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*** START OF THE PROJECT GUTENBERG EBOOK NOTES AND QUERIES, NUMBER 226, FEBRUARY 25, 1854 ***

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NOTES AND QUERIES:

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

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

No. 226.

Saturday, February 25. 1854.

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LONDON, SATURDAY, FEBRUARY 25, 1854.

Notes.

LEGENDS AND SUPERSTITIONS RESPECTING BEES.

The Vicar of Morwenstow, among the beautiful poems to be found in his *Echoes from Old Cornwall*, has one entitled "A Legend of the Hive:" it commences—

"Behold those winged images!
Bound for their evening bowers;
They are the nation of the bees,
Born from the breath of flowers:
Strange people are they; a mystic race
In life, and food, and dwelling-place!"

As another poet has sung:

"His quidam signis, atque hæc exempla secuti,
Esse Apibus partem Divinæ mentis et haustus
Ætherios dixere."

Mr. Hawker's Legend is to this effect: A Cornish woman, one summer, finding her bees refused to leave their "cloistered home," and "ceased to play around the cottage flowers," concealed a portion of the Holy Eucharist which she obtained at church:

"She bore it to her distant home,
She laid it by the hive
To lure the wanderers forth to roam,
That so her store might thrive;—
'Twas a wild wish, a thought unblest,
Some evil legend of the West.

"But lo! at morning-tide a sign,
For wondering eyes to trace,

They found above that Bread, a shrine
Rear'd by the harmless race!
They brought their walls from bud and flower,
They built bright roof and beamy tower!

"Was it a dream? or did they hear
Float from those golden cells
A sound, as of some psaltery near,
Or soft and silvery bells?
A low sweet psalm, that griev'd within
In mournful memory of the sin!"

The following passage from Howell's *Parley of Beasts*, Lond. 1660, furnishes a similar legend of the piety of bees. Bee speaks:

"Know, Sir, that we have also a religion as well as so exact a government among us here; our hummings you speak of are as so many hymns to the Great God of Nature; and ther is a miraculous example in *Cæsaries Cisterniensis*, how som of the Holy Eucharist being let fall in a medow by a priest, as he was returning from visiting a sick body, a swarm of bees being hard by took It up, and in a solemn kind of procession carried It to their hive, and there erected an altar of the purest wax for It, where It was found in that form, and untouched."—P. 144.

It is remarkable that, in the Septuagint version of Prov. vi. 8., the bee is introduced after the ant, and reference is made to τὴν ἐργασίαν ὡς σεμνὴν ποιεῖται: ἔργας. σεμ. St. Ambrose translates it *operationem venerabilem*; St. Jerome, *opus castum*; Castalio, *augustum opus*; Bochart prefers *opus pretiosum, aut mirabile*.^[1]

Pliny has much to say about bees. I shall give an extract or two in the Old English of Philemon Holland:

"Bees naturally are many times sick; and that do they shew most evidently: a man shall see it in them by their heavie looks and by their unlustines to their businesse: ye shall marke how some will bring forth others that be sicke and diseased into the warme sunne, and be readie to minister unto them and give them meat. Nay, ye shall have them to carie forth their dead, and to accompanie the corps full decently, as in a solemne funerall. If it chaunce that the king be dead of some pestilent maladie, the commons and subjects mourne, take thought, and grieve with heavie cheere and sad countenance: idle they be, and take no joy to do any thing: they gather in no provision: they march not forth: onely with a certain doleful humming they gather round about his corps, and will not away.

"Then requisite it is and necessarie to sever and part the multitude, and so to take away the bodie from them: otherwise they would keepe a looking at the breathlesse carcasse, and never go from it, but still mone and mourne without end. And even then also they had need be cherished and comforted with good victuals, otherwise they would pine away and die with hunger."—Lib. XI. cap. xviii.

"We bury our dead with great solemnity; at the king's death there is a generall mourning and fasting, with a cessation from labour, and we use to go about his body with a sad murmur for many daies. When we are sick we have attendants appointed us, and the symptoms when we be sick are infallible, according to the honest, plain poet:

"If bees be sick (for all that live must die),
That may be known by signes most certainly;
Their bodies are discoloured, and their face
Looks wan, which shows that death comes on apace.
They carry forth their dead, and do lament,
Hanging o' th' dore, or in their hives are pent."
Howell, p. 138.

Of bees especially the proverb holds good, that "Truth is stranger than fiction." The discoveries of Huber, Swammerdam, Reaumur, Latreille, Bonnet, and other moderns, read more like a fairy-tale than anything else, and yet the subject is far from being exhausted. At the same time modern naturalists have substantiated the accuracy of the ancients in many statements which were considered ridiculous fables. The ancients anticipated us so far as even to have used *glass hives*, for the purpose of observing the wonderful proceedings of this winged nation. Bochart, quoting an old writer, says:

"Fecit illis Aristoteles *Alveare Vitreum*, ut introspiceret, qua ratione ad opus se accingerent. Sed abnuerunt quidquam operari, donec interiora vitri luto oblevisset."—*Hierozoicon*, Lond. 1663, folio, Part II. p. 514.

EIRIONNACH.

Footnote 1:([return](#))

The bee is praised for her pious labours in the offices of the Roman Church, "as the

OXFORD JEU D'ESPRIT.

The following *jeu d'esprit* appeared at Oxford in 1819: printed, not published, but laid simultaneously on the tables of all the Common Rooms. No author's name was attached to it then, and therefore no attempt is now made to supply this deficiency by conjecture. Since the attention of the discerning public has lately been directed towards the University of Oxford, probably with the expectation of finding some faults in her system of education, it is possible that some of those who are engaged or interested in that inquiry may be amused and instructed by the good sense, humour, logic, and Latinity of this satire.

"ERUDITIS OXONIÆ AMANTIBUS SALUTEM.

"Acerrimis vestrûm omnium judiciis permittitur conspectus, sive syllabus, libri breviter edendi, et e Prelo Academico, si Diis, *i. e.* Delegatis, placet, prodituri: in quo multa dictu et notatu dignissima a tenebris et tineis vindicantur; multa ad hujusce loci instituta et disciplinam pertinentia agitantur; plurima quæ Academiæ famam et dignitatem spectant fuse admodum et libere tractantur et explicantur. Subjiciuntur operis illustrandi ergo capitum quorundam Argumenta,

"Ἐκ Διὸς ἀρχώμεσθα.'

1. Ælfredi magni somnium de Sociis omnibus Academicis ad Episcopatum promovendis:

'With suppliant smiles they bend the head,
While distant mitres to their eyes are spread.'

Byron.

Opus egregium perutile perjucundum ex membranis vetustissimis detritis tertium rescriptis, solertiâ plus quam Angelo-Maiana, nuperrime redintegratum.

2. Devorguillæ, Balliolensibus semper carissimæ, pudicitia laborans vindicatur.

3. Contra Kilnerum et Mertonenses disputatur, Pythagoram Cantabrigiæ nunquam docuisse:

'Δεδαδαλμένοι ψευδέσι ποικίλοις
Ἐξαπατῶντι μῦθοι.'—*Pind.*

4. Wiccamici publicis examinationibus liberi, sibi et reipublicæ nocentes.

5. Magdalenenses semper ædificaturientes nihil agunt:

'Implentur veteris Bacchi.'—*Virg.*

6. Oriensibus, ingenio, ut ipsi aiunt, exundantibus, Aula B. M. V. malevole denegatur:

'Barbara Celarent Darii.'—*Ars Logica.*

7. De redivibus annuis Decani et Canonicorum Ædis Christi, sive de libris Canonicis.

8. Quæstiones duæ: An Alumni Ædis Christi *jure* fiant Canonici? An Alumni Ædis Christi *re-verâ* fiant Canonici?

9. Respondetur serenissimæ Archiducissæ de Oldenburg quærenti:

'What do the Fellows of All-Souls do?'

10. E Collegio Ænei Nasi legati Stamfordiam missi Nasum illum celeberrimum, Collegii ἐπώνυμος, solemni pompâ Oxoniam asportant.

11. Nummi ad ornandam faciem occidentalem Collegii Lincolniensis erogati unde comparati fuerint?

... 'Lucri bonus est odor ex re
Qualibet.'—*Juv.*

12. *Note.*—The original heading of this chapter was altered in a later edition, and therefore is not reprinted here.

13. Ex Societatibus cæteris ejectos Aula S. Albani pessimo exemplo ad se recipit:

'Facilis descensus Averni.'—*Virg.*

14. De Golgotha et de Golgothis.

15. Prælectores an Prælectiones numero sint plures.

16. Viro venerabili S. T. P. R. prælegente pecunia a clientibus sordide admodum exigitur.

17. Magistri in Venerabili domo Convocationis necessario adsistentes more Attico τὸ τριώβολον recipere debent.

18. De Academicorum in Venerabili domo Convocationis sedentium podicibus igneo quodam vapore calefaciendis:

'Placetne vobis Magistri?'—ὁ ἀεὶ Vice-Can.

19. De viris clarissimis Bibliothecæ Bodleianæ Curatoribus.

'Scene II.—*Enter* Quince the Carpenter, Snug the Joiner, Bottom the Weaver, Flute the Bellows-mender, Snout the Tinker, *and* Starveling the Tailor.

Quince. Is all our company complete?'

Shakspeare.

20. De matulis in Bibliothecâ studentibus copiosius suppeditandis:

'Ἄμῖς γὰρ ἦν ὀυρητιάσης αὐτῆ
Παρὰ σοὶ κρεμήσεται ἐγγὺς ἐπὶ τοῦ πάτταλου.'
Aristophanes.

21. De Bibliothecario et ejus adjutoribus.

'*Captain.* What are you about, Dick?

Dick. Nothing, Sir.

Captain. Thomas, what are you doing?

Thomas. Helping Dick, Sir.'

22. Examinantur Examinatores.

23. Cuinam eorum Doctoris Planissimi cognomen jure optimo concedendum sit.

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24. De Dodd.

25. De Magistris Scholarum.

'Who made that wond'rous animal a Soph?'
Oxford Spy.

26. Baccalaurei ad Clepsydræ determinantes.

'Nor stop, but rattle over every word,
No matter what, so it can not be heard.'
Byron.

27. De Vocum Great-go, Little-go, By-go, in concione quâdam nuperâ perperam felici usu.

'Ἐτι τὸ αὐτὸ ὑποκορίζεσθαι· ἔστι δὲ ὑποκορισμὸς ὃς ἔλαττον ποιεῖ κ.
τ. λ. ἐυλαβεῖσθαι δὲ δεῖ.'—*Aristotle.*

28. De statuâ matronæ venerabilis τῆς Goose nuper defunctæ in mediâ Scholarum area collocandâ.

29. De statutorum nostrorum simplici perspicuitate.

'Ἀναρχαῖόν τε καὶ ἀτελενταῖόν τὸ πᾶν.'

Ephraim Jenkins, apud the *Vicar of Wakefield.*

30. An Procuratorum pedissequi recte nominentur Bull-dogs?

31. De passere intra Templum B. Mariæ concionantibus obstrepente per statutum coercendo.

'Ὡ Ζεῦ βασιλεῦ τοῦ φθέγματος τούρνιθίου.'

32. Typographium Clarendonianum famæ Universitatis male consulit, dum Cornelium Nepotem et alios, id genus, libellos, in usum Scholarum imprimit.

'Fama malum.'—*Virg.*

'Quærenda pecunia primum.'—*Horat.*

33. De celeberrimâ Matronâ Knibbs ex Horatii mente deificanda.

'Divina tomacula porci.'

