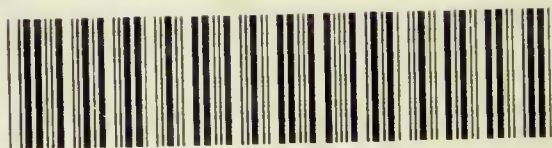




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[See page 273]

TEN THOUSAND WONDERFUL THINGS

SECOND SERIES

EDITED BY E. F. KING, M.A.



FIRST BRIDGE OVER THE THAMES.

{See page 96.

LONDON
WARD AND LOCK, 158, FLEET STREET

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TEN THOUSAND
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EDITED BY
EDMUND FILLINGHAM KING, M.A.

AUTHOR OF "LIFE OF NEWTON," &c., &c.

Second Series.

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PREFACE.

THE marked favour with which our First Volume of *WONDERFUL THINGS* has been received, encouraged us to proceed with the Series; and, in presenting the Second Volume to our readers, we venture to express a confident expectation that, whether in the subjects we have selected, in the manner in which they have been treated, or in the engravings with which they are illustrated, we shall be found to have effected a very decided advance upon our first efforts.

In preparing the Volume we now have the pleasure of laying before our readers, we have not only adhered to the leading principles which guided us in the compilation of our First Series, but we have aimed to extend their operation and improve their details. Many of the articles to be found in our pages combine, in a peculiar manner, the artistic with the curious, the refined with the marvellous; and, in selecting other objects, such as relics that belonged to celebrated persons, specimens of ancient armour, the instruments, utensils, and ornaments in use in bygone times, both at home and abroad, and numerous rarities of a similarly interesting character, we trust we shall succeed in pleasing by what is tasteful, while we astonish by what is wonderful.

Variety of subjects, so universally admired and so anxiously sought after, is a distinguishing characteristic of the present work ; in forming which, it has been indispensably necessary to examine a prodigious number of volumes, that few persons, comparatively speaking, have the power to purchase, and fewer still the leisure to peruse. In examining these authorities we have been careful to distinguish, according to the best of our ability, between truth and error ; we have endeavoured to reconcile the contradictions of different authors ; and we have reduced a chaotic mass of materials into a regular arrangement.

In the work now presented to the Public, instruction and refinement will be found blended with amusement ; and it is hoped that the exertions of the Editor, to gratify the natural curiosity of his readers, and to promote the cause of educational progress, will render the Second Series of **WONDERFUL THINGS** worthy of an increased measure of patronage and approbation. It affords him pleasure to recommend two very cheap and most useful Books recently published, namely, "Facts for Everybody," and the "Family Cyclopædia : " both works contain a mass of information upon topics of hourly interest and necessity, culled with most scrupulous care from various sources, not accessible to ordinary readers, and they are most profusely illustrated with well executed wood engravings.

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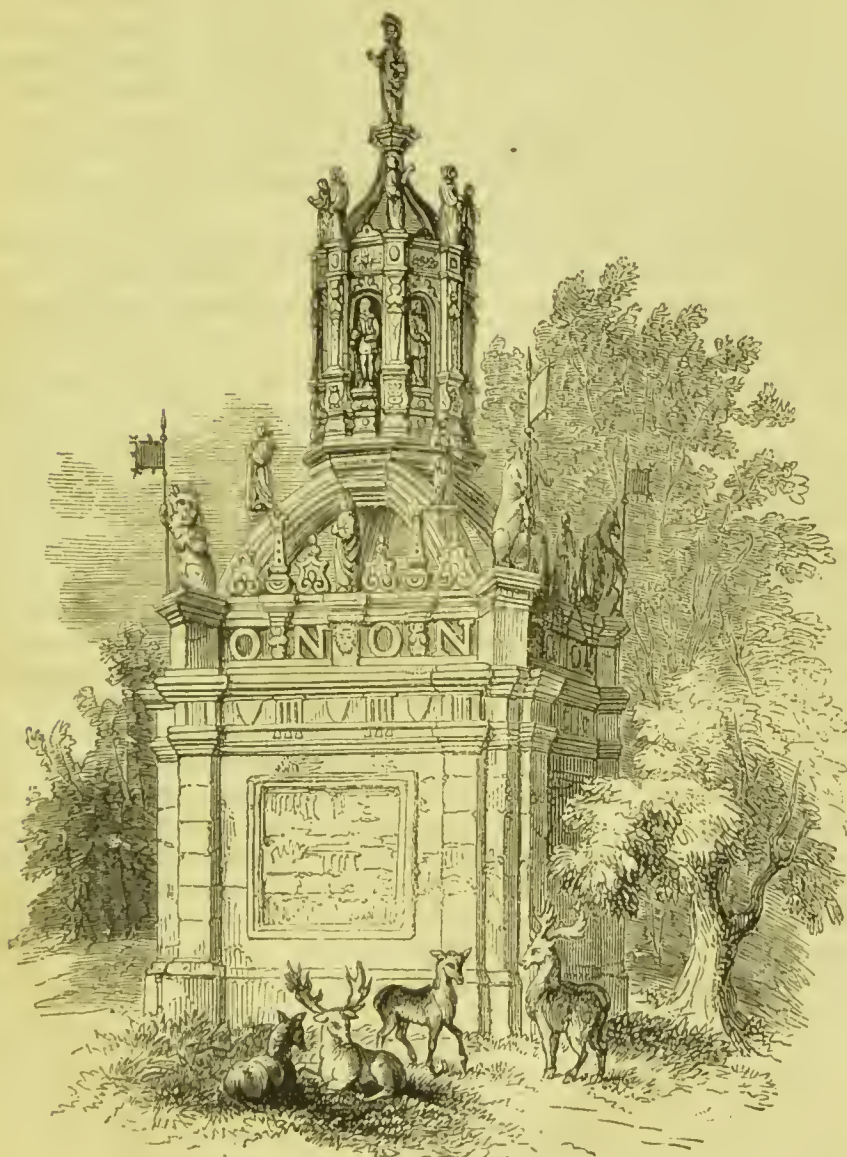
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TEN THOUSAND
WONDERFUL THINGS.



CARFAX CONDUIT.

In the grounds at Nuneham Courtenay, near Oxford, belonging to Mr. Harcourt, on one of the slopes that ascend directly from the river
VOL. II.

Thames, stands the ancient and far-famed Carfax Conduit, which formerly stood as a kind of central point to the four principal streets of Oxford. Certain alterations requiring its removal, it was, with the most perfect propriety, presented to the Earl Harcourt.

It was built in 1610, by Otho Nicholson—a liberal and enterprising gentleman—in order to supply the city with pure water, brought from a hill above North Hinksey; and although the conduit is removed, the pipes still remain, and afford a partial supply that will be superseded by the new City Waterworks. It is a square, decorated in accordance with the taste of the time—mermaids holding combs and mirrors, and dragons, antelopes, unicorns, being scattered about, while the Empress Maude is introduced riding an ox over a ford, in allusion to the name of the city. The letters O. N., the initials of the founder, are conspicuous; while above the centres of the four arches are the cardinal virtues—Justice, Temperance, Fortitude, and Prudence.

Carfax is from a Bishop of that name, who presided over the diocese of Tours in France, and died in the year 399. He was canonized, and is the tutelar saint of Carfax, or St. Martin's church, in the city of Oxford.

DESTRUCTION OF LIBRARIES IN THE TIME OF HENRY VIII., AT THE DISSOLUTION OF THE MONASTERIES.

It is a circumstance well known, to every one at all conversant in English history, that the suppression of the lesser monasteries by that rapacious monarch Henry the Eighth took place in 1536. Bishop Fisher, when the abolition was first proposed in the convocation, strenuously opposed it, and told his brethren that this was fairly shewing the king how he might come at the great monasteries. "And so my lords," continued he, "if you grant the king these smaller monasteries, you do but make him a handle whereby he may cut down all the cedars within your Lebanon." Fisher's fears were borne out by the subsequent act of Henry, who, after quelling a civil commotion occasioned by the suppression of the lesser monasteries, immediately abolished the remainder, and in the whole suppressed six hundred and forty-five monasteries, of which twenty-eight had abbots who enjoyed seats in Parliament. Ninety colleges were demolished; two thousand three hundred and seventy-four charities and free chapels, and one hundred and ten hospitals. The havoc that was made among the libraries cannot be better described than in the words of Bayle, Bishop of Ossory, in the preface to Leland's "New Year's Gift to King Henry the Eighth."

"A greate nombre of them whyche purchased those superstychouse mansyons (monesteries) reserved of those librarye bookes, some to serve theyr jokes, some to scoure thyr candlestyeckes, and some to rubbe theyr bootes. Some they solde to the grossers and sope-sellers, and some they sent over see to the book bynders, not in small nombre, but at tymes whole shyppes full to the wonderynge of foren nacyons: yea ye uniuersytes of thys realme are not alle clere in this detestable fact. But cursed is that bellye whych seketh to be fedde with suche ungodlye

gaynes, and so depelye shameth hys natural conterye. I knowe a merchant manne whyche shall at thys tyme be namelesse, that boughte ye contentes of two noble lybraryes for forty shyllinges pryce: a shame it is to be spoken: Thys stuffe hath he occupyed in the stede of grey paper by the space of more than these ten yeares and yet he hath store ynoughe for as manye yeares to come. A prodygyouse example is thys to be abhorred of all men whych love thyr nacyon as they shoulde do. The monkes kept them undre dust, ye ydle headed prestes regarded them not, theyr latter owners have most shamefully abused them, and ye covetouse merchantes have solde them awaye into foren nacyons for moneye."

CURIOUS MENTAL AFFECTION.

Singular faculties have been developed during somnambulism in the mental condition. Thus a case is related of a woman in the Edinburgh infirmary who, during her paroxysm, not only mimicked the manner of the attendant physicians, but repeated correctly some of their prescriptions in Latin.

Dr. Dyce, of Aberdeen, describes the case of a girl, in which this affection began with fits of somnolency, which came upon her suddenly during the day, and from which she could at first be roused by shaking or by being taken into the open air. During these attacks she was in the habit of talking of things that seemed to pass before her like a dream, and was not at the time sensible of anything that was said to her. On one occasion she repeated the entire of the baptismal service, and concluded with an extempore prayer. In her subsequent paroxysms she began to understand what was said to her, and to answer with a considerable degree of consistency, though these replies were in a certain measure influenced by her hallucination. She also became capable of following her usual employment during her paroxysm. At one time she would lay out the table for breakfast, and repeatedly dress herself and the children, her eyes remaining shut the whole time. The remarkable circumstance was now discovered, that, during the paroxysm, she had a distinct recollection of what had taken place in former attacks, though she had not the slightest recollection of it during the intervals. She was taken to church during the paroxysm, and attended the service with apparent devotion, and at one time was so affected by the sermon that she actually shed tears; yet in the interval she had no recollection whatever of the circumstance, but in the following paroxysm she gave a most distinct account of it, and actually repeated the passage of the sermon that had so much affected her. This sort of somnambulism, relating distinctly to two periods, has been called, perhaps erroneously, a *state of double consciousness*.

This girl described the paroxysm as coming on with a dimness of sight and a noise in the head. During the attack, her eyelids were generally half shut, and frequently resembled those of a person labouring under amaurosis, the pupil dilated and insensible. Her looks were dull and vacant, and she often mistook the person who was speaking to her. The paroxysms usually lasted an hour, but she often could be roused from

them. She then yawned and stretched herself like a person awakening from sleep, and instantly recognised those about her. At one time, Dr. Dyce affirms, she read distinctly a portion of a book presented to her, and she would frequently sing pieces of music more correctly and with better taste than when awake.



DECORATIVE DRINKING VESSEL.

The above represents a German decorative drinking vessel of the early part of the seventeenth century. It is a stork bearing in its beak an infant; in accordance with the old German nursery tale that the king of the Storks is the bringer and protector of babies. It is of silver, chased all over; the eyes are formed of rubies; and one wing takes off that liquid may be placed in the body, and imbibed through the neck, by a hole in the crown of the bird. It was probably a quaint fancy for some German noble nursery.

EXAMPLES OF ANCIENT VASES.

The Vases which are grouped in the annexed engraving are highly deserving of a place in our collection of curiosities, inasmuch as they are truly unique and beautiful specimens of the degree of perfection to which the art of glass-making had been carried at the period when Rome was mistress of the world. They all belong to that period, and in elegance of form and skill of workmanship they equal—we had almost said, surpass, the most artistic productions of the present day.

Figure 1 is that celebrated vase which for more than two centuries was the principal ornament of the Barberini palace at Rome. It was thence generally known as the "Barberini Vase;" but having been purchased by Sir W. Hamilton, and then sold by him to the Duchess of



Portland, it was at her death munificently presented by her son, the Duke of Portland, to the British Museum, where it has ever since remained as one of its choicest gems, and is now known as the "Portland Cinerary Vase." It was found about the middle of the sixteenth century, enclosed in a marble sarcophagus, within a sepulchral chamber under the Monte del Grane, two miles and a half from Rome, on the road to Frascati. The tomb is believed to have been that of the Emperor Alexander Severus, and his mother Mammæa. The vase is made of purple glass, ornamented with white opaque figures in bas-relief. The execution of the design is most admirable. In the first place, the artist must have had the aptitude to blow in purple glass a beautiful form of vase, with handles attached: and, even thus far, this is considered in our day a masterpiece of skill at our best glass-houses. Secondly, with the oxide of tin forming an opaque white glass, the artist managed to cover the whole of the purple vase with this white opaque glass, to at least the thickness of a quarter of an inch. The artist then, in the manner of

cutting a cameo on the onyx stone, cut the opaque glass away, leaving the white figures and allegory embossed upon the purple. The figures in relief are in two groups: in the former of these, a female is represented in a recumbent posture, with a cupid hovering above her head, and a serpent in her lap; a young man on one side supporting her stretched out arm, and on the other a bearded personage of more mature age, attentively regarding her. The latter group, on the opposite side of the vase, consists of a female reclining on a pile of tablets, with her right hand placed on her head, and holding in her hand a lighted torch with the flame downwards—a young man being seated on a pile on one side of her, and a female, holding a rod or staff in the right hand, sitting on the other. The subject of the bas-relief has created much difference of opinion, but it is generally supposed to have reference to the birth of Severus. A few years ago this vase was broken by a madman, but it has since been repaired in a most artistic manner.

Figure 2 is the "Alexandrian Vase," of the Museo Borbonico, Naples.

Figure 3 is the "Pompeii Vase," also of the Museo Borbonico. It was discovered in a sepulchre of Pompeii in 1839, and is of the same character in the colours and quality of the glass as the Portland Vase, but of a more recent date. It is probably the production of Greek artists working in Rome.

Figure 4 is the "Aldjo Vase," which was found in 1833 at Pompeii, in the house of the Fauna. The ground of the vase is of a deep sapphire blue, on which, in opaque white glass, the ornaments are cut. It was found broken. Part is in the possession of Mr. Auldjo; the other in the British Museum. The shape of this vase is elegant, the handle and lip of exquisite form, and the taste and execution of the ornamental work in the purest style.

MINUTENESS OF INSECT LIFE.

As the telescope enables the eye of man to penetrate into far-distant space, and reveals to him myriads of suns and systems which otherwise would have remained for ever hidden from his natural sight, so the microscope opens up a world of life everywhere around us, but altogether unsuspected, astounding us as much by the inappreciable minuteness of its discoveries, as the former by the stupendous magnitude and remoteness of the objects. If we go to any ditch or pool which the summer sun has covered with a mantle of stagnant greenness, and lift from it a minute drop of water, such as would adhere to the head of a pin, we shall find it, under a high magnifying power, swarming with living beings, moving about with great rapidity, and approaching or avoiding each other with evident perception and will.

"Vain would it be," observes Professor Jones, "to attempt by words to give anything like a definite notion of the minuteness of some of these multitudinous races. Let me ask the reader to divide an inch into 22,000 parts, and appreciate mentally the value of each division: having done so, and not till then, shall we have a standard sufficiently minute to enable us to measure the microscopic beings upon the consideration of which we are now entering. Neither is it easy to give the student of nature,

who has not accurately investigated the subject for himself, adequate conceptions relative to the numbers in which the *Infusoria* sometimes crowd the waters they frequent; but let him take his microscope, and the means of making a rough estimate, at least, are easily at his disposal. He will soon perceive that the animalecule-inhabitants of a drop of putrid water, possessing, as many of them do, dimensions not larger than the 2,000th part of a line, swim so closely together, that the intervals separating them are not greater than their own bodies. The matter, therefore, becomes a question for arithmetic to solve, and we will pause to make the calculation.

“The *Monas termo*, for example—a creature that might be pardonably regarded as an embodiment of the mathematical point, almost literally without either length, or breadth, or thickness—has been calculated to measure about the 22,000th part of an inch in its transverse diameter; and in water taken from the surface of many putrid infusions, they are crowded as closely as we have stated above. We may therefore safely say, that, swimming at ordinary distances apart, 10,000 of them would be contained in a linear space one inch in length, and consequently a cubic inch of such water will thus contain more living and active organized beings than there are human inhabitants upon the whole surface! However astounding such a fact may seem when first enunciated, none is more easily demonstrated with the assistance of a good microscope.”

The term *Infusoria* has been by some naturalists applied to these diminutive animals, because they are invariably found in the infusions of vegetable or animal substances. They can thus be obtained at all times, by simply steeping a little hay, or chaff, or leaves or stems of any plant, in a vessel of water, and placing the infusion in the sun for a week or ten days.

LEGENDS OF JUDAS ISCARIOT.

It was believed in Pier della Valle's time, that the descendants of Judas Iscariot still existed at Corfu, though the persons who suffered this imputation stoutly denied the truth of the genealogy.

When the ceremony of washing the feet is performed in the Greek Church at Smyrna, the bishop represents Christ, and the twelve apostles are acted by as many priests. He who personates Judas must be paid for it, and such is the feeling of the people, that whoever accepts this odious part, commonly retains the name of Judas for life (Hasselquiet, p. 43).

Judas serves in Brazil for a Guy Faux to be carried about by the boys, and made the subject of an auto-da-fe. The Spanish sailors hang him at the yard arm. It is not long since a Spaniard lost his life at Portsmouth, during the performance of this ceremony, by jumping overboard after the figure.

The Armenians, who believe hell and limbo to be the same place, say that Judas, after having betrayed our Lord, resolved to hang himself, because he knew Christ was to go to limbo, and deliver all the souls which he found there, and therefore he thought to get there in time. But the Devil was cunninger than he, and knowing his intent, held him

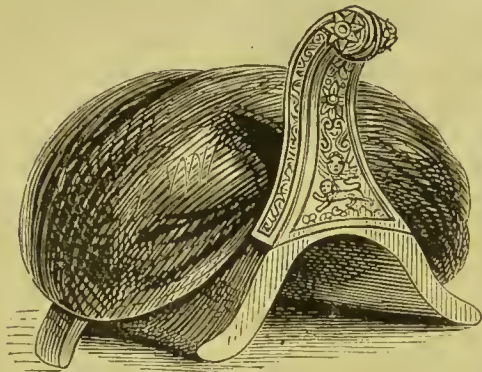
over limbo till the Lord had passed through, and then let him fall plump into hell. (Thevenot.)

QUEEN ELIZABETH'S SIDE-SADDLE.

In a retired part of the county of Essex, at a short distance from the road, in a secluded and lovely spot, stands the picturesque residence called Horeham Hall. The mansion is in the parish of Thaxted, and is about two miles south-west of the church. It was once in the possession of the important family of the De Wauton's; it afterwards belonged to Sir John Cutts, and eventually it became the property of Sir W. Smijth, of Hill Hall, in whose family it has remained up to the present time.

Of the learned Sir Thomas Smijth, the secretary to King Edward VI. and Queen Elizabeth, there is still preserved an ancient portrait on panel, which is let into a circle over the carved fireplace of one of the parlours. It is remarkable as being one of the very few portraits painted by Titian.

Another interesting relic is represented in the annexed cut. It is preserved in the Great Hall, and is the side-saddle of Queen Elizabeth; the pommel is of wrought metal, and has been gilt; the ornament upon it is in the then fashionable style of the Renaissance; the seat of velvet is now in a very ruinous condition; but it is carefully kept beneath a glass case, as a memento of the Queen's visits to this place. When princess, Elizabeth retired to Horeham as a place of refuge during the reign of her sister Mary; the loveliness of the

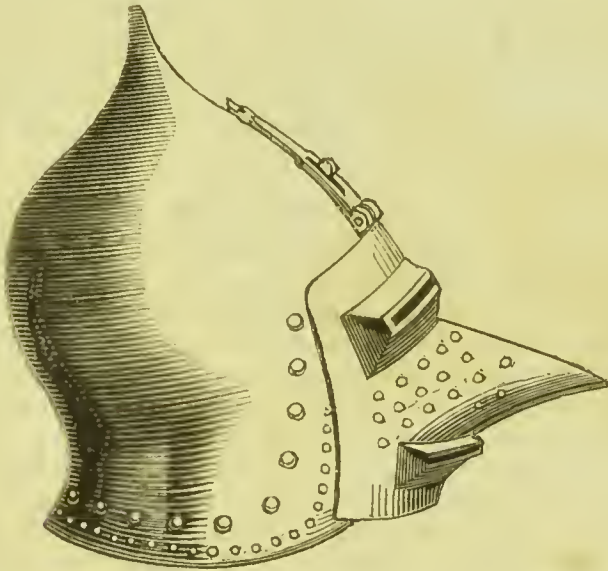


situation and its distance from the metropolis rendered it a seclusion befitting the quietude of one anxious to remain unnoticed in troublous times. A room on the first floor in the square tower is shown as that in which Queen Elizabeth resided. She found the retirement of Horeham so agreeable, that often after she had succeeded to the throne she took a pleasure in re-visiting the place.

THE WINFARTHING OAK, IN NORFOLK.

A writer in the "Gardener's Magazine" gives the following account of this remarkable tree:—"Of its age I regret to be unable to give any correct data. It is said to have been called the 'Old Oak' at the time of William the Conqueror, but upon what authority I could never learn. Nevertheless, the thing is not impossible, if the speculations of certain writers on the age of trees be at all correct. Mr. South, in one of his letters to the Bath Society (vol. x.) calculates that an oak tree forty-seven feet in circumference cannot be less than fifteen hundred years old; and Mr. Marsham calculated the Bentley Oak, from its girding thirty-four feet, to be of the same age. Now, an inscription on a brass

plate affixed to the Winfarthing Oak gives us the following as its dimensions:—‘This oak, in circumference, at the extremities of the roots, is seventy feet; in the middle, forty feet, 1820.’ Now, I see no reason, if the size of the rind is to be any criterion of age, why the Winfarthing should not, at least, equal the Bentley oak; and if so, it would be upwards of seven hundred years old at the Conquest; an age which might very well justify its then title of the ‘Old Oak.’ It is now a mere shell, a mighty ruin, bleached to a snowy white; but it is magnificent in its decay. The only mark of vitality it exhibits is on the south side, where a narrow strip of bark sends forth a few branches, which even now occasionally produce acorns. It is said to be very much altered of late; but I own I did not think so when I saw it about a month ago (May 1836); and my acquaintance with the veteran is of more than forty years’ standing: an important portion of *my* life, but a mere span of its own.”



