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*** START OF THE PROJECT GUTENBERG EBOOK NOTES AND QUERIES, NUMBER 222, JANUARY 28, 1854 ***

NOTES AND QUERIES:

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

No. 222.

Saturday, January 28. 1854.

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CONTENTS.

	Page
NOTES:—	
Prophets: Francis Dobbs, by Henry H. Breen	71
Sir Walter Scott and his Quotations from Himself	72
Thomas Campbell	73
FOLK LORE:—Legends of the Co. Clare—Slow-worm Superstition	73
The Vellum-bound Junius, by Sir T. Metcalfe	74
MINOR NOTES:—The Scotch Grievance—Walpole and Macaulay—Russian "Justice"—False Dates in Watermarks of Paper	74
QUERIES:—	
Mr. P. Cunninghame, by J. Macray	75
Was Shakespeare descended from a Landed Proprietor? by J. O. Halliwell	75
MINOR QUERIES:—"To try and get"—Fleet Prison—Colonel St. Leger—Lord's Descents—Reverend Robert Hall—"Lydia, or Conversion"—Personal Descriptions—"One while I think," &c.—Lord Bacon—Society for burning the Dead—Cui Bono—The Stock Horn—Lady Harington—Descendants of Sir M. Hale—A Query for the City Commission—Cross-legged Monumental Figures—Muffins and Crumpets	76
MINOR QUERIES WITH ANSWERS:—"Behemoth"—"Deus ex Machinâ"—Wheelbarrows—Persons alluded to by Hooker	77
REPLIES:—	
Longfellow's Originality, by Wm. Matthews	77
Queen Elizabeth and Queen Anne's Motto	78
Books burnt by the Common Hangman	78
Stone Pulpits	79
Antiquity of Fire-irons, by Wm. Matthews, &c.	80
Order of St. John of Jerusalem, by Wm. Winthrop	80
Grammars, &c. for Public Schools, by Mackenzie Walcott, M.A., &c.	81

Derivation of Mawmet—Came, by J. W. Thomas	82
The Gosling Family, by Honoré de Mareville	82
PHOTOGRAPHIC CORRESPONDENCE:—Tent for Collodion Purposes— Multiplying Negatives and Collodion on Paper—Photographic Copies of Ancient Manuscripts—Fox Talbot's Patents—Antiquarian Photographic Society	83
REPLIES TO MINOR QUERIES:—"Firm was their faith," &c.—Attainment of Majority—Three Fleurs-de-Lis—Newspaper Folk Lore—Nattochiis and Calchanti—Marriage Ceremony in the Fourteenth Century—Clarence —"The spire whose silent finger," &c.—Henry Earl of Wotton—Tenth (or the Prince of Wales's Own) Regiment of (Light) Dragoons, &c.	83
MISCELLANEOUS:—	
Notes on Books, &c.	90
Books and Odd Volumes wanted	90
Notices to Correspondents	91

PHOTOGRAPHIC INSTITUTION.—An EXHIBITION of PICTURES, by the most celebrated French, Italian, and English Photographers, embracing Views of the principal Countries and Cities of Europe, is now OPEN. Admission 6d. A Portrait taken by MR. TALBOT'S Patent Process, One Guinea; Three extra Copies for 10s.

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CONTENTS:

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{71}

LONDON, SATURDAY, JANUARY 28, 1854.

Notes.

PROPHETS: FRANCIS DOBBS.

Among the characters introduced to the readers of "N. & Q.," under the name of *prophets*, there are few that deserve so distinguished a place as Mr. Francis Dobbs. Not only has he a claim to that title, in the derisive sense in which it is applied to all modern enthusiasts, but also on the higher grounds of political sagacity and practical wisdom. Some men have exhibited this double character successively, and at different periods of their lives; but none have displayed it in such happy union as Mr. Dobbs. Indeed, in that respect, he is perhaps one of the most striking instances on record of what is called the "duality of the human mind."

The information I am able to furnish respecting this remarkable man, is derived from a pamphlet, published "by authority" (probably himself), by J. Jones, Dublin, 1800, and entitled, *Memoirs of Francis Dobbs, Esq.; also Genuine Reports of his Speeches in Parliament on the Subject of an Union, and his Prediction of the Second Coming of the Messiah, with Extracts from his Poem on the Millennium.*

Mr. Dobbs was born on April 27, 1750; and was the younger son of the Rev. Richard Dobbs, who was the younger brother of Arthur Dobbs of Castle Dobbs, co. Antrim, formerly Governor of North Carolina. His ancestor, an officer in the army, came from England in the reign of Queen Elizabeth; and by a marriage with the great-granddaughter of Hugh, Earl of Tyrone, got the estate of Castle Dobbs, with other estates in the co. Antrim. His great-grandfather was Mayor of Carrickfergus at the time King William landed, and was the first subject in Ireland that paid him allegiance.

Mr. Dobbs devoted himself for some years to literary pursuits. In 1768 he purchased an ensigncy in the 63rd Regiment, in which he continued till 1773. Having sold his commission, he turned his attention to the study of the law, and was called to the bar. He then married Miss Stewart of Ballantroy, in the county of Antrim, the daughter of a gentleman of considerable property, niece of Sir Hugh Hill, and descended from the Bute family. He afterwards joined the *Volunteers* under Lord Charlemont, was appointed Major to the Southern Battalion, and acted as exercising officer at the great reviews held at Belfast in 1780, 1781, and 1782. He took an active part, in conjunction with Lord Charlemont, Mr. Grattan, Mr. Flood, and others, in the political agitation of that period; was the mover of an address to the King, approving of the proceedings of the Irish Parliament, and was a member of the deputation appointed to present it to his Majesty, on which occasion he refused the honour of a baronetcy. At a later period, the Earl of Charlemont brought him into the Irish Parliament and it was while occupying a seat in that assembly, that he delivered the "Speeches" already referred to.

Mr. Dobbs's Speech on the Legislative Union is one of the most remarkable ever pronounced then or since, on that fertile topic. He descants in forceful language on the evils, real or imaginary, likely to arise from that measure; and points out, with a striking minuteness of detail, some of the consequences which have actually resulted therefrom. Indeed, the repealers of a subsequent period did little more than borrow Mr. Dobbs's language; nor were they able, after thirty years' experience of the practical working of the Union, to add a single new grievance to the catalogue of those so eloquently expatiated upon by him in the year 1800. As, however, we

have to deal with Mr. Dobbs chiefly as a *religious* prophet, I shall confine my extracts from his speeches to the illustration of his character in that capacity.

The speech on the Legislative Union was delivered on February 5, 1800. On June 7 following (the Bill having been carried in the mean time), Mr. Dobbs pronounced in the Irish Parliament a speech in which he predicted the second coming of the Messiah. This speech, the most extraordinary that was ever made in a legislative assembly, presents a singular contrast to the sagacity which characterises his political performances. A few short extracts will show the change that had come over his prophetic vision:

"Sir, from the conduct pursued by administration during this Session, and the means that were known to be in their power, it was not very difficult to foresee that this Bill must reach that chair. It was not very difficult to foresee that it should fall to your lot to pronounce the painful words, 'That this bill do pass.' Awful indeed would those words be to me, did I consider myself living in ordinary times: but feeling as I do that we are not living in ordinary times—feeling as I do that we are living in the most momentous and eventful period of the world—feeling as I do that a new and better order of things is about to arise, and that Ireland, in that new order of things, is to be highly distinguished indeed—this bill hath no terrors for me.

"Sir, I did intend to have gone at some length into history, and the sacred predictions; but as I purpose, in a very few months, to give to the public a work in which I shall fully express my opinion as to the vast design of this terrestrial creation, I shall for the present confine myself to such passages as will support three positions:—The first is, the certainty of the second advent of the Messiah; the next, the signs of the times of his coming, and the manner of it; and the last, that Ireland is to have the glorious pre-eminence of being the first kingdom that will receive him."

{72}

After dwelling, at some length on his first two positions, he thus proceeds:

"I come now, Sir, to the most interesting part of what I have to say; it is to point out my reasons for thinking this is the distinguished country in which the Messiah is now to appear. The stone that is to be cut out of the mountain without hands, is to fall on the feet of the image, and to break the whole image to pieces. Now, that would not be true, if Christ and his army was to appear in any country that is a part of the image; therefore, all the countries that were comprised in the Babylonish and Assyrian empire, in the Medo-Persian empire, in the Greek empire, and in the Roman empire, are positively excluded. There is another light thrown on this question by a passage in the 41st chapter of Isaiah: 'I have raised up one from the north, and he shall come; from the rising of the sun shall he call upon my name, and he shall come upon princes as upon mortar, and as the potter treadeth clay.' This is manifestly the Messiah; and we are therefore to look for a country north of Judea, where the prophecy was given. The New World is out of the question, being nowhere a subject of prophecy; and as the image is excluded, it can only be in the Russian empire, or in the kingdoms of Denmark, Sweden, or Ireland.

"The army that follows the Messiah, we are told, amounts to 144,000; and there are a few passages in the Revelation of St. John, that denote the place where they are to be assembled. One is, 'I saw them harping with their harps.' Another, 'I saw them standing on a sea of glass, having the harps of God.' Another is, 'That they were clothed in fine linen, white and clean.' Another is, 'And he gathered them together in a place, in the Hebrew tongue, called Armageddon.' Now, what respects the harp and the fine linen, peculiarly applies to Ireland; and not at all to Russia, Denmark, or Sweden. The sea of glass I think must be an island. And I believe the word Armageddon in the Hebrew tongue, and Ardmah or Armagh in the Irish, mean the same thing. At all events, there is great similitude in their sounds; and St. Patrick thought proper to make the city of Ardmagh, which is the old name, the seat of the church government of Ireland. But besides these sacred passages of Scripture, there are some very particular circumstances attending Ireland. She has never had her share in worldly prosperity, and has only since 1782 begun to rise; and I know no instance in history of any nation beginning to prosper, without arriving at a summit of some kind, before it became again depressed. The four great empires rose progressively west of each other; and Great Britain made the last toe of the image, being the last conquest the Romans made in the west. Now, Ireland lies directly west of it, and is therefore in exactly the same progressive line, and it never was any part of the image, nor did the Roman arms ever penetrate here. The arms of Ireland is the harp of David, with an angel in its front. The crown of Ireland is the apostolic crown. Tradition has long spoken of it as a land of saints; and if what I expect happens, that prediction will be fulfilled. But what I rely on more than all, is our miraculous exemption from all of the serpent and venomous tribe of reptiles. This appears to me in the highest degree emblematic, that Satan, the Great Serpent, is here to receive his first deadly blow."

I had an idea of sending you some extracts from Mr. Dobbs's poem on *The Millennium*, but I fear I have already trespassed too far on your valuable space.

HENRY H. BREEN.

SIR WALTER SCOTT AND HIS QUOTATIONS FROM HIMSELF.

Your correspondent A. J. DUNKIN (Vol. viii., p. 622.) asks who was the author of the couplet,—

"Oh! for a blast of that dread horn,
On Fontarabian echoes borne."

In reply to which Query you refer him to the juvenile efforts of Frank Osbaldiston in the delightful novel of *Rob Roy*.

You might have referred him likewise to a corresponding passage in the sixth canto of *Marmion*, sec. xxxiii., from which the accomplished poet and novelist repeated *inadvertently* his own verses:

"O for a blast of that *dread* horn,
On Fontarabian echoes borne,
That to King Charles did come," &c.

I say "inadvertently" from my own knowledge. A few months after the well-known occurrence at a public dinner in Edinburgh, when Sir W. Scott openly declared himself the author of the *Waverley Novels*, the writer of these lines was staying at Abbotsford on a visit. On one occasion, when walking with Sir Walter about his grounds, I led the conversation to his late revelations; and while expressing some wonder at the length of time during which the secret of the authorship had been kept, I ventured to say that I for one had never felt the smallest doubt upon the matter, but that the intrinsic evidence of these several works, acknowledged and unacknowledged, had long ago convinced me that they were written by one and the same author. Among other points I quoted *the very lines in question* from the elegy on the death of the Black Prince in *Rob Roy*, which I reminded Sir Walter might also be found in their sixth canto of *Marmion*. "Ah! indeed," he replied, with his natural expression of comic gravity, "that *was very careless* of me! I did not think I should have committed such a blunder!"