34. Exemplo viri clarissimi Joannis Gutch probatur mortales errori obnoxios esse.

35. Petitur ut memoria viri prosapiâ ingenio et moribus spectatissimi Gulielmi Stuart oratione annuâ celebretur.

'Integer vitæ scelerisque purus.'—*Hor.*

'The merry poacher who defies his God.'
Oxford Spy.

36. Oxoniâ novo lumine vestitâ, gaudent Balænae Atlanticæ, exulant meretrices, Procuratores otio enecantur.

'Ὡς ἐκτὸς ὤμεν τῆσδε τῆς ἀλαμπίας.'

'Jam redit et Virgo, redeunt Saturnia regna.'—*Virg.*

37. Probatur Bedellum Academicum vero et genuino sensu esse quartum Prædicabile; quippe qui comes adsit Vice-Cancellario omni soli et semper. Doctissimus tamen Higgenbrockius Differentiam potius esse putat, eujus hæc sunt verba:

'Bedellus est de Vice-Cancellarii Essentia,
Nec potest dispensari cum absentia:
Nam sicut forma dat Esse Rei,
Sic Esse dat Bedellus ei.'

Nec errat forsâ vir clarissimus, si enim Collegii ejusvis Præfectum (genus) recte dividat Bedellus adstans (Differentia), fit illico Species optata.—*Dominus Vice-Can.*

38. Tutorum et Examinatorum Oxoniensium petitio Mediolanum transmissa, ut Auctorum deperditorum restitutor nequissimus Angelus Maius, iste malè feriatu, oculis et virilibus mulctetur.

39. Statuto quamprimum cautum sit, idque sub pœnis gravissimis, ne quis ad Universitatis privilegia admissus auctoris cujuspîam libros feliciter deperditos invenire audeat, inventos huc asportet, imprimat, imprimendos curet, denique impressos legat.

Hæc sunt et horum similia, Academici, quæ favore et Auspiciis vestris auctor sibi evolvenda destinat. Ei investigandi tædium, vobis delectatio, adsit, et honos et gloria. In quantam molem assurgat materies tam varia tam augusta non est in præsentî ut pro certo affirmetur. Spes est, ut omnia rite collecta, in ordinem breviter et ἔγκυκλοπαιδικῶς redacta, voluminibus, formâ quam vocant 'Elephant-Quarto,' non plusquam triginta contineantur.

Omnes igitur qui famam aut Academiæ aut suam salvam velint, moras excutiant, Bibliopolam nostrum integerrimum præsto adeant, symbolas conferant, deum nomina, ut hanc saltem a nobis immortalitatem consequantur, aliâ fortasse carituri."

J. B. O.

Loughborough.

ANSAREYS IN MOUNT LEBANON.

In the romance of *Tancred*, Mr. D'Israeli mentions the Ansareys, one of the tribes of Lebanon, as worshipping the old heathen gods, Jupiter, Apollo, and Astarte, or Venus. A writer of fiction is certainly not expected to be bound to fact; but in such a matter as the present religion of an existing people, I feel doubtful whether to suppose this religion his own invention, or if he has any authority for it, and its connexion with pagan Antioch. A people to-day retaining the worship of the old gods of Greece and Syria, is a matter of great interest. I have looked into Volney's *Travels in Syria and Egypt*, and in some later writers, but none of them state the paganism of Tancred to be the religion of the Ansareys. It is, however, said to be a mystery, so not impossibly the account in *Tancred* may be the reality. In the same work, the Sheikhs of Sheikhs, and his tribe, the Beni-Rechab children of Rechab, are said to be Jews on horseback, inhabiting the desert, and resembling the wandering Arabs in their mode of life. This also is curious, if there be such a people; and some of your readers acquainted with the history and manners of Syria may give information on these matters. The other tribes of Lebanon are singular and equally interesting:—the Maronites, Christians of the Roman Catholic sect, who, however, allow their priests to marry; the Metualis, Mahomedans of the sect of Ali; and the Druses, whose religion is unknown, and, as Lamartine tells us, was entirely so to Lady Hester Stanhope, who lived years in

the middle of them. Volney divides the Ansareys in several sects, of whom one worshipped the sun, another a dog, and a third had an obscene worship, with such lewd nocturnal meetings as were fabled of the Yesedee.

F.

PRIMERS OF THE REIGN OF QUEEN ELIZABETH.

Little is known respecting the Primers of this reign, and yet several editions were published. My object will be to give some information on the subject, in the hope that more may be elicited from your correspondents.

There is an edition of the year 1559, 4to. Two copies only are known at present; one in the library at Christ Church, Oxford, and the other at Jesus College, Cambridge. It has been reprinted by the Parker Society. This Primer contains certain prayers for the dead, as they stand in that of Henry VIII., 1545. In short, with the exception of "An Order for Morning Prayer," with which it commences, this Primer follows the arrangement of that of 1545; some things, relative to saints, angels, and the Virgin Mary, having been excluded.

But I have in my possession another edition in 12mo. of this reign, of which I can trace no other copy. My book wants the title, and consequently I cannot ascertain its date. It was formerly in Gough's possession. I am inclined to think that it is earlier than the edition reprinted by the Parker Society.

Unlike the book of 1559, mine commences with the Catechism, but the subsequent arrangement is the same. The differences, when any exist, consist in a more literal following of the Primer of 1545. The Prayers for the Dead are retained as in the book of 1559. The Graces, also, are more numerous in my edition, and some of them are not found even in King Henry's book. One consists of an address, as from the master of the family, with an answer from the other members. In some respects this is similar to a form in King Edward's Primer, while in others it is altogether different. At the close of the Graces, the book of 1559 has the words "God save our Queen and Realm," while in my edition the reading is the same as in the book of 1545, "Lorde, save thy Church, our Quene, and Realme," &c.

In "The Dirige" there is a very singular variation. In 1559 we find "Ego Dixi, Psalm Esaic xxxviii.;" in 1545 it is only "Esa. xxxviii.;" in that of 1546 the form is "Ego Dixi, Psal. Esa. xxxviii.;" and my edition has "Ego Dixi, Psal. xxxv.," being different from all the rest.

Some curious typographical errors are also found in my edition. In the Catechism the word king is substituted for queen. In the third petition in the Litany for the Queen, we have "That it may please thee to be hys defendour, and gevinge hym," &c.; yet in the previous clauses the pronoun is correctly used. It would seem that the printer had the Primer of 1545 or 1546 before him, and that in these cases he followed his copy without making the necessary alterations.

Such are the more remarkable differences between my edition and that of 1559.

There is a Primer of this reign in the Bodleian, quite different from mine and that of 1559. In this the Prayers for the Dead are expunged, and the character of the book is altogether dissimilar. Two copies of this book exist in the Bodleian, which have been usually regarded as different editions. From a careful examination, however, I have ascertained that they are the same edition. One copy has the title, with the date 1566 on the woodcut border; the other wants the title, but has the colophon, bearing the date 1575. The latter is the true date of the book, and the date on the title is merely that of some other book, for which the compartment had been used in 1566. Such variations are common with early books. I have several volumes bearing an earlier date on the title than in the colophon. Thus, the first edition of Sir Thomas Elyot's *Castle of Health* has 1534 on the title, and 1539 in the colophon. The latter was the true date. It may be remarked that the two books in the Bodleian of 1575 will together make up a perfect copy.

Some of your correspondents may be able to mention another copy of the edition which I possess. I am very anxious to discover another.

THOMAS LATHBURY.

Bristol.

Minor Notes.

Objective and Subjective.—I tried, a little while ago, to show in your pages that this antithesis, though not a good pair of terms, is intelligible, and justified by good English usage. But I must allow that the writers who use these terms, do all that is possible to put those who justify them in the wrong. In a French work at least, recently published, I find what appears to me a curious application of the corresponding words in that language. M. Auguste Comte, in the preface to the third volume of his *Système de Politique Positive*, speaks of some of his admirers who had by their "cotisations," or contributions, supported him while he was writing the work; and he particularly celebrates one of them, Mr. Wallace, an American, adding:

"Devenu jusqu'ici le principal de mes souscripteurs, Wallace a perpétué *subjectivement* son patronage *objectif*, en me leguant une annuité de cinq cent francs."

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I must confess that the metaphysics according to which a sum paid by a living man is *objectif*, and a legacy *subjectif*, is beyond my depth.

While I write, as if writers of all kinds were resolved to join in perplexing the use of these unfortunate words, I read in a journal, "objective discussion in the sense of hostile or adverse discussion, discussion which proposed *objections*." I think this is hard upon the word, and unfair usage of it.

W.

Lucy Walters, the Duke of Monmouth's Mother.—The death of this unfortunate woman is usually stated to have taken place at Paris. The date is not given, and the authority cited is John Evelyn. But Evelyn's words have been misunderstood. He says, speaking of the Duke of Monmouth's execution:

"His mother, whose name was Barlow, daughter of some very mean creatures, was a beautiful strumpet, whom I had often seen at Paris; she died miserably, without anything to bury her."—*Diary*, July 15, 1685.

This passage surely does not imply that she *died* at Paris? In the Parish Registers of Hammersmith is the following entry:

"1683, June 5, Lucy Walters bur."

which I am fully persuaded records the death of one of King Charles's quondam mistresses.

EDWARD F. RIMBAULT.

General Haynau's Corpse.—A most extraordinary account has reached us in a private letter from Vienna to a high personage here, and has been the talk of our *salons* for the last few days. It appears that the circumstance of the death of General Haynau presented a phenomenon of the most awful kind on record. For many days after death the warmth of life yet lingered in the right arm and left leg of the corpse, which remained limpid and moist, even bleeding slightly when pricked. No delusion, notwithstanding, could be maintained as to the reality of death, for the other parts of the body were completely mortified, and interment became necessary before the two limbs above mentioned had become either stiff or cold. The writer of the letter mentioned that this strange circumstance has produced the greatest awe in the minds of those who witnessed it, and that the emperor had been so impressed with it, that his physicians had forbidden the subject to be alluded to in his presence. Query, Can the above singular statement be verified? It was copied from a French paper, immediately after the decease of General Haynau was known in Paris.

W. W.

Malta.

"Isolated".—This word was not in use at the commencement of the eighteenth century, as is evident from the following expression of Lord Bolingbroke's:

"The events we are witnesses of in the course of the longest life appear to us very often original, unprepared, single, and *unrelative*; if I may use such a word for want of a better in English. In French, I would say *isolés*."

The only author quoted by Richardson is Stewart.

R. CARY BARNARD.

Malta.

Office of Sexton held by One Family.—The following obituary, copied from the *Derbyshire Advertiser* of Jan. 27, 1854, contains so extraordinary an account of the holding of the office of sexton by one family, that it may interest some of your readers, and may be difficult to be surpassed.

"On Jan. 23, 1854, aged eighty-six, Mr. Peter Bramwell, sexton of the parish church of Chapel-en-le-Frith. The deceased served the office of sexton forty-three years; Peter Bramwell, his father, fifty years; George Bramwell, his grandfather, thirty-eight years; George Bramwell, his great-grandfather, forty years; Peter Bramwell, his great-great-grandfather, fifty-two years: total 223 years."

S. G. C.

Sententious Despatches (Vol. viii., p. 490.; Vol. ix., p. 20.).—In addition to the sententious dispatches referred to above, please note the following. It was sent to the Emperor Nicholas by one of his generals, and is a very good specimen of Russian *double entendres*:

"*Voliā Vāschā*, ā Varschāvoo vsiat nemogoo."

"*Volia is your's*, but Warsaw I cannot take."

Also,—

"Your will is all-powerful, but Warsaw I cannot take."

J. S. A.

Old Broad Street.

Reprints suggested.—As you have opened a list of suggested reprints in the pages of "N. & Q.," may I be allowed to remark that some of Peter Heylin's works would be well worth reprinting.

