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Notes and Queries, Vol. IV, Number 105, November 1, 1851

, by Various and George Bell

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Vol. IV.—No. 105.

NOTES AND QUERIES:

A MEDIUM OF INTER-COMMUNICATION

FOR

LITERARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

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

VOL. IV.—No. 105.

SATURDAY, NOVEMBER 1. 1851.

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Some [Latin scribal abbreviations](#) in this text can be tentatively *expanded*: dimid' seems to be short for *dimidio*, ann' for *anno*, Dñs for *Dominus*, Dñi for *Domini*, Dño for *Domino*, p' for *pro*, p'misit for *promisit*, 'p for *pre*, and q' for *que*. Greek letters have been retained as printed. The spelling of νόμισθα, as taken over from [Stolbergius](#), seems to be a typographical error for νέμισθα.

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THE CLAIMS OF LITERATURE.

This day two years, on presenting to the public, and to the Literary Men of England the first number of NOTES AND QUERIES, as "a medium by which much valuable information might become a sort of common property among those who can appreciate and use it," we ventured to say, "We do not anticipate any holding back by those whose 'Notes' are most worth having, or any want of 'Queries' from those best able to answer them. Whatever may be the case in other things, it is certain that those who are best informed are generally the most ready to communicate knowledge and to confess ignorance, to feel the value of such a work as we are attempting, and to understand that, if it is to be well done, they might help to do it. Some cheap and frequent means for the interchange of thought is certainly wanted by those who are engaged in Literature, Art, and Science; and we only hope to persuade the best men in all, that we offer them the best medium of communication with each other."

How fully these anticipations have been realised, how all the "best men" *have* come forward, we acknowledge with feelings of gratitude and pride. May we now hope that, in thus forming one fresh bond of union among the lovers and professors of Literature in this country, we have contributed towards a recognition of Literature as an honorable profession, and hastened the time when the claims of Literature, Science, and Art to some of those honorary distinctions hitherto exclusively conferred upon the Naval, Military, or Civil Servants of the Crown, will be

admitted and acted upon. For as we hold with Chaucer:

"That he is gentil who doth gentil dedes;"

so we would have those men especially honoured, whose "gentil dedes" in Literature, Science, and Art tend to elevate the minds, and thereby promote the happiness of their fellow-men.

That gallant gentleman, Captain Sword, whose good services we readily acknowledge, has hitherto monopolized all the honours which the sovereign has thought proper to distribute. We would fain see good Master Pen now take his fair share of them;^[1] and the present moment, when Peace has just celebrated her Jubilee in the presence of admiring millions, is surely the fittest moment that could be selected for the establishment of some Order (call it of Victoria, or Civil Merit, or what you will) to honour those followers of the Arts of Peace to whose genius, learning, and skill the great event of the year 1851 owes its brilliant conception, its happy execution, its triumphant success.

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^[1]We are glad to find that the views we have here advocated, have the support of the leading journal of Europe. Vide *The Times* of Wednesday last.

The reign of the Illustrious Lady who now fills with so much dignity the Throne of these Realms, has happily been pre-eminently distinguished (and long may it be so!) by all unexampled progress made in all the Arts of Peace. Her Majesty has been pre-eminently a Patron of all such Arts. How graceful then, on the part of Her Majesty, would be the immediate institution of an Order of Civil Merit! How gratifying to those accomplished and worthy men on whom Her Majesty might be pleased to confer it!

Notes.

DANIEL DEFOE AND THE "MERCATOR."

Wilson, in his *Life of Defoe*, vol. iii. p. 334., gives an account from Tindal, Oldmixon, Boyer, and Chalmers, of the *Mercator* and its antagonist, the *British Merchant*. He commences by observing that Defoe "had but little to do with this work" (the *Mercator*), and quotes Chalmers, who seems totally to mistake the passage in Defoe's *Appeal to Honour and Justice*, pp. 47-50., in which the *Mercator* is mentioned, and to consider it as a denial on his part of having had any share in the work. Defoe's words are—

"What part I had in the *Mercator* is well known, and would men answer with argument and not with personal abuse, I would at any time defend any part of the *Mercator* which was of my writing. But to say the *Mercator* is mine is false. I never was the author of it, nor had the property, printing, or profit of it. I had never any payment or reward for writing any part of it, nor had I the power of putting what I would into it, yet the whole clamour fell upon me."

Defoe evidently means only to deny that he was the originator and proprietor of the *Mercator*, not that he was not the principal writer in it. The *Mercator* was a government paper set on foot by Harley to support the proposed measure of the Treaty of Commerce with France; and the *Review*, which Defoe had so long and so ably conducted, being brought to a close in the beginning of May, 1713, he was retained to follow up the opinions he had maintained in the *Review* as to the treaty in this new periodical. He had not the control of the work undoubtedly, otherwise, cautiously abstaining as he does himself from all personal attacks upon his opponents, the remarks on Henry Martin would not have appeared, which led to a severe and very unjust retaliation in the *British Merchant*, in which Defoe's misfortunes are unfeelingly introduced. There cannot, however, be the slightest doubt to any one at all acquainted with Defoe's style, or who compares the *Mercator* with the commercial articles in the *Review*, that the whole of the *Mercator*, except such portion as appears in the shape of letters, and which constitutes only a small part of the work, was written by Defoe. The principal of these letters were probably written by William Brown.

The excessive rarity of the *Mercator*, which Wilson could never obtain, and of which probably very few copies exist, has rendered it the least known of Defoe's publications. Even Mr. McCulloch, from the mode in which he speaks of it (*Literature of Political Economy*, p. 142.), would appear not to have seen it. And therefore, whilst the *British Merchant*, "the shallow sophisms and misstatements" of which we now treat with contempt, is one of the most common of commercial books, having gone through at least three editions, besides the original folio, the *Mercator*, replete as it is with the vigour, the life and animation, the various and felicitous power of illustration, which this great and truly English author could impart to any subject, still exists only in probably four or five copies of the original folio numbers. How many of the advocates for free trade are acquainted with a production in which one of the most gifted minds that the country ever produced, exerts his delightful powers and most effectual "unadorned eloquence" in the support of their favourite doctrine?

I do not see any copy of the *Mercator* noticed in the printed catalogue of the British Museum. I owe my own to the kindness of MR. BOLTON CORNEY, who allowed me to possess it, having

PUNISHMENT OF EDWARD PRINCE OF WALES, BY KING EDWARD I., FOR DISRESPECT TO A JUDGE.

Mr. Foss has lately shown, in his valuable lives of *The Judges of England*, that historical accuracy has been sacrificed in representing Henry V., on his accession, to have re-invested Sir William Gascoigne with "the balance and the sword." Lord Campbell, warned that chroniclers, historians, moralists, and poets had, without historical warrant, taken for true the story which Shakspeare has made so familiar to us, has, in his *Lives of the Chief Justices*, examined the evidence for attributing to the young king the act of magnanimity, and has affirmed (vol. i. p. 131.) not only that Sir William committed the prince, but that he actually filled the office of Chief Justice under him when he became Henry V. The noble and learned lord has been at some pains to authenticate the story of the commital of the prince, and has shown that there is no sufficient reason for disbelieving that the dauntless judge did make "princely power submit" to justice; and he has brought forward also the probable sources of Shakspeare's information. But these are silent as to the reinstatement of the illustrious judge; and Mr. Foss has established that the young king lost no time in dispensing with the "well-practised wise directions" of Sir William Gascoigne. One is really sorry to be obliged to relinquish belief in the historical foundation of the scene to which Shakspeare has given such fine dramatic effect in his noble lines. My object, however, in now writing is to point out a circumstance in some respects parallel, which occurred in the reign of Edward I. In looking thorough the *Abbreviatio Placitorum* to-day, I find the record of a judgment in Michaelmas Term, 33 Edw. I. (1305), in which a curious illustration is given of the character of that sovereign; for it appears that Edward Prince of Wales having spoken words insulting to one of the king's ministers (when and to whom I wish I could ascertain), the monarch himself firmly vindicated the respect due to the royal dignity in the person of its servants, by banishing the prince from his house and presence for a considerable time. This anecdote occurs in the record of a complaint made to the king in council, by Roger de Hecham (in Madox the name occurs as Hegham or Heigham), a Baron of the Exchequer, of gross and upbraiding language having been contemptuously addressed to him by William de Brewes, because of his judgment in favour of the delinquent's adversary. The record recites that such contempt and disrespect towards as well the king's ministers as himself or his courts are very odious to the king, and proceeds— but I will give the original:

" Que quidem (videlicet) contemptus et inobediencia tam ministris ipsius Domini Regi quam sibi ipsi aut cur' suæ facta ipsi Regi valde sunt odiosa, et hoc expresse nuper apparuit idem Dñs Rex filium suum primogenitum et carissimum Edwardum Principem Walliæ p' eo quod quedam verba grossa et acerba cuidam ministro suo dixerat, ab hospicio suo fere p' dimid' ann' amovit, nec ipsum filium suum in conspectu suo venire p'misit quousq' dicto ministro de p'dicta transgress' satisfecerat. Et quia sicut honor et reverencia qui ministris ipsius Dñi Regi ratione officii sui fiunt ipsi Regi attribuuntur sic dedecus et contemptus ministris suis facta eidem Dño Regi inferuntur."

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And accordingly the said Edward was adjudged to go in full court in Westminster Hall, and ask pardon of the judge whom he had insulted; and for the contempt done to the king and his court was then to stand committed to the Tower, there to remain during the king's pleasure. (*Abb. Plac.* lib. impres. p. 257.)

Roger de Hegham occurs as a Baron of the Exchequer in 26 Edw. I., and died 2 Edw. II. (*Madox*, ii. 58.)

WILLIAM SIDNEY GIBSON.

Newcastle-upon-Tyne.

I have attempted to ascertain the *primary* signification of the word "αδελφος," for the purpose of laying down a rule for its right interpretation in the sacred scriptures. If I have succeeded, we may be enabled to understand rightly one or two disputed passages in the New Testament, of which I hope to treat in a subsequent number.

Thus says Scapula on the word:

"Αδελφος, frater propriè, frater uterinus; fit enim a dictione δελφους, uterus; et α significante ομου, pro ομοδελφος."

His etymology, as far as it goes, is quite correct: but still, we must trace its different parts up to the fountain-head, in order to understand the word aright. Let us then first take away its prefix α, and its constructive affix ος, and the remaining δελφ will be found to be a compound word, derived from the Sanscrit language, proving its identity therewith by means of the intermediate Semitic dialects.

Chaldee *dul*, situla, urna, a vessel for holding liquor. Arabic *dal*, a fat woman. These primary steps lead us to a passage in Isaiah li. 1., "the hole of the pit:" where the *idea* (not the word) is contained, and forms a connecting link between the Chaldee and Sanscrit; where, by taking *t* for *d* (a letter of the same organ), we have Sanscrit *tal*, a hole, pit, cause, origin, &c.; *talla*, a young woman, reservoir, pit, &c.; Greek (from the Syriac) ταλιθα, a damsel, Mark v. 41.; and by affixing the Sanscrit *pha*, or *pa*, fruitfulness, nourishment, drink, &c., we get *talpa*, a wife, bed, &c. Hebrew *dalaph*, stillavit. Syriac *dalpha*, conjunctio venerea. Delilah, a proper name, Judges xvi. 4. We thus ascertain that δελφ relates to the fruit or fruitfulness, &c. of the womb: and by putting the constructive affix υς = the Sanscrit *as* or *us*, we have δελφους, uterus, &c.

We now come to the most important part of the compound αδελφος, viz. the Sanscrit ā = ομου, simul, at the same time; and we find that this ā refers us to "a limit conclusive" (to *that* place, to that time), and also to a "limit inceptive" (from *that* place, from that time); consequently, the *primary* meaning of α-δελφ-ος, is what Scapula has defined it to be, "frater uterinus," a brother to, or from the SAME womb.

My deduction from hence is, that where the context, or history, does *not* point us to a more general sense of the word, *i.e.* to relatives such as cousins, or to the whole *human* race adopting the same term; *correct* criticism seems to demand the signification of the word in its *primary* meaning.

T. R. BROWN.

Vicarage, Southwick, near Oundle.

LAMBERT, THE "ARCH-REBELL."

[340] Mr. Hallam (*Const. Hist.*, vol. ii. p. 26. ed. 1850), after some remarks on the execution of Vane, who was brought to trial together with Lambert in 1661, asserts that the latter, "whose submissive behaviour had furnished a contrast with that of Vane, was sent to Guernsey, and remained a prisoner for thirty years." Mr. Hallam does not quote his authority for this statement, which I also find in the older biographical dictionaries. There exists, however, in the library of the Plymouth Athenæum, a MS. record which apparently contradicts it. This is a volume called *Plimmouth Memoirs, collected by James Yonge*, 1684. It contains "a Catalogue of all the Mayors, together with the memorable occurrences in their respective years," beginning in 1440. Yonge himself lived in Plymouth, and the later entries are therefore made from his own knowledge. There are two concerning Lambert:

"1667. *Lambert, the arch-rebell, brought prisoner to this Iland.*"

[The Island of St. Nicholas at the entrance of the harbour, fortified from a very early period.]

"1683, Easter day. My Lord Dartmouth arrived in Plimm^o. from Tangier. In March, Sir G. Jeffry, the famously [Query, *infamously*] loyal Lord Chief Justice, came hither from Launceston assize: lay at the Mayor's: viewed y^e citadells, M^t. Edgcumbe, &c.