CURIOUS PIECE OF ANCIENT ARMOUR.

The above engraving represents a helmet, of the time of Richard II., which was termed by ancient armourers a bascinet. This extremely rare specimen was obtained from Her von Hulshoff, at his castle, near Munster, in Westphalia. The visor lifts upward on a hinge, and its position may be further regulated by the screw which slips in the groove above it. The row of holes on the lower edge of the bascinet was made to secure the *camail*, or tippet of chain-mail which covered the neck of the wearer.

EXTRAORDINARY ECIO.

Beneath the suspension-bridge across the Menai Strait in Wales, close to one of the main piers, is a remarkably fine echo. The sound of a blow on the pier with a hammer, is returned in succession from each of the

cross beams which support the roadway, and from the opposite pier, at a distance of 576 feet; and in addition to this, the sound is many times repeated between the water and the roadway. The effect is a series of sounds, which may be thus described:—The first return is sharp and strong from the roadway overhead, the rattling which succeeds dies rapidly away; but the single repercussion from the opposite pier is very strong, and is succeeded by a faint palpitation, repeating the sound at the rate of twenty-eight times in five seconds, and which, therefore, corresponds to a distance of 180 feet, or very nearly the double interval from the roadway to the water. Thus it appears, that in the repercussion between the water and the roadway, that from the latter only affects the ear, the line drawn from the auditor to the water being too oblique for the sound to diverge sufficiently in that direction. Another peculiarity deserves especial notice,—viz., that the echo from the opposite pier is best heard when the auditor stands precisely opposite to the middle of the breadth of the pier, and strikes just on that point. As it deviates to one or the other side, the return is proportionably fainter, and is scarcely heard by him when his station is a little beyond the extreme edge of the pier, though another person stationed on the same side of the water, at an equal distance from the central point, so as to have the pier between them, hears it well.

JUGGLERS OF MODERN EGYPT.

Performers of sleight-of-hand tricks, who are called *hhowa'h* (in the singular, *hha'wee*) are numerous in Cairo. They generally perform in public places, collecting a ring of spectators around them; from some of whom they receive small voluntary contributions during and after their performances. They are most frequently seen on the occasions of public festivals; but often also at other times. By indecent jests and actions, they attract as much applause as they do by other means. The *hha'wee* performs a great variety of tricks, the most usual of which we will here mention. He generally has two boys to assist him. From a large leather bag, he takes out four or five snakes, of a largish size. One of these he places on the ground, and makes it erect its head and part of its body; another he puts round the head of one of the boys, like a turban, and two more over the boy's neck. He takes these off, opens the boy's mouth, apparently passes the bolt of a kind of padlock through his cheek, and locks it. Then, in appearance, he forces an iron spike into the boy's throat; the spike being really pushed up into a wooden handle. He also performs another trick of the same kind as this. Placing the boy on the ground, he puts the edge of a knife upon his nose, and knocks the blade until half its width seems to have entered. The tricks which he performs alone are more amusing. He draws a great quantity of various-coloured silk from his mouth, and winds it on his arm; puts cotton in his mouth, and blows out fire; takes out of his mouth a great number of round pieces of tin, like dollars; and, in appearance, blows an earthen pipe-bowl from his nose. In most of his tricks he occasionally blows through a large shell (called the *hha'wee's zoomma'rah*), producing sounds like those of a horn. Most of his sleight-of-hand performances are nearly similar to

those of exhibitors of the same class in our own and other countries. Taking a silver finger-ring from one of the by-standers, he puts it in a little box, blows his shell, and says, "'Efree't change it!" He then opens the box, and shows, in it, a different ring: shuts the box again; opens it, and shows the first ring: shuts it a third time: opens it, and shows a melted lump of silver, which he declares to be the ring melted, and offers to the owner. The hha'wee then asks for five or ten fud'dahs to recast it; and having obtained this, opens the box again (after having closed it, and blown his shell), and takes out of it the perfect ring. He next takes a larger covered box; puts one of his boy's skull-caps in it, blows his shell, opens the box, and out comes a rabbit: the cap seems to be gone. He puts the rabbit in again; covers the box; uncovers it, and out run two little chickens. These he puts in again, blows his shell, uncovers the box, and shows it full of fatee'rehs (or pancakes), and koonah'feh (which resembles vermicelli): he tells his boys to eat its contents; but they refuse to do it without honey. He then takes a small jug, turns it upside-down, to show that it is empty; blows his shell, and hands round the jug full of honey. The boys, having eaten, ask for water to wash their hands. The hha'wee takes the same jug, and hands it filled with water, in the same manner. He takes the box again, and asks for the cap; blows his shell, uncovers the box, and pours out from it, into the boy's lap (the lower part of his shirt held up), four or five small snakes. The boy, in apparent fright, throws them down, and demands the cap. The hha'wee puts the snakes back into the box; blows his shell, uncovers the box, and takes out the cap. Another of his common tricks is to put a number of slips of white paper into a tinned copper vessel (the tishit of a seller of sherbet), and to take them out dyed of various colours. He pours water into the same vessel; puts in a piece of linen; then gives to the spectators, to drink, the contents of the vessel, changed to sherbet of sugar. Sometimes he apparently cuts in two a muslin shawl, or burns it in the middle, and then restores it whole. Often he strips himself of all his clothes, excepting his drawers; tells two persons to bind him, hands and feet, and put him in a sack. This done, he asks for a piaster; and some one tells him that he shall have it if he will put out his hand and take it. He puts out his hand free; draws it back, and is then taken out of the sack, bound as at first. He is put in again, and comes out unbound, handing to the spectators a small tray, upon which are four or five little plates filled with various eatables; and, if the performance be at night, several small lighted candles placed round. The spectators eat the food.

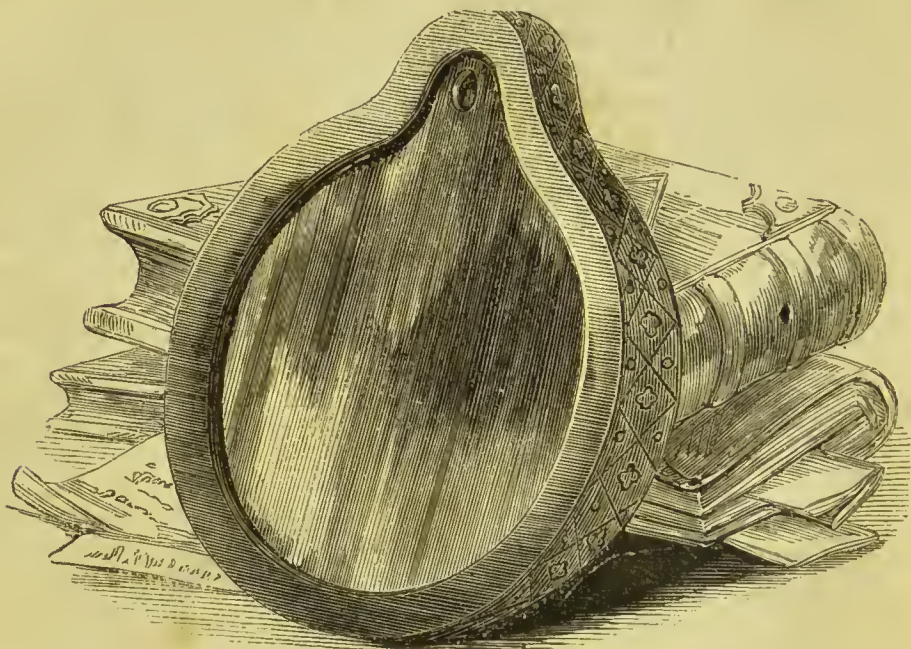
ORIGIN OF ATTAR OF ROSES.

"In the *Histoire Generale de l'Empire du Mogol*, (T. 1, p, 327,) compiled by Catron the Jesuit, from Manouchi's papers, this perfume is said to have been discovered by accident. Nur-Jahan, the favorite wife of the Mogul Jahan-Ghur, among her other luxuries, had a small canal of rose water. As she was walking with the Mogul upon its banks, they perceived a thin film upon the water,—it was an essential oil made

by the heat of the sun. They were delighted with its exquisite odour, and means were immediately taken for preparing by art a substance like that which had been thus fortuitously produced."

A MAGICIAN'S MIRROR AND BRACELET.

A strange blending of pure science and gross superstition is remarkably illustrated in the history of the celebrated Dr. Dee. Born in London in 1527, John Dee raised himself at an early age to a great reputation for his learning, in the mathematical sciences especially, in the most celebrated universities in his own country and of the continent. He is said to have imbibed a taste for the occult sciences while a student at Louvain, but there was evidently in his temper much of an enthusiastic



and visionary turn, which must have given him a taste for such meritorious pursuits, without the necessity of an external impulse. One of the oldest and most generally credited of magical operations, was that bringing spirits or visions into a glass or mirror, a practice which continued to exist in the East even to the present day, and which prevailed to a very considerable extent in all parts of Western Europe during the sixteenth century. The process was not a direct one, for the magician did not himself see the vision in the mirror, but he had to depend upon an intermediate agent, a sort of familiar, who in England was known by the name of a *skyrer*, and whose business it was to look into the mirror and describe what he saw. Dr. Dee's principal *skyrer* was one Edward Kelly, and during his connexion with him, Dee kept an exact diary of all his visions, a portion of which was printed in a folio volume by Merie Casaubon in 1659. In this journal more than one magical mirror is evidently mentioned, and that which we here engrave

is believed to have been of the number. It is now in the collection of Lord Londesborough.

It is a polished oval slab of black stone, of what kind we have not been able to ascertain, but evidently of a description which was not then common in Western Europe, and Dr. Dee, who died in 1608, may have considered it as extremely precious, and as only to be obtained by some extraordinary means. It was one of the ornaments of the museum of Horace Walpole at Strawberry Hill; and Walpole has attached to it a statement of its history in his own hand-writing, from which we learn that it was "long" in the possession of the Mordaunts, earls of Peterborough, in whose catalogue it was described as "the black stone into which Dr. Dee used to call his spirits." It passed from that collection to Lady Elizabeth Germaine, from whom it went to John Campbell, Duke of Argyll, whose son, Lord Frederiek Campbell, presented it to Horace



Walpole. This interesting relic was bought at the Strawberry Hill sale for the late Mr. Pigott; and at the more recent sale of that gentleman's collection, it passed into the hands of Lord Londesborough. Its history and authenticity appear, therefore, to be very well made out. The family of the Mordaunts held a prominent place in English history during the whole of the seventeenth century, and it is hardly probable that they would have received an object like this without having good reason for believing that its history was authentic. It is believed that Butler alluded to this identical stone in his well-known lines:—

“Kelly did all his feats upon
The devil's looking-glass or stone,
When, playing with him at bo-peep,
He solv'd all problems ne'er so deep.”

Hudibras. Part II. Canto 3.

The regular fitting out of the magician at this period was a complicated process. He required his implements of various kinds, and, in addition to these, various robes, made especially for the occasion, with

girdles and head-pieces, and magical rings and bracelets. A very curious example of the last-mentioned article of the magician's accoutrements, is represented in the preceding cut, about one-third the size of the original. It was purchased by Lord Londesborough in 1851, and had formerly been in the possession of Charles Mainwaring, Esq., of Colby, near Lincoln. It is of silver, the letters of the inscription round the bracelet being engraved and filled with niello. This inscription may be distinctly read as follows:—

+ IONA + IHOAT + IONA + HELOI + YSSARAY + II +
 MEPHENOLPHETON + AGLA + ACHEDION + YANA +
 BACHIONODONAVALI = ILIOR + 11 BACHIONODONAVLI =
 ACH +

Some explanation of this mysterious inscription might, no doubt, be obtained by a diligent comparison of some of the numerous works on magic compiled in the age of Dr. Dee, and in the seventeenth century. The bracelet has had four pendants on it, of which three still remain, with the silver setting of the fourth. One of the pendants which remain is a brownish pebble, secured by three flat bands of silver; another is an oval cage of strong silver wire, containing a nut of some kind and some other vegetable substance; the third has on one side a circular convex pebble set in silver, and on the back three smaller pebbles.

LUNAR INFLUENCE IN DEATH.

Many modern physicians have stated the opinions of the ancients as regards lunar influence in diseases, but none have pushed their inquiries with such indefatigable zeal as the late Dr. Moseley; he affirms that almost all people in extreme age die at the new or at full moon, and this he endeavours to prove by the following records:—

Thomas Parr died at the age of 152, two days after the full moon.

Henry Jenkins died at the age of 169, the day of the new moon.

Elizabeth Steward, 124, the day of the new moon.

William Leland, 140, the day after the new moon.

John Effingham, 144, two days after full moon.

Elizabeth Hilton, 121, two days after the full moon.

John Constant, 113, two days after the new moon.

The doctor then proceeds to show, by the deaths of various illustrious persons, that a similar rule holds good with the generality of mankind:

Chaucer, 25th October, 1400, the day of the first quarter.

Copernicus, 24th May, 1543, day of the last quarter.

Luther, 18th February, 1546, three days after the full.

Henry VIII., 28th January, 1547, the day of the first quarter.

Calvin, 27th May, 1564, two days after the full.

Cornaro, 26th April, 1566, day of the first quarter.

Queen Elizabeth, 24th March, 1603, day of the last quarter.

Shakspeare, 23rd April, 1616, day after the full.

Camden, 2nd November, 1623, day before the new moon.

Bacon, 9th April, 1626, one day after last quarter.

Vandyke, 9th April, 1641, two days after full moon.

Cardinal Richelieu, 4th December, 1642, three days before full moon.
 Doctor Harvey, 30th June, 1657, a few hours before the new moon.
 Oliver Cromwell, 3rd September, 1658, two days after full moon.
 Milton, 15th November, 1674, two days before the new moon.
 Sydenham, 29th December, 1689, two days before the full moon.
 Locke, 28th November, 1704, two days before the full moon.
 Queen Anne, 1st August, 1714, two days after the full moon.
 Louis XIV., 1st September, 1715, a few hours before the full moon.
 Marlborough, 16th June, 1722, two days before the full moon.
 Newton, 20th March, 1726, two days before the new moon.
 George I., 11th June, 1727, three days after new moon.
 George II., 25th October, 1760, one day after full moon.
 Sterne, 13th September, 1768, two days after new moon.
 Whittfield, 18th September, 1770, a few hours before the new moon.
 Swedenburg, 19th March, 1772, the day of the full moon.
 Linnaeus, 10th January, 1778, two days before the full moon.
 The Earl of Chatham, 11th May, 1778, the day of the full moon.
 Rousseau, 2nd July, 1778, the day after the first quarter.
 Garrick, 20th January, 1779, three days after the new moon.
 Dr. Johnson, 14th December, 1784, two days after the new moon.
 Dr. Franklin, 17th April, 1790, three days after the new moon.
 Sir Joshua Reynolds, 23rd February, 1792, the day after the new moon.
 Lord Guildford, 5th August, 1722, three days after the full moon.
 Dr. Warren, 23rd June, 1797, a day before the new moon.
 Burke, 9th July, 1797, at the instant of the full moon.
 Macklin, 11th July, 1797, two days after full moon.
 Wilkes, 26th December, 1797, the day of the first quarter.
 Washington, 15th December, 1790, three days after full moon.
 Sir W. Hamilton, 6th April, 1803, a few hours before the full moon.

The doctor winds up this extract from the bills of mortality by the following appropriate remark: "Here we see the moon, as she shines on all alike, so she makes no distinction of persons in her influence:

"—— æquo pulsat pede pauperum tabernas,
 Regumque turres."

GLUTTONY OF THE MONKS.

King John, pointing to a fat deer said, "See how plump he is, and yet he has never heard mass!" John might have alluded to the gluttony of the monks, which was notorious in his days; for Giraldus Cambrensis says, that from the monks of St. Swithin's, Winchester, Henry II. received a formal complaint against the abbot for depriving his priests of three out of thirteen dishes at every meal. The monks of Canterbury exceeded those of St. Swithin; they had seventeen dishes every day, and each of these cooked with spices and the most savoury and rich sauces.

ANCIENT BELL-SHRINE.

The annexed engraving represents one of the most valuable and curious ecclesiastical relics of the early Christian Period that has ever been dis-

covered. It consists of a bronze bell-shrine and bell, found about the year 1814, on the demolition of the ruined wall at Torrebhlaurn farm, in the parish of Kilmichael-Glassrie, Argyleshire, and now one of the most valued treasures in the Museum of the Scottish Antiquaries.

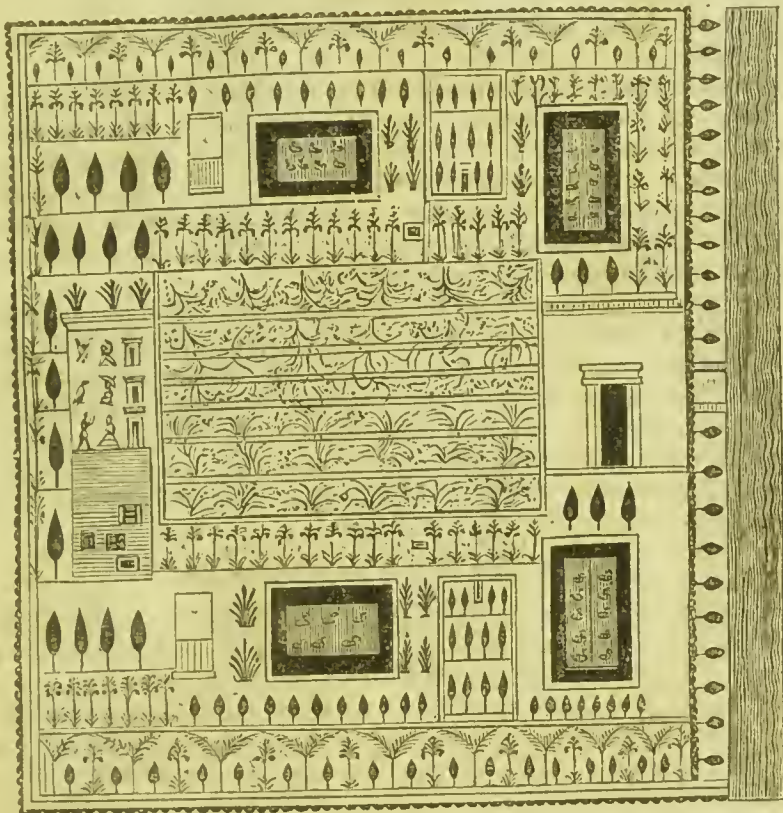
That it must have been deposited in the wall where it was found, for the purpose of concealment at a period of danger and alarm, seems abun-



dantly obvious; but of the occasion of this concealment no tradition has been preserved. Within the beautiful ease is a rude iron bell, so greatly corroded that its original form can only be imperfectly traced; yet this, and not the shrine, was obviously the chief object of veneration, and may, indeed, be assumed, with much probability, to be some centuries older than the ornamental ease in which it is preserved. Whether it shall be thought to have been an ancient reliquary or a mass-bell, or whatever else may be conjectured of its nature and use, it may fairly be presumed to have remained in the neglected spot in which it was found since the subversion of the Roman Catholic worship in the sixteenth century, when the favoured objects of external adoration and reverence,

under the former superstition, came to be regarded with impatient contempt and abhorrence.

It is deserving of attention that the figure of our crucified Saviour is invested with a regal crown, and not with a crown of thorns, as is usually the case. The brass chain or collar, of rude workmanship, about three feet six inches long, now attached to the case, and the extremities of which are connected with a small cross of the same metal, was discovered at the same time, not far from the case.



EGYPTIAN GARDEN.

The diagram which accompanies this article is an Egyptian sketch of an Egyptian garden; and it is expressly curious, both as an example of the pictorial art of the period, and as giving us an idea of the pleasure-gardens of Egypt in its most flourishing days.

The garden here represented stood beside a canal of the Nile, with an avenue of trees between it and the bank, on which side was the entrance. It was surrounded by an embattled wall, through which a noble gateway gave access to the garden. The central space was occupied by the vineyard, surrounded by its own wall, in which the vines were trained on trellises supported by slender pillars. At the further end of the vineyard was a building of three storeys, the windows from which opened over the luxurious foliage and purple clusters, regaling the senses both

of sight and smell. Four large tanks of water kept the vegetation well supplied with nutritive moisture ; and, with the smooth and verdant turf which borders them, the water-fowl that sported over the surface, and the lotus-flowers that sprang from their clear depths, added a new beauty to the scene. Near the tanks stood summer-houses, overlooking beds of various flowers, and sheltered from the sun by surrounding trees. Two enclosed spaces between the tanks, being filled with trees, were probably devoted to some species of particular rarity, or remarkable for the excellence of their fruit. Rows of date trees and Theban palms, alternating with other trees, bordered the whole garden, and environed the vineyard wall.

The very numerous allusions to gardens in the Sacred Scriptures show that the Hebrews inherited the same taste as the Egyptians. In these allusions we find the same characteristics that are so observable in those depicted on the monuments ; such as the absolute necessity of water, the custom of having pools in them, the advantage of a situation by the side of a river, the practice of enclosing them from intrusion, and appropriation of enclosures to particular productions.

With the early Egyptians the love of flowers seems to have been almost a passion ; they appear to have been in constant request in offerings to the gods, and as ornaments of the person, as decorations of furniture ; as graceful additions to several entertainments, they occur at every turn. Flowers were painted on walls, furniture, dresses, chairs, boxes, boats, and, in short, on whatever was wished to be ornamental. Wreaths and chaplets were likewise in common use among the Egyptians, and artificial flowers were not uncommon.

STATE OF THE MIND DURING SLEEP.