We kept up the like strain of conversation during the whole ramble, with a good deal of harmless pleasantry. In the course of our walk Sir Walter stopped at a particular point, and leaning on his staff like his own "Antiquary," he pointed out some ancient earth-works, whose undulating surface indicated the traces of a Roman or Pictish encampment. "There," said he, "you will perceive the remains of a very good camp." "Yes, Sir," said I, in the words of Lovel, "I do see something *like a ditch indistinctly marked*." Sir Walter burst into a hearty fit of laughter, saying, "Ay, my friends do call it the *Kairn of Kimprunes*."

I trust your readers will forgive me for recording these trivialities; but MR. DUNKIN'S Query recalled them to my mind so forcibly after the lapse of many years, that I venture to obtrude them upon your notice.

Before I conclude this paper, I may be permitted to make reference to a series of letters addressed to Richard Heber, Esq., M.P., by Mr. Adolphus, son of the historian of the reign of George III. In the conversation referred to, Sir Walter Scott mentioned these letters in terms of high approbation,—terms not undeserved; for a more elegant, ingenious, and convincing piece of literary criticism never issued from the press.

At that time I had not seen it; but in reference to the passage in question, the coincidence of which in the poem and the romance has not escaped the critic's acuteness, Mr. Adolphus makes the following remarks:

"A refined speculator might perhaps conceive that so glaring a repetition could not be the effect of inadvertence, but that the novelist, induced by some transient whim or caprice, had intentionally appropriated the verses of his great cotemporary. I cannot, however, imagine any motive for such a proceeding, more especially as it must appear somewhat unhandsome to take possession of another man's lines for the mere purpose of exhibiting them in a ridiculous light. Nor does it seem to me at all unlikely that the author of *Marmion*, supposing him to be also the author of *Rob Roy*, should have *unconsciously repeated himself* in this instance, for we find him more than once apologising in his avowed works for having, in the haste of composition, snatched up expressions, and even whole lines, of other writers."

The anecdote above recorded proves the justice and refinement of the critic's speculation.

A BORDERER.

THOMAS CAMPBELL.

In a small 8vo. volume before me, entitled *The History of the Stage: in which is included the Theatrical Characters of the most celebrated Actors who have adorned the Theatre, &c.; with the Theatrical Life of Mr. Colly Cibber* (Lond. 1742), I notice a very remarkable similarity of thought

and expression between its author and the late Thomas Campbell. The dramatic author writes thus:

"But with whatever strength of nature we see the poet show at once the philosopher and the hero, yet the image of the actor's excellence will still be imperfect to you, unless language could put colours into words to paint the voice with.

"The most that a Vandyke can arrive at is to make his portraits of great persons seem to think; a Shakspeare goes farther yet, and tells you what his picture thought; a Betterton steps beyond them both, and calls them from the grave to breathe and be themselves again, in feature, speech, and motion. When the skilful actor shows you all these powers at once united, and gratifies at once your eye, your ear, your understanding,—to conceive the pleasure arising from such harmony you must have been present at it; 'tis not to be told you."

Now compare this passage with the following lines from Mr. Campbell's "Valedictory Stanzas to J. P. Kemble, Esq.," composed for a public meeting held June, 1817:

"His was the spell o'er hearts
Which only acting lends,
The youngest of the Sister Arts,
Where all their beauty blends:
For ill can Poetry express
Full many a tone of thought sublime;
And Painting, mute and motionless,
Steals but a glance of time.
But by the mighty actor brought,
Illusion's perfect triumphs come,—
Verse ceases to be airy thought,
And Sculpture to be dumb."

SERVIENS.

FOLK LORE.

Legends of the Co. Clare (Vol. viii., p. 436.).—The Lake of Inchiquin, one legend of which has been already published in "N. & Q.," is said to have been once a populous and flourishing city, and still on a calm night you may see the towers and spires gleaming through the clear wave. But for some dreadful and unabsolved crime, a holy man of those days whelmed all beneath the deep waters. The "dark spirit" of its king, who ruled also over the surrounding country, resides in a cavern in one of the hills which border the lake, and once every seven years at midnight, he issues forth mounted on his white charger, and urges him at full speed over hill and crag, until he has completed the circuit of the lake; and thus he is to continue, till the silver hoofs of his steed are worn out, when the curse will be removed, and the city reappear in all its splendour. The cave extends nearly a mile under the hill; the entrance is low and gloomy, but the roof rises to a considerable height for about half the distance, and then sinks down to a narrow passage, which leads into a somewhat lower division of the cave. The darkness, and the numbers of bats which flap their wings in the face of the explorer, and whirl round his taper, fail not to impress him with a sensation of awe.

FRANCIS ROBERT DAVIES.

{74}

Slow-worm Superstition (Vol. viii., pp. 33. 479.).—I believe that the superstition alluded to is not confined to one country, nor to one species of reptile. I remember to have heard some countrymen in Cornwall, who had killed an adder, say that it would not cease to writhe until the sun had gone down. Like many other so-called superstitions, it is probably founded on a close observation of a natural phenomenon; and I feel quite sure that I have seen in print, although I cannot now call to mind where, that it is to be accounted for by the fact, that in these cold-blooded animals the nervous irritability does not cease until checked or destroyed by the chilling dews of evening.

HONORÉ DE MAREVILLE.

Guernsey.

THE VELLUM-BOUND JUNIUS.

(Vol. v., pp. 303. 333. 607.; Vol. viii., p. 8.)

I have no doubt that it will be satisfactory to some of your readers to know that I have in my possession a copy, "vellum bound in gilt," of *Junius*, printed for Henry Sampson Woodfall, 1772, 2 vols. This copy has been in the family library for about sixty years. There are no marks by which it can be traced to its original owner. I imagine it must have been purchased by my grandfather, Sir Thomas Metcalfe, after his arrival from India about 1788; this is, however, merely a conjecture, in default of any more probable theory. Of the authenticity of this copy I have no doubt; I mean that it is now in the same condition as when it was first issued by the bookseller. The binding is evidently of an old date, the gilding is peculiar, and the books correspond exactly

with the orders of Junius as given to Woodfall in Note No. 47., Dec. 1771, and although neatly bound, are, as Woodfall mentions in No. 64., not highly finished. Are there many copies of this edition, or may I congratulate myself upon possessing *the* one ordered by Junius? It is quite possible that my grandfather possessed this copy some years before his return from India; and I may mention that I also have a great many political pamphlets and satires, chiefly in poetry, of different dates, from 1760 to 1780, such as *Catiline's Conspiracy*; *The Diaboliad*; *Ditto*, with additions, dedicated to the worst man in the kingdom (Rigby), and containing allusions to all the most celebrated characters of Junius; *The Senators*, *La Fête Champêtre*, and many miscellanies. These, however, are perhaps well known. I have also a pamphlet containing an alleged unpublished canto of the *Faerie Queene* of Spenser, and a great many religious tracts from 1580 to 1700. Some of the political poems are published by Almon. Among other curious stray sheets, is a list of all the gentlemen and officers who fell in the cause of Charles I., and Mr. Richard Brown appears amongst the number. I hope to communicate more fully upon some future occasion, and must conclude with an allusion to the claims of Francis as the author of *Junius*. Strong as the proofs may be in his favour in England, I believe that in India there is testimony no less important; and I have been informed, by one who spoke with some authority, that the letters of Francis upon record in this country bear no resemblance *whatever* to those of Junius. This assertion, however, is far too vague to satisfy any of your readers. I hope some day to be able to confirm it by examples. The India House might furnish the private correspondence between Francis and Hastings, which would be extremely interesting.

T. METCALFE.

Delhi.

Minor Notes.

The Scotch Grievance.—Can the demand of Scotchmen, with respect to the usage of the royal arms, be justified by the laws of Heraldry? I think not. They require that when the royal arms are used in Scotland, the Scotch bearings should be placed in the first quarter. Surely it is against all rules that the armorial bearings, either of a person or of a nation, should be changeable according to the place where they are used. The arms of the United Kingdom and of the sovereign are, first and fourth, England; second, Scotland; third, Ireland. The Scotch have therefore the option of using these, or else the arms of Scotland singly; but to shift the quarterings according to locality, seems repugnant to the principles of the science. Queen Anne and George I. bore, in the first quarter, England impaling Scotland: is it to be supposed that, for Scotch purposes, they bore Scotland impaling England? Can any *coin* be produced, from the accession of James VI. to the English throne, on which the royal arms are found with Scotland in the first quarter and England in the second?

A DESCENDANT FROM SCOTTISH KINGS.

Walpole and Macaulay.—That well-known and beautiful conception of the New Zealander in some future age sitting on the ruins of Westminster Bridge, and looking where London stood, may have been first suggested by a thought in one of Walpole's lively letters to Sir H. Mann:

"At last some curious native of Lima will visit London, and give a sketch of the ruins of Westminster and St. Paul's."

ANON.

Russian "Justice."—Euler, in his 102nd letter to a German princess, says:

"Formerly there was no word in the Russian language to express what we call *justice*. This was certainly a very great defect, as the idea of justice is of very great importance in a great number of our judgments and reasonings, and as it is scarcely possible to think of the thing itself without a term expressive of it. They have, accordingly, supplied this defect by introducing into that language a word which conveys the notion of justice."

This letter is dated 14th February, 1761. *Statne nominis umbra?* An answer is not needed to this Query. But can nothing be done to rescue from destruction the precious analytical treasures of Euler, now entombed in the archives of St. Petersburg?

T. J. BUCKTON.

Birmingham.

False Dates in Water-marks of Paper.—Your correspondent H. W. D. (Vol. ix., p. 32.) on the subject of the water-mark in paper, is, perhaps, not aware that, within the last few years, the will of a lady was set aside by the heir-at-law, her brother, on account of the water-mark, she having imprudently, as it was surmised, made a fairer copy of her will on paper of a later date. The case will be in the recollection of the parties employed in the neighbourhood of the Prerogative Court.

L.

Queries.

MR. P. CUNNINGHAME.

Can any of your correspondents communicate information respecting a Mr. P. Cunninghame, who was employed in the Heralds' Office in the years 1768-69, and who appears to have left his situation there in order to enter the church? Mr. Cunninghame, from a MS. volume of his letters now before me, had friends and correspondents of the names of Towne, Dehane, Welsh, Cockell, Bawdwen, Wainman, Haggard, Hammond, Neve, Gathorne, Innes, Connor, &c., and relations of his own name resided at Deal. One of his letters is addressed to his cousin, Captain George Cunninghame, General Majoribanks' regiment, in garrison at Tournay, Flanders.

Two gentlemen of the names of Bigland and Heard (probably Sir Isaac Heard, who died a few years since at a very advanced age) were his superiors in the Heralds' Office at the time of his being there. A former possessor of this MS. volume has written in it as follows; and so warm a tribute of praise from a distinguished scholar and late member of this university, has induced me to send you his remarks, and to make the inquiry suggested by them.

"I esteem myself fortunate in having purchased this volume of letters, which I met with in the shop of Mr. Robins, bookseller, at Winchester, in January, 1808. They do credit to the head and the heart of the author. He seems to have been a man whose imagination was lively, and whose mind was capacious, as well as comprehensive. His remarks on different subjects betray reading and reflection. His mental powers, naturally vigorous, he appears to have cultivated and improved by as much reading as his employments and his agitation of mind would allow. I wish that he had committed to this volume some specimens of his poetry, as it would have been more than mechanical, or partaking of common-place, for he writes in a style at once vigorous, lively, and elegant, and gives proofs of a correct taste. He had a manly spirit of independence, a generous principle of benevolence and a prevailing habit of piety. The first of these qualifications did not in him (as it is too frequently apt to do) overleap the bounds of prudence, or the still more binding ties of duty, as is exemplified in the excellent letters to his father, and Mr. Dehane. It is to be hoped that he entered into that profession from which he was so long and so perversely excluded; a profession suited to his genius and inclination, which would open an ample field for his benevolence, and which would receive additional lustre from the example of so much virtue and so much industry exerted in the cause of truth. It is to be hoped that he gained that competence and retirement to which the wishes of the interested reader must follow him, regretting that he knows not more of a man, who, from those amiable dispositions and those eminent talents, pourtrayed in this correspondence, would indeed—

'Allure to brighter worlds, and lead the way.'