There is a work of which few know the value, but yet a work of the greatest importance, I mean Dr. O'Connor's *Letters of Columbanus*. A carefully edited and well annotated edition of this scarce work would prove of greater value than any reprint I can think of.

MARICONDA.

Queries.

PICTURES FROM LORD VANE'S COLLECTION.

{172} My family became possessed of six fine portraits at the death of Lord Vane, husband to that lady of unenviable notoriety, a sketch of whose life (presented by her own hand to the author) is inserted, under the title "Adventures of a Lady of Quality," in *Peregrine Pickle*. I quote from my relation who knew the facts.^[2] Lord Vane was the last of his race, and died at Fairlawn, Kent, probably about the latter half of the last century.^[3] The successor to his fortune selected a few pictures, and left the remaining, of which mine formed a part, to his principal agent. Amateurs say they are by Sir Peter Lely: a fact I should be glad to establish. I have searched Windsor Castle, Hampton Court, and Knowle Park collections in vain for duplicates.

No. 1. is a young man in what appears to be a court dress, exhibiting armour beneath the folds of the drapery. Point lace neck-tie. 2. Do., in brocaded silk and fringed dress. Point lace neck-tie and ruffles. A spaniel introduced, climbing up his knee. 3. A youth sitting under a tree, with pet lamb. Point lace neck-tie and ruffles, but of simple dress. 4. A lady in flowing drapery. Pearls in her hair and round her neck, sitting under a tree. An orange blossom in her hand. 5. A lady seated in an apartment with marble columns. Costume similar to No. 4, minus the pearls in the hair. A kind of wreath in her hand. 6. A lady in simple, flowing drapery, without jewellery, save a brooch or clasp on her left shoulder; holding a flower in her right hand. In all, the background is *very dark*, but trees and buildings can be traced through the gloom. The hands are models, and *beautifully painted*. Size of pictures, divested of their carved and gilt frames, four feet two inches by three feet four inches. If any of your readers can, from this description, give me any clue to the name of the artist, it will greatly oblige and be duly appreciated by an elderly spinster.

S. D.

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

[A correspondent in the *Gentleman's Magazine* for May, 1789, p. 403., who was intimately acquainted with Lord and Lady Vane, states that "though Dr. Smollet was as willing as he was able to embellish his works with stories marvellous, yet he did not dress up Lady Vane's story of her Lord. She wrote it as well as she could herself, and Dr. Shebbeare put it in its present form at her ladyship's request."

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

Lord Vane died April 5, 1789, at his house in Downing Street, Westminster. He was great-grandson of that inflexible republican, Sir Henry Vane, executed on Tower Hill, June 14, 1662.—ED.]

BURIAL-PLACE OF THURSTAN, ARCHBISHOP OF YORK.

The church of All Saints, in Pontefract, county York, was some years ago partly restored for divine worship; and during the progress of the works, a broken slab was discovered in the chancel part of the church, upon which was cut an archiepiscopal cross, extending from the top apparently to the bottom. On the upper part of the stone, and on each side of the cross, was a circle or ring cut down the middle by a dagger; and bearing on the circle the following inscription in Old English characters:

“ ✕ ir . god . is . all . ”

In the middle of the stone, and on each side of the cross, also appear a shield emblazoned with a rabbit or coney *sejant*.^[4]

Beneath this part appears the commencement of the inscription, which seems to have run across the surface of the stone, "Orate pro anim...." Here the stone is broken across, and the lower part not found.

Can any of your numerous readers inform me if this stone could possibly be the tombstone of

Thurstan, Archbishop of York? It is said that he resigned the see of York after holding it twenty-six years:

"Being old and sickly, he would have been made a monk of Pontefract, but he had scarcely put off his pontifical robes, and put on his monk's dress, when death came upon him and made him assume his grave-clothes; for he survived but eleven days after his resignation, dying Feb. 5, 1140."

Thurstan is stated to have been buried in the Monastery; but may he not have been buried in the church of All Saints, which was the conventual church of the Priory of St. John the Evangelist, and was situated adjoining the Grange, the site of the Priory? In the bull of Pope Celestine, "right of burial in this church was granted to the monks, saving the privileges of neighbouring churches." (*Ch. de Pontif.* fol. 8. a.)

GEORGE FOX.

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

In "N. & Q.," Vol. ix., p. 19., I find, under the head of "Wylcotes Brass," an answer to the inscription "In . on . is . all;" and as the inscription on the tombstone discovered in All Saints, Pontefract, was very legibly written "In God is all," may not one family be a branch of the other? Can you say where the quotation is from?

Minor Queries.

Admiral Hopson.—In Tomkins' *History of the Isle of Wight* (1796), vol. ii. p. 123., an anecdote is told of a native of Bonchurch named Hobson, who afterwards became Admiral Hobson. It is mentioned that he was *an orphan*, bound apprentice to a tailor; and that being struck with the sight of a squadron of ships off the Isle of Wight, he rowed off in a boat to them, and was received on the admiral's ship; that *the next day*, in an engagement with *the French*, when his ship was engaged yard-arm and yard-arm with the enemy, he climbed up the mast, clambered to the enemy's yard-arm, mounted to the top-gallant mast, and took down the flag. This created consternation in the enemy, who were soon defeated. Hobson was promoted to be an officer, and ultimately became an admiral.

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This is the story as told by Tomkins. I wish to know what was his authority.

Consulting Chernoch's *Lives of the Admirals*, I find mention of Admiral Sir Thomas Hopson, a native of Bonchurch; who ran away from his parents, and did not return to his home till he was an admiral. This Sir Thos. Hopson was made second lieutenant in 1672, the year of the action in Solbay, in which the Earl of Sandwich perished. He rose to the rank of Vice-Admiral of the Red; and in the action of Vigo, in 1702, he distinguished himself, and was knighted in consequence. He received a pension of 500*l.* a year, and retired from the service in this year. He died in 1717. After he quitted the navy, he became Member of Parliament for Newtown, in the Isle of Wight.

It is evident that this Hopson is the *Hobson* of Tomkins; and that Tomkins spoke of the French by mistake for the *Dutch* enemy. But I cannot discover what authority he had for his account of the manner in which young Hobson first distinguished himself.

G. CURREY.

Charterhouse.

"*Three cats sat,*" &c.—Can any of your correspondents give me the end of a ballad, beginning thus, which a very old lady in her ninetieth year is most anxious to know?—

"Three cats sat by the fire-side,
With a basket full of coal dust,
Coal dust, coal dust,
With a basket full of coal dust."

JULIA R. BOCKETT.

Southcote Lodge.

Herbert's "Church Porch."—Will any of your readers help me to the sense of the following stanza from George Herbert's *Church Porch*, verse 48:

"If thou be single, all thy good and ground
Submit to love; but yet not more than all.
Give one estate, as one life. None is bound
To work for two, who brought himself to thrall.
God made me one man; love makes me no more
Till labour come, and make my weakness score."

The lines of which I want the meaning are the last three.

S. SINGLETON.

Greenwich.

Ancient Tenure of Lands.—I should feel obliged to any of your readers who would inform me as to the ancient tenure by which estates were held in this country. For instance, a manor, including within its limits several hamlets, is held by A, who grants by subinfeudation one of the said hamlets to B; B dies, leaving a son and successor, who continues in possession of the hamlet, and grants leases, &c., and thus for several generations. My question is, did A, in granting to B, relinquish all interest in the hamlet, or how much did he still retain, since in after years the hamlet is found to have reverted to him, and no allusion is afterwards made to the subinfeudatory lords who possessed it for some generations? It is presumed that in early times lords of a manor were owners of the *lands* of the manor of which they were lords; at present an empty title is all that remains. When did the practice of alienating lands by a piecemeal partition and sale commence? and did a subinfeudatory lord possess the power of alienation? In fact, what is the origin of the numerous small freeholds into which our ancient manors are broken up?

J. B.

Dramatic Works.—*Dramatic and Poetical Works*, very rare, privately printed, 1840. Information relative to this work will oblige

JOHN MARTIN.

Woburn Abbey.

Devreux Bowly.—An old and excellent hall clock in this city bears the name of Devreux Bowly, of Lombard Street, London, as the maker. Can any of the readers of "N. & Q." (either horologists or others) say when he lived?

UNEDA.

Philadelphia.

"Corruptio optimi," &c.—What is the origin or earliest use of the saying, "Corruptio optimi est, al. fit, pessima," in its present form? I state it in this way, because I am aware of its having been referred to Aristotle's remarks on the different forms of government. The old Latin translation however, does not contain the expression, and I have not traced it farther back than to writers of the seventeenth century,—to Jeremy Taylor, for instance.

E. M.

Hastings.

Lamenther.—Who was the writer of the *Life of Lamenther, written by herself*, published by subscription in 1771? Is it a genuine narrative; and if so, where can I find a key to the initials?

C. CLIFTON BARRY.

Sheriff of Somersetshire in 1765.—Will any of your correspondents resident in, or acquainted with the county of Somerset, oblige me by stating the date of death of James Perry, Esq., the Sheriff of that county in 1756; and also his place of residence, and the names of his children, if any; and where any of their descendants now reside?

H.

{174} *Edward Brerewood.*—Is there any authenticated portrait extant of this learned mathematician? He was the first Gresham Professor of Astronomy at the University of Oxford, and the author of several important philosophical works; one of which, on the *Diversity of Language*, has been more than once reprinted. Possibly at Oxford, his *alma mater*, a portrait of him may be in existence; and I dare say some resident member of that University will kindly endeavour to ascertain the fact.

T. HUGHES.

Chester.

Elizabeth Seymour.—I have lately met with a pedigree in which it is stated that Sir Joseph Tredenham (I presume of Cornwall or Devonshire) married Elizabeth, daughter of Sir Edward Seymour, first baronet of the present Duke of Somerset's line, by his wife Elizabeth Champernown; but another pedigree gives this Elizabeth to George Cary of Cockington, co. Devon, Esq. Which is correct? Or did the said Elizabeth marry twice? and, in that case, which was the first husband?

PATONCE.

Longfellow.—Could you inform me whether the name "Longfellow" may still be traced in any parts of England? It is the belief of that distinguished American poet that his name still exists in some of the south-western counties; and it would be an additional gratification to him that his hopes were confirmed by testimony.

OXONIENSIS.

Fresick and Freswick.—In the map of the kingdom of Scotland, occurring in the *Theatre of the Empire of Great Britaine*, by John Speed, 1614, pp. 131-2., on the north-east point of Scotland a place is noted as *Fresick East*, in the present maps *Freswick*. Is *Fresick* a contracted form of *Freswick*? and if so, has it some reference to a settlement of the Frisians (anciently Fresians) on this coast? The village Freswick, on the borders of the Lek, and another Freswick in the neighbourhood of Deventus, both in the Netherlands, near the Frisians, are supposed to owe their names to a settlement or refuge of those first parents of the Anglo-Saxons.

D. H.

Has Execution by Hanging been survived?—I have heard vague and indiscriminate tales of persons who, as criminals, have undergone infliction of the punishment of hanging without total extinction of life; but I have always been disposed to look upon such accounts as mere fables, till lately, in turning over some newspapers of the year 1740, I found a case mentioned, under such circumstances that, if it were untrue, its refutation might have been easily accomplished. By *The Craftsman* of Saturday, Sept 27, 1740, it appears one William Dewell had been concerned in the violation, robbery, and murder of a young woman in a barn at Acton (which place has so recently been the scene of another horrible crime). *The Craftsman* of Saturday, Nov. 29, 1740, states that Dewell, having undergone execution, and being brought to Surgeons Hall to be anatomised, *symptoms of life appeared, and he quite recovered.*^[5] This strikes me as a most unaccountable story; but perhaps similar ones may have been met with in the reading of some of your correspondents.