"The winter of this yeare proved very seveare. East wind, frost, and snow, continued three moneths: so that ships were starved in the mouth of the channell, and almost all the cattel famisht. Y^e fish left y^e coast almost 5 moneths. All provisions excessive deare; and had we not had a frequent supply from y^e East, corne would have been at 30^s. per bushell,—above 130,000 bushells being imported hither, besides what went to Dartm^o., Fowy, &c.

"The Thames was frozen up some moneths, so that it became a small citty, with boothes, coffee houses, taverns, glasse houses, printing, bull-baiting, shops of all sorts, and whole streetes made on it. The birdes of the aire died numerously. *Lambert, that olde rebell, dyed this winter on Plimm^o. Island, where he had been prisoner 15 years and mo.*"

The trial of Lambert took place in 1661. He may have been sent at first to Guernsey, but could only have remained there until removed in 1667 to Plymouth. His imprisonment altogether lasted twenty-one years.

Lambert's removal to Plymouth has, I believe, been hitherto unnoticed. Probably it was thought a safer (and certainly, if he were confined in the little island of St. Nicholas, it was a severer) prison than Guernsey.

RICHARD JOHN KING.

THE CAXTON COFFER.

An opinion prevails that biographers who lived nearest the times of the individuals whom they commemorate are most entitled to belief, as having at command the best sources of information. To this rule, however, there are numerous exceptions; for time, which casts some facts into oblivion, also produces fresh materials for historians and biographers.

It is certainly advisable to *consult* the earliest memoir of an individual in whose fate we take an interest, and even each successive memoir, in order that we may trace the more important historical particulars, and such critical opinions as seem to require discussion, to their true source. The result of some comparisons of this description, on former occasions, has almost led me to consider biographers as mere copyists—or, at the best, artists in patch-work. I shall now compare, on one point, the earlier biographers of Caxton:—

"Gvilhelmus Caxton, Anglus—habitavit interim in Flandria 30 annis cum domina Margareta Burgundiæ ducissa regis Edwardi sorore."—Joannes BALE, 1559.

"Gvilhelmvs Caxtonus, natione Anglus. Vir pius, doctus, etc. In Flandria quidem triginta annis vixit cum Margareta Burgundiæ duce, regis Edwardi quarti sorore."—Joannes PITSEUS, 1619.

"William Caxton, born in that town [sc. Caxton!]. He had most of his *education* beyond the seas, living 30 years in the court of Margaret dutchesse of Burgundy, sister to king Edward the Fourth, whence I conclude him an Anti-Lancastrian in his affection."—Thomas FULLER, 1662.

"William Caxton—was a menial servant, for thirty years together, to Margaret dutchess of Burgundy, sister to our king Edward IV., in Flanders."—William NICOLSON, 1714.

"Gulielmus Caxton natus in sylvestri regione Cantiae; in Flandria, Brabantia, Hollandia, Zelandia xxx annis cum domina Margareta, Burgundiae ducissa, regis Edwardi IV. sorore vixit."—Thomas TANNERUS, 1748.

Now, according to Fabian, Stow, and others, Margaret of York was married to Charles duke of Burgundy in 1468; and if Caxton did not return to England about the year 1471, as Stow asserts, he was certainly established at Westminster in 1477. The *thirty* years of the learned writers must therefore be reduced to less than *ten* years!

The discrepancy between these writers, on another important point, is not less remarkable than their agreement in error, as above-described. Pits says Caxton flourished in 1483; Fuller, that he died in 1486; and Tanner, that he *flourished* about 1483, and *died* in 1491. Shakspeare died in 1616: in what year did he flourish?

BOLTON CORNEY.

Minor Notes.

A Hint to Catalogue Makers.

—Among the many excellent schemes proposed for the arrangement and diffusion of common means of information, one simple one appears to have been passed over by your many and excellent correspondents. I will briefly illustrate an existing deficiency by an example.

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While collecting materials for a projected critical commentary on the *Timæus* of Plato, I was surprised to find the commentary of *Chalcidius* wholly wanting in our library at Christ Church. Subsequently (when I did not want it, having secured a better edition at the end of Fabricius' *Hippolytus*) I discovered a fine copy of Badius Ascensius' editio princeps, bound up with Aulus Gellius and Macrobius, but utterly ignored in the Christ Church catalogue.

This instance shows the necessity of carefully examining the *insides* of books, as well as the backs and title-pages, during the operation of cataloguing. Our public libraries are rich in instances of a similar oversight, and many an important and *recherché* work is unknown, or acquires a conventional rarity, through its concealment at the end of a less valuable, but more bulky, treatise.

I have been aroused to the propriety of publishing this suggestion, by purchasing, "dog cheap", a volume labelled *Petrus Crinitus*, but containing *Hegesippus* (*i.e.* the pseudo-Ambrosian translation from Josephus) and the Latin grammarians at the end, all by the afore-mentioned printer.

Virgil and Goldsmith.

—The same beautiful thought is traceable in both Virgil and Goldsmith. In book iii. of the *Æneid*, lines 495-6. we read:

"Vobis parta quies; nullum maris æquor arandum;
Arva neque Ausoniæ, *semper cedentia retro*,
Quærenda."

In the *Traveller* these lines occur:

"But me, not destined such delights to share,
My prime of life in wandering spent and care;
Impell'd, with steps unceasing, to pursue
Some fleeting good, that mocks me with the view;
That, like the circle bounding earth and skies,
Allures from far, yet, as I follow, flies —"

ALFRED GATTY.

Mental Almanac (Vol. iv., p. 203.).

—MEM. The additive number for this present November is 1. Hence next Wednesday is 4 + 1, that is, the 5th. The Sunday following, is 1 + 1 + 7, that is, the 9th. And similarly for any other day or week in this month.

A. E. B

Leeds, Nov. 1. 1851.

Merlin and the Electric Telegraph.

—The following extract from the prophecy of Merlin in Geoffrey of Monmouth's *British History*, book vii. ch. 4., reads rather curiously in these days of railways and of electric telegraph communication between France and England:—

"Eric shall hide his apples within it, and *shall make subterraneous passages*. At that time *shall the stones speak*, and the sea towards the Gallic Coast be contracted into a narrow space. *On each bank shall one man hear another*, and the soil of the isle shall be enlarged. The secrets of the deep shall be revealed, and Gaul shall tremble for fear."

I should like to be informed if there have ever been any detailed and systematic attempts made at interpreting the whole of this curious prophecy of Merlin's.

W. FRASER.

Queries.**BISHOP BRAMHALL AND MILTON.**

Perhaps I am convicting myself of the most benighted ignorance by asking some of your learned correspondents to elucidate for me a letter of Bramhall's, which I extract from his works. It was written to his son from Antwerp, and relates to the early years of our great Milton at Cambridge, dated:

"Antwerpe, May. 9/19, 1654.

"That lying abusive book [viz., the *Def. Pop. Ang.*] was written by Milton himself, one who was sometime Bishopp Chappell's pupil in Christ Church in Cambridge, but turned away by him, as he well deserved to have been, out of the University, and out of the society of men. If Salmasius his friends knew as much of him as I, they would make him go near to hang himself. But I desire not to wound the nation through his sides, yet I have written to him long since about it roundly. It seems he desires not to touch upon this subject."—*Works*, vol. i. p. 94, Oxford, 1842.

That Milton was *rusted* from Cambridge, and besides flogged by Dr. Chappell, there seems little reason to doubt, but it is equally clear that the punishment was only a temporary one, as he again went into residence, and took the degrees of bachelor and master of arts in due course. Whence, then, this sweeping accusation of the great and good Bramhall's, whose character is a sufficient safeguard that he at all events *believed* what he said? Aubrey relates the story of

Milton's being whipped by Dr. Chappell, and afterwards being "transferred to the tuition of one Dr. Tovell, who dyed parson of Lutterworth."^[2] Milton himself (*Elegiarum Liber, Eleg. I. ad Carolum Deodatium*) speaks of his residence in London, and alludes, rather gratefully, to his "exilium" from Cambridge, which he heartily disliked. He also alludes to his being flogged, as there seems a whole world of meaning in *Cæteraque*:

"Nec duri libet usque minas perferre magistri,
Cæteraque ingenio non subeunda meo.
Si sit hoc *exilium* patrios adiisse penates,
Et vacuum curis otia grata sequi,
Non ego vel *profugi* nomen, sortemve recuso,
Lætus et *exilii* conditione fruor."—Ver. 15. &c.

^[2] Dr. Warton has given a long note on the word *Cæteraque* in his edition of Milton's *Poems*, 1791, p. 421. He suggests that probably "Dr. Tovell" should read "Dr. Tovey, parson of Kegworth, in Leicestershire."

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We then get a short sketch of his employments and amusements in London; and his return to Cambridge is mentioned in the palinode to the last of his elegies:

"Donec Socraticos umbrosa academia rivos
Præbuit, admissum dedocuitque jugum.
Protinus extinctis ex illo tempore flammis,
Cincta rigent multo pectora nostra gelu."

Having now cleared my way in as brief a manner as possible, I must profess my utter disbelief in the enormities of Milton's life at Cambridge. He was certainly flogged, but then he was only eighteen years old at the time, and we know that flogging was permitted by the statutes of many colleges, and was a favorite recreation amongst the deans, tutors, and censors of the day. Bramhall's letter has indeed been a marvellous stumbling-block in my way, ever since the appearance of the last edition of his works; but I do hope that some of your learned correspondents will dispel the clouds and shadows that surround me, and prove that, at all events, Milton was not worse than his neighbours.

Dr. South and Cowley were never flogged at college, but certainly they were often flogged at school, or they could not speak so feelingly on the subject:

"Those 'plagosi Orbilii' (writes South), those executioners, rather than instructors of youth; persons fitted to lay about them in a coach or cart, or to discipline boys before a Spartan altar, or rather upon it, than to have anything to do in a Christian school. I would give these pedagogical *Jehus*, those furious school-drivers, the same advice which the poet says Phœbus gave his son Phaëton (just such another driver as themselves), that he should *parcere stimulis* (the stimulus in driving being of the same use formerly that the lash is now). Stripes and blows are the last and basest remedy, and scarce ever fit to be used but upon such as carry their brains in their backs, and have souls so dull and stupid as to serve for little else but to keep their bodies from putrefaction."—*Sermon upon Proverbs, xxii. 6.*

And Cowley, in describing the *Betula* (Angl. birch-tree), how he does paint from nature!

"Mollis et alba cutim, formosam vertice fundens
Cæsariem, sed mens tetrica est, sed nulla nec arbor
Nec fera sylvarum crudelior incolit umbras:
Nam simul atque urbes concessum intrare domosque
Plagosum *Orbilium* sævumque imitata *Draconem*
Illa furit, non ulla viris delicta, nec ullum
Indulgens ludum pueris; inscribere membra
Discentum, teneroque rubescere sanguine gaudet."

Plantarum, lib. vi. pag. 323.
Londini, 1668.

That Milton's character was notorious or infamous at Cambridge has never, to my knowledge, been proved; and there is in his favour this most overwhelming testimony, that he never forfeited the esteem and friendship of the great and good. Was Sir Henry Wotton writing to a man of blighted and blasted reputation when he sent the kind and complimentary letter prefixed to *Comus*? In that he not merely eulogises the "Dorique delicacy" of Milton's songs and odes, but gives him much kind and considerate advice upon the course he was to pursue in his travels, as well as some introductions to his own friends, and promises to keep up a regular correspondence with him during his absence. Milton was very proud of this letter, and speaks of it in his *Defensio Secunda*. Again, Milton's associates at Cambridge must have known all about the misdemeanour (whatever it was) that caused his rustication, and yet they permitted him to take a part in, and perhaps to write the preface of, the ever memorable volume which contained the first edition of *Lycidas*.

The person commemorated was Edward King, a Fellow of Christ's College, Cambridge (Milton's

own college); and I need not adduce Milton's affecting allusions to their close and intimate friendship. It was for another of the *Fellows* of Christ's College that Milton at the age of nineteen (the very year after his rustication) wrote the academic exercise *Naturam non pati Senium*, found amongst his Latin poems. But I will omit a great many arguments of a similar kind, and ask this question, Why has Milton's college career escaped the lash of three of the most sarcastic of writers, Cleveland, Butler, and South, who were his contemporaries? Cleveland must have known him well, as he, as well as Milton, had contributed some memorial verses to King, and party feeling would perhaps have overcome collegiate associations. Nor could their mutual connexion with *Golden Grove* have saved him from the aspersions of Butler. After the Restoration, Richard Lord Vaughan, Earl of Carbery, appointed the author of *Hudibras* to the stewardship of Ludlow Castle; and his second wife was the Lady Alice Egerton, who, at the age of thirteen, had acted the Lady in Milton's *Comus*. It was to her likewise that Bishop Jeremy Taylor dedicated the third edition of the third part of the *Life of Christ*, as he had dedicated the first edition to Lord Carbery's former wife, whose funeral sermon he preached. I do not remember that Cleveland or Butler have on any occasion satirised Milton; but I do remember that Dr. South has done so, and I cannot understand his silence on the matter if Milton's private character had been notorious. Of course I do not believe the anonymous invective ascribed to a son of Bishop Hall's. Dr. South was not the man to "mince matters," and yet Milton's college life has escaped his sarcasms. What his opinion of Milton was we may learn from his sermon preached before King Charles II. upon Judges xix. 30.

