr. Scott, but was sorry, on looking at Sir William Harper's monument, that some wicked person had stolen his helmet: I can remember it as far back as twenty years: it seems a shame that it should now disappear; older inhabitants remember it forty or more years ago. I remember Elston Church was once whitewashed, and after the work was finished the workmen, either