fluence on the matter, is the question to which an explanatory reply is requested.

**Henry Daveney.**

**Christian Names.** — What is the meaning of the practice which prevails in the United States, of inserting between a man’s Christian name and surname a letter of the alphabet? Is this part of his baptismal name, and the initial of a second Christian name, or the name itself? It seems that in our own country a letter may be, and sometimes is, a good name of baptism. In the case of The Queen v. Dale, 17 Queen’s Bench Reports, p. 66., Lord Campbell, C. J., said, with reference to an objection that the name of a person mentioned in a declaration was not stated his baptismal name, and the initial of a second influence on the matter, is the question to which an explanatory reply is requested.

"I do not see that there is any reason for supposing that the magistrate’s actual name is not ‘J. H. Harper.’ There is no doubt that a vowel may be a good Christian name; why not a consonant? I have been informed by a gentleman of the bar, sitting here, on whose accuracy we can rely, that he knows a lady who was baptized by the name of ‘D.’ Why may not a gentleman as well be baptized by a consonant?"

**F.**

**Medal of Charles I. and Henrietta Maria.** — I have in my possession an oval silver medal, with the head of Charles I. on one side, and on the other that of Henrietta his queen. This medal is said to have been made from the plate melted up by the nobility and gentry for the king’s service, and to have been worn as a badge of loyalty. It has a small ring at each end, as if to sew it on to the hat or coat. Can any of the readers of "N. & Q." give me any information respecting it?

G. H. C. (A Subscriber.)

**Passports.** — In the case of the present disturbed state of feeling betwixt this country and the United States, the word passports occurs. It may be worth while to inquire what this means, and whether it is not a mere meaningless term, borrowed from another and different domestic policy than obtains in the one case and the other. In Russia or France, for example, a passport is necessary in order that one may be entitled to enter the country, and I assume the same authorisation is necessary in leaving. But in the United Kingdom and in the States, locomotion is free to everybody whatever, not detained in a regular way as a criminal or debtor. What is free to a private party is certainly not less the right of an ambassador. Still, as the word passports is used, I would be glad if some of your correspondents would explain what it means in the specific case indicated.

G. Sexton, M.D., F.R.G.S.

**Greek and Queen Elizabeth.** — Hallam (citing Peck’s Desiderata Curiosa, p. 270.) notes it as a mark of the revival of the English Universities, that at Cambridge an address was delivered to Elizabeth in Greek verse, to which she returned an answer in the same language. This was in 1504. Is this account a mistaken tradition of the following, or are we to say that two Greek addresses are on record?

To a small edition (London, 1669, 12mo.) of the Paraphrasis Isocrati is appended (without date) a speech in Greek made to Queen Elizabeth at Trinity College by Doddington, the Greek Professor. It is added that there might not be too many fly-leaves; as appears by the heading, "Ne post terminum immodica esset vacatio, en tibi." The speech follows, in Greek and Latin; after which comes a Latin address, informing the Queen that her humble servants are ready to repeat in Latin what had just been said in Greek. To this she answered: "Ego intelligo, non est opus, Ἀναγνωστήρ ἡμῶν τήν ἐπονομάζον: " unless indeed the Latin be the editor’s translation of the Queen’s Greek, in which case she must be supposed to have spoken very satirically of their kind offer to translate.

**M.**

**Norfolk Clergymen suspended.** — It is commonly believed in various parts of Norfolk that some years ago, in that county, a clergyman was suspended from exercising the functions of his office for having in the pulpit offered to bet upon a certain black dog which had unluckily and profanely selected the holy edifice for a ring in which to fight a pitched battle with another of the canine species of some other colour. The tale is exceedingly improbable, and is rendered more so by the fact, that to my knowledge at least a dozen clergymen in different parishes have received the benefit of having this profane act attributed to them; but as I have not unfrequently come in contact with persons who declare that the circumstance came under their own personal observation, I should be glad if some of your Norfolk correspondents would inform me whether there is any small moiety of truth in the report, or whether it is an entire fabrication belonging to the domain of myths, being, to use a Norfolk expression, "made out of whole stuff."

Kennington Cross.

**Remote Traditions through few Links.** — "In the fifteenth century King James I. (of Scotland) met with an old lady who remembered Wallace and Bruce, and he inquired eagerly about their personal appearance. She told him that Bruce was a man of noble appearance, and that no man of his day could compete with him in strength. But she added, that so far as Bruce excelled all the other men of his time, so far did Wallace excel Bruce in strength."

The preceding extract is from a speech by Sheriff Bell at a meeting at Stirling for a monument to the memory of Sir W. Wallace, reported in The Times, June 30, 1856.

Probably some of your correspondents will be