"The Latin advocate (Mr. Milton) who, like a blind adder, has spit so much poison upon the king's person and cause," &c.

[343] "In præfat. ad defensionem pro populo Anglicano (as his Latin is)."—Vol. ii. pp. 201-2. Dublin, 1720. fol.

Any one who can help me out of my difficulty will much oblige me, as Bramhall's letter is a painful mystery, and truth of any kind is always less distressing than vague and shadowy surmises.

Rr.

Warmington, Oct. 16, 1851.

THE SEMPILLS OF BELTRUS: ROBERT SEMPILL.

Some few months ago there was published in Edinburgh the first collected and only complete edition of the *Poems* by the three brothers "Sir James, Robert, and Francis Sempill of Beltrus," better known as the authors of "The Pack-Man's Paternoster; or, a Picktooth for the Pope," "The Life and Death of Habbie Simson, Piper of Kilbarchum," "The Blythsome Wedding," "Maggie Lauder," &c., with biographical notices of their lives. I am now anxious to know if any of your numerous correspondents can inform me if copies of the original editions of the *Poems* by "Robert Sempill" can be procured, or if they are in any of the public or private libraries in England? The following are what I am in quest of, viz.:

1. *The Regentis Tragedie*, 1570.
2. *The Bischoppis Lyfe and Testament*, 1571.
3. *My Lorde Methwenis Tragedie*, 1572.
4. *The Sege of the Castel of Edinburgh*, 1573.

Also where any notice as to his family, life, and character can be found.

A collection of Sempill's *Poems*, with some authentic account of the author, is certainly a desideratum in Scottish literature.

T. G. S.

Edinburgh, Oct. 18. 1851.

DESCENDANTS OF JOHN OF GAUNT.

John of Gaunt, by his third wife Katharine Swynford, left four children, born before his marriage with her, but legitimated by act of parliament. Of these the eldest is thus mentioned in Burke's "Introduction" to the *Peerage*, p. xxi.:—

"John de Beaufort, *Marquess* of Somerset and Dorset, who married Margaret, daughter of Thomas Holland, Earl of Kent, and had a son John, *Duke* of Somerset, whose *only daughter and heir*, Margaret, married Edmund Tudor, Earl of Richmond, and was mother of Henry VII."

Query, Was Margaret "only child," as well as only daughter of John Duke of Somerset? or was she not sister to Henry, Edmund, and John, successively Dukes of Somerset? (See Burke's *Peerage*, "Duke of Beaufort.")

In that case, after the death of this last-named Duke John issueless, she would become "sole heir," as she had always been "sole daughter," of Duke John the First.

Or was she in fact *the daughter of this second and last Duke John*? At his death the male line of Lancaster became extinct; the royal branch having already failed at the death of Henry VI.

There appears some little confusion in Burke's excellent work, as may be seen by comparing p. xxi. of the Introduction, &c., with the genealogy of the Beaufort family.

A. B.

Clifton.

Minor Queries.

246. *Rocky Chasm near Gaëta: Earthquake at the Crucifixion.*

—Dr. Basire (who was archdeacon of Northumberland, prebendary of Durham, and chaplain to King Charles the Martyr and King Charles II.), in his account of a tour made by himself and companions in 1649, says:

"Wee landed to see Gaëta, a pleasant, strong, and very antient city. In it we saw some wonders, especially the thorow rupture of a rocky mountain by an earthquake, which tradition sayes, and Cardinal Baronius publishes to have happened at our Savior's passion: a stupendous sight it is however, and well worth our digression."—*Correspondence, &c., of Basire*, edited by the Rev. W. N. Darnell, p. 90.

I cannot here consult Baronius, to see whether he gives any references, and should be very glad to be referred to any ancient historian who has noticed the event to which this remarkable chasm is attributed, and to know whether the tradition is preserved by any classical writer. I do not find the chasm in question described by any naturalist, or other traveller, whose writings I have been able to refer to. It is in a locality which abounds with indications of volcanic action. It is said that the Monte Somma was probably not distinct from the present cone of Vesuvius prior to the great eruption in A.D. 79. In Dr. Daubeny's *Description of Active and Extinct Volcanos*, mention is made of an ancient town beneath the town of Sessa, where a chamber with antique frescoes and the remains of an amphitheatre were disinterred, of the overwhelming of which there is no record, nor is there even a tradition of any eruption having occurred near it in the memory of man.

W. S. G.

Newcastle-upon-Tyne.

247. *Cavalcade.*

—Your correspondent MR. W. H. HESLEDEN, in his description of "A Funeral in Hamburgh" (Vol. iv., p. 269.), has twice made use of the word *cavalcade* in reference to that which would otherwise appear to be a walking procession. He will oblige me (and I dare say others of your readers) by explaining whether the procession was really equestrian, or whether he has any authority for the application of the term to pedestrians. The use of the word cannot have been a mere oversight, since it is repeated. The relation in which it stands makes it very doubtful whether it can, by any possibility, be intended to describe a riding party. If, by any latitude, the word may be otherwise applied, an authority would be interesting. If it is an error, it certainly should not go uncorrected in "NOTES AND QUERIES."

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NOCAB.

Harley Street.

248. *A Sept of Hibernians.*

—Is *sept* a word of Erse etymology; and, if not, of what other? Has it a specific sense; or is it a general equivalent to *clann* or *treubh*?

A. N.

249. *Yankee Doodle.*

—Can any of your correspondents explain the origin of this song, or state in what book a correct version of it can be found? Likewise, whether the tune is of older date than the song. To some these may appear trite questions; but I can assure you that I have been unable to obtain the information I require elsewhere, and my applications for the song at several music shops, when I was last in London, were unsuccessful.

SAMPSON WALKER.

Cambridge.

250. *Seventeenth of November: Custom.*

—When at school at Christ's Hospital, many years ago, a curious custom prevailed on the 17th November respecting which I had not then sufficient curiosity to inquire.

Two or more boys would take one against whom they had any spite or grudge, and having lifted him by the arms and legs would bump him on the hard stones of the cloisters.

I have often, since I left the school, wondered what could be the origin of this practice, and more especially as the day was recognised as having some connexion with Queen Elizabeth.

In reading, "Sir Roger de Coverley" with notes by Willis, published in the *Traveller's Library*, I find at p. 134. what I consider a fair explanation. A full account is there given of the manner in which the citizens of London intended to celebrate, in 1711, the anniversary of Queen Elizabeth's accession on 17th November; some parts of which would almost seem to have been copied during the excitement against the papal bull in November 1850.

I have little doubt that originally the unfortunate boy who had to endure the rude bumping by his schoolfellows was intended to represent the pope or one of his emissaries, and that those who inflicted the punishment were looked upon as good Protestants.

Is there any other school where this day is celebrated; and if so, what particular custom prevails there?

The boys always attended morning service at Christ Church on this day.

F. B. RELTON.

251. *Chatter-box.*

—The derivation of this word would seem very plain, and yet I have some doubts about it. I used to think that we called a person a "chatter-box" because he or she was, metaphorically speaking, a box full of chatter, as we should call another person a *bag-of-bones*. And this seemed confirmed by the German *plaudertasche*, or a *chatter-bag*, till I learnt from Wackernagel, *Glossar*, that in the Middle High German *Tasche* = a woman. (See under "Flattertasche.") I believe we meet with the word again in the epithet *Maultasche* applied to the celebrated Margaret Maultasche, the wife of Louis the Elder; *i.e.* Margaret, the woman with the large mouth. The word also occurs in the Danish *Taske* = a girl, a wench. Hence, I conclude that there is no doubt but that the German *plaudertasche* means a chattering woman. Has our *chatter-box* the same meaning—*i.e.* is there a word for woman or female in any of our ancient languages from which *box* might arise? The only word which occurs to me just now as confirming such a supposition is *buxom* ("to be bonere and buxom, in bedde and at borde." Ancient Matrimony Service), which is thus = *womanly*.

J. M. (4)

St. Mary Tavy, Tavistock.

252. *Printing in 1449, and Shakspeare.*

—As the *Esil* controversy seems now, if not settled, to be at least lulled, at the risk of stirring up another Shakspearean discussion, I venture to set down a passage in the *Second Part of Henry VI.*, which I have never yet seen satisfactorily explained. It is—

"Act IV. Scene 7.—*Cade*. ... Thou has most traitorously corrupted the youth of the realm, in erecting a grammar-school; and whereas, before, our forefathers had no other books but the score and the tally, *thou hast caused printing to be used*; and contrary to the king, his crown and dignity, *thou hast built a paper-mill*."

Is this a mere wilful anachronism on Shakspeare's part; or had "that misunderstood politician" Mr. John Cade any ground for this particular accusation against the Lord Treasurer Say? Perhaps some of your correspondents who have contributed the very interesting Notes on Caxton and Printing will elucidate the matter.

W. FRASER.

253. *Texts before Sermons.*

—What is the origin of, and the authority for our present use of texts of Holy Scripture before sermons? In the Roman Catholic church the custom, I believe, is not the same. The homilies used in the Church of England have no texts. In the ancient Postils, was the gospel for the day again read from the pulpit, or were the hearers supposed to carry it in their minds? It is quite clear that texts are now in most cases merely the pegs whereon the sermon is hung, so to speak, and are not read as passages of Holy Scripture to be expounded to an audience ignorant of the meaning of the sacred volume. Perhaps this Query may draw forth some remarks on the subject.

G. R. M.

254. *Paradyse, Hell, Purgatory.*

—Can any of your correspondents favour me with the history and uses of three Chambers or

Houses in Westminster Hall, which in the reigns of Henry VII. and VIII. bore these portentous names? The custody of them was evidently a source of profit; as there are several grants of it to "squires of the king's body" and others. (See *Rymer*, xii. 275., xiii. 34.; *Rot. Parl.* vi. 372.)

Φ.

255. *Dead Letter.*

—"If the editor of 'NOTES AND QUERIES' will accept an indirect suggestion, we should be glad if he, or some of his learned correspondents, would inform the public of the origin or antiquity of the popular saying by which a thing, under certain circumstances, is designated as a 'dead letter.'"

[Being unwilling that the foregoing Query, which we have taken from an admirable article on the Dead Letters of the Post Office, which appeared in *The Times* of Tuesday last, should itself become a *dead letter*, we have transferred it to our columns in hopes that some of our learned correspondents will explain the origin, and show the antiquity of the phrase by instances of its earliest use. We do not believe that it is a Post Office technicality transferred to the vocabulary of every-day life, but that it is in some way connected with "the letter" that "killeth."]

256. *Dominus Bathurst, &c.*

—Who was "Dominus Bathurst," a Commoner of Winchester in 1688? "Dominus Anvers" and "Dominus Modyford" occur in 1694; who were they?

MACKENZIE WALCOTT, M.A.

257. *Grammar Schools.*

—The Editor of the *Family Almanack* would be glad if any of the readers of the "NOTES AND QUERIES" could inform him whether the Grammar Schools founded in the following places are still open to scholars:—

Neale's School, March, Cambridgeshire; Dilborne, Staffordshire; Kirton in Lindsay, Lincolnshire; Kirton in Holland, Lincolnshire; Nuneaton, Warwickshire; Pilkington School, Prestwich, Lancashire; Royston, Yorkshire; Bolton School, Scorton, Yorkshire; Lovel's School, Stickney, Lincolnshire; Stourbridge, Worcestershire; Tottenham, Middlesex.

Any letter on the subject can be forwarded to the publisher, 377. Strand.

258. *Fermilodum.*

—I have an antique metal seal in my possession, which is about two inches and a quarter in diameter, having on its exterior circle in small capitals SIGILLVM + CIVITATIS + FERMILODVM. I wish to know if a place with such a seal could be called a *City*, and want a literal translation of it. My native town was originated by a monastic establishment, and several of the names of the streets have long puzzled the learned, such as *May-gate*, *Colorow* (Collicrow), *Pill* or Peel Muir: a place called the Rhodes is also in the vicinity. Would any of your antiquarian correspondents give derivations of those streets?

H. E.

259. *Lord Hungerford.*

—Who was the Lord Hungerford who was hanged and degraded (and for what crime?), and who is said in Defoe's *Tour* (cited in Southey's *Commonplace Book*, 4th series, p. 429.) to have had a toad put into his coat of arms? Where can such coat of arms be seen?

J. R. RELTON.

260. *Consecration of Bishops in Sweden.*

—As I see "NOTES AND QUERIES" attracts notice in Sweden, may I ask whether any record exists of the consecration of Bothvidus Sermonis, who was appointed to the see of Strengness by King Gustavus Vasa in 1536?

E. H. A.

Minor Queries Answered.

Effigy of a Pilgrim.

—There is in the parish church of Ashby-de-la-Zouch an effigy, which is very interesting from its extreme rarity; it is placed under a depressed arch in the north wall of the interior of the edifice, and consists of a recumbent figure of a pilgrim habited in a cloak and short boots, which lace in front with six holes just above the instep: his legs are bare, and so is his head, but his

cockle hat lies under his right shoulder; his scrip, hanging from his right shoulder to his left side, is tolerably perfect; but his row of beads, suspended from his left shoulder to his right side, is mutilated, as is also his staff; the hands, which were probably raised in prayer, are gone; a collar of SS. hangs from his neck (will this be of any use to MR. E. FOSS, Vol. iv., p. 147.?). the feet of the pilgrim rest against a curious looking animal, which is said to be a dog.