The following is an instance of phantasms being produced by our associations with bodily sensations, and tends to show how alive our faculties continue during sleep to the highest impressions :—

The subject of this observation was an officer in the expedition to Louisburg in 1758, who had this peculiarity in so remarkable a degree, that his companions in the transport were in the constant habit of amusing themselves at his expense. They could produce in him any kind of dream by whispering in his ear, especially if this was done by a friend with whose voice he had become familiar. One time they conducted him through the whole progress of a trial, which ended in a duel ; and when the parties were supposed to have met, a pistol was put into his hand, which he fired, and was awakened by the report. On another occasion they found him asleep on the top of a locker in the cabin, when they made him believe he had fallen overboard, and exhorted him to save himself by swimming. They then told him that a shark was pursuing him, and entreated him to dive for his life. He instantly did so, and with so much force as to throw himself from the locker upon the cabin floor, by which he was much bruised, and awakened of course. After the landing of the army at Louisburg, his friends found him one day asleep in his tent, and evidently annoyed by the cannonading. They then made him believe that he was engaged, when he expressed great

fear, and showed an evident disposition to run away. Against this they remonstrated, but at the same increased his fears by imitating the groans of the wounded and the dying; and when he asked, as he often did, who was hit, they named his particular friends. At last they told him that the man next himself in his company had fallen, when he instantly sprung from his bed, rushed out of the tent, and was only roused from his danger and his dream by falling over the tent-ropes. A remarkable thing in this case was, that after these experiments he had no distinct recollection of his dreams, but only a confused feeling of oppression or fatigue, and used to tell his friends that he was sure they had been playing some trick upon him. It has been observed that we seldom feel courageous or daring in our dreams, and generally avoid danger when menaced by a foe, or exposed to any probable peril.

MUSIC OF THE SEA.

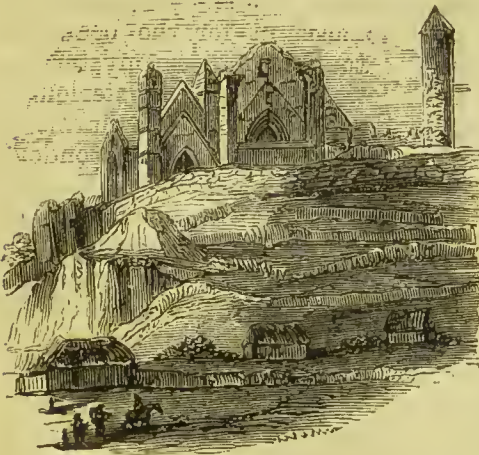
The mysterious music that is heard in the bay at West Pascagoula, is described by those who have listened to it as being singularly beautiful. "It has, for a long time," says Mrs. Child, an American authoress, "been one of the greatest wonders of the south-west. Multitudes have heard it, rising, as it were, from the water, like the drone of a bag-pipe, then floating away, away, away, in the distance, soft, plaintive, and fairy-like, as if Æolian harps sounded with richer melody through the liquid element; but none have been able to account for the beautiful phenomenon. There are several legends touching these mysterious sounds; but in these days few things are allowed to remain mysterious." These strange sounds, which thus assume the beauty and the harmony of regular music, are stated to proceed from the cat-fish. A correspondent of the *Baltimore Republican* thus explains the phenomenon:—"During several of my voyages on the Spanish main, in the neighbourhood of Paraguay and San Juan de Nicaragua, from the nature of the coast, we were compelled to anchor at a considerable distance from the shore; and every evening, from dark to late night, our ears were delighted with Æolian music, that could be heard beneath the counter of our schooner. At first I thought it was the sea-breeze sweeping through the strings of my violin (the bridge of which I had inadvertently left standing); but after examination I found it was not so. I then placed my ear on the rail of the vessel, when I was continually charmed with the most heavenly strains that ever fell upon my ear. They did not sound as close to us, but were sweet, mellow, and aerial, like the soft breathings of a thousand lutes, touched by fingers of the deep sea nymphs, at an immense distance. Although I have considerable "music in my soul," one night I became tired, and determined to fish. My luck, in half-an-hour, was astonishing. I had half filled my bucket with the finest white cat-fish I ever saw; and it being late, and the cook asleep, and the moon shining, I filled my bucket with water, and took fish and all into my cabin for the night. I had not yet fallen asleep, when the same sweet notes fell upon my ear; and, getting up, what was my surprise to find my cat-fish discoursing sweet sounds to the sides of my bucket! I examined them closely, and discovered that there was attached to each

lower lip an exerescence, divided by soft wiry fibres. By the pressure of the upper lip thereon, and by the exhalation and discharge of breath, a vibration was created, similar to that produced by the breath on the tongue of the Jews' harp."

THE ROCK OF CASHEL.

Any work which professed to be a record of what is rare and curious, would surely be incomplete if it did not contain an account of the celebrated Rock of Cashel; for the venerable buildings which crown its summit are, from their number, variety, preservation, and site, decidedly the most interesting ruins in the Emerald Isle, and, to use the words of Sir Walter Scott, "such as Ireland may be proud of." Cashel, which is distant about one hundred miles from Dublin, appears to be a place of high antiquity, and was long the residence of the kings of Munster; but as its early history is involved in much obscurity, it is uncertain at what period it became a diocesan site. It is stated that previous to the year 1101 the buildings on the Rock were occupied as a royal residence, and that in that year the hitherto royal seat was dedicated solely to ecclesiastical uses.

The buildings consist of a round tower, Cormack's chapel, cathedral, castle and monastery; the latter is a few yards detached, and the least remarkable of the number; all the former are closely connected. The Round Tower, the date and uses of which are in common with those of all other similar structures involved in much obscurity, raises its tall and yet scarce dilapidated head far above its younger and more decaying companions. It is fifty-six feet in circumference, and ninety feet in height. Cormack's Chapel, which, with the exception of the Round Tower, is the most ancient structure of the group, was built



by Cormack M'Carthy, king of Munster, in 1136. It is roofed with stone, and in its capitals, arches, and other features and details, the Norman style is distinctly marked. The numerous ornaments, grotesque heads, and other curious sculptures, which adorn the arches, columns, and pilasters, are all in uniformity of style. The building altogether is a perfect gem, and the architectural antiquary and the artist will find in it a most valuable addition to their studies. The cathedral is a noble remnant of what is usually termed the pointed Gothic, and contains many interesting relics.

The rock, which is here presented as it appears from the plain below, has the buildings we have just mentioned on its very summit; it rises abruptly from a widely extended fertile country, to a considerable height

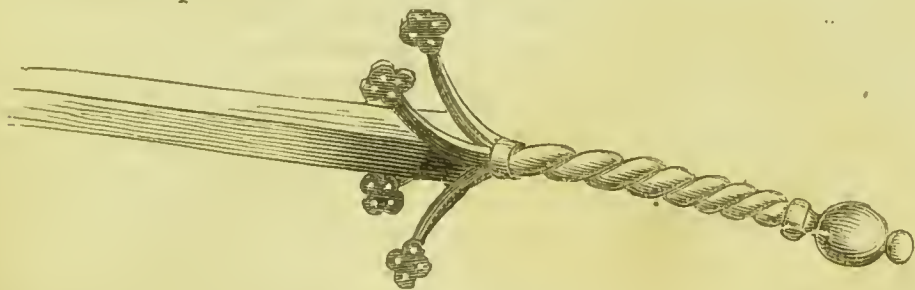
above the town, and from many parts at a distance it forms a very striking object. On the top of the rock, and around the ruins, an area of about three acres has been enclosed, which is open to the public.

INSTANCE OF INCREMATION.

Last night (26th September, 1769), say the chronicles of the day, the will of Mrs. Pratt, a widow lady, who lately died at her house in George Street, Hanover Square, was punctually fulfilled, by the burning of her body to ashes in her grave, in the new burying-ground adjoining to Tyburn turnpike.

THE HAWTHORNDEN SWORD.

The great antiquity of the Scottish claymore is proved by its being figured in the sculptures both of Iona and Oronsay, with considerable variety of details. In some the blade is highly ornamented, and the handle varies in form, but all present the same characteristic, having the guards bent back towards the blade. A curious variety of this peculiar form is seen in a fine large two-handed sword preserved at Hawthornden, the celebrated castle of the Drummonds, where the Scottish poet entertained Ben Johnson during his visit to Scotland in 1619. It is traditionally affirmed to have been the weapon of Robert Bruce, though little importance can be attached to a reputation which it shares with one-half the large two-handed swords still preserved. Our engraving is a correct representation of it.



The handle appears to be made from the tusk of the narwhal, and it has four reverse guards, as shown in the cut. The object aimed at by this form of guard, doubtless, was to prevent the antagonist's sword glancing off, and inflicting a wound ere he recovered his weapon, and, in the last example especially, it seems peculiarly well adapted for the purpose.

INSTINCT IN A CAT.

The following anecdote almost places the cat on a level with the dog:—“A physician of Lyons was requested to inquire into a murder that had been committed on a woman of that city. In consequence of this request he went to the habitation of the deceased, where he found her extended lifeless on the floor, weltering in her blood. A large white cat was mounted on the cornice of a cupboard, at the far end of the apartment, where he seemed to have taken refuge. He sat motionless, with his eyes fixed on the corpse, and his attitude and looks expressing

horror and affright. The following morning he was found in the same station and attitude, and when the room was filled with officers of justice, neither the clattering of the soldiers' arms, nor the loud conversation of the company, could in the least degree divert his attention. As soon, however, as the suspected persons were brought in, his eyes glared with increased fury, his hair bristled, he darted into the middle of the apartment, where he stopped for a moment to gaze at them, and then precipitately retreated under the bed. The countenances of the assassins were disconcerted, and they were now, for the first time, abandoned by their atrocious audacity."

A TRANCE.

Mrs. Godfrey, sister to the Duke of Marlborough, had nearly been buried alive; the physicians all declaring that the breath of life was irrecoverably gone. Her husband, Colonel Godfrey, had, however, the pleasure to see her revive, seven days after (that day week, and same hour), and what is more, she never knew till the day of her death the length of her trance, or sleep.

THE NUMBER SEVEN.

The number 7 is composed of the first two perfect numbers, equal and unequal, 3 and 4; for the number 2, consisting of repeated unity, which is no number, is not perfect; it comprehends the primary numerical triangle or trine, and square or quartile conjunction, considered by the favourers of planetary influence as of the most benign aspect. In six days creation was completed, and the 7th was consecrated to rest. On the 7th day of the 7th month, a holy observance was ordained to the children of Israel, who feasted 7 days, and remained 7 days in tents; the 7th year was directed to be a Sabbath of rest for all things; and at the end of 7 times 7 years commenced the grand jubilee. Every 7th year the land lay fallow; every 7th year there was a general release from all debts, and all bondmen were set free. From this law may have originated the custom of our binding young men to 7 years' apprenticeship, and punishing incorrigible offenders by transportation for 7, twice 7, and three times 7, years. Every 7 years the law was to be read to the people. Jacob served 7 years for the possession of Rachael; and also other 7. Noah had 7 days' warning of the flood, and was commanded to take the fowls of the air in by 7, and the clean beasts by 7. The ark touched ground on the 7th month; and in 7 days the dove was sent out, and again in 7 days after. The 7 years of plenty, and 7 years of famine were foretold in Pharaoh's dream by 7 fat and 7 lean beasts, and the 7 full and 7 blasted ears of corn. Nebuchadnezzar was 7 years a beast; and the fiery furnace was 7 times hotter to receive Shadrach, &c. A man defiled was, by the Mosaic law, unclean 7 days; the young of both animals was to remain with the dam 7 days, and at the end of the 7th was to be taken away. By the old law, man was commanded to forgive his offending brother 7 times; but the meekness of the revealed law extended his humility to 70 times 7: if Cain shall be avenged 7 times, truly Lamech 70 times 7. In the destruction of Jericho, 7 priests

bore 7 trumpets 7 days; on the 7th they surrounded the wall 7 times; after the 7th, the walls fell. Balaam prepared 7 years for a sacrifice; and 7 of Saul's sons were hanged to stay a famine. Laban pursued Jacob 7 days' journey. Job's friends sat 7 days and 7 nights, and offered 7 bullocks and 7 rams, as an atonement for their wickedness. In the 7th year of his reign, King Ahazucrus feasted 7 days, and on the 7th deputed his 7 chamberlains to find a queen, who was allowed 7 maidens to attend her. Miriam was cleansed of her leprosy by being shut up 7 days. Solomon was 7 years in building the Temple, at the dedication of which he feasted 7 days; in the Temple were 7 lamps; 7 days were appointed for an atonement upon the altar, and the priest's son was ordained to wear his father's garments 7 days. The children of Israel eat unleavened bread 7 days. Abraham gave 7 ewe-lambs to Abimelech, as a memorial for a well. Joseph mourned 7 days for Jacob. Naaman was cleansed of his leprosy by bathing 7 times in Jordan. The Rabbins say that God employed the power of this number to perfect the greatness of Samuel, his name answering the value of the letters in the Hebrew word, which signifies 7; whence Hannah his mother, in her thanksgiving, says, the barren hath brought forth 7. In Scripture are enumerated 7 resurrections: the widow's son, by Elias; the Shunamite's son, by Elisha; the soldier who touched the bones of the prophet; the daughter of the ruler of the synagogue; the widow's son of Nain; Lazarus, and our Lord. The apostles chose 7 deacons. Enoch, who was translated, was the 7th from Adam; and Jesus Christ was the 77th in a direct line. Our Lord spoke 7 times on the cross, on which he was 7 hours; he appeared 7 times; and after 7 times 7 days sent the Holy Ghost. In the Lord's prayer are 7 petitions, contained in 7 times 7 words, omitting those of mere grammatical connexion; within this number are concealed all the mysteries of apocalypse revealed to the 7 churches of Asia. There appeared seven golden candlesticks and 7 stars in the hand of him that was in the midst; 7 lambs before the 7 spirits of God; the book with 7 seals; the lamb with 7 horns and 7 eyes; 7 angels with 7 trumpets; 7 kings; 7 thunders; 7,000 men slain. The dragon with 7 heads and 7 crowns; and the beast with 7 heads; 7 angels bearing 7 plagues, and 7 vials of wrath. The vision of Daniel was of 70 weeks; and the elders of Israel were 70. There were also 7 heavens, 7 planets (query), 7 stars, 7 wise men, 7 champions of Christendom, 7 notes in music, 7 primary colours, 7 deadly sins, and 7 sacraments in the Catholic church. The 7th son was considered as endowed with pre-eminent wisdom; and the 7th son of a 7th son is still thought to possess the power of healing diseases spontaneously. Perfection is likened to gold 7 times purified in the fire; and we yet say you frightened me out of my 7 senses. The opposite sides of a dice make 7, whence the players at hazard make 7 the main. Hippocrates says the septenary number, by its occult virtues, tends to the accomplishment of all things, to be the dispenser of life, and fountain of all its changes; and, like Shakespeare, he divided the life of man into 7 ages; for as the moon changes her phases every seven days, this number influences all sublunary beings. The teeth

spring out on the 7th month, and are shed and renewed in the 7th year, when infancy is changed into childhood ; at twice 7 years puberty begins ; at three times 7 the faculties are developed, and manhood commences, and we are become legally competent to all evil acts ; at four times 7 man is in full possession of all his strength ; at five times 7 he is fit for the business of the world ; at six times 7 he becomes grave and wise, or never : at 7 times 7 he is in his apogee, and from that time decays ; at eight times 7 he is in his first climacterick ; at nine times 7, or 63, he is in his last or grand climacterick, or year of danger ; and ten times 7, or three score and ten, has, by the royal prophet, been pronounced the natural period of human life.

SUPERSTITIOUS LEGEND.

We are told that when St. Helena, of pious memory, had discovered the true Cross of Christ, she permitted various fragments to be taken from it, which were encased, some in gold, and some in gems, and conveyed to Europe, leaving the principal or main part of the wood in the charge of the Bishop of Jerusalem, who exhibited it annually at Easter, until Chosroes, king of Persia, plundered Jerusalem in the reign of the emperor Phocas, and took away this holy relic.

Before this fatal event we are taught to believe, by Rigordus, an historian of the thirteenth century, that the mouths of Christians used to be supplied with 30, or in some instances, no doubt according to their faith, with 32 teeth ; but that *after* the Cross was stolen by the infidels no mortal has ever been allowed more than 23 !

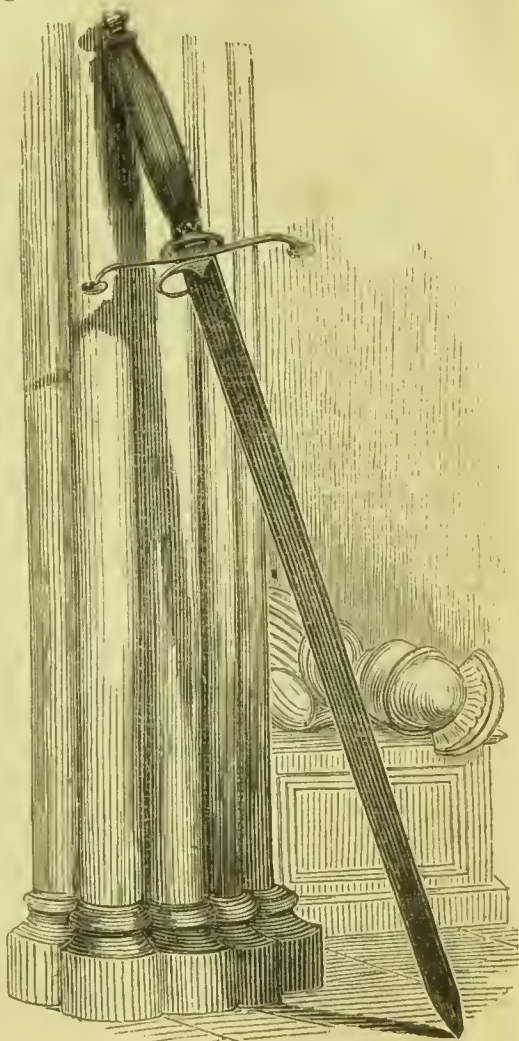
ORÆFA MOUNTAIN IN ICELAND.

This mountain, which is the loftiest in Iceland, has been rendered celebrated by an eruption which took place about a century ago. Nothing can be more striking than the account given of this calamity by the aged minister of the parish. He was in the midst of his service on the Sabbath, when the agitation of the earth gave warning that some alarming event was to follow. Rushing from the church, he saw a peak of the neighbouring mountain alternately heaved up and sinking ; till at last, the stone, of which this portion of the mountain was composed, ran down in a melted state into the plain, like melted metal from a crucible, filling it to such a height, that no more of the mountain, which formerly towered to such a height, remains, than about the size of a bird ; volumes of water being in the meantime thrown forth in a deluge from the crater, and sweeping away whatever they encountered in their course. The Oræfa then broke forth, hurling large masses of ice to a great distance ; fire burst out in every direction from its side ; the sky was darkened by the smoke and ashes, so that the day could hardly be distinguished from the night. This scene of horror continued for more than three days, during which the whole region was converted into utter desolation.

THE SETON SWORD.

The two-handed sword, which was introduced later than the claymore, though still so familiar to us, is perhaps the most interesting, in an

archæological point of view, of all the military relics pertaining to the Medieval Period. The huge, ponderous, and unwieldy weapon, seems the fittest emblem that could be devised, of the rude baron of the thirteenth century, who lived by "the good old rule" of physical force, and whose hardy virtues, not unsuited to an illiterate age—are strangely mistaken for a chivalry such as later ages have not seen. Calmly reasoning from this characteristic heirloom, we detect in it the evidence of just such hardy, skillless, overbearing power, as history informs us was the character of the medieval baron, before the rise of the burgher class readjusted the social balance by the preponderance of rival interests. The weapon figured here is a remarkably fine and unusually large specimen of the old Scottish two-handed sword, now in the possession of George Seton, Esq., representative of the Setons of Cariston. It measures forty-nine inches in the blade, five feet nine inches in entire length, and weighs seven and a half pounds. But the chief interest of this old relic arises from the well-authenticated family traditions which associate it with the memory of its first knightly owner, Sir Christopher Seton of that Ilk, from whom some of the oldest scions of the Scottish peerage have been proud to trace their descent. He was married to Christian, sister of King Robert the Bruce, whom he bravely defended at the battle of Methven. He was shortly after taken prisoner by Edward I., and basely hanged as a traitor.



STYLE OF LIVING IN THE SIXTEENTH CENTURY.

The most perfect notion of the living and domestic arrangements of the old English nobility and gentry will be found in the entries of what were called the Household Books of the times. One of the most celebrated of these records is the *Northumberland Household Book*, being the regulations of the establishment of the fifth earl of Northumberland, at his castles of Wrenill and Leginfield, in Yorkshire, begun in 1512. No baron's family was on a nobler or more splendid footing. It consisted of

one hundred and sixty-six persons, masters and servants; fifty-seven strangers were reckoned upon every day; on the whole two hundred and twenty-three. During winter they fed mostly on salt meat and salt fish; and with that view there was a provision of one hundred and sixty gallons of mustard per year; so that there cannot be any thing more erroneous than the magnificent ideas formed of "the roast beef of *Old England*." On flesh days, (that is, when meat was not forbidden by the Catholic religion), through the year, breakfast for my lord and lady was a loaf of bread, two manchets, a quart of beer, a quart of wine, half a chine of mutton, or a chine of beef boiled. On meagre days (or when meat was forbidden), a loaf of bread, two manchets, a quart of beer, a quart of wine, a dish of butter, a piece of salt fish, or a dish of buttered eggs. During Lent, a loaf of bread, two manchets, a quart of beer, a quart of wine, two pieces of salt fish, six baeoned herrings, four white herrings, or a dish of sprats. There was as little variety in other meals, except on festival days; and this way of living was, at the time, high luxury. There were but two cooks to dress viettuals for two hundred persons; and fowls, pigeons, plovers, and partridges were prohibited as delicacies, except at my lord's table. The table-cloth was washed about once a month; no sheets were used; and only forty shillings were allowed for washing throughout the year. The family rose at six in the morning, dined at ten, and supped at four in the afternoon; and the castle gates were shut at nine. Mass was said in the chapel at six o'clock, that all the servants might rise early. The earl passed the year at three country seats, but he had furniture only for one: he carried every thing along with him, beds, tables, chairs, kitchen utensils; and seventeen carts and one waggon conveyed the whole: one cart sufficed for all his kitchen utensils, cooks' beds, &c. There were in the establishment eleven priests, besides seventeen persons, chanters, musicians, &c., belonging to the chapel. No mention is made of plate, but only of the hiring of pewter vessels. Wine was allowed in abundance for the lord's table, but the beer for the hall was poor indeed, only a quarter of malt being allowed for two hogsheads. The servants seem all to have bought their own clothes from their wages. Every thing in the household was done by order, with the pomp of proclamation; and laughable as it may now seem, an order was issued for the right making of mustard, beginning "It seemeth good to us and our council."

