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*** START OF THE PROJECT GUTENBERG EBOOK NOTES AND QUERIES, NUMBER 68, FEBRUARY 15, 1851 ***

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NOTES AND QUERIES:

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

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

No. 68.

SATURDAY, FEBRUARY 15. 1851.

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Notes.

DEFENCE OF THE EXECUTION OF MARY QUEEN OF SCOTS.

Allow me to supply a deficiency in my last volume of *Extracts from the Registers of the Stationers' Company*, printed by the Shakspeare Society. It occurs at p. 224., in reference to an entry of 11th Feb., 1587, in the following terms:

"John Wyndett. Lycensed alsoe to him, under the B. of London hand and Mr. Denham,
An Analogie or Resemblance betweene Johane, Queene of Naples, and Marye, Queene
of Scotland."

In the note appended to this entry I point out a mistake by Herbert (ii. 1126. of his *History of Printing*), who fancied that the *Defence of the Execution of Mary Queen of Scots*, and Kyffin's *Blessedness of Britain*, were the same work; and I add that "the *Analogy* here entered is not recorded among the productions of John Windet's press." This is true; but Mr. David Laing, of Edinburgh, has kindly taken the trouble to send me, all the way from Scotland, a very rare volume, which proves that the *Analogy* in question was printed by Windet in consequence of the registration, and that it was, in fact, part of a volume which that printer put forth under the following title:

"A Defence of the Honorable Sentence of Execution of the Queene of Scots: exampled
with Analogies, and Diverse Presidents of Emperors, Kings, and Popes. With the
Opinions of learned Men in the Point, &c.; together with the Answer to certaine
Objections made by the favourites of the late Scottish Queene, &c. At London, printed
by John Windet."

It has no date: but it may be supplied by the entry at Stationer's Hall, and by the subject of the volume. The first chapter of the work is headed "An Analogie or Resemblance betweene Ione, queene of Naples, and Marie, queene of Scotland," which are the terms of the entry; and the probability seems to be, that when Windet took, or sent, it to be licensed, the book had no other

title, and that the clerk adopted the heading of the first chapter as that of the whole volume. It consists, in fact, of eight chapters, besides a "conclusion," and a sort of supplement, with distinct signatures (beginning with D, and possibly originally forming part of some other work), of Babington's letter to Mary, her letter to Babington, the heads of a letter from Mary to Bernardin Mendoza, and "points" out of other letters, subscribed by Curle. The whole is a very interesting collection in relation to the history and end of Mary Queen of Scots; but nobody who had not seen the book could be aware that the entry in the Stationers' Registers, of "*An Analogie*," &c., applied to this general *Defence* of her execution. The manner in which the "analogy" is made out may be seen by the two first paragraphs, which your readers may like to see quoted:—

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"Ione, Queene of Naples, being in love with the Duke of Tarent, caused her husband Andrasius (or, as some terme him, Andreas), King of Naples (whom she little favoured), to be strangled, in the yeare of our Lord God 1348."

"Marie, Queene of Scotland, being (as appeareth by the Chronicles of Scotlande and hir owne letters) in love with the Earle of Bothwell, caused hir husband, Henrie Lorde Darley, King of Scotland (whome she made small account of long time before) to be strangled, and the house where he lodged, called Kirk of Fielde, to be blowen up with gunpowder, the 10th of Februarie in the yeare of our Lord God 1567."

In this way the analogy is pursued through twelve pages; but, for my present purpose, it is not necessary to extract more of it. I beg leave publicly to express my thanks to Mr. Laing for thus enabling me to furnish information which I should have been glad to supply, had it been in my power, when I prepared volume ii. of *Extracts from the Stationers' Registers*.

J. PAYNE COLLIER.

DE NAVORSCHER.

An idea recorded in 1841, is to be realized in 1851—which promises, in various ways, to be the *annus mirabilis!*

In an appeal to residents at Paris for a transcript of certain inedited notes on Jean Paul Marana, which are preserved in the *bibliothèque royale*, I made this remark:—

"If men of letters, of whatever nation, were more disposed to interchange commodities in such a manner, the beneficial effects of it in promoting mutual riches, would soon become visible."—*Gent. Mag.* xv. 270. N. S.

The appeal was unsuccessful, and I could not but ascribe the failure of it to the want of a convenient channel of communication. A remedy is now provided—thanks to the example set at home, and the enterprising spirit of Mr. Frederik Muller of Amsterdam.

We contemplate Holland as the school of classical and oriental literature, and as the *studio* of painters and engravers; we admire her delicate Elzevirs and her magnificent folios; we commend her for the establishment of public libraries, *made available by printed catalogues*; we do justice to the discoveries of her early navigators; but we had scarcely heard of her vernacular literature before the publications of Bosworth, and Bowring.

As M. Van Kampen observes, "La littérature hollandaise est presque inconnue aux étrangers à cause de la langue peu répandue qui lui sert d'organe." Under such circumstances it may be presumed that many a query will now be made, and many a new fact elicited. We may expect, by the means of *De Navorscher*, the further gratification of rational curiosity, and the improvement of historical and bibliographic literature.

In assuming that some slight credit may be due to one who gives public expression to a novel and plausible idea, it may become me to declare that I renounce all claim to the substantial merit of having devised the means of carrying it into effect.

BOLTON CORNEY.

A BIDDING AT WEDDINGS IN WALES.

The practice of "making a bidding" and sending "bidding letters," of which the following is a specimen, is so general in most parts of Wales, that printers usually keep the form in type, and make alteration in it as occasion requires. The custom is confined to servants and mechanics in towns; but in the country, farmers of the humbler sort make biddings. Of late years tea parties have in Carmarthen been substituted for the bidding; but persons attending pay for what they get, and so incur no obligation; but givers at a bidding are expected and generally do return "all gifts of the above nature whenever called for on a similar occasion." When a bidding is made, it is usual for a large procession to accompany the young couple to church, and thence to the house where the bidding is held. Accompanying is considered an addition to the obligation conferred by the gift. I have seen, I dare say, six hundred persons in a wedding procession, and have been in one or two myself (when a child). The men walk together and the women together to church; but in returning they walk in pairs, or often in trios, one man between two women. The last time I was at such a wedding I had three strapping wenches attached to my person. In the country they

ride, and generally there is a desperate race home to the bidding, where you would be surprised to see a comely lass, with Welsh hat on head and ordinary dress, often take the lead of fifty or a hundred smart fellows over rough roads that would shake your Astley riders out of their seats and propriety.

"Carmarthen, October 2. 1850.

"As we intend to enter the Matrimonial State, on Tuesday, the 22nd of October instant, we are encouraged by our Friends to make a Bidding on the occasion the same day, at the New Market House, near the Market Place; when and where the favour of your good and agreeable company is respectfully solicited, and whatever donation you may be pleased to confer on us then, will be thankfully received, warmly acknowledged, and cheerfully repaid whenever called for on a similar occasion,

By your most obedient Servants,

HENRY JONES,
(Shoemaker,)
ELIZA DAVIES.

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"The Young Man, his Father (John Jones, Shoemaker), his Sister (Mary Jones), his Grandmother (Nurse Jones), his Uncle and Aunt (George Jones, Painter, and Mary, his wife), and his Aunt (Elizabeth Rees), desire that all gifts due to them be returned to the Young Man on the above day, and will be thankful for all additional favours.

"The Young Woman, her Father and Mother (Evan Davies, Pig-drover, and Margaret, his wife), and her Brother and Sisters (John, Hannah, Jane, and Anne Davies), desire that all gifts of the above nature due to them be returned to the Young Woman on the above day, and will be thankful for all additional favours conferred."

W. SPURRELL.

COLERIDGE'S "RELIGIOUS MUSINGS."

Some readers of "NOTES AND QUERIES" may be interested in a reading of a few lines in this poem which varies from that given in Pickering's edition of the *Poems*, 1844. In that edition the verses I refer to stand thus (p. 69):

"For in his own, and in his Father's might,
The Saviour comes! While as the Thousand Years
Lead up their mystic dance, the Desert shouts!
Old Ocean claps his hands! The mighty Dead
Rise to new life, whoe'er from earliest time
With conscious zeal had urged Love's wondrous plan,
Coadjutors of God."