R. F."

J. MACRAY.

Oxford.

WAS SHAKSPEARE DESCENDED FROM A LANDED PROPRIETOR?

MR. KNIGHT has on two occasions, the latter in his *Stratford Shakspeare* just published, called attention to what he concludes is an oversight of mine in not drawing any conclusion from a deed in which certain lands are mentioned as "heretofore *the inheritance* of William Shakspeare, Gent., deceased." These words are supposed by MR. KNIGHT to imply that the lands in question came to Shakspeare by descent, as heir-at-law of his father. This opinion appeared to me to be somewhat a hasty one: believing that no conclusion whatever is to be drawn from the phrase as there used, and relying on the ordinary definition of *inheritance* in the old works on law, I did not hesitate, some time since, to declare a conviction that the lands so mentioned were bought by Shakspeare himself. As the question is of some importance in the inquiry respecting the position of the poet's ancestry, perhaps one of your legal readers would kindly decide which of us is in the right. I possess an useful collection of old law-books, but there are few subjects in which error is so easily committed by unprofessional readers. In the present instance, however, if plain words are to be relied upon, it seems certain that the term *inheritance* was applied, to use Cowell's words, to "every fee simple or fee taile that a man hath by his purchase." (See *The Interpreter*, 1637.)

J. O. HALLIWELL.

Minor Queries.

"*To try and get.*"—The word *and* is often used instead of *to* after the verb *to try*: thus, in Moore's *Journal* (June 7, 1819), "Went to the theatre to try *and* get a dress." What is the origin of this erroneous mode of expression?

UNEDA.

Philadelphia.

Fleet Prison.—Where can a list of the officers of the Fleet Prison, especially the under officers,

and more especially the tipstuffs, A.D. 1696, and shortly previously and subsequently, be seen?

J. K.

Colonel St. Leger.—Where can I find an account of the celebrated Colonel St. Leger, the friend and associate of George IV. when Prince of Wales? In what year did he die? What age was he when his picture, now in Hampton Court, was painted by Gainsborough?

W. P. M.

Dublin.

Lords' Descents.—Is a MS. collection of Lords' Descents, by Thomas Maisterson, Esq., made about the year 1705, now extant?

T. P. L.

Reverend Robert Hall.—Who was Robert Hall, a preacher of some celebrity in the time of James II.?

P. P. P.

"Lydia, or Conversion."—Can any of your correspondents inform me who is the author of the following excellent drama, published nearly twenty years since:—*Lydia, or Conversion; a Sacred Drama inscribed to the Jews by a Clergyman of the Church of England*: London, 8vo., 1835, published by Rivingtons, and Hatchard & Son?

A. Z.

Personal Descriptions.—Is Sir Walter Scott's description of Saladin taken from any ancient writer, or is it a fancy sketch? If the latter, I think he has fallen into error by describing in Saladin the features of a civilised Arab, rather than the very peculiar and unmistakeable characteristics of the Koordish race.

In a novel now publishing in *Ainsworth's Magazine*, styled the "Days of Margaret of Parma," the celebrated Duke of Alva is described as a very tall man. I have never seen a portrait or read a description of his person, but had formed a very different idea of it from the circumstance that Count Tilly, who was certainly a short man, was said to be a striking counterpart of him in face, figure, and dress, a resemblance which added not a little to the terror and aversion with which Tilly was regarded by the Protestants of Germany. Can any of your correspondents refer me to a description of Alva?

J. S. WARDEN.

"One while I think," &c.—Whence are the following lines:

"One while I think, and then I am in pain,
To think, how to unthink that thought again."

W. M. M.

Lord Bacon.—Has the very discreditable attack made on the moral character of the great Lord Chancellor Bacon, by his cotemporary Sir Simon D'Ewes, and related by Hearne the historian at the end of his *Life and Reign of King Richard II.*, been investigated, and either established or disproved by later historians?

CESTRIENSIS.

Society for burning the Dead.—Wanted information as to the "Society for burning the Dead," which existed a few years ago in London. A reference to any reports or papers of them would oblige

D. L.

Cui Bono.—What is the true rendering of the Latin phrase *Cui Bono*? Most text-books say it means "For what good?" or, "What use was it?" But Francis Newman, in p. 316. of *Hebrew Monarchy*, says it means "who gained by (the crime)," and quotes *Cicero pro Milone*, xii. § 32., in favour of his meaning.

T. R.

Dublin.

The Stock Horn.—Can any of your readers or friends tell me where I can see a specimen of the musical instrument called the "Stock Horn?" Or any musical instrument of primitive form, similar to that which Wilkie has represented in a subject from the "Gentle Shepherd," entitled "Roger and Jenny." It seems to be a kind of hautboy, or oboe, and often appears in musical devices of the last century, especially by Scotch printers.

J. GORDON SMITH.

Lady Harington.—Can any of your readers give the pedigree of the late Lady Harington, mother of the lamented Principal of Brasenose Coll. Oxford? The writer of this, who was distantly related to her, recollects, though very young, being struck with her beauty when he saw her in 1787. One of her brothers died in India; and another was curate of the lower church in Guildford in 1806; he was probably Thomas Philpot, of Magdalen Hall, Oxford, M.A. in 1798. Her mother was daughter or granddaughter of the celebrated mathematician Abraham de Moivre, and had a sister, or aunt, housekeeper of Windsor Castle. Her mother, the writer believes, was related to the Gomms, a branch of the family descended from Eustache de St. Pierre.

Descendants of Sir M. Hale.—Are there any of the descendants of Sir Matthew Hale, the famous judge of the seventeenth century, living either in England or Ireland?

W. A.

A Query for the City Commission.—In the *London Gazette* of January 23, 1684-5, we read that King Charles II. sent to the Lord Mayor, in a silver box sealed up with his majesty's seal, the receipts of the several cements used by the patentees for making sea-water fresh; as also the receipt of their metallic composition and ingredients, certified under the hand of the Hon. Robert Boyle, to be kept so sealed up by the present and succeeding lord mayors, lest a secret of so great importance to the public might come to be lost, if lodged only in the knowledge of a few persons therein concerned.

It is to be hoped that the commissioners who are now engaged in investigating the affairs of the Corporation of London, will not fail in making inquiry of the present Lord Mayor after this silver box, committed so carefully to City preservation.

H. E.

Cross-legged Monumental Figures.—Are any instances of the cross-legged figures, so common in England, to be seen in the churches of France, Italy, or Spain? and if so, where may engravings of them be found?

J. Y.

Muffins and Crumpets.—Can any of your readers tell me the origin of the names "muffins and crumpets," and by whom and when introduced at the English breakfast-table?

OLD FOGIE.

Athenæum.

Minor Queries with Answers.

"Behemoth."—Does any one know a book called *Behemoth, an Epitome of the Civil Wars from 1640 to 1660*?

C. W. B.

[This was the last work written by the celebrated Thomas Hobbes of Malmsbury. "This history is in dialogue," remarks Bishop Warburton, "and full of paradoxes, like all Hobbes' other writings. More philosophical, political—or anything rather than historical; yet full of shrewd observations." The editions are, 1679, 8vo.; 1680, 12mo.; 1682, 8vo.]

"Deus ex Machinâ."—From what author is the phrase "Deus ex machinâ" taken? and what was its original application?

T. R.

Dublin.

["Deus ex machinâ" was originally a Greek proverb, and used to denote any extraordinary, unexpected, or improbable event. It arose from the custom or stage-trickery of the ancient tragedians, who, to produce uncommon effect on the audience, introduced a deity on special occasions—Ἐπὶ τῶν παραδόξων καὶ παραλόγων, "it is spoken of marvellous and surprising occurrences," as the German commentator F. Smeider, thus explains the words of the passage in which the adage is to be found, viz. Lucian's *Hermotimus*, sub finem. The words are, τὸ τῶν τραγωδῶν τοῦτο, Θεὸς ἐκ μηχανῆς ἐπιφανεῖς. To this custom Horace alludes in his *Ars Poetica*, l. 191.]

"Nec Deus intersit, nisi dignus vindice nodus
Inciderit."

Conf. Gesneri *Thesaurus*, in Machina.]

Wheelbarrows.—Who invented the wheelbarrow? It is ascribed to Pascal.

ALPHA.

[Fosbroke seems to have investigated the origin of this useful article. He says, "Notwithstanding Montfaucon, it is not certain that the ancients were acquainted with the wheelbarrow. Hyginus, indeed, mentions a single-wheeled carriage, but it may apply to a vehicle of conveyance. Some modern writers ascribe the invention to Pascal, the famous geometer. The one-wheeled carriage alluded to was, perhaps, the *Pabo* of Isidore. As to the invention by Pascal, we find *berewe*, a barrow, rendered by Lye, a versatile vehicle; but if more than the hand-barrow had been meant, the addition of *wheel* would perhaps have been made to the world."—*Encyclopædia of Antiquities*, vol. i. p. 349.]

Persons alluded to by Hooker.—Who was the ancient philosopher to whom Hooker alludes in *Eccles. Polity*, b. III. ch. xi. (iii.)? and the Puritan champion of the Church Service, cited b. v. ch. xxvii. (1.)?

MACKENZIE WALCOTT, M.A.

[The ancient philosopher is Philemon: see the passage quoted by the Rev. John Keble, edit. Hooker, 1836, vol. i. p. 496., from *Fragm. Incert.*, xliii., ed. Cler. The Puritan champion is Edward Dering: see his work against Harding, entitled *A Sparing Restraint of many lavish Untruths, &c.*, 4to. 1568.]

Replies.

LONGFELLOW'S ORIGINALITY.

(Vol. viii., p. 583.)

J. C. B. has noticed "the similarity of thought, and even sometimes of expression," between "The Reaper and the Flowers" of this popular writer, and a song by Luise Reichardt. But a far more extraordinary *similarity* than this exists between Mr. Longfellow's translation of a certain Anglo-Saxon metrical fragment, entitled "The Grave" (Tegg's edit. in *London Domestic Library*, p. 283.) and the literal translation of the same piece by the Rev. J. J. Conybeare, transcribed by Sharon Turner in *Hist. Ang. Sax.*, 8vo. edit. 1823, vol. iii. p. 326. With the exception of a few verbal alterations, indeed, which render the fact of the plagiarism the more glaring, the two translations are identical. I place a few of the opening and concluding lines of each side by side, and would ask if the American poet has the slightest claim to the authorship of that version, to which he has affixed the sanction of his name.

Conybeare's Translation.

"For thee was a house built
Ere thou wert born,
For thee was a mould shapen
Ere thou of mother camest.

"Who shall ever open
For thee the door
And seek thee,
For soon thou becomest loathly,
And hateful to look upon."

Longfellow's Translation.

"For thee was a house built
Ere thou wast born
For thee was a mould meant
Ere thou of mother camest.

"Who will ever open
The door for thee
And descend after thee,
For soon thou art loathsome,
And hateful to see."

WM. MATTHEWS.

Cowgill.

QUEEN ELIZABETH AND QUEEN ANNE'S MOTTO.

(Vol. viii., pp. 174. 255. 440.)

I was not aware that the Query at page 174. was not fully answered by me in page 255., but the following may be more satisfactory.

Camden, in his *Life of Queen Elizabeth* (*Annals of Queen Elizabeth*, p. 32.), says her first and chiefest care was for the most constant defence of the Protestant religion as established by the authority of parliament. "Her second care to hold an even course in her whole life and in all her actions, whereupon she took for her motto (1559), *Semper eadem* (Always the same)."