ANECDOTE OF A TERRIER.

A terrier, known to Professor Owen, was taught to play at hide and seek with his master, who summoned him, by saying "Let us have a game;" upon which the dog immediately hid his eyes between his paws, in the most honourable manner, and when the gentleman had placed a sixpence, or a piece of cake in a most improbable place, he started up and invariably found it. His powers were equalled by what was called a fox-terrier, named Fop, who would hide his eyes, and suffer those at play with him to conceal themselves before he looked up. If his play-fellow hid himself behind a window-curtain, Fop would, for a certain time, carefully pass that curtain, and look behind all the others, behind

doors, etc., and when he thought he had looked long enough, seize the concealing curtain and drag it aside in triumph. The drollest thing, however, was to see him take his turn of hiding; he would get under a chair, and fancy that he was not seen; of course, those at play with him pretended not to see him, and it was most amusing to witness his agitation as they passed. When he was ill he had been cured by some homœopathic globules, and ever after, if anything were the matter with him, he would stand near the medicine box, and hold his mouth open.

CUTTING A WIFE OFF WITH A SHILLING.

In the year 1772, died at Lambeth, J—— G——c, Esq. In his will was found the following remarkable clause:—"Whereas, it was my misfortune to be made very uneasy by Elizabeth G——, my wife, for many years, from our marriage, by her turbulent behaviour; for she was not content with despising my admonitions, but she contrived every method to make me unhappy; she was so perverse in her nature, that she would not be reclaimed, but seemed only to be born to be a plague to me; the strength of Sampson, the knowledge of Homer, the prudence of Augustus, the cunning of Pyrrhus, the patience of Job, the subtlety of Hannibal, and the watchfulness of Hermogenes, could not have been sufficient to subdue her; for no skill or force in the world would make her good; and, as we have lived several years separate, and apart from each other eight years, and she having perverted her son to leave and totally abandon me; therefore I give her one shilling only."

WEALTH OF THE JEWS.

About the year 1707, the Jews offered Lord Godolphin, Minister of Queen Anne, to pay £500,000, (and they would have made it a million,) if the government would allow them to purchase the town of Brentford, with leave of settling there entirely, with full privileges of trade, &c. Lord Godolphin did not comply with the request, and a curious reason is assigned by Dean Lockier, because it would provoke two of the most powerful bodies in the nation, the clergy and the merchants. The Jews had better success with Oliver Cromwell: they offered him £60,000 to have a synagogue in London. He took the money, and they had their temple.

GAMBLING EXTRAORDINARY.

The following instance of frantic or drunken gambling appeared in the *Times* of April 17, 1812:—

"On Wednesday evening an extraordinary investigation took place at Bow Street. Croker, the officer, was passing the Hampstead Road; he observed at a short distance before him two men on a wall, and directly after saw the tallest of them, a stout man about six feet high, hanging by his neck from a lamp-post, attached to the wall, being that instant tied up and turned off by the short man. This unexpected and extraordinary sight astonished the officer; he made up to the spot with all speed, and just after he arrived there, the tall man who had been hanged, fell to the ground, the handkerchief with which he had been suspended

having given way. Croker produced his staff, said he was an officer, and demanded to know of the other man the cause of such conduct ; in the mean time the man who had been hanged recovered, got up, and on Croker interfering, gave him a violent blow on the nose, which nearly knocked him backward. The short man was endeavouring to make off ; however, the officer procured assistance, and both were brought to the office, when the account they gave was, that they worked on canals. They had been together on Wednesday afternoon, tossed up for money, and afterwards for their clothes, the tall man who was hanged won the other's jacket, trowsers and shoes ; they then tossed up which should hang the other, and the short one won the toss. They got upon the wall, the one to submit, and the other to hang him on the lamp-iron. They both agreed in this statement. The tall one who had been hanged, said, if he won the toss, he would have hanged the other. He said, he then felt the effects on his neck at the time he was hanging, and his eyes was so much swelled that he saw double. The magistrates expressed their horror and disgust, and ordered the man who had been hanged to find bail for the violent and unjustifiable assault upon the officer, and the short one for hanging the other. Not having bail, they were committed to Bridewell for trial."

OLD BOOKS.

The Pentateuch and the history of Job are the most ancient books in the world ; and in profane literature the works of Homer and Hesiod. The first book known to have been written in our own vernacular was "The Confessions of Richard, Earl of Cambridge," *temp.* 1415 ; and the earliest English ballad is supposed to be the "Cuckoo Song," which commences in the following style :—

"Sumer is icumen in
Lhudé sing euecu,
Groweth sed, and bloweth med,
And sprigth ye wedé nu :
Singe euecu."

FOSSIL REPTILE ; THE PTERODACTYLUS.

The pterodactylus was a flying animal. It had the wings of a bat, and the structure of a reptile ; jaws with sharp teeth, and claws with long hooked nails. The power which it had of flying was not by means of its ribs, nor by wings without fingers, as in birds, but by wings supported by one very elongated toe, the others being short and furnished with elaws. The remains of this animal were brought under examination by M. Collini, director of the Museum of the Eleetor Palatine at Manheim. There was at first some discussion as to the actual character of the animal. M. Blumenbaeh supposed it to be a bird, and M. de Soemmering elassed it among the bats. M. Cuvier, however, maintained that it was a reptile, and showed that all its bones, from the teeth to the elaws, possessed the characters which distinguish that class of animals. But still it differed from all other reptiles in possessing the capability of flying. It is probable that it could at

pleasure fold up its wings in the same manner as birds, and might suspend itself on branches of trees by its fore toes, though it possessed the power of sitting upright on its hind feet. This is the most anomalous of all the fossil reptiles.

TIGER CAVE, AT CUTTACK.

The geographical distribution of the rock-cut caves of the Buddhists in India is somewhat singular, more than nine-tenths of those now known being found within the limits of the Bengal Presidency. The remainder consist of two groups, those of Behar and Cuttaek, neither of which are important in extent, in Bengal; one only, that of Mahavellipore, in Madras; and two or three not very important groups which have been traced in Afghanistan and the Punjaub.

One of the most remarkable of these caves is that at Cuttaek, which is called the Tiger cave—being in fact a large mass of rock, carved into a form intended to represent the head of that animal, whose extended jaws form the verandah leading into a small apartment excavated in the interior of the skull: our engraving is a correct representation of it.

Generally speaking, these single cells have a porch of two pillars to protect the doorway, which leads into a small room, 10 or 12 ft. square, constituting the whole cave. Buildings on precisely the same plan are still very common in India, except that now, instead of being the abode of a hermit, the cell is occupied by an image of some god or other, and is surmounted by a low dome, or pyramidal spire, converting it into a temple of some pretensions. The lower part, however, of these small temples is very similar to the rock-cut hermitages of which we are speaking.



THE JEWS IN ENGLAND.

William the Conqueror permitted great numbers of Jews to come over from Rouen, and to settle in England in the last year of his reign. Their number soon increased, and they spread themselves throughout most of the cities and capital towns in England where they built synagogues. There were fifteen hundred at York about the year 1189. At Bury, in Suffolk, is a very complete remain of a Jewish synagogue of stone in the Norman style, large and magnificent. Hence it was that many of the learned English ecclesiasties of those times became acquainted with their books and their language. In the reign of William Rufus, the Jews were remarkably numerous at Oxford, and had acquired

considerable property; and some of their Rabbis were permitted to open a school in the university, where they instructed not only their own people, but many Christian students in Hebrew literature, about the year 1094. Within 200 years after their admission or establishment by the Conqueror, they were banished the kingdom. This circumstance was highly favourable to the circulation of their learning in England. The suddenness of their dismissal obliged them for present subsistence, and other reasons, to sell their moveable goods of all kinds, among which were large quantities of all Rabbinical books. The monks in various parts availed themselves of the distribution of these treasures. At Huntingdon and Stamford there was a prodigious sale of their effects, containing immense stores of Hebrew manuscripts, which were immediately purchased by Gregory of Huntingdon, Prior of the abbey of Ramsey. Gregory speedily became an adept in the Hebrew, by means of these valuable acquisitions, which he bequeathed to his monastery about the year 1250. Other members of the same convent, in consequence of these advantages, are said to have been equal proficient in the same language, soon after the death of Prior Gregory, among whom were Robert Dodford, Librarian of Ramsey, and Laurence Holbech, who compiled a Hebrew Lexicon. At Oxford a great number of their books fell into the hands of Roger Bacon, or were bought by his brethren the Franciscan friars of that university.

GAME PRESERVES AT CHANTILLY.

The establishment at Chantilly, which formerly belonged to the great family of Condé, included 21 miles of park, and 48 miles of forest. The horses, when the family were at that place, were above 500. The dogs, 60 to 80 couple: the servants, above 500. The stables the finest and best in Europe. We shall now present to the sporting and un-sporting reader, for both will lift up their eyes, a list of game killed, year by year, through a series of thirty-two years—beginning with the year 1748, ending with the year 1779:—

List of the Game.

54,878	24,029	37,209	19,932
37,160	27,013	42,902	27,164
58,712	26,405	31,620	30,429
39,892	33,055	25,994	30,859
32,470	50,812	18,479	25,813
39,893	40,234	18,550	50,666
32,470	26,267	26,371	13,304
16,186	25,953	19,774	17,566

Now let us give (of birds and beasts) their bill of mortality; that is the numbers, in detail, of each specific description, registered as below, and detailed to have been killed at Chantilly, in the above-mentioned series of years. Hares, 77,750; rabbits, 587,470; partridges, 117,574; red ditto, 12,426; pheasants, 86,193; quails, 19,696; rattles (the male quail), 449; woodcocks, 2,164; snipes, 2,856; ducks, 1,353; wood-pickers, 317; lapwings, 720; becfigue (small birds like our wheatear), 67;

curlews, 32; oyes d'Egypte, 3; oyes sauvage, 14; bustards, 2; larks, 106; tudells, 2; fox, 1; crapeaux, 8; thrushes, 1,313; guynard, 4; stags, 1712; hinds, 1,682; facons, 519; does, 1,921; young does, 135; roebucks, 4,669; young ditto, 810; wild boars, 1,942; marcassins (young boars), 818. A magnificent list of animal slaughter, carefully and systematically recorded as achievements.

BRITISH PEARLS.

The river Conway, in North Wales, was of considerable importance, even before the Roman invasion, for the pearl mussel (the *Mya Margarifera* of Linnæus) and Suctonius acknowledged that one of his inducements for undertaking the subjugation of Wales was the pearl fishery carried forward in that river. According to Pliny, the mussels, called by the natives *Kregindilin*, were sought for with avidity by the Romans, and the pearls found within them were highly valued; in proof of which it is asserted that Julius Cæsar dedicated a breastplate set with British pearls to Venus Genetrix, and placed it in her temple at Rome. A fine specimen from the Conway is said to have been presented to Catherine, consort of Charles II., by Sir Richard Wynne, of Gwydir; and it is further said that it has since contributed to adorn the regal crown of England. Lady Newborough possessed a good collection of the Conway pearls, which she purchased of those who were fortunate enough to find them, as there is no regular fishery at present. The late Sir Robert Vaughan had obtained a sufficient number to appear at Court with a button and loop to his hat, formed of these beautiful productions, about the year 1780.

FUNERAL ORATION OF FRANCIS THE FIRST.

Pierre Duchatel, in a funeral oration on the death of Francis I., published 1547, took upon himself to affirm, that the soul of the king had gone *direct to Paradise*. This passing over of purgatory gave offence to the doctors of the Sorbonne, who sent a deputation to warn him of his error. The prelate being absent, one of his friends received them, and, in reply, gaily said—"Be not uneasy, gentlemen, every one knows that the late king, my master, never stopped long in any one place, however agreeable. Supposing, then, that he went to purgatory, be assured that his stay would be very short." This pleasantry disarmed the severity of the doctors, and the affair went no farther.

GRAVES OF THE STONE PERIOD.

Stone Chambers, which once formed places of interment, are frequently discovered within large barrows of earth raised by the hands of man. They are to be referred to the period of the Danish Invasion, which is generally termed among antiquaries the "Stone Period," because the use of metals was then in a great measure unknown; and while a few are to be found in Great Britain, there are many more of them in Denmark. These tombs, which are covered with earth, have most probably contained the remains of the powerful and the rich. They are almost all provided with long entrances, which lead from the exterior of the mound of earth

to the east or south side of the chambers. The entrances, like the chambers, are formed of large stones, smooth on the side which is turned inwards, on which very large roof-stones are placed. The chambers, and even the entrances, which are from sixteen to twenty feet in length, are filled with trodden earth and pebbles, the object of which, doubtless, was to protect the repose of the dead in their graves, and the contents which are found in them consist of unburnt human skeletons (which were occasionally placed on a pavement of flat or round stones), together with implements and weapons, and tools of flint or bone, ornaments, pieces of amber, and urns of clay. In some cases smaller chambers have been



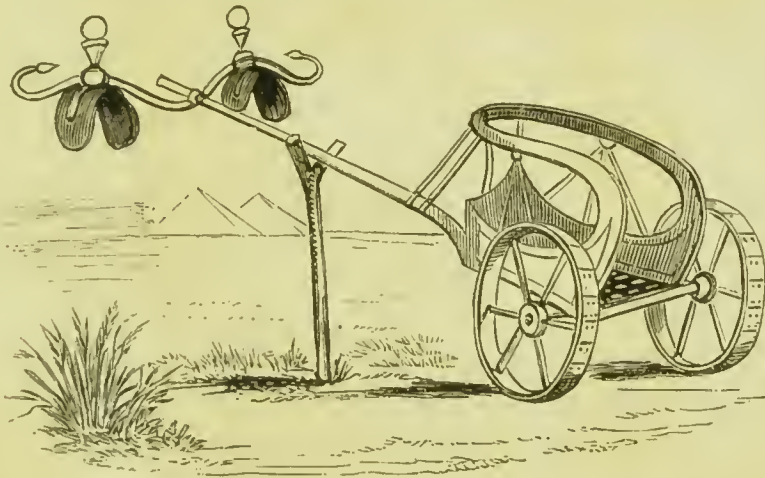
discovered, annexed to one side of the passage which leads to the larger chamber, and one of these smaller chambers we have engraved as a specimen of the sort of tombs we are now describing.

The above sketch represents a chamber which was discovered in a barrow, situated near Paradis, in the parish of the Vale, in the island of Guernsey. On digging into the mound, a large flat stone was soon discovered; this formed the top, or cap-stone, of the tomb, and on removing it, the upper part of two human skulls were exposed to view. One was facing the north, the other the south, but both disposed in a line from east to west. The chamber was filled up with earth mixed with limpet-shells, and as it was gradually removed, while the examination was proceeding downwards into the interior, the bones of the extremities became exposed to view, and were seen to greater advantage. They were

less decomposed than those of the upper part; and the teeth and jaws, which were well preserved, denoted that they were the skeletons of adults, and not of old men. The reason why the skeletons were found in this extraordinary position it is impossible to determine. Probably the persons who were thus interred were prisoners, slaves, or other subordinates, who were slain—perhaps buried alive—on occasion of the funeral of some great or renowned personage, who was placed in the larger chamber at the end of the passage; and this view of the case is considerably strengthened by the fact that the total absence of arms, weapons, or vases, in the smaller chamber, denotes that the quality of the persons within it was of less dignity or estimation.

WAR CHARIOT OF ANCIENT EGYPT.

This chariot, which is mentioned in various parts of Scripture, and



more especially in the description of the pursuit of the Israelites by Pharaoh, and of his overthrow in the Red Sea, was a very light structure, consisting of a wooden framework strengthened and adorned with metal, and leather binding, answering to the descriptions which Homer has given of those engaged in the Trojan war.

The sides were partly, and the back wholly open; and it was so low that a man could easily step into it from behind; for there was no seat, the rider always standing in war or hunting, though when wearied he might occasionally sit on the sides, or squat, in eastern fashion, on his heels. The body of the ear was not hung on the axle *in equilibrio*, but considerably forward, so that the weight was thrown more upon the horses. Its lightness, however, would prevent this from being very fatiguing to them, and this mode of placing it had the advantage of rendering the motion more easy to the driver. To contribute further to this end, the bottom or floor consisted of a network of interlaced thongs, the elasticity of which in some measure answered the purpose of modern springs.

The Egyptian chariots were invariably drawn by two horses abreast,

which were were richly caparisoned ; it is, perhaps, to the extreme elegance and magnificence of their trappings, no less than to their own beauty, that allusion is made in the Song of Songs (1—9), where the royal bridegroom addresses his spouse thus : “ I have compared thee, O my love, to a company of horses in Pharaoh’s chariots.” The chariot of Egypt ordinarily carried two persons, one of whom acted as the warrior, the other as the charioteer. Occasionally we find three persons in a chariot, as when two princes of the blood, each bearing the royal sceptre, or flabellum, accompanying the king in a state procession, requiring a charioteer to manage the reins.

PEACOCKS.

India, says Mr. Pennant, gave us peacocks, and we are assured by Knox, in his “ History of Ceylon,” that they are still found in the wild state, in vast flocks, in that island and in Java. So beautiful a bird could not be permitted to be a stranger in the more distant parts ; for so early as the days of Solomon (1 Kings, x. 22) we find among the articles imported in his Tarshish navies, apes and peacocks. A monarch so conversant in all branches of natural history, would certainly not neglect furnishing his officers with instructions for collecting every curiosity in the country to which they made voyages, which gave him a knowledge that distinguished him from all the princes of his time. Ælian relates that they were brought into Greece from some barbarous country, and that they were held in such high estimation that a male and female were valued at Athens at 1,000 *drachmæ*, or £32 5s. 10d. Their next step might be to Samos, where they were preserved about the temple of Juno, being the birds sacred to that goddess ; and Gellius, in his “ *Noctes Atticæ*” commends the excellency of the Samian peacocks. It is, therefore probable that they were brought there originally for the purposes of superstition, and afterwards cultivated for the uses of luxury. We are also told, when Alexander was in India, he found vast numbers of wild ones on the banks of the Hyarotis, and was so struck with their beauty as to appoint a severe punishment on any person that killed them.

Peacocks’ crests, in ancient times, were among the ornaments of the kings of England. Ernald de Aclent (Aeland) paid a fine to King John in a hundred and forty palfries, with sackbuts, *lorains*, gilt spurs, and peacocks’ crests, such as would be for his credit.—Some of our regiments of cavalry bear on their helmets, at present, the figure of a peacock.

ROMAN THEATRE AT ORANGE.

One of the most striking Roman provincial theatres is that of Orange, in the south of France. Perhaps it owes its existence, or at all events its splendour, to the substratum of Grecian colonists that preceded the Romans in that country. Its auditorium is 340 ft. in diameter, but much ruined, in consequence of the princes of Orange having used this part as a bastion in some fortification they were constructing.

The stage is tolerably preserved. It shows well the increased extent and complication of arrangements required for the theatrical representations of the age in which it was constructed, being a considerable advance

towards the more modern idea of a play, as distinguished from the stately semi-religious spectacle in which the Greeks delighted. The noblest part of the building is the great wall at the back, an immense mass of masonry, 340 ft. in extent, and 116 ft. in height, without a single opening above the basement, and no ornament except a range of blank arches, about midway between the basement and the top, and a few projecting corbels to receive the footings of the masts that supported the velarium. Nowhere does the architecture of the Romans shine so much as when their gigantic buildings are left to tell their own tale by the imposing grandeur of their masses. Whenever ornament is attempted, their bad taste comes out. The size of their edifices, and the solidity of their construction, were only surpassed by the Egyptians, and not always by them; and when, as here, their mass stands unadorned in all its native grandeur, criticism is disarmed, and the spectator stands awe-struck at its majesty, and turns away convinced that truly "there were giants in those days." This is not, it is true, the most intellectual way of obtaining architectural effect, but it is the easiest and the most certain to secure the desired result.

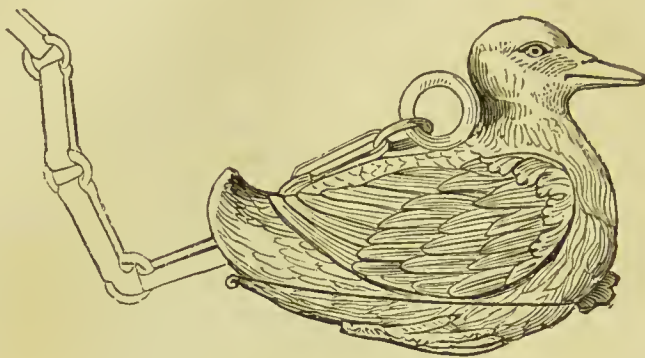
A PISCATORIAL DOG.

Mr. Jukes, in his "Excursions in and about Newfoundland," speaks of a dog which appeared to be of the pure breed, and which he thought to be more intelligent than the mixed race. This animal caught his own fish, for which purpose he sat on a projecting rock, beneath a fish stage, on which the fish were laid to dry, watching the water, the depth being from six to eight feet, and the bottom quite white with fish-bones. On throwing a piece of cod-fish into the water, three or four heavy, clumsy-looking fish, called in Newfoundland *sculpins*, would swim to catch it. The instant one turned his broadside towards him, he darted down, and seldom came up without the fish in his mouth. He regularly carried them as he caught them to a place a few yards off, where he deposited them, sometimes making a pile of fifty or sixty in the day. As he never attempted to eat them, he appeared to fish for his amusement.

PHENOMENA OF SOUND.

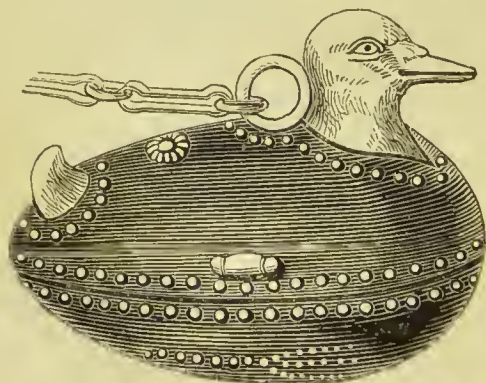
In the gardens of Les Rochas, once the well-known residence of Madame de Sevigné, is a remarkable echo, which illustrates finely the conducting and reverberating powers of a flat surface. The Chateau des Rochas is situated not far from the interesting and ancient town of Vitre. A broad gravel walk on a dead flat conducts through the garden to the house. In the centre of this, on a particular spot, the listener is placed at the distance of about ten or twelve yards from another person, who, similarly placed, addresses him in a low and, in the common acceptation of the term, inaudible whisper, when, "Lo! what myriads rise!" for immediately, from thousands and tens of thousands of invisible tongues, starting from the earth beneath, or as if every pebble was gifted with powers of speech, the sentence is repeated with a slight hissing sound, not unlike the whirling of small shot passing through the air. On removing from this spot, however trifling the distance, the intensity of

the repetition is sensibly diminished, and within a few feet ceases to be heard. Under the idea that the ground was hollow beneath, the soil has been dug up to a considerable depth ; but without discovering any clue to the solution of the mystery.