I happen to be in possession of these lines as originally written, in Coleridge's own hand, on a detached piece of paper. It will be seen that they have been much altered in the printed edition above cited. I am now copying from Coleridge's autograph:

"For in his own, and in his Father's Might,
Heaven blazing in his train, the SAVIOUR comes!
To solemn symphonies of Truth and Love
The THOUSAND YEARS lead up their mystic dance.
Old Ocean claps his hands, the Desert shouts,
And vernal Breezes wafting seraph sounds
Melt the primæval North. The Mighty Dead
Rise from their tombs, whoe'e[r] from earliest time
With conscious zeal had aided the vast plan
Of Love Almighty."

The variations of the printed poem from this MS. fragment appear to me of sufficient importance to warrant my supposition that many readers and admirers of Coleridge may be glad to have the original text restored.

H. G. T.

Launceston.

FOLK LORE.

Lammer Beads—Lammer, or Lama beads are so called from an order of priests of that name among the western Tartars. The Lamas are extremely superstitious, and pretend to magic. Amber was in high repute as a charm during the plague of London, and was worn by prelates of the Church. John Baptist Van Helmont (*Ternary of Paradoxes*, London, 1650) says, that

"A translucent piece of amber rubbed on the jugular artery, on the hand wrists, near the instep, and on the throne of the heart, and then hung about the neck,"

was a most certain preventative of (if not a cure for) the plague; the profound success of which Van Helmont attributes to its magnetic or sympathetic virtue.

BLOWEN.

Engraved Warming-pans.—Allow me to add another illustration to the list furnished by H. G. T., p. 84. One which I purchased a few years ago of a cottager at Shotover, in Oxfordshire, has the royal arms surmounted by C. R., and surrounded by

"FEARE GOD HONNOR Y^E KING, 1662."

The lid and pan are of brass, the handle of iron.

E. B. PRICE.

Queen Elizabeth's Christening Cloth.—The mention (in the first No. of your 3rd Vol.) of some damasked linen which belonged to James II. reminds me of a relic which I possess, and the description of which may interest some of your readers.

It is the half of Queen Elizabeth's christening cloth, which came into my possession through a Mrs. Goodwin. A scrap of paper which accompanies it gives the following account of it:

"It was given by an old lady to Mrs. Goodwin; she obtained it from one of the Strafford family, who was an attendant upon the Queen. The other half Mrs. Goodwin has seen at High Fernby, in Yorkshire, a place belonging to the family of the Rooks, in high preservation. In its original state, it was lined with a rose-coloured lutestring, with a flounce of the same about a quarter deep. The old lady being very notable, found some use for the silk, and used to cover the china which stood in the best parlour with this remains of antiquity."

The christening cloth is of a thread net, worked in with blue and yellow silk, and gold cord. It must have been once very handsome, but is now somewhat the worse for wear and time. It is about 2½ feet wide and 3½ feet in length, so that the entire length must have been about 7 feet.

Can any one inform me whether the remaining half of this interesting relic STILL exists; as the notice attached to it, and mentioning its locality, must now be fifty years old at least?

H. A. B.

Minor Notes.

The Breeches Bible.—The able and interesting article on the Breeches Bible which appeared in a late number of "NOTES AND QUERIES" (Vol. iii., p. 17.) is calculated to remove the deep-rooted popular error which affixes great pecuniary value to every edition of the Bible in which the words "made themselves breeches" are to be found, by showing that such Bibles are generally only worth about as many shillings as they are supposed to be worth pounds. It is worth noting, with reference to this translation, that in the valuable early English version, known as Wickliffe's Bible, just published by the university of Oxford, the passage in Genesis (cap. iii. v. 7.) is translated "thei soweden togidre leeues of a fige tree and maden hem brechis."

EFFESSA.

Origin of the present Race of English.—In Southey's *Letters of Espriella* (Letter xxiv., p. 274., 3rd edit.), there is a remark, that the dark hair of the English people, as compared with the Northern Germans, seems to indicate a considerable admixture of southern blood. Now, in all modern ethnological works, this fact of present complexion seems to be entirely overlooked. But it is a fact, and deserves attention. Either it is the effect of climate, in which case the moral as well as the physical man must have altered from the original stock, or it arises from there being more "ungerman" blood flowing in English veins than is acknowledged. May I hazard a few conjectures?

1. Are we not apt to underrate the number of Romanised Celts remaining in England after the Saxon Conquest? The victors would surely enslave a vast multitude, and marry many Celtic women; while those who fled at the first danger would gradually return to their old haunts. Under such circumstances, that the language should have been changed is no wonder.

2. Long before the Norman Conquest there was a great intercourse between England and France, and many settlers from the latter country came over here. This, by the way, may account for that gradual change of the Anglo-Saxon language mentioned as observable prior to the Conquest.

3. The army of the Conqueror was recruited from all parts of France, and was not simply Norman. When the men who composed it came into possession of this country, they clearly must have sent home for their wives and families; and many who took no part in the invasion no doubt came to share the spoils. Taking this into account, we shall find the Norman part of the population to have borne no small proportion to the *then* inhabitants of England. It is important to bear in mind the probable increase of population since 1066 A.D.

True Blue.—I find the following account of this phrase in my note-book, but I cannot at present say whence I obtained it:—

"The first assumption of the phrase 'true blue' was by the Covenanters in opposition to the scarlet badge of Charles I., and hence it was taken by the troops of Leslie in 1639. The adoption of the colour was one of those religious pedantries in which the Covenanters affected a Pharisaical observance of the scriptural letter and the usages of the Hebrews; and thus, as they named their children Habakkuk and Zerubbabel, and their chapels Zion and Ebenezer, they decorated their persons with blue ribbons because the following sumptuary precept was given in the law of Moses:—

"Speak to the children of Israel, and tell them to make to themselves fringes on the borders of their garments, putting in them ribbons of blue."—*Numb.* xv. 38.

E. L. N.

"*By Hook or by Crook.*"—The destruction caused by the Fire of London, A.D. 1666, during which some 13,200 houses, &c., were burnt down, in very many cases obliterated all the boundary-marks requisite to determine the extent of land, and even the very sites occupied by buildings, previously to this terrible visitation. When the rubbish was removed, and the land cleared, the disputes and entangled claims of those whose houses had been destroyed, both as to the position and extent of their property, promised not only interminable occupation to the courts of law, but made the far more serious evil of delaying the rebuilding of the city, until these disputes were settled, inevitable. Impelled by the necessity of coming to a more speedy settlement of their respective claims than could be hoped for from legal process, it was determined that the claims and interests of all persons concerned should be referred to the judgment and decision of two of the most experienced land-surveyors of that day,—men who had been thoroughly acquainted with London previously to the fire; and in order to escape from the numerous and vast evils which mere delay must occasion, that the decision of these two arbitrators should be final and binding. The surveyors appointed to determine the rights of the various claimants were Mr. Hook and Mr. Crook, who by the justice of their decisions gave general satisfaction to the interested parties, and by their speedy determination of the different claims, permitted the rebuilding of the city to proceed without the least delay. Hence arose the saying above quoted, usually applied to the extrication of persons or things from a difficulty. The above anecdote was told the other evening by an old citizen upwards of eighty, by no means of an imaginative temperament.

J. D. S.

Putney, Feb. 1. 1851.

[We insert the above, as one of the many explanations which have been given of this very popular phrase—although we believe the correct origin to be the right of taking *fire-bote by hook or by crook*. See NOTES AND QUERIES, Vol. i., pp. 281. and 405.]

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Record of Existing Monuments.—I have some time since read your remarks in Vol. iii., p. 14. of "NOTES AND QUERIES," on the Rev. J. Hewett's *Monumentarum* of Exeter Cathedral, and intend in a short time to follow the advice you have there given to "superabundant brass-rubbers," of copying the inscriptions in the churches and churchyards of the hundred of Manley. The plan I intend to pursue is, to copy in full every inscription of an earlier date than 1750; also, all more modern ones which are in any way remarkable as relating to distinguished persons, or containing any peculiarity worthy of note. The rest I shall reduce into a tabular form.

The inscriptions of each church I shall arrange chronologically, and form an alphabetical index to each inscription in the hundred.

By this means I flatter myself a great mass of valuable matter may be accumulated, a transcript of which may not be entirely unworthy of a place on the shelves of the British Museum.

I have taken the liberty of informing you of my intention, and beg that if you can suggest to me any plan which is better calculated for the purpose than the one I have described, you will do so.

Would it not be possible, if a few persons in each county were to begin to copy the inscriptions on the plan that I have described, that in process of time a copy of every inscription in every church in England might be ready for reference in our national library?

