Black Cap Worn by a Judge (7th S. viii. 449; ix. 15). — Before there were daily newspapers, country folk had peculiar notions about the black cap worn by judges when passing sentence upon criminals found guilty of capital offences at assizes. The belief was that a death sentence could not be uttered—or, if uttered, would not be valid—unless the judge first put on the black cap. The black cap was a sign of death, and when a jury on these occasions came into court with their verdict, and the foreman, in reply to the questions put by the officer of the Court, said, "Guilty, my Lord," the putting on of the black cap was looked upon with awe, giving some of the spectators "shivers down the back," about which they talked for many a day.

Thos. Ratcliffe.

Worksop.

"If I had a donkey wot wouldn't go" (7th S. viii. 468; ix. 11). — The great popularity of this song among the lower classes, with whom it was a favourite for many years, was due to the air, almost literally copied from that of a song with which Madame Vestris delighted her admirers in one of her vaudeville pieces. The first line of the original was, I believe,—

If I had a beau, for a soldier who 'd go.

From the awkwardness of the phraseology, I suspect it was a bad translation from a French libretto; but the music was so catching that it was the rage of the day. There were other parodies, probably not fewer than a dozen. The date was much earlier than Mr. Fowke supposes, as the allusions to the "new police" (established in 1829) and to "Martin's Act" (strengthened in 1827) sufficiently prove.

J. Latimer.

Bristol.

Is not there a version of this in Punch—say thirty years ago? Long before the music-hall song given at the last reference was written, our grandmothers taught the little ones in the nursery to say, in the interest of kindness to animals,—

If I had a donkey that wouldn't go,
Do you think I'd beat it? Oh, no, no, no!
I'd give him some corn, and cry, Gee! wo!
Come up, Nelly!

Thos. Ratcliffe.

Worksop.

I have been much amused by the perusal of this old favourite. To one passage of the text, however, I wish to take exception:—

But times are come to a pretty pass,
When you mustn't beat a stubborn ass.

For "times" I should write things. But I think I can appeal to universal consent that the reading of the second line should be:—

If a man mayn't wallop his own jackass.

Thence, as I have always supposed, was formulated the dictum, well known through the United States in time gone by, that it was every man's right to wallop his own nigger. The correct reading, therefore, has some little interest of its own.

C. B. Mount.

Living of Bratton St. Maur (7th S. viii. 508). — In the Rev. F. W. Weaver's privately printed "Somerset Incumbents," 1869 (a copy of Add. MSS. 30,279, 30,280), the name of James Royse, arm., appears as the patron in September, 1662; the reference to the Bishop's Register being Peirs, 102.

Daniel Hipwell.

34, Myddelton Square, Clerkenwell.

The patron of this living in September, 1662, was Jacobus Royse, arm. How the living became vacant is not stated, but the reference to the Bishop's Register is Peirs, 102. Mr. Weaver's book has not long been printed. There is a copy in the British Museum, but probably it is not yet catalogued. The original MS. of the book is also in Add. MSS. 30,279-80.

A. L. Humphreys.

Ealing Dean.

Derbyshire History (7th S. viii. 468; ix. 36). — "Notes on the Churches of Derbyshire," by J. Charles Cox, 4 vols., 1875-79, 8vo., has an account of Eckington (vol. i. pp. 219-231) and of Kilmarnoch (pp. 259-269), which place is written at time of Domesday Survey, Chinworth Maresc. References to his authorities are minutely given by the author.

W. E. Buckley.

Irvine or Irwin of Bonshaw (7th S. vii. 307, 434). — The state physician and historiographer to Charles II., Christopher Irvine, a scion of the house of Bonshaw (author of "Historiae Scotiae Nomenclatura Latino Vernacula," printed at Edinburgh in 1682), was the second son of Christopher...