ANTIQUÉ WATCH.

The above engraving represents a fancy silver watch of the time of Queen Elizabeth. It is shaped like a duck ; the feathers chased. The lower part opens, and the dial plate, which is also of silver, is encircled with a gilt ornamental design of floriated scrolls and angels' heads. The wheels work on small rubies. It has no maker's name. It is preserved in the original case of thin brass, covered with black leather, and ornamented with silver studs, as represented in the wood-cut below. It forms one of the curiosities in the Museum of Lord Londesborough.



HORSES FEEDING ONE ANOTHER.

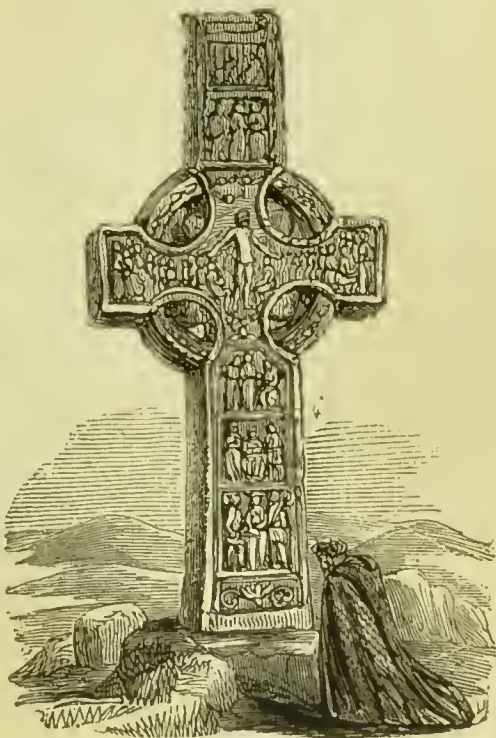
M. de Bossanelle, captain of cavalry in the regiment of Beauvilliers, relates in his "Military Observations," printed in Paris, 1760, "That, in the year 1757, an old horse of his company, that was very fine and full of mettle, had his teeth all on a sudden so worn down, that he could not chew his hay and eorn ; and that he was fed for two months, and would still have been so had he been kept, by two horses on each side of him, that ate in the same manger. These two horses drew hay from the rack, which they chewed, and afterwards threw before the old

horse; that they did the same with the oats, which they ground very small, and also put before him. This (adds he) was observed and witnessed by a whole company of cavalry, officers and men."

CROSS OF MUIREDACH.

From the rude pillar-stone marked with the symbol of our faith, enclosed within a circle, the emblem of Eternity, the finely-proportioned and elaborately-sculptured crosses of a later period are derived. In the latter, the circle, instead of being simply cut on the face of the stone, is represented by a ring, binding, as it were, the shaft, arms, and upper portion of the cross together. There are two beautiful specimens of this style of cross at Monasterboice, near Drogheda, about thirty-five miles from Dublin. The smaller, more beautiful, and more perfect of these we here engrave. The figures and ornaments with which its various sides are enriched appear to have been executed with an unusual degree of artistic skill. It is now almost as perfect as it was when, nearly nine centuries ago, the artist, we may suppose, pronounced his work finished, and chiefs and abbots, bards, shanachies, warriors, and ecclesiastics, and, perhaps, many a rival sculptor, crowded round this very spot full of wonder and admiration for what they must have considered a truly glorious, and, perhaps, unequalled work. An inscription in Irish upon the lower part of the shaft, desires "A prayer for Muiredach, by whom was made this cross," and there is reason for assigning it to an abbot of that name who died in the year 924. Its total height is exactly fifteen feet, and it is six in breadth at the arms.

The shaft, which at the base measures in breadth two feet six inches, and in thickness one foot nine inches, diminishes slightly in its ascent, and is divided upon its various sides by twisted bands into compartments, each of which contains either sculptured figures, or tracery of very intricate design, or animals, probably symbolical.



CHINESE THERAPEUTICS.

In the treatment of disease, the Chinese, so fond of classification, divide the medicinal substances they employ into heating, cooling, refreshing, and temperate: their *materia medica* is contained in the work called the *Pen-tsaocang-mou* in fifty-two large volumes, with an atlas of plates; most of our medicines are known to them and prescribed; the mineral

waters, with which their country abounds, are also much resorted to; and their emperor, Kang-Hi, has given an accurate account of several thermal springs. Fire is a great agent, and the *moxa* recommended in almost every ailment, while acupuncture is in general use both in China and Japan; bathing and *champooing* are also frequently recommended, and blood-letting is seldom resorted to.

China has also her animal magnetizers, practising the *Cong fou*, a mysterious manipulation taught by the bonzes, in which the adepts produce violent convulsions.

The Chinese divide their prescriptions into seven categories:

1. The great prescription.
2. The little prescription.
3. The slow prescription.
4. The prompt prescription.
5. The odd prescription.
6. The even prescription.
7. The double prescription.

Each of these receipts being applied to particular cases, and the ingredients that compose them being weighed with the most scrupulous accuracy.

Medicine was taught in the imperial colleges of Peking; but in every district, a physician, who had studied six years, is appointed to instruct the candidate for the profession, who was afterwards allowed to practise, without any further studies or examination; and it is said, that, in general, the physician only receives his fee when the patient is cured. This assertion, however, is very doubtful, as the country abounds in quacks, who, under such restrictions as to remuneration, would scarcely earn a livelihood. Another singular, but economical practice prevails amongst them—a physician never pays a second visit to a patient unless he is sent for. Whatever may be the merits of Chinese practitioners both in medicine and surgery, or their mode of receiving remuneration, it appears that they are as much subject to animadversion as in other countries:—A missionary having observed to a Chinese, that their medical men had constantly recourse to fire in the shape of moxa, red-hot iron, and burning needles; he replied, “Alas! you Europeans are carved with steel, while we are martyred with hot iron; and I fear that in neither country will the fashion subside, since the operators do not feel the anguish they inflict, and are equally paid to torment us or to cure us!”

MARY QUEEN OF SCOTS TO SIR FRANCIS KNOLLYS, FROM BOLTON,
SEPT. 1ST, 1568: HER FIRST LETTER IN ENGLISH.

(MS. Cotton. Calig. C. I. fol. 161 b. *Orig.*)

Mester Knoleis, y heuy har (I have heard) sum neus from Seotland; y send zou the double off them y vreit (wrote) to the quin (queen) my gud Sister, and pres (pray) zou to du the lyk, eonforme to that y spak zesternicht vnto zou, and sut hesti ansur y refer all to zour discretion, amd wil lipne beter in zour gud delin (dealing) for mi, (me) nor y kan persuad zou, nemli in this langasg (language) excus my ivil vreitin

(writing) for y neuver vsed it afor, and am hestit (hasted). Ze schal si my bel (bill) vhuilk (which) is opnc, it is sed Seterday my unfrinds wil be vth (with) zou, y sey nething bot trests weil, and ze send oni to zour wiff ze mey asur schu (she) wald a bin weilecom to apur (poor) strengcr hua (who) nocht bien (not being) aquentet vth her, wil nocht bi ouuer bald (bold) to vreit bot for the aquentans betuix ons (us: *i. e.* herself and Sir Francis Knolles). Y wil send zou letle tekne (token) to rember (remember) zou off the gud hop y heuu (have) in zou gucf (gif—if) ze fend (find) a mit (mect) mesager y wald wish ze bestouded (bestowed) it reder (rather) apon her non (than) ani vder; thus effter my commendations y prey God heuu zou in his kipin.

“Zour asured gud frind.

“MARIE R.

“Excus my ivel vreitn thes furst tym.”

PHILOSOPHY OF THE BRAMINS.

The order of creation, which is described in the Institutes of Menu (c. 1, pp. 75-8), is remarkable. “First emerges the subtle ether, to which philosophers ascribe the quality of conveying sound: from ether, effecting a transmutation in form, springs the pure and potent air, a vehicle of all scents; and air is held endued with the quality of touch: then from air, operating a change, rises light, or fire, making objects visible, dispelling gloom, spreading bright rays; and it is declared to have the quality of figure: but from light, a change being effected, comes water, with the quality of taste: and from water is deposited earth, with the quality of smell; such were they created in the beginning.” This passage bears at least as strong a resemblance to the chemical philosophy of our days, as certain parts of the Hindoo fables bear to the mysteries of the Christian religion. But it is more difficult to account for the philosophy, (if, indeed, it be any thing more than mere theory,) than to explain how the distorted traces of Christianity found their way into the fables of Hindostan.”

FOREIGNERS IN LONDON IN 1567.

“We learn from the Bishop of London’s certificate, that, in December, 1567, there were then in London and its immediate vicinity, or places which are now included in the word ‘London,’ 3838 Dutchmen; 720 Frenchmen; 137 Italians; 14 Venetians; 56 Spaniards; 25 Portuguese; 2 Grecians; 2 Blackamores; 1 Dane; and but 58 Scots! making a total of 4851 foreigners.”

CHANGES OF FORTUNE.

In 1454, Sir Stephen Forster was Lord Mayor of London. He had been long in prison and penny, on account of his inordinate profuseness. It chanced that a most fantastical widow, who knew not how to get rid of her immense wealth, saw him begging at the gate; she admired his fine person, learnt his history, paid his debts, and married him; asking of him only this one favour, that he would lavish away her fortune as fast as he could. Forster, probably from perverseness, became a sober

husband and a prudent manager, and only expended large sums in adding a chapel and other advantageous appendages to Ludgate, where he had suffered so many hardships.

ROMAN VASES IN BLACK WARE.

The principal subjects represented on vases of ancient Roman pottery of black ware are hunting scenes—such as dogs chasing stags, deer, hares,—also, dolphins, ivy wreaths, and engraved lines; and engine-turned patterns. In a few instances men with spears are represented, but in a rude and debased style of art. The principal form is the cup of a jar shape, sometimes with deep oval flutings, as on one found at Castor; but dishes, eups, plates, and mortars are not found in this ware.

Some of the vases of this ware have ornaments, and sometimes letters painted on them in white slip upon their black ground, as represented in



our engraving. They are generally of a small size, and of the nature of bottles or eups, with inscriptions, such as AVE, hail! VIVAS, may you live! IMPLE, fill; BIBE, drink; VINVM, wine; VIVA, life; VIVE BIBE MVLTIS; showing that they were used for purposes purely convivial. Such are the vases found at Etaples, near Boulogne, the ancient Gessoriaem, and at Mesnil.

Some rarer and finer specimens from Bredene, in the department of Lis,¹ have a moulding round the foot. Great quantities are found in England, Holland, Belgium, and France. It is found on the right bank of the Rhine. A variety of this ware has been lately found at a spot called Croekhill, in the New Forest, together with the kilns in which it was made, and a heap of potter's sherds, or pieces spoilt in the baking. The paste was made of the blue clay of the neighbourhood, covered with an alkaline glaze of a maroon colour, perhaps the result of imperfect baking; for the pieces when submitted again to the action of the fire, deerepitated and split. They were so much vitrified as to resemble modern stone ware, yet as all of them have proofs of having been rejected by the potters, it is probable that this was not the proper colour of the ware. Almost all were of the pinched-up fluted shape, and had no bas-reliefs, having been ornamented with patterns laid on in white colour. The kilns are supposed to be of the third century of our era, and the ware was in local use, for some of it was found at Bittern.

FRENCH BIBLE.

There was a French Bible, printed at Paris in 1538, by Anthony Bonnemere, wherein is related "that the ashes of the golden calf which Moses caused to be burnt, and mixed with the water that was drank by

the Israelites, stuck to the beards of such as has had fallen down before it; by which they appeared with gilt beards, as a peeculiar mark to distinguish those which had worshipped the calf." This idle story is actually interwoven with the 32nd chapter of Exodus. And Bonnemere says, in his preface, this French Bible was printed in 1495, at the request of his most Christian Majesty Charles VIII.; and declares further that the French translator "has added nothing but the genuine truths, according to the express terms of the Latin Bible; nor omitted anything but what was improper to be translated!" So that we are to look upon this fiction of the gilded beards as matter of fact; and another of the same stamp, inserted in the chapter above mentioned, viz., that, "Upon Aaron's refusing to make gods for the Israelites, they spat upon him with so much fury and violence that they quite suffocated him."

SARDONYX RING WITH CAMEO HEAD OF QUEEN ELIZABETH, IN THE POSSESSION OF REV. LORD THYNNE.

This is said to be the identical ring given by Queen Elizabeth to Essex, and so fatally retained by Lady Nottingham. It has descended from Lady Frances Devereux, Essex's daughter, in unbroken succession from mother and daughter to the present possessor. The ring is gold, the sides engraved, and the inside of blue enamel; the execution of the head of Elizabeth is of a high order, and whether this be *the* ring or not, it is valuable as a work of art.



CURIOUS WAGERS.

There have been travelling wagers, and none of the least singular of such was that of Mr. Whalley, an Irish gentleman (and who we believe edited Ben Johnson's works), who, for a very considerable wager (twenty thousand pounds, it was said,) set out on Monday the 22nd of September, 1788, to walk to Constantinople and back again in one year. This wager, however whimsical, is not without a precedent. Some years ago a baronet of good fortune (Sir Henry Liddell) laid a considerable wager that he would go to Lapland, bring home two females of that country, and two rein-deer, in a given time. He performed the journey, and effected his purpose in every respect. The Lapland women lived with him about a year, but desiring to go back to their own country, the baronet furnished them with means and money.

CONFECTIONERY ART IN 1660.

The following is extracted from a work on Cookery, by Robert May, published in 1660. It is entitled the "*Accomplisht Cook, &c., &c.*"

"Triumphs and Trophies in Cookery, to be used in Festival Times, as Twelfth Day, &c.:—Make the likeness of a ship in pasteboard with flags and streamers, the guns belonging to it of kickses, bind them about with

pack-thread and cover them with pasto proportionable to the fashion of a cannon with carriages ; lay them in places convenient, as you see them in ships of war, with such holes and trains of powder that they may all take fire. Place your ships firm in a great charger ; then make a salt round about it, and stick therein egg-shells full of sweet water ; you may by a great pin take out all the meat out of the egg by blowing, and then fill it with rose-water. Then in another charger have the proportion of a stag made of coarse paste, with a broad arrow in the side of him, and his body filled up with claret wine. In another charger at the end of the stag have the proportion of a castle with battlements, percullices, gates, and drawbridges, made of pasteboard, the guns of kickses, and covered with coarse paste as the former ; place it at a distance from the ship to fire at each other. The stag being placed betwixt them, with egg-shells full of sweet water (as before) placed in salt. At each side of the charger wherein is the stag, place a pie made of coarse paste, in one of which let there be some live frogs, in the other live birds ; make these pies of coarse paste, filled with bran, and yellowed over saffron, or yolks of eggs : gild them over in spots, as also the stag, the ship and castle ; bake them, and place them with gilt bay leaves on the turrets and tunnels of the castle and pies ; being baked make a hole in the bottom of your pies, take out the bran, put in your frogs and birds, and close up the holes with the same coarse paste ; then cut the lids neatly up to be taken off by the tunnels. Being all placed in order upon the table, before you fire the trains of powder, order it so that some of the ladies may be persuaded to pluck the arrow out of the stag ; then will the claret wine follow, as blood running out of a wound. This being done with admiration to the beholders, after some short pause, fire the train of the castle, that the pieces all of one side may go off ; then fire the trains of one side of the ship as in a battle ; next turn the chargers, and by degrees fire the trains of each other side, as before. This done, to sweeten the stink of the powder, the ladies take the egg-shells full of sweet waters, and throw them at each other, all dangers being seemed over, and by this time you may suppose they will desire to see what is in the pies ; when lifting first the lid off one pie, out skip some frogs, which makes the ladies to skip and shriek ; next after the other pie, whence comes out the birds ; who by a natural instinct flying at the light, will put out the candles ; so that what with the flying birds and skipping frogs, the one above, the other beneath, will cause much delight and pleasure to the whole company : at length the candles are lighted and a banquet brought in, the music sounds, and every one with much delight and content rehearses their actions in the former passages. These were formerly the delights of the nobility, before good house-keeping had left England, and the sword really acted that which was only counterfeited in such honest and laudable exercises as these."

SUSPENDED ANIMATION.

David Beck, the celebrated portrait painter, and pupil of Vandyke, travelling through Germany, was suddenly taken ill, and to all appearance died, and was laid out as a corpse. His servants, sitting round the

bed, grieved heartily for the loss of so good a master; and, as grief is thirsty, drank as heartily at the same time. One of them, becoming more fuddled than the rest, then addressed his companions thus: "Our master when alive was fond of his glass, let us now, out of gratitude, then give him one now he is dead." Assent was given, the head of the dead painter was raised up, and some wine poured down or spilt about, the fragrance or spirit of which caused Beck to open his eyes; upon which the servant, who, being drunk, half forgetting his master was dead, forced down the remainder of the glass. The painter gradually revived, and thus escaped a living interment.

FUNERAL OF MARAT.

The funeral of Marat was celebrated at Paris, July 17th, 1793, with the greatest pomp and solemnity. All the sections joined the procession. An immense crowd of people attended it. Four women bore the bathing machine in which Marat was standing when he was assassinated; his shirt, stained with blood, was carried by a fury, in the shape of a woman, at the top of a pike. After this followed a wooden bedstead, on which the corpse of Marat was carried by citizens. His head was uncovered, and the gash he had received could be easily distinguished. The procession was paraded through several streets, and was saluted on its march by several discharges of artillery.

EXECUTION OF ANNE BOLEYN.

In Houssaic's "Memoirs," Vol. I. p. 435, a little circumstance is recorded concerning the decapitation of the unfortunate Anne Boleyn, which illustrates an observation of Hume. Our historian notices that her executioner was a Frenchman of Calais, who was supposed to have uncommon skill; it is probable that the following incident might have been preserved by tradition in France, from the account of the executioner himself. Anne Boleyn being on the scaffold, would not consent to have her eyes covered with a bandage, saying that she had no fear of death. All that the divine who assisted at her execution could obtain from her was, that she would shut her eyes. But as she was opening them at every moment, the executioner could not bear their tender and mild glances. Fearful of missing his aim, he was obliged to invent an expedient to behead the queen. He drew off his shoes, and approached her silently; while he was at her left hand, another person advanced at her right, who made a great noise in walking, so that this circumstance drawing the attention of Anne, she turned her face from the executioner, who was enabled by this artifice to strike the fatal blow without being disarmed by that pride of affecting resignation which shone in the eyes of the lovely Anne Boleyn.

MEXICAN TENNIS.

The Mexicans had one singular law in their play with the ball. In the walls of the court where they played certain stones, like mill-stones were fixed, with a hole in the middle, just large enough to let the ball pass through; and whoever drove it through, which required great

skill, and was, of course, rarely effected, won the cloaks of the lookers-on. They, therefore, took to their heels to save their cloaks, and others pursued to catch them, which was a new source of amusement.

CURIOSLY-SHAPED VESSEL.

There is a singular class of Northern relics, of the Christian Period, of which analogous types have been found in Scotland, which well deserve our attention. The relics of which we speak consist of a curious variety of vessels, presumed to have been designed for holding liquors, but invariably made in the form of some animal or monstrous hybrid. The annexed figure represents one of these, in the collection of Charles Kirkpatrick Sharp, Esq., and found by him among a hoard of long-forgotten family heirlooms, in a vault of his paternal mansion of Hoddam Castle, Dumfriesshire.



Of its previous history nothing is known. It is made of bronze. The principal figure is a lion, without a tail, measuring fourteen inches in length, and nearly fourteen inches in greatest height. On the back is perched a nondescript animal, half greyhound, half-fish, apparently intended for a handle to the whole, while from the breast projects a stag's head with large antlers. This has a perforation in the back of the neck, as if for the insertion of a stop-cock, and it appears probable was designed for running off the liquid contained within the singular vessel

to which it is attached. A small square lid on the top of the lion's head, opening with a hinge, supplies the requisite aperture for whatever liquor it was designed to hold. A similar relic, possessed by Sir John Maxwell, Bart., was dug up a few years since on the Polloek estate ; and another, in the collection of the late E. W. A. Drummond Hay, Esq., was also in the form of a lion.

A SENSIBLE DOG.

Professor Owen was walking with a friend, the master of the dog, by the side of a river, near its mouth, on the coast of Cornwall, and picked up a small piece of sea-weed. It was covered with minute animals, and Mr. Owen observed to his companion, throwing the weed into the water, —“ If this small piece afforded so many treasures, how microscopically rich the whole plant would be ! I should much like to have one !” The gentleman walked on ; but hearing a splashing in the water, turned round and saw it violently agitated. “ It is Lion !” both exclaimed. “ What can he be about ? He was walking quietly enough by our side a minute ago.” At one moment they saw his tail above the water, then

his head raised for a breath of air, then the surrounding element shook again, and at last he came ashore, panting from his exertions, and laid a whole plant of the identical weed at Mr. Owen's feet. After this proof of intelligenece, it will not be wondered at, that when Lion was joyfully expecting to accompany his master and his guest on an excursion, and was told to go and take care of and comfort Mrs. Owen, who was ill, that he should immediately return to the drawing-room, and lay himself by her side, which he never left during the absence of his owner; his countenance alone betraying his disappointment, and that only for a few minutes.

THE CROWN OF CHARLEMAGNE.

As the emblem of sovereignty which once adorned the brows of one of earth's mightiest men, and as a unique specimen of the state at which the goldsmith's art had arrived as early as the ninth century, we here present our readers with an engraving of the crown of Charlemagne.

This great man was the eldest son of Pepin the Short, and grandson of Charles Martel, and was born at the castle of Ingelheim, near Metz, in the year 742. His father dying in 768 he succeeded to the crown in conjunction with his brother Carloman, whose death in 771 left him sole monarch of the Franks. By his alliances, negociations, and principally by his numerous and glorious wars, he so enlarged his dominions, that at length they extended from the Ebro to the mouth of the Elbe, from the Atlantic to the mountains of Bohemia and the Saal, and from the British Channel to the Volturmo.