Perhaps you will have the goodness, if you know of any one who like myself is about to undertake the task of copying inscriptions in his own neighbourhood, to inform me, that I may communicate with him, so that, if possible, our plans may be in unison.

EDW. PEACOCK, JUN.

Bottesford Moors, Messingham, Kirton Lindsey.

[We trust the example set by Mr. Hewett, and now about to be followed by our correspondent, is destined to find many imitators.]

FIVE QUERIES AND NOTES ON BOOKS, MEN, AND AUTHORS.

1. *Newburgh Hamilton*.—Can any of your readers inform me who Newburgh Hamilton was? He wrote two pieces in my library, viz. (1.) *Petticoat Plotter*, a farce in two acts; acted at Drury Lane and Lincoln's Inn Fields, London, 1720, 12mo. This has been mutilated by Henry Ward, a York comedian, and actually printed by him as his *own* production, in the collection of plays and poems going under his name, published in 1745, 8vo., a copy of which I purchased at Nassau's sale, many years since. (2.) *The Doating Lovers, or the Libertine Tamed*, a comedy in five acts; acted in Lincoln's Inn Fields. It is dedicated to the Duchess of Hamilton and Brandon, whose "elegant taste and nice judgment in the most polite entertainments of the age," as well as her "piercing wit," are eulogised. Accident gave me a copy of Mr. Hamilton's book-plate, which consists of the crest and motto of the ducal race of Hamilton in a very curious framework,—the top being a row of music-books, whilst the sides and bottom are decorated with musical instruments, indicative, probably, of the tastes of Mr. Hamilton.

2. *The Children's Petition*.—I have also a very extraordinary little book, of which I never saw another copy. It formerly belonged to Michael Lort, and is entitled

"The Children's Petition, or a Modest Remonstrance of that Intolerable Grievance our Youth lie under, in the accustomed Severities of the School Discipline of this Nation. Humbly presented to the Consideration of the Parliament. Licensed Nov. 10. 1669, by Roger L'Estrange. London, 1669. 18mo."

The object of this most singular production is to put down the flagellation of boys in that particular part of the body wherein honour is said to be placed; and the arguments adduced are not very easily answered. The author, whoever he was, had reason, as well as learning, on his side. I am not aware of any other copy north the Tweed; but there may be copies in some of the libraries south of that river.

3. *Dr. Anthony Horneck*.—Do any of the letters of the once celebrated Dr. Anthony Horneck exist in any library, public or private? His only daughter married Mr. Barneveldt; and his son, who served with Marlborough, left issue, which failed in the male line, but still exists in the female line, in the representative of Henry William Bunting, Esq., the caricaturist. The writer of these Queries is the direct descendant of Mrs. Barneveldt, and is anxious to know whether any unpublished MSS. of his ancestors still exist. There was a Philip Horneck who in 1709 published an ode inscribed to his excellency the Earl of Wharton, wherein he is described as LL.B., a copy of which I have. There can be no doubt he is the individual introduced by Pope in the *Dunciad*, book iii. line 152.; but what I wish to know is, whether he was a son of Dr. Horneck, and a brother of the general.

4. In Clifford's *History of the Paul of Tixall*, the name of the real author of *Gaudentio di Lucca* is given. Every reliance may be attached to the accuracy of the information there given, not only on account of the undoubted respectability of the author, but from the evident means of knowledge which he, as a Roman Catholic of distinction, must have had.

5. *The Travels of Baron Munchausen* were written to ridicule Bruce, the Abyssinian traveller, whose adventures were at the time deemed fictitious. Bruce was a most upright, honest man, and recorded nothing but what he had seen; nevertheless, as is always the case, a host of detractors buzzed about him, and he was so much vexed at the impeachment of his veracity, that he let them get their own way. Munchausen, a veritable name—the real possessor of which died in October, 1817—was assumed, and poor Bruce was travestied very cleverly, but most unjustly. The real author has not been ascertained; but at one time it was believed to have been James Grahame, afterwards a Scotch barrister, and author of a poem of much beauty, called *The Sabbath*. Circumstances which came to my knowledge, coupled with the exceedingly loveable character of Grahame, render this belief now incredible; but undoubtedly he knew who the real author was. The copy in my library is in two volumes: the *first*, said to be the second edition, "considerably enlarged, and ornamented with twenty explanatory engravings from original designs," is entitled *Gulliver Revived: or the Vice of Lying properly exposed*, and was printed for the Kearsleys, at London, 1793. The *second* volume is called *A Sequel to the Adventures of Baron Munchausen*, and is described as "a new edition, with twenty capital copperplates, including the Baron's portrait; humbly dedicated to Mr. Bruce, the Abyssinian traveller," was published by H. D. Symonds, Paternoster Row, 1796. I had for years sought for an original copy of this very singular work, and I at last was so successful as to purchase the one above described, which had been picked up by a bookseller at the sale of some books originally forming part of the library at Hoddam Castle.

On looking over a copy of Sir John Mandeville,

"Printed for J. Osborne, near Dockhead, Southwark; and James Hodges, at the Looking Glass, on London Bridge:"

I observe he gives—at least there—no account whatever of his peregrinations to the polar regions; and the notion of ascribing to him the story of the frozen words is preposterous. I have not in my library, but have read, the best edition of Sir John's *Travels* (I don't mean the abominable reprint), but I do not remember anything of the kind there. Indeed Sir John, like Marco Polo, was perfectly honest, though some of their informants may not have been so.

Minor Queries.

The Witches' Prayer.—Can you inform me where I can find the epigram alluded to by Addison, in No. 61. of the *Spectator*, as "The Witches' Prayer," which falls into verse either way, only that it reads "cursing" one way, and "blessing" the other? Or is the epigram only a creation of the pleasing author's fertile imagination?

DOUBTFUL.

St. John's Wood.

Water-buckets given to Sheriffs.—Can any of your readers inform me the origin of the delivery of water-buckets, glazed and painted with the city arms, given to the sheriffs of London and Middlesex at the expiration of the year of their shrievalty?

J. B. K.

Temple.

A Cracow Pike.—Can any of your readers tell me what a *Cracow pike* is? I have searched Meyrick's works on *Ancient Armour* without finding any notice of such a weapon; but as those works have no indexes one cannot be certain that there may not be some mention of it. I shall be obliged by a description of the Cracow pike, or a reference to any authorities mentioning it, or its use.

I. H. T.

Meaning of Waste Book.—Can you or any of your readers inform me the origin of the term used in book-keeping, viz., "*Waste*" book?

I am the book-keeper and cashier in an extensive firm, and I know there is very little *wasted* that goes into our books bearing that name.

ONE WHO OFTEN RUNS FOR THE GREAT LEDGER.

Machell's MS. Collections for Westmoreland and Cumberland.—In the library of the dean and chapter at Carlisle, are preserved six volumes in folio, which purport to be *Collections for the History of Westmoreland and Cumberland, made in the Reign of Charles II., by the Reverend Thomas Machell*. Have these collections been carefully examined, and their contents made use of in any topographical publication?

EDWARD F. RIMBAULT.

Decking Churches at Christmas.—Does the custom of dressing the churches at Christmas with holly, and other evergreens, prevail in any country besides England?

L.

Coinage of Germany.—I should wish to be referred to the names of the principal works on the coinage of Germany; not merely the imperial, but that of sovereign prelates, abbeyes, &c., that struck money.

A. N.

Titles of Peers who are Bishops (Vol. iii., p. 23.).—Why is Lord Crewe always called so, and not Bishop of Durham, considering his spiritual precedency? Was not Lord Bristol (who was an Earl) always called Bishop of Derry?

Cx.

At Sixes and Sevens.—Shakspeare uses the well-known adage—"at sixes and sevens;" Bacon, Hudibras, Arbuthnot, Swift, all use the proverb. Why should sixes and sevens be more congruous with disorder than "twos and threes?" and whence comes the saying?

D. C.

Shaking Hands.—What is the origin of the custom of *shaking hands* in token of friendship? And were the *clasped hands* (now the common symbol of Benefit Clubs) ever used as a signet, prior to their adoption as such by the early Christians in their wedding rings; or, did these rings bear any other motto, or posy, than "Fides annulus castus" (i. e. *simplex et sine gemmâ*)?