Nothing is known as to whom the effigy represents, and I have not Nichols's *Leicestershire* by me, to see if he hazards an opinion on the subject. I shall feel much obliged by any of your numerous readers kindly informing me where other effigies of pilgrims are to be found, because if anything is known of them it may possibly help to elucidate this present case of obscurity.

THOS. LAURENCE.

Ashby-de-la-Zouch.

[Nichols, in his *Leicestershire*, vol. iii. p 623., has given some account of this effigy from Carter and Burton, together with two sketches of the monument. Carter says, "There is no tradition to determine whom this figure represents; but Mr. Gough thinks that it was some person of authority, perhaps a keeper of the castle, or a bailiff of the town." This monument had been noticed by Mr. Burton, subsequent to the publication of his *History*; for in the margin of his volume is this MS. note, and a slight sketch of the tomb, when the scrip and staff were more perfect than they are at present:—"On the north side of the church, near to the great north door, lieth in the wall an ancient monument of a Palmer in alabaster, which I guess to be of some of the family of Zouch; which, for the expressing of the manner of the habit, I caused to be cut and inserted." This sketch is also engraved in plate lxxvi. of Nichols's *Leicestershire*.]

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"*Modern Universal History*."

—At the conclusion of the preface of this History, in vol. xvi. of the first edition, it is stated, "this work is illustrated by the most complete set of maps that modern geography furnishes." My copy is a very fine one, but I do not find any maps whatever in it. Can any of your readers inform me whether such maps exist; and if so, in what volumes, and at what pages, they ought to be? Are they to be obtained separately?

S. QUARTO.

[The maps and charts, thirty-seven in number, to the *Modern* part of the *Universal History*, were published separately, in folio, 1766: the volume and page where they are to be inserted are given on each plate.]

Origin of Evil.

—Where shall I find this problem fully discussed?

A. A. D.

[In Abp. King's *Essay on the Origin of Evil*, translated by Bishop Law, which has passed through several editions.]

Nolo Episcopari.

—Why is this phrase applied to a *feigned reluctance* in accepting an offer?

A. A. D.

[From a note in Blackstone's *Commentaries*, vol. i. p. 380., edit. Christian, we learn that "it is a prevailing vulgar error, that every bishop, before he accepts the bishoprick which is offered him, affects a maiden coyness, and answers *Nolo episcopari*. The origin of these words and the notion I have not been able to discover; the bishops certainly give no such refusal at present, and I am inclined to think they never did at any time in this country."]

Authors of the Homilies.

—Presuming that the authors of the Church Homilies are well known, their writings having been adopted by our church, and set forth and enjoined by authority to be read in all churches, I fear I am only showing great ignorance by asking where I can meet with a list of the writers of those discourses, distinguishing which of the Homilies were written by each author; and if the writers of some of them be unknown, then I should be glad to have the names of such as are known, and the particular Homilies which were written by them.

G. R. C.

[Carwithen, in his *History of the Church of England*, vol. i. p. 221. note *g*, speaking of the first book of Homilies, says, "These Homilies were the work of Cranmer, Ridley, Latimer, Hopkins, and Becon, one of Cranmer's chaplains. There is little but internal evidence by which the author of any particular Homily can be ascertained. The Homily 'Of the Salvation of Mankind,' being the third as they are now placed, was ascribed by

Gardiner to Cranmer; and Cranmer never denied that it was his. The eleventh, in three parts, is by Becon; and it is printed among his works published by himself in three volumes folio. It is in the second volume." Consult also Le Bas' *Life of Cranmer*, vol. i. p. 284., and Soames' *Hist. of the Reformation*, vol. iii. p. 56.]

Family of Hotham of Yorkshire.

—The family of Hotham, or Hothum, of Boudeby in Yorkshire, acquired large possessions in Kilkenny at an early period, apparently in consequence of an intermarriage with the Le Despencers, lords of a third of the liberty of Kilkenny. Can any reader of "NOTES AND QUERIES" supply me with a pedigree of that family, especially as connecting therewith Sir John Hotham, Bishop of Ossory, 1779-1782? Any particulars respecting the life of that prelate will also be thankfully acknowledged: he is said to have been a member of an old Yorkshire family. (Cotton's *Fasti Ecclesiæ Hibernicæ*, vol. ii. p. 288.)

JAMES GRAVES.

Kilkenny, Oct. 11. 1851.

[There are several references to the Hotham family in Sims' *Index to all the Pedigrees and Arms in the Heralds' Visitations and other Genealogical MSS. in the British Museum*, under Yorkshire. Granger (*Biographical Hist.*, vol. ii. p. 217.) has given a short account of Sir John Hotham, Governor of Hull *temp.* Charles I. See also *Gentleman's Mag.*, vol. lxiv. p. 182., for a notice of Sir Charles; and vol. lxxviii. p. 633. for an account of the death of Lady Dorothy Hotham.]

Vogelweide.

—What authority has Longfellow for his legend of *Walter of the Bird Meadow*? I find this epitaph given as his in Hone:

"Pascua qui volucrum vivus, Walthere, fuisti,
Qui flos eloquii, qui Palladis os, obiisti!
Ergo quod aureolam probitas tua possit habere,
Qui legit, hic dicat—'Deus istius miserere!'"

Has Julius Mosen's *Legend of the Crossbill*, translated by Longfellow, any more ancient foundation?

MORTIMER COLLINS.

[The epitaph, and a very interesting sketch of the life of *Walter Vogelweide*, with some ably translated specimens of his poetical compositions, will be found in the late Edgar Taylor's *Lays of the Minnisingers*, 8vo. London, 1825.]

Meaning of Skeatta.

—What is a silver Skeatta? See *Gent. Mag.*, May, 1851, p. 537.

J. R. RELTON.

[Mr. Akerman, in his very useful *Numismatic Manual*, p. 227., says, "The word *sceatta* is by some derived from *sceat*, a *part* or *portion*. Professor White, in a paper read to the Ashmolean Society, remarks, that it is of Mæso-Gothic origin, *scatt* signifying in the Gospels of Uphilas a *pound*, a *penny*, and, indeed, money in general." Ruding observes that, "Whatever might have been the precise value of the *sceatta*, it was undoubtedly the smallest coin known among the Saxons at the latter end of the seventh century, as appears from its forming part of a proverb: Ne sceat ne scilling, *From the least to the greatest.*"

Replies.

MARRIAGE OF ECCLESIASTICS. (Vol. iv. pp. 57. 125. 193. 196. 298.)

Your general readers have reason to be as much obliged as myself to your correspondents CEPHAS and K. S. for the information contained in the former's criticisms, and the latter's addition to what you had inserted in my name on the subject of clerical marriages.

CEPHAS is very fair, for he does not find fault with other persons' versions of the first part of Heb. xiii. 4. without giving his own version to be compared; and he states the ground of his criticisms on my reference to it. He has kindly told your readers, what they might have conjectured from the Italics in our authorized version, that in rendering Τίμιος ὁ γάμος ἐν πᾶσι,

"Marriage *is* honourable in all," they inserted *is*; and to show your readers an example of keeping closer to the original, he himself renders it as follows: "Let (the laws of) marriage be revered in all *things*, and the marriage bed be undefiled."

Then comes his exposure of my unhappy mistake: "H. WALTER mistakes the adjective *feminine* ἐν πᾶσι as meaning *all men*." Really, had I known that πᾶσι was an adjective feminine, I could scarcely have fallen into the mistake of supposing it to mean *all men*. But many of your readers will be likely to feel some sympathy for my error, while they learn from CEPHAS that the ordinary Greek grammars, in which they can have proceeded but a very few pages before they read and were called upon to repeat the cases of παρ, πασα, παν, were quite wrong in teaching us that though πᾶσι might be either masculine or neuter, it must not be taken for a feminine form. But before we correct this error in one of the first pages of our grammar, I presume that we should all like to know from what recondite source CEPHAS has discovered that πασι, and not πασαις, is the feminine form of this constantly-recurring adjective.

But farther, p. 193. will show that I did not give him a right to assume that I should construe πασι "all *men*." For under my *mistaken* view of its being masculine, I thought the weaker sex was included; and being myself a married man, I knew that marriage comprehends women as well as men.

But there is still more to be learnt from the criticisms of CEPHAS, which the learned world never knew before. For, having told us that πᾶσι is an adjective feminine, he adds, "it signifies here *in all things*;" whereas the grammars have long taught that *things* must not be understood unless the adjective be neuter. Perhaps he had better concede that the grammars have not been wrong in allowing that πᾶσι may be neuter; and then, as we know that it is also masculine, and he knows it to be feminine, it must be admitted to be of all genders, and so young learners will be spared all the trouble of distinguishing between them. If it be admitted that πᾶσι is neuter here, it may signify *all things*.

My other mistake, he says, has been that of not perceiving that the imperative *let* should be supplied, instead of the indicative *be*. This must be allowed to be open to debate; but as the proper meaning of τίμιος is "to be esteemed honourable," "had in reputation" (Acts v. 34.), will it be a mistake to say, that the primitive Christians would properly respect marriage, in their clergy as well as in others, on the ground of the Scriptures saying, "Let marriage be esteemed honourably in every respect?" Could they properly want ground for allowing it to the clergy, when they could also read 1 Tim. iii. 2. 11., and Titus i. 6.? As CEPHAS quotes the Vulgate for authority in favour of *enim* in the next clause, he might have told your readers to respect its authority in rendering the first clause, "Honorable connubium in omnibus." And if he has no new rules for correcting Syriac as well as Greek, that very ancient version, though the gender of the adjective be ambiguous in the equivalent to πᾶσι, renders the next clause, "and *their couch is pure*," showing that *persons* were understood.

Next comes K. S., who tells your readers that Whiston quotes the well-known *Doctor Wall* for evidence as to the prohibition of second marriages among the Greek clergy, before the Council of Nice. I should like to know something of this *well-known Doctor*. There was a well-known Mr. Wall, who wrote on baptism; and there was a Don Ricardo Wall, a Spanish minister of state, well known in his day, and there was a Governor Wall, too well known from his being hanged; but I cannot find that any of these was a Doctor, so as to be the well-known Doctor Wall, whose "authority no one would willingly undervalue," (p. 299.) As for poor Whiston, his name was well known too, as a bye-word for a person somewhat crazy, when he quitted those mathematical studies which compelled him to fix his mind on his subject with steadiness whilst pursuing them. K. S. has told us that he terms "the *Apostolic Constitutions* the most sacred of the canonical books of the New Testament." Such an opinion is quite enough as a test of Whiston's power of judging in such questions. After much discussion, the most learned of modern investigators assigns the compilation of the first six books of those *Constitutions* to the end of the third century, and the eighth to the middle of the fourth.

In the remarks to which CEPHAS has thus adverted, I gave some evidence of marriages among ecclesiastics, at later dates than your correspondent supposes such to have been allowed. Can he disprove that evidence? (See Vol. iv., p. 194.)

HENRY WALTER.

Your correspondent CEPHAS attacks the authorised version of Heb. xiii. 4., and favours your readers with another. I venture to offer a few remarks on both these points.

I. He thinks—

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"The authors of the authorised version advisedly inserted *is* instead of *let*, to forward their own new (?) doctrines."

Doubtless whatever the translators did was done "*advisedly*;" but what proof has CEPHAS that they adopted the present version *merely* to serve their own "interest?" Some verb *must* be supplied, and either form will suit the passage. It is true that Hammond prefers *let* to *is*, but there is as great authority on the other side.

1. St. Chrysostom:

"*For marriage is honourable, and the bed undefiled: why art thou ashamed of the honourable; why blushest thou at the undefiled?*"—*Hom. XII.* (Colos. vi.) Oxf. Trans., vol. xiv. p. 330.

"For marriage is honourable."—*Hom. X.* (1 Tim. i.), Oxf. Trans., vol. xii. p. 77.

"And this I say, not as accusing marriage; *for it is honourable*: but those who have used it amiss."—*Hom. IX.* (2 Corin. iii.), Oxf. T., vol. xxvii. p. 120.

"And the blessed Paul says, '*Marriage is honourable in all, and the bed undefiled*;' but he has nowhere said, that the care of riches is honourable, but the reverse."—*Hom. V.* (Tit. ii.), Oxf. T., vol. xii. p. 313.

"Thus marriage is accounted an honourable thing both by us and by those without; and *it is honourable*."—*Hom. XII.* (1 Cor. ii.), Oxf. T., vol. iv. p. 160.

2. St. Augustine:

"Hear what God saith; not what thine own mind, in indulgence to thine own sins, may say, or what thy friend, thine enemy rather and his own too, bound in the same bond of iniquity with thee, may say. Hear then what the Apostle saith: '*Marriage is honourable in all, and the bed undefiled. But whoremongers and adulterers God will judge*.'"—*Hom. on N.T.*, Serm. xxxii. [82 B], Oxf. T., vol. xvi. p. 263.

"'*Honourable, therefore, is marriage in all*, [he had just before been speaking of married persons] *and the bed undefiled*.' And this we do not so call a good, as that it is a good in comparison of fornication," &c.—*Short Treat. de Bono Conjug.*, Oxf. T., vol. xxii. p. 283.

