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{57}

## NOTES AND QUERIES:

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

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

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<b>No. 168.</b>	<b>Saturday, January 15. 1853.</b>	<b>With Index, price 10d. Stamped Edition 11d.</b>
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### CONTENTS.

NOTES:—	Page
Inedited Poem by Pope	<a href="#">57</a>
Southey's "Doctor:" St. Matthias' Day in Leap-year, by P. J. Yarrum	<a href="#">58</a>
Oxfordshire Legend in Stone, by B. H. Cowper	<a href="#">58</a>
Lady Nevell's Music-Book	<a href="#">59</a>
Bishop Burnet, by Wm. L. Nichols	<a href="#">59</a>
A Monastic Kitchener's Account	<a href="#">60</a>
The Fairies in New Ross, by Patrick Cody	<a href="#">61</a>
MINOR NOTES:—The Duke of Wellington and Marshal Ney: Parallel Passage in the Life of Washington and Major André—St. Bernard <i>versus</i> Fulke Greville—St. Munoki's Day—Epitaph in Chesham Churchyard—Gentlemen Pensioners—Marlborough: curious Case of Municipal Opposition to County Magistracy—Wet Season in 1348—General Wolfe	<a href="#">62</a>
QUERIES:—	
Pope and the Marquis Maffei	<a href="#">64</a>
The Church Catechism, by C. J. Armistead	<a href="#">64</a>
A Countess of Southampton	<a href="#">64</a>
MINOR QUERIES:—Hardening Steel Bars—Pierrepoint—Ceylon—Flemish and Dutch Schools of Painting—"To talk like a Dutch Uncle"—Ecclesiastical Antiquities of Belgium—Charter of Waterford—Inscription on Penny of George III.—"Shob" or "Shub," a Kentish Word—Bishop Pursglove (Suffragan) of Hull—Stewarts of Holland—Robert Wauchope, Archbishop of Armagh, 1543—Plum-pudding—"Whene'er I asked"—Immoral Works—Arms at Bristol—Passage in Thomson—"For	

God will be your King to-day"—"See where the startled wild fowl"— Ascension-day—The Grogog of a Castle	<a href="#">65</a>
REPLIES:—	
Canongate Marriages	<a href="#">67</a>
Lady Katherine Grey	<a href="#">68</a>
Howlett the Engraver, by B. Hudson	<a href="#">69</a>
Chaucer	<a href="#">69</a>
PHOTOGRAPHIC NOTES AND QUERIES:—Pyrogallic Acid—Stereoscopic Pictures with One Camera—Mr. Crookes' Wax-paper Process—India Rubber a Substitute for Yellow Glass—Dr. Diamond's Paper Processes	<a href="#">70</a>
REPLIES TO MINOR QUERIES:—Ancient Timber Town-halls—Magnetic Intensity—Monument at Wadstena—David Routh, R. C. Bishop of Ossory—Cardinal Erskine—"Ne'er to these chambers," &c.—The Budget—"Catching a Tartar"—The Termination "-itis"	<a href="#">71</a>
MISCELLANEOUS:—	
Books and Odd Volumes wanted	<a href="#">73</a>
Notices to Correspondents	<a href="#">73</a>
Advertisements	<a href="#">74</a>

## Notes.

### INEDITED POEM BY POPE.

In an original letter from James Boaden to Northcote the artist, I find the following passage; and I add to it the verses to which allusion is therein made:

"60. Warren Street, Fitzroy Square.  
"28th August, 1827.

"My dear friend,

"The verses annexed are so fine, that you should put them into your copy of Pope, among the Miscellanies. Dr. Warburton received them too late for his edition of our poet, and I find them only in a letter from the prelate to Dr. Hurd, dated 'Prior Park, June 24th, 1765.'

"I have used the freedom to mark a few of the finest touches with a pencil, to show you *my* feeling. These you can rub out easily, and afterwards indulge your own. The style of interrogation seems to have revived in Gray's Elegy. Hurd would send the verses to Mason as soon as he got them; and Mason and Gray, as you know, were *one* in all their studies.

"I do not forget the Fables.  
"Yours, my dear friend, always,  
"J. BOADEN.

"J. Northcote, Esq."

Not having by me any modern edition of Pope's *Works*, may I ask whether these verses, thus transcribed for Northcote by his friend Boaden, have yet been introduced to the public?

*Verses by Mr. Pope, on the late Dean of Carlisle's (Dr. Bolton) having written and published a Paper to the Memory of Mrs. Butler, of Sussex, Mother to old Lady Blount of Twickenham.*

[They are supposed to be spoken by the deceased lady to the author of that paper, which drew her character.]

"Stript to the naked soul, escaped from clay,  
From doubts unfetter'd, and dissolved in day;  
Unwarm'd by vanity, unreach'd by strife,  
And all my hopes and fears thrown off with life;  
Why am I charm'd by Friendship's fond essays,  
And tho' unbodied, conscious of thy praise?  
Has pride a portion in the parted soul?  
Does passion still the formless mind control?  
Can gratitude outpant the silent breath,  
Or a friend's sorrow pierce the glooms of death?  
No, 'tis a spirit's nobler taste of bliss,  
That feels the worth it left, in proofs like this;  
That not its own applause but thine approves,  
Whose practice praises, and whose virtue loves;  
Who liv'st to crown departed friends with fame;  
Then dying, late, shalt all thou gav'st reclaim.

MR. POPE."

A. F. W.

## SOUTHEY'S "DOCTOR;" ST. MATTHIAS' DAY IN LEAP-YEAR.

In looking over the 1848 edition of Southey's book, *The Doctor*, I observe an error which has escaped the care and revision of the editor, the Rev. J. W. Warter, B.D. At p. 199., where Southey is referring to the advantages of almanacs, he writes:

"Who is there that has not sometimes had occasion to consult the almanac? Maximilian I., by neglecting to do this, failed in an enterprise against Bruges. It had been concerted with his adherents in that turbulent city, that he should appear before it at a certain time, and they would be ready to rise in his behalf, and open the gates for him. He forgot that it was leap-year, and came a day too soon; and this error on his part cost many of the most zealous of his friends their lives. It is remarkable that neither the historian who relates this, nor the writers who have followed him, should have looked into the almanac to guard against any inaccuracy in the relation; *for they have fixed the appointed day on the eve of St. Matthias, which being the 23rd of February, could not be put out of its course by leap-year.*"

The words in Italics show Southey's mistake. This historian was quite correct: as, according to the calendar of the Roman Catholic Church, although the regular festival of St. Matthias is celebrated upon the 24th of February, yet, "in anno bissextili Februarius est dierum 29, et Festum S. Mathiæ celebratur 25 Februarii." Thus it will be seen, that the year when Maximilian was to have appeared before Bruges being leap-year, and the day appointed being the eve of St. Matthias, he should have come upon the 24th, not the 23rd of February: the leap-year making all the difference.

P. J. YARRUM.

Dublin.

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## OXFORDSHIRE LEGEND IN STONE.

A few miles from Chipping-Norton, by the side of a road which divides Oxfordshire from Warwickshire, and on the brow of a hill overlooking Long Compton, stand the remains of a Druidical temple. Leland speaks of them as "Rollright stones," from their being in the parish of Rollright. The temple consists of a single circle of stones, from fifty to sixty in number, of various sizes and in different positions, but all of them rough, time-worn, and mutilated. The peasantry say that it is impossible to count these stones, and certainly it is a difficult task, though not because there is any witchcraft in the matter, but owing to the peculiar position of some of them. You will hear of a certain baker who resolved not to be outwitted, so hied to the spot with a basketful of small loaves, one of which he placed on every stone. In vain he tried; either his loaves were not sufficiently numerous, or some sorcery displaced them, and he gave up in despair. Of course no one expects to succeed now.

In a field adjoining are the remains of a cromlech, the altar where, at a distance from the people, the priests performed their mystic rites. The superimposed stone has slipped off, and rests against the others. These are the "Whispering Knights," and this their history:—In days of yore, when rival princes debated their claims to England's crown by dint of arms, the hostile forces were encamped hard by. Certain traitor-knights went forth to parley with others from the foe. While thus plotting, a great magician, whose power they unaccountably overlooked, transformed them all into stone, and there they stand to this day.

Not far from the temple, but on the opposite side of the road, is a solitary stone, probably the last of two rows which flanked the approach to the sacred circle. This stone was once a prince who claimed the British throne. On this spot he inquired of the magician above named what would be his destiny:

"If Long Compton you can see,  
King of England you shall be,"

answered the wise man. But he could not see it, and at once shared the fate of the "Whispering Knights." This is called the "King's stone," and so stands that, while you cannot see Long Compton from it, you can if you go forward a very little way. On some future day an armed warrior will issue from this very stone, to conquer and govern our land!

It is said that a farmer, who wished to bridge over a small stream at the foot of the hill, resolved to press the "Whispering Knights" into the service; but it was almost too much for all the horse power at his command to bring them down. At length they were placed, but all they could do was not sufficient to keep them in their place. It was therefore resolved to restore them to their original post, when, lo! they who required so much to bring them down, and defied all attempts to keep them quiet, were taken back almost without an effort by a single horse! So there they stand, till they and the rest (for I believe the large circle was once composed of living men) shall return to their proper manhood.

Other legends respecting this curious relic might, I doubt not, be obtained on the spot. I obtained the above in answer to inquiries, when making a pilgrimage to the place.