J. SANSOM.

George Steevens.—Can any of your readers inform me whether a memoir of George Steevens, the Shakspearian commentator, ever was published? Of course I have seen the biographical sketch in the *Gentleman's Magazine*, the paragraph in Nichols' *Anecdotes*, and many like incidental notices. Steevens, who died in January, 1800, left the bulk of his property to his cousin, Miss Elizabeth Steevens, of Poplar; and as there is no reservation nor special bequest in the will, I presume she took possession of his books and manuscripts. The books were sold by auction; but what has become of the manuscripts?

A. Z.

Extradition.—The discussion which was occasioned, some time ago, by the sudden transference

of the word *extradition* into our diplomatic phraseology, must be still in the recollection of your readers. Some were opposed to this change on the ground that *extradition* is not English; others justified its adoption, for the very reason that we have no corresponding term for it; and one gentleman resolved the question by urging that, "si le mot n'est pas Anglais, il mérite de l'être." I believe there is no reference in "NOTES AND QUERIES" to this controversy; nor do I now refer to it with any intention of reviving discussion on a point which seems to have been set at rest by the acquiescence of public opinion. I wish merely to put one or two Queries, which have been suggested to me by the *fact* that *extradition* is now generally employed as an English word.

1. Is there any contingency in which the meaning of the word *extradition* may not be sufficiently expressed by the verb *to deliver up*, or the substantive *restitution*?

2. If so, how has its place been supplied heretofore in our diplomatic correspondence?

HENRY H. BREEN.

St. Lucia, Dec. 1850.

Singing of Metrical Psalms and Hymns in Churches.—1. When and how did the custom of singing metrical psalms and hymns in churches originate? 2. By what authority was it sanctioned? 3. At what parts of the service were these psalms and hymns directed to be introduced? 4. Was this custom contemplated by the compilers of the Book of Common Prayer?

ARUN.

Ormonde Portraits.—I shall feel much obliged by information on the following points:—

1. Whether *any* portrait of Thomas Earl of Ormonde has been published? He died in the year 1614.

2. *How many* engraved portraits of Thomas, the famous Lord Ossory, have been issued? their dates, and the engravers' names.

3. *How many* engraved portraits of the first and second Dukes of Ormonde, respectively, have appeared? their dates, and engravers' names.

JAMES GRAVES.

Kilkenny, Jan. 31. 1851.

Tradescant.—In the inscription on the tomb of the Tradescants in Lambeth churchyard, which it is proposed to restore as soon as possible, these two lines occur:

"These famous antiquarians, that had been
Both gardeners to the Rose and Lily queen."

Can any of your readers inform me *when* the elder Tradescant came over to England, and when he was appointed royal gardener? Was it not in the reign of Elizabeth?

J. C. B.

Lambeth.

Arthur's Seat and Salisbury Craigs.—L. M. M. R. is very anxious to be informed as to the origin of the name of Arthur's Seat and Salisbury Craigs, the well-known hill and rocks close to Edinburgh.

Lincoln Missal.—Is a manuscript of the missal, according to the use of the church of Lincoln, known to exist? and, if so, where may it be seen?

EDWARD PEACOCK, JUN.

Replies.

MEANING OF EISELL.

(Vol. iii., p. 66.)

I must beg a very small portion of your space to reply to your correspondent H. K. S. C., who criticises so pleasantly my remarks on the meaning of "eisell." The question is: Does the meaning MR. SINGER attaches to this word require in the passage cited the expression of quantity to make it definite? I am disposed to think that a definite quantity may be sometimes understood, in a well-defined act, although it be *not* expressed. On the other hand, your correspondent should know that English idiom requires that the name of a river should be preceded by the definite article, unless it be personified; and that whenever it is used without the article, it is represented by the personal pronoun *he*. Though a man were able "to drink *the Thames* dry," he could no more "drink up *Thames*" than he could drink up *Neptune*, or the sea-serpent, or do any other impossible feat.

I observed before, that "the notion of drinking up a river would be both unmeaning and out of place." I said this, with the conviction that there was a purpose in everything that Shakspeare

wrote; and being still of this persuasion, allow me to protest against the terms "mere verbiage" and "extravagant rant," which your correspondent applies to the passage in question. The poet does not present common things as they appear to all men. Shakspeare's art was equally great, whether he spoke with the tongues of madmen or philosophers. H. K. S. C. cannot conceive why each feat of daring should be a tame possibility, save only the last; but I say that they are *all* possible; that it was a daring to do not impossible but extravagant feats. As far as quantity is concerned, to eat a crocodile would be more than to eat an ox. Crocodile may be a very delicate meat, for anything I know to the contrary; but I must confess it appears to me to be introduced as something loathsome or repulsive, and (on the poet's part) to cap the absurdity of the preceding feat. The use made by other writers of a passage is one of the most valuable kinds of comment. In a burlesque some years ago, I recollect a passage was brought to a climax with the very words, "Wilt eat a crocodile?" The immediate and natural response was—*not* "the thing's impossible!" but—"you nasty beast!" What a descent then from the drinking up of a river to a merely disagreeable repast. In the one case the object is clear and intelligible, and the last feat is suggested by the not so difficult but little less extravagant preceding one; in the other, each is unmeaning (in reference to the speaker), unsuggested, and, unconnected with the other; and, regarding the order an artist would observe, out of place.

SAMUEL HICKSON.

St. John's Wood, Jan. 27. 1851.

P.S. In replying to Mr. G. STEPHENS, in reference to the meaning of a passage in the *Tempest*, I expressed a wish that he would give the meaning of what he called a "common ellipsis" "stated *at full*." This stands in your columns (Vol. ii., p. 499.) "at first," in which expression I am afraid he would be puzzled to find any meaning.

I might safely leave H. K. S. C. to the same gentle correction bestowed upon a neighbour of his at Brixton some time since, by MR. HICKSON, but I must not allow him to support his dogmatic and flippant hypercriticism by falsehood and unfounded insinuation, and I therefore beg leave to assure him that I have no claim to the enviable distinction of being designated as the friend of MR. HICKSON, to whom I am an utter stranger, having never seen him, and knowing nothing of that gentleman but what his very valuable communications to your publication conveys.

I have further to complain of the want of truth in the very first paragraph of your correspondent's note: the question respecting the meaning of "Eisell" does *not* "remain substantially where Steevens and Malone left it;" for I have at least shown that *Eisell* meant *Wormwood*, and that Shakspeare has elsewhere undoubtedly used it in that sense.

Again: the remark about the fashion of extravagant feats, such as swallowing nauseous draughts in honour of a mistress, was quite uncalled for. Your correspondent would insinuate that I attribute to Shakspeare's time "what in reality belongs to the age of Du Guesclin and the Troubadours." Does he mean to infer that it did not in reality equally belong to Shakspeare's age? or that I was ignorant of its earlier prevalence?

The purport of such remarks is but too obvious; but he may rest assured that they will not tend to strengthen his argument, if argument it can be called, for I must confess I do not understand what he means by his "definite quantity." But the phrase *drink up* is his stalking-horse; and as he is no doubt familiar with the *Nursery Rhymes*^[1], a passage in them—

"Eat up your cake, Jenny,
Drink up your wine."

may perhaps afford him further apt illustration.

The proverb tells us "It is dangerous playing with edge tools," and so it is with bad puns: he has shown himself an unskilful engineer in the use of MR. HICKSON's canon, with which he was to have "blown up" MR. HICKSON's argument and my proposition; with what success may be fairly left to the judgment of your readers. I will, however, give him another canon, which may be of use to him on some future occasion: "When a probable solution of a difficulty is to be found by a parallelism in the poet's pages, it is better to adopt it than to charge him with a blunder of our own creating."

The allusion to "breaking Priscian's head" reminds one of the remark of a witty friend on a similar occasion, that "there are some heads not easily broken, but the owners of them have often the fatuity to run them against stumbling-blocks of their own making."

S. W. SINGER.

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

Nursery Rhymes, edited by James Orchard Halliwell, Esq., F. R. S., &c.

DESCENT OF HENRY IV.

(Vol. ii., p. 375.)

Under the head of "Descent of Edward IV.," S. A. Y. asks for information concerning "a popular, though probably groundless tradition," by which that prince sought to prove his title to the throne of England. S. A. Y., or his authority, Professor Millar, is mistaken in ascribing it to Edward IV.—it was Henry IV. who so sought to establish his claim.