In his *Remains* (p. 347. 4to. 1637), Camden says, "Queen Elizabeth upon occasions used so many heroical devices as would require a volume: but most commonly a sive without a motte for her words *Video, Taceo*, and *Semper eadem*, which she as truly and constantly performed."

Sandford is silent as to her motto.

Leake says this motto, *Semper eadem*, was only a personal motto; as queen, the old motto, *Dieu et mon Droit*, was used, and is so given in Segar's *Honour, Military and Civil*, dedicated to her majesty in 1602, and which is also on her tomb. In some churches where there are arms put up to her memory, it is probable the motto *Semper eadem* may sometimes have been seen as being a personal motto to distinguish it from her brothers. Queen Anne, before the union with Scotland, bore the same arms, crest, and supporters as her father King James II., but discontinued the use

of the old motto, *Dieu et mon Droit*, and instead thereof used *Semper eadem*. The motto ascribed to Queen Elizabeth she took for the same reason to express her constancy; but this, which was personal as to Queen Elizabeth, was then made the motto of the royal achievement, and seems the first instance of discontinuing the old motto of *Dieu et mon Droit*, from the first assumption of it by King Edward III.; for as to the different ones attributed to Queen Mary, Queen Elizabeth, and King James I., they were personal only.

The motto is indeed no part of the arms but personal, and therefore is frequently varied according to the fancy of the bearer; nevertheless, when particular mottoes have been taken to perpetuate the memory of great events, either in families or kingdoms, and have been established by long usage, such should be esteemed as family or national mottoes, and it is honourable to continue them.

In 1702 (*Gazette*, No. 3874) Queen Anne commanded the Earl Marshal to signify her pleasure that wheresoever her royal arms were to be used with a motto, that of *Semper eadem* should be used; and upon the union with Scotland in 1707, by her order in council it was ordered to be continued.

King George I., upon his accession, thought proper to discontinue it, and restored the old motto, *Dieu et mon Droit*.

G.

BOOKS BURNT BY THE COMMON HANGMAN.

(Vol. viii., pp. 272. 346.)

The *Histoires* of Theodore Agrippa d'Aubigné were condemned, by an arrêt of the parliament of Paris, to be burnt by the common hangman. The charge against the works was, that D'Aubigné had spoken too freely of princes; and it may be added, too freely also of the Jesuits, which was probably the greatest crime. D'Aubigné said upon the occasion, that he could not be offended at the treatment given to his book, after having seen the Holy Bible ignominiously hanged upon a gibbet (for thus some fiery zealots used the Bible which had taken from the Huguenots, to show their pious hatred to all translations of that book into their native tongue), and fourscore thousand innocent persons massacred without provocation.

The *Histoire* of James Augustus de Thou (a Roman Catholic, though a moderate one) met with the same fate at Rome that D'Aubigné's had at Paris, and it was even debated in council whether the like sentence should not pass against it in France. D'Aubigné, however, spoke strongly in its favour, affirming that no Frenchman had ever before given such evident proofs of solid judgment and steady application, qualities not generally allowed to be the characteristic of the nation. (Scott's *Life of Theodore Agrippa d'Aubigné*, p. 419.)

In 1762 the *Emilie* of Jean Jacques Rousseau was burnt at Geneva by the common hangman. *Le Contrat Social* had soon afterwards the same fate. (*Biographie Universelle*, article "J. J. Rousseau.")

On June 17th, 1553, nearly the whole of the edition of the *De Christianismi Restitutione* of Servetus, which had been seized at Lyons, was cast into the flames, and Servetus burnt in effigy at Vienne in Dauphiné. (*Biographie Universelle*, art. "Servetus.")

In 1538 the English Bible, printed by Grafton at Paris, was (with the exception of a few copies) burnt by the order of the Inquisition. During the reign of Henry VIII. (observes Mr. D'Israeli in *Amenities of Literature*, vol. iii. p. 358.), the Bishop of Durham had all the unsold copies of Tindal's Testament bought up at Antwerp and burnt. In this age of unsettled opinions, both Roman Catholic and Protestant books were burnt. In the reign of Edward VI. Roman Catholic works fed the flames.

"All red-lettered illuminated volumes were chopped in pieces with hatchets, and burned as superstitious. The works of Peter Lombard, Duns Scotus, and Thomas Aquinas, carried on biers, were tumbled into bonfires. In the reign of Mary pyramids of Protestant volumes were burnt. All the Bibles in English, and all the commentators upon the Bible in the vernacular idiom (which we are told from their number seemed almost infinite), were cast into the flames at the market-place, Oxford."—D'Israeli's *Amenities of Literature*, vol. ii. pp. 164, 165.

In Strype's *Memorials* (3rd part, 2nd ed., p. 130.) is a proclamation of Philip and Mary, "that whoever finds books of heresy and sedition, and does not forthwith *burn* the same, shall be executed for a *rebel*."

The Stationers' Company (who were granted a charter of incorporation during the reign of Philip and Mary) had power to seize, take away, and burn books which they deemed obnoxious to the state or to their own interests.

"When Elizabeth was upon the throne, political pamphlets fed the flames, and libels in the reign of James I. and his son."—D'Israeli's *Curiosities of Literature*, "Licensers of

the Press."

"In the first year of the reign of King William III., A.D. 1688, a grand *auto-da-fé* was performed by the University of Oxford on certain political works. Baxter's *Holy Commonwealth* was amongst those condemned to the flames."—D'Israeli's *Amenities of Literature*, vol. iii. p. 325.

Perhaps some correspondent of "N. & Q." may furnish other instances of books burnt.

L. A.

STONE PULPITS.

(Vol. viii., p. 562.)

To MR. KERSLEY'S list I can add, from my own county, St. John the Evangelist, Cirencester, used; SS. Peter and Paul, Northleach, used; Staunton, All Saints, in the Hundred of St. Briavell's, Dean Forest, not used.

The last has a curious double arrangement in two storeys, like a modern reading-desk and pulpit, projecting west from the north side of the chancel arch, or rather (if I recollect rightly, for I took no notes on visiting the church) of the west tower arch, and to both which there is access from the newel leading to the ancient rood-loft.

To the above might be added those of Coombe, Oxon; Frampton, Dorset; and Trinity Church, Coventry: and if any other than those in churches, the angular one in the entrance court in Magdalene College, Oxford, from which, formerly, the University Sermon used to be preached on the festival of St. John the Baptist, when the court was strewn with rushes for the occasion (vide *Glossary of Architecture*, in verb.); that in the refectory of Tinterne Abbey, Monmouthshire; and the well-known exquisite specimen of the later First Pointed period, occupying a similar locality in the Abbey of Beaulieu, Hants, so elaborately illustrated by Mr. Carter in Weale's *Quarterly Papers*.

BROOKTHORPE.

A collection of English examples alone would make a long list. Besides the well-known one (A.D. 1480) in the outer court of Magdalene College, Oxford, the following are noted in the last edition of the Oxford *Glossary*, viz.—Beaulieu, Hants (A.D. 1260); Beverley; Chester; Abbey Garden, Shrewsbury: these are in refectories of monasteries. In churches—at Cirencester; Coombe, Oxon (circa A.D. 1370); Frampton, Dorset (circa A.D. 1450); Trinity Church, Coventry (circa A.D. 1470): the latter appears from the cut to be stone.

In the second edition of the *Glossary* is also St. Peter's, Oxon (circa 1400).

Devonshire abounds in good samples: see *Trans. of Exeter Architectural Society*, vol. i., at table of plates, and the engraved plates of three very rich specimens, viz. Harberton, Chittlehampton, North Molton, each of which is encircled by canopied niches with statues.

At North Petherton, in Somersetshire, is a curious grotesque human figure of stone, crouched on the floor, supporting the pulpit (which is of wood, as I think) upon his shoulders, Atlas-like.

J. J. R.

Temple.

{80} MR. KERSLEY desires a list of ancient stone pulpits. I can give him the following, but cannot describe their positions, nor certify which of them are still used:—Bedfordshire, St. Paul's, Bedford; Cheshire, Nantwich; Cornwall, Egloshayle; Devonshire, Chittlehampton, Harberton, Totnes, South Wooton; Dorsetshire, Frampton; Gloucestershire, North Cerney, Cirencester, Cold Ashton, Northleach, Pitchcomb, Winchcomb, Gloucester Cathedral; Hampshire, Beaulieu Abbey (fine Early Decorated), Shorwell, Isle of Wight; Oxfordshire, Coombe (1395), Oxford, Magdalene College (1480), Oxford, St. Peter's; Somersetshire, Cheddar, Kew Stoke, Nailsea, Stogumber, Wrington; Sussex, Clymping; Warwickshire, Coventry, Trinity Church; Worcestershire, Worcester Cathedral.

C. R. M.

The *Glossary of Architecture* supplies the following examples:—Beaulieu, Hampshire, c. 1260 (plate 166.), in the refectory; Combe, Oxfordshire, c. 1370 (plate 166.); Magdalene College, Oxford, c. 1480 (plate 166.), in the outer court; Frampton, Dorset, c. 1450 (plate 167.); Holy Trinity, Coventry, c. 1500 (plate 167.), restored by Mr. Rickman.

Are, or were, the pulpits in the refectories of the monasteries of Beverley, Shrewsbury, and Chester, referred to in the *Glossary sub voc.* PULPIT, of stone?

W. SPARROW SIMPSON.

There are ancient stone pulpits still existing at Beaulieu Abbey Church, now in use, A.D. 1260; Wells Cathedral, in the nave, A.D. 1547; Magdalene College, Oxford, A.D. 1480, in the south-east angle of the first court, formerly used at the University Sermon on St. John Baptist's Day; Combe Church, Oxon., Perp. style: Frampton Church, Dorset, A.D. 1450; Trinity Church, Coventry, A.D.

To the list may be added that of Holy Trinity Church, Coventry, which is a very fine specimen, and furnished with bracket for the book. It adjoins the south aisle piers, and is in use.

G. E. T. S. R. N.

ANTIQUITY OF FIRE-IRONS.

(Vol. viii., p. 587.)

The invention of these domestic instruments, called "tongs, fireshovels, and prongs" by Sir T. Browne, dates from a very early period. The "shovel" is the A.-S. *fyr-sceoffl*. Lye refers to "the fire-sholve" of the sixteenth century, which he tells us was "made like a grate to sift the sea-cole with," exactly as we see it constructed now (See Gage's *Hengrave*, p. 23.) The "poker" (see Du Cange, v. *Titonarium*) is mentioned by Johan. de Januâ in the thirteenth century. It had formerly two massive prongs, and was commonly called the "fire-fork." There is a poker of this description, temp. Hen. VIII., in Windsor Castle, which is figured in Britton's *Archit. Antiq.*, vol. ii. p. 99. (See also Strutt's *Horda Angelcynn*, vol. ii, pp. 62. 64., and Fosbrooke's *Encyc. Antiq.*, pp. 264. 305. 340.) The "tongs," A.-S. *fyr-tang* (see Du Cange, v. *Tenalea*, *Tenales*, *Tenecula*), with which Swift mischievously directs us to stir the fire "if the poker be out of the way," are of the remotest antiquity. They are frequently spoken of in the sacred records, as by Isaiah, vi. 6.; and we all know to what purpose a similar weapon was applied by holy St. Dunstan. In fact, they are doubtless coeval with fires themselves. The word "tongs" is the old Icelandic, *Norræna*, or *Dönskúnga*, *taung*, pl. *tángir*, the Dan. *tang*, Scot. and Belg. *tangs*, *taings*, Belg. *tanghe*, Alem. *zanga*, Germ. *zange*, Gall. *tenaille*, Ital. *tenaglia*, &c. The most ancient of the mytho-cosmogonic poems of the elder Edda attribute to this implement an origin no less than divine; for in the *Völuspá*, st. vii., it is stated that when the mighty Æsir assembled on Idavöllr to regulate the courses of the stars, to take counsel for the erection of temples and palaces, and to build furnaces, amongst other tools, by them also then fabricated, *tángir scópo*, "they made tongs," for the use and delectation of the *völundr à járn*, or skilful blacksmith (the Weyland smith of "Kenilworth") and careful housewife of future days.