B. H. COWPER.

## LADY NEVELL'S MUSIC-BOOK.

The following contents of the Lady Nevell's music-book (1591) may be interesting to many of your readers:

- "1. My Ladye Nevell's Grownde.
  2. Que passe, for my Ladye Nevell.
  3. The March before the Battell.
  4. The Battell.
    - The March of Footemen.
    - The March of Horsemen.
    - The Trumpetts.
    - The Irishe Marche.
    - The Bagpipe and Drone.
    - The Flute and Dromme.
    - The Marche to Fight.
    - Tantara.
    - The Battells be ioyned.
    - The Retreat.
  5. The Galliarde for the Victorie.
  6. The Barley Breake.
  7. The Galliarde Gygg.
  8. The Hunt's upp.
  9. Ut re mi fa sol la.
  10. The first Pauian.
  11. The Galliard to the same.
  12. The seconde Pauian.
  13. The Galliarde to the same.
  14. The third Pauian.
  15. The Galliarde to the same.
  16. The fourth Pauian.
  17. The Galliarde to the same.
  18. The fite Pauian.
  19. The Galliarde to the same.
  20. The sixte Pauian.
  21. The Galliarde to the same.
  22. The seventh Pauian.
  23. The eighte Pauian.
    - The passinge mesurs is,
  24. The nynthe Pauian.
  25. The Galliarde to the same.
  26. The Voluntarie Lesson.
  27. Will you walk the Woods soe wylde.
  28. The Mayden's Song.
  29. A Lesson of Voluntarie.
  30. The second Grownde.
  31. Have w<sup>t</sup> you to Walsingame.
  32. All in a Garden greene.
  33. The lo. Willobie's welcome home.
  34. The Carman's Whistle.
  35. Hughe Ashton's Grownde.
  36. A Fancie, for my Ladye Nevell.
  37. Sellinger's Rownde.
  38. Munser's Almaine.
  39. The tenth Pauian, Mr. W. Peter.
  40. The Galliarde to the same.
  41. A Fancie.
  42. A Voluntarie.
- Finis.

Ffinished and ended the Leventh of September, in the yeare of our Lorde God 1591, and in the 33 yeare of the raigne of our sofferaine ladie Elizabeth, by the grace of God Queen of England, &c., by me, Jo. Baldwine of Windsore.

Laudes Deo."

The songs have no words to them. Most of the airs are signed "Mr. William Birde."

A modern MS. note in the book states that the book is "Lady Nevell's Music-book," and that she seems "to have been the scholar of Birde, who professedly composed several of the pieces for her ladyship's use;" and that sixteen of the forty-two pieces are "in the Virginal Book of Queen Elizabeth," and that "Jo. Baldwine was a singing-man at Windsor." The music is written on four-staved paper of six lines, in large bold characters, with great neatness. The notes are lozenge-shape. Can any of your correspondents furnish rules for transposing these six-line staves into the

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### BISHOP BURNET.

Having but recently become acquainted with your useful and learned work (for *scire ubi aliquid invenire possis, magna pars eruditionis est*), I have been much interested in looking over the earlier volumes. Allow me to add a couple of links to your *catena* on Bishop Burnet. The first is the opinion of Hampton, the translator of Polybius; the other is especially valuable, it being nothing less than the portrait of Burnet drawn by himself, but certainly not with any idea of its being suspended beside the worthies of his "Own Time," for the edification of posterity.

Hampton's testimony is as follows:

"His personal resentments put him upon writing history. He relates the actions of a persecutor and benefactor; and it is easy to believe that a man in such circumstances must violate the laws of truth. The remembrance of his injuries is always present, and gives venom to his pen. Let us add to this, that intemperate and malicious curiosity which penetrates into the most private recesses of vice. The greatest of his triumphs is to draw the veil of secret infamy, and expose to view transactions that were before concealed from the world; though they serve not in the least either to embellish the style or connect the series of his history, and will never obtain more credit than, perhaps, to suspend the judgment of the reader, since they are supported only by one single, *suspected* testimony."—*Reflections on Ancient and Modern History*, 4to.: Oxford, 1746.

{60} Let me now refer you to a document, written with his own hand, which sets the question of Burnet's truthfulness and impartiality in his delineations of character completely at rest.

From the Napier charter-chest, "by a species of retributive justice," there has recently risen up in judgment against him *a letter of his own, proving his own character*. It is, I regret, too long for insertion in your pages *in extenso*, but no abstract can give an adequate idea of its contents. It is, in fact, so mean and abject as almost to overpass belief. I must refer your readers to Mr. Mark Napier's *Montrose and the Covenanters*, vol. i. pp. 13-21. All the reflections of the Whig historian Dalrymple, all the severe remarks of Swift and Lord Dartmouth, as to Burnet's dishonesty and malice, would now seem well bestowed upon a writer so despicable and faithless, and the credit of whose statements, when resting *on his own sole authority*, must be totally destroyed. This curious epistle was written, in an agony of fear, on a Sunday morning, during the memorable crisis of the Rye-House plot, and while Lord Russell was on the eve of his execution. Addressed to Lord Halifax, it was intended to meet the eye of the King. It evidently proves the writer's want of veracity in divers subsequent statements in his history. The future bishop also protests that he never will accept of any preferment, promises never more to oppose the Court, and intimates an intention to paint the King in the fairest light—"if I ever live to finish what I am about;" *i.e.* the *History of his Own Time*, in which the villanous portrait of Charles afterwards appeared.

"Here, then," says Mr. Napier, "is Burnet *Redivivus*; and now the bishop may call Montrose a coward or what he likes, and persuade the world of his own super-eminent moral courage, if he can. For our own part, after reading the above letter, we do not believe one malicious word of what Burnet has uttered in the *History of his Own Time* against Charles I. and Montrose; and he has therein said nothing about them that is not malicious. We do not believe that the apology for Hamilton, which he has given to the world in the memoirs of that House, is by any means so truthful an exposition of the character of that mysterious marquis as the letters and papers entrusted to the bishop enabled him to give. We feel thoroughly persuaded that Bishop Burnet, in that work, as well as in the *History of his Own Time*, reversed the golden maxim of Cicero, '*Ne quid falsi dicere audeat, ne quid veri non audeat.*' The marvellous of himself, and the malicious of others, we henceforth altogether disbelieve, when resting on the sole authority of the bishop's historical record, and will never listen to when retailed traditionally and at second-hand from him. Finally, we do believe the truth of the anecdote, that the bishop, 'after a debate in the House of Lords, usually went home and altered everybody's character as they had pleased or displeased him that day;' and that he kept weaving in secret this chronicle of his times, not to enlighten posterity or for the cause of truth, but as a means of indulging in safety his own interested or malicious feelings towards the individuals that pleased or offended him. So much for Bishop Burnet, whose authority must henceforth always be received *cum nota*."

WM. L. NICHOLS.

Lansdown Place, Bath.

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### A MONASTIC KITCHENER'S ACCOUNT.

(From a volume of memoranda touching the monastery of Whalley, temp. Henry VIII., among the records of the Court of Augmentation.)

"Dyv'se somes of money leid oute by me Jamys More, monke and kechyner to the late Abbot of Whalley, for and conc'nyng dyv'se caitts bought by the seid Jamys of dyv'se psons, as hereaft' dothe pticlerly appire by pcells whiche came to thuse of the seid house, and spent yn the seid house from the last daye of December until the — daye of Marche then next folowyng yn the xxvij<sup>th</sup> yere of the reign of Kyng Henry the viij<sup>th</sup>, whiche somes of money the said Jamys asketh allowance.

First payde to Edmunde Tailor Fischer for — salt salmons, spent in the seyde late abbott kechyn syns the tyme of his accompt	xxv <sup>s</sup>	
Itm. Payde to the seid Edmunde for xj freshe salmons, bought of the said Edmunde to thuse, &c. of the seid house, there spent by the seid tyme	xxv <sup>s</sup>	
Itm. Payde to Will'm Newbbet for fresh fische	ij <sup>s</sup>	iiij <sup>d</sup>
Itm. Payde for vj capons, bought at Fastyngeseven of dyv'se psons	ij <sup>s</sup>	
Itm. Payde for xxxv hennes, bought of dyv'se psons	v <sup>s</sup>	x <sup>d</sup>
Itm. Payde for eggs, butter, chese, bought of dyv'se psons betwixt Cristmas and Fastyngsevyn, spent yn the seid house	xxiiij <sup>s</sup>	
Itm. Payde for mustersede	v <sup>s</sup>	
Itm. Bought of Will'm Fische viij potts hony-pric	x <sup>s</sup>	
Itm. Bought of Anthony Watson vij gallons hony	ix <sup>s</sup>	iiij <sup>d</sup>
Itm. Bought of John Colthirst ij gallons hony	ij <sup>s</sup>	iiij <sup>d</sup>
Itm. Payde to Richard Jackson for xvij <sup>c</sup> sparlyngs	ix <sup>s</sup>	viii <sup>d</sup>
Sum of the payments	vj <sup>li</sup>	xviiij <sup>d</sup> (sic in orig.)
Itm. The same Jamys askyth allowance of xiiij <sup>s</sup> , whiche the seid late abbott dyd owe hym at the tyme of his last accompt, whiche endyd at Cristmas last past, as yt dothe appire by the accompt of the seid Jamys More.		
Itm. The late abbott of Whalley dyd owe unto the seid Jamys More, for a grey stagg that the seid late abbott dyd by of the same Jamys by the space of a yere syns		x <sup>s</sup>
	By me JAMES MOR."	

{61} The advowson of the parish church of Whalley having been bequeathed to the White Monks of Stanlawe (Cheshire), they removed their abbey there A.D. 1206; it being dedicated to the Virgin Mary ("Locus Benedictus de Whalley"), and having about sixty indwellers. (Tanner's *Notitia*.)

ANON.

## THE FAIRIES IN NEW ROSS.

"When moonlight  
Near midnight  
Tips the rock and waving wood;  
When moonlight  
Near midnight  
Silvers o'er the sleeping flood;  
When yew tops  
With dew-drops  
Sparkle o'er deserted graves;  
'Tis then we fly  
Through welkin high,  
Then we sail o'er yellow waves."

*Book of Irish Ballads.*

There lived, some thirty years since, in the eastern part of the suburbs of New Ross, in the county of Wexford, denominated the "Maudlins," a hedge carpenter named Davy Hanlan, better known to his neighbours by the sobriquet of "Milleadh Maide," or "Speilstick." Davy plied his trade with all the assiduity of an industrious man, "and laboured in all kinds of weather" to maintain his

little family; and as his art consisted principally in manufacturing carts, ploughs, and harrows (iron ploughs not being then in use) for the surrounding farmers, and doctoring their old ones, the sphere of Davy's avocations was confined to no mean limits.