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"Upon Richard II.'s resignation ... Henry, Duke of Lancaster, having then a large army in the kingdom ... it was impossible for any other title to be asserted with safety, and he became king under the title of Henry IV. He was, nevertheless, not admitted to the crown until he had declared that he claimed, not as a conqueror (which he was much inclined to do), but as a successor descended by right line of the blood royal.... And in order to this he set up a show of two titles: the one upon the pretence of being the first of the blood royal of the entire male line; whereas the Duke of Clarence (Lionel, elder brother of John of Gaunt) left only one daughter, Philippa: the other, by reviving an exploded rumour, first propagated by John of Gaunt, that Edmond Earl of Lancaster (to whom Henry's mother was heiress) was in reality the elder brother of King Edward I., though his parents, on account of his personal deformity, had imposed him on the world for the younger."—Blackstone's *Commentaries*, book i. ch. iii. p. 203. of edit. 1787.

This Edmond, Earl of Lancaster, was succeeded by his son Thomas, who in the fifteenth year of the reign of Edward II. was attainted of high treason. In the first of Edward III. his attainder was reversed, and his son Henry inherited his titles, and subsequently was created Duke of Lancaster. Blanche, daughter of Henry, first Duke of Lancaster, subsequently became his heir, and was second wife to John of Gaunt, and mother to Henry IV.

Edward IV.'s claim to the throne was by descent from Lionel, Duke of Clarence, third son of Edward III., his mother being Cicely, youngest daughter of Ralph Neville, Earl of Westmoreland. Lionel married Elizabeth de Burgh, an Irish heiress, who died shortly after, leaving one daughter, Philippa. As William of Hatfield, second son of Edward III., died at an early age, without issue, according to all our ideas of hereditary succession Philippa, only child of Edward III.'s third son, ought to have inherited before the son of his fourth son; and Sir Edward Coke expressly declares, that the right of the crown was in the descent from Philippa, daughter and heir of Lionel, Duke of Clarence. Henry IV.'s right, however, was incontestable, being based on overwhelming might. Philippa married Edward Mortimer, Earl of March. Roger, their son, succeeded his father in his titles, and left one daughter, Anne, who married Richard, Earl of Cambridge, son of Edmund Langley, Duke of York, which Edmund, Duke of York, was the fifth son of Edward III.; and thus the line of York, though a younger branch of the royal family, took precedence, *de jure*, of the Lancaster line. From this union sprang Richard, Duke of York, who was killed under the walls of Sandal Castle, and who left his titles and pretensions to Edward, afterwards the fourth king of that name.

The above is taken from several authorities, among which are Blackstone's *Comm.*, book i. ch. iii.; and Miss Strickland's *Lives of the Queens of England*, vols. ii. iii. iv.

TEE BEE.

FOSSIL ELK OF IRELAND.

(Vol. ii., p. 494.; Vol. iii., p. 26.)

W. R. C. states that he is anxious to collect all possible information as to this once noble animal. I would have offered the following notes and references sooner, but that I was confident that some abler contributor to the pages of "NOTES AND QUERIES" would have brought out of his stores much to interest your natural history readers (whose Queries I regret are so few and far between), and at the same time elucidate some points touched upon by W. R. C., as to the period of its becoming extinct. Perhaps he would favour me with the particulars of "its being shot in 1553," and a particular reference to the plate alluded to in the *Nuremberg Chronicle*, as I have not been able to recognise in *any* of its plates the *Cervus Megaceros*, and I am disposed to question the correctness of the statement, that the animal existed so lately as the period referred to.

There is in the splendid collections of the Royal Dublin Society (which, unfortunately, is not arranged as it should be, from want of proper space), a fine *skeleton* of this animal, the *first* perfect one possessed by any public body in Europe:

"It is perfect" [I quote the admirable memoir drawn up for the Royal Dublin Society by that able comparative anatomist Dr. John Hart, which will amply repay a perusal by W. R. C., or any other naturalist who may feel an interest in the subject] "in every single bone of the framework which contributes to form a part of the general outline, the spine, the chest, the pelvis, and the extremities are all complete in this respect; and when surmounted by the head and *beautifully expanded antlers*, which extend out to a distance of nearly six feet on either side, form a splendid display of the reliques of the former grandeur of the animal kingdom, and carries back the imagination to the period when whole herds of this noble animal wandered at large over the face of the country."

Until Baron Cuvier published his account of these remains, they were generally supposed to be the same as those of the Moose deer or elk of N. America. (Vide *Ann. du Museum d'Histoire Naturelle*, tom. xii., and *Ossemens Fossiles*, tom. iv.) This error seems to have originated with Dr.

The perforated rib referred to was presented to the society by Archdeacon Maunsell, and

"contains an oval opening towards its lower edge, the long diameter of which is parallel to the length of the rib, its margin is depressed on the outer and raised on the inner surface; round which there is an irregular effusion of callus.... In fact, such a wound as would be produced by the head of an arrow remaining in the wound after the shaft had broken off."—Hart's *Memoir*, p. 29.

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There are in the Museum of Trinity College, Dublin, a very complete and interesting series of antlered skulls of this animal. Should W. R. C. or any other reader of "NOTES AND QUERIES," desire further information on this subject, I will gladly, if in my power, afford it.

S. P. H. T. (a M. R. D. S.)

Replies to Minor Queries.

Coverdale Bible (Vol. iii., p. 54.).—Your correspondent ECHO is quite right in declaring Mr. Granville Penn's statement, that Coverdale used Tyndale's *New Test.* in his Bible of 1535, to be quite wrong. Mr. Penn very probably took his statement from the Preface to D'Oyley and Mant's Bible, as published by the Christian Knowledge Society, which contains a very erroneous account of the earliest English versions.

Tyndale's version of the New Testament was not incorporated in any version of the whole Bible till the publication of what is called Mattheue's Bible in 1537.

For more particular statements confirmed by proofs, your correspondent may consult Anderson's *Annals of the English Bible*, under the dates of the respective editions, or his appendix to vol. ii., pp. viii., ix.; or Mr. Pearson's biographical notice of Coverdale, prefixed to the Parker Soc. edit. of his *Remains*; or the biographical notice of Tyndale, prefixed to the Parker Soc. edit. of his Works, pp. lxxiv., lxxv.; or *Two Letters to Bishop Marsh on the Independence of the Authorised Version*, published for me by Hatchard in 1827 and 1828.

HENRY WALTER.

Epitaph (Vol. iii., p. 57.).—The name of the "worthie knyght" is *Sir Thomas Gravener*, as A. B. R. might have seen in the printed Catalogue of the Harleian MSS. Who he was, is a more difficult question to answer; but there was a family of that name settled in Staffordshire, as appears from MS. Harl. 1476. fol. 250. The epitaph in question (at fol. 28 b of the old numbering, or 24 b of the new, *not* fol. 25 b.) is inserted among several short poems written by Sir Thomas Wyatt; and the epitaph itself has a capital W affixed to it, as if it were also of his composition: but I do not find it inserted in Dr. Nott's edition of his poetical works, in 1816; nor does this MS. appear to have been consulted by Dr. Nott. And here I may take the liberty of remarking, how desirable it is that your correspondents, in sending any extracts from old English MSS. to the "NOTES AND QUERIES," should adhere strictly to the original orthography, or else modernise it altogether. A. B. R. evidently intends to retain the ancient spelling; yet, from haste or inadvertence, he has committed no less than forty-four *literal* errors in transcribing this short epitaph, and three *verbal* ones, namely, *itt* for *that* (l. 11.), *Hys* for *The* (l. 14.), and *or* for *and* (l. 17.). Another curious source of error may here be pointed out. Nearly all the MSS. contained in the British Museum collections are not only distinguished by a number, but have a *press-mark* stamped on the back, which is denoted by *Plut.* (an abbreviation of *Pluteus*, press), with the number and shelf. Thus the Harleian MS. 78., referred to by A. B. R., stands in *press* (*Plut.*) LXIII. *shelf* E. In consequence of the Cottonian collection having been originally designated after the names of the twelve Cæsars (whose busts, together with those of Cleopatra and Faustina, stood above the presses), it appears to have been supposed that other classical names served as references to the remaining portions of the manuscript department. In A. B. R.'s communication, *Plut.* is expressed by the name of *Pluto*; in a volume of Miss Strickland's *Lives of the Queens of Scotland*, lately published, it is metamorphosed into *Plutus*; and the late Dr. Adam Clarke refers to some of Dr. Dee's MSS. in the *Sloane* (more correctly, *Cottonian*) library, under *Plutarch* xvi. G! (See *Catalogue* of his MSS., 8vo., 1835, p. 62.) The same amusing error is more formally repeated by Dr. J. F. Payen, in a recent pamphlet, entitled *Nouveaux Documents inédits ou peu connus sur Montaigne*, 8vo., 1850, at p. 24. of which he refers to "Bibl. Egerton, vol. 23., *Plutarch*, f. 167.," [*Plut.* CLXVII. F.], and adds in a note:

"On sait que dans nos bibliothèques les grandes divisions sont marquées par les lettres de l'alphabet; au Musée Britannique c'est par des noms de personnages célèbres qu'on les designe."