WM. MATTHEWS.

Cowgill.

ALIQUIS will perhaps find his question satisfactorily answered by a visit to Goodrich Court, Herefordshire, where the late Sir Samuel Meyrick, with the industry and exactness which distinguished that indefatigable antiquary, had arranged a series of rooms illustrative of the domestic habits of the twelfth, thirteenth, fourteenth, fifteenth, sixteenth, and seventeenth centuries.

It is so long ago since I saw these rooms (and then but very cursorily), that I will not undertake to say the series was complete from the twelfth inclusive; and when, recently, last there, the family were at home, and nothing but the armoury shown; but from the evident care taken of that unrivalled and magnificent collection by the present proprietor, the series of appropriate furniture, each *genuine* specimens of the period they represent, is doubtless preserved intact, though I understood that the chambers had been since fitted up more consistently with the requirements of the nineteenth century.

BROOKTHORPE.

ORDER OF ST. JOHN OF JERUSALEM.

(Vol. vii., p. 407.)

R. L. P. asks "What members of the British language were present, when, in 1546, the English commander Upton attacked and defeated the famous corsair Dragut at Tarschien, in Malta?"

{81}

In answer to the above question I would beg to remark, that in September, 1536, John d'Omedes ascended the Maltese throne on the decease of Didier de Saint Jaille; and his reign continued seventeen years, *i. e.* to 1553. In looking through several histories of the order, I am unable to find any mention made of a Turkish descent on the island in 1546. Had such an occurrence taken place, it doubtless would have been recorded; but as it is not, it would have been impossible for the Commander Upton to have distinguished himself in any such conflict as your correspondent supposes.

R. L. P. then asks, "What members of it were present (that is, the British language) when the Chevalier Repton, Grand Prior of England in 1551, was killed, after signally defeating the Turks in another attack on the island?"

With all due deference I would beg to state, that there was not in July, 1551, when Dragut made an attack on Malta, any English knight of the name of Repton; and it can be satisfactorily shown by the following extract, that at the period referred to by R. L. P., Nicholas Upton was Grand Prior of England, and *was not* "killed" after signally defeating the Turks, but died from the effects

of a *coup de soleil*:

"L'isola del Gozzo fu presa da Sinam Bassa, a persuasione di Dragutte, il 1551, essendosi renduto a discrezione F. Galaziano de Sesse Aragonese, Governatore, che vi rimase schiavo. Ma poco dopo il Cavaliere F. Pietro d'Olivares, la ristaurò da danni patiti e vi richiamò nuove famiglie a ripopolarla. Sinam, prima di andare al Gozzo, fece una discesa in Malta, ma fu rispinto da Cavaliere: *nella quale azione pel molto caldo sofferto, mori Nicolas Vpton, Gran Priore d'Inghilterra.*"—Vide *Codice Dip.*, vol. ii. p. 573.; as also Vertot's *History of the Order*, vol. iv. p. 144., date July, 1551.

That Sir Nicholas Upton was Grand Prior of England in 1551, is sufficiently shown in the above extract; and that *he was* Commander of Repton, or Ripston, will be as readily seen by the following lines translated from the Latin, and to be found in a book of manuscripts of the years 1547, 1548, 1549, now in the Record Office. (Vide Lib. Bull. M. M. F. J. Homedes.)

"On the 15th November, 1547, Nicholas Upton was appointed by the Grand Master Omedes Commander of Ripston in the language of England. And on the 5th of November, 1548, he was exalted to the dignity of Turcopolier, in place of the knight Russell deceased."

I am unable to inform R. L. P. what English knights were present in Malta in 1551; but enough has already appeared in "N. & Q." to show that they were few in number, and poor as regards their worldly effects. The Reformation had destroyed the British language, and caused the ruin of its members. The first severe blow against the Order of St. John of Jerusalem was given by Henry VIII., and the last by Queen Elizabeth in the first year of her reign. (Vide "N. & Q.," Vol. viii., pp. 189. 193.)

WILLIAM WINTHROP.

La Valetta, Malta.

GRAMMARS, ETC., FOR PUBLIC SCHOOLS.

(Vol. ix., p. 8.)

St. Mary's College, Winchester (publisher, D. Nutt).—*Novum Florilegium Poeticum; Carmina quædam elegantissima; De Diis et Heroibus poeticis libellus; Homeri Ilias* (Heyne) *et Odysseæ; Interpretatio Poikiles Istorias; Ovidii Fasti*, libri vi.; Ποικιλὴ Ἱστορία; *Selectæ Historiæ ex Cæsare, Justino et Floro; Notes on the Diatessaron*, by the Rev. Frederic Wickham, now Second Master; *Græcæ Grammatices Rudimenta*, by Bishop Wordsworth, late Second Master; *Greek and Latin Delectus*, by the Rev. H. C. Adams, late Commoner Tutor.

Of Eton books there were in use the *Latin and Greek Grammars; Pindar's Olympian and Pythian Odes; Scriptorum Græci et Romani*. A complete list of Eton and Westminster school-books will be found in the *London Catalogue*, which enrols *Vidæ de Arte Poeticâ; Trapp's Prælectiones Poetica*, and the *Rise, &c. of Poetry and Fine Arts in Ancient Rome*, as Winchester school-books.

In 1512, Winchester and Eton had a common grammar. Hugh Lloyd, D.C.L., Head Master, A.D. 1580-1602, wrote *Dictata* and *Phrases Elegantiores* for the use of the school. William Horman, M.A., Head Master of Winchester, 1495-1502, and Eton, 1489-1495, wrote *Vulgaria puerorum*.

Hugh Robinson, D.D., Head Master, wrote *Prayers* and *Latin Phrases* for the school. It is almost superfluous to name Bishop Ken's *Manual for Winchester Scholars*, edited by Dr. Moberly, the present excellent Head Master, some years since.

MACKENZIE WALCOTT, M.A.

In pursuance of the hint of MR. P. H. FISHER, I will describe an old school-book in my possession, which is bound up with Godwyn's *Romanæ Historiæ Anthologia*. It contains, 1. *Preces*; 2. *Grammaticalia quædam*; 3. *Rhetorica brevis*, and was printed at Oxford in 1616 by Joseph Barnes. Though there is nothing in the title-page to indicate that it was for the use of Winchester College, this sufficiently appears from the "Thanksgiving for William of Wiccham" in the grace after dinner, and also from the insertion of William of Wykeham's arms before the *Rhetorica brevis*. It bears abundant marks of having been used in the school, and contains, on the blank pages with which it was furnished, several MS. Wykehamical memoranda, some of them well known, and others, perhaps, the exercises of the original owner. All are in Latin, except the following verses, which I transcribe:

"*On Queene Anne, Queene of the Scots.*

March with his winds hath strooke a cedar tall,
And morning April weeps the cedar's fall,
And May intends noe flowers her month shall bring,
Since shee must lose the flower of all the spring;
Thus March's winds have caused April showers,
And yet sad May must lose her flower of flowers."

C. W. B.

DERIVATION OF MAWMET.—CAME.

(Vol. viii., pp. 468. 515.)

That the word *mawmet* is a derivation from the name of Mahomet, is rendered exceedingly probable by two circumstances taken in connexion: its having been in common use to signify an idol, in the age immediately following that of the Crusades; and the fact, that in the public opinion and phraseology of that time, a Saracen and an idolater were synonymous. In the metrical romances of the thirteenth and fourteenth centuries, Mahometanism is described as "hethenesse," and Saracens as "paynims," "heathens," and "folks of the heathen law." The objects of their faith and worship were supposed to be Mahomet, Jupiter, Apollo, Pluto, and Termagaunt. Thus, in the romance of *Richard Cœur de Lion*:

"They slowe euery Sarezyn,
And toke the temple of Apolyn."—L. 4031-2.

"That we our God Mahoun forsake."—L. 4395.

"And made ther her (their) sacryfyse,
To Mahoun, and to Jupiter."—L. 4423.

"But to Termagaunt and Mahoun,
They cryede fast, and to Plotoun."—L. 6421-2.

Weber's *Metrical Romances*, vol. ii.

The editor says:

"There is no doubt that our romance existed before the year 1300, as it is referred to in the *Chronicles of Robert de Gloucester and Robert de Brunne*."—Vol. i. Introd., p. xlvi.

In the same poem, the word *mawmettes* is used to signify idols:

"Sarazynes before hym *came*,
And asked off hym Crystendame.
Ther wer crystend, as I find,
More than fourty thousynd.
Kyrkes they made off Crystene lawe,
And her (their) *Mawmettes* lete down drawe."
L. 5829-44.

In Wiclif's translation of the New Testament also, the word occurs in the same sense: *mawmetis*, *idolis*, and *false goddis* being used indifferently where *idola* or *simulacra* are employed in the Latin Vulgate: thus—

"Fle ghe fro worschipyng of *mawmetis*."
1 Cor. x. 14.

"My litel sones kepe ye you fro *mawmetis*."
1 John v. 21.

And in Acts vii. 41., the golden calf is designated by the same word, in the singular number:

"And thei maden a calf in the daies, and offriden a sacrifice to the *mawmet*."

In the first line of the quotation last given from *Richard Cœur de Lion*, your correspondent H. T. G. will find an early instance of the word *came*; whether *early enough*, I cannot say. In Wiclif's version, *cam*, *came*, and *camen* are the usual expressions answering to "came" in our translation. If above five hundred and fifty years' possession does not give a word a good title to its place in our language, without a conformity to Anglo-Saxon usage, the number of words that must fall under the same imputation of novelty and "violent infringement" is very great indeed.

J. W. THOMAS.

Dewsbury.

THE GOSLING FAMILY.

(Vol. vi., p. 510.)

ONE OF THE FLOCK asks for information relative to the antiquity of the name and family of Gosling. The Norman name of Gosselin is evidently the same as that of Jocelyn, the tendency of the Norman dialect being to substitute a hard *g* for the *j* or soft *g*, as *gambe* for *jambe*, *gerbe* for *jerbe*. As a family name it is far from uncommon in Normandy, and many of your antiquarian readers may recognise it as the name of a publisher at Caen of works on the antiquities of that province. A family of the name of Gosselin has been established for many centuries in the island of Guernsey. William Gocelyn was one of those sworn upon the inquest as to the services, customs, and liberties of the island, and the laws established by King John, which inquest was

confirmed by King Henry III. in the year 1248. In the year 1331 an extent of the crown revenues, &c. was made by order of Edward III., and in this document the name of Richard Gosselin appears as one of the jury of the parish of St. Peter-Port.

A genealogy of the Guernsey family of Gosselin is to be found in the appendix to Berry's history of that island, and it is there stated that—

"The first on record in Jersey is Robert Gosselin, who greatly assisted in rescuing the castle of Mont Orgueil from the French in the reign of Edward III., and was, for his gallant services, not only appointed governor of the castle by that monarch, but presented with the arms since borne by that family (viz. Gules, a chevron between three crescents ermine), as appears by the original grant under the great seal of England, supposed to be upon record in the Tower of London, or among the archives at Winchester. This Robert Gosselin some time after settled in Guernsey, where he married Magdelaine, daughter of William Maltravers, his majesty's lieutenant in that island."

On referring to Burke's *Armory*, I find that families of the name of Gosselin, Gosling, and Gooseling all bear arms similar to those described above, or but slightly differing, which affords a strong presumption that they are all descended from the same stock. The arms of Gosselin of Normandy are quite different.

HONORÉ DE MAREVILLE.

Guernsey.

PHOTOGRAPHIC CORRESPONDENCE.

Tent for Collodion Purposes.—Some time ago, I saw in "N. & Q." a slight notice of a tent for the collodion process: I think it is called "Francis' Collodion Tent." Would you, or some of your photographic correspondents, oblige me by giving a short description of this tent, or any other form, so that I may be able to operate with collodion in the open air?

I am of an opinion, with a portable tent, so that we could expose paper in a damp state, the process might be done nearly as quick as collodion. All that need be done for a paper negative, would be to expose and develop; it can be fixed at home. But after being developed, it should be well washed and dried.