In the year 800 he was crowned at Rome, as Emperor of the West, by Pope Leo III., and died of a pleurisy in 814, at Aix-la-Chapelle, in the cathedral of which city he was buried with extraordinary magnificence. Equally illustrious in the cabinet and in the field, a wise legislator, and a great warrior, the patron of men of letters, and the restorer of learning, Charlemagne has united in his favour the suffrages of statesmen and soldiers, and of ecclesiastics, lawyers, and men of letters, who have all vied with one another in bestowing the homage of their praise on the celebrated founder of the Western Empire.

The crown of this illustrious man, of which our engraving is a correct representation, is now preserved at Vienna in the Imperial Treasury. It is composed of eight plates of gold, four large and four small, connected by hinges. The large ones, studded with precious stones, form the front, the back, and the intermediate points of the crown; the small ones, placed alternately with these, are ornamented with enamels representing Solomon, David, King Hezekiah seated on his throne, and Christ

seated between two flaming seraphim, such as the Greeks usually represent them. The costume of the figures resembles that of the Emperors of the Lower Empire, and although the inscriptions which accompany the figures are in Latin, the whole bears the impress of Greek workmanship. The ground of the figures is formed by the metal itself, which has been hollowed out to receive the enamel; but all the details of the design are traced out with fine fillets of gold. The flesh-tints are in rose-coloured enamel; the colours employed in the draperies and accessories are deep and light blue, red, and white. The crown has unquestionably been retouched at various periods, but yet there is nothing to invalidate the tradition which assigns the more ancient portions to the time of Charlemagne. The enamels must belong to the same early period.

SPENT BY THE CORPORATION OF COVENTRY AT THE ENTERTAINMENT OF KING JAMES II. IN HIS PROGRESS THROUGH COVENTRY, 1687.

(Mr. Richard Haywood, Treasurer.)

	£	s.	d.
Gave a gold eup	171	17	6
Mr. Septimus Butt, mayor, for sweetmeats	27	17	0
Meat	13	14	0
Wine	21	12	6
Homage fee	41	6	8
King's cook	10	0	0
City cook	9	8	6
Steward Fielding, for making a speech to his Majesty	5	7	6
For linen spoiled, borrowed of Mrs. Smith, Spon-street	2	12	6
The aldermen that went to Worcester to invite him	3	18	9
Several companies for waiting on the King	27	9	4
Alderman Webster, for meat	3	6	0
Alderman Bradney for corn	3	5	6
His Majesty's clerk of the market	1	1	6
The King's trumpeters	2	0	0
Richard Howcott, for carrying the city streamer	0	7	0
The city bailiff's bill for fish, fowl, and wine	88	18	2
	<hr/>		
	£434	2	9
	<hr/>		

TRAVELLING EXPENSES IN THE THIRTEENTH CENTURY.

Of travelling expenses in the thirteenth century, a roll is in existence, and is too interesting to be passed over. It contains a steward's accounts of the daily expenses of a person of rank in the reign of Edward I, on a journey from Oxford to Canterbury, and during his sojourn in London, about the year 1289; while the record throws much light upon the mode of our ancestors' living, at a period concerning which we have very few similar memorials. One day's expenses are as follow: "In bread, sixpence. Two gallons of wine, a gift of hospitality from the rector of Berton. Item in bread, sixpence. Two gallons of

wine, a gift of hospitality from the rector of Mistern. Beer, six-pence. Herrings, three-pence. Stockfish, four-pence. Porpoise and fish, four-pence. Perch and roach, seven-pence. Large eels, seven-pence. Vegetables, three-pence farthing. Figs and raisins, two-pence. Fuel, five-pence. A bed for two nights, two-pence. Hay for seven horses, seven-pence. A bushel of oats, twenty-pence. Apples, a halfpenny. Sum, six shillings and eight-pence halfpenny." The most expensive day in the roll is on a Sunday, "in expenses of my lord at Westminster, when he held a breakfast there for knights, clerks, and squires. Bread, two shillings. Beer, twelve-pence. Wine, three shillings and eight-pence. Half a salmon, for the standard, with the chine, three shillings and eight-pence. A fresh conger eel, three shillings. Three fat pikes, five fat eels, and twenty-seven fat roaches, twelve shillings and four-pence. Half a hundred lamprorns, twelve-pence. Oysters, three-pence. Vegetables, two-pence. The hire of a boy to prepare the breakfast, one penny. Fare to Westminster, one penny. A basket, one penny farthing. On the same day at the inn: bread, five-pence farthing. Beer from the store. Two gallons of beer for the boys, two-pence. Fish from the store. Candles, a halfpenny. Fuel, a halfpenny. Hay bought, five-pence three farthings. Straw, sixpence. Two bushels of oats, eight-pence. Two pair of shoes for my lord, twelve-pence. Sum, thirty shillings and three-pence farthing.

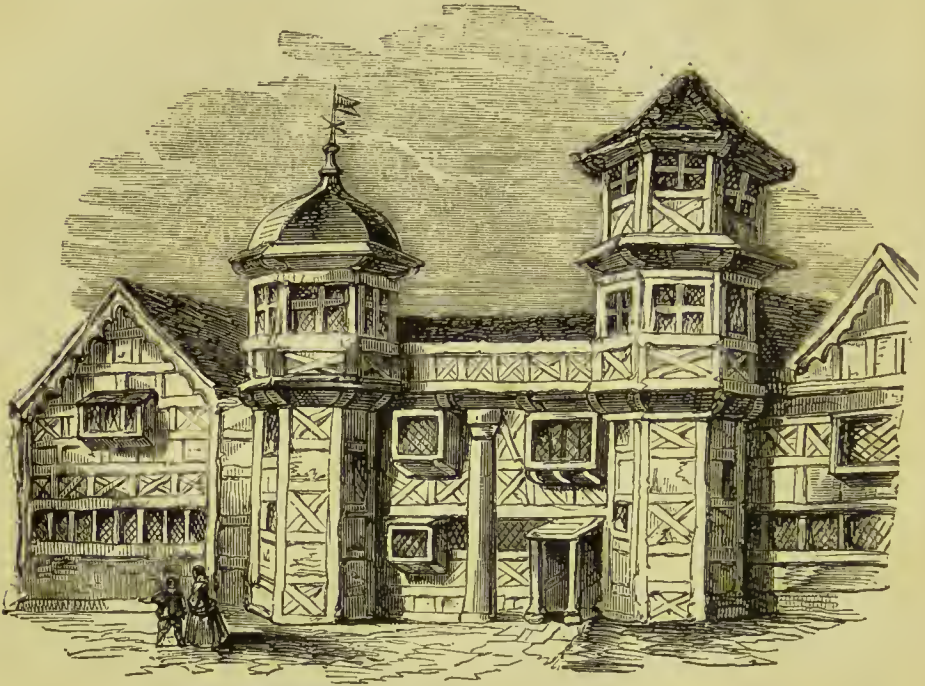
DUNS IN THE MAHRATTA COUNTRY.

The Mahratta mode of recovering debts is curious. When the creditor cannot get his money, and begins to see the debt as rather desperate, he sits *dhurna* upon his debtor; that is, he squats down at the door of the tent, and becomes, in a certain mysterious degree, the master of it. No one goes in or out without his approbation. He neither eats himself, nor suffers his debtor to eat; and this famishing contest is carried on till the debt is paid, or till the creditor begins to *feel* that want of food is a greater punishment than the want of money. This curious mode of enforcing a demand is in universal practice among the Mahrattas; Scindiah himself, the chieftain, not being exempt from it. The man who sits the *dhurna*, goes to the house, or tent, of him whom he wishes to bring to terms, and remains there till the affair is settled; during which time, the one under restraint is confined to his apartment, and not suffered to communicate with any persons but those whom the other may approve of. The laws by which the *dhurna* is regulated are as well defined and understood as those of any other custom whatever. When it is meant to be very strict, the claimant carries a number of his followers, who surround the tent, sometimes even the bed of his adversary, and deprive him altogether of food; in which case, however, etiquette prescribes the same abstinence to himself: tho' strongest stomach, of course, carries the day. A custom of this kind was once so prevalent in the province and city of Benares, that Brahmins were *trained* to remain a long time without food. They were then sent to the door of some rich individual, where they made a vow to remain without eating, till they should obtain a certain sum of money. To preserve the life of a Brahmin is so absolutely

a duty, that the money was generally paid; but never till a good struggle had taken place, to ascertain whether the man was staunch or not; for money is the life and soul of all Hindoos.

VAUXHALL.

The trees seen above the houses at the foot of the Surrey side of Westminster Bridge are those of Vauxhall Gardens, the site of which will soon be covered with buildings. These grounds were once the glory of English pleasure-gardens, frequented by the highest in the land from the gay days of Charles II. to those of "the Regency," and were cele-



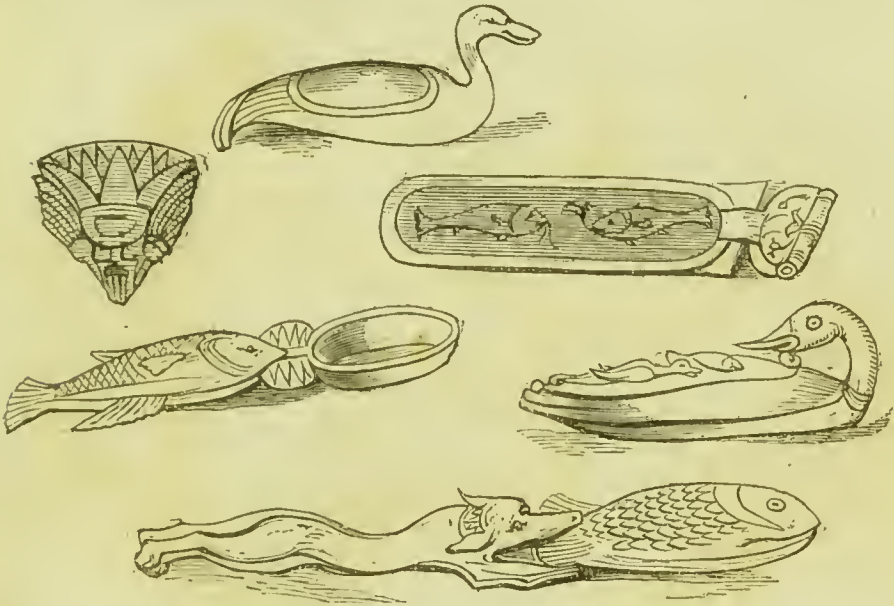
brated in musical history for talent of the highest kind here introduced. In the old orchestra, whose towering summit may be seen from the Thames, the greatest musical celebrities have sung. Handel, Dr. Arne, and Hook superintended its concerts; and Hogarth decorated its walls with paintings. It obtained its name from a very old mansion that once stood near it. This old manor-house of Fawkes Hall, as it existed in the reign of Charles I., is shown in our engraving; at that time it was described as a "fair dwelling-house, strongly built, of three stories high, and a pier staircase breaking out from it nineteen feet square." This staircase occupied one of the towers, in accordance with the ancient plan, and the house was a curious specimen of the old timber houses of the gentry in the sixteenth century.

It appears to have obtained its name from Foukes de Brent, who married the heiress of the manor, the Countess of Albemarle, sister to Baldwin, Archbishop of Canterbury; and it was granted by the name of

the manor of Foukeshall, by Edward III. to his favourite Hugh le Despenser. In 1615 the records of the Duchy of Cornwall prove the premises known as Vauxhall Gardens to have been the leasehold property of Jane Vaux, widow of John Vaux, citizen and vintner of London, and a benefactor to the parish of Lambeth. It has always remained, with the manor of Kennington, as the property of the crown, and belongs to the Prince of Wales as part of his Duchy of Cornwall. Vauxhall Gardens closed for ever on July 25th, 1859, with an *al fresco fetc.*

EGYPTIAN TOILET BOXES.

The ladies of ancient Egypt were very fond of having their apartments set off with a profusion of knick-knacks, and among other articles of



that sort, they usually had several different kinds of toilet-boxes on their dressing-tables. The above engraving represents a group of them. They have been found in considerable numbers among the ruins of the palaces, and they form interesting objects among the Egyptian curiosities in many of our museums. They were made of wood, or of ivory, often inlaid, and always elaborately carved. Sometimes they partook of the nature of spoons, the containing part being shallow, at the end of a long solid handle; the handle was carved into the most fanciful forms—a grotesque human figure, a woman, a fox, or a fish—and the spoon part was generally covered with a lid, which turned on a pivot. In one of those in the engraving, the spoon takes the form of a fish, the cover being carved to resemble its scales, while another, also in the form of a fish, has two cavities, the one covered, the other permanently open. Sometimes the body of a goose formed the box, either trussed for the table, or in the posture of life, and other forms were devised from the fancy of the artist. Some of these shallow boxes are supposed to have been used for holding small quantities of ointments and cosmetics upon the toilet-table.

SPACIOUS KITCHEN.

One of the most spacious kitchens in England is that of Raby Castle, the magnificent seat of the Duke of Cleveland. It is a square of thirty feet, having three chimneys, one for the grate, a second for stoves, and the third, (now stopped up,) for the great cauldron. The roof is arched, with a small cupola in the centre: it has likewise five windows, from each of which steps descend, but only in one instance to the floor; and a gallery runs round the whole interior of the building. The ancient oven is said to have allowed a tall person to stand upright in it, its diameter being fifteen feet. It has since been converted into a wine cellar, the sides being divided into ten parts, and each holding a hogshead of wine in bottles. Vast as is this kitchen, it must have been but suitable to the hospitality of former ages: for, in one of the apartments of Raby Castle, seven hundred knights are stated to have been entertained at one time.

THE HAWTHORNDEN CAVES.

In almost every country on the earth there are natural or artificial caves, which have supplied hiding-places, retreats for anchorites, and even permanent native dwellings. Such caves abound in Scotland, and especially along the coast, but in general their interest arises rather from the associations of popular traditions, than from any intrinsic peculiarity of character pertaining to them. Few such retreats are more remarkable, either for constructive art, or historic associations, than the well-known caves beneath the old tower of Hawthornden, near Edinburgh. They have been hewn, with great labour and ingenuity, in the rocky cliff which overhangs the river Esk. No tradition preserves the history or date of their execution, but concealment was evidently the chief design of the excavators. The original entrance is most ingeniously made in the shaft of a very deep draw-well, sunk in the courtyard of the castle, and from its manifest utility as the ordinary and indispensable appendage of the fortress, it most effectually conceals its adaptation as a means of ingress and communication with the rock chambers beneath. These are of various forms and sizes, and one in particular is pierced with a series of square recesses, somewhat resembling the columbaria of a Roman tomb, but assigned by popular tradition as the library of its later owner, Drummond, the Scottish poet. Whatever was the purpose for which these were thus laboriously cut, the example is not singular. A large cave in Roxburghshire, hewn out in the lofty cliff which overhangs the Teviot, has in its sides similar recesses, and from their supposed resemblance to the interior of a pigeon-house, the cavern has received the name of the *Doo-cave*. Authentic notices of the Hawthornden caves occur so early as the reign of David II., when a daring band of Scottish adventurers made good their head-quarters there, while Edward held the newly-fortified castle of Edinburgh, and the whole surrounding district. In the glen of the little river Ale, which falls into the Teviot at Anerum, extensive groups of caves occur, all indicating, more or less, artificial adaptation as human dwellings; and in many other districts similar evidences may be seen of temporary or permanent habitation, at some remote period, in these rude recesses. Along

the coast of Arran there are several eaves of various dimensions, one of which, at Drumandruin, or Drumidoon, is noted in the older traditions of the island as the lodging of Fin M'Coull, the Fingal of Ossian, during his residence in Arran. Though low in the roof, it is sufficiently capacious for a hundred men to sit or lie in it. In this, as in other examples, we find evidences of artificial operations, proving its connexion with races long posterior to those with whose works we have chiefly to do in this section of archæological inquiry. In the further end a large detached column of rock has a two-handed sword engraved on it, surmounted by a deer, and on the southern side of the cave a lunar figure is cut, similar in character to those frequently found on the sculptured pillars and crosses which abound in Scotland. It is now more frequently styled the king's cave, and described as the retreat of Robert the Bruce, while he lurked as a fugitive in the Western Isles; but, like many other traditions of the Bruce, this seems to be of very recent origin. Other caves in the same island are also of large dimensions, and variously associated with popular traditions, as, indeed, is generally the case where subterranean retreats of any considerable extent occur. Some are the supposed dwellings of old mythic chiefs, whose names still live in the traditional songs of the Gael. Others are the retreats which the primitive confessors of Scotland excavated or enlarged for their oratories or cells. Of the latter class are the caves of St. Molio, on the little island of Lamash, or the Holy Isle, on the east coast of Arran; of St. Columba and St. Cormac, on the Argyleshire coast; of St. Ninian, in Wigtonshire; of St. Serf, at Dysart, on the Fifeshire coast; and the celebrated "ocean cave of St. Rule, in Saint Andrew's Bay." This last oratory consists of two chambers hewn out of the sandstone cliffs of that exposed coast. The inner apartment is a plain cell, entered from the supposed oratory of the Greek saint. The latter is nearly circular, measuring about ten feet in diameter, and has a stone altar hewn in the solid rock on its eastern side.

MONKISH PRAYERS.

The Monks used to pray heartily, or rather say their prayers no less than seven times in the twenty-four hours. We will give their names:—

- 1st.—Nocturnal, at cock-crowing, or two o'clock in the morning.
- 2nd.—Matins, at six o'clock in the morning.
- 3rd.—Tierce, at nine o'clock in the morning.
- 4th.—Sext, at twelve o'clock at noon.
- 5th.—None at three o'clock in the afternoon.
- 6th.—Vespers at six o'clock in the afternoon.
- 7th.—Compline, soon after seven.

Quarles has a neat epigram on the subject:—

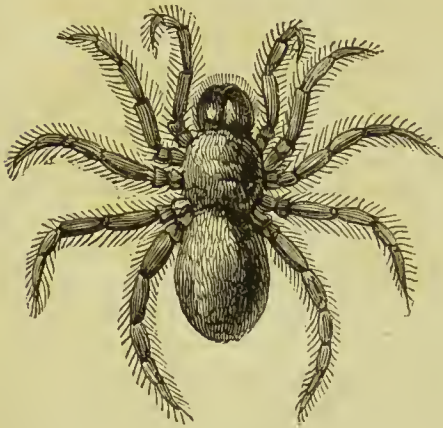
For all our prayers th' Almighty does regard
The judgment of the *balance*, not the *yard*;
He loves not words, but matter; 'tis his pleasure
To buy his wares by *weight*, and not by *measure*.

THE TRAP-DOOR SPIDER.

There are few insects of such extraordinary habits as the Trap-door Spider, and the following account of it by Professor Jones is so interest-

ing, that we are glad to extract it from his excellent work on Insect Architecture :—

In the Ionian islands, and also in the West Indies [as well as in the south of France, and in Corsica], there are found certain spiders (*Cteniza*) commonly known as Trap-door Spiders, which make a cylindrical nest in the earth, and cover the entrance with a door of their own construction, framed of alternate layers of silk and earth, and fastened to the opening by a hinge of stout silk. These spiders also line their nests throughout with numerous layers of silken web to the thickness of stout cartridge paper, and finish it with the greatest care. This beautiful lining is yet further strengthened in particular parts, where the nest is likely to be exposed to danger. But the greatest amount of skill and care is bestowed upon the trap-door and its silken hinge. The door is about the eighth



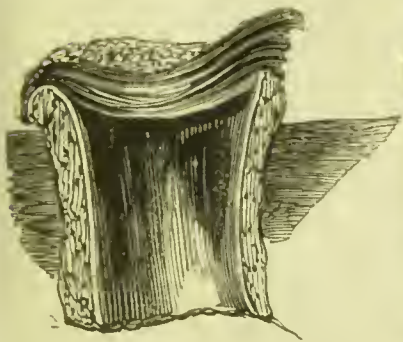
Trap-door Spider.

of an inch thick, rough on the outside, not much unlike an oyster-shell, which it also resembles in being thick and strong near the hinge, but thinner towards the circumference. The breadth of this hinge is various, but sometimes it is very considerable, as shown in the figure accompanying. It also possesses great elastic force, so that, on being opened, it closes again of itself. This is principally accomplished by a fold or doubling of the web, at each end of the hinge, which permits the door to be opened nearly to a right angle with the aperture, but no further, unless violence be used. The under-

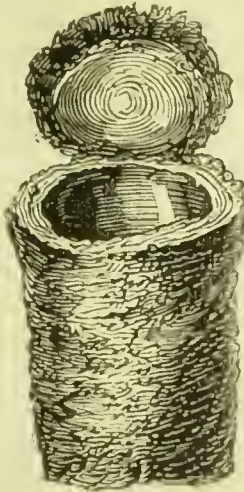
side of the door is perfectly smooth and firm, being shaped so as to fit accurately, and yet to offer no resistance when pushed open by the insect.

As might be expected, there are varieties in the shape and size of these nests. Some specimens found in the island of Zante had the silken layers of the lid extended into a sort of handle, or lever, just above the hinge, on pressing which, in ever so slight a degree, the trap-door opened. From this it would appear, that the entrance to such a nest could be effected as easily by the enemies of the spider as by the spider itself; this, however, is not the case; for repeated observation has shown that the spider keeps guard at the entrance, and actually holds the door with her fore-feet and palpi, while the hind-feet are extended down the side of the nest, and the mandibles are thrust into the opposite side near the door. By this means the insects gets such power as to resist with considerable force the opening the door. If it be asked how this is known, we are able to refer to the experiments of careful observers, who extracted a number of nests from the ground, and opening them at the lower end, looked up, and saw the spider so occupied. A section view of the nest will show that the curved form of the cover, and the shape of the side walls, must favour this method of keeping the door shut. In some cases, small hollows were formed round the interior edge of the lid, into which the spider thrust

its feet when keeping guard. It is a curious fact, that when several of these spiders enclosed in their nests were kept as a matter of curiosity in a box of earth, and the doors frequently opened to examine their proceedings, one or two of them, as if wearied at these repeated interruptions, effectually closed their doors by weaving a piece of silken tapestry, which was spread over the interior of the opening, and rounded like the inside



Section of Nest.



Nest of Trap-door Spider.

Trap-door Opening
by a Lever.

of a thimble. This was so strongly attached to the door and to the side walls, that no opening could be made without destroying the nest.

PRICES OF GREEK VASES.

