quick;" in other words "buried alive," owing presumably to its inaccessibility and absence of the sun in winter.

F. BRADBURY.

PAN’S PIPES (clxii. 190, 286, 321, 375).—As late as 1925, I also heard them in the remoter parts among the mountains of Sicily. Likewise, during the war, I had occasion to penetrate parts of the Ciociaria (the Samnium of the ancients) so seldom visited until then, and after that time, that not only did the inhabitants gather at every window to see me pass through those mountain fastnesses which had once defied the Legions, but in a house which had served at that time as an inn, I was shown a MS. book in which was inscribed the name of the last "Englishman" seen in those parts, remembered by only the oldest of the population, "Hermann Schmidt of Hamburg," to wit, and there—in this then still wild region—I frequently heard the Pan syrinx played.

A. H. C.-P.

THE VICTORIAN FUNERAL (clxiii. 117, 158, 177, 211).—When I was a curate at Jarrow-on-Tyne (1899-1902) the funeral customs in the country villages were punctiliously observed. There was a recognised "caller" in each village, a man who went from house to house "bidding" invited guests to the burial. The priest or minister (words used indifferently for all denominations, Catholic or Protestant) was solicitously urged to "come and say prayers at the lifting" (i.e., the removal of the body from the house to the hearse) before proceeding to the cemetery. Outside the house stood a table with a white cloth, on which stood cake and wine, offered to (nay, pressed upon!) all who passed by the house. The women, in black dresses and large white aprons, stayed in the house, except the few who stood by the table to serve it. Every window had a white blind over it. Every picture, and very especially every mirror in the house was covered with a white cloth (handkerchief, napkin, etc.). The men stood in the street outside in black clothes and top hats. The women did not attend the funeral, except of a girl who died unmarried, and then all the unmarried young women attended in a body, wearing white sheets, folded up to a width of six or eight inches, across one shoulder (like a deacon's stole). These, and many other such customs, were very religiously observed till well into the twentieth century.

EDWARD J. G. FORSE.

MERRINGTON CHURCH: POSITION OF ALTAR (clxii. 206).—Yes: the position of the Table some way off from the east wall is certainly significant. In the early seventeenth century (if not still!) there were probably seats between the wall and the altar—or a long bench. Your correspondent should study a similar arrangement still existing in the old church at Shaftesbury, and in the church at Deerhurst, near Tewkesbury. No doubt there are many other such survivals. Their significance is illuminated by the arrangements in some of the Presbyterian cathedrals and larger churches in Scotland.

EDWARD J. G. FORSE.

OB HALL (clxiii. 112, 211).—The name "Cop," meaning a mound or hill or summit, is not infrequent round about Lichfield, both for hills and villages—e.g., Borrowcop, Mow Cop, etc.

EDWARD J. G. FORSE.

Southbourne Vicarage, Hants.

EMIGRANTS AND EMIGRANT SHIPS (clxi. 351, 408, 449; clxiii. 176).—Australian records will be found in both the Home Office and Colonial Office indexes at the Public Record Office, London. Some are under the heading 'Transportation,' and others under headings where one would never think of looking. Seven volumes of the 1828 Census (H.O. 10/22-28) give the following particulars of every person in Australia that year: name, family, age, religion, ship and date of arrival, land (cleared, cultivated), horses, cows, sheep; also C.F. (came free); B.C. (born in the Colony); C.S. (Colonial Sentence); C. (convict); T.L. (ticket of leave), etc, with, in the case of convicts, the length of sentence. A General Muster for 1825 (H.O. 10/19-20) will help to check ages and families, though not quite so complete; similarly, the General Muster for 1811 (H.O. 10/5) has most of the first-fleeters still living.

FRED. R. GALE.

BOOKS BOUND IN HUMAN SKIN (cl. 459; cli. 68; clix. 303).—In the American Weekly, a Sunday supplement to the chain of Hearst newspapers, for 4 Sept., 1932, it is stated:

The beautiful French noblewoman, Countess de Saint-Ange, bequeathed the skin of her lovely shoulders to Camille Flammarion, the noted author and astronomer, and according to her wishes her skin was used to bind a special copy of Flammarion's book, 'Heaven