μ.

Probabilism (Vol. iii., p. 61.).—Probabilism, so far as it means the principle of reasoning or acting upon the opinion of eminent teachers or writers, was the principle of the Pythagoreans, whose *ipse dixit*, speaking of their master, is proverbial; and of Aristotle, in his Topics.

But probabilism, in its strict sense, I presume, means the doctrine so common among the Jesuits,

200 years ago, and so well stated by Pascal, that it is lawful to act upon an opinion expressed by a single writer of weight, though contrary to one's own opinion, and entirely overbalanced, either in weight or numbers, by the opinion of other writers.

Jeremy Taylor, in his *Ductor Dubitantium*, tells us that this doctrine, though very prevalent, was quite modern; and that the old Casuists, according to the plain suggestions of common sense, held directly the contrary, namely, that the less probable opinion must give way to the more probable.

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All this may be no answer to the deeper research, perhaps, of your enquirer,—but it may possibly be interesting to general readers, as well as the following refined and ingenious sophism which was used in its support:—They said that all agreed that you could not be wrong in using the more probable, best supported, opinion of the two. Now, let that in the particular case in question be A, and the less probable B. But the doctrine that you may lawfully take the less probable in general is the more probable doctrine; meaning at that time the doctrine of the greater number of authorities: therefore they said, even upon your principles it is lawful to take B.

C. B.

Old Hewson the Cobbler (Vol. iii., pp. 11. 73.).—The most satisfactory account of "old Hewson" is the following, extracted from *The Loyal Martyrology*, by William Winstanley, small 8vo. 1665, (p. 123.):—

"John Hewson, who, from a cobbler, rose by degrees to be a colonel, and though a person of no parts either in body or mind, yet made by Cromwell one of his pageant lords. He was a fellow fit for any mischief, and capable of nothing else; a sordid lump of ignorance and impiety, and therefore the more fit to share in Cromwell's designs, and to act in that horrid murder of his Majesty. Upon the turn of the times, he ran away for fear of Squire Dun [the common hangman], and (by report) is since dead, and buried at Amsterdam."

In the collection of songs entitled *The Rump*, 1666, may be found two ballads relative to Hewson, viz., "A Hymne to the Gentle Craft; or Hewson's Lamentation. To the tune of the Blind Beggar:"

"Listen a while to what I shall say
Of a blind cobbler that's gone astray
Out of the parliament's high way,
Good people pity the blind."

"The Cobbler's Last Will and Testament; or the Lord Hewson's translation:"

"To Christians all, I greeting send,
That they may learn their souls to amend
By viewing, of my *cobbler's end*."

Lord Hewson's "one eye" is a frequent subject of ridicule in the political songs of the period. Thus in "The Bloody Bed-roll, or Treason displayed in its Colours:"

"Make room for one-ey'd HEWSON,
A Lord of such account,
'Twas a pretty jest
That such a beast
Should to such honour mount."

The song inquired for by my friend MR. CHAPPELL, beginning, "My name is old Hewson," is not contained in any of the well-known printed collections of political songs and ballads, nor is it to be found among the broadsides preserved in the King's Pamphlets. A full index to the latter is now before me, so I make this statement *positively*, and to save others the trouble of a search.

EDWARD F. RIMBAULT.

Old Hewson and Smollett's "Strap."—Perhaps the enclosed extract from an old newspaper of April, 1809, will throw some light upon this subject:

"SMOLLETT'S CELEBRATED HUGH STRAP.

"On Sunday was interred, in the burial-ground of St. Martin's-in-the-Fields, the remains of Hugh Hewson, who died at the age of 85. The deceased was a man of no mean celebrity. He had passed more than forty years in the parish of St. Martin's, and kept a hair-dresser's shop, being no less a personage than the identical *Hugh Strap*, whom Dr. Smollett rendered so conspicuously interesting in his life and adventures of Roderick Random. The deceased was a very intelligent man, and took delight in recounting the scenes of his early life. He spoke with pleasure of the time he passed in the service of the Doctor; and it was his pride, as well as boast, to say, that he had been educated at the same seminary with so learned and distinguished a character. His shop was hung round with Latin quotations, and he would frequently point out to his acquaintance the several scenes in Roderick Random, pertaining to himself, which had their foundation, not in the Doctor's inventive fancy, but in truth and reality. The Doctor's meeting with him at a barber's shop at Newcastle-upon-Tyne, the subsequent mistake at the Inn,

their arrival together in London, and the assistance they experienced from *Strap's* friend were all of that description. The deceased, to the last, obtained a comfortable subsistence by his industry, and of late years had been paid a weekly salary by the inhabitants of the Adelphi, for keeping the entrances to Villiers-walk, and securing the promenade from the intrusion of strangers."

JOHN FRANCIS.

Rodolph Gualter (Vol. iii., p. 8.).—From letters to and from Rodolph Gualter (in *Zurich*, and *Original Letters*, Parker Society) little can be gathered; thus much have I gleaned, that though mention is oftentimes made of Scotland, yet not sufficient to identify Gualter as being a native of that country; yet it should be observed that he dedicated his Homilies on the Galatians to the King of Scotland, *Zurich Letters* (second series) cxviii., see also, cxix., cxxx. These remarks may tend perchance to put J. C. R. on the right track for obtaining true information.

N. E. R. (a Subscriber.)

Burning the Hill (Vol. ii., pp. 441. 498.).—The provision for *burning out* a delinquent miner, contained in the Mendip mine laws, called Lord C. J. Choke's laws, first appeared in print in 1687; at least I can find no earlier notice of them in any *book*; but as the usages sanctioned by them are incidentally mentioned in proceedings in the Exchequer in 21 and 22 Elizabeth, they are no doubt of early date. Article 6. certainly has a very sanguinary aspect; but as the thief, whose hut and tools are to be burnt, is himself to be "*banished* from his occupation before the miners for ever," it cannot be intended that he should be himself burnt also. If any instance of the exercise of a custom or law so clearly illegal had ever occurred within recent times, we should have assuredly found some record of it in the annals of criminal justice, as the executioner would infallibly have been hanged. The regulations are probably an attempt by some private hand to embody the local customs of the district, so far as regards lead mining; and they contain the substance of the usual customs prevalent in most metallic regions, where mines have been worked *ab antiquo*. The first report of the Dean Forest Commission, 1839, f. 12., adverts to a similar practice among the coal and iron miners in that forest. It seems to be an instance of the *Droit des arsins*, or right of arson, formerly claimed and exercised to a considerable extent, and with great solemnity, in Picardy, Flanders, and other places; but I know of no instance in which this wild species of metallifodine justice has been claimed to apply to anything but the culprit's local habitation and tools of trade. I need not add that the custom, even with this limitation, would now be treated by the courts as a vulgar error, and handed over to the exclusive jurisdiction of the legal antiquaries and collectors of the Juris amœnitates.

E. SMIRKE.

"*Fronte capillata*," &c. (vol. iii., pp. 8. 43.).—The couplet is much older than G. A. S. seems to think. The author is Dionysius Cato,—"*Catoun*," as Chaucer calls him—in his book, *Distichorum de Moribus*, lib. ii. D. xxvi.:

"Rem tibi quam nosces aptam, dimittere noli:
Fronte capillata, post est Occasio calva."
Corp. Poet. Lat., Frankfurt, 1832, p. 1195.

The history of this Dionysius Cato is unknown; and it has been hotly disputed whether he were a Heathen or Christian; but he is *at least* as old as the fourth century of the Christian era, being mentioned by Vindicianus, chief physician in ordinary to the emperor, in a letter to Valentinian I., A.D. 365. In the illustrations of *The Baptistery*, Parker, Oxford, 1842, which are re-engraved from the originals in the *Via Vitæ Eternæ*, designed by Boetius a Bolswert, the figure of "*Occasion*" is always drawn with the hair hanging loose in front, according to the distich.