JAMES O. CLAZEY.

Multiplying Negatives and Collodion on Paper.—As I am desirous of printing a large quantity of copies of a glass negative in my possession, I shall be obliged by any hints as to the best method of multiplying such negative, so as to guard against an accident from breakage.

I should also feel obliged for any hints upon the use of collodion applied to glass, paper intervening; so that the paper may be afterwards removed from the glass, and used as a negative. I have heard of much success in this way, but am at a loss to know the best mode of operation.

M. N. S.

Photographic Copies of Ancient Manuscripts.—Might not photography be well employed in making facsimiles of valuable, rare, and especially of unique ancient manuscripts? If copies of such manuscripts could be multiplied at a moderate price, there are many proprietors of libraries would be glad to enrich them by what, for all purposes of reference, would answer equally well with the originals.

A.

[This subject, which has already been touched upon in our columns, has not yet received the attention it deserves. We have now before us a photographic copy of a folio page of a MS. of the fourteenth or fifteenth century, on which are inscribed a number of charters; and, although the copy is reduced so as to be but about 2 inches high and 1½ broad, it is perfectly legible; and the whole of the contractions are as distinct as if the original vellum was before us.]

Fox Talbot's Patents.—Would the Editor of "N. & Q." have the kindness to inform A. B. whether a photograph (portrait), taken from a *black cutting* made by an amateur, and inserted in a published work, would infringe on Mr. F. Talbot's patent? Also, whether collodion portraits come within his patent, as it was understood it could only apply to the *paper process*? (The cutting would be taken on albumenised paper.)

A. B. would also be glad to know *where* Towgood of St. Neot's *positive* paper can be procured, and the price?

A. B.

Mr. Fox Talbot having thrown open the whole of his patents,—with the exception of the taking of portraits for sale, on which it is understood that gentleman claims a royalty which may, in some cases, be considered a prohibition,—I should be glad to know under which of Mr. Talbot's patents such royalty can be enforced, and when the patent in question expires?

H. H.

Antiquarian Photographic Society.—We believe that most of the difficulties which have stood in the way of the organisation of this Society have at length been got over; and that we shall, in the course of a week or two, be enabled to state full particulars of its rules, arrangements, &c. Our readers are aware that its main object is the interchange of photographs among the members; each contributing as many copies of his own work as there are members of the Society, and receiving in exchange as many different photographs. Thus, if the Society is limited to twenty-five or fifty members, each member will have to furnish twenty-five or fifty copies, as the case may be, of the photograph he presents to the Society; and, in return, will receive one photograph from each of his fellow members. The difficulty, or rather trouble of printing, must necessarily limit the number of members; and as a consequence will, we doubt not, lead to the formation of many similar associations.

Replies to Minor Queries.

"Firm was their faith," &c. (Vol. viii., p. 564.; Vol. ix., p. 17.).—I am utterly unable to account for the reserve shown by SAXA in withholding the name of Robert Stephen Hawker, Vicar of Morwenstow, author of the beautiful volume of poems entitled *Echoes from Old Cornwall*: especially as the author's name appears on the title-page, and SAXA appears so desirous that his merits should be better known to the world.

Αλιεύς.

Dublin.

Attainment of Majority (Vol. ix., p. 18.).—I cannot, in courtesy, omit to notice MR. RUSSELL GOLE'S obliging efforts to assist the investigation of this subject. I must, however, refer him to the first paragraph of my last communication (Vol. viii., p. 541.), on the reperusal of which he will find that what he states to be "the question" has not been at any time questioned. He has apparently mistaken my meaning, and imagines that "about the beginning of the seventeenth century" means 1704 (that being the date of the case cited by him).

{84}

I beg to assure him that I intended the expression, "beginning of the seventeenth century," to be understood in the ordinary acceptation.

A. E. B.

Leeds.

Three Fleurs-de-Lis (Vol. ix., p. 35.).—I have by me a MS. Biographical History of the English Episcopate, complete from the foundation of every See, with the armorial bearings of the several bishops: the whole I have collected from the best sources. I find among these, in the arms of Trilleck of Hereford, three fleurs-de-lis in chief; Stillingfleet of Worcester, Coverdale of Exeter, North of Winchester, three fleurs-de-lis, two in chief and one in base; Stretton of Lichfield, three fleurs-de-lis in bend.

MACKENZIE WALCOTT, M.A.

Sir John Egles, who was knighted by King James II. in the last year of his reign, and was Lord Mayor of London in 1688, bore: Argent, a fess engrailed, and in chief three fleurs-de-lis sable.

The family of *France*, now represented by James France, Esq., of Bostock Hall, co. Cheshire, bear: Argent, on a mount in base a hurst proper, a chief wavy azure, charged with the three fleurs-de-lis or. (The last are probably *armes parlantes*.)

Halford of Wistow bears: Argent, a greyhound passant sable, on a chief azure, three fleurs-de-lis or.

LEWIS EVANS.

DEVONIENSIS is informed, that the family of Saunders bear the following coat of arms: viz. Argent, three fleurs-de-lis sable, on a chief of the second three fleurs-de-lis of the first. Also, that the families of Chesterfield, Warwyke, Kempton, &c., bear: Three fleurs-de-lis in a line (horizontal) in the upper part of the shield. See Glovers' *Ordinary*, augmented and improved in Berry's *Encyclopædia Heraldica*, vol. i.

H. C. C.

Newspaper Folk Lore (Vol. ix., p. 29.).—Although (apparently unknown to LONDONER) the correspondent of *The Times*, under "Naval Intelligence," in December last, with his usual accuracy, glanced at the "snake lore" merely to laugh at the fable, I have written to a gallant cousin of mine, now serving as a naval officer at Portsmouth, and subjoin his reply to my letter; it will, I think, amply suffice to disabuse a LONDONER'S, or his friend's, mind of any impression of credence to be attached to it, as regards the snake:

"H.M.S. Excellent.—Jonathan Smith, gunner's mate of the Hastings, joined this ship from the Hastings in July; went on two months' leave, but came back in August very ill, and was immediately sent to the hospital for general dropsy, of which he shortly after died, and he was buried in Kingston churchyard, being followed to the grave by a part of the ship's company of the Excellent.

"Shortly before his death a worm, not a snake, came from him. It was nine inches in

length; but though of such formidable dimensions, such things are common enough in the East Indies, where this man must have swallowed it, when very small, in water. They seldom are the cause of death, and, in the present instance, had nothing whatever to do with it. The story of the snake got into some of the papers, but was afterwards contradicted in several."

MACKENZIE WALCOTT, M.A.

Nattochiis and Calchanti (Vol. ix., p. 36.).—Your correspondent F.S.A. asks what "cum g^{anis} et nattochiis" means, in a charter of the date of Edward II. At that time *nattes* signified reeds, and possibly *withies*: and the words quoted I believe to mean, "with all grass and reeds (or reed-beds)." He also inquires what is meant, in a deed of grant of the time of Queen Elizabeth, by a grant of "decimas calchanti," &c.? It signifies "tithes ways," &c. The original law Latin for the modern phrase "all ways," &c., was *calceata*, signifying "raised ways."

This word has (at different periods) been written, *calceata*, *calcata*, *calcea*, *calchia*, *chaucée*, and *chaussé*; all of them, however, meaning the same thing.

JOHN THRUPP.

11. York Gate.

Marriage Ceremony in the Fourteenth Century (Vol. ix., p. 33.).—If R. C. will refer to Palmer's *Origines Liturgicæ* (Rivington, 1845, vol. ii. p. 214.), he will find that the first part of the matrimonial office was "anciently termed the *espousals*, which took place some time *before* the actual celebration of marriage." Palmer explains:

"The espousals consisted in a mutual *promise* of marriage, which was made by the man and woman before the bishop or presbyter, and several witnesses. After which, the articles of agreement of marriage (called *tabulæ matrimoniales*), which are mentioned by Augustin, were signed by both persons. After this, *the man delivered to the woman the ring and other gifts*; an action which was termed *subarrhation*. In the latter ages the espousals have always been performed at the same time as the office of matrimony, both in the western and eastern churches; and *it has long been customary* for the ring to be delivered to the woman *after the contract has been made*, which has always been in the actual office of matrimony."

Wheatly also speaks of the *ring* as a "token of *spousage*." He tell us that—

{85}

"In the old manual for the use of Salisbury, before the minister proceeds to the marriage, he is directed *to ask the woman's dowry, viz. the tokens of spousage: and by these tokens of spousage are to be understood rings, or money, or some other things to be given to the woman by the man; which said giving is called subarration* (i. e. wedding or covenanting), *especially when it is done by the giving of a ring.*"—*A Rational Illustration of the Book of Common Prayer, &c.* (Tegg, 1845), p. 408.

Perhaps the word *subarration* may suggest to R. C. a clue, by which he can mend his extract?

J. SANSOM.

Clarence (Vol. viii., p. 565.).—I made no note of it at the time, but I remember to have read, I think in some newspaper biography of William IV., that the title of Clarence belonged to the Plantagenets in right of some of their foreign alliances, and that it was derived from the town of Chiarenza, or Clarence, in the Morea. As many of the crusaders acquired titles of honour from places in the Byzantine empire, this account may be correct. Lionel Plantagenet's acquisition of the honour of *Clare* by his marriage with Elizabeth de Burgh, may have induced his father Edward III. to revive the dormant title of *Clarence* in his favour.

HONORÉ DE MAREVILLE.

Guernsey.

"*The spire whose silent finger,*" &c. (Vol. ix., p. 9.).—

"And O! ye swelling hills and spacious plains!
Besprent from shore to shore with steeple-tow'rs,
And spires *whose silent finger points to heav'n.*"
Wordsworth, *Excursion*, vi. 17.

Coleridge uses the same idea in his *Friend*, No. xiv. p. 223.:

"An instinctive taste teaches men to build their churches in flat countries with spire-steeple; which, as they cannot be referred to any other object, *point as with silent finger to the sky* and stars; and sometimes, when they reflect the brazen light of a rich though rainy sunset, appear like a pyramid of flame burning heavenward."

F. R. M., M.A.

The following lines conclude a pretty little poem of Rogers's, entitled *A Wish*. They furnish at any rate a parallel passage to, if not the correct version of, the above:

"The village church, among the trees,
Where first our marriage vows were given,

With merry peals shall shell the breeze,
And point with taper spire to heaven."

C. W. B.

Henry Earl of Wotton (Vol. viii., pp. 173. 281. 563.).—In reply to the editors of the *Navorscher* I have to state—

1. That neither of the Lords Stanhope mentioned died childless, the letters *s. p.* being a misprint for *v. p.* (*vitâ patris*); Henry having died during the lifetime of his father: and it was "in regard that he did not live to enjoy his father's honours" that his widow was afterwards advanced to the dignity of Countess of Chesterfield.

2. It was Charles Stanhope's nephew (of the half-blood), Charles Henry van der Kerckhove, who took the name of Wotton. The insertion of the word "thereupon" between "who" and "took," on p. 281., would have made the sentence less obscure.

3. Philip, first Earl of Chesterfield, had, besides Henry Lord Stanhope, two daughters and ten sons. These were—John, who died a student at Oxford; Ferdinando, M.P. for Tamworth, 1640, killed at Bridgeford, Notts, 1643; Philip, killed in defence of his father's house, which was a garrison for the king, 1645; Arthur, youngest son, M.P. for Nottingham in the parliament of Charles II., from whom descended the fifth earl; Charles, died *s. p.* 1645; Edward, William, Thomas, Michael, George, died young.

The earldom descended in a right line for three generations to the issue of Henry, Lord Stanhope, viz. Philip, his son, second earl; Philip, third earl, his grandson; and Philip, fourth earl, his great-grandson.

The Alexander Stanhope mentioned by the editors of the *Navorscher* was the only son of Philip, first Earl of Chesterfield, by his second marriage. His mother was Anne, daughter of Sir John Pakington, of Westwood, co. Worcester, ancestor of the present baronet, late Secretary of State for the Colonies.

