BLOOMSBURY.—There has recently been some correspondence in The Times relative to the derivation of this place-name. Mr. E. Williams attributed the origin to William de Blémont, brother of Gervase of Cornhill, who flourished about the year 1200; and incidentally remarked that Blémont was probably a French equivalent of Cornhill. However, another writer, Mr. S. O. Addy, showed that in that case the resulting name would have been Williamsbury, and not Bloomsbury; and went on to point out that at Rotherham a prehistoric earth-work exists known as Blue Man’s Bower, which tradition says gets its name from a blue, i.e., black, or coloured man of that locality. This fact was taken fully to corroborate Canon McClure’s explanation of the first element in Bleomansbury—the earliest Saxon form of the word—as denoting the habitation in early times of a man of negroid characteristics.

It may be added that the prototype of Bluebeard of the nursery tale must be regarded as a person of Asiatic, or Moorish, physique, an Othello in fact. N. W. HILL.

THE OXFORD ENGLISH DICTIONARY; REVIEW. (See 12 S. v. 335.)—To the quotation from Hood, giving “swim” in the sense of giddiness, might be added, from a poet of the nineteenth century:

The arena swims around him,
where the word is transferred from the senses to the object of the senses (Byron, ‘Childe Harold,’ IV. exl. on the Dying Gladiator).

CHURCH OF ST. KATHERINE COLEMAN.—While the loss of any city church is to be regretted the impending demolition of this ugly building will probably pass unnoticed. Situated in Church Row, Fenchurch Street, it dates only from 1740, when it replaced from the designs of “Home” a pre-Reformation church that had escaped the Great Fire.

The churchyard has been a meagre but pleasant oasis of trees and grass in a wilderness of brick and stone. The adjoining railway station, exceptionally unsightly, enhanced the charm of this tiny patch, and comparing the area of this churchyard with that shown in the eighteenth-century maps it is evident that it had been reduced considerably in all directions. I offer no information as to the history and associations of the church; it is apparently rather barren of memories compared with its neighbours, St. Olave, Hart Street, and St. Catherine’s Cree Church. Its iconography also is not remarkable but for the fact that its most desirable representation, a small quarto “etched (engraved) by J. Skelton after J. Corney for the Architectural Series of London Churches,” identifies it as “St. Katherine, Coleman Street” [sic].

ALECK ABRAHAMS.

WHITTLESEY, CAMBS.—Referring to a notice in the papers of a controversy over an oak chest containing the town’s archives, the Society of Genealogists would like to call attention to the fact that it holds a large collection of notes and copies from Whittlesey Manor Court Rolls and other records. These are contained in fourteen MS. books and some hundreds of loose-sheets, and much of the material is indexed for easy reference. They are marked “D. MSS. 242-257.”

GEORGE SHERWOOD, Hon. Treas.
The Society of Genealogists of London.
5 Bloomsbury Square, W.C.1.

WAR AND PAPER-SUPPLY.—Dependency on imported supplies of paper for book-printing during peace, and consequent shortage in war-time, appears to be no latter-day problem to face and fight.

Dr. Edmund Gibson, afterwards Archbishop of Canterbury, writing from Lambeth to Ralph Thoresby, historian of Leeds, on June 14, 1709 remarks:

“While the treaty of peace was depending I could not tell what to say to the contents of your last-letter; because of late very little paper has been imported upon a prospect of peace; and all printing, except of pamphlets, is at a stand for the present. The thoughts of peace being now over, the question is, whether you will think it to put your work to press, under the present inconvenience of a scarcity and dearness of paper, or will wait till it pleases God to open a way to peace, and with that a trade to France.... As to the charge, when I know the number of sheets and plates. I can get it exactly calculated for you; but at present the printer need not be put to that trouble, if you resolve to wait for paper from France, which will very much lower the charge, and be an encouragement to undertake it at your own expense.”

The coarser-fibred paper suitable for pamphlet-printing, like the looser-textured paper used in modern newspaper-printing, appears to have been a less restricted market.