Σ.

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

[Matt of the Mint in the *Beggar's Opera* says, "My poor brother Tom had an accident this time twelve-month; and so clever a made fellow he was, that I could not save him from those flaying rascals the surgeons; and now, poor man, he is among the 'otamies at Surgeons' Hall." The executed culprit noticed by our correspondent, however, seems to have been *re-animated* at Surgeons' Hall.—ED.]

Maps of Dublin.—In Gough's *Topographical Antiquities of Great Britain and Ireland*, p. 689., it is stated that there is a map of the city and suburbs of Dublin, by Charles Brookin, 1728, and a map of the Bay and Harbour of Dublin, with a small plan of the city, 1728. I have Brookin's map of the city, 1728, but I have never seen or heard of any person who had seen the map of the Bay and Harbour of 1728. Possibly some of your correspondents could give information on the subject, and also state whether there be any map of the city, either manuscript or printed, between Speed's map of 1610 and Brookin's of 1728, and where?

C. H.

Dublin.

"*The Lounger's Common-place Book.*"—Who was the editor of this work? Any information as to its literary history, and especially as to that of the revised edition of it, will be very acceptable to

W. H. S.

Mount Mill, and the Fortifications of London.—In a topographical account of Middlesex, published in the middle of the last century, I find the following:

"*Mount Mill*, at the end of Goswell Street, was one of the forts erected by the Parliament for the defence of London."

Will any of your correspondents be kind enough to inform me what the exact site was; at what period it was demolished; what were the names and sites of any *other* forts erected by the Parliament at the time for the purposes of defence; and, lastly, in what work any record of them may be found?

B. R. A. Y.

"*Forms of Public Meetings.*"—Can any of your readers inform me of the name of the publisher of *Forms and Proceedings of Public Meetings* referred to in *The Times* of Sept. 16 or 17 last, and supposed to have been written by the Speaker of the House of Commons?

Z. Y.

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Minor Queries with Answers.

Queen Elizabeth and the Ring.—Has the common story, respecting the Earl of Essex sending a ring to Queen Elizabeth by the Countess of Nottingham, in order to procure his pardon, any foundation in fact?

T. T. W.

[Miss Strickland seems to have examined the traditionary notices of this love-token. She says: "The romantic story of the ring which, it is said, the queen had given to Essex in a moment of fondness as a pledge of her affection, with an intimation 'that, if he forfeited her favour, if he sent it back to her, the sight of it would ensure her forgiveness,' must not be lightly rejected. It is not only related by Osborne, who is considered a fair authority for other things, and quoted by historians of all parties, but it is a family tradition of the Careys, who were the persons most likely to be in the secret, as they were the relations and friends of all the parties concerned, and enjoyed the confidence of Queen Elizabeth. The following is the version given by Lady Elizabeth Spelman, a descendant of that House, to the editor of her great-uncle Robert Carey's *Memoirs*: 'When Essex lay under sentence of death, he determined to try the virtue of the ring, by sending it to the queen, and claiming the benefit of her promise; but knowing he was surrounded by the creatures of those who were bent on taking his life, he was fearful of trusting it to any of his attendants. At length, looking out of his window, he saw early one morning a boy whose countenance pleased him, and him he induced by a bribe to carry the ring, which he threw down to him from above, to the Lady Scrope his cousin, who

had taken so friendly interest in his fate. The boy, by mistake, carried it to the Countess of Nottingham, the cruel sister of the fair and gentle Scrope, and, as both these ladies were of the royal bedchamber, the mistake might easily occur. The countess carried the ring to her husband the Lord Admiral, who was the deadly foe of Essex, and told him the message, but he bade her suppress both.' The queen, unconscious of the accident, waited in the painful suspense of an angry lover for the expected token to arrive; but not receiving it, she concluded he was too proud to make this last appeal to her tenderness, and, after having once revoked the warrant, she ordered the execution to proceed. It was not till the axe had absolutely fallen, that the world could believe that Elizabeth would take the life of Essex."—*Lives of the Queens of England*, vol. iv. p. 747.]

Lives of English Bishops: Bishop Burnet.—I should be glad to know who is the author of *The Lives of the English Bishops, from the Restauration to the Revolution*; fit to be opposed to the Aspersions of some late Writers of Secret History: London, printed for C. Rivington, at the Bible and Crown in St. Paul's Churchyard, MDCCXXXI? The name of "Nath. Salmon, LL.B. CCCC," is written on the title-page; but it does not appear whether this is intended to indicate the author, or merely a former possessor of the copy now lying before me. From this work, in which Burnet, Kennett, and others are very severely criticised, I send a curious extract relating to Burnet:

"He puts me in mind of a petty canon of Exeter, to whom he used military force upon refusal to alter the prayers at his command until he should receive the proper instructions. He brought a file of musqueteers upon him, and crammed his amendments down his throat. This man, in a journey to London, visited the musical part of the Church of Salisbury, and was as usual asked to sing an anthem at evening service. He was a lover of humour, and singing the 137th Psalm, threw out his right hand towards the bishop's stall, and with great emphasis pronounced the words, 'If I forget thee—if I forget thee,' repeating it so often that the whole congregation inquired after the meaning of it. It was from that time ordered that no strange songster should come up more."—P. 229.

E. H. A.

[This work was written by Nathaniel Salmon, who was deprived of his curacy for being a Nonjuror. He afterwards settled as a physician at Bishop-Stortford in Hertfordshire, where he died in 1742. See a notice of him, and his other works, in Bowyer's *Anecdotes*, p. 638.]

Eden Pedigree and Arms.—I find in Gough Nicholl's *Topographer and Genealogist*, vol. i. p. 173., mention of a monument in All Saints' Church, Sudbury, to one of the Eden family; and a pedigree painted on the east wall of Eden, much defaced, with numerous arms, date 1615. Would any of your correspondents kindly give me particulars of this monument, pedigree, and arms?

ELFFIN AP GWYDDNO.

[The monument was commenced by the second Sir Thomas Eden in 1615, and contained, some years since, an inscription upon brass, a limbed picture, and upon the wall, beneath the canopy, a pedigree of the marriages of the family with those of Waldegrave, Peyton, Steward, Workington, Harrys, and St. Clere. The whole having fallen into ruin, it became necessary in 1851 to remove it. The brass being gone, the following inscription upon the verge of the canopy alone was visible: "This tombe was finished at y^e coste of Sir Thomas Eden, Knight, Maie 16, 1617." A large mural monument to the memory of several of the Eden family is about to be erected by its side. See the Rev. Charles Badham's *History and Antiquities of All Saints' Church, Sudbury*, pp. 44-46. and 162., London, 1852; who says that the pedigree upon the wall has been preserved, but does not state where it may be seen: it will, however, be found among the Harleian MSS. in the British Museum.]

The Gentleman's Calling.—Can any one tell me who was the author of this book? It was printed in London for T. Garthwait, at the little north doore of St. Pauls, 1660.

JOHN SCRIBE.

[This work is attributed to the uncertain author of *The Whole Duty of Man*, and is included among the collected works of that writer in the folio edition of 1729. Compare "N. & Q.," Vol. vi., p. 537., with Vol. viii., p. 564.]

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Obs and Sols.—Burton, in his *Anatomy of Melancholy* ("Democritus to the Reader"), 6th edition, has the following passage:

"Bale, Erasmus, Hospinian, Vives, Kemnisius, explode, as a vast ocean of *obs* and *sols*, school divinity."

What is the meaning of the terms *obs* and *sols*?

HENRY H. BREEN.

St. Lucia.

[This is a quaint abbreviation of the words *objectiones et solutiones*, being frequently so contracted in the margins of books of controversial divinity to mark the transitions from the one to the other. Hence Butler (*Hudibras*, III. ii. 1237.) has coined the name of *ob* and *sollers* for scholastic disputants:

"But first, o' th' first: the Isle of Wight
Will rise up, if you should deny't;

Where Henderson, and the other masses,
Were sent to cap texts and put cases:
To pass for deep and learned scholars,
Although but paltry *ob* and *sollers*:
As if th' unseasonable fools,
Had been a coursing in the schools."]

Fystens or Fifteenths.—Can you inform me what is the meaning of the word "fystens." In looking over an old corporation chamber book some years ago I found the following entries, of which I made extracts:

"1587. Paid to Mr. Mayor for fystenes, iijj. [*sic*].
1589. Paid Mr. Dyston for the fystens, xxxs.
More for the fystens, xxvjs.
1592. Paid for the fystenes, xixs. iij*d*.
More for the fystenes, xxxis, vij*d*. *q*.
1594. Paid to make up the fystenes, xxxijs. iij*d*.
1595. Paid for the fistenies, xxxs."

In a recent publication this last entry is extracted thus:

"1595. Paid for the fifteenths, 30s."

PATONCE.

[This was the tribute or imposition of money called *fifteenths*, formerly laid upon cities, boroughs, &c., so called because it amounted to a fifteenth part of that which each city or town was valued at, or a fifteenth of every man's personal estate, according to a reasonable valuation. In 1588, on occasion of the Spanish invasion, the Parliament gave Queen Elizabeth two subsidies and four fifteenths.]

Replies.

HARDMAN'S ACCOUNT OF WATERLOO.

(Vol. viii., p. 199.)

The book for which G. D. inquires is, *A Descriptive Poem of the Battle of Waterloo, and Two previous Days*, dedicated to the Earl of Carlisle, by Captain Hardman, London, 1827, 8vo., pp. 28. It appears from the dedication that he was adjutant to the 10th Royal Hussars, of which the Hon. F. Howard was major. He says:

"We breakfasted together in the hovel on the 18th, in the morning, as stated in the poem; and during that dreadful bloody day, he and I were frequently discoursing about our situation; the good position occupied by us; the humane feeling of our brave Duke for choosing that situation to save men's lives; and once during the day our regiment was completely sheltered; all the balls from the enemy flying over our heads, except one that dropped about six yards from the major and me. We were at that time dismounted about twenty minutes, to rest the horses. I took the ball up; we looked at it, and had a good hearty laugh over it."

Here is the description referred to:

"At three in the morning I went to Major Howard,—

'This morning, Major, is enough to make us all cowards;
Such a night of heavy rain I never before saw,
It has fell hard on my shoulders and made them raw;
But still I am hearty, can I do anything for you?
For on the face of this province I never will rue.'

'No, thank you, Hardman, not now, come by-and-by;
I have lain in this place till my neck's all awry.
My servant is getting a light, then a letter I write;
But I am so excessively cold I cannot one indite.
He shall then make a fire, and set water over,
Come in an hour and live with me in clover;
We will have some coffee and some fat fowl too,
Then we can face the French well at Waterloo!'

'Thank you, Major, I will do myself the honour,
That will be better than being sat on by the coroner.'

P. 12.

The prose description of the charge is clear and vivid:

"When we advanced to decide the destiny of the day, our right squadron was in front, led on by the brave Major-General Sir. H. Vivian, commanding our brigade; Lord Robert Manners commanding our regiment; Major Howard commanding the right squadron; and I, the adjutant, in front with those officers. Just as we began to advance, I said, 'Major, what a grand sight we have before us!' 'Yes, it is,' said the major. These were the last words he spoke, for in half a minute afterwards we were right amongst them, slashing away; then there was no time to talk. We quickly made them turn their backs towards us; but there was one square of infantry that stood firm. That square made sad havoc among us. The major was killed by that square. He was not six yards from the muzzles of the French firelocks when he was shot. He fell off his horse, and, I believe, never moved a finger; but I had not a moment's time to stop, for we had not then cleared the field. This, my lord, is a true account of the last moments of your lordship's late son, and one of the best friends I ever had."—P. iv.