It was a dry, sharp night, in the month of November, and darkness had set in long before Davy left Mount Hanover, two miles distant from his home. At length he started forward, and had already reached the bridge of the Maudlins, when he stopped to rest; for besides his tools he carried a bundle of wheaten straw, which he intended for a more than usually comfortable "shake-down" for his dear rib Winny. The moon had by this time ascended above the horizon, and by its silvery radiance depicted in delicate outline the hills rising in the distance, while the tender rays mixing with, and faintly illumining the gloom of the intermediate valleys, formed a mass of light and shade so exquisitely blended as to appear the work of enchantment. As Davy leaned on the parapet of the bridge, a thrill of alarm involuntarily disturbed his feelings: he was about to depart when he heard a clamorous sound, as of voices, proceeding from that part of the valley on which he still gazed. Curiosity now tempted him to listen still longer, when suddenly he saw a group of dwarfish beings emerging from the gloom, and coming rapidly towards him, along the green marsh that borders the Maudlin stream. Poor Davy was terror-stricken at this unusual sight; in vain he attempted to escape: he was, as it were, spellbound. Instantly the whole company gained the road beside him, and after a moment's consultation they simultaneously cried out, "Where is my horse? give me my horse!" &c. In the twinkling of an eye they were all mounted. Davy's feelings may be more easily imagined than described, and in a fit of unconsciousness his tongue, as it were mechanically, articulated "Where is my horse?" Immediately he found himself astride on a rude piece of timber, somewhat in shape of a plough-beam, by which he was raised aloft in the air. Away he went, as he himself related, at the rate of nine knots an hour, gliding smoothly through the liquid air. No aeronaut ever performed his expedition with more intrepidity; and after about two hours' journeying the whole cavalcade alighted in the midst of a large city, just as

"The iron tongue of midnight had told twelve."

One of the party, who appeared to be a leader, conducted them from door to door, Davy following in the rear; and at the first door he passed them the word, "We cannot enter, the dust of the floor lies not behind the door."<sup>[1]</sup> Other impediments prevented their ingress to the next two or three doors.

At length, having come to a door which was not guarded by any of these insuperable sentinels which defy the force of fairy assault, he joyfully cried out "We can enter here:" and immediately, as if by enchantment, the door flew open, the party entered, and Davy, much astonished, found himself within the walls of a spacious wine-store. Instantly the heads of wine vessels were broken; bungs flew out; the carousing commenced; each boon companion pledged his friend, as he bedewed his whiskers in the sparkling beverage; and the wassail sounds float round the walls and hollow roof. Davy, not yet recovered from his surprise, stood looking on, but could not contrive to come at a drop: at length he asked a rather agreeable fairy who was close to him to help him to some. "When I shall have done," said the fairy, "I will give you this goblet, and you can drink." Very soon after he handed the goblet to Davy, who was about to drink, when the leader gave the word of command:

"Away, away, my good fairies, away!  
Let's revel in moonlight, and shun the dull day."

The horses were ready, the party mounted, and Davy was carried back to the Maudlin bridge, bearing in his hand the silver goblet, as witness of his exploit. Half dead he made his way home to Winny, who anxiously awaited him; got to bed about four in the morning, to which he was confined by illness for months afterwards. And as Davy "lived from hand to mouth," his means were soon exhausted. Winny took the goblet and pledged it with Mr. Alexander Whitney, the watchmaker, for five shillings. In a few days after a gentleman who lived not twenty miles from Creywell Cremony came in to Mr. Whitney's, saw the goblet, and recognised it as being once in his possession, and marked with the initials "M. R.," and on examining it found it to be the identical one which he had bestowed, some years before, on a Spanish merchant. Davy, when able to get out, deposed on oath before the Mayor of Ross (who is still living) to the facts narrated above. The Spanish gentleman was written to, and in reply corroborated Davy's statement, saying that on a certain night his wine-store was broken open, vessels much injured, and his wine spilled and drunk, and the silver goblet stolen. Davy was exonerated from any imputation of guilt in the affair, and was careful, during his life, never again to rest at night on the Maudlin bridge.

PATRICK CODY.

Mullinavat, county of Kilkenny.

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

Every good housewife is supposed to sweep the kitchen floor previously to her going to bed; and the old women who are best skilled in "fairy lore" affirm, that if, through any inadvertence, she should leave the dust thus collected behind the door at night, this dust or sweepings will have the power of opening the door to the fairies, should they come the way. It is also believed that, if the broom should be left behind the door, without being placed standing on its handle, it will possess the power of admitting the fairies. Should

the water in which the family had washed their feet, before going to bed, be left in the vessel, on the kitchen floor, without having a coal of fire put into it, if not thrown out in the yard, it will act as porter to the fairies or good people.

## Minor Notes.

*The Duke of Wellington and Marshal Ney. Parallel Passage in the Life of Washington and Major André.*—J. R. of Cork (Vol. vi., p. 480.) tells how Wellington was in his youth smitten with the charms of a lady, who, in after-life having appealed to him to save the life of Ney, was not simply unsuccessful in her object but was ordered to quit Paris forthwith. J. B. Burke, in the *Patrician*, vol. vi. p. 372., tells how Washington endeavoured to win the love of Mary Phillipse, and how he failed: how years rolled on, and the rejected lover as Commander-in-Chief of the American forces was supplicated by the same Mary, then the wife of Roger Morris, to spare the life of Andre. The appeal failed, and one of the General's aides was ordered to conduct the lady beyond the lines.

ST. JOHNS.

*St. Bernard versus Fulke Greville.*—On lately reading over the fine philosophical poem *Of Humane Learning*, by Fulke Greville, Lord Brooke, I was struck at finding that the 144th stanza was a literal transcript from St. Bernard. Some of your readers may possibly be amused or interested by the discovery:

"Yet some seeke knowledge, meere to be knowne,  
And idle curiositie that is;  
Some but to sell, not freely to bestow,  
These gaine and spend both time and health amisse;  
Embasing arts, by basely deeming so,  
Some to build others, which is charity,  
But those to build themselves, who wise men be."

*Workes*, p. 50.: Lond. 1633, 8vo.

"Sunt namque qui scire volunt eo fine tantum, ut sciant: et turpis curiositas est. Et sunt item qui scire volunt, ut scientiam suam vendant, verbi causa pro pecunia, pro honoribus: et turpis quæstus est. Sed sunt quoque qui scire volunt, ut ædificentur: et prudentia est."—S. Bernardi *In Cantica Serm.* xxxvi. Sect 3. *Opp.*, vol. i. p. 1404. Parisiis, 1719, fol.

It is no mean eulogy upon Lord Brooke's poem just referred to, to say that it stood high in the estimation of the late Rev. Hugh James Rose, and was quoted approvingly by him in his lectures before the Durham University. My acquaintance with it was first derived from that source, and I am confident that many others of your readers sympathise with the wishes of MR. CROSSLEY, for "a collected edition of the works of the two noble Grevilles" ("N. & Q.," Vol. iv., p. 139.). The facts upon which the tragedy of *Mustapha* is founded are graphically summed up by Knolles in his *Historie of the Turkes*, pp. 757-65.: London, 1633, fol.

RT.

Warmington.

*St. Munoki's Day.*—Professor Craik, in his *Romance of the Peerage*, vol. ii. p. 337., with reference to the date of the death of Margaret Tudor, Queen Dowager of Scotland, gives two authorities, namely, 24th November, 1541, from the *Diurnal of Remarkable Occurrents*, and *St. Munoki's Day*, from the *Chronicle of Perth*, and then says: "I find no saint with a name resembling *Munok* in the common lists." Now this Note of mine has originated in the belief that I *have found* such a name in the *Calendar of Saints*, or at any rate one very closely resembling it, if not the identical *Munok*. "St. Marnok, B. patron of Killmarnock in Scotland, honoured on the 25th October in the Scots Calendar." Now "Marnok" is most probably *Munok*, the latter, perhaps, misspelt by a careless scribe in the *Chronicle of Perth*. There is a discrepancy of a month certainly in these two dates, 25th October and 24th November; but that is not very wonderful, as a doubt of the exact day of Queen Margaret's decease evidently exists among historians, for Pinkerton (vol. ii. p. 371.) conjectures June. The above extract regarding St. Marnok is from a curious old work in my possession, published in 1761 in London, and entitled *A Memorial of Ancient British Piety, or a British Martyrology*. It gives also the names of St. Moroc, C., Nov. 8; St. Munnu, Ab., Oct. 21, both saints in the Scottish calendar.

A. S. A.

Punjaub.

*Epitaph in Chesham Churchyard.*—

"As an  
Encouragement  
to Regularity, Integrity,  
and good Conduct,  
This Stone  
was erected at the general Expense  
of the Inhabitants of  
this Town and Parish



to perpetuate the Memory of  
MATTHEW ARCHER,  
who served the Office of Clerk with  
the utmost Punctuality and Decorum  
for upwards of Thirty Years.  
He died 15th December, 1793."

F. B. RELTON.

*Gentlemen Pensioners.*—

"On Saturday last, the Secretary to the Band of Gentleman Pensioners did, by order of the Duke of Montague their Captain, dispatch circular letters to the said gentlemen, signifying his Grace's pleasure to revive the ancient rules and orders that were practised at the time of the first institution of the Band in the reign of King Henry VII., viz. that five of the said Gentleman Pensioners shall attend constantly every day in the antechamber of the palace where His Majesty shall be resident, from ten in the forenoon till three in the afternoon, the usual time of His Majesty's retiring to go to dinner; and on every Drawing Room night from eight to twelve."—*Weekly Journal*, Jan. 4, 1735.

E.

*Marlborough; Curious Case of Municipal Opposition to County Magistracy.*—Shortly after the invasion of the elder Pretender, the corporation of Marlborough so far defied the royal authority as to drive the quarterly county sessions from the town; and high legal opinions were not wanting to fortify the position thus assumed by the borough, on the ground, namely, of its municipal charter, which secured to the town a court of its own.

Now, we all know that in early times a borough's court-leet exempted the burgesses from the jurisdiction of the sheriff's "tourn," and that up till the period of the Municipal Reform bill, many charters still existed, verbally sustaining such right of exemption; but the Queries which I wish to put are the following. First, Though the crown's representative had no jurisdiction, had he not a right to enter, and sit on cases foreign to the borough? Secondly, What are the earliest instances of county quarter sessions sitting in independent boroughs? Thirdly, Were the cases numerous of similar acts of resistance at the period alluded to, viz. the reign of George I.?