3. St. Jerome, to whose authority perhaps CEPHAS will sooner bow on a version of Holy Scripture than to Hammond's:

"Illi scriptum est: 'Honorabiles nuptiæ, et cubile immaculatum:' Tibi legitur, 'Fornicatores *autem* et adulteros judicabit Deus.'"—69. *Epist. ad Ocean. Hier. Op.*, vol. i. f. 325. Basileæ. Ed. Erasm. 1526.

In all these passages the words are quoted *affirmatively*, as is evident from the context; and it seems more likely, as well as more charitable, to believe that our translators were induced to adopt the present version in deference to such authorities, than to impute to them paltry motives of party purposes, which at the same time they have themselves taken the surest means to get exposed, by printing the inserted word in Italics. Can CEPHAS adduce any Father who quotes the text as he would read it, in the imperative mood, and with the sense of "all things," not "all persons?" There may be such, but they require to be alleged in the face of positive and adverse testimony. It is evident that the mere substitution of ἔστω for ἐστὶ, without an entire change of the rest of the passage, will make no difference; for that which was an assertion before will then have become a command.

II. CEPHAS proposes another version, and observes, "H. WALTER mistakes the adjective feminine ἐν πᾶσι as meaning 'all men,' whereas it signifies here 'in all things.'" Probably this is the first time that MR. H. WALTER and your other readers ever heard that ἐν πᾶσι was a *feminine* adjective. Your learned critic must surely have either forgotten his Greek grammar, in his haste to correct the translators of the Bible, or else is not strong in the genders; for he has unluckily hit upon the very gender which πᾶσι cannot be, by any possibility. But let it pass for a "lapsus memoriæ." However, he supports his version of "all things" by one other passage, 2 Cor. xi. 6., where yet it *may* be translated, as Hammond himself does in the margin, "among all men" (cf. v. 8.): and I will offer him one other:

ἵνα ἐν πᾶσι δοξάζηται ὁ Θεὸς διὰ Ἰησοῦ Χριστοῦ.—1 Pet. iv. 11.

[Scil. χάρισμασιν.]

But does CEPHAS mean to say that ἐν πᾶσι is *always* to be thus rendered, when found without a substantive? Here are five passages from St. Paul's Epistles, in which, with one possible exception, it *evidently* means "persons," not "things."

1. ὁ δὲ αὐτός ἐστι Θεὸς, ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν.—1 Cor. xii. 6.

2. ἵνα ἢ ὁ Θεὸς τὰ πάντα ἐν πᾶσιν.—1 Cor. xv. 28.

3. βάρβαρος, Σκύθης, δοῦλος, ἐλεύθερος, ἀλλὰ τὰ πάντα καὶ ἐν πᾶσι Χριστός.—Col. iii. 11.

4. ταῦτα μελέτα, ἐν τούτοις ἴσθι· ἵνα σοῦ ἢ προκοπὴ φανερὰ ἢ ἐν πᾶσιν.—1 Tim. iv. 15.

5. ἀλλ' οὐκ ἐν πᾶσιν ἢ γνῶσις.—1 Cor. viii. 7.

Upon the whole, then, I imagine that if any one will take the trouble to compare the passages above cited, and others in which the phrase ἐν πᾶσι is used, he will find that *generally* it refers to "persons," and requires to be limited by the context before it bears the sense of "*things*:"—in other words, that the former meaning is to be considered the rule, the latter the exception.

E. A. D.

Is not this somewhat dangerous ground for "NOTES AND QUERIES" to venture upon, bearing in

mind "the depths profound" of disputatious polemics by which it is bounded? As, however, A. B. C. has, to a certain extent, led you forward, it were well for you to offer a more sufficient direction to the intricacies of the way, than can be found in the only half-informed "Replies" which have hitherto been given to his inquiry. This is the more necessary, as we now are accustomed to turn to you for the resolution of many of our doubts; and, under these circumstances, it were better that you spake not at all, than that your language be incomplete or uncertain. But the present question, from the very nature of the case, is involved in some difficulty; and, to set about the proof of individual instances of the non-celibate *as a rule* of the bishops of the primitive Church, or to discuss probabilities, which have already formed the subject of much παραδιατριβή, would fill more of your pages than you would be ready to devote to such a purpose. It would best then subserve the intentions of your publication, upon such a matter as the present, to direct the attention of your correspondents to accredited sources of information, and leave them to work out the results for themselves. Voluminous are these authorities, but it will be found that the following contain the entire subject in dispute, as presented by the combatants on both sides; namely, *The Defense of the Apologie*, edit. fol. 1571, pp. 194-231, 540-545.; Wharton's *Treatise of the Celibacy of the Clergy*, in Gibson's *Preservative against Popery*, fol. 1738, vol. i. pp. 278-339.; and Preby. Payne's *Texts Examin'd, &c.*, in *the same*, pp. 340-359. Previously, however, to commencing the study of these authorities, I would recommend a perusal of the statement made by Messrs. Berington and Kirk, on the celibacy of the clergy, in *The Faith of Catholics, &c.*, edit. 1830, p. 384.

COWGILL.

[COWGILL is right: the question of the Marriage of Ecclesiastics is not calculated for our pages. But our correspondent CEPHAS having impugned the scholarship of H. WALTER, and the honesty of the translators of the authorized version, justice required that we should insert MR. WALTER'S ANSWER, and one of the many replies we have received in defence of the translators. With these, and COWGILL'S references to authorities which may be consulted upon the question, the discussion in our columns must terminate.]

LORD STRAFFORD AND ARCHBISHOP USSHER. (Vol. iv., p. 290.)

The question raised by PEREGRINUS is one of interest, which a comparison of original and trustworthy writers enables us soon to settle. It is no vulgar calumny which implicates Ussher in the advice which induced Charles I. to consent to the murder of Lord Strafford; and though it seems not unlikely that from timidity Ussher avoided giving any advice, but allowed it to be inferred that he coincided in the counsel of Williams; after weighing the evidence on this subject it is, to say the least, impossible for us to believe for an instant that he acted in the same noble manner as Bishop Juxon. Thus far is clear, that Bishop Juxon, knowing that the king was satisfied of the innocence of Lord Strafford, besought him to refuse to allow of the execution, and to "trust God with the rest." Neither is it denied that Bishops Williams, Potter, and Morton advised the king to assent to the bill of attainder, on the ground that he was only assenting to the deeds of others, and was not himself acting responsibly. And assuredly the same evidence which carries us thus far, will not allow of our supposing that Ussher joined with Juxon, though, as I have said before, he may, when summoned, have avoided giving any advice. The facts seem simply these: when it was known that the king, satisfied of the innocence of Lord Strafford, hesitated about affixing his signature to the bill, or granting a commission to others to do so, the London rabble, lord mayor, and prentice lads were next called up, and the safety of the royal family menaced. This led to the queen's solicitation, that Charles would regard the lives of his family and sacrifice Strafford. Still the king could not be moved. He had scruples of conscience, as well he might. This the peers knowing, they *selected* four bishops who should satisfy these scruples: the four thus selected were Ussher, Williams, Morton, and Potter. On Sunday morning, the 9th of May, the *four* should have proceeded to Whitehall: the *three* latter did so; but Ussher preferred the safer course of going and preaching at St. Paul's, Covent Garden, leaving to his brother bishops the task of distinguishing between the king's private conscience and his corporate one. The king, not satisfied to leave the matter in the hands of those specially selected to urge his consent, summoned the Privy Council. Juxon was present as Lord Treasurer, and gave that noble and truly Christian advice: "Sir, you know the judgment of your own conscience; I beseech you follow that, and trust God with the rest." Moved by this, and by his own conviction of Strafford's innocence, the king still refused assent; and it was needful to hold another meeting, which was done in the evening of the same day. As evening service had not been introduced into churches, Ussher was present at the palace, and by his silence acquiesced in the advice tendered by Bishop Williams. After the bill was signed, he broke silence in useless regrets. But it was then too late to benefit Strafford, and quite safe to utter his own opinions. In opposition to this, which rests upon indisputable evidence, and with which Ussher's own statement entirely accords, PEREGRINUS adduces the fact that Ussher attended Strafford on the scaffold. But what does this prove? Merely that the faction which would not tolerate that Laud or Juxon should minister the last offices of the Church to their dying friend, did not object to Ussher's presence; and that Strafford, who could have known nothing of what had passed on Sunday in the interior of Whitehall, gladly accepted the consolations of religion from the hands of the timid Primate of all Ireland.

The substance of what appears in Elrington's *Life of Ussher* had been long before stated by Dr.

Thomas Smith in his *Vita Jacobi Usserii*, apud *Vitæ quorundam Erudit. et Illust. Virorum*; but if, in addition, PEREGRINUS would consult May's *History of the Long Parliament*; Echard's *History of England*, bk. ii. ch. i.; Whitelocke's *Memorials*, p. 45.; Rushworth; Collier's *Ecclesiastical History*, t. ii. p. 801.; Dr. Knowler, in Preface to *The Earl of Strafford's Letters and Dispatches*; Dr. South, in *Sermon on Rom. xi. 33.*; and Sir George Radcliffe's Essay in Appendix to *Letters, &c. of Lord Strafford*, t. ii. p. 432., I doubt not but that he will come to the conclusion that the above sketch is only consistent with stern fact.

W. DN.

SCULPTURED STONES IN THE NORTH OF SCOTLAND. (Vol. iv., p. 86.)

ABERDONIENSIS tells us that Mr. Chalmers, of Auldbar, had got drawings of the sculptured stone obelisks in Angus lithographed for the Bannatyne Club, and that the work had excited considerable interest, and that the Spalding Club of Aberdeen are now obtaining drawings of the stones of this description in the north of Scotland. Circulars from the Spalding Club desiring information had been sent to a large number of the clergy, to which answers had been received only from a small portion, and he desired further information. These monuments, he states, are not to be found south of the Forth, and I am told not further north than Sutherlandshire. It would be desirable to know what these sculptured obelisks and the sculptures on them are; if symbolical, of what, or what they serve to illustrate; the supposed race and date to which they are referable. What the Veronese antiquarians, Maffei and Bianchini, did from the nation's ancient remains to throw light on history, shows what may be done. In Orkney no sculptured stone, or stone with a runic inscription, has been noticed among its circles of standing stones, or single bantasteins; and though it is right to admit that attention has not been directed to seeking them, yet I do not believe they could have escaped observation had there been any such. The absence of runic stones in Orkney appears singular in a country certainly Scandinavian from its conquest by Harald Harfager, king of Norway, A.D. 895 (or perhaps earlier), till its transfer to Scotland in 1468 in mortgage for a part of the marriage portion of the Danish princess who became the queen of James III. of Scotland by treaty between the countries of Denmark and Norway and Scotland. In Zetland Dr. Hibbert noticed a few ruins, and within these few days the peregrinations of the Spalding Club have brought to notice, in the Island of Bruray, a stone of runic state, having inscribed on it letters like runic characters, and sculptures in relief, but decayed. A drawing is being made of it, to satisfy antiquarian curiosity. It may merit notice that *no* runic stones have been found in Orkney, nor circles of standing stones in Zetland. The sculptures of classic antiquity have been made use of to elucidate history, and it is equally to be desired that those Scottish sculptured remains should, if possible, be rescued from what Sir Francis Palgrave calls the "speechless past," and made to tell their tale in illustration of the earlier period of Scottish or Caledonian story.

W. H. F.

ANAGRAMS. (Vol. iv., pp. 226, 297.)

As anagrams have been admitted into your pages, perhaps the following, on the merits of your publication, may find a place.

(1.) Every one will allow that "NOTES AND QUERIES" is a *Question-Sender*, and a very efficient one too.

(2.) Always ready to furnish information, it says to all, *O send in a Request*.

(3.) Its principles are loyal and constitutional, for its very name, in other words, is *Queens and Tories*.

(4.) It is suited to all classes, for while it instructs the people, it *tires no sad queen*.

(5.) It promotes peaceful studies so much that it *ends a queen's riot*.

(6.) The new subscriber finds it so interesting that on his bookseller's asking if he wishes to continue it, he is sure to say, *No end as I request*.

(7.) Lastly, its pages are only too absorbing; for I often observe (after dinner) my friend *A—n's nose quite red*.

Hoping the editor, who must be accustomed, from the variety of his contributions, to (8) *stand queer noise*, will excuse this trifling, I beg to subscribe myself,

(9) DAN. STONE, ESQUIRE.

As some of your readers feel an interest in anagrams, I venture to make an additional contribution. Polemics apart, it will strike most persons as remarkably happy:

"But, holie father, I am certified
That they youre power and policye deride;

And how of you they make an anagram,
 The best and bitterest that the wits could frame.
 As thus:
Supremus Pontifex Romanus.
 Annagramma:
O non sum super petram fixus."

It occurs in Taylor's *Suddaine Turne of Fortune's Wheele*, lately printed for private circulation, under the care of Mr. Halliwell.

C. H.

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I am surprised not one of your correspondents has noticed the anagram by George Herbert on *Roma*. As it is a good specimen of what may be called "learned trifling" I subjoin a copy of it:—

"Roma dabit oram, Maro,
 Ramo, armo, mora, et amor.