In the ancient times of Rome the vases of Greek pottery bore a high value, and sold for enormous sums to connoisseurs, which has also been the case in modern times. Cleopatra spent daily, on the fragrant or flowery ware of Rhossus, a Syrian town, six minæ. Of the actual prices paid for painted vases, no positive mention occurs in classical authorities, yet it is most probable that vases of the best class, the products of eminent painters, obtained considerable prices. Among the Greeks, works of merit were at all times handsomely remunerated, and it is probable that vases of excellence shared the general favour shown to the fine arts. For works of inferior merit only small sums were paid, as will be seen by referring to the chapter on inscriptions, which were incised on their feet, and which mentioned their contemporary value. In modern times little is known about the prices paid for these works of art till quite a recent period, when their fragile remains have realised considerable sums. In this country the collections of Mr. Townley, Sir W. Hamilton, Lord Elgin, and Mr. Payne Knight, all contained painted vases. A sum of £500 was paid in consideration of the Athenian vases in Lord Elgin's collection, which is by no means large when the extraordinary nature of these vases is considered, as they are the finest in the world of the old primitive vases of Athens. £8,400 were paid for the vases of the

Hamilton collection, one of the most remarkable of the time, and consisting of many beautiful specimens from southern Italy. The great discoveries of the Prince of Canino, in 1827, and the subsequent sale of numerous vases, gave them, however, a definite market value, to which the sale of the collection of Baron Durand, which consisted almost entirely of vases, affords some clue. His collection sold in 1836 for 313,160 francs, or about £12,524. The most valuable specimen in the collection was the vase representing the death of Cræsus, which was purchased for the Louvre at the price of 6,600 francs, or £264. The vase with the subject of Aresilaus brought 1,050 francs. Another magnificent vase, now in the Louvre, having the subject of the youthful Hercules strangling the serpents, was only secured for France after reaching the price of 6,000 francs, or £240: another, with the subject of Hercules, Dejanira, and Hyllus, was purchased for the sum of 3,550 francs, or £142. A *crater*, with the subject of Aëmas and Demophoon bringing back Æthra, was obtained by M. Magnoncourt for 4,250 francs, or £170. A Bæchiæ amphora, of the maker Execias, of the archaic style, was bought by the British Museum for 3,600 francs, or £142 in round numbers. Enough has, however, been said to show the high price attained by the most remarkable of these works of art. The inferior vases of course realised much smaller sums, varying from a few francs to a few pounds; but high prices continued to be obtained, and the sale by the Prince of Canino in 1837, of some of his finest vases, contributed to enrich the museums of Europe, although, as many of the vases were bought in, it does not afford a good criterion as to price. An *œnochéë*, with Apollo and the Muses, and a *hydria*, with the same subject, were bought for 2,000 francs, or £80 each. A *cylix*, with a love scene, and another with Priam redeeming Hector's corpse, brought 6,600 francs, or £264. An amphora with the subject of Dionysius, and a cup with that of Hercules, sold for 8,000 francs, or £320 each. Another brought 7,000 francs, or £280. A vase with the subject of Theseus seizing Helen, another with the arming of Paris, and a third with Peleus and Thetis, sold for 6,000 francs, or £240. Nor can the value of the finest specimens of the art be considered to have deteriorated since. The late Mr. Steuart was offered 7,500 francs for a large *crater*, found in southern Italy, ornamented with the subject of Cadmus and the dragon; 3,000 francs, or £120, were paid by the British Museum for a fine *crater* ornamented with the exploits of Achilles: 2,500 francs, or £100, for an amphora of Apulian style, with the subject of Pelops and Cænomaus at the altar of the Olympian Zeus. For another vase, with the subject of Musæus, 3,000 francs, or £120 were paid, and 2,500 francs, or £100, for the Athenian prize vase, the celebrated Vas Burgonianum, exhumed by Mr. Burgon. At Mr. Beekford's sale, the late Duke of Hamilton gave £200 for a small vase, with the subject of the Indian Bæchus.

The passion for possessing fine vases has outstripped these prices at Naples; 2,400 ducats, or £500, was given for the vase with gilded figures discovered at Cumæ. Still more incredible, half a century back, 8,000 ducats, £1,500, was paid to Vivenzio for the vase in the Museo Borbonico representing the last night of Troy; 6,000 ducats, or £1,000, for the one

with a Dionysiac feast; and 4,000 ducats, or £800, for the vase with the grand battle of the Amazons, published by Shultz. But such sums will not be hereafter realised, not that taste is less, but that fine vases are more common. No sepulchre has been spared when detected, and no vase neglected when discovered; and vases have been exhumed with more activity than the most of precious relics.

OLD WALKING STICKS.

It would seem that at the present time the fashion of carrying walking-sticks has to a considerable extent "gone out." So great is the hustle in our city thoroughfares, that the use of a staff, except by those who are lame, is seldom adopted by business people. Professional men still affect the custom, however; and your City man, although he may repudiate the use of a walking-stick in town, straps a good sapling to his portmanteau whenever he has a chance of getting amongst the woods and green fields. About a century and a-half ago everybody carried a cane. Dr. Johnson, Oliver Goldsmith, and a host of others, considered a good stick as necessary as a coat; and a collection of these staves would, if they could be had at the present day, be valuable, not only as relics, but also as an indication of the characters of the owners, perhaps.

In former times, a golden-mounted stick or staff was commonly used by both the male and female heads of families. Queen Elizabeth carried one of these towards the end of her life. They were then more frequently used, however, as a sign of authority than for any other purpose.

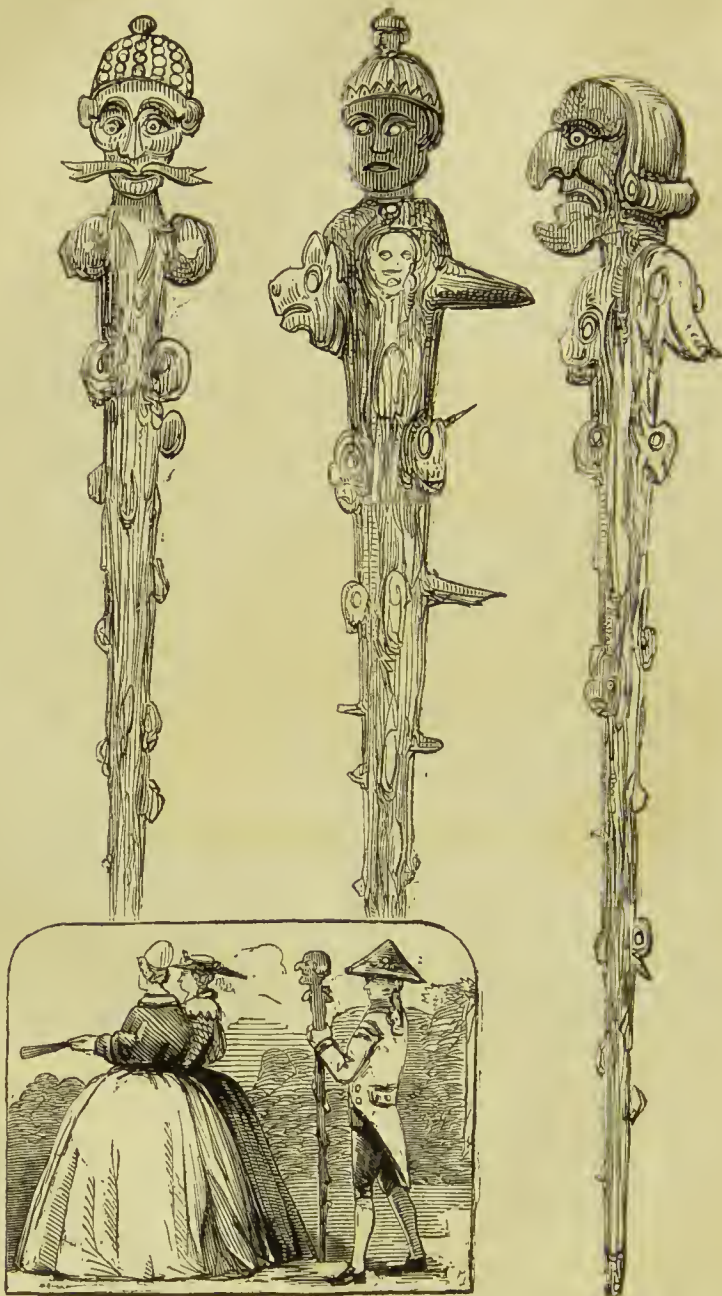
The staff was a weapon long before flint-headed arrows and such-like instruments were invented. Sheriffs, and others high in authority, have wands or staffs borne before them on important occasions; the bishops' pastoral staff is as old as episcopal authority.

In former times the running footmen, who, in a body of half-a-dozen, on each side of a carriage ran to alarm robbers and to assist the lumbering vehicle out of the ruts, were well armed with stout staves. At the present time they are still carried by the Plush family, although the use of them is not so clear. In the royal state processions, the footmen with their staves walk as in former days, and we should be sorry were these little bits of ceremony dispensed with, inasmuch as they bring to recollection a former condition of things, which makes us feel comfortable by comparison.

The monstrous sticks shown in the engraving are drawn from specimens which have been preserved by dealers in London, and put as a sort of sign at the doors of umbrella and walking-stick dealers. These were, however, a century ago, common enough, and might have been seen by the hundred together, borne by tall footmen behind ladies dressed in the old hooped dresses which we are trying now to imitate. At that time there was also a taste for various kinds of monsters, in China, wood, and other materials. Monkey and pug-dogs were made pets of, and the sticks of the footmen fashioned into such ugly forms as no modern bogey ever dreamed of.

These clubs, sticks, maces, or whatever they may be called, were about six feet high, and were in parts painted and gilt. The centro one

is an elm-sapling, and the natural bumps have been taken advantage of by the artist to model a sort of Moorish head, with ornamental covering ;



lower down, the knobs are fashioned into terrible heads, in which are mounted glass eyes of various and impossible colours.

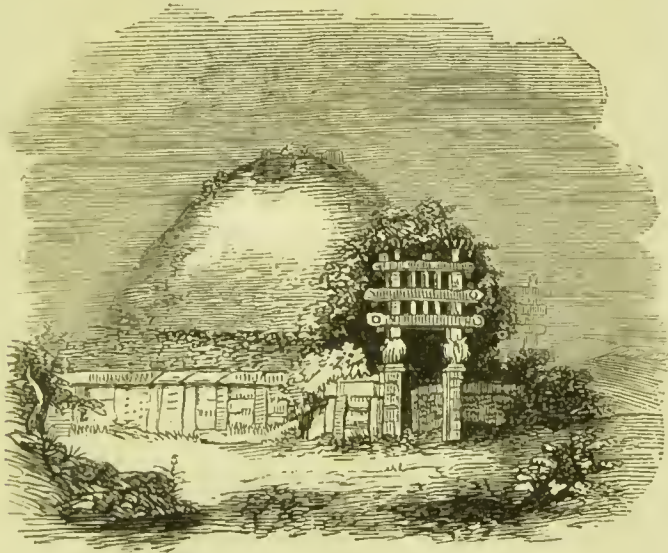
No doubt before long these staffs, which might be necessary for the protection of the ladies from the "Mohawks" of the time, will have

disappeared, and people will look with curiosity at Hogarth's representation of them. Perhaps good specimens of such objects, which have passed out of use, would be worthy of a place in our national museum. One of the old-fashioned tinder-boxes would be a curiosity there now. Although but a few years have passed since the introduction of lucifer matches, it is no easy matter to get one of those old-fashioned machines.

THE SANCHI TOPE.

Under the name of topes are included the most important class of Buddhist architecture in India. They consist of detached pillars, towers, and tumuli, all of a sacred or monumental character. The word is a corruption of the Sanserit *stupa*, meaning a mound, heap, or cairn.

By far the finest as well as the most perfect tope in India is that of



Sanchi, the principal one of those opened near Bilsah, in Central India. It is uncertain whether it ever contained relics or not, as it had been dug into in 1819 by Sir Herbert Maddoek, since which time it has remained a ruin, and may have been plundered by the natives. At any rate it must have been a spot of peculiar sanctity, judging both from its own magnificence, and from the number of subordinate topes grouped around it. In fact there are a greater number of these monuments on this spot, within a space not exceeding 17 miles, than there are, so far at least as we now know, in the whole of India from the Sutlej to Cape Comorin.

The general appearance of the Sanchi Tope will be understood from the annexed view of it. The principal building consists of a dome somewhat less than a hemisphere, 106 feet in diameter, and 42 feet in height, with a platform on the top 34 feet across, which originally formed the basis of the *tee* or capital, which was the invariable finish of these monuments.

The dome rests on a sloping base, 14 feet in height by 120 in diameter,

having an offset on its summit about 6 feet wide. This, if we may judge from the representations of topes on the sculptures, must have been surrounded by a balustrade, and was ascended by a broad double ramp on one side. It was probably used for processions encircling the monument, which seem to have been among the most common Buddhist ceremonials. The centre of this great mound is quite solid, being composed of bricks laid in mud; but the exterior is faced with dressed stones. Over these was laid a coating of cement nearly 4 inches in thickness, which was, no doubt, originally adorned either with painting or ornaments in relief.

The fence by which this tope is surrounded is extremely curious. It consists of stone posts 8 ft. 8 in. high, and little more than 2 ft. apart. These are surmounted by a plain architrave, 2 ft. 4 in. deep, slightly rounded at the top. So far this enclosure resembles the outer circle at Stonehenge; but between every two uprights three horizontal cross-pieces of stone are inserted of an elliptical form, of the same depth as the top piece, but only 9 in. thick in the thickest part. This is the only *built* example yet discovered of an architectural ornament which is found *carved* in every cave, and, indeed, in almost every ancient Buddhist building known in India. The upright posts or pillars of this enclosure bear inscriptions indicating that they were all given by different individuals. But neither these nor any other inscriptions found in the whole tope, nor in the smaller topes surrounding it (though there are as many as 250 inscriptions in all), contain any known name, or any clue to their age.

Still more curious, however, than even the stone railing are the four gateways. One of these is shown in our view. It consists of two square pillars, covered with sculptures, with bold elephant capitals, rising to a height of 18 ft. 4 in.; above this are three lintels, slightly curved upwards in the centre, and ending in Ionic scrolls; they are supported by continuations of the columns, and three uprights inserted in the spaces between the lintels. They are covered with elaborate sculptures, and surmounted by emblems. The total height is 33 ft. 6 in. One gateway has fallen, and if removed to this country would raise the character of Indian sculpture, as nothing comparable to it has yet been transported from that part of the world to Europe.

BURIAL PLACES OF DISTINGUISHED MEN.

Chaucer was buried in the cloisters of Westminster Abbey, *without* the building, but removed to the south aisle in 1555; Spenser lies near him. Beaumont, Drayton, Cowley, Denham, Dryden, Rowe, Addison, Prior, Congreve, Gay, Johnson, Sheridan, and Campbell, all lie within Westminster Abbey. Shakspeare, as every one knows, was buried in the chancel of the church at Stratford, where there is a monument to his memory. Chapman and Shirley are buried at St. Giles'-in-the-Fields; Marlow, in the churchyard of St. Paul's, Deptford; Fletcher and Massinger, in the churchyard of St. Saviour's, Southwark; Dr. Donne, in Old St. Paul's; Edward Waller, in Beaconsfield churchyard; Milton, in the churchyard of St. Giles', Cripplegate; Butler, in the churchyard of

t. Paul's, Covent Garden; Otway, no one knows where; Garth, in the churchyard at Harrow; Pope, in the church at Twickenham; Swift, in St. Patrick's, Dublin; Savage, in the churchyard of St. Peter's, Dublin; Arnell, at Chester, where he died on his way to Dublin; Dr. Young, at Welwyn, in Hertfordshire, of which place he was the rector; Thomson, in the churchyard at Richmond, in Surrey; Collins, in St. Andrew's Church, Chichester; Gray, in the churchyard at Stoke-Pogis, where he conceived his "Elegy;" Goldsmith, in the churchyard of the Temple Church; Cleonora, at sea, with "all ocean for his grave;" Churchill, in the churchyard of St. Martin's, Dover; Cowper, in the church at Dereham; Chatterton, in a churchyard belonging to the parish of St. Andrew's, Holborn; Burns, in St. Michael's churchyard, Dumfries; Byron, in the church of Ucknall, near Newstead; Crabbe, at Trowbridge; Coleridge, in the church at Highgate; Sir Walter Scott, in Dryburgh Abbey; Southey, in Rostwairt Church, near Keswick.

A REGAL HUNTING PARTY.

The following is an account of the destruction of game in Bohemia, by a hunting party of which the Emperor Francis made one, in 1755. There were twenty-three persons in the party, three of whom were ladies; the Princess Charlotte of Lorraine was one of them. The chase lasted fourteen days, and during that time they killed 47,950 head of game, and wild deer; of which 19 were stags, 77 roebucks, 10 foxes, 18,243 hares, 19,545 partridges, 9,499 pheasants, 114 larks, 353 quails, 454 other birds. The Emperor fired 9,798 shots, and the Princess Charlotte 1010; in all, there were 116,209 shots fired.

ANTIPATHIES.

Certain antipathies appear to depend upon a peculiarity of the senses. The horror inspired by the odour of certain flowers may be referred to this cause. Amatus Lusitanus relates the case of a monk who fainted when he beheld a rose, and never quitted his cell when that flower was coming. Scaliger mentions one of his relations who experienced a similar horror when seeing a lily. In these instances it is not the agreeableness or the offensive nature of the aroma that inspires the repugnance; and Montaigne remarked on this subject, that there were men who readed an apple more than a musket-ball. Zimmerman tells us of a lady who could not endure the feeling of silk and satin, and shuddered when touching the velvety skin of a peach. Boyle records the case of a man who felt a natural abhorrence to honey. Without his knowledge, some honey was introduced in a plaster applied to his foot, and the accidents that resulted compelled his attendants to withdraw it. A young man was known to faint whenever he heard the servant sweeping. Hippocrates mentions one Nicanor who swooned whenever he heard a flute: our Shakspeare has alluded to the effects of the bagpipe. Julia, daughter of Frederick, king of Naples, could not taste meat without various accidents. Boyle fainted when he heard the splashing of water; Scaliger turned pale at the sight of water-cresses; Erasmus experienced terrible symptoms when smelling fish; the Duke d'Epemon swooned on

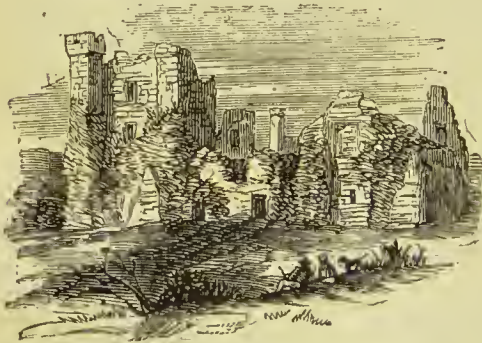
beholding a leveret, although a hare did not produce the same effect. Tycho Brahe fainted at the sight of a fox, Henry the Third of France at that of a cat, and Marshal d'Albert at a pig. The horror that whole families entertain of cheese is generally known. Many individuals cannot digest, or even retain certain substances, such as rice, wine, various fruits, and vegetables.

A YOUNG BUT CRUEL MURDERESS.

On the 3d of July, 1772, was executed at Lisbon, pursuant to her sentence, Louisa de Jesus, for the murder of the thirty-three infants, that were at different times committed to her care by the Directors of the Foundling Hospital at Coimbra; for which (as appears by the sentence published) she had no other inducement but six hundred reals in money, a coverd of baize, and a cradle, that she received with each of them. She was but twenty-two years of age when executed. Going to execution, she was pinched with hot irons, and at the gallows her hands were struck off; she was then strangled, and her body burnt.

BECTIVE ABBEY.

Bective Abbey, the ruins of which form the subject of the annexed engraving differs in its general arrangement from every other monastic structure in the kingdom. It was, in fact, a monastic castle, and, previous to the use of artillery, must have been regarded as a place of great strength. It is for this reason that we select it as one of our "Wonderful Things."



The ruins are in the immediate neighbourhood of Trim, and about thirty miles from Dublin.

The ruins combine a union of ecclesiastical with military and domestic architecture in a remarkable degree. Their chief feature is a strong battlemented tower, the lower compartment of which is vaulted, placed at the south-west corner of the quadrangular space occupied by the various buildings, and in the centre of which the cloisters remain in excellent preservation. The cloister arches are late in the first pointed style, and are cinque-foiled. The featherings are mostly plain, but several are ornamented with flowers or leaves, and upon one a hawk-like bird is sculptured. A fillet is worked upon each of the clustered shafts, by which the openings are divided, and also upon their capitals. The bases, which are circular, rest upon square plinths, the angles of which are ornamented with a leaf, as it were, growing out of the base of the moulding.

Of the church there are scarcely any remains. As the northern wall of the cloister is pierced with several windows, which have now the appearance of splaying externally, it is extremely probable that it also served as the south wall of the church, no other portion of which can at present be identified. Those buildings which were for the most part

devoted to domestic purposes are for the most part situated upon the east side of the quadrangle. Their architectural details are of a character later than those of the tower and of the other portions, but additions and alterations have evidently been made.

NOVEL MODE OF CELEBRATION.

Upon the occasion of the christening of the 21st child of Mr. Wright, of Widaker, near Whitehaven, by the same woman, in the year 1767, the company came from 21 parishes, and the entertainment consisted of 21 pieces of beef, 21 legs of mutton and lamb, 21 gallons of brandy, three times 21 gallons of strong ale, three times 21 fowls, roasted and boiled, 21 pies, &c.

ANTIQUE HEAD ORNAMENT.

The annexed engraving represents an exceedingly beautiful bronze relie, apparently of the class of head rings, in the collection of the Society of Antiquaries of Scotland, which was discovered in the year 1747, about seven feet below the surface, when digging for a well, at the east end of the village of Stichel, in the county of Roxburgh. It bears a resemblance in some respects to relics of the same class in the Christiansborg Palae, yet nothing exactly similar to it has yet been found among Scandinavian relics; while some of its ornamental details closely correspond to those which characterize the British horse furniture and other native relics of this period. One of its most remarkable peculiarities is, that it opens and shuts by means of a hinge, being elased when elosed by a pin which passes through a double catch at a line intersecting the ornament; and so perfect is it that it can still be opened and secured with ease. It is probable that this also should rank among the ornaments of the head, though it differs in some important respects from any other object of the same class. The oval which it forms is not only too small to eneirele the head, but it will be observed from the engraving that its greatest length is from side to side, the internal measurements being five and nine-tenth inches by five and one-tenth inches.



RELICS.