I take this occasion to state that I am drawing to conclusion a history of Silkeley Hundred, which includes Marlborough and Lord Ailesbury's seat; and shall feel grateful for any information relating to the Pretender's influence in that district. That it must have been considerable may be argued from the Ailesbury alliance by marriage with the young Pretender.

J. WAYLEN.

Devizes.

*Wet Season in 1348.*—Accidentally looking into Holinshed a few days ago, I found that our present unusually wet season is not without a parallel, indeed much exceeded; as on that occasion the harvest must have been a complete failure, and dearth and disease consequently ensued. Providence, however, has kindly blessed us with an average harvest; and, exclusive of the disasters attendant upon storms and floods, I trust we shall escape any further visitation. I annex an extract of the passage in Holinshed:

"In this 22 yeare [of Edward III., A.D. 1348], from Midsummer to Christmase, for the more part it continuallie rained, so that there was not one day and night drie together, by reason whereof great floods insued, and the ground therewith was sore corrupted, and manie inconueniences insued, as great sickenes, and other, insomuch that in the yeare following, in France, the people died wonderfullie in diverse places. In Italie also, and in manie other countries, as well in the lands of the infidels as in Christendome, this grieuous mortalitie reigned, to the great destruction of people. About the end of August, the like dearth began in diuerse places of England, and especiallie in London, continuing so for the space of twelue moneths following. And vpon that insued great barrennesse, as well of the sea as the land, neither of them yielding such plentie of things as before they had done. Wherevpon vittels and corne became scant and hard to come by."—*The Chronicles of Raphaell Holinshed*, fol., vol. iii. p. 378 (black letter).

Φ.

*General Wolfe.*—It may interest many of your readers to know that a portrait of General Wolfe, by Ramsay, 1758, is to be sold by Messrs. Christie and Manson, at their rooms, 8. King Street, St. James's Square, on Saturday, February 12.

The picture is marked No. 300 in the catalogue of the first two days' sale. It formed part of the collection of a gentleman lately deceased, whom I had the pleasure of knowing.

C. FORBES.

Temple.

## POPE AND THE MARQUIS MAFFEI.

I would beg the insertion of the following Note, which occurs at p. 338. of Walker's *Historical Memoir on Italian Tragedy*; with a view to ascertaining whether any light has been thrown on the subject since the publication of the work in question. I fear there is little chance of such being the case, but still I would be glad to learn from any of your correspondents, whether there is other evidence than the passage given from the Marquis's letter to Voltaire, to prove that Pope was actually engaged in the translation of his tragedy; or whether there is any allusion in the cotemporary literature of the day, to such a work having been undertaken by the bard of Twickenham.

"It seems to have escaped the notice of all Pope's biographers, that when the Marquis Maffei visited Twickenham, in company with Lord Burlington and Dr. Mead, he found the English bard employed on a translation of his *Merope*: yet the public have been in possession of this anecdote about fifty years. The Marquis, in his answer to the celebrated letter addressed to him by Voltaire, says: 'Avendomi Mylord Conte di Burlington, e il Sig. Dottore Mead, l'uno e l'altro talenti rari, ed à quali quant' io debba non posso dire, condotto alla villa del Sig. Pope, ch' è il Voltaire dell' Inghilterra, come voi siete il Pope della Francia, quel bravo Poeta mi fece vedere, che lavorava alla versione della mia Tragedia in versi Inglesi: se la terminasse, e che ne sia divenuto, non so.'—*La Merope*, ver. 1745, p. 180. With the fate of this version we are, and probably shall ever remain, unacquainted: it may, however, be safely presumed, that it was never finished to the satisfaction of the translator, and therefore committed to the flames."

T. C. S.

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## THE CHURCH CATECHISM.

Allow me to make the following inquiries through the pages of "N. & Q.," which may possibly elicit valuable information from some of your many correspondents. In the Archbishop of York's questions put to candidates for Holy Orders, Feb. 1850, occurred this Query: "The Church Catechism ... by whom was the latter part added and put into its present form; and whence is it chiefly derived?" The former part of this is readily answered; being, as any one at all read in the history of the Prayer-Book well knows, added at the Hampton Court Conference, 1603; and was drawn up by Bishop Overall, at that time Dean of St. Paul's: but *whence is it chiefly derived?* That is the question for which I have hitherto sought in vain a satisfactory solution, and fear his grace, or his examining chaplain, must have looked in vain for a correct reply from any of his *quasi* clergymen, college education though they may have had. It is a point which seems to be passed over entirely unnoticed by all of our liturgical writers and church historians, as I have been at no little pains in searching works at all likely to clear it up, but, hitherto, without success. It may be conjectured that the part referred to, viz., on the Sacraments, was taken from Dean Nowell's Catechism; or, at all events, that Overall borrowed some of the expressions while he changed its meaning, as Nowell's was purely Calvinistic in tendency. He may have had before him the fourth part of Peter Lombard's *Liber Sententiarum*, or some such work. But all this is mere supposition; and what I want to arrive at, is some correct data or authoritative statement which would settle the point. Another interesting matter upon which I am desirous of information, is, as to the protestation after the rubrics at the end of the Communion Service. In our *present* Prayer-Book it is in marks of quotation, which we do not find in the second book of King Edward VI., where it originally appears—and the expressions there admit the real presence. It was altogether left out in Elizabeth's Prayer-Book, but again inserted in the last review in 1661, when the inverted commas first appear: the sense being somewhat different, allowing the spiritual but not the actual or bodily presence of Christ. Why are the *commas* or marks of quotation, if such they be, then inserted? I have written to a well-known Archdeacon, eminent for his works on the Sacraments, but his answer does not convey what is sought by

C. J. ARMISTEAD.

Springfield Mount, Leeds.

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## A COUNTESS OF SOUTHAMPTON.

I have just been reading, in the *Revue des deux Mondes*, an interesting article upon the recently-published *Memoirs of Mademoiselle de Kœnigsmark*, in which I meet with the following passage:

"Ce fut à Venise que Charles-Jean de Kœnigsmark rencontra la belle Comtesse de Southampton, cette vaillante amoureuse qui, plantant la fortune et famille, le suivit désormais par le monde déguisée en page: romanesque anecdote que la princesse Palatine a consignée dans ses mémoires avec cette brusque rondeur de style qui ne marchande pas les expressions. 'Il doit être assez dans le caractère de quelques dames anglaises de suivre leurs amans. J'ai connu un Comte de Kœnigsmark qu'une dame anglaise avait suivi en habit de page. Elle était avec lui à Chambord, et comme, faute de place, il ne pouvait loger au Château, il avait fait dresser dans la forêt une tente où il logeât. Il me raconta son aventure à la Masse; j'eus la curiosité de voir le soi-disant page. Je n'ai jamais rien vu de plus beau que cette figure: les plus beaux yeux du monde, une bouche charmante, une prodigieuse quantité de cheveux du plus beau

brun, qui tombèrent en grosses boucles sur ses épaules. Elle sourit en me voyant, se doutant bien que je savais son secret. Lorsqu'il partit de Chambord pour l'Italie, le Comte Kœnigsmark se trouva dans une auberge, et en sortit le matin pour faire un tour de promenade. L'hotesse de cette maison courut après lui et lui cria: 'Montez vite là-haut, Monsieur, votre page accouche!' Le page accoucha en effet d'une fille: on mit la mère et l'enfant dans un couvent à Paris."

He afterwards went to England, where—

"Les frères, cousins, et petits cousins de lady Southampton l'attendaient, et les duels se mirent à lui pleuvoir dessus. Comme son épée aimait assez à luire au soleil, il la tira volontiers, et avec une chance telle que ses ennemis, ne pouvant le vaincre par le fer, jugèrent à propos d'essayer du poison. Dégouté de perdre son temps à de pareilles misères, &c. &c. Tant que le comte a vécu il en a eu grand soin; mais il mourut en Morée, et le page fidèle ne lui survécut pas long-temps. Elle est morte comme une sainte."

Can you, or any of your correspondents, say *who* this interesting *Countess of Southampton* was? She lived at the end of the seventeenth century. In addition to these particulars, which are so nicely told that I would not venture to alter them, as Orsino asks Viola, "What was her history?"

W. R.

## Minor Queries.

*Hardening Steel Bars.*—Can any of your readers inform me how thin, flat, steel bars (say three feet long) can be prevented from "running" crooked when hardened in water?

J. H. A.

*Pierrepont.*—Who was John Pierrepont of Wadworth, near Doncaster, who died July, 1653, aged 75.

A. F. B.

Diss.

*Ceylon.*—I should be much obliged to SIR JAMES TENNENT, if he would kindly inform me where the best map of Ceylon is to be got? such as are to be found in the atlases within my reach are only good enough to try a man's temper, and no more.

May I also take the liberty of asking how soon we may expect the appearance of SIR JAMES TENNENT'S book on the history, &c. of Ceylon? a work which will be a great work indeed, if we have at all a fair specimen of its author's learning and powers in the *Christianity in Ceylon*.

AJAX.

*Flemish and Dutch Schools of Painting.*—Would any of your correspondents direct me to some work giving me some information about the painters of the Dutch and Flemish schools, their biographers, their peculiarities, chefs-d'œuvre, &c.?

AJAX.

"*To talk like a Dutch Uncle.*"—In some parts of America, when a person has determined to give another a regular lecture, he will often be heard to say, "I will talk to him like a Dutch uncle;" that is, he shall not escape this time.

As the emigrants to America from different countries have brought their national sayings with them, and as the one I am now writing about was doubtless introduced by the Knickerbockers, may I ask if a similar expression is now known or used in Holland?

W. W.

Malta.

*Ecclesiastical Antiquities of Belgium.*—I want some work on this subject: can any one tell me of one?

N.B.—A big book does not frighten me.

AJAX.

*Charter of Waterford.*—I have a copy of the English translation of this charter, published in Kilkenny, with the following note, written in an old hand, on the title-page:

"This was first translated by William Cunningham Cunningham (*sic*), a native of Carrick-on-Suir, born on Ballyrichard Road: his father and brother were blacksmiths; his grand-nephew Cunningham lives now a cowper (*sic*) in New Street in do. town."

I wish to know if this note is worth anything, and if the statement contained in it is true?

