

deas leads to enthusiasm whenever even a similar sound strikes the ear. Hence the inspiring nature of the various war-cries that have been in use, both in ancient and in modern times.—To this may be traced even the origin of paroles and countersigns in military affairs; and of all party designations. Yet how widely different are sometimes the nicknames, if they may be so called, that have been in vogue for various sets of men, from the original meaning of the words. *Gueux* or vagabonds, was the name given to the partisans of the reformed religion who spread themselves around the frontiers of France, and especially in the Netherlands, in the time of Philip the III. of Spain; but when this denomination came to be applied to those noblemen and others who resisted the attacks of that despotic monarch upon the constitution and liberties of their country, it became an appellation of honour, and to belong to the party of the *Geusen*, was the pride and boast of the founders of the republic of Holland. There is an instance of one of the most singular misnomers of this kind in the Statute book. The act II. Geo. III. cap. 55, which is an act to incapacitate certain persons (named therein) from voting at elections, and by which the electors of the borough of Shoreham in Sussex, were disfranchised, commences thus; “Whereas a wicked and corrupt society, calling itself *the Christian Society* hath for several years existed in the borough of New Shoreham;” &c. and then stigmatises by name, the members of that society as conspirators, to return members to parliament from corrupt motives. An instance still more in point, and more familiar to us, is the denomination which is given to, and has been adopted by, a very numerous body of English Protestants, the *Methodists*. This name, which Southey tells us, in the life of John Wesley, was first given to a so-