{177} "We then drove their cavalry past a solid square mass;
This mass stood firm against us, like solid brass.
This is the place where Hon. Major F. Howard was killed,
That grieved my mind sorely and my poor heart thrilled."—P. 19.

Then follow some reflections which I abstain from quoting, as the way in which they are expressed would produce an effect quite contrary to the author's intentions. The burial is thus described:

"I ordered the party to mount their horses,
And proceed to carry off and bury all our losses.
The party assemble here, now instantly move forward:
Serjeant, take care where you bury Major Howard.
Take two objects in view, or three if you can,
Then you will be sure to find him again!
He lies in the hollow, not far from the French guns.
Bury him by their side, but not where water runs."

P. 21.

The criticism of the note quoted by G. D. is sound: "Hardman was no poet, but he could describe graphically what he saw and did." The poem seems to have been the result of a sudden thought. In the dedication he says it was not begun till May 18, and "A Letter to the Right Hon. George Canning," appended to it, is dated June 4. In the letter he says, that if he "can get into the printing-house again without loss," he will answer Mr. Canning effectually on the Catholic question. He also hopes "to get before the public every week," and "to show that all gentlemen professing the law are the most abused, and at the same time more honest than any other class in this kingdom." Had the last-mentioned hope been fulfilled, I think I should have heard of it. I have not met with any other work bearing Captain Hardman's name; and probably his printer's bill (he was his own publisher) put an end to his literary career.

I subjoin two specimens of the poem which, though not relating to the subject of G. D.'s Query, may be interesting if you have room for them, as such poetry is not published every day. An exhortation to good conduct ends thus:

'Therefore let us prepare, the call may be very soon;
Then we shall not despair, if the call be made before noon:
But if our sins weigh us down, what misery and woe!
Ah! devils all slily squinting, and to them we must go.
Their eyes are flames of fire, their tongues are frightful darts,
Their looks a venomous ire, ready to pierce our feeble hearts,
Their cloven feet of enmity, their taily stings so long,
Their poisonous hearts of calomel, daily forming vicious songs."—P. 12.

The other describes his own narrow escape, and the death of an artilleryman:

"A ball from their infantry went through my jacket,
Took the skin off my side, and made me racket.
My sword-belt turned it, otherwise through it must have gone.
The stroke was very severe, compare it to a sharp gore.
Captain Fitzroy said, 'Harding is severely wounded;
A ball has gone through his side: here it comes, rounded!'
'Stop,' said I, 'a minute; I shall be ready for another shot,
I have now gotten my breath again, I will make them rot.'
I then said to a gunner who was alleviating a gun,
'Which of those columns do you mean to make run?'
'That,' said he, pointing with his finger to a very large mass.
A ball came that instant and turned him into brass.
It cut him in two; he then turned as yellow as that metal.
He was a strange sight to see, and appeared quite brittle."—P. 16.

H. B. C.

DATES OF BIRTHS AND DEATHS OF THE PRETENDERS.

(Vol. viii., p. 565.)

Though it is much to be regretted that the dates in question are not recorded on the Stuart monument in St. Peter's, yet the deficiency is in part supplied by the cenotaph raised to the memory of his elder brother by Cardinal York, in his cathedral church at Frascati. From it we find that Charles Edward deceased on 31st January, 1788, at the age of sixty-seven years and one month. This date also fixes the year of his birth at 1720, and the month December; most probably the 28th, though often given as the 31st. We give a copy of the inscription below.

The date of the birth and decease of James III. is correctly given in "N. & Q.," Vol viii., p. 565.

{178} An account of the sepulchral monument of the last of the Stuarts may interest the readers of "N. & Q." In the south aisle of St. Peter's, and against the first pier of the nave, is the monument of the Stuarts. It was sculptured by Canova to the memory of James, the old Pretender; Charles Edward, the young Pretender; and Henry Benedict, the Cardinal, who was known in Rome as Cardinal York. Part of the expense of the monument was defrayed by George IV., who sent a donation of fifty pounds for the purpose to Pius VII. The monument is built on to the masonry of the pier, of white marble, about fifteen feet high, and is in the form of the frustrum of a pyramid, and surmounted above the entablature by the royal arms of England. Below the arms are profile portraits in bas-relief of James, Charles Edward, and Henry Benedict, surmounted by a festoon of flowers. Beneath the portraits is the following inscription:

"Jacobo III.
Jacobi II. Magnæ Brit. regis filio,
Karolo Edvardo,
Et Henrico, decano Patrum Cardinalium,
Jacobi III. filiis,
Regiæ Stirpis Stuardiæ postremis.
A.D. MDCCCXIX.
Beati mortui,
Qui in Domino moriuntur."

There is a representation of panelled doors, as if leading to a vault, below the inscription, though their sepulchre is not in this locality; a small triangular slab of marble surmounts the door, with the words "Beati mortui," &c. A weeping angel in bas-relief guards the doorway on each side; the head of each angel resting on the bosom, the wings drooping, the hands elevated, joined together, and resting on the end of an extinguished and inverted torch. The figures of the two angels are exquisitely beautiful, and among Canova's finest works.

The bodies, however, of these last representatives of a fallen line are not buried beneath this monument, but in the crypt under the dome, and in that portion of it called the "Grotto Vecchie." There, in the first aisle to the left on entering, against the wall, a tomb about six feet long by three broad contains all that remains of the ashes of the last of the Stuarts. Over it is a plain slab of marble, with an inscription to announce that this is the burial-place of "James III., Charles III., and Henry IX., Kings of England." Even in death this royal race has not abandoned the claim they were unable to enforce.

Opposite to this monument is the monument of Maria Clementina, daughter of James Sobieski, and grand-daughter of John Sobieski, King of Poland, wife of James III., and mother of Charles Edward and Henry Benedict. She married on 3rd September, 1719, and died at Rome on 18th January, 1735. The monument stands against the wall over the door leading to the staircase by which the public ascend to the cupola. Pietro Bracci carved the monument from the design of Filippo Barigioni, consisting of a pyramid of porphyry on a base of Porta Santa marble, the whole relieved by a ground of blue sky and clouds painted on the wall. Under the elevated pyramid is the sarcophagus of porphyry, above which are two marble statues, one of Charity, and the other of an infant, which support a circular medallion portrait in mosaic, of Maria Clementina, by Cav. Cristofori, from a painting by Lewis Stern. Drapery of Sicilian alabaster, with a fringe of gilded bronze, falls in ample folds on both sides of the sarcophagus, which is flanked by two angels, one holding a crown and the other a sceptre; and upon it the words are carved "Maria Clementina M. Britann. Fr. et Hibern. Regina." It was erected by the "Fabbrica di S. Pietro," at the cost of 18,000 scudi. There is another monument in Rome to Maria Clementina, and it is in the church of the SS. Apostoli, in the nave, upon the second pier on the right-hand side. It contains her heart, and consists of a circular urn of verde antico, surmounted by a crown, over which two angels hover, of white marble; and below, a tablet of rosso antico, bearing an inscription, thus:

"Mariæ Clementinæ Magnæ Britanniæ
Etc. Reginæ, Fratres Min. Cons. venerabundi pp.

Hic Clementinæ remanent præcordia, nam cor
Cælestis fecit ne supereset amor."

Charles Edward has also another monument in addition to the one in St. Peter's, namely, at Frascati, fourteen miles from Rome, of which see Cardinal York was bishop. Its position is to the

left of the great entrance door; the inscription runs thus:

"Hic situs est Karolus Odoardus, cui pater Jacobus III., Rex Angliæ, Scotiæ, Franciæ, Hiberniæ, primus natorum, paterni juris et regiæ dignitatis successor et hæres, qui, domicilio sibi Romæ delecto, Comes Albanyensis dictus est. Vixit annos LXVII et mensem: decessit in pace ✠ pridie Kal. Febr. anno MDCCLXXXVIII.

"Henricus Card. Episc. Tusculan., cui paterna jura titulique cessere, Ducis Eboracensis appellatione resumpta, in ipso luctu amori et reverentiæ obsequutus, indicto in templum suum funere multis cum lacrimis præsens justa persolvit fratri augustissimo, honoremque sepulchri amplioem destinavit."

Henry Benedict, or Cardinal York, was born at Rome on 6th of March, 1725. He was Bishop of Ostia and Velletri, Dean of the Sacred College, Vice-Chancellor of the Roman Church, Arch-priest of St. Peter's, and Prefect of the Fabric of St. Peter's. He deceased at Frascati in July, 1807. In the church at Frascati, on the left hand of the entrance into the sanctuary, there is a monument in his honour; but I have not a copy of the inscription.

It is needless to add that though all these monuments are made of the richest marbles, and at great cost, the effect produced by them as Christian sepulchral monuments is unsatisfactory in the extreme. The inscriptions upon them are in equally bad taste.

CEYREP.

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"COULD WE WITH INK," ETC.

(Vol. viii., p. 648., &c.)

I agree with your learned correspondent MR. MARGOLIOUTH, that the authorship of the lines alluded to must be ascertained by comparing *the whole*, and not by a single expression. It seems to me highly probable that they were suggested, either by the Chaldee hymn quoted by your correspondent, or by the lines of Chaucer, quoted "N. & Q.," Vol. viii., p. 180. I cannot, however, agree that the popular lines in question are a translation of the Chaldee hymn. The improbability will appear, if we compare them (as given "N. & Q.," Vol. viii., p. 127.) with the following version of the hymn; which, although metrical, will be found sufficiently literal:

"To write the eternal power of God, no effort would suffice;
Although, such writing to contain, the volume were the skies;
Each reed a pen; and for the ink, the waters of the sea;
And though each dweller on the earth, an able scribe should be."

This hymn, I admit, is more succinct than the popular lines; but at the same time I cannot but think that its author was indebted to the passage in the Koran ("N. & Q.," Vol. viii., p. 422.), immediately, or through Chaucer; who has not only the general sentiment as there found, but also—

"Eche sticke a pen, eche man a scrivener able."

I am equally convinced, that Mahomet himself took the thought from the passage in the New Testament, as suggested by your correspondent E. G. R. Each successive writer appears to have added something to what he borrowed. But when the Evangelist, John, had said, "*The world itself* would not be able to contain the books that should be written," it was easy for one writer to suppose an inkstand capacious as the sea; and for another to supply parchment, pens, and scribes *ad libitum*. That the phrase in the Koran should *now* be common in the East, is not wonderful, considering the extent to which Mahomedanism has prevailed there. After all, I do not think that the *additions* are any very great improvements. Without disputing about tastes, I may say at least that, for my own part, I greatly prefer the simplicity of the original idea, as expressed by the beloved disciple.

J. W. THOMAS.

Dewsbury.

MACKEY'S THEORY OF THE EARTH.

(Vol. viii., pp. 468. 565.; Vol. ix., p. 89.)

A friend called on me this morning with the Number containing a notice of S. A. Mackey, supposing that, being a neighbour, I could furnish a few particulars of that extraordinary man. The whole of his MSS. came into my possession after his demise. Amongst these was a MS. of his Life, written by himself, and of which I took a faithful copy: which I have transcribed for gentlemen who wish to possess a copy. I am ready to furnish any gentleman with a copy, neatly written, book included, for 5s. It consists of fifty-two pages large demy 4to. The original is in the possession of a Mr. Brereton of Fritcham, near Lynn, Norfolk, to whom I sold all the MSS., Mr. Brereton being an intimate friend of S. A. Mackey.

I have on sale a copy of Mr. Mackey's *Works*, selected by Mr. Shickle, another intimate friend; neatly done up in coloured cloth. Also a copy of his *Mythological Astronomy*, with copious notes, in one hundred pages. Also, an Appendix of forty-eight pages. And another copy of the MS. *Astronomy*, with notes; but minus the Appendix.