R. H.

*Inscription on Penny of George III.*—On an old penny of George III., on the reverse, I find the following inscription:

What does this precisely mean; or why and when was it adopted?

J. M. A.

*"Shob," or "Shub," a Kentish Word.*—Your correspondent on the Kentish word *sheets* (Vol. vi., p. 338.) may possibly be able to give some account of another Kentish word, which I have met with in the country about Horton-Kirby, Dartford, Crayford, &c., and the which I cannot find in Halliwell, or any other dictionary in my possession,—viz. to *shob* or *shub*. It is applied to the trimming up elm-trees in the hedge-rows, by cutting away all the branches except at the head: "to shob the trees" is the expression. Now, in German we have *schaben*, v. r. to shave; but in the Anglo-Saxon I find nothing nearer than *scaf*, part. *scof*, to shave.

A. C. M.

Exeter.

{66} *Bishop Pursglove (Suffragan) of Hull.*—This prelate is buried in Tideswell Church, Devonshire, and a copy of his monumental brass is given in *Illustrations of Monumental Brasses*, published in 1842 by the Cambridge Camden Society. Perhaps some reader of "N. & Q." who has access to that work will send the inscription for insertion in your columns. Any information also as to his consecration, character, and period of decease, would be acceptable. What is the best work on English Suffragan bishops? I believe Wharton's *Suffragans* (which, however, I do not possess to refer to) is far from being complete or correct. It would be interesting to have a complete list of such bishops, with the names of their sees, and dates of consecration and demise. I find no Suffragan bishop after Bishop John Sterne, consecrated for Colchester 12th November, 1592, and this from the valuable list in Percival's *Apol. for Ap. Suc.*

A. S. A.

Punjaub.

*Stewarts of Holland.*—In the year 1739 there lived in Holland a Lieutenant Dougal Stewart, of the Dutch service, who was married to Susan, daughter of Lieutenant-Colonel Fairfowl, of Bracindam. He was descended from the ancient Scottish family of Stewarts of Appin, in Argyleshire; and this Query is to inquire whether anything is known regarding him or his descendants, if he had such? This might find a reply in *De Navorscher* perhaps.

A. S. A.

Punjaub.

*Robert Wauchope, Archbishop of Armagh, 1543.*—Is there any detailed account of this prelate extant? The few particulars I have been able to glean respecting him are merely that he was a native of Scotland, and Doctor in Divinity of the University of Paris, where he probably studied theology, as was common with Scottish ecclesiastics of that day. He arrived in Ireland about the year 1541, and is memorable for the glory, or shame, of being the first who introduced the Jesuit order into that country. Pope Paul III. nominated him to the primatial see of Armagh, after the death of Archbishop Cromer in 1543, and during the lifetime of Archbishop Dowdal, who was a Catholic also, but being appointed Archbishop of Armagh in November 1543, by King Henry VIII., was not acknowledged at Rome as such. *Waucup*, as his name is also spelt, and Latinized "Venantius," never appears, however, to have been able to obtain regular possession of the see of Armagh and primacy of Ireland, being merely titular archbishop. Some accounts state that he was blind from his childhood, but others say, and probably more correctly, that he was only short-sighted. He was present at the Council of Trent in 1545-47, being one of the four Irish prelates who attended there; and, in *Hist. del Concil. Trid.*, l. ii. p. 144., he is alluded to as having been esteemed the *best at riding post in the world!*—"Huomo di brevissima vista era commendato di questa, di correr alla posta meglio d'huomo del mondo." I should like much to ascertain the date and place of his birth, consecration, and death.

A. S. A.

*Plum-pudding.*—Can any of your readers inform me of the origin of the following custom, and whether the ceremony is still continued? I can find no mention of it in any topographical dictionary or history of Devon, but it was copied from an old newspaper, bearing date June 7, 1809:

"At Paignton Fair, near Exeter, the ancient custom of drawing through the town a plum-pudding of an immense size, and afterwards distributing it to the populace, was revived on Tuesday last. The ingredients which composed this enormous pudding were as follows: 400 lbs. of flour, 170 lbs. of beef suet, 140 lbs. of raisins, and 240 eggs. It was kept constantly boiling in a brewer's copper from Saturday morning to the Tuesday following, when it was placed on a car decorated with ribbons, evergreens, &c., and drawn along the street by eight oxen."

EVERARD HORNE COLEMAN.

*"Whene'er I asked."*—I shall be very glad to know the author and the exact whereabouts of the following lines, which I find quoted in a MS. letter written from London to America, and dated 22nd October, 1767:

"Whene'er I ask'd for blessings on your head,  
Nothing was cold or formal that I said;

My warmest vows to Heaven were made for thee,  
And love still mingled with my piety."

W. B. R.

Philadelphia, U. S.

*Immoral Works.*—What ought to be done with works of this class? It is easy to answer, "destroy them:" but you and I know, and Mr. Macaulay has acknowledged, that it is often necessary to rake into the filthiest channels for historical and biographical evidence. I, personally, doubt whether we are justified in destroying *any* evidence, however loathsome and offensive it may be. What, then, are we to do with it? It is impossible to keep such works in a private library, even under lock and key, for death opens locks more certainly than Mr. Hobbs himself. I think such ought to be preserved in the British Museum, entered in its catalogue, but only permitted to be seen on good reasons formally assigned in writing, and not then allowed to pass into the reading-room. What is the rule at the Museum?

I ask these questions because I have, by accident, become possessed of a poem (about 1500 lines) which professes to be written by Lord Byron, is addressed to Thomas Moore, and was printed abroad many years since. It begins,—

"Thou ermin'd judge, pull off that sable cap."

More specific reference will not be necessary for those who have seen the work. Is the writer known? I am somewhat surprised that not one of Byron's friends has, so far as I know, hinted a denial of the authorship; for, scarce as the work may be, I suppose some of them must have seen it; and, under existing circumstances, it is possible that a copy might get into the hands of a desperate creature who would hope to make a profit, by republishing it with Byron's and Moore's names in the title-page.

I. W.

*Arms at Bristol.*—In a window now repairing in Bristol Cathedral is this coat:—Arg. on a chevron or (*false heraldry*), three stags' heads caboshed. Whose coat is this? It is engraved in Lysons' *Gloucestershire Antiquities* without name.

E. D.

*Passage in Thomson.*—In Thomson's "Hymn to the Seasons," line 28, occurs the following passage:

"But wandering oft, with brute, unconscious gaze,  
Man marks not Thee; marks not the mighty hand  
That, ever busy, wheels the silent spheres;  
Works in the secret deep; shoots, *steaming*, thence  
The fair profusion that o'erspreads the spring," &c.

Can any of your readers oblige by saying whether the word *steaming*, in the fourth line of the quotation, is the correct reading? If so, in what sense it can be understood? if not, whether *teeming* is not probably the correct word?

W. M. P.

"For God will be your King to-day."—

"For God will be your King to-day,  
And I'll be general under."

My grandmother, who was a native of Somersetshire, and born in 1750, used to recite a ballad to my mother, when a child, of which the above lines are the only ones remembered.

Do they refer to the rising under the Duke of Monmouth? And where can the whole of the ballad be found?

M. A. S.

35. Dover Road.

"See where the startled wild fowl."—Where are the following lines to be found? I copy them from the print of Landseer's, called "The Sanctuary."

"See where the startled wild fowl screaming rise,  
And seek in martial flight those golden skies.  
Yon wearied swimmer scarce can win the land,  
His limbs yet falter on the wat'ry strand.  
Poor hunted hart! the painful struggle o'er,  
How blest the shelter of that island shore!  
There, while he sobs his panting heart to rest,  
Nor hound nor hunter shall his lair molest."

G. B. W.

*Ascension-day.*—Was "Ascension-day" ever kept a close holiday the same as Good Friday and Christmas-day? And, if so, when was such custom disused?

*The Grogog of a Castle.*—It appears by a record of the Irish Exchequer of 3 Edw. II., that one Walter Haket, constable of Maginnegan's Castle in the co. of Dublin, confined one of the King's officers in the *Grogog* thereof. Will you permit me to inquire, whether this term has been applied to the prison of castles in England?

J. F. F.

Dublin.

## Replies.

### CANONGATE MARRIAGES.

(Vol. v., p. 320.)

I had hoped that the inquiry of R. S. F. would have drawn out some of your Edinburgh correspondents; but, as they are silent upon a subject they might have invested with interest, allow me to say a word upon these Canongate marriages. I need not, I think, tell R. S. F. how loosely our countrymen, at the period alluded to, and long subsequent thereto, looked upon the marriage tie; as almost every one who has had occasion to touch upon our *domestic* manners and customs has pointed at, what appeared to them, and what really was, an anomaly in the character of a nation somewhat boastful of their better order and greater sense of propriety and decorum.

Besides the incidental notices of travellers, the legal records of Scotland are rife with examples of litigation arising out of these irregular marriages; and upon a review of the whole history of such in the north, it cannot be denied that, among our staid forefathers, "matrimony was more a matter of merriment"<sup>[2]</sup> than a solemn and religious engagement.

The Courts in Scotland usually *frowned* upon cases submitted to them where there was a strong presumption that either party had been victimised by the other; but, unfortunately, the requirements were so simple, and the facility of procuring witnesses so great, that many a poor frolicksome fellow paid dearly for his joke by finding himself suddenly transformed, from a bachelor, to a spick and span Benedict; and that too upon evidences which would not in these days have sent a fortune-telling impostor to the tread-mill: the lords of the judiciary being content that some one had heard him use the endearing term of wife to the pursuer, or had witnessed a mock form at an obscure public-house, or that the parties were by habit and repute man and wife. How truly then may it have been said, that a man in the Northern Capital, so open to imposition, scarcely knew whether he was married or not.

{68}

In cases where the ceremony was performed, it did not follow that the priest of Hymen should be of the clerical profession:

"To tie the knot," says John Hope, "there needed none;  
He'd find a clown, in brown, or gray,  
Booted and spurr'd, should preach and pray;  
And, without stir, grimace, or docket,  
Lug out a pray'r-book from his pocket;  
And tho' he blest in wond'rous haste,  
Should tie them most securely fast."  
*Thoughts*, 1780.