—————
 "Roma tuum nomen quam non pertransiit *Oram*
 Cum Latium ferrent sæcula prisca jugum?
 Non deerat vel fama tibi, vel carmina famæ,
 Unde *Maro* laudes duxit ad astra tuas.
 At nunc exsucco similis tua gloria *Ramo*
 A veteri trunco et nobilitate cadit.
 Laus antiqua et honor perierunt, te velut *Armo*
 Jam deturbârunt tempora longa suo.
 Quin tibi jam desperatæ *Mora* nulla medetur;
 Qua Fabio quondam sub duce nata salus.
 Hinc te olim gentes miratæ odêre vicissim;
 Et cum sublata laude recedit *Amor*."

H. C. K.

Amongst George Herbert's *Poems* is an anagram, which I shall only allude to, as it is upon a sacred subject; and Fulke Greville, Lord Brooke, has left us a play upon his own name, which would scarcely satisfy the requirements of MR. BREEN. However, I am glad of any opportunity of referring to our great English Lucretius, and will transcribe it:—

"Let no man aske my name,
 Nor what else I should be;
 For *Greiv-ill*, paine, forlorne estate
 Doe best decipher me."

"Cælica," sonnet lxxxiii.
Works, p. 233. Lond. 1633.

To me the most satisfactory anagram in the English language is that by the witty satirist Cleveland upon Oliver Cromwell:

Protector. O Portet C. R.
 Cleveland's *Works*, p. 343.
 Lond. 1687.

Rr.

Warmington, Oct. 18. 1851.

THE LOCUSTS OF THE NEW TESTAMENT. (Vol. iv., p. 255.)

The Romaic version of Matt. iv. 4. is almost verbally taken from the Greek, "ἡ δὲ τροφή αὐτοῦ ἦν ἀκρίδες καὶ μέλι ἄγριον." In Mark i. 6., the expression is ἐσθίωσ ἀκρίδας. The only other place in the New Testament where the word ἀκρίς is found, is in Rev. ix. 3. 7., where it plainly means a locust.

In the Septuagint version the word is commonly used for the Hebrew נַחֲלָל, locust, of the meaning of which there is no dispute; as in Exodus, x. 4. 12, 13, 14.; Deut. xxviii. 38.; Joel, i. 4., ii. 25.; Ps. cv. 34., &c.

In other places the word ἀκρίς in the Septuagint corresponds to נַחֲלָל, in the Hebrew, as in Numb. xiii. 33.; Is. xl. 22.; and that this was a species of locust which was eatable, appears from Lev. xi. 21, 22.:

"Yet there may ye eat of every *flying* creeping thing that goeth upon all fours, which

have legs above their feet, to leap withal upon the earth; even those of them ye may eat, the locust (הַקִּרְדָּיִם נֹאֲכָ, τὸν βροῦχον) after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper (בַּרְבָּרִי נֹאֲכָ, τὴν ἀκρίδα) after his kind."

That locusts were eaten in the East is plain from Pliny, who in xi. 29. relates this of the Parthians; and in vi. 30. of the Ethiopians, among whom was a tribe called the Acridophagi, from their use of the ἀκρίδες for food.

There seems, then, no reason to suppose that in Matt. iv. 4., Mark i. 6., the word ἀκρίδες should be taken to mean anything but locusts.

It was, however, a very ancient opinion that the word ἀκρίδες here means ἀκρόδρυα, or ἄκρα δρύων, or ἀκρέμονες, or ἀκρίσματα, the ends of the branches of trees; although the word ἀκρίδες is never used in this sense by pure Greek writers.

T. C.

Durham.

The interpretation of ἀκρίδες (Matt. iii. 4.) suggested to Βορέας is not new. Isidorus Pelusiota (Epist. i. 132.) says:

"αἱ ἀκρίδες, αἷς Ἰωάννης ἐτρέφετο, οὐ ζῶα εἰσιν, ὡς τινες οἴονται ἀμαθῶς, καθάρους ἀπεικόταπεικότα· μὴ γένοιτο· ἀλλ' ἀκρέμονες βοτανῶν ἢ φυτῶν."

Chrysostom, Theophylact, and others, either adopt or quote the same interpretation, as may be seen by referring to Suicer, *Thes. Eccl.*, under the word Ἀκρίς.

But in the absence of any direct proof that the word was ever used in this sense, I do not think it safe to adopt interpretations which possibly rested only on some tradition.

There is positive proof that locusts were eaten by some people. In Lev. xi. 22. we have,

"These of them ye may eat; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind."

In this passage we find ἀκρίδα used by the LXX. for the Hebrew בַּרְבָּרִי, the last of the four kinds specified. I find in several commentators whom I have consulted, reference to Bochart's *Hieroicoicon*, ii. 4. 7., but as I have not the book by me, I must be content with referring your correspondent to it; and if he will look at the commentaries of Elsner and Kuinoel, and Schleusner's *Lexicon*, he will find references to so many authors in confirmation of the fact in question, that I think he will not disagree with me in concluding that where the balance of learned opinion, as well as of evidence, is so great in favour of one interpretation, we ought not rashly to take up another, however intelligent the party may be by whom it was suggested.

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I have just looked into Wolfius on the New Testament, and there find a list of writers who have adopted the interpretations of the Father above mentioned, and also a host of others who defend the received explanation. If they should be within the reach of Βορέας (as most of them are not in mine), he will be able to balance their arguments for himself.

υ.

L— Rectory, Somerset.

Perhaps the following may be useful to your correspondent Βορέας on the word ἀκρίδες, St. Matt. iii. 4.

Lev. xi. 22., we have an enumeration of the various kinds of locusts known to the Jews, viz. the locust proper, the bald locust, beetle, grasshopper; rendered in the Vulgate respectively, *bruchus*, *attacus*, *ophiomachus*, *locusta*, the latter by the Septuagint, ἀκρίδες. The Hebrew הַקִּרְדָּיִם, the locust proper, from קָרַב, to multiply, is used chiefly for the ravaging locust, as Exod. x. 12., probably a larger kind; while בַּרְבָּרִי, which is translated *grasshopper* in our version above, Vulg. *locusta*, Sept. ἀκρίδες, rendered by Fuerstius (*Heb. Conc.*) *locusta gregaria*, is mostly used as implying diminutiveness, as Numbers, xiii. 33., and but once as a devouring insect, 2 Chro. vii. 13. It is translated indiscriminately, in our version, *locust* and *grasshopper*; all these were edible and permitted to the Jews. Singularly enough, there is one passage in which this word בַּרְבָּרִי is used, viz. Eccl. xii. 5., in which it is doubted by some whether it may not mean a vegetable; but this is not the opinion of the best authorities. The observation of Grotius, by-the-bye, on the place is extremely curious, differing from all the other commentators.

What we learn from the Old Testament, then is the probability that ἀκρίδες meant a smaller kind of locust; and that they were edible and permitted to the Jews. We have abundant evidence, moreover, from other quarters, that these locusts were prized as food by frequenters of the desert. Joh. Leo (*Descript. Africæ*, book ix., quoted by Drusius, *Crit. Sac.*) says:

"Arabix desertæ et Libyæ populi locustarum adventum pro felici habent omine; nam vel elixas, vel ad solem desiccatas, in farinam tundunt atque edunt."

Again, *Mercurialis, de Morb. Puerorum*, i. 3. ap. eun.:

"Refert Agatharchides, in libro de Mare Rubro, ἀκριδοφάγους, i.e. eos qui vescuntur locustis, corpora habere maxime extenuata et macilenta."

Fit food, therefore, of the ascetic. Theophylact understood by ἀκρίδες a wild herb or fruit; but all

the most trustworthy commentators besides were of opinion that an animal was intended.

The modern Greek interpretation of ἀκρίδες, "the young and tender shoots of plants," may perhaps be traced in what Balth. Stolbergius (see his essay on this passage, the most copious of any) says; maintaining it to be an animal, he adds,—

"Insectum, infirmis pennis alatum, ac proinde altius non evolans, sic dictum ab uredine locorum quæ attingit; quasi loca usta. Græcè, ἀκρίς, παρὰ τὰς ἄκρας τῶν ἀσταχύων καὶ τῶν φυτῶν νόμεσθαι."

The following from *Hieron. adv. Jovinian*, ii. 6., quoted by Drusius, while it asserts that locusts were esteemed as food in some countries, will, perhaps, account for the unwillingness of the Greek friend of your correspondent Βορέας to recognise an animal in the ἀκρίδες of John the Baptist:

"Apud orientales et Libyæ populos, quia per desertum et calidam eremi vastitatem locustarum nubes reperiuntur, locustis vesci moris est; hoc verum esse Johannes quoque Baptista probat. Compelle Phrygem et Ponticum ut locustas comedat, nefas putabit."

H. C. K.

— Rectory, Hereford.

Will you permit me to observe that the proper word is *locusts*? For I remember when I was at Constantinople in the year 1809, that passing through the fruit and vegetable bazaar, I observed some dried fruits, resembling a large French bean pod; they appeared dry, and were of a brown colour. I inquired the name of "the fruit;" I was told they were "locusts." I was struck with the name, for I remembered the passage in the New Testament, and I could not reconcile my mind to St. John living upon locusts (the insects) and wild honey. I immediately tasted some of the fruit, and found it sweet and good, something similar to the date, but not so good, although nutritious. I was thus instantly convinced of the possibility of St. John living upon "locusts and wild honey" in the desert. I have related to you this fact as it occurred to me. The locust tree must be well known amongst horticulturists. I do not pretend to enter into the question whether the translation is right or wrong, as I am no "scollard," as the old woman said.

J. BL.

There is in Malta, the north of Africa, and Syria, a tree called the locust tree; it bears a pod resembling the bean, and affords in those countries food for both man and horse, which I have no doubt in my own mind is the locust of the New Testament. If your correspondent feels curious on the subject, I would search the bottom of my portmanteau, and perhaps might be able to forward him a specimen.

J. W.

Relative to the meaning of Ἀκρίδες in Matt. iii., I beg to refer your correspondent Βορέας to the note in Dr. Burton's *Gr. Test.*, where he will find reference to the authors who have discussed the question.

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Dx.

THE SOUL'S ERRAND. (Vol. iv., p. 274.)

This beautiful little poem is assigned by Bishop Percy to Sir Walter Raleigh, by whom it is said to have been written the night before his execution; this assertion is, however, proved to be unfounded, from the fact that Raleigh was not executed until 1618, and the poem in question was printed in the second edition of Francis Davidson's *Poetical Rhapsody*, in 1608. "It is nevertheless possible," observes Sir Harris Nicolas (Introduction to *Poetical Rhapsody*, p. ci.), "that it was written by Raleigh the night before he *expected* to have been executed at Winchester, November, 1603, a circumstance which is perfectly reconcilable to dates, and in some degree accounts for the tradition alluded to." This ground must be now abandoned, as it is certain that MS. copies of the poem exist of a still earlier date. Malone had a MS. copy of it dated 1595 (*Shakspeare by Boswell*, vol. ii. p. 579.); Brydges speaks of one in the British Museum dated 1596 (*Lee Priory edit. of Raleigh's Works*, vol. viii. p. 725.); and Campbell says, "it can be traced to a MS. of a date as early as 1593" (*Specimens*, p. 57. second edit.).

"The Soul's Errand" is found in the folio edition of Joshua Sylvester's *Works*, and also in the poems of Lord Pembroke. Ritson, whose authority merits some attention, peremptorily attributes it to Francis Davison. "*The Answer to the Lye*," he observes, "usually ascribed to Raleigh, and pretended to have been written the night before his execution, was in fact by Francis Davison" (*Bib. Poet.* p. 308.).

The evidence in favour of these three claimants has been well examined by the Rev. John Hannah (see *Poems by Sir Henry Wotton, Sir Walter Raleigh, and others*, 12mo. 1845, pp. 89-99.), and completely set aside. The same gentleman has printed a curious poetical piece, from an old MS. Miscellany in the Chetham Library at Manchester (8012. p. 107), which does something

to establish Raleigh's claim. It commences as follows:—

"Go, Eccho of the minde;
A careles troth protest;
Make answerē y^t *rude*
Rawly No stomack can disgest."

"In these verses (remarks Mr. Hannah) three points especially deserve attention; first, that they assign the disputed poem to Raleigh *by name*; next, that they were written *when he was still alive*, as is plain from the concluding stanza; and lastly, that they give the reason why it has been found so difficult to discover its true author, for the 13th stanza intimates that 'The Lie' was anonymous, though its writer was not altogether unknown."

Many MS. copies of "The Soul's Errand" exist. Two of them have been printed at the end of Sir Harris Nicolas's edition of Davison's *Poetical Rhapsody*; the one from Harl. MS. 2296., the other from a manuscript in the same collection, No. 6910.; the readings of which not only differ materially from each other, but in a slight degree also from the printed copies. The title in Davison is "The Lie," which is retained by Percy; that of "The Soul's Errand" was taken by Ellis from Sylvester's *Works*. In some copies it is called "The Farewell."

EDWARD F. RIMBULT.

The lines reported to have been written by Sir Walter Raleigh the night before his execution were *not*, I think, those alluded to by ÆGROTUS. In the *Reliquiæ Wottonianæ* are some few "poems found amongst the papers of Sir Henry Wotton," one of which is headed "Sir Walter Raleigh the Night before his Death," and is this:

"Even such is *time* that takes on trust
Our *youth*, our *joyes*, our all we have,
And pays us but with *age* and *dust*;
Who in the dark and silent grave
(When we have wandered all our ways)
Shuts up the story of our days.
But from this *earth*, this *grave*, this *dust*,
My God shall raise me up, I trust."—W. R.