E. A. D.

Time when Herodotus wrote (vol. ii., p. 405.; Vol. iii., p. 30.)—The passage in Herodotus (i. 5.) is certainly curious, and had escaped my notice, until pointed out by your correspondent. I am unable at present to refer to Smith's *Dictionary of Greek and Roman Biography and Mythology*; but I doubt whether the reading of the poem or title, in Aristotle's *Rhetoric* (II. 9. § 1.), has received much attention. In my forthcoming translation of the "*Pseudo-Herodotean Life of Homer*" prefixed to the *Odyseia* (Bohn's *Classical Library*), note 1., I have thus given it:—

"This is the exposition of the historical researches of Herodotus of *Thurium*," &c.

Now Aristotle makes no remark on the passage as being unusual, and it therefore inclines me to think that, at the time of that philosopher and critic, both editions were in use.

The date of the building of Thurium is B.C. 444, and Herodotus was there at its foundation, being then about forty years of age. Most likely he had published a smaller edition of this book before that time, bearing the original date from Halicarnassus, which he revised, *enlarged*, corrected, and *partly re-wrote* at Thurium. I think this would not be difficult to prove; and I would add that this retouching would be found more apparent at the beginning of the volume than elsewhere. This may be easily accounted for by the feeling that modern as well as ancient authors have, viz., that of laziness and inertness; revising the first 100 pages carefully, but decreasing from that point. But to return: Later editors, I conceive, erased the word Thurium used by Herodotus, who was piqued and vexed at his native city, and substituted, or restored, Halicarnassus; not, however, changing the text.

A learned friend of mine wished for the bibliographical history of the classics. I told him then, as I tell the readers of the "NOTES AND QUERIES" now, "Search for that history in the pages of the classics themselves; extend to them the critical spirit that is applied to our own Chaucer, Shakspeare, and Milton, and your trouble will not be in vain. The history of any book (that is the general history of the gradual development of its ideas) is written in its own pages." In truth, the prose classics deserve as much attention as the poems of Homer.

KENNETH R. H. MACKENZIE.

January 20. 1851.

Herstmonceux Castle (Vol. ii., p. 477.).—E. V. asks for an explanation of certain entries in the Fine Rolls, A.D. 1199 and 1205, which I can, in part, supply. The first is a fine for having seisin of the lands of the deceased mother of the two suitors, William de Warburton and Ingelram de Monceaux. As they claim as joint-heirs or parceners, the land must have been subject to partibility, and therefore of socage tenure. If the land was not in Kent, the entry is a proof that the exclusive right of primogeniture was not then universally established, as we know it was not in the reign of Henry II. See *Glanville*, lib. vii. cap. 3.

The next entry records the fine paid for suing out a writ *de rationabili parte* against (*versus*) one of the above coheirs. The demandant is either the same coheir named above, viz. Ingelram, altered by a clerical error into Waleram,—such errors being of common occurrence, sometimes from oscitancy, and sometimes because the clerk had to guess at the extended form of a contracted name,—or he is a descendant and heir of Ingelram, claiming the share of his ancestor. I incline to adopt the former explanation of the two here suggested. The form of writ is in the Register of Writs, and corresponds exactly with the abridged note of it in the Fine Roll. The "esnechia," mentioned in the last entry (not extracted by E. V.), is the majorat or senior heir's perquisite of the capital mansion. E. V. will pardon me for saying, that his translation of the passages is a little deficient in exactness. As to E. V.'s query 4., does he think it worth while to go further in search of a reason for calling the bedroom floor of Herstmonceux Castle by the name of *Bethlem*, when the early spelling and common and constant pronunciation of the word supply so plausible an explanation? I myself knew, in my earliest days, a house where that department was constantly so nicknamed. But there certainly *may* be a more recondate origin of the name; and something may depend on the date at which he finds it first applied.

E. SMIRKE.

Camden and Curwen Families (Vol. iii., p. 89.).—Camden's mother was Elizabeth, daughter of Gyles Curwen, of Poulton Hall, in the county of Lancaster. In the "visitation" of Lancashire made in 1613, it is stated that this Gyles Curwen was "descended from Curwen of Workenton in co. Cumberland;" but the descent is not given, and I presume it rests merely on tradition.

LLEWELLYN.

Joan Sanderson, or the Cushion Dance (Vol. ii., p. 517.).—Your correspondent MAC asks for the "correct date" of the *Cushion Dance*. Searching out the history and origin of an old custom or ballad is like endeavouring to ascertain the source and flight of December's snow. I am afraid MAC will not obtain what he now wishes for.

The *earliest* mention, that I have noticed, of this popular old dance occurs in Heywood's play, *A Woman kill'd with Kindness*, 1600. Nicholas, one of the characters, says:

"I have, ere now, deserved a cushion: call for the *Cushion Dance*."

The musical notes are preserved in *The English Dancing Master*, 1686; in *The Harmonicon*, a musical journal; in Davies Gilbert's *Christmas Carols* (2nd edition); and in Chappell's *National English Melodies*. In the first-named work it is called "Joan Sanderson, or the Cushion Dance, an old Round Dance."

In a curious collection of old songs and tunes, *Neder-Landtsche Gedenck-clank door Adrianum Valerium*, printed at Haerlem in 1626, is preserved a tune called "Sweet Margaret," which, upon examination, proves to be the same as the *Cushion Dance*. This favourite dance was well known in Holland in the early part of the seventeenth century, and an interesting engraving of it may be seen in the *Emblems* of John de Brunnes, printed at Amsterdam in 1624.

The last-named work (a copy of the edition of 1661 of which is now before me) is exceedingly curious to the lovers of our popular sports and pastimes. The engravings are by William Pass, C. Blon, &c., and among them are representations of Kiss in the Ring, the game of Forfeits, rolling Snow-balls, the Interior of a Barber's Shop, with citherns and lutes hanging against the wall, for the use of the customers, &c.

EDWARD F. RIMBAULT.

North Sides of Churchyards (Vol. ii., p. 93.).—In an appendix to our registers I find the following entry, where I conceive the *backside* means the northside. Though now the whole of our churchyard is so full that we have much difficulty in finding any new ground, what we do find, however, is on the north side.

"1750, Oct. 23. One Mary Davies, of Pentrobin, single woman, though excommunicated with the *Greater Excommunication*, was on this day, *within night*, on account of some

particular circumstances alleged by neighbours of credit in her favour (as to her resolving to come and reconcile herself, and do penance if she recovered), indulged by being interred on the *backside* the church, but no service or tolling allowed."

From this I conclude that *here* at least there was no part of the churchyard left unconsecrated for the burial of persons excommunicate, as one of your correspondents suggests; or burial in such place would have been no indulgence, as evidently it was regarded in this case. It would be interesting to ascertain from accredited instances *how late* this power of excommunication has been *exercised*, and thereby how long it has really been in abeyance. I expect the period would not be found so great as is generally imagined.

WALDEGRAVE BREWSTER.

Antiquitas Sæculi Juventus Mundi (Vol. ii., p. 466.).—Dugald Stewart, in his Dissertation prefixed to the *Encyclopædia Britannica*, ed. 7., p. 30., points out two passages of writers anterior to Lord Bacon, in which this thought occurs. The first is in his namesake, Roger Bacon, who died in 1292:

"Quanto juniores tanto perspicaciores, quia juniores posteriores successione temporum ingrediuntor labores priorum."—*Opus Majus*, p. 9. ed. Jebb.

The *Opus Majus* of Roger Bacon was not, however, printed until the last century, and could not have been known to Lord Bacon unless he had read it in manuscript.

The second is from Ludovicus Vives, *De Caus. Corrupt. Art.*, lib. i., of which Mr. Stewart gives the following version:—

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"The similitude which many have fancied between the superiority of the moderns to the ancients, and the elevation of a dwarf on the back of a giant, is altogether false and puerile. Neither were they giants, nor are we dwarfs, but all of us men of the same standard; and *we*, the taller of the two, by adding their height to our own. Provided always that we do not yield to them in study, attention, vigilance, and love of truth; for if these qualities be wanting, so far from mounting on the giant's shoulders, we throw away the advantages of our own just stature, by remaining prostrate on the ground."

Ludovicus Vives, the eminent Spanish writer, died in 1540, and therefore preceded the active period of Lord Bacon's mind by about half a century.