In Chambers's *Traditions of Edinburgh*, there is a slight allusion to these Canongate marriages:

"The White Horse Inn," says he, "in a close in the Canongate, is an exceedingly interesting old house of entertainment. It was also remarkable for the runaway couples from England, who were married in its large room."

The White Hart, in the Grass-market, appears to have been another of these Gretna Green houses.

A curious fellow, well known in Edinburgh at the period referred to, was the high priest of the Canongate hymeneal altar. I need hardly say this was the famous "Claudero, the son of Nimrod the Mighty Hunter," as he grandiloquently styled himself: otherwise James Wilson, a disgraced schoolmaster, and poet-laureate to the Edinburgh *canaille*. In the large rooms of the above inns, this comical fellow usually presided, and administered relief to gallant swains and love-sick damsels, and a most lucrative trade he is said to have made of it:—

"Claudero's skull is ever dull,  
Without the sterling shilling:"

in allusion to their being called half-merk or shilling marriages.

Chambers gives an illustrative anecdote of our subjects' matrimonial practices in that of a soldier

and a countryman seeking from Wilson a cast of his office: from the first Claudero took his shilling, but demanded from the last a fee of five, observing—

"I'll hae this sodger ance a week a' the times he's in Edinburgh, and you (the countryman) I winna see again."

The Scottish poetical antiquary is familiar with this eccentric character; but it may not be uninteresting to your general readers to add, that when public excitement in Edinburgh ran high against the Kirk, the lawyers, meal-mongers, or other *rogues* in *grain*, Claudero was the vehicle through which the democratic voice found vent in squibs and broadsides fired at the offending party or obnoxious measure from his lair in the Canongate.

In his *Miscellanies*, Edin. 1766, now before me, Claudero's cotemporary, Geordie Boick, in a poetical welcome to London, thus compliments Wilson, and bewails the condition of the modern Athens under its bereavement of the poet:

"The ballad-singers and the printers,  
Must surely now have starving winters;  
Their press they may break a' in splinters,  
I'm told they swear,  
Claudero's Muse, alas! we've tint her  
For ever mair."

For want of Claudero's *lash*, his eulogist goes on to say:

"Now Vice may rear her hydra head,  
And strike defenceless Virtue dead;  
Religion's heart may melt and bleed,  
With grief and sorrow,  
Since Satire from your streets is fled,  
Poor Edenburrow!"

Claudero was, notwithstanding, a sorry poet, a lax moralist, and a sordid parson; but peace to the manes of the man, or his successor in the latter office, who gave me in that same long room of the White Horse in the Canongate of Edinburgh the best parents son was ever blest with!

J. O.

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

*Letters from Edinburgh*, London, 1776. See also, *Letters from a Gentleman in Scotland to his Friend in England* (commonly called *Burt's Letters*): London, 1754.

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## LADY KATHERINE GREY.

(Vol. vi., p. 578.)

There appears to be some doubt if the alleged marriage ever did take place, for I find, in Baker's *Chronicles*, p. 334., that in 1563 "divers great persons were questioned and condemned, but had their lives spared," and among them—

"Lady Katherine Grey, daughter to Henry Grey Duke of Suffolk, by the eldest daughter of Charles Brandon, having formerly been married to the Earl of Pembroke's eldest son, and from him soon after lawfully divorced, was some years after found to be with child by Edward Seymour Earl of Hartford, who, being at that time in France, was presently sent for: and being examined before the Archbishop of Canterbury, and affirming they were lawfully married, but not being able within a limited time to produce witnesses of their marriage, they were both committed to the Tower."

After some further particulars of the birth of a second child in the Tower, the discharge of the Lieutenant, Sir Edward Warner, and the fining of the Earl by the Star Chamber, to the extent of 5000*l.*, the narrative proceeds:

"Though in pleading of his case, one John Hales argued they were lawful man and wife *by virtue of their own bare consent, without any ecclesiastical ceremony.*"

Collins, in his *Peerage* (1735), states:

"The validity of this marriage being afterwards tried at Common Law, the minister who married them being present, and other circumstances agreeing, the jury (whereof John Digby, Esq., was foreman) found it a good marriage."

{69}

Sharpe, in his *Peerage* (1833), under the title "Stamford," says:

"The manner of her departing' *in the Tower*, which Mr. Ellis has printed from a MS. so entitled in the Harleian Collection, although less terrible, is scarcely less affecting than that of her heroic sister," &c.

Bury, Lancashire.

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### HOWLETT THE ENGRAVER.

(Vol. i., p. 321.)

In your first Volume, an inquiry is made for information respecting the above person. As I find on referring to the subsequent volumes of "N. & Q." that the Query never received any reply, I beg to forward a cutting from the Obituary of the *New Monthly Magazine* for June, 1828, referring to Howlett; concerning whom, however, I cannot give any further information.

"MR. BARTHOLOMEW HOWLETT.

"Lately in Newington, Surrey, aged sixty, Mr. Bartholomew Howlett, antiquarian, draughtsman, and engraver. This artist was a pupil of Mr. Heath, and for many years devoted his talents to the embellishment of works on topography and antiquities. His principal publication, and which will carry his name down to posterity with respect as an artist, was *A Selection of Views in the County of Lincoln; comprising the Principal Towns and Churches, the Remains of Castles and Religious Houses, and Seats of the Nobility and Gentry; with Topographical and Historical Accounts of each View*. This handsome work was completed in 4to. in 1805. The drawings are chiefly by T. Girtin, Nattes, Nash, Corbould, &c., and the engravings are highly creditable to the burin of Mr. Howlett. Mr. Howlett was much employed by the late Mr. Wilkinson on his *Londina Illustrata*; by Mr. Stevenson in his second edition of Bentham's *Ely*; by Mr. Frost, in his recent *Notices of Hull*; and in numerous other topographical works. He executed six plans and views for Major Anderson's *Account of the Abbey of St. Denis*; and occasionally contributed to the *Gentleman's Magazine*, and engraved several plates for it. In 1817, Mr. Howlett issued proposals for *A Topographical Account of Clapham, in the County of Surrey, illustrated by Engravings*. These were to have been executed from drawings by himself, of which he made several, and also formed considerable collections; but we believe he only published one number, consisting of three plates and no letter-press. We hope the manuscripts he has left may form a groundwork for a future topographer. They form part of the large collections for Surrey, in the hands of Mr. Tytam. In 1826, whilst the Royal Hospital and Collegiate Church of St. Katharine, near the Tower, was pulling down, he made a series of drawings on the spot, which it was his intention to have engraved and published. But the greatest effort of his pencil was in the service of his kind patron and friend, John Caley, Esq., F.R.S., F.S.A., keeper of the records in the Augmentation Office. For this gentleman Mr. Howlett made finished drawings from upwards of a thousand original seals of the monastic and religious houses of this kingdom."

B. HUDSON.

Congleton, Cheshire.

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### CHAUCER.

(Vol. vi., p. 603.)

In reference to the question raised by J. N. B., what authority there is for asserting that Chaucer pursued the study of the law at the Temple, I send you the following extract from a sketch of his life by one of his latest biographers, Sir Harris Nicolas:

"It has been said that Chaucer was originally intended for the law, and that, from some cause which has not reached us, and on which it would be idle to speculate, the design was abandoned. The acquaintance he possessed with the classics, with divinity, with astronomy, with so much as was then known of chemistry, and indeed with every other branch of the scholastic learning of the age, proves that his education had been particularly attended to; and his attainments render it impossible to believe that he quitted college at the early period at which persons destined for a military life usually began their career. It was not then the custom for men to pursue learning for its own sake; and the most rational manner of accounting for the extent of Chaucer's acquirements, is to suppose that he was educated for a learned profession. The knowledge he displays of divinity would make it more likely that he was intended for the church than for the bar, were it not that the writings of the Fathers were generally read by all classes of students. One writer says that Chaucer was a member of the Inner Temple, and that while there he was fined two shillings for beating a Franciscan friar in Fleet Street<sup>[3]</sup>; and another (Leland) observes, that after he had travelled in France, 'collegia leguleiorum frequentavit.' Nothing, however, is positively known of Chaucer until the autumn of 1359, when he himself says he was in the army with which Edward III. invaded France, and that he served for the first time on that occasion."



{70}

"The authority which of late has been principally relied upon with respect to Chaucer's legal education is that of Mr. Speght, who, in his *Life of Chaucer*, says, 'Not many yeeres since, Master Buckley did see a record in the same house [the Inner Temple], where Geoffrey Chaucer was fined two shillings for beating a Franciscane fryar in Fleet-streete.' This certainly would be excellent evidence, were it not for the dark and ambiguous manner in which it is produced. I should have been glad that Mr. Speght had himself seen the record, instead of Master Buckley, of whom I suppose no one knows who he is: why did he not? I should have been better satisfied if the authority had not been introduced with so hesitating and questionable a phrase as 'not many yeeres since;' and I also think that it would have been better if Master Buckley had given us the date annexed to the record; as we should then at least have had the satisfaction of knowing whether it did not belong to some period before our author was born, or after he had been committed to the grave. Much stress, therefore, cannot be laid upon the supposition of Chaucer having belonged to the Society of the Inner Temple."

TYRO.

Dublin.

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

"Speght, who states that a Mr. Buckley had seen a record of the Inner Temple to that effect."—*Note by Sir H. N.*

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### PHOTOGRAPHIC NOTES AND QUERIES.

*Pyrogallic Acid* (Vol. vi., p. 612.).—In answer to the Query of your correspondent E. S., I beg to give the following method of preparing pyrogallic acid (first published by Dr. Stenhouse), which I have tried and found perfectly successful.

Make a strong aqueous infusion of powdered galls; pour it off from the undissolved residue, and carefully evaporate to dryness by a gentle heat: towards the conclusion of the process the extract is very liable to burn; this is best prevented by continued stirring with a glass or porcelain spatula. Next, procure a flat-bottomed iron pan, about ten inches diameter and five inches deep. Make a hat of cartridge paper pasted together, about seven inches high, to slip over and accurately fit the top of the iron pan. Strew the bottom of the pan with the gall extract to the depth of three-quarters of an inch; over the top stretch and tie a piece of bibulous paper pierced with numerous pin-holes; over this place the hat, and tie it also tightly round the top of the pan.