I may as well inform you, that a friend of mine has in his possession a half-length full-size portrait of Mr. Mackey; admirably executed, and in prime condition, in a handsome frame. I believe it is for sale. I assure you, when I first saw it, I felt at the moment a kind of impulse to shake hands with my old friend and neighbour.

I shall feel great pleasure in answering any inquiries, so far as my knowledge extends. His Life is truly interesting; being that of a man born in sorrow, and cradled in adversity. Like him, I am a self-taught humble individual, and in my eighty-second year.

J. DAWSON.

15. Doughty's Hospital, Calvert Street, Norwich.

In July, 1830, Sampson Arnold Mackey delivered a course of six "astro-historical lectures" in a large room near the Philanthropic Institution. The attendance was full, considering the subject, and I was surprised at the admiration which many well-educated persons expressed for his strange theories, to which they seemed to give full assent. To me his calculations and etymologies appeared as good as those of Pluche, Sir W. Drummond, Volney, and Dupuis, but no better. I met him at the house of the late Dr. Wright, then resident physician to Bethlehem Hospital. He was quiet and unassuming; but so perfectly satisfied that he had proved his system, that though ready to explain, he declined to answer objections, or defend his opinions. As a remarkable example of "the pursuit of knowledge under difficulties," he excited sympathy, and I believe that he disposed of all the copies of his various works then unsold.

H. B. C.

U. U. Club.

DO CONJUNCTIONS JOIN PROPOSITIONS ONLY?

(Vol. viii., pp. 514. 629.)

As my name appears to have been referred to by two of your correspondents, MR. INGLEBY and H. C. K., in connexion with the above question, I request to be permitted to state my real views upon it, together with the grounds upon which they rest. In doing this I can only directly refer to the observations of H. C. K., not having seen those of MR. INGLEBY to which he makes allusion.

Admitting that there are many conjunctions which connect propositions only, I am unable to coincide with the view of my friend Dr. Latham and other grammarians, that the property is universal. And I agree with MR. INGLEBY, as quoted by H. C. K., in thinking that the incorrectness of that view may be *proved*. We possess the power of conceiving of any distinct classes of things, as "trees," "flowers," &c. And we possess the power of connecting such conceptions in thought, so as to form, for instance, the conception of that collection of things which consists of "trees and flowers" together. If we possess the power of *performing* this mental operation, we have clearly also the power of *expressing* it by a sign. This sign is the conjunction "and." It is assumed, what consciousness indeed makes evident, that the power of forming conceptions is antecedent to that of forming judgments expressed by propositions.

But even if we proceed to form a judgment, as "trees and flowers exist," it may still be shown that the conjunction "and" connects the substantives "trees," "flowers," and not propositions. For if we reduce the given proposition to the form, "trees exist and flowers exist," the conjunction becomes wholly superfluous. It adds nothing whatever to the meaning of the separate propositions, "trees exist," "flowers exist." Omit, however, the conjunction between the substantives in the original proposition, and the sense is wholly lost. What meaning can we attach, except by a convention, to the form of words "trees flowers exist." Now there is, I conceive, no more obvious principle in grammar than that the doctrine of the elements of speech should be founded upon the examination of instances in which they have a real meaning—in which their employment is essential, not accidental.

It is doubtless one of the consequences of the neglect of this principle, that the older grammarians have made it a part of the definition of a conjunction, that it is a word "devoid of signification" (φῶνη ἄσημος). See references in Harris, p. 240. Were the philosophy of grammar founded, as alone it truly can be, upon the laws of thought, I venture to think that such statements would no longer be accepted.

If the views which I have expressed needed confirmation, they would to my own mind derive it from the circumstance, that on applying to the original proposition that "mathematical analysis of logic" to which H. C. K. refers (not, I think, without a shade of scorn), it is resolved into the elementary propositions, "trees exist," "flowers exist," *unconnected by any sign*.

Let us take, as a second example, the proposition, "All trees are endogens or exogens." If the subject, "all trees," is to be retained, there is, I conceive, but one way in which the above proposition can mentally be formed. We form the conception of that collection of things which

comprises endogens and exogens together, and we refer, by an act of judgment, "all trees" to that collection. And thus *the subject "all trees," remaining unchanged*, the conjunction "or" connects the terms of the predicate, as the conjunction "and" in the previous example connected those of the subject. I am prepared to show that this is the only view of the proposition consistent with its strictly logical use. If H. C. K. insist upon the resolution "any tree is an endogen, or it is an exogen," I would ask him to define the word "it." He cannot interpret it as "any tree," for the resolution would then be invalid. It must be applied to a *particular* tree, and then the proposition resolved is really a "singular" one, and not the proposition whose subject is "all trees."

Not only do conjunctions in certain cases couple words, but in so doing they manifest the dominion of mental laws and the operation of mental processes, which, though never yet recognised by grammarians and logicians, form an indispensable part of the only basis upon which logic as a science can rest. And however strange the assertion may appear, I do not hesitate to affirm that the science thus established is a mathematical one. I do not by this mean that its subject is the same as that of arithmetic or geometry. It is not the *quantitative* element to which the term is intended to refer. But I hold, with, I believe, an increasing school of mathematicians, that the processes of mathematics, as such, do not depend upon the nature of the subjects to which they are applied, but upon the nature of the laws to which those subjects, when they pass under the dominion of human thought, become obedient. Now the ultimate laws of the processes which are subsidiary to general reasoning, such as attention, conception, abstraction, as well as of those processes which are more immediately involved in inference, are such as to admit of perfect and connected development in a mathematical form alone. We may indeed, without any systematic investigation of those laws, collect together a system of rules and canons, and investigate their common principle. This the genius of Aristotle has done. But we cannot thus establish *general methods*. Above all, we cannot thus establish such methods as may really guide us where the unassisted intellect would be lost amid the complexity or subtlety of the combinations involved. How small, for instance, is the aid which we derive from the ordinary doctrines of the logicians in questions in which we have to consider the operation of mixed causes and in various departments of statistical and social inquiry, in which the intellectual difficulty is almost wholly a logical one.

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For the ground upon which some of these statements are made, I must refer to my recently-published work on the *Laws of Thought*. I trust to your courtesy to insert these remarks, and apologise for the undesigned length to which they have extended.

G. BOOLE.

Queens College, Cork.

ROBERT BLOET.

(Vol. ix., p. 105.)

Robert, Earl of Moreton, and Odo, Bishop of Bayeux, the Conquerors uterine brothers, both accompanied William, acting conspicuous parts on his invasion of England in 1066. The former died about 1090. Odo had been elected Bishop as far back as 1049. In 1088 he headed a conspiracy against William II.; but being defeated at Rochester, retired to Normandy. The time of his death is uncertain, but is supposed to have occurred in 1096.

The first notice of Robert Bloet's name, is as a witness to one of the charters of William II. to the monastery of Durham, granted in 1088 or 1089. He was appointed Chancellor in 1090, consecrated Bishop of Lincoln in 1093, and died in 1123.

These dates plainly prove that he was not "identical" with Robert, Earl of Moreton; and scarcely could be called cotemporary with him.

His supposed relationship to Odo is affirmed by Richardson, in his notes to Goodwin *de Præsulibus*, from an expression in his grant of the manor of Charleton to the priory of Bermondsey (Claud. A. 8., f. 118., MSS. Hutton); in which he says, "quod pro salute animæ Dom. mei Willelmi Regis, et *fratris mei* Bajocens. Episcopi." If Odo be the Bishop here intended, the meaning of "fratris mei" may be translated, not in the natural, but in the episcopal sense, as brother of his order. But the grant is probably a forgery, or its date of 1093 incorrect, for at that time Odo was in exile; and Bloet would have scarcely ventured to insult the king, from whom he had just received rewards and advancement, by coupling with his the name of one who had been banished as a traitor.

For farther particulars, allow me to refer your correspondent MR. SANSOM to *The Judges of England*, vol. i. p. 103.

EDWARD FOSS.

PHOTOGRAPHIC CORRESPONDENCE.

A Hint to the Photographic Society.—It has been objected to this Society, that beyond the establishment of its *Journal*, and the forming of an Exhibition, it has done very little to promote the improvement of the beautiful art it was specially intended to advance. Such objections are

very easily urged; but those who make them should at least propose a remedy. It is in no unfriendly spirit that we allude to these complaints; and we well know how difficult it is for a body like the Photographic Society to take any important step which shall not be liable to misconstruction. We would however suggest, that among those endeavours which it would become the Society to make, there is one which might at once be taken, namely, to secure for the photographic public a good paper. The want of such an article is hourly felt. If the Photographic Society, following the example of the *Society of Arts*, should appoint a Committee to take this matter into consideration, to define clearly and unmistakeably the essentials of a good *negative* paper for calotypes (for perhaps it would be well to keep to a *good negative* paper), and offer a premium for its production, a very short time would elapse before specimens of such an article would be submitted for examination. It is clear that the premium need be one only of small pecuniary value; for the fact of a maker having produced such an article as should gain the prize, would secure him an ample recompense in the enormous demand which would instantly arise for a paper which should be stamped with the public approval of a body entitled to speak with so much authority on such a subject as the Council of the Photographic Society.

Test for Nitrate of Silver.—The READER OF PHOTOGRAPHIC WORKS, who in Vol. ix., p. 111., asked for information as to how he might know whether nitrate of silver was pure, can detect any impurities with which that salt is likely to be contaminated, by applying a few simple tests to an aqueous solution of it. The impurities which nitrate of silver most frequently contains are nitrate of copper, nitrate of potash, and free nitric acid. It is also sometimes intentionally adulterated with nitrate of lead. The presence of a salt of copper is detected by the solution assuming a blue colour when mixed with an excess of ammonia. To detect nitrate of potash, hydrochloric acid should be added to the solution in sufficient quantity to precipitate the whole of the silver. The liquid should then be freed from the precipitate by filtration, and evaporated; if nitrate of potash is present, a fixed residue will remain after evaporation. The presence of a salt of lead is detected by adding a few drops of sulphuric acid to the solution of nitrate of silver, which precipitates the lead as sulphate if present. It is, however, necessary to dilute the acid with a considerable quantity of water, and, if any precipitate forms, to allow it to subside previous to using it as a test for lead, as ordinary sulphuric acid is frequently contaminated with sulphate of lead, which is soluble in the strong, but not in dilute, acid.

Any free nitric acid in the nitrate of silver can be detected by the smell. The crystals can be freed from it, should they contain any, by fusing them in a porcelain crucible over a spirit-lamp. The ordinary fused lunar caustic of the surgeon is unfit for general use as a photographic agent.

J. LEACHMAN.

Professor Hunt's Photographic Studies.—My attention has just been directed to a "Practical Photographic Query" in your Journal, Vol. ix., p. 41., which appears to require a reply from me. It is quite evident that your correspondent, notwithstanding the personal respect which he professes to entertain, cannot have any intimate knowledge of either my works or my studies. Allow me to make my position clear to him and other of your readers. My first photographic experiment dates from January 28, 1839, and since that period the investigation of the *chemical phenomena of the solar rays* has been the constant employment of all the leisure which a busy life has afforded me. The production of photographic pictures has never been the ultimate object at which I have aimed, although my researches have caused me to obtain thousands. My object has been, and is, to endeavour to obtain some light into the mysteries of the radiant force with which the photographic artist works, being quite content to leave the production of beautiful images to other manipulators.