BROCTUNA.

Bury, Lancashire.

Tenth (or the Prince of Wales's Own) Regiment of (Light) Dragoons (Vol. viii., p. 538.; Vol. ix., p. 19.).—The monarch of this realm reviewing a regiment, of which the heir apparent was not only Colonel, but took the command, and directed all the military evolutions on the occasion, was such a particular event as to merit being commemorated by the splendid picture at Hampton Court Palace. Your correspondent Φ ., who desires to be informed on what particular day that review took place, will find that it was on Thursday, Aug. 15, 1799. In the daily paper, *The True Briton*, of Aug. 16, 1799, he will find some details, of which the following is an abridgment:

"The Prince of Wales's regiment (the 10th Light Dragoons) was yesterday reviewed by his Majesty on Winkfield Plain. The troops practised their manœuvres through Cranbourne Woods, &c. His Royal Highness gave the word of command to his regiment, and wore in his military helmet 'an oak bough.' The Prince of Wales gave an entertainment afterwards to the officers at the Bush Inn, at Staines."

{86} The general officers in attendance upon his Majesty, and represented in the picture, were the Commander-in-Chief, Field-Marshal H. R. H. the Duke of York, K.G. and K.B., Colonel 2nd Foot Guards; Lieut.-Gen. and Adjutant-Gen. Sir Wm. Fawcett, K.B., 3rd Dragoon Guards; Lieut.-Gen. David Dundas, Quarter-master-General, 7th Light Dragoons; Major-Gen. Goldsworthy, First Equerry, 1st Royal Dragoons.

NARRO.

Lewis and Sewell Families (Vol. viii., pp. 388. 521.).—C. H. F. will find M. G. Lewis's ancestors, his family mausoleum, the tomb of his maternal grandfather, &c., incidentally mentioned in "M. G. Lewis's Negro Life in the West Indies," No. 16. of Murray's *Home and Colonial Library*, 1845. The pedigrees of the Shedden and Lushington family would probably afford him some information upon the subject of his Query.

The Right Hon. Sir Thos. Sewell's second wife was a Miss Sibthorp, daughter of Coningsby Sibthorp of Canwick, Lincolnshire. By her he had one child, which died young. The Rev. George Sewell, William Luther Sewell, Robert Sewell, Attorney-General of Jamaica, and Lieut.-Col. Thomas Bailey Heath Sewell, were sons of the Right Hon. Sir Thos. Sewell by his first wife. Thomas Bermingham Daly Henry Sewell, son of the above Lieut.-Col. Thomas Bailey Heath Sewell, died March 20, 1852, æt. seventy-eight; and was buried in Harold's Cross Cemetery, near Dublin. Two daughters, the Duchess de Melfort, and Mrs. Richards, wife of the Rev. Solomon Richards, still survive him. (See Burke's *Commoners, Supplement*, name COLE of Marazion; and Burke's *Dic. of Peerage and Baronetage*, 1845, title WESTMEATH.)

W. R. D. S.

Blue Bell and Blue Anchor (Vol. viii., p. 388.).—Your correspondent Ψ inquires the origin of the sign-boards of the "Blue Bell" and the "Blue Anchor?" I have always understood that the sign of the Bell, painted blue, was intended as a substitute for the little Scotch flower bearing the name of the *blue-bell*. I believe it is either the blue flower of the flax, or that of the wild blue hyacinth,

which in shape much resembles a bell. It was probably much easier to draw the metallic figure than the flower, and hence its use by the primitive village artists. As to the "Blue Anchor," the anchor is the well-known symbol of Hope, and blue her emblematic colour. Hence this adaptation is less a solecism than that of the bell for the hyacinth.

W. W. E. T.

66. Warwick Square, Belgravia.

Sir Anthony Wingfield: Ashmans (Vol. viii., pp. 299. 376.).—The portrait of Sir Anthony Wingfield, "with the hand on the girdle," was, a few years ago, in the collection of Dawson Turner, Esq., at Yarmouth. A private etching of it was made by Mrs. Turner. The original was rescued from among the Letheringham pictures at Ashmans, where they appear to have been sadly neglected.

The late Robert Rede, Esq., whose father, Thomas Rede, purchased of Sir Edwin Rich, Bart., in 1805, the manor of Rose Hall and Ashmans, erected upon that estate the mansion called *Ashmans*. The place is not styled *Ashmans Park*, nor does its extent warrant such a designation.

This property, on the death of Mr. Robert Rede in 1822, passed to the late Rev. Robert Rede Cooper, who assumed the surname of Rede; and on his death, without male issue, the estate devolved upon his four daughters, Louisa Charlotte, wife of Francis Fowke, Esq.; Anne Cooper, wife of Robert Orford Buckley, Esq.; Mary Anne Sarah Bransby, wife of Charles Henry Tottenham, Esq.; and Miss Madeline Naunton Leman Rede. The property has not been sold. Its most interesting antiquarian feature is the old house called Rose (or more properly Roos) Hall, which belonged successively to the Colly, Suckling, Rich, and finally the Rede, families.

The pictures which remained at Ashmans were removed from thence within the last year; but whether any of those from the Letheringham gallery were among them, I know not.

S. W. REX.

Beccles.

Derivation of the Word "Celt" (Vol. viii., pp. 344. 651.).—Job xix. 24. In the Cologne (Ely) edition of the Vulgate, 1679, the word is *Celt*. In Mareschal's Bible (Ludg. 1525), the word in the text is *Celte*, but the marginal note is "al^s *Certe*." In the Louvain (or Widen's) Bible (Antw., apud Viduam et Hæredes Joannis Stelsii, 1572, cum priv.), the word in the text is *Certé*. This latter being an authorised edition of the Vulgate, it seems probable that *Celté*, or *Celt*, must have been an error.

R. I. R.

The Religion of the Russians (Vol. viii., p. 582.).—Your correspondent J. S. A. has mentioned under the above head the worship of "gods," as he calls their pictures or images, by the Russians. I am sure he will find no such name or meaning given to them by the Russians in their writings; for an account of what they really believe and teach I would refer him to Mouravieff's *History of the Russian Church; The Catechism of the Russian Church Translated; Harmony of their Doctrine with that of the English Church*; all translated by Mr. Blackmore, late Chaplain to the Russian Company.

G. W.

French Translation of the "London Gazette" (Vol. vi., p. 223.).—A correspondent describes a French edition of the *London Gazette*, which he had met with of the date of May 6, 1703; and considering it as a curiosity, he wishes some reader would give an account of it. It has occurred to me to meet with a similar publication, which appeared twenty years antecedent to the time above specified. It is entitled *La Gazette de Londres, publiée avec Privilège, depuis le Jeudi 11, jusqu'au Lundi 15, Mai, 1682 (vieux style)*, No. 1621. It gives a very circumstantial detail of the loss of the "Gloucester" frigate, near the mouth of the Humber, in the night of Friday, May 5, 1682, when she was conveying the Duke of York (postquam James II.) to Scotland. Sir John Berry, who commanded the vessel, managed to remove the duke to another ship; but the Earl of Roxburgh, Lord O'Brien, the Laird of Hopetoun, Sir Joseph Douglas, Mr. Hyde (Lord Clarendon's brother), several of the duke's servants, and about 130 seamen, were lost in the "Gloucester." The pilot was either deficient in skill, or obstinate, and was to be brought to trial.^[1]

With regard to the reason of publishing a French version of the *Gazette*, might it not be judged expedient (as the French was then spoken in every Court in Europe, and the English language almost unknown out of the British dominions) to publish this translation in French for foreign circulation? It is to be remarked that the copy I have met with is styled *privileged*?

D. N.

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

[It will be remembered that Pepys accompanied the Duke of York on this excursion to Scotland, and was fortunately on board his own yacht when the "Gloucester" was wrecked. His graphic account of the disaster will be found in the Correspondence at the end of his *Diary*.—Ed.]

"Poscimus in vitâ," &c. (Vol. ix., p. 19.).—Allow me to correct a *double* error in this line into which MR. POTTER has fallen, though he has improved upon the line of BALLIOLENSIS. The true reading of it is—

"Poscimus in *vitam* pauca, nec *ista* diu."

In vitam (for life) is better Latin than "in vitâ;" and *ista* is more appropriate than "illa," in reference to things spoken unfavourably of.

C. DELAPRYME.

Pickard Family (Vol. ix., p. 10.).—The Pickard family are not from Normandy, but from Piccardy. Doubtless, many a Le Norman, Le Gascoign, and Le Piccard settled in this Country during the Plantagenet connexion with those provinces.

P. P.

"*Man proposes, but God disposes*" (Vol. viii., pp. 411. 552.).—Piers Ploughman's *Vision*, quoted by your correspondent MR. THOMAS, proves that the above saying was used prior to the time of Thomas à Kempis; but in adding that it did not originate with the author of the *De Imitatione*, your correspondent overlooked the view which attributes that wonderful work to John Gerson, a Benedictine Monk, between the years 1220 and 1240; and afterwards Abbat of the monastery of St. Stephen. (Vide *De Imit. curâ Joh. Hrabíeta*, 1847, Præfat., viii. et seq.)

Can any of your correspondents give other early quotations from the *De Imitatione*? The search after any such seems to have been much overlooked in determining the date of that work.

H. P.

Lincoln's Inn.

General Whitelocke (Vol. viii., p. 621.).—In reply to G. L. S., I well remember this unfortunate officer residing at Clifton, near Bristol, up to about the year 1826; but as I then removed to a distant part of the kingdom, I cannot say where the rest of his life was spent. Although I was then but young, the lapse of years has not effaced from my memory the melancholy gloom of his countenance. If the information G. L. S. is seeking should be of importance, I cannot but think he may obtain it on the traces which have been given him. To which I may add, that up to a late period a son of the General, who was brought up to the church, held a living near Malton, Yorkshire; indeed, I believe he still holds it.

D. N.'s information, that General Whitelocke fixed his residence in *Somersetshire*, may probably be correct; but it has occurred to me as just possible that Clifton was the place pointed to, inasmuch as it is a vulgar error, almost universal, that Bristol (of which Clifton may now be said to be merely the *west end*) is in Somersetshire; whereas the fact is, that the greater part of that city, and the whole of Clifton, are on the Gloucestershire side of the Avon, there the boundary between the two counties.

I may mention, that in a late number of *Tait's Magazine*, there was a tale, half fiction and half fact, but evidently meant to appear the latter, in which the narrator states that he was in the ranks in General Whitelocke's army; and in that fatal affair, in which he was engaged, the soldiers found that the flints had been removed from all the muskets, so as to prevent their returning the enemy's fire! And this by order of their General. Is not this a fresh invention? If so, it is a cruel one!

M. H. R.

Non-jurors' Motto (Vol. viii., p. 621.).—"Cetera quis nescit" is from Ovid, *Amorum*, lib. i., Elegia v. v. 25.

W. J. BERNHARD SMITH.

Temple.

"*The Red Cow*" *Sign, near Marlborough* (Vol. viii., p. 569.).—Being informed that Cromwell's old carriages, with the "Red Cow" on them, were some years ago to be seen as curiosities at Manton near Marlborough; Cromwell being a descendant of a Williams from Glamorgan, and the cow being the coat of arms of Cowbridge; and the signs of inns in that county being frequently named "The Red Cow;"—will any of your readers oblige with some account of the origin of "The Red Cow" as a sign; and what family has now a claim to such as the family arms?

GLYWYSYDD.

Emblematic Meanings of Precious Stones (Vol. viii., p. 539.; Vol. ix. p. 37.).—To the list of works on the mystical and occult properties of precious stones given by MR. W. PINKERTON, allow me to add the following, in which the means of judging of their commercial value, and their medicinal properties, are chiefly treated of:

"Le Parfaict Ioaillier, ov Histoire des Pierreries: ov sont amplement descrites, leur naissance, juste prix, moyen de les cognoistre, et se garder des contrefaites, Facultez medicinales, et proprietiez curieuses. Composé par Anselme Bocce de Boot, &c.: Lyon, 1644, 12mo., pp. 788."