The whole apparatus is now to be placed in a sand-bath, and heat cautiously applied. It is convenient to place a glass thermometer in the sand-bath as near the iron pan as possible. The heat is to be continued about an hour, and to be kept as near 420° Fah. as possible; on no account is it to exceed 450°. The vapour of the acid condenses in the hat, and the crystals are prevented from falling back into the pan by the bibulous paper diaphragm. When it is supposed that the whole of the acid is sublimed, the strings are to be untied, and the hat and diaphragm cautiously taken off together; the crystals will be found in considerable quantity, and should be removed into a stoppered bottle; they should be very brilliant and perfectly white; if there is any yellow tinge, the heat has been too great.

I believe that close attention to the above details will ensure success to any one who chooses to try the process, but at the same time I must remind your correspondents that scarcely any operation in chemistry is perfectly successful the first time of trial.

J. G. H.

Clapham.

*Stereoscopic Pictures with One Camera* (Vol. vi., p. 587.).—In reply to the inquiry of RAMUS, allow me to say the matter is not difficult. My plan is as follows:—Suppose a piece of still-life to be the subject. Set up the camera at such a distance as will give a picture of the size intended, suppose it sixteen feet from the principal and central object; by means of a measuring tape or a piece of string, measure the exact distance from the principal object to the front of the camera. Take and complete the first picture; if it prove successful, remove the camera about two feet either to the right or left of its first station (*i.e.* according to the judgment formed as to which will afford the most artistic view of the subject), taking care by help of the tape or string to preserve the same distance between the principal object and the camera, and that the adjustment of focus is not disturbed. In other words, the camera must be moved to another part of the arc of a circle, of which the principal object is the centre, and the measured distance the radius. If the arc through which the camera is moved to its second station be too large, the stereoscopic picture will be unnaturally and unpleasingly distorted. The second picture is now to be taken.

If the subject be a sitter, it is of the utmost importance to proceed as quickly as possible, as the identical position must be retained movelessly till both pictures are completed. This (in my experience) is scarcely practicable with collodion pictures, unless by the aid of an assistant and

two levelled developing-stands in the dark closet; for the time occupied by starting the first picture on its development, and preparing the second glass plate (scarcely less than three or four minutes), will be a heavy tax on the quiescent powers of the sitter. This difficulty is avoided by adopting the Daguerreotype process, as the plates can be prepared beforehand, and need not be developed before both pictures are taken. In this case the only delay between the pictures is in the shifting the position of the camera. This is readily done by providing a table of suitable height (instead of the ordinary tripod), on which an arc of a circle is painted, having for its centre the place of the sitter. If the sitter be at the distance of eleven or twelve feet (my usual distance with a 3¼ inch Voightlander), the camera need not be moved more than ten or twelve inches; and even this distance produces some visible distortion to an accurate observer.

{71} The second levelling stand is required when using the collodion process, because the second picture will be ready for development before the developing and fixing of the first has set its stand at liberty.

COKELY.

*Mr. Crookes' Wax-paper Process* (Vol. vi., p. 613.).—R. E. wishes to know the exact meaning of the sentence, "With the addition of as *much free iodine* as will give it a sherry colour." After adding the iodide of potassium to the water, a small quantity of iodine (this can be proctored at any operative chemist's) is to be dissolved in the mixture until it be of the proper colour.

The paper is decidedly more sensitive if exposed wet, but it should not be washed; and I think it is advisable to have a double quantity of nitrate of silver in the exciting bath. I have not yet tried any other salt than iodide of potassium for the first bath; but I hope before the summer to lay before your readers a simpler, and I think superior wax-paper process, upon which I am at present experimenting.

WILLIAM CROOKES.

Hammersmith.

P.S.—I see that in the tables R. E. has given, he has nearly doubled the strength of my iodine bath. It should be twenty-four grains to the ounce, instead of forty-four; and he has entirely left out the iodine.

*India Rubber a Substitute for Yellow Glass.*—I think that I have made a discovery which may be useful to photographers. It is known that some kinds of yellow glass effectually obstruct the passage of the chemical rays, and that other kinds do not, according to the manner in which the glass is prepared.

I have never heard or read of India rubber being used for this purpose; but I believe it will be found perfectly efficient, and will therefore state how I arrived at this conclusion.

Having occasion to remove a slate from the side of my roof, to make an opening for my camera, I thought of a sheet of India rubber to supply the place of the slate, and thus obtain a flexible waterproof covering to exclude the wet, and to open and shut at pleasure. This succeeded admirably, but I found that I had also obtained a deep rich yellow window, which perfectly lighted a large closet, previously quite dark, and in which for the last ten days I have excited and developed the most sensitive iodized collodion on glass. I therefore simply announce the fact, as it may be of some importance, if verified by others and by further experiment. I have not yet tested it with a lens and the solution of sulphite of quinine, as I wished the sun to shine on the sheet of India rubber at the time, which would decide the question. However, sheet India rubber can be obtained of any size and thickness required: mine is about one-sixteenth of an inch thick, and one foot square; and the advantages over glass would be great in some cases, especially for a dark tent in the open air, as any amount of light might be obtained by stitching a sheet of India rubber into the side, which would fold up without injury. It is possible that gutta percha windows would answer the same purpose.

H. Y. W. N.

Brompton.

*Dr. Diamond's Paper Processes.*—We have been requested to call attention to, and to correct several errors of the press overlooked by us in DR. DIAMOND'S article, in the hurry of preparing our enlarged Number (No. 166.). The most important is in the account of the *exciting* fluid,—the omission, at p. 21. col. 1. l. 47. (after directions to take one drachm of aceto-nitrate of silver), of the words "*one drachm of saturated solution of gallic acid.*" The passage should run thus: "Of this solution take one drachm, and one drachm of saturated solution of gallic acid, and add to it two ounces and a half of distilled water."

In the same page, col. 2. l. 13., "solvent" should be "saturated;" and in the same article, *passim*, "hyposulphate" should be "hyposulphite," and "solarise" should be "solarize."

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## Replies to Minor Queries.

*Ancient Timber Town-halls.*—Since my account of ancient town-halls (Vol. v., p. 470.) was written, one of these fabrics of the olden time noticed therein has ceased to exist, that of Kington, co. Hereford, it having been taken down early in November last, but for what reason I have not

learned. Another, formerly standing in the small town of Church Stretton, in the co. of Salop, which was erected upon wooden pillars, and constructed entirely of timber, must have been a truly picturesque building, was taken down in September, 1840. A woodcut of the latter is now before me. Of the old market-house at Leominster I possess a very beautiful original drawing, done by Mr. Carter upwards of half a century ago.

J. B. WHITBORNE.

*Magnetic Intensity* (Vol. vi., p. 578.).—The magnetic intensity is greatest at the poles; the ratio may roughly be said to be 1.3, but more accurately 1 to 2.906. This is found by observation of the oscillations of a vertical or horizontal needle. A needle which made 245 oscillations in ten minutes at Paris, made only 211 at 7° 1' south lat. in Peru. The intensity and variations to which it is subject is strictly noted at all the magnetic observatories, and I believe the disturbances of intensity which sometimes occur have been found to be simultaneous by a comparison of observations at different latitudes.

For the fullest information on magnetic intensity, ADSUM is referred to Sabine's *Report on Magnetic Intensity*, also Sabine's *Contributions to Terrestrial Magnetism*, 1843, No. V.

T. B.

*Monument at Wadstena* (Vol. vi., pp. 388. 518.).—I have received the following (which I translate) from my friend in Denmark, whom I mentioned in my last communication on this monument:

"It is only about a month since I saw Queen Philippa's tombstone in the church of Vadstena Monastery. It is a very large stone, on which the device and inscription are cut in outline, but there is no *brass* about it. King Erik Menved's and Queen Ingeberg's monument in Ringsted Church is the finest brass I ever saw, and I have seen many."

There is a good engraving of the brass alluded to, which is a very rich one, in *Antiquariske Annaler*, vol. iii.: Copenhagen, 1820. The inscriptions are curious, and the date 1319.

W. C. TREVELYAN.

Wallington.

*David Routh, R. C. Bishop of Ossory* (Vol. iii., p. 169.).—In the article on a Cardinal's Monument, by MR. J. GRAVES, of Kilkenny, allusion is made to the monument of the above Catholic Bishop Routh or Rothe, as being in the Cathedral of St. Canice, Kilkenny, with his arms "surmounted by a *cardinal's hat*," and that he died some years after 1643. If MR. GRAVES would give the date of this prelate's decease, or rather a copy of the full inscription on his monument, with a notice of the sculptured armorial bearings thereupon, he would be conferring a favour on a distant inquirer; and as MR. GRAVES is, apparently, a resident at Kilkenny, no obstacle exists to prevent his complying with this request.

Any notices procurable regarding Bishop Routh are well deserving of insertion in "N. & Q.," for he was a man of deep learning and research, and is well known to have assisted the celebrated Archbishop Ussher in the compilation of his *Primordia*, for which he had high compliments paid him by that eminent prelate, notwithstanding their being of different religions.

Bishop Routh was also himself the author of a work on *Irish Ecclesiastical History*, now very rare, and seldom procurable complete. He published it anonymously, in two volumes 8vo., in the year 1617, at "Colonix, apud Steph. Rolinum," with the following rather long title:

"Analecta Sacra, Nova, et Mira, de Rebus Catholicorum in Hibernia: Divisa in tres partes, quarum I, Continet semestrem gravaminam relationem, secundâ hac editione novis adauctam additamentis, et Notis illustratam. II. Parænesin ad Martyres designatos. III. Processum Martyrialem quorundam Fidei Pugilium; Collectore et Relatore, T. N. Philadelpho."

I fear this has degenerated from a Note into a Query; however, I may state in conclusion, that MR. GRAVES is in error in styling the hat on Bishop Routh's monument a cardinal's, for all Catholic prelates, and abbots also, have their armorial bearings surmounted by a hat, exactly similar to a cardinal's hat, with this difference only, that the number of tassels depending from it varies according to the rank of the prelate, from the *cardinal's* with fifteen tassels in five rows, down to that of a *prior* with three only on each side in two rows.

A. S. A.

Punjaub.