As I write on the subject, it appears, of course, necessary that I should be familiar with all the details of manipulation in each process which I may describe. Whenever I have mentioned, in either of my works, a process with which I have not been entirely familiar, I have given the name of the authority upon whom I have depended. But there will not be found in either my *Photography*, or my *Researches on Light* (of which a greatly enlarged edition will soon be submitted to the public), any one process upon which I have not made such experiments as appeared to me necessary to my understanding the *rationale* of the chemical changes involved, and of the physical phenomena which arise.

Now, since it is not necessary to select a picturesque object to instruct me in these points, the same buildings, trees, and plaster casts have been copied times beyond number; and when the problem under examination has been solved, these pictures have been destroyed.

There are twenty exhibitors of pictures in the Photographic Gallery who would certainly leave my productions far behind, as it concerns their pictorial character; but I am confident there is not one who has made the philosophy of Photography so entirely his study as I have done.

I have been engaged for the last two years in studying the chemical action of the prismatic spectrum. I inclose you my report on this subject to the British Association for 1852 (that for 1853 is now in the hands of the printer), from which you will perceive that I am employing myself to greater advantage to photography, as science under art, than I should be did I enter the lists with those who catch the beauties of external nature on their sensitive tablets, and secure for themselves and others pictures drawn by the solar pencil, in which no one can more deeply delight than your humble servant.

ROBERT HUNT.

Waxed-paper Pictures.—Will your correspondents or yourself do me the favour to say, how such beautiful pictures have been produced and exhibited by Mr. Fenton and others by the waxed-paper medium, if that process be so bad and defective? When I have followed it, and exercised consistent patience, I have ever produced pleasing and faithful results. That when parties do not themselves prepare, it becomes expensive, I am willing to admit; but I am inclined to attribute many failures to the uncertain heat of hot irons, which *must* vary; and I make this fact known to you as the result of my own observation on many sheets: added to which, defective manipulation, or impure chemicals, must not be allowed to do away with its having much merit.

HARLEY LANE.

The Double Iodide Solution.—In a note appended to DR. MANSSELL'S communication on the calotype (Vol. ix., p. 134.), you state that having lately prepared the double iodide solution according to the formula given by DR. DIAMOND, in which it required 650 grains of iodide of potassium to dissolve a 60-grain precipitate, you were inclined to believe, until you made the experiment yourself, that DR. MANSSELL must have made a wrong calculation as to the quantity of iodide of potassium (680 grains) which he stated was sufficient to dissolve a 100-grain precipitate, as the difference appeared so small for a solution more than one-third stronger.

The small difference referred to with respect to the quantity of iodide of potassium required, is owing to the amount of water used being in both cases the same. A slight difference in the strength of a solution of iodide of potassium makes a great difference with respect to the quantity of iodide of silver it is capable of dissolving. Thus, if you remove a small proportion of the water from a solution of the double iodide of silver by evaporation, the slight increase of strength which the solution will thereby acquire, will enable it to take up a much larger proportion of iodide of silver than it already contains; and if, on the other hand, you dilute it with a small proportion of water, its diminished strength (unless the solution contains a great excess of iodide of potassium) will cause the precipitation of a large proportion of the iodide of silver. And hence the great variation in the amount of iodide of potassium which is found requisite to form a solution of the double iodide of silver, under the same apparent conditions with regard to the proportions of the other ingredients employed, may be accounted for by the impossibility of *measuring* off with sufficient accuracy the proper proportion of water.

Whenever *exact* quantities of liquids are required, recourse should always be had to the balance, for no great accuracy can be depended upon by measurement with our ordinary glass measures, even supposing them to be correctly graduated, which is not always the case.

J. LEACHMAN.

Dr. Mansell's Process.—DR. MANSSELL'S lucid and very practical paper on the calotype process in "N. & Q." must, I am sure, be of the greatest service to photographers in general; and as one of the many I am irresistibly tempted to offer my sincere and hearty thanks to him for the truly valuable hints it contains. If DR. MANSSELL will give the rationale of the necessity of not allowing a longer time than absolutely required for the soaking out the now injurious iodide of potassium, set free by the deposit of the iodide of silver; and also, an explanation of the cause of that part of the iodized papers which takes the longest time in drying being weaker than that part which had been more hastily dried, the learned Doctor will still be adding to our present account of obligation to him.

HENRY HELE.

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Replies to Minor Queries.

Buonaparte's Abdication (Vol. ix., p. 54.).—In an article on this subject, after referring to Wilkinson's shop on Ludgate Hill, your correspondent states that "Wilkinson's shop does not now exist." In justice to ourselves, we trust you will insert this letter, as such a remark may be prejudicial to us. Having sold our premises on Ludgate Hill to the Milton Club, we have removed our establishment to No. 8. Old Bond Street, Piccadilly.

As regards the table spoken of, your informant must be labouring under some strange error. We do not remember ever having, or pretending to have, the original table on which the Emperor Napoleon signed his abdication. Many years ago, a customer of ours lent us a table with some such plate as you describe, which he had had made abroad from the original, for us to copy from; and after this we made and sold several, but only as copies. We cannot charge our memory with the correctness of the inscription you publish; and, moreover, we believe the words "a fac-simile," or something to that effect, were engraved as a heading to those made by us.

CHAS. WILKINSON & SONS.

8. Old Bond Street.

[We willingly give insertion to this disclaimer from so respectable a firm as MESSRS. WILKINSON & SONS; from which it appears that our correspondent A CANTAB has not made "when found, a *correct* note" of the fac-simile. Another correspondent has favoured us with the following additional notices of the original table: "On Dec. 8, 1838, I saw the table on which Napoleon signed his abdication at the Chateau of Fontainebleau, on which there are two scratches or incisures said to have been made by him with a penknife. These injuries upon the surface of the table were so remarkable as to attract my attention, and I inquired about them of the attendant. He said Napoleon, when

excited or irritated, was in the habit of handling and using anything which lay beside him, perhaps to allay mental agitation; and that he was considered to have so used a penknife, and disfigured the table."]

Burton Family (Vol. ix., p. 19.).—I know not whether E. H. A. is interested about the Burtons of Shropshire. If he is, he will find an interesting account of them in *A Commentary on Antoninus his Itinerary, &c. of the Roman Empire, so far as it concerneth Britain, &c.*: London, 1658, p. 136.
CLERICUS (D.).

Drainage by Machinery (Vol. viii., p. 493.).—E. G. R. will perhaps find what he wants on this subject in Walker's

"Essay on Draining Land by the Steam Engine; showing the number of Acres that may be drained by each of Six different-sized Engines, with Prime Cost and Annual Outgoings: London, 1813, 8vo., price 1s. 6d."

He will find a complete history of the drainage of the English fens in Sir William Dugdale's

"History of Embanking and Draining of divers Fens and Marshes, both in Foreign Parts and in this Kingdom, and of the Improvement thereby: adorned with sundry Maps, &c. London, 1662, fol. A New Edition, with three Indices to the principal Matters, Names, and Places, by Charles Nelson Cole, Esq.: London, 1772, fol."

Mr. Samuel Wells published, in 1830, in 2 vols. 8vo., a complete history of the Bedford Level, accompanied by a map; and I may add that the late Mr. Grainger, C.E., read a series of papers on the draining of the Haarlem Lake to the Society of Arts in Edinburgh, which, I believe, were never published, but which may, perhaps, be accessible to E. G. R.

HENRY STEPHENS.

Nattochiis and Calchanti (Vol. ix., pp. 36. 84.).—The former of these words being sometimes spelt *natthocouks* in the same deed, shows the ignorance or carelessness of the scribe, the reading being clearly corrupt; I would suggest *cottagiis*, cottages, and by "g^anis" I should understand not *granis*, as F.S.A. supposes, but *gardinis*, gardens. The line will then run thus:

"Cum omnibus gardinis et cottagiis adjacentibus."

It will be seen that this differs from the solution proposed by MR. THRUPP (p. 84.).

With respect to the latter word, *calchanti*, I regret that I cannot offer a satisfactory solution. Possibly the word intended may have been *calcanthi*, copperas, vitriol, or the water of copper or brass; but I find in the *Index Alter* of Ainsworth, the word—

"CALECANTUM. A kind of earth like salt, of a binding nature. *Puto pro Chalcanthum, Vitriol, L.*"

Will this tally with the circumstances of the case? I presume that the words *liquor, mineral, &c.*, following *calchanti* in the grant, are contractions for the genitive plural of those words; the subject of the grant being the tithes of all those substances.

H. P.

Lincoln's Inn.

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"*One while I think,*" &c. (Vol. ix., p. 76.).—These lines will be found in *The Synagogue*, p. 41., by Christopher Hervie.

M. ZACHARY.

"*Spires 'whose silent finger points to heaven'*" (Vol. ix., pp. 9. 85.).—F. R. M., M.A., seems not to have observed that Wordsworth marks this line as a quotation; and in the note upon it (*Excursion*, 373.) gives the poetical passage in *The Friend*, whence he took it, thus acknowledging Coleridge to be the author. The passage is not to be found in the modern edition of *The Friend*, by the reference in Wordsworth's note to "*The Friend*, No. 14. p. 223." I presume that *The Friend* was originally published in numbers, and that it is to that publication Wordsworth refers. This is not simply the case, as F. R. M., M.A., suggests, of two authors using the same idea, but of one also honestly acknowledging his debt to the other. The idea is of much older date than the prose of Coleridge, or the verse of Wordsworth. Milton, in his Epitaph on Shakspeare, has:

"Under a star y-pointing pyramid."

Prior has the following line:

"These pointed spires that wound the ambient sky."
Prior's *Poems*: Power, vol. iii. p. 94.,
Edin. 1779.

In Shakspeare we find:

"Yon towers, whose wanton tops do buss the clouds."

The idea is traceable in Virgil's description of "Fame" or "Rumour" in the 4th Æneid:

"... caput inter nubila condit."

J. W. FARRER.

Dr. Eleazar Duncon (Vol. ix., p. 56.).—D. D. will find some mention of Dr. Duncon in a correspondence between Sir Edward Hyde and Bishop Cosin, printed among the *Clarendon State Papers* (ed. Oxford, vol. iii., append. pp. ci. cii. ciii.), from which it appears that, in 1655, Dr. Duncon was at *Saumur*; where also Dr. Monk Duncan, a Scotch physician, was a professor (Conf. note a, p. 375. of Cosin's *Works*, vol. iv., as published in the Anglo-Catholic Library). I regret that I cannot furnish D. D. with the when and where of Dr. Duncon's death.

J. SANSON.

"*Marriage is such a rabble rout*" (Vol. iii., p. 263.).—

"Marriage is such a rabble rout,
That those that are out would fain get in,
And those that are in would fain get out."

I do not think it is against the rules of "N. & Q." for any Querist to put a *rider* on any of his own Queries. In a volume entitled *The Poetical Rhapsody*, by Francis Davidson, edited, with memoirs and notes, by Nicholas H. Nicolas, London, Pickering, 1826, under the head of "A Contention betwixt a Wife, a Widow, and a Maid," p. 21., occur the following lines:

"*Widow*. Marriage is a continual feast.

Maid. Wedlock, indeed, hath oft compared been
To public feasts, where meet a public rout,
Where they that are without would fain go in,
And they that are within would fain go out," &c.

This piece is signed "Sir John Davis."

S. WMSON.

Cambridge Mathematical Questions (Vol. ix., p. 35.).—IOTA is informed that the questions set at the examination for honours, are annually published in the *Cambridge University Calendar*. He should consult the back volumes of that work, which he will probably find in any large provincial library.

These questions, with solutions at length, are also annually published by the Moderators and Examiners in one quarto volume. All the Senate House examination papers are annually published by the editor of the *Cambridge Chronicle*, in a supplement to one of the January numbers of that periodical.

C. MANSFIELD INGLEBY.

P.S.—As I write from memory, I may have been guilty of some slight inaccuracy in details.