Mr. Stewart likewise cites the following sentences of Seneca, which, however, can hardly be said to contain the germ of this thought:—

"Veniet tempus quo ista quæ nunc latent, in lucem dies extrahet, et longioris ævi diligentia.... Veniet tempus, quo posteri nostri tam aperta nos nescisse mirabuntur."—*Quæst. Nat.* viii. 25.

L.

Umbrella (Vol. i., p. 414.; Vol. ii., pp. 25. 93. 126. 346. 491. 523.; Vol. iii., p. 37.).—Although I conceive that ample proof has been given in your columns that umbrellas were generally known at an earlier period than had been commonly supposed, yet the following additional facts may not perhaps be unacceptable to your readers.

In Bailey's *Dictionary*, vol. i. (8th edit. 1737), are these articles:—

"PARASOL, a sort of small canopy or umbrella, to keep off the rain."

"UMBELLA, *a little shadow*; an umbrella, bon-grace, skreen-fan, &c., which women bear in their hands to shade them."

"UMBELLIFORUS *Plants* [among *botanists*]. Plants which have round tufts, or small stalks standing upon greater; or have their tops branched and spread like a lady's *umbrella*."

"UMBRELLO [*Ombrelle*, F.; *Ombrella*, Ital. of *Umbrella*, or *Umbrecula*, L.], a sort of skreen that is held over the head for preserving from the sun or rain; also a wooden frame covered with cloth or stuff, to keep off the sun from a window."

In Bailey's *Dictionary*, vol. ii. (3rd edit. 1737), is the following:—

"UMBELLATED [*Umbellatus*, L.]; bossed. In *botan. writ.* is said of flowers when many of them grow together, disposed somewhat like an *umbrella*. The make is a sort of broad, roundish surface of the whole, &c. &c."

Horace Walpole (*Memoirs of the Reign of George II.*, vol. iii. p. 153.), narrating the punishment of Dr. Shebbeare for a libel, 5th December, 1758, says,—

"The man stood in the pillory, having a footman holding an umbrella to keep off the rain."

In Burrow's *Reports* (vol. ii. p. 792.), is an account of the proceedings in the Court of King's Bench against Arthur Beardmore, under-sheriff of Middlesex, for contempt of court in remitting part of the sentence on Dr. Shebbeare. The affidavits produced by the Attorney-General stated—

"That the defendant only stood *upon the* platform of the pillory, unconfined, and at his ease, attended by a *servant in livery* (which servant and livery were hired for this occasion only) holding an umbrella over his head, all the time:"

and Mr. Justice Dennison, in pronouncing sentence on Beardmore, did not omit to allude to the umbrella.

C. H. COOPER.

Cambridge, January 25. 1851.

Form of Prayer at the Healing (Vol. iii., p. 42.).—A copy of this service of an earlier date than those mentioned is before me. It was printed in folio at the Hague, 1650; and is appended to "a Form of Prayer used in King Charles II.'s Chappel upon *Tuesdays*, in the times of his trouble and distress." Charles I. was executed on that day of the week.

J. H. M.

Miscellaneous.

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

"Thoughts take up no room," saith Jeremy Collier, in a curious passage which Mr. Elmes has adopted as the motto of a pretty little volume, which he has just put forth under the following characteristic title: *Horæ Vacivæ, a Thought-book of the Wise Spirits of all Ages and all Countries, fit for all Men and all Hours*. The work appears to have furnished a source of occupation to its editor when partially recovering from a deprivation of sight. It is well described by him as a "Spicilegium of golden thoughts of wise spirits, who, though dead, yet speak;" and being printed in Whittingham's quaintest style, and suitably bound, this Thought-book is as externally tempting as it is intrinsically valuable.

The Calendar of the Anglican Church Illustrated, with Brief Accounts of the Saints who have Churches dedicated in their Names, or whose Images are most frequently met with in England; the Early Christian and Mediæval Symbols; and an Index of Emblems, is sufficiently described in its title-page. The editor very properly explains that the work is of an archæological, not of a theological character—and as such it is certainly one which English archæologists and ecclesiologists have long wanted. The editor, while judiciously availing himself of the labours of Alt, Radowitz, Didron, and other foreign writers, has not spared his own, having, with the view to one portion of it, compiled a list of all the churches in England, with the saints after whom they were named. This is sufficient to show that the work is one of research, and consequently of value; that value being materially increased by the numerous woodcuts admirably engraved by Mr. O. Jewitt, with which it is illustrated.

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Books Received.—*Helena, The Physician's Orphan*. The third number of Mrs. Clarke's interesting series of tales, entitled, *The Girlhood of Shakspeare's Heroines. Every-day Wonders, or Facts in Physiology which all should know*: a very successful endeavour to present a few of the truths of that science which treats of the structure of the human body, and of the adaptation of the external world to it in such a form as that they be readily apprehended. Great pains have been taken that the information imparted should be accurate; and it is made more intelligible by means of some admirable woodcuts.

Catalogues Received.—John Miller's (43. Chandos Street) No. 18. of Catalogues of Books Old and New; J. Russell Smith's (4. Old Compton Street) Catalogue Part II. of an Extensive Collection of Choice, Useful, and Curious Books.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

RECHERCHES HISTORIQUES SUR LES CONGRÉGATIONS HOSPITALIERS DES FRÈRES PONTIFES. A. GRÉGOIRE. Paris, 1818, 8vo. 72 pp.

SEPULCHRAL MEMORIALS OF A MARKET TOWN, by DAWSON TURNER. Yarmouth, 1848.

STEPHEN'S CENTRAL AMERICA, 2 vols. 8vo. plates.

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LARDNER ON THE TRINITY.

GOODRIDGE, JOHN, THE PHENIX; OR, Reasons for believing that the Comet, &c. London, 1781, 8vo.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to MR. BELL, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

Notices to Correspondents.

We have many articles in type which we are compelled, by want of space, to postpone until next week, when the publication of our double number will enable us to insert many interesting communications which are only waiting for room.

REPLIES RECEIVED. *St. Pancras—Daresbury—Plafery—Touching for the Evil—Munchausen—Cold Harbour—Landwade Church—Bacon and Fagan—Soul's Dark Cottage—Fine by Degrees—Simon Bache—Away let nought—Mythology of the Stars—Adur—Burying in Church Walls—Sir Clowdesley Shovel—Lynch Law—Cardinal's Monument—Inns of Court—True Blue—Averia—Dragons—Brandon the Juggler—Words are Men's Daughters—Sonnet by Milton—Dryden's Essay upon Satire—Ring Dials—Sir Hilary—Arthur Massinger—Cranmer's Descendants—Post Conquestum—Prince of Wales' Feathers—Verbum Græcum—Visions of Hell—Musical Plagiarism—Lady Bingham—Cockade—Saint Paul's Clock—By and by—Aristophanes on the Modern Stage.*

LITURGICUS, *who writes on the subject of the letters M. and N. in the Catechism and Marriage Service, is referred to our First Volume, pp. 415. and 468.*

F. M. B. Hicks' *Hall was so called from its builder, Sir Baptist Hicks, afterwards Viscount Camden; and the name of the Old Bailey, says Stow, "is likely to have arisen of some Count of old time there kept."*—See *Cunningham's Handbook of London.*

K. R. H. M. *received.*

E. T. (Liverpool). *We propose to issue a volume similar to our first and second, at the termination of every half-year.*

E. S. T. T. *For origin of*

"Tempora mutantur," &c.,

see our First Volume, pp. 234. 419.

GEORGE PETIT. *The book called Elegantiæ Latinæ, published under the name of the learned Joh. Meursius, was written by Chorier of Grenoble. Meursius had no share in it.*

H. A. R. *Much information concerning the general and social condition of Lunatics before 1828 will be found in Reports of Committees of House of Commons of 1815, 1816, and 1827, and of the House of Lords of 1828.*

A. C. P. *The explanation furnished is one about which there can be no doubt, but for obvious reasons we do not insert it.*

K. R. H. M. *We cannot promise until we see the article; but, if brief, we shall have every disposition to insert it.*

C. H. P. *Surely there is no doubt that Lord Howard of Effingham, who commanded the Armada, was a Protestant.*

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All communications for the Editor of NOTES AND QUERIES should be addressed to the care of MR. BELL, No. 186. Fleet Street.

Erratum.—No. 65. p. 67. col. 2. l. 12., for "meſt" read "meet."

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