*Cardinal Erskine* (Vol. ii., p. 406.; Vol. iii., p. 13.).—Several notices of this ecclesiastic have appeared in "N. & Q.," but as none of them give the exact information required, I now do so, though perhaps tardily. He was born 13th February, 1753, at Rome, where his father, Colin Erskine, a Jacobite, and exiled scion of the noble Scottish house of Erskine, Earls of Kellie, had taken up his residence. "Monsignor Charles Erskine," having embraced the ecclesiastical life at an early age, and passed through several gradations in the Church of Rome, was, in 1785, "Promotore della Fede," an office of the Congregation of Rites; in 1794 auditor to Pope Pius VI., and raised to the purple by Pope Pius VII., who created him a *Cardinal-Deacon* of the Holy Roman Church, 25th February, 1801. Cardinal Erskine accompanied the latter pontiff in his exile from Rome in the year 1809, and died at Paris, 19th March, 1811, in the fifty-eighth year of his age,

## Punjaub.

"*Ne'er to these chambers,*" &c. (Vol. vii., p. 14.).—In reply to ARAM'S Query: "Where do these lines come from?" they come from Tickell's sublime and pathetic "Elegy on the Death of Addison." ARAM ("Wits have short memories," &c.) has *misquoted* them. In a poem of so high a mood, to *displace* a word is to destroy a beauty. ARAM has *interpolated* several words. The following is the *true* version:

"Ne'er to these chambers, where the mighty rest,  
Since their foundation, came a nobler guest,  
Nor e'er was to the bowers of bliss convey'd  
A fairer spirit, or more welcome shade."

GEORGE DANIEL.

## Canonbury.

These lines are taken from the "Elegy on the Death of Addison," written by Tickell. They are, if I remember rightly, inscribed on the gravestone recently placed over his remains by the Earl of Ellesmere, in the north aisle of Henry VII.'s Chapel. The last two lines which your correspondent quotes should be as follows:

"Nor e'er was to the bowers of bliss convey'd  
A fairer spirit, or more welcome shade."

J. K. R. W.

{73}

*The Budget* (Vol. vi., p. 604.).—It may be useful to inform PRESTONIENSIS, that, in a recent work on political economy, M. Ch. Coquelin says, that the word *budget*, in its present signification, has passed into France from England: the latter country having first borrowed it from the old French language—*bougette* signifying (and particularly in old Norman) a leather purse. It was the custom in England to put into a leather bag the estimates of receipts and expenditure presented to parliament: and hence, as Coquelin observes, the term passed from the containant to the contained, and, with this new signification, returned from this country into France; where it was first used in an official manner in the *arrêtés* of the Consul's 4th Themidor, year X, and 17th Germinal, year XI.

F. H.

"*Catching a Tartar*" (Vol. vi., p. 317.).—This common and expressive saying is thus explained in Arvine's *Cyclopædia*:

"In some battle between the Russians and the Tartars, who are a wild sort of people in the north of Asia, a private soldier called out, 'Captain, halloo there! I've caught a Tartar!' 'Fetch him along then,' said the Captain. 'Ay, but he won't let me,' said the man. And the fact was the Tartar had caught him. So when a man thinks to take another in, and gets himself bit, they say he's caught a Tartar."

Grose says that this saying originated with an Irish soldier who was in the "Imperial," that is, I suppose he means the Austrian service. This is hardly probable; the Irish are made to father many sayings which do not rightly belong to them, and this I think may be safely written as one among the number.

EIRIONNACH has now two references before him, Grose's *Glossary* and Arvine's *Cyclopædia*, in which his Query is partly explained, if he can but find the dates of their publication. In this search I regret I cannot assist him, as neither of these works are to be found in the libraries of this island; at least thus far I have not been able to meet with them.

W. W.

## Malta.

*The Termination "-itis"* (Vol. vii., p. 13.).—ADSUM asks: "What is the derivation of the term *-itis*, used principally in medical words, and these signifying, inflammation?" If "N. & Q." were a medical journal, the question might be answered at length, to the great advantage of the profession; for, of late years, this termination has been tacked on by medical writers, especially foreigners, to words of all kinds, in utter defiance of the rules of language: as if a Greek affix were quite a natural ending to a Latin or French noun. *-itis* can with propriety be appended only to those Greek nouns whose adjectives end in *-ιτης*: e.g. *πλευρα, πλευριτης; κερας, κερατιτης, &c.* *Πλευριτις* is used by Hippocrates. *Πλευρα* means the membrane lining the side of the chest: *πλευριτις* (*νοδος* understood) is *morbis lateralis*, the side-disease, or pleurisy. In the same manner *keratitis* is a very legitimate synonym for disease of the horny coat (cornea) of the eye. But medical writers, disregarding the rules of language, have, for some years past, revelled in the use of their favourite *-itis* to a most ludicrous extent. Thus, from *cornea*, they make "corneitis," and describe an inflammation of the crystalline lens as *lentitis*. Nay, some French and German writers on diseases of the eyes have coined the monstrous word "Descemetitis," on the ground that one Monsieur Descemet discovered a structure in the eye, which, out of compliment to him, was called "the membrane of Descemet."

JAYDEE.

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## Miscellaneous.

### BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

DEFENCE OF USURY, by BENTHAM. (A Tract.)

TREATISE ON LAW, by MACKINLOCH.

TWO DISCOURSES OF PURGATORY AND PRAYERS FOR THE DEAD, by WM. WAKE. 1687.

WHAT THE CHARTISTS ARE. A Letter to English Working Men, by a Fellow-Labourer. 12mo. London, 1848.

LETTER OF CHURCH RATES, by RALPH BARNES. 8vo. London, 1837.

COLMAN'S TRANSLATION OF HORACE DE ARTE POETICA. 4to. 1783.

CASAUBON'S TREATISE ON GREEK AND ROMAN SATIRE.

BOSCAWEN'S TREATISE ON SATIRE. London, 1797.

JOHNSON'S LIVES (Walker's Classics). Vol. I.

TITMARSH'S PARIS SKETCH-BOOK. Post 8vo. Vol. I. Macrone, 1840.

ARCHBISHOP LEIGHTON'S WORKS. Vol. IV. 8vo Edition. 1819.

FIELDING'S WORKS. Vol. XI. (being second of "Amelia.") 12mo. 1808.

HOLCROFT'S LAVATER. Vol. I. 8vo. 1789.

OTWAY. Vols. I. and II. 8vo. 1768.

EDMONDSON'S HERALDRY. Vol. II. Folio, 1780.

SERMONS AND TRACTS, by W. ADAMS, D.D.

THE GENTLEMAN'S MAGAZINE for January 1851.

BEN JONSON'S WORKS. (London, 1716. 6 Vols.) Vol. II. wanted.

THE PURSUIT OF KNOWLEDGE. (Original Edition.) Vol. I.

RAPIN'S HISTORY OF ENGLAND, 8vo. Vols. I., III. and V. of the CONTINUATION by TINDAL. 1744.

SHARPE'S PROSE WRITERS. Vol. IV. 21 Vols. 1819. Piccadilly.

INCHBALD'S BRITISH THEATRE. Vol. XXIV. 25 Vols. Longman.

MEYRICK'S ANCIENT ARMOUR, by SKELTON. Part XVI.

\* \* *Correspondents sending Lists of Books Wanted are requested to send their names.*

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

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### Notices to Correspondents.

*Owing to the necessity of infringing on the present Number for the Title-page of our Sixth Volume, we are compelled to omit many interesting communications, and also our usual NOTES ON BOOKS, &c.*

{74} B. H. C. 's communication on the subject of "Proclamations" has been forwarded to MR. BRUCE.

A. S. T. *The line is from Prior:*

"Fine by degrees and beautifully less."

T. M. G. (Worcester) *is thanked. As the entire document would not occupy any great space, we shall be obliged by the opportunity of inserting it.*

NOTES ON OLD LONDON *have only been thrust aside. They are intended for early insertion.*

M. B. C. *We fear this cannot be avoided. The only consolation is, the additional interest with*

*which the volumes will be regarded a century hence.*

*N. C. L., who writes respecting Shaw's Stafford MSS., is requested to say how a communication may be forwarded to him.*

*A READER, who writes respecting the "Arnold Family," the same.*

*W. S.'s (Sheffield) communications are at press, and shall have early attention.*

*J. E. L. is thanked. We can assure him that the present result of much consideration and many communications, both by letter and personally, is to impress us with the feeling that the majority approve. The book-men shall, however, be no losers.*

*NEW ORDINARY OF ARMS. The anonymous Correspondent on this subject will obtain the information of which he is in search on reference to its Editor, Mr. J. W. Papworth, 14 A. Great Marlborough Street, London.*

*ALDIBORONTOPHOSKOPHORNO—WORLD WITHOUT A SUN. The many Correspondents who have replied to these Queries are thanked.*

*C. (Pontefract) is requested to forward copies of the Queries in question.*

*REV. E. B. (B\*\*\*) is requested to state the subject of his communication. In his last very extraordinary letter he has omitted this important piece of information.*

*C. E. F. who complains of the disappearance of a portion of the collodion film at the spot where the hyposulphite of soda is applied, is informed that this is by no means an uncommon occurrence, and indicates the feeble action of the light at the present time of year. By using the glass a little larger than is required, as has been before recommended, and pouring the hyposulphite of soda on the portion which is to be cut off, and allowing it to flow over the picture, the defect will generally be avoided. A much stronger solution of the hyposulphite of soda may be used—say, one ounce to two ounces of water; and then, by preserving the solution, and using it over and over again, a more agreeable picture is produced. The solution, when it becomes weak, may be refreshed by a few crystals of the fresh salt added to it.*

*F. W. If the bath of nitrate of silver produces the semi-opaque appearance upon the collodion, in all probability there is no hyposulphite of soda in the bath: three or four drops of tincture of iodine added to each ounce of the solution of nitrate of silver in the bath, often acts very beneficially. All doubtful solutions of nitrate of silver it is well to precipitate by means of common salt, collect the chloride, and reduce it again to its metallic state. The paper process described by DR. DIAMOND in our 166th Number is calculated both for positives and negatives.*

*"Notes and Queries" is published at noon on Friday, so that the Country Booksellers may receive Copies in that night's parcel, and deliver them to their Subscribers on the Saturday.*

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