

SEASONABLE SPRAY  
FOR  
LEFT SHOULDER.

ANNUAL SUNFLOWERS  
WITH  
JASMINE AND FERNS.



MISCELLANEOUS.

PHILIP EDWARD.—1. We have more than once answered the question about the Good Friday buns. According to Bryant, quoted by Dr. Brewer, the custom is derived from the offering of the *boun*, the cake which was offered at the Arkite Temples every seventh day. Also Cecrops offered to Jupiter Olympus a sacred cake called *bous*, of which the accusative is *boun*. The cross marked on our Good Friday buns is placed there in commemoration of the cross on which our Blessed Lord suffered (as generally reputed) on that day; and it is the cross of the Eastern Church—not that of the Roman.—2. From what you say of your health, we do not consider you eligible for hospital nursing. Rheumatism and a tendency to bronchitis, "nearly every old going to your chest," constitutes a barrier to your being passed as suitable for such a vocation. "Inflammation" is spelt with two "m's" and "advice" with a "c," the verb "to advise," with an "s."

MARION.—According to Dr. Brewer, the term "Beefeater," which distinguishes the "Yeomanry of the Royal Household," is a sobriquet quite misapplied. Their institution dates back to the reign of Henry VII., who inaugurated them A.D. 1485. "Beef-eater" is misderived from the French term *buffetier*, one who attends on the Royal *buffets*. That we have been ridiculed as a beef-eating race, just as our next neighbours have been as (really) frog and snail eaters, is true; but the writer above quoted says that, in none of the *meûns* of Henry VII.'s time does beef hold any place; which is remarkable. At the same time, whatever they ate themselves, the "Yeoman of the Guard" waited at the Royal table; and the dishes were brought in by the hall-berdiers, who were recorded to have been "fine big fellows." Doubtless, the safe-guarding of the King and Royal family was the origin of the viands being committed to the care of his own attendants (1602). In the time of Edward VI. this corps was appointed Warders of the Tower.

ONE PERPLEXED.—If you have committed yourself by "a promise to your parents not to leave them without their consent," the question of your doing so is one to be answered by your own conscience. No one else could help you by any advice, though a friend of your family might use their influence with your parents, to induce them to give the consent, which—by your own agreement—alone can release you. Of course, at your age, you might be regarded as a free agent, but you have bound yourself by a pledge; and honour and filial duty stand between you and your wishes. You add, that you "know they need you." Is there no such Christian virtue as self-denial? If an unfair lack of consideration for you should be evinced by them, is there nothing acceptable to God in "rendering good for evil?" Commit your case to Him who will assuredly guide you aright.

HAROLD.—The name "Charterhouse" is a corruption of the French *Chartreux*. The house was originally a Carthusian Monastery, founded in 1370, by Sir Walter Manny, surrendered to Henry VIII. in 1535, possessed by many eminent persons successively, till sold by the Earl of Suffolk to Sir Thomas Sutton, who founded on it a splendid hospital for "Poor Brethren" (gentlemen) of the Church of England, and a school, fully appointed, and free to a certain number of resident scholars with permission to receive others by day only. Sixty scholarships and twenty-one exhibitions are open to competition. The "Blue-coat Hospital" in Liverpool has no connection, to our knowledge, with the Charter House in London.

ALICE.—The term "Fellow" is one so exclusively applied in common conversation to men, that to use it in reference to women would appear much out of place. At the same time, as employed to denote a special rank or position in a university or learned society, it would really be as applicable to women as to men. If the term be traced to its ancient Anglo-Saxon origin, *Felawe*, it only means "one who follows," an "adherent," "associate," or "sharer." We use the word at the present day in its simple original sense, when we speak of a fellow-sufferer, fellow-passenger, or of having a fellow-feeling. A *Regius* professor is one who holds his professorship on a foundation due to Henry VIII., from which the five professorships thus royally endowed bring with them a stipend of about £40 per annum. The appointment to a Foundation, called a "Fellowship," gives also a title to certain immunities. There is nothing inherently masculine in such an appointment, but in the original grant, as regards the university, there may be a limitation to men. So if our women-graduates desire to share in a participation of any such pecuniary advantages, a new Foundation will have to be instituted.