P. 396, 3d edition, London,
1672.

In the *Collection of Sacred Poetry*, edited for the Parker Society by Mr. Farr (vol. i. p. 236.), the lines I have adduced are headed "An Epitaph" and attributed to Sir W. Raleigh on the above melancholy occasion.

"The Soul's Errand," which ÆGROTUS quotes from, is entitled "The Farewell" in the same collection; but so much ambiguity rests upon Sir Walter's poetry that I shall merely add my conviction that the "Epitaph" is only a fragment—"judicent peritiores."

Rt.

Warmington, Oct. 14. 1851.

[BARTANUS, JOHN ALGOR, H. E. H. have also kindly replied to this Query.]

THE TWO DRS. ABERCROMBIE. (Vol. iii., p. 209.)

It does not appear that David and Patrick Abercromby either studied or graduated at the University of Leyden. Their names are not found in the alphabetic registers of the students matriculated in the University. ^[3] For this reason the academic dissertations of these two physicians will be sought in vain in the University library. Three works of David Abercromby are, however, here:

1. "Tuta ac Efficax

Luis Venereæ, sæpe absque

Mercurio, ac semper absque

Salivatione Mercuriali

Curandæ Methodus.

Authore Davide Abercromby, M.D.

Londini, impensis Samuel Smith ad insigne principis
in Cœmiterio Divi Pauli. MDCLXXXIV."

Dedicated to Dr. Whistlero
(Dubam, Londini, 7th Apr.
1684).

2. "Davidis Abercromby, M.D.
De variatione, ac varietate Pulsus Observationes
accessit ejusdem authoris
Nova Medicinæ
tum Speculativæ,
Tum Practicæ Clavis
Sive ars
Explorandi Medicæ Plantarum ac Corporum quorum cumque
Facultatis ex solo sapore.—Imp. Samuel
Smith. Londini, MDCLXXXV. in 8vo."

Dedicated to Robert Boyle.

3. "Davidis Abercrombii,
Scoto-Britanni
Philosoph. ac Med. Doct.
Fur Academicus.
Amstelodami, apud Abrahamum Wolfgang, 1689."

Dedicated to Jacobus
Cuperus
(classis ex Indiá nuper reducis
archithalasso.)

[\[3\]](#) These are now under the care of Professor N. C. Kist of Leyden. It is to be regretted that they are not printed.

Here is a list of the Abercrombys who have studied at Leyden, with the dates of their matriculation:—

"6. Oct. 1713. Alexander Abercromby, Scotus, an. 21. Stud. Juris."

"25. Oct. 1724. Georgius Abercromby, an. 21, et Jacobus Abercromby, an. 20, Scoto-Britanni, Stud. Juris. Residing with Beeck in the Brustraet."

"18. Nov. 1724. Jacobus Abercromby, Scotus, an. 24. Stud. Juris. Resides with S. Rosier, in the Moorstug."

"3. Aug. 1725. Georgius Abercromby, Scoto-Britannus, an. 22. Stud. Juris. Apud J. Boudar, in the Brustraet."

"3. Aug. 1725. Jacobus Abercromby, Scoto-Brit., an. 20. Stud. Juris. Apud eundem."

There is no other dissertation or work of the Abercrombys in the library or the university here.

ELSEVIR.

Leyden.

[We are indebted to the kindness of the Editor of the *Navorscher* for this extract from his forthcoming number.]

Replies to Minor Queries.

Dacre Monument at Hurstmonceaux (Vol. ii., p. 478.).

—E. V. asks for the names of the bearers of the following coats of arms on the monument to the Dacre family in Hurstmonceaux church. I beg to supply them:

1. Sab. a cross or. Havenell.
2. Barry of six arg. and az. a bend gules. Grey.
3. Arg. a fess gules. Doddingsells.
4. Quarterly or and gules an escarbuncle of eight rays floratty sab. Mandeville, first Earl of Essex. Granted 1139.
5. Barry of six arg. and gules. Bayouse.
6. Az. an inescocheon in an orle of martlets or. Schatterset and Walcott.

I cannot find one with the inescocheon charged.

In the following page, 479., J. D. S. asks the name of the bearer of a coat in the great east window of the choir of Exeter cathedral, viz. argent, a cross between four crescents gules. I beg to inform him that arg. a cross *engrailed* between four crescents gules belongs to Bernham. Also, that arg. a cross *flory* between four crescents gules, belongs to the name of Tylly, or Tyllet, or Tilleg, of Dorsetshire.

H. C. K.

Book-plates (Vol. iii., p. 495.; Vol. iv., pp. 46. 93.).

—An instance of what may be considered as an early example of a book-plate, occurs pasted upon the fly-leaf of a MS. in the College amongst Philpot's *Collections* (marked P. e. 15.), being an engraving of a blank shield, with a helmet and lambrequin, and a compartment for the motto; the whole surrounded by a border ornamented with flowers; altogether well engraved. The shield contains six quarterings, very neatly sketched with pen and ink; and the helmet is surmounted by a crest, also neatly sketched. In the upper part of the border, occupying a space evidently intended to be filled up, is the autograph of "Joseph Holand;" while a similar space in the lower part contains the date of "1585" in the same hand, in which also the motto "Fortitudo mea Deus," is written within the compartment above mentioned. The following, which is a collateral proof of the age of the book-plate, is likewise an autograph title to the MS.:

"In this booke are conteyned the armes of the nobyltye of Ireland and of certeyne gentilmen of the same countrie. Joseph Holand, 1585."

This Joseph Holand was father of Philip Holand, who was Portcullis *tempore* James I., and Gibbon, Bluemantle, says he was a "collector of rarities."

By the kindness of an antiquarian friend I have three impressions of different book-plates of the celebrated Pepys. I am not aware that they are rare; but one is curious, as consisting merely of his initials "S. P." in ornamented Roman capitals, elegantly and tastefully interlaced with two anchors and cables, with his motto in a scroll above them.

THOMAS WILLIAM KING, York Herald.

College of Arms.

Sermon of Bishop Jeremy Taylor (Vol. iv., p. 251.).

[355] —I beg to acknowledge the favor of MR. CROSSLEY'S communication (which, from an accident, I have only just seen) respecting a sermon of Bishop Taylor's, and to inform him that I have been intending to produce it in the concluding volume (vol. i. of the series), which will contain several small pieces. I have been aware of the existence of it from the first, the volume in question being in the Bodleian Catalogue.

May I take the opportunity of adding, how much I feel obliged by any communication respecting Bishop Taylor's Works.

C. PAGE EDEN.

Moonlight (Vol. iv., p. 273.).

—The effects of the moonlight on animal matter is well known to the inhabitants of warm climates. I remember that when I resided in Bermuda, if the meat (which was usually hung out at night) was exposed to the rays of the moon it putrefied directly. I was frequently cautioned by the inhabitants to beware of the moon shining upon me when asleep, as it caused the most dangerous and virulent fevers. Another curious power of the moonlight was that of developing temporary blindness, caused by the glare of the sun on bright objects. I have often seen persons stumbling and walking as quite blind, in a moonlight so bright I could see to read by; these were principally soldiers who had been employed during the day working on the fort and on the white stone. On hearing the surgeon of the regiment mention that two-thirds of the men were troubled with it, causing a greater amount of night-work as sentries to the few who were able to see at night, I suggested to him the following plan mentioned in a story I had read many years before in *Blackwood*:—

"A pirate ship in those latitudes was several times nearly captured, owing to all the men being moon-blind at night; the captain ordered all his men to bind up one eye during the day, and by this means they could see with that eye to navigate the ship at night."

My friend the surgeon tried the experiment, and found bandaging the eyes at night, and giving them complete rest, restored in time their sight at moonlight.

M. E. C. T.

That the light of the moon accelerates putrefaction is more than an unfounded popular opinion. I have heard it repeatedly asserted by observant and sober-minded naval officers as a fact, established by experience in tropical climates. Their constant testimony was, that when there is no moon the fresh meat is hung over the stern of the ship at night for coolness; but if this is done when the moon shines, the meat becomes unfit to eat.

The Query will probably elicit an answer from some one able to speak more directly upon the subject. It well deserves further inquiry.

T. C.

Durham, Oct. 15.

Flatman and Pope (Vol. iv., pp. 209. 283.).

—"The Thought on Death," by Flatman, is referred to by Wharton, Bowles, and other editors of Pope. Flatman's *Poems* were first printed in 1674; 2ndly, 1676; 3rdly, 1682; and 4thly and lastly, 1686. The above occurs in the first edition.

For an account of Flatman, see Walpole's *Anecdotes of Painters*, vol. iii. p. 20., ed. 1765; Granger's *Biog. Hist.*; and Wood's *Athenæ*.

Some verses by him on his son, who died 1682, aged ten years, and inscribed on his monument in St. Bride's Church, will be found in Stow by Strype, vol. i. p. 740. ed. 1754.

Flatman wrote a preface to Shipman's *Poems*, and verses to Sanderson's *Graphice*, fol.; also to Walton in Chalkhill's *Thealma and Clearchus*, and Johnson's (Wm.) *Narrative of Deliverance at Sea*, 18mo. 3d edit. 1672.

II.

Berlin Time (Vol. iv., p. 256.).

—Is your correspondent very sure that the astronomers of France, Germany, Italy, and Spain begin the day at midnight? I turn to Herschel's *Outlines of Astronomy* (p. 86.), and I find that astronomers (without any limitation) commenced their day at noon. Sir John Herschel is inclined to think that it would be better to commence at midnight with the world at large. Surely if the foreign astronomers *already did this*, he would not have failed to cite their example, and to remind the English astronomers that they stood alone; but of this he does not give the smallest hint.

A LEARNER.

Your correspondent Dx. is mistaken in supposing that "foreigners ordinarily commence the astronomical day at midnight."

With respect to France, in the *Explication et Usage des Articles de la Connaissance des Temps* it is expressly stated: "Le jour astronomique *commence à midi*."

And in the explanation appended to the *Berlin Jahrbuch*, it is in like manner distinctly laid down:

"The time which must be always understood, unless it is otherwise particularly expressed, is the mean time of the meridian of the New Berlin Observatory, which is taken to be 44^m 14·0^s eastward of Paris, and 53^m 35·5^s eastward of Greenwich. *The beginning of the day is at noon.*"

The *civil* day always commences at the midnight preceding this *astronomical* day.

It follows that Sept. 17, 3^h 40^m 30^s Greenwich mean time, is simply Sept. 17, 4^h 34^m 5·5^s Berlin mean time.

T. C.

Durham.

Ruined Churches (Vol. iv., p. 261.).

—The old church of St. John in the Wilderness, near Exmouth, can hardly be said to be *in ruins*, in the sense before implied with regard to marriages, &c. It is *dilapidated*, and almost deserted; but on visiting it a few days since, I found it securely locked, the nave weather tight, and sufficiently furnished for baptisms, marriages, and burials, with surplice, two Prayer Books, Bible, table, font, bier, and bell. They had certainly all seen their best days; but on that account perhaps they are supposed to be more in keeping with the general state of the venerable fabric.

It is, in fact, the mother church of others in the vicinity, which are only chapels of ease; but as the population increased around them, and fell away, from some cause or other, from the precincts of the old church, it seems to have been deserted and dismantled of everything but what is barely necessary for burials, and an occasional wedding and baptism. It is the south aisle only which has been removed, and that by authority, many years ago; but certainly, it has on that side, and from the want of glass in the fine tower window, a desolate and ruinous appearance. In the churchyard there is a most venerable specimen of a noble yew-tree.

H. T. E.

Clyst St. George, Oct. 10. 1851.

Italian Writer on Political Economy—Death of Carli (Vol. iv., p. 175.).

—It is inquired, "What was the first work by an Italian writer on any element of political economy? and in what year did Carli, the celebrated economist, die?" The latter question I at once answer by stating that it was on the 22d of February, 1795, in his seventy-fifth year, having been born at Cape d'Istria, an episcopal town of Illyria, April, 1720, of a noble family. His collected works, embracing almost the *omne scibile*, were published in 1784-1794, nineteen octavo volumes, at Milan, *Delle Opere del Signor Gianrinaldo Conte Carli, Presidente Emerito del Supremo Conciglio di Pubblica Economia, &c.* The first publication, confined to fifteen volumes, was extended to nineteen by him, *Delle Antichità Italiche, con Appendice, de' Documenti, &c.*, 1793-1795. Few writers have exceeded him in the variety of his subjects, which combined the

drama, poetry, translations, history, philosophy, the monetary system, political economy, &c. As to your correspondent ALPHA'S first inquiry, it will be satisfactorily answered by consulting the collection printed at Milan in 1803, *Scrittori Classici Italiani*, first volume of the fifty in 8vo., to which the entire extend up to that period, since when several have appeared.

J. R.

Cork.

Epigram ascribed to Mary Queen of Scots (Vol. iv., p. 316.).

—The four lines inscribed in the copy of Sallust mentioned by C., and which have been supposed to be the composition of the Queen of Scots, will be found in the second book of Ovid's *Amores*, Elegia 18, ll. 5-8.

C. W. G.

Surplices (Vol. iv., p. 192.).