WILLIAM BATES.

Birmingham.

Calves'-head Club (Vol. viii., p. 480.; Vol. ix., p. 15.).—A correspondent of the *Cambridge Chronicle* of Dec. 31 says, that in the churchyard of Soham, Cambridgeshire, there is "a monster-tomb surrounded by a lofty iron railing," with the following inscription in letters of a large size:

"ROBERT D'AYE, Esquire, died April, 1770. Also MARY, Wife of Robert D'Aye, Esquire,

Daughter of William Russell, Esquire, of Fordham Abbey, and Elizabeth his Wife, who was the only surviving Daughter of

HENRY CROMWELL,
Lord Lieutenant of Ireland, Son of
OLIVER CROMWELL,
Protector; died November 5, 1765, aged 73 years."

After stating that in the same tomb lie the bodies of the daughter of D'Aye, and his wife (ob. 1779), their grandson (1803), and great-grandson (1792), the writer adds that there is a *tradition* in Soham that, during the lifetime of Mrs. D'Aye, out of respect to the doings of Oliver Cromwell, on the anniversary of King Charles's martyrdom, *a calf's head besmeared with blood* was hoisted on a pole in front of the cot of the husband.

P. J. F. GANTILLON.

Burial in an erect Posture (Vol. viii., pp. 5. 59. 233. 630.); *Eulenspiegel* (Vol. vii., p. 357., &c.).—The German rogue Eulenspiegel (or Howleglass, as Copland renders it), of whose adventures "N. & Q." has had several notices, is another example of upright burial, as the following passage, translated by Roscoe, shows:

"Howleglass was buried in the year 1350, and his latter end was almost as odd and as eccentric as his life. For, as they were lowering him again into the grave, one of the ropes supporting the feet gave way, and left the coffin in an upright position, so that Howleglass was still upon his legs. Those who were present then said: 'Come, let us leave him as he is, for as he was like nobody else when he was alive, he is resolved to be as queer now he is dead.'"

Accordingly, they left Howleglass bolt upright, as he had fallen; and placing a stone over his head, on which was cut the figure of an owl with a looking-glass under his claws, the device of his name, they inscribed round it the following lines:

HOWLEGLASS'S EPITAPH.

"Here lies HOWLEGLASS, buried low,
His body is in the ground;
We warn the passenger that so
He move not this stone's bound.
In the year of Our Lord MCCCCL."

His tomb, which was remaining thirty years ago, and may be now, is under a large lime-tree at Möllen, near Lubeck.

In Roscoe's *German Novelists*, vol. i. p. 141. et seq., there are references to several editions in various languages of the adventures of Thyll Eulenspiegel.

J. R. M., A.M.

Biting the Thumb (Vol. vi. pp. 149. 281. 616.).—The lower orders in Normandy and Brittany, and probably in other parts of France, when wishing to express the utmost contempt for a person, place the front teeth of the upper jaw between the nail and flesh of the thumb, the nail being turned inwards: and then, disengaging the thumb with a sudden jerk, exclaim, "I don't care that for you," or words of similar import. Is not this the action alluded to by Shakspeare and other writers, as "biting the thumb?"

HONORÉ DE MAREVILLE.

Guernsey.

Table-turning and Table-talking in Ancient Times (Vol. ix., p. 39.).—I have received from a correspondent in Berlin the subjoined translation of an article which was published in the *Neue Preussische Zeitung* of January 10:

"We have been informed that Professor Ranke has found out a passage in Ammianus Marcellinus by which it is unquestionably proved that table-turning was known in the east of the Roman Empire.

"The table-turners of those days were summoned as sorcerers before the Council, and the passage referred to appears to have been transcribed from the Protocol. The whole ceremony (*modus movendi hic fuit*) is very precisely described, and is similar to what we have so often witnessed within the last month; only that the table-turners, instead of sitting round the table, danced round it. The table-oracle likewise answered in verse, and showed a decided preference for hexameters. Being asked 'Who should be the next emperor?' the table answered 'Theod.' In consequence of this reply, the government caused a certain Theodorus to be put to death. Theodosius, however, became emperor.

"The table oracle, in common with other oracles, had a dangerous equivocal tendency."

Cheltenham.

The Bell Savage (Vol. vii., p. 523.).—MR. JAMES EDMESTON is correct in rejecting the modern acceptation of the sign of the well-known inn on Ludgate Hill, as being *La Belle Sauvage*. Its proper name is "The Bell Savage," the bell being its sign, and Savage the name of its proprietor. But he is wrong in supposing that "Bell" in this case was the abbreviation of the name Isabella, and that the inn "was originally kept by one Isabella Savage." In a deed enrolled on the Close Roll of 1453, it is described as "Savage's Ynne, *alias* Le Belle on the Hope." The bell, as in many other ancient signs, was placed within a hoop. (See the *Gentleman's Magazine* for November last, p. 487.)

N.

Door-head Inscriptions (Vol. viii., p. 652.).—About the year 1825, I remember an old house known by the whimsical name of "Wise-in-Time," at Stoke-Bishop, near Bristol; over the front door of which there was the following inscription, carved on a stone tablet:

"Ut corpus animo,
Sic Domus corpori."

The house had the reputation of being haunted. I cannot say whether it is still in existence.

M. H. R.

Over the door of a house in Alnwick, in the street called Bondgate:

"That which your father
of old hath purchased and left
you to possess, do you dearly
hold to show his worthiness.
M. W. 1714."

CEYREP.

Funeral Customs in the Middle Ages (Vol. vi., p. 433.).—In answer to your correspondent MR. PEACOCK, as to whether a monument was usually erected over the burial-place of the heart, &c.? it is mentioned in Miss Strickland's *Life of Queen Mary Stuart*, that—

"An elegant marble pillar was erected by Mary as a tribute of her affection, to mark the spot where the heart of Francis II. was deposited in Orleans Cathedral."

L. B. M.

Greek Epigram (Vol. viii., p. 622.).—The epigram, or rather epigrams, desired by your correspondent G. E. FRERE are most probably those which stand as the twelfth and thirteenth in the ninth division of the *Anthologia Palatina* (vol. ii. p. 61., ed. Tauchnitz). Their subjects are identical with that quoted by you, which stands as the eleventh in the same collection. The two best lines of Epigram XIII. are—

"Ἄνέρα τις λιπόγειον ὑπὲρ νότιοιο λιπαυγῆς
ἦγε, πόδας χρήσας, ὄμματα χρυσάμενος."

P. J. F. GANTILLON.

Mackey's "Theory of the Earth" (Vol. viii. pp. 468. 565.).—

"Died, on Saturday se'night, at Doughty's Hospital in this city, Samson Arnold Mackey, aged seventy-eight years. The deceased was born at Haddiscoe, and was a natural son of Captain Samson Arnold of Lowestoft. He has been long known to many of the scientific persons of Norwich, and was remarkable for the originality of his views upon the very abstruse subject of mythological astronomy, in which he exhibited great sagacity, and maintained his opinions with extraordinary pertinacity. He received but a moderate education; was put apprentice to a shoemaker at the age of eleven, served his time, and for many years afterwards was in the militia. He did not again settle in Norwich until 1811, when he hired the attic storey of a small house in St. Paul's, where he followed his business and pursued his favourite studies. About 1822 he published his first part of *Mythological Astronomy*, and gave lectures to a select few upon the science in general. In 1825 he published his *Theory of the Earth*, and several pamphlets upon the antiquity of the Hindoos. His room, in which he worked, took his meals, slept, and gave his lectures, was a strange exhibition of leather, shoes, wax, victuals, sketches of sphinxes, zodiacs, planispheres; together with orreries of his own making, geological maps and drawings, illustrative of the Egyptian and Hindoo Mythologies. He traced all the geological changes to the different inclinations of the earth's axis to the plane of its orbit, and was fully persuaded that about 420,000 years ago, according to his theory, when the poles of the earth were last in that position, the geological phenomena now witnessed were produced. From his singular habits, he was of course looked upon with wonder by his poor neighbours, and those better informed were inclined to annoy him as to his religious opinions. He had a hard struggle of late years to obtain subsistence, and his kind friend and patron the late Mr. Moneyment procured for him the asylum in

which he died. He held opinions widely different to most men; but it must not be forgotten that, humble as he was, his scientific acquirements gained him private interviews with the late Duke of Sussex, the Duke of Somerset, and many learned men in the metropolis."

The above is taken from the *Norwich Mercury* of August 12, 1843.

TRIVET ALLCOCK.

Norwich.

{90} "*Homo Unius Libri*" (Vol. viii., p. 569.).—D'Israeli devotes a chapter, in the second series of his *Curiosities of Literature*, to "The Man of One Book." He says:

"A predilection for some great author, among the vast number which must transiently occupy our attention, seems to be the happiest preservative for our taste ... He who has long been intimate with one great author will always be found a formidable antagonist.... The old Latin proverb reminds us of this fact, *Cave ab homine unius libri*, Be cautious of the man of one book."

and he proceeds to remark, that "every great writer appears to have a predilection for some favourite author," and illustrates it by examples.

EIRIONNACH.

Muffs worn by Gentlemen (Vol. viii., p. 353.).—In the amusing quarrel between Goldsmith's old friend and his cousin in St. James's Park, "Cousin Jeffrey," says Miss, "I knew we should have the eyes of the Park upon us, with your great wig so frizzled and yet so beggarly." "I could," adds Mr. Jeffrey, "have patiently borne a criticism on all the rest of my equipage; but I had always a peculiar veneration for my muff." (Essays, p. 263., edit. 1819.)

MACKENZIE WALCOTT, M.A.

Miscellaneous.

NOTES ON BOOKS, ETC.

If, as we believe, the first and greatest qualifications for an editor of Shakspeare be love for his author and a thorough appreciation of his beauties, Mr. Charles Knight may well come forward once more in that character. And, as he well observes, the fact of his having laboured for many years in producing a body of Commentary on Shakspeare, so that he was, out of the necessity of its plan, compelled not to miss any point, or slur over any difficulty, renders him not the less fitted for the preparation of an edition which is intended to be "The People's Shakspeare." The first volume of this edition, which he calls *The Stratford Shakspeare*, is now before us. It comprises the "Facts connected with the Life and Writings of Shakspeare," and the "Notice of Original Editions," and a most valuable shilling's worth it is. And there can be little doubt that, if Mr. Knight realises his intentions of suiting the present work to the wants of the many, by his endeavours, without any elaborate criticism, to unravel the difficulties of a plot, to penetrate the subtlety of a character, and to show the principle upon which the artist worked, the present will be the crowning labour of his many praiseworthy endeavours to place a good edition of the works of our great dramatist within the reach of all.

"Who speak the tongue
That Shakspeare spake."

We cannot better show the utility and interest of *The Autograph Miscellany; a Collection of Autograph Letters, Interesting Documents, &c., selected from the British Museum, and other sources Public and Private*, than by stating the contents of the first number, which certainly contains admirable lithographic facsimiles of—I. Queen Elizabeth's Letter to the House of Commons in answer to their Petition respecting her Marriage; II. Letter from Catherine de Medici; III. Wren's Report on the Design for the Summit of the City Monument; IV. Letter from Rubens on the Defeat of the English at Rochelle. Their execution is certainly most creditable to the artist, Mr. F. Netherclift.

BOOKS RECEIVED.—*The Works of Joseph Addison, with Notes by Dr. Richard Hurd, Bishop of Worcester, in Four Volumes, with Engravings, Vol. I.* This is the first of a new, cheap, and well-printed edition of Hurd's *Addison*, and forms one of Mr. Bohn's new series of *British Classics*.—*The Russians of the South*, by Shirley Brooks, the 53rd Part of Longman's *Traveller's Library*, is a very lively and amusing little volume. It would have been read with interest at any time, but is especially deserving of attention at the present moment.

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{91}

LETTERS OF THE HERBERT FAMILY

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FORSTER'S PERENNIAL CALENDAR AND COMPANION TO THE ALMANACK. 8vo. London, 1824.

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