I think the *Cambridge University Calendar* will contain all the mathematical questions proposed in the Senate House for the period mentioned. Those from 1801 to 1820 inclusively were also published by Black and Armstrong (Lond. 1836), to accompany the revised edition of Wright's solutions. The problems from 1820 to 1829 inclusive are reprinted in vol. v. of Leybourne's *Mathematical Repository*, new series, and in vol. vi. those for 1830 and 1831 are given. In 1849 the Rev. A. H. Frost arranged and published the questions proposed in 1838 to 1849. Perhaps this may be found satisfactory.

T. T. WILKINSON.

Reversible Masculine Names (Vol. viii., pp. 244. 655.).—If you allow *Bob*, you cannot object to *Lol*, the short for *Laurence*. Lord Glenelg and the Hebrew *abba* will not perhaps be held cases in point, but *Nun*, *Asa*, and *Gog*, and probably many other Scripture names, may be instanced; and *Odo* and *Otto* from profane history, as well as the Peruvian *Capac*.

P. P.

The Man in the Moon (Vol. vi., pp. 61. 182. 232. 424.).—

"As for the forme of those spots, some of the vulgar thinke they represent a man, and the poets guesse 'tis *the boy Endymion*, whose company shee loves so well, that shee carries him with her; others will have it onely to be the face of a man as the moone is usually pictured; but Albertus thinks rather that it represents *a Lyon*, with his taile towards the east and his head to the west; and some others (Eusebius, Nieremb. *Hist. Nat.*, lib. viii. c. xv.) have thought it to be very much like a *fox*, and certainly 'tis as much like a *lyon* as that in the zodiake, or as *Ursa Major* is like a *beare*.... It may be probable enough that those spots and brighter parts may show the distinction betwixt the sea and land in that other world."—Bishop Wilkin's *Discovery of a New World*, 3rd. edit., Lond. 1640, p. 100.

"Does the *Man in the Moon* look big,
And wear a huger periwig;
Show in his gait, or face, more tricks
Than our own native lunatics?"
Hudibras, pt. II. c. iii. 767.

To judge from his physiognomy, one would say the Man in the Moon was a *Chinese*, or native of the Celestial Empire.

EIRIONNACH.

Arms of Richard, King of the Romans (Vol. viii., p. 653).—With respectful submission to MR. NORRIS DECK, and notwithstanding his ingenious conjecture that the charges on the border are pois, and the seal which he mentions in his last communication, I think the evidence that the border belongs to Cornwall, and not to Poitou, is perfectly conclusive.

1. The fifteen bezants in a sable field have been time out of mind regarded as the arms of Cornwall, and traditionally (but of course without authority) ascribed to Cadoc, or Caradoc, a Cornish prince of the fifth century. They occur in juxtaposition with the garbes of Chester, upon some of the great seals of England, and I think also upon the tomb of Queen Elizabeth; and they are, to the present day, printed or engraved on the mining leases of the duchy.

2. Bezants on sable are extremely frequent in the arms of Cornish families; but crowned lions rampant gules do not occur in a single instance of which I am aware, except in the arms of families named Cornwall, who are known or presumed to be descended from this Richard, and bear his arms with sundry differences. Bezants on sable are borne (*e.g.*) by Bond, Carlyon, Chamberlayne, Cole, Cornwall (by some without the lion), Killebrew, Saint-Aubyn, Treby, Tregyan (with a crowned eagle sable, holding a sword), Treiago, and Walesborough, all of Cornwall; and it is to be remarked that bezants are not a common bearing in other parts of England, especially not on sable.

3. When Roger Valtorte married Joan, daughter of Reginald de Dunstanville (who was natural son of Henry I., and Earl of Cornwall nearly a century before Richard, King of the Romans, but never Earl of Poitou), he added to his paternal arms a border sable bezantée.

This is but a small portion of the evidence which might be adduced; but it is, I think, quite enough to justify the statements of Sylvanus Morgan, Sandford, Mr. Lower, and others, that the bezants pertain not to Poitou, but to Cornwall.

H. G.

Brothers with the same Christian Name (Vol. viii., pp. 338. 478).—If your various correspondents, who adduce instances of two brothers in families having the same Christian names (both brothers being alive), will consult Lodge's *Peerage* for 1853, they will find the names of the sons of the Marquis of Ormonde thus stated:

"James Edward Wm. Theobald, Earl of Ossory, born Oct. 5, 1844.

"Lord James Hubert Henry Thomas, born Aug. 20, 1847.

"Lord James Arthur Wellington Foley, born Sept. 23, 1849.

"Lord James Theobald Bagot John, born Aug. 6, 1852."

The Christian name of the late Marquis was James; and whichever of his grandsons shall succeed the present possessor of the title, will bear the same Christian name as the late peer.

JUVERNA.

Arch-priest in the Diocese of Exeter (Vol. ix., p. 105).—Hacombe is doubtless the parish in the diocese of Exeter, where MR. W. FRASER will find the arch-priest about whom he is inquiring. Hacombe is a small parish, having two houses in it, the manor-house of the Carew family and the parsonage. It is said that, by a grant from the crown, in consequence of services done by an ancestor of the Carews, this parish received certain privileges and exemptions, one of which was that the priest of Hacombe should be exempt from all ordinary spiritual jurisdiction. Hence the title of arch-priest, and that of chorepiscopus, which the priests of Hacombe have claimed, and perhaps sometimes received. The incumbent of Bibury, in Gloucestershire, used to claim similar titles, and like exemption from spiritual jurisdiction.

J. SANSOM.

Since sending my Query on this subject, I have obtained the following information. The Rectory of Hacombe, which is a peculiar one, in the diocese of Exeter, gives to its incumbent for the time being the dignity of arch-priest of the diocese. The arch-priest wears lawn sleeves, and on all occasions takes precedence after the bishop. The late rector, the Rev. T. C. Carew, I am told, constantly officiated in lawn sleeves attached to an A. M. gown, and took the precedence due to his spiritual rank as arch-priest of the diocese. The present arch-priest and Rector of Hacombe is the Rev. Fitzwilliam J. Taylor. Does such an office, or rather dignity, exist in any other case in the Anglican Church?

WM. FRASER, B.C.L.

"*Horam coram dago*" (Vol. ix., p. 58.).—Your correspondent Σ. is probably thinking of Burns' lines "Written in a wrapper, inclosing a letter to Captain Grose," &c.:

"Ken ye aught o' Captain Grose?
Igo et ago,
If he's among his friends or foes,
Iram, coram, dago."

It is not very likely, however, that this should be the first appearance of this "burden," any more than of "Fal de ral," which Burns gives to other pieces both before and after this. It may have a meaning (as I believe one has been found for "Lilliburlero," &c.), but I should think it more likely to be sheer *gibberish*.

By the way, how comes *burden* to be used in the sense of "chorus or refrain?" I believe we have the authority of Shakspeare for so doing.

"Foot it featly here and there
And let the rest the burden bear?"

Is it the *bourdon*, or big drone? Certainly the chorus could not "bear a burden," in the sense of *hard work*, even before the time of Hullah.

J. P. ORDE.

In Chambers' *Scottish Songs*, Edinburgh, 1829, p. 273. is a piece beginning—

"And was you e'er in Craill toun?
Igo and ago;
And saw ye there clerk Fishington?
Sing *irrom, igon, ago.*"

And in *Blackwood* for Jan. 1831 ("Noctes Ambrosianæ, No. 53.") is "A Christmas Carol in honour of Maga, sung by the Contributors," which begins thus—

"When Kit North is dead,
What will Maga do, Sir?
She must go to bed,
And like him die too, Sir!
Fal de ral de ral,
Iram coram dago;
Fal de ral de ral,
Here's success to Maga!"

I suspect that the "chorus or refrain" of the first of these ditties suggested that of the second; and that *this* is the song which was running in your contributor's head.

J. C. R.

[We are also indebted to S. WMSON, F. CROSSLEY, E. H., R. S. S., and J. Ss. for similar replies. See Burns' *Works*, edit. 1800, vol. iv. p. 399., and edit. Glasgow, 1843, vol. i. p. 113.]

Children by one Mother (Vol. v., p. 126.).—In reply to the Query, "If there be any well-authenticated instance of a woman having had more than twenty-five children," I can furnish you with what I firmly believe to be such an instance. The narrator was a relative of my late wife, a man of the very highest character in the City of London for many years, and formerly clerk to the London Bridge (Old) Water Works, a mark by which he may possibly be recognised by some of your readers. I have heard him relate, that once, as he was travelling into Essex, he met with a very respectable woman, apparently a farmer's wife, who during the journey several times expressed an anxious desire to reach home, which induced my informant at length to inquire the cause of so great an anxiety. Her reply was, "Indeed, Sir, if you knew, you would not wonder at it." When, upon his jocularly saying, "Surely she could have no cause for so much desire to reach home," she said farther, that "The number of her children was the cause, for that she had *thirty* children, it having pleased God to give to her and her husband fifteen boys; and because they were much dissatisfied at having no girl, in order to punish their murmuring and discontent, He was pleased farther to send them fifteen girls."

I. R. R.

Parochial Libraries (Vol. viii. *passim*).—In the small village of Halton, Cheshire, there is a small public library, of no inconsiderable extent and importance, founded in 1733 by Sir John Chesshyre, Knight, of Hallwood in that county. Of the works comprised in the collection, the following may be selected as best worthy of mention: Dugdale's *Monasticon*, Rymer's *Fœdera*, Walton's *Polyglot*, and a host of standard ecclesiastical authors, interspersed with modern additions of more general interest. The curate for the time being officiates as librarian; the books being preserved in a small stone building set apart for the purpose, in the vicinity of his residence. Over the door is the following inscription:

"Hanc Bibliothecam,
pro communi literatorum usu,
sub cura curati capellæ de Halton
proventibus ter feliciter augmentatæ,
JOHANNES CHESHYRE miles
serviens D'ni Regis ad legem,
D. D. D.
Anno MDCCXXXIII."

Sir John, the founder, was buried at Runcorn, where a monument exists to his memory, bearing the following epitaph at its foot:

"A wit's a feather, and a chief's a rod,
An honest man's the noblest work of God."

The parishes of Stoke Damarel, Devon, and of St. James the Great, Devonport, have each their parochial library: the former commenced in 1848, by the Rev. W. B. Flower, late curate of the parish; and the latter by the Rev. W. B. Killpack, the first incumbent of the district.

T. HUGHES.

Chester.

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DR. RIMBAULT *on* Burton's Anatomy of Melancholy, *and* MR. LAMMIN'S *Paper on* Grammont, *in our next Number.*

JAMES SAMUELS *will find full particulars of the legend of* The Wandering Jew *in* Die Sage vom Ewigen Juden, *by* Grässe, Dresden, 1844.

THOMAS Q. COUCH *is thanked for his* Cornish legends. *He will, however, find that of the* Mole *in our* Second Vol., p. 225.; *and that of the* Owl, *in the* Variorum Shakspeare *and other works.*

CABAL.—*Our Correspondent on the origin of this word is referred to* "N. & Q.," Vol. iv., pp. 413. 507.; Vol v., pp. 139, 520., *where he will find enough to satisfy him that it was not formed from the initials of the five chief ministers of Charles II.*

W. *The date of the consecration the old St. Pancras Church has hitherto baffled research. The question was asked in our* Second Volume, p. 496. *We doubt whether any drawing of the original structure is extant.*

The numerous articles on PHOTOGRAPHY *already in type compel us to postpone until next week several other valuable papers.*

Errata.—Vol. ix., p. 59., 8th line in translation from Sheridan, for "victâ marte" read "victâ mente;" p. 138., 1st line, for "Erie" read "Erse."

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