—In reference to the origin, use, &c. of this and other ecclesiastical vestments, let J. Y. consult the following authorities:—Bona, *Rerum Liturgicarum*, lib. i. cap. 24.; Gerberti *Vetus Liturgia Alemannica*, tom. i. disquisit. iii. cap 3.; Goar, *Rituale Græcum*; Du Cange's *Glossary*; and, *Ferrarius de Re Vestiaria*. The information on the subject, hence to be obtained, is briefly epitomised in the appendix to Palmer's *Antiq. of the English Liturgy*. Let J. Y. also look at Hawkins' *Hist. Music*, vol. ii. p. 432.; vol. iii. p. 71.; likewise at Bishop Challoner's *Garden of the Soul*, pp. x. 123. (edit. 1824); and, if he have a full abundance of leisure, with sufficient resolution to abandon it to an undertaking so pregnant with instructiveness, let him too, by all means, "explore with curious search" the controversial writings of the early periods of Puritanism, on the sadly vexed question of the habits of the clergy, to which he will find abundant reference in all our Anglican church histories.

COWGILL.

Continental Watchmen and their Songs (Vol. iv., p. 206.).—

THE MANNER OF WATCHMEN INTIMATING THE TIME AT
HERRNHUTH, GERMANY.

Past eight o'clock! O Herrnhuth, do thou ponder:
Eight souls in Noah's ark were living yonder.
'Tis nine o'clock: ye brethren, hear it striking;
Keep hearts and houses clean, to our Saviour's liking.
Now brethren, hear, the clock is ten and passing:
None rest but such as wait for Christ embracing.
Eleven is past! still at this hour of eleven,
The Lord is calling us from earth to heaven.
Ye, brethren, hear, the midnight clock is humming:
At midnight our great Bridegroom will be coming.
Past one o'clock! the day breaks out of darkness;
Great morning star appear, and break our hardness!
'Tis two! on Jesus wait this silent season,
Ye two so near related, Will and Reason.
The clock is three! the blessed Three doth merit
The best of praise, from body, soul, and spirit.
'Tis four o'clock, when three make supplication
The Lord will be the fourth on that occasion.
Five is the clock! five virgins were discarded,
When five with wedding garments were rewarded.
The clock is six, and I go off my station;
Now, brethren, *watch yourselves for your salvation.*

F. B. RELTON.

Horology (Vol. iv., p. 175.).

—H. C. K. inquires for the best *scientific* work on horology. In my searches after the history of time keeping in all ages, I found none more useful than a little tract, the production of a watchmaker, and to be had at 81. Fleet Street. The *Mirror* of 1824 contains some interesting notes on this subject.

C. R.

The Aneroid Barometer (Vol. iv., p. 295.).

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—The intended signification of this name, "aneroid," can of course be only determined by the person who conferred it; upon any less direct authority the derivation quoted from Mr. Dent's description can scarcely be received. The meaning of *νηρός* is *moist*, rather than *fluid*; but even admitting the latter signification, then the last syllable ought surely to be referred, not to *εἶδος*, but to its root *εἶδω* (scio); *perceivable without fluid* being a much better characteristic than a *form without fluid*.

But taking into consideration the peculiar construction of this sort of barometer, its flexible diaphragm supported from within against the pressure of the atmosphere, may not its name have been derived from *ἀνὰ* (adversus), *ἄηρ* (aer), and *οἶδος* (tumor)?

A. E. B.

Miscellaneous.

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

The Chronological New Testament, in which the Text of the Authorised Version is newly divided into Paragraphs and Sections, with the Dates and Places of Transactions marked, the Marginal Renderings of the Translators, many Parallel Illustrative Passages printed at length, brief Introductions to each Book, and a Running Analysis of the Epistles, is another and most praiseworthy attempt "to make our invaluable English version more intelligible to devout students of the Word of God," by the various helps in arrangement and printing set forth in the ample title-page which we have just transcribed. All such endeavors to increase that "knowledge which maketh wise unto salvation" carry within themselves the elements of success; and we shall be the more glad to find that the present work meets with the patronage it deserves, as we may then look for the Old Testament on the same plan.

Those of our readers who remember the parallel which Bishop Ken drew between himself and

Bless'd Gregory, whose patriarchal height
Shed on the Eastern sphere celestial light,

and who may desire to read the life of him whom that great ornament of our Church chose for his model, will thank us for drawing their attention to *Gregory of Nazianzum—a Contribution to the Ecclesiastical History of the Fourth Century*, by Professor Ullman of Heidelberg, which has just been translated by Mr. G. V. Cox. The translator has for the present confined himself to that part of Dr. Ullman's volume which relates to the life of Gregory, and is therefore more attractive to the general reader; the dogmatic part, or the statements and examination of Gregory's theological opinions, being for the present withheld. In this we think Mr. Cox has done wisely, since we have no doubt that the present volume will be read with great interest by many who will gladly dwell upon the life and practice of this distinguished Father of the Church, but who would be turned aside from its perusal, from their unwillingness or inability to enter upon any such investigation as is implied in the critical examination of Gregory's theological opinions.

We have again to thank Dr. Latham for an important contribution towards a proper knowledge of our own tongue; and it would be difficult to point out a more successful combination of ethnological and philological knowledge than is exhibited in his newly-published *Hand-book of the English Language, for the Use of Students of the Universities and Higher Classes of Schools*. We cannot of course enter into any analysis of a work which is as replete with interest and amusement as it is with instruction; but we may point out as peculiarly deserving of attention the first part, which treats of the Germanic origin of the English language; and the second, which treats of its history and analysis. We are glad to see Dr. Latham's view of the Frisian share in the invasion of this country.

The commendations so universally bestowed upon Mr. Grant for the research, accuracy, and picturesque interest displayed in his *Memorials of the Castle of Edinburgh*, and his *Memoirs of Sir W. Kirkaldy of Grange*, may be extended to him for his *Memoirs and Adventures of Sir John Hepburn, Knight, Governor of Munich, Marshal of France under Louis XIII., and Commander of the Scots Brigade under Gustavus Adolphus*. He has on this, as on former occasions, the advantage of a new and interesting subject; and by grouping round his hero—whose conduct and bravery won for him the reputation of being esteemed the best of that warlike age, next to Gustavus himself—all the great leaders in that struggle for the liberties of Germany, the Thirty Years' War—he has produced a volume which will be read with great interest, not only for the picture it exhibits of the distinguished soldier of fortune who forms its immediate subject, but also for its record of the services of the Scottish troops who served in the German wars under Gustavus Adolphus.

A Little Earnest Book upon a Great Old Subject, in which Mr. Wilson endeavors to pourtray the thoughts and feelings of the poet, will be read with pleasure by all who agree with him that

poetry rightly understood is associated with everything that is eternal and just, true and elevating, tender and loving. It is a little book of quaint and pleasant thoughts, quaintly got up, and beautifully illustrated.

Mr. Mitchell, of Bond Street, announces a beautifully illustrated work on *The Parables of our Saviour*, to be engraved in the line manner by the best artists from the designs of Franklin.

The Sales of Books, &c., those heralds of the coming winter, are beginning. Messrs. Puttick and Simpson commence this day a six days' sale of valuable books removed from the country, including many curious and rare works. On Monday Messrs. Sotheby and Wilkinson will commence their season by selling a portion of the valuable library of a gentleman deceased, which will occupy them for four days; and on Monday and the fifteen following days Messrs. Foster and Son will be engaged in the disposal of that matchless series of examples of Mediæval Architecture, and of other objects of decorative art, remarkable alike for their beauty, rarity, and historical value, so long known as the *Cottingham Museum*.

CATALOGUES RECEIVED.—J. Miller's (43. Chandos Street) Catalogue No. 30. of Books Old and New; W. Brown's (130. and 131. Old Street) List of Miscellaneous English Books.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

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WILLIS'S ARCHITECTURE OF THE MIDDLE AGES. (10s. 6d. will be paid for a copy in good condition.)

CARPENTER'S DEPUTY DIVINITY; a Discourse of Conscience. 12mo. 1657.

A TRUE AND LIVELY REPRESENTATION OF POPYRY, SHEWING THAT POPYRY IS ONLY NEW MODELLED PAGANISM, &c., 1679. 4to.

ROBERT WILSON'S SKETCH OF THE HISTORY OF HAWICK. Small 8vo. Printed in 1825.

JAMES WILSON'S ANNALS OF HAWICK. Small 8vo. Printed in 1850.

BARRINGTON'S SKETCHES OF HIS OWN TIME. Vol. III. London, 1830.

BRITISH POETS (CHALMERS', Vol. X.) London, 1810.

CHESTERFIELD'S LETTERS TO HIS SON. Vol. III. London, 1774.

CONSTABLE'S MISCELLANY. Vol. LXXV.

D'ARBLAY'S DIARY. Vol. III. London, 1842.

ERSKINE'S SPEECHES. Vol. II. London, 1810.

HARE'S MISSION OF THE COMFORTER. Vol. I. London, 1846.

HOPE'S ESSAY ON ARCHITECTURE. Vol. I. London, 1835. 2nd Edition.

MULLER'S HISTORY OF GREECE. Vol. II. (Library of Useful Knowledge, Vol. XVII.)

ROMILLY'S (SIR SAMUEL) MEMOIRS. Vol. II. London, 1840.

SCOTT'S (SIR W.) LIFE OF NAPOLEON. Vol. I. Edinburgh, 1837. 9 Vol. Edition.

SCOTT'S NOVELS. Vol. XXXVI. (Redgauntlet, II.); Vols. XLIV. XLV. (Ann of Grerstein, I. & II.) 48 Vol. Edition.

SMOLLETT'S WORKS. Vols. II. & IV. Edinburgh, 1800. 2nd Edition.

SOUTHEY'S POETICAL WORKS. Vol. III. London, 1837.

CRABBE'S WORKS. Vol. V. London, 1831.

Four letters on several subjects to persons of quality, the fourth being an answer to the Bishop of Lincoln's book, entitled POPYRY, &c., by Peter Walsh. 1686. 8vo.

A CONFUTATION OF THE CHIEF DOCTRINES OF POPYRY. A Sermon preached before the King, 1678, by William Lloyd, D.D. 1679. 4to.

A SERMON PREACHED AT ST. MARGARET'S, WESTMINSTER, BEFORE THE HOUSE OF COMMONS, MAY 29, 1685, by W. Sherlock, D.D. 4to. London, 1685.

POPE'S LITERARY CORRESPONDENCE. Vol. III. Curll. 1735.

ALMANACS, any for the year 1752.

MATTHIAS' OBSERVATIONS ON GRAY. 8vo. 1815.

SHAKESPEARE, JOHNSON, AND STEVENS, WITH REED'S ADDITIONS. 3rd Edition, 1785. Vol. V.

SWIFT'S WORKS, Faulkner's Edition. 8 Vols. 12mo. Dublin, 1747. Vol. III.

SOUTHEY'S PENINSULAR WAR. Vols. V. VI. 8vo.

JOURNAL OF THE GEOLOGICAL SOCIETY OF DUBLIN. Vol. I. Part I. (One or more copies.)

THE ANTIQUARY. 8vo. Edinburgh, 1816. Vols. I. and II.

HISTORY AND ANTIQUITIES OF TWICKENHAM, being the First Part of Parochial Collections for the County of Middlesex, begun in 1780 by E. Ironside, Esq., London, 1797. (This work forms 1 vol. of Miscell. Antiquities in continuation of the Bib. Topographica, and is usually bound in the 10th Volume.)

** 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.

Although we have this week again enlarged our Paper to 24 pages, we have to apologise for the omission of many interesting articles. DR. LOTSKY'S "Panslavic Literature and the British Museum," and the communication of a Subscriber to the Anglo-Catholic Library on Bishop Overall's Convocation Book, shall appear next week. Where may we send the latter a proof?

C. (Jamaica) will find the history of the line from Philip Gualtier's "Alexandreis,"—

"Incidis in Scyllam, cupiens vitare Charybdim,"

in our 2nd Vol. pp. 85. 136. 141.

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W. F.'s very valuable suggestion shall not be lost sight of.

ÆGROTUS. The Moonlight reply was in type for last Number, but omitted from want of room. The parallel was a very fair one; but those to whom it was not obvious might have misconstrued the allusion.

REPLIES RECEIVED.—Grimsdyke—Pasquinade—Charles II. and Written Sermons—Welwood Memoirs—Sheridan's MS. Drama—Execution at Durham—Caxton Memorial—The Rev. Mr. Gay—Duke of Monmouth's Pocket Book—Serpent with Human Head—Childe Harold—Peter Wilkins, &c.—Meaning of Dray—Pauper's Badge—Burke's Mighty Boar of the Forest—Godfrey Higgins' Works, &c.—Poetic Imitations—Cognition of the Jews and Lacedæmonians—Bourchier Family—Curious Monumental Inscription—A little Bird told me—Colonies in England—Pharetram de Tutesbit—Coleridge's Christabel—Cagots—Touching for the Evil—Three Estates of the Realm—Wat the Hare—Flemish account—Mary Queen of Scots—Termination "aster"—Medical Use of Pigeons—Bess of Hardwicke.

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Errata.—In the article "Panslavic Sketches," l. 2. for "latent" read "latest;" l. 6. for "Tïssalonichi" read "Tessalonichi;" and l. 9. for "historical" read "ante-historical." Page 313. col. 2. l. 46. for "repent?" read "repente."

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