J. PAUL DE CASTRO.
1 Essex Court, Temple.

FATHER OF THE CHAPEL.—A curious link that connects the modern Press with the Church is preserved in this quaint appellation. It appears that it originated in the medieval monastery, where it was customary:
for all the transcribed, illustrated, and printed matter to be submitted for revision or correction to the Father Superior of the institution. A letter from Mr. A. B. Maitland, Father of The Times Chapel in that paper's issue of Dec. 1 last draws attention to the signification of the title in connection with a suit recently tried before Mr. Justice Darling, who remarked that the phrase was entirely new to him. See also 'Ency. Brit.' vol. v. p. 850, note to chapel.

N. W. HILL.

D.D. CANTAB.—The late Bishop Jones, Suffragan of Lewes, was the first Divine to be created a Doctor of Divinity at Cambridge, without making the old statutory declaration that he held and rejected what the Church of England holds and rejects.

M. A.

Queries.

We must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that answers may be sent to them direct.

LOUIS NAPOLEON IN LANCASHIRE.—It was stated in The Times, May 6, 1919, that certain relics of the exile of Napoleon III. had been sold by auction.

"The Emperor, after the Franco-Prussian War, found sanctuary for a considerable period in Lancashire, as the guest of Lord Gerard. Some old French furniture of the Louis XIV. and XV. periods has ever since been preserved by the Gerard family in the suite of rooms the Emperor occupied. Garswood Hall, the Lancashire seat of Lord and Lady Gerard, where this furniture of Napoleon III. was stored, has been used as a military hospital during the war, and for the purposes of re-arrangement, after military occupation, Lord Gerard decided to sell the surplus appointments at the Hall. Most of the furniture used by the Emperor had by the lapse of time and storage, become dilapidated."

It is surprising to read that Napoleon III. found sanctuary for a considerable period in Lancashire after the Franco-Prussian war. I have lived all my life in South Lancashire and never knew of this before! Did the Emperor ever set foot in Lancashire after 1870? I should like to know.

As to the date of Louis Napoleon's visit to Garswood Hall, it was before the period of the Second Empire, not after. In a pamphlet on the Gerard Family, published at St. Helens in 1898, the author (Mr. J. Brockbank) says:

"It was in 1847 that the memorable visit of Napoleon to Garswood took place. A relic of this visit is still preserved at Garswood Hall with almost religious care in the Napoleon room, i.e. the chamber in which he who a short time afterwards became Emperor of the French slept; with all the costly hangings, carpets, pictures, decorations, etc. still remaining intact exactly as he left them. This argues that the high hopes of the then refugees were not the less shared by Sir John than by the man of destiny himself. Many are the anecdotes told of Sir John and his distinguished visitor, many of them apocryphal, others perhaps containing a modicum of truth."

Sir John Gerard, Bt., Louis Napoleon's host, was born in 1804 and died in 1854. He was succeeded by his brother Sir Robert Gerard, who was created Baron Gerard of Bryn in 1876. There was thus no 'Lord Gerard' till three years after the death of Napoleon III. Although Mr. Brockbank, in the passage just cited, gives the year of the visit, he mentions no month, or even season. I have recently looked through the file of The Liverpool Mercury for 1847, but failed to find any reference to the Prince's visit to Garswood Hall. News from St. Helens is frequently given and a dispute between Sir John Gerard and his servants is recorded. Can any of your readers supply the correct date?

F. H. CHEETHAM.

ST. STEPHEN AND HEROD. (See 12 S. v. 315).—It is commonly said of Ireland that there are "no snakes there"! Is it a fact that there is "no furze" either? I ask because, in the English boy's version of the lines sung on St. Stephen's day, the second line runs "On St. Stephen's day he was caught in the furze," and the following word in a bracket (lurch) seems here a very far-fetched explanation of the word "furs" in the version given by Mr. MacSweeney.

W. S. B. H.

ST. MALO.—Up to the end of the eighteenth century the Etats de Bretagne claimed the right of giving to a child of any seigneur whom they presented for baptism the name of Malo without prefix. The second son of the Marquis de Lameth was one of the last so presented. It does not appear at what date the custom originated, but probably as far back as the eleventh century. It would in any case appear that for many generations such was the name of the town which had eclipsed Aleth (now known as St. Servan) and Dinard, which was little more than a fishing village.

When Malo was changed to St. Malo is a matter of conjecture. Hagiographers and legend-writers have made assumptions, but produced no evidence from contemporary chroniclers. They seem to regard St. Malo,