At the commencement of the seventeenth century there was a crueifix belonging to the Augustine friars at Burgos in Spain, which produced a revenue of nearly seven thousand crowns per annum. It was found upon the sea, not far from the coast, with a seroll of parchment appended to it, descriptive of the various virtues it possessed. The

image was provided with a false beard and a chesnut periwig, which its holy guardians declared were natural, and they also assured all pious visitors that on every Friday it sweated blood and water into a silver basin. In the garden of this convent grew a species of wheat, the grain of which was peculiarly large, and which its possessors averred was brought by Adam out of Paradise. Of this wheat they made small cakes called *pançillos*, kneaded with the aforesaid blood and water, and sold them to the credulous multitude for a *quartillo* a piece. These cakes were an infallible remedy for all disorders, and over those who carried them the devil had no power. They sold also blue ribands of the exact length of the crucifix, for about a shilling each, with this inscription in silver letters, "La madi del santo crucifisco de Burgos." These ribands were a sovereign cure for the headache.

LONG MEG AND HER DAUGHTERS.

As there is something remarkable or out of the way in this family of heavy stone, we present it to the reader. This venerable Druidical monument, which is by the country-people called Long Meg and her Daughters, stands near Little Salkeld, in the county of Cumberland. It consists of 67 massy stones, of different sorts and sizes, ranged in a circle of nearly 120 paces diameter; some of these stones are granite, some blue and grey lime-stone, and others flint; many of them are ten feet high, and fifteen or sixteen feet in circumference: these are called Long Meg's Daughters. On the southern side of this circle, about seventeen or eighteen paces out of the line, stands the stone called Long Meg, which is of that kind of red stone found about Penrith. It is so placed, that each of its angles faces one of the cardinal points of the compass; it measures upwards of eighteen feet in height, and fifteen feet in girth; its figure is nearly that of a square prism; it weighs about sixteen tons and a half. In the part of the circle the most contiguous, four large stones are placed in a square form, as if they had been intended to support an altar; and towards the east, west, and north, two large stones stand a greater distance from each other than any of the rest, seemingly to form the entrances into a circle. It is remarkable that no stone-quarry is to be found hereabouts. The appearance of this circle is much hurt by a stone wall built across it, that cuts off a considerable segment, which stands in the road. The same ridiculous story is told of these stones, as of those at Stone-henge, *i. e.*, that it is impossible to count them, and that many persons who have made the trial, could never find them amount twice to the same number. It is added, that this was a holy place, and that Long Meg and her Daughters were a company of witches transformed into stones, on the prayers of some saint, for venturing to prophane it; but when, and by whom, the story does not say. Thus has tradition obscurely, and clogged with fable, handed down the destination of this spot, accompanied with some of that veneration in which it was once undoubtedly held, though not sufficiently to protect its remains from the depredations of avarice; the inclosure and cultivation of the ground bidding fair to destroy them. These stones are mentioned by Camden, who was either misinformed as to, or mis-reckoned their

number; unless, which seems improbable, some have been taken away. "At Little Salkeld, (says he,) there is a circle of stones seventy-seven in number, each ten feet high; and before these, at the entrance, is a single one by itself, fifteen feet high. This the common people call Long Meg, and the rest her Daughters; and within the circle, are two heaps of stones, under which they say there are dead bodies buried; and, indeed, it is probable enough that this has been a monument erected in memory of some victory." The history of the British Druidical Antiquities having been thoroughly investigated, since Camden's time, these circles are now universally agreed to have been temples and places of judgment, and not sepulchral monuments. Indeed his editor has, in some measure, rectified his mistake, by the following addition: "But, as to the heaps in the middle, they are no part of the monument, but have been gathered off the ploughed lands adjoining; and (as in many other parts of the county) thrown up here in a waste corner of the field; and as to the occasion of it, both this, and the Rolrick stones in Oxfordshire, are supposed by many, to have been monuments erected at the solemn investiture of some Danish Kings, and of the same kind as the Kingstolen in Denmark, and Moresteen in Swedea; concerning which, several large discourses have been written."

CURIOUS PARTICULARS RELATIVE TO DRESS AT THE COMMENCEMENT OF THE FIFTEENTH CENTURY.

Cloth of gold, satin, and velvet, enriched by the florid decorations of the needle, were insufficient to satisfy the pride of nobles; robes formed of these costly materials were frequently ornamented with embroidery of goldsmiths' work, thickly set with precious stones; and the most absurd and fantastic habits were continually adopted, in the restless desire to appear in new inventions. John of Ghent is represented in a habit divided straight down the middle, one side white, the other half dark blue; and his son, Henry IV., on his return from exile, rode in procession through London in a jacket of cloth-of-gold, "after the German fashion." The dukes and earls who attended his coronation wore three bars of ermine on the left arm, a quarter of a yard long, "or thereabouts;" the barons had but two: and over the monarch's head was borne a canopy of blue silk, supported by silver staves, with four gold bells, "that rang at the corners." "Early in the reign of Richard II. began," says Stowe, "the detestable use of piked shoes, tied to the knees with chains of silver gilt; also women used high attire on their heads with piked horns and long training gowns. The commons also were besotted in excess of apparel; in wide surcoates reaching to their loines; some in a garment reaching to their heels, close before and sprouting out at the sides, so that on the backe they make men seeme women, and this they call by a ridiculous name—*gowne*. Their hoodes are little, and tied under the chin."

ECCENTRIC FUNERAL.

Mr. John Oliver, an eccentric miller of Highdown Hill, in Sussex, died, aged eighty-three, the 27th of May, 1793. His remains were

interred near his mill, in a tomb he had caused to be erected there for that purpose, near thirty years ago ; the ground having been previously consecrated. His coffin, which he had for many years kept under his bed, was painted white ; and the body was borne by eight men clothed in the same colour. A girl about twelve years old read the burial service, and afterwards, on the tomb, delivered a sermon on the occasion, from Micah 7, 8, 9, before at least two thousand auditors, whom curiosity had led to see this extraordinary funeral.

EGYPTIAN STANDARDS.

The engraving which we here lay before our friends, represents a group



of Egyptian standards, as they were used in the army in the time of Pharaoh.

Each regiment and company had its own peculiar banner or standard, which were therefore very numerous, and various in their devices. A beast, bird, or reptile, a sacred boat, a royal name in a cartouche, or a symbolie combination of emblems, were the most common forms. As they appear to have been objects of superstitious veneration that were selected for this purpose, they must have contributed greatly to the enthusiasm so highly valued in battle ; and instances are common in all history of desponding courage revived, and prodigies of valour performed, on behalf of those objects which were so identified with national and personal honour.

Allusions to standards, banners, and ensigns are frequent in the Holy Scriptures. The four divisions in which the tribes of Israel marched through the wilderness had each its governing standard, and tradition has assigned to these ensigns the respective forms of the symbolie cherubim seen in the vision of Ezekiel and John—that of Judah being a lion,

that of Reuben a man, that of Ephraim an ox, and that of Dan an eagle. The post of standard-bearer was at all times of the greatest importance, and none but officers of approved valour were ever chosen for such a service; hence Jehovah, describing the ruin and discomfiture which he was about to bring on the haughty King of Assyria, says, "And they shall be as when a standard-bearer fainteth."



THE SHREW ASH.

At that end of Richmond Park where a gate leads to Mortlake, and near a cottage in which resides one of the most estimable gentlemen of the age—Professor Owen—there still lives and flourishes a tree that has been famous for many ages: it is the Shrew Ash, and the above is a correct engraving of it. It stands on rising ground, only a few yards beyond the pond which almost skirts the Professor's lawn. White, in his *Natural History of Selborne*, describes a shrew-ash as an ash whose twigs or branches, when gently applied to the limbs of cattle, will immediately relieve the pains which a beast suffers from the running of a shrew-mouse over the part affected; for it is supposed that a shrew-mouse is of so baleful and deleterious a nature, that wherever it creeps over a beast, be it horse, cow, or sheep, the suffering animal is afflicted

with eruel anguish, and threatened with the loss of the use of the limb. Against this evil, to which they were continually liable, our provident forefathers always kept a shrew-ash at hand, which, when once medicated, would maintain its virtue for ever. A shrew-ash was made potent thus:—Into the body of a tree a deep hole was bored with an auger, and a poor devoted shrew-mouse was thrust in alive, and plugged in, no doubt with several quaint ineantations, long sinee forgotten. The shrew-ash in Richmond Park is, therefore, amongst the few legaeies of the kind bequeathed to their eountry by the wisdom of our aneestors.

Our readers will pereive that aecross the hollow of the tree near the top there is a little bar of wood. The legend runs that were this bar removed every night, it would be replaeed in the same spot every morning. The superstition is, that if a ehild afflicted with what the people in the neighbourhood eall “decline,” or whooping-eough, or any infantine disease, is passed nine times up the hollow of that tree, and over the bar, while the sun is rising, it will reeover. If the eharm fails to produce the desired effect, the old women believe that the sun was too far up, or not up enough. If the ehild reeovers, of course, the fame of the tree is whispered about. There is a sort of shrew-mother to every shrew-ash, who aets as guide and teacher to any young mother who has an afflicted ehild and believes in the eharm. The ash in Riehmond Park is still used, and still firmly believed in.

A DRUM MADE OF HUMAN SKIN.

John Zisea, general of the insurgents who took up arms in the year 1419 against the Emperor Sigismund, to revenge the deaths of John Huss, and Jerome of Prague, who had been eruelly burnt to death for their religious tenets, defeated the Emperor in several pitched battles. He gave orders that, after his death, they should *make a drum of his skin*; which was most religiously obeyed, and those very remains of the enthusiastie Zisea proved, for many years, fatal to the Emperor, who, with diffieulty, in the space of sixteen years, reeovered Bohemia, though assisted by the forces of Germany, and the terror of Crusades. The insurgents were 40,000 in number, and well diseiplined.

EARTHQUAKE IN JAMAICA.

The Earthquake of Jamaiea, in 1692, is one of the most dreadful that history has to reeord. It was attended with a hollow rumbling noise like that of thunder, and in less than a minute all the houses on one side of the priniepal street in the town of Port Royal sank into a fearful gulf forty fathoms deep, and water eame roaring up where the houses had been. On the other side of the street the ground rose up and down like the waves of the sea, raising the houses and throwing them into heaps as it subsided. In another part of the town the street cracked along all its length, and the houses appeared suddenly twice as far apart as they were before. In many places the earth opened and elosed again, so that several hundred of these openings were to be seen at the same time; and as the wretched inhabitants ran out of their tottering dwellings, the earth opened under their feet, and in some eases swallowed

them up entirely; while in others, the earth suddenly closing, caught them by the middle, and thus crushed them to death. In some cases these fearful openings spouted up cataracts of water, which were attended by a most noisome stench. It is not possible for any place to exhibit a scene of greater desolation than the whole island presented at this period. The thundering bellowing of the distant mountains, the dusky gloom of the sky, and the crash of the falling buildings gave unspeakable horror to the scene. Such of the inhabitants as were saved sought shelter on board the ships in the harbour, and remained there for more than two months, the shocks continuing with more or less violence every day. When, at length, the inhabitants were enabled to return, they found the whole face of the country changed. Very few of the houses which had not been swallowed up were left standing, and what had been cultivated plantations were converted into large pools of water. The greater part of the rivers had been choked up by the falling in of detached masses of the mountains, and spreading over the valleys, they had changed what was once fertile soil into morasses, which could only be drained by cutting new channels for the rivers; while the mountains themselves had changed their shapes so completely, that it was conjectured that they had formed the chief seat of the earthquake.

CURIOUS EXTRACTS FROM THE HOUSEHOLD BOOK OF LADY MARY, DAUGHTER OF THE KING, IN VARIOUS YEARS, FROM THE 28TH TO THE 36TH OF HENRY VIII. ROYAL MSS. BRIT. MUS.

“Item, geven to George Mountejoye drawing my Layde’s Grace to his Valentine, xl^s.”

“Item, geven amongs the yemen of the King’s guard bringing a Leke to my Lady’s Grace on Saynt David’s Day, xv^s.”

“Item, geven to Heywood playeng an enterlude with his children before my Lady’s Grace, xl^s.”

“Item, payed for a yerde and a halfe of damaske for Jane the fole, vij^s.”

“Item, for shaving of Jane foles hedde, iiij^d.”

“Payed for a frountlet lost in a wager to my Lady Margaret, iiij^{li}.”

“Item, payed for a brekefast lost at bolling by my Lady Mary’s Grace, x^s.”

GIVING DOLES.

A bishop of Durham, in the reign of Edward III, had every week eight quarters of wheat made into bread for the poor, besides his alms-dishes, fragments from his table, and money given away by him in journeys. The bishop of Ely, in 1532, fed daily at his gates two hundred poor persons, and the Lord Cromwell fed the same number. Edward, earl of Derby, fed upwards of sixty aged poor, besides all comers, thrice a week, and furnished, on Good Friday, two thousand seven hundred people with meat, drink, and money. Robert Winchelsey, archbishop of Canterbury, gave, besides the daily fragments of his house, on Fridays and Sundays, to every beggar that came to his door, a loaf of bread of a farthing value; in time of dearth he thus gave away five thousand loaves, and this charity is said to have cost his lordship five

hundred pounds a year. Over and above this he gave on every festival day one hundred and fifty pence to as many poor persons, and he used to send daily meat, drink, and bread unto such as by age and sickness were not able to fetch alms from his gate; he also sent money, meat, apparel, &c., to such as he thought wanted the same, and were ashamed to beg; and, above all, this princely prelate was wont to take compassion upon such as were by misfortune decayed, and had fallen from wealth to poor estate. Such acts deserve to be written in letters of gold.

FEMALE ORNAMENT OF THE IRON PERIOD.

One of the most beautiful neck ornaments of the Teutonic or Iron Period ever found in Scotland is a beaded torse, discovered by a labourer while cutting turf in Lochar Moss, Dumfriesshire, about two miles to the north of Cumlongan Castle; and exhibited by Mr. Thomas Gray, of Liverpool, at the York meeting of the Archæological Institute. We



here annex an engraving of it. The beads, which measure rather more than an inch in diameter, are boldly ribbed and grooved longitudinally. Between every two ribbed beads there is a small flat one formed like the wheel of a pulley, or the vertebral bone of a fish. The portion which must have passed round the nape of the neck is flat and smooth on the inner edge, but chased on the upper side in an elegant incised pattern corresponding to the ornamentation already described as characteristic of this period, and bearing some resemblance to that

on the beautiful bronze diadem found at Stithel in Roxburghshire, figured on a subsequent page. The beads are disconnected, having apparently been strung upon a metal wire, as was the case in another example found in the neighbourhood of Worcester. A waved ornament, chased along the outer edge of the solid piece, seems to have been designed in imitation of a cord; the last tradition, as it were, of the string with which the older necklaces of shale or jet was secured. Altogether this example of the class of neck ornaments, to which Mr. Birch has assigned the appropriate name of beaded torse, furnishes an exceedingly interesting illustration of the development of imitative design, in contradistinction to the more simple and archaic funicular torse, which, though continued in use down to a later period, pertains to the epoch of primitive art.

CURIOUS LANTERN.

In 1602, it is related that Sir John Harrington, of Bath, sent to James VI King of Scotland, at Christmas, for a new year's gift, a dark

lantern. The top was a crown of pure gold, serving also to cover a perfume pan; within it was a shield of silver, embossed, to reflect the light; on one side of which were the sun, moon, and planets, and on the other side, the story of the birth and passion of Christ, as it was engraved by David II King of Scotland, who was a prisoner at Nottingham. On this present, the following passage was inscribed in Latin—"Lord, remember me when thou comest into thy kingdom."

ANCIENT SCANDINAVIAN BROOCH.

The characteristic and beautiful ornament, usually designated the shell-shaped brooch, and equally familiar to Danish and British antiquaries, belongs to the Scoto-Scandinavian Period. In Scotland many beautiful examples have been found, several of which are preserved in the Museum of Scottish Antiquaries. From these we select the one represented in the annexed engraving, as surpassing in beauty of design and intricacy of ornament any other example of which we are aware. It consists, as usual, of a convex plate of metal, with an ornamental border, surmounted by another convex plate of greater depth, highly ornamented with embossed and perforated designs, the effect of which appears to have been further heightened by the lower plate being gilded so as to show through the open work. In this example the gilding still remains tolerably perfect. On the under side are the projecting plates, still retaining a fragment of the corroded iron pin, where it has turned on a hinge, and at the opposite end the bronze catch into which it clasped. The under side of the brooch appears to have been lined with coarse linen, the texture of which is still clearly defined of the coating of verd antique with which it is now covered. But its peculiar features consist of an elevated central ornament resembling a crown, and four intricately-chased projections terminating in horses' heads. It was found in September, 1786, along with another brooch of the same kind, lying beside a skeleton, under a flat stone, very near the surface, above the ruins of a Pietish house or burgh, in Caithness. It measures nearly four and a half inches in length, by three inches in breadth, and two and two-fifths inches in height to the top of the crown. Like many others of the same type, it appears to have been jewelled. In several examples of these brooches which we have compared, the lower convex plates so nearly resemble each other, as to suggest the probability of their having been cast in the same mould, while the upper plates entirely differ.



STREET CRIES OF MODERN EGYPT.

The cries of the street hawkers in Egypt at the present day are very singular, and well deserve a place in our repertory of curiosities. The seller of *tir'mis* (or lupins) often cries "Aid! O Imabee! aid!" This

is understood in two senses: as an invocation for aid to the sheykh El-Imba'bee, a celebrated Moos'lim saint, buried at the Imba'beh, on the west bank of the Nile, opposite Cairo; in the neighbourhood of which village the best tir'mis is grown; and also as implying that it is through the aid of the saint above mentioned that the tir'mis of Imba'beh is so excellent. The seller of this vegetable also cries, "The tir'mis of Imba'beh surpasses the almond!" Another cry of the seller of tir'mis is, "O how sweet are the little children of the river!" This last cry, which is seldom heard but in the country towns and villages of Egypt, alludes to the manner in which the tir'mis is prepared for food. To deprive it of its natural bitterness, it is soaked, for two or three days, in a vessel full of water; then boiled, and, after this, sewed up in a basket of palm-leaves (called *furd*), and thrown into the Nile, where it is left to soak again, two or three days; after which, it is dried, and eaten cold, with a little salt. The seller of sour limes cries, "God make them light [or easy of sale]! O limes!" The toasted pips of a kind of melon called *'abdalla'wee*, and of the water-melon, are often announced by the cry of "O consoler of the embarrassed! O pips!" though more commonly, by the simple cry of "Roasted pips!" A curious cry of the seller of a kind of sweetmeat (*hhala'wee*), composed of treacle fried with some other ingredients, is, "For a nail! O sweetmeat!" He is said to be half a thief: children and servants often steal implements of iron, &c., from the house in which they live, and give them to him in exchange for his sweetmeat. The hawker of oranges cries, "Honey! O oranges! Honey!" and similar cries are used by the sellers of other fruits and vegetables; so that it is sometimes impossible to guess what the person announces for sale; as, when we hear the cry of "Sycamore-figs! O grapes!" excepting by the rule that what is for sale is the least excellent of the fruits, &c., mentioned; as sycamore-figs are not so good as grapes. A very singular cry is used by the seller of roses: "The rose was a thorn: from the sweat of the Prophet it opened [its flowers]." This alludes to a miracle related of the Prophet. The fragrant flowers of the *hhen'na*-tree (or Egyptian privet) are carried about for sale, and the seller cries, "Odours of paradise! O flowers of the *hhen'na*!" A kind of cotton cloth, made by machinery which is put in motion by a bull, is announced by the cry of "The work of the bull! O maidens!"

THE BLACK PESTILENCE.

The black pestilence of the fourteenth century caused the most terrific ravages in England. It has been supposed to have borne some resemblance to the cholera, but that is not the case; it derived its name from the dark, livid colour of the spots and boils that broke out upon the patient's body. Like the cholera, the fatal disease appeared to have followed a regular route in its destructive progress; but it did not, like the cholera, advance westward, although, like that fearful visitation, it appears to have originated in Asia.

The black pestilence descended along the Caucasus to the shores of the Mediterranean, and, instead of entering Europe through Russia, first appeared over the south, and, after devastating the rest of Europe, pene-

trated into that country. It followed the caravans, which came from China across Central Asia, until it reached the shores of the Black Sea; thence it was conveyed by ships to Constantinople, the centre of commercial intercourse between Asia, Europe, and Africa. In 1347 it reached Sicily and some of the maritime cities of Italy and Marseilles. During the following year it spread over the northern part of Italy, France, Germany, and England. The northern kingdoms of Europe were invaded by it in 1349, and finally Russia in 1351—four years after it had appeared in Constantinople.

The following estimate of deaths was considered far below the actual number of victims:—

Florence lost	.	.	.	60,000 inhabitants
Venice	„	.	.	10,000 „
Marseilles	„	in one month	.	56,000 „
Paris	„	„	.	50,000 „
Avignon	„	„	.	60,000 „
Strasburg	„	„	.	16,000 „
Basle	„	„	.	14,000 „
Erfurth	„	„	.	16,000 „
London	„	„	.	100,000 „
Norwich	„	„	.	50,000 „

Hecker states that this pestilence was preceded by great commotion in the interior of the globe. About 1333, several earthquakes and volcanic eruptions did considerable injury in upper Asia, while in the same year, Greece, Italy, France, and Germany suffered under similar disasters. The harvests were swept away by inundations, and clouds of locusts destroyed all that floods had spared, while dense masses of offensive insects strewed the land.

As in the recent invasion of cholera, the populace attributed this scourge to poison and to the Jews, and these hapless beings were persecuted and destroyed wherever they could be found. In Mayence, after vainly attempting to defend themselves, they shut themselves up in their quarters, where 1,200 of them burnt to death. The only asylum found by them was Lithuania, where Casimir afforded them protection; and it is, perhaps, owing to this circumstance that so many Jewish families are still to be found in Poland.

THE DUCHESS OF LAUDERDALE.

Few mansions are more pleasantly situated than Ham House, the dwelling of the Tollemaches, Earls of Dysart. It stands on the south bank of the Thames, distant about twelve miles from London, and immediately opposite to the pretty village of Twickenham. It was erected early in the seventeenth century; the date 1610 still stands on the door of the principal entrance. Its builder was Sir Thomas Vavasour, and it subsequently came into the possession of Katherine, daughter of the Earl of Dysart, who married first Sir Lionel Tollemache, and for her second husband Earl, afterwards Duke, of Lauderdale.

The Duchess of Lauderdale was one of the “busiest” women of the

busy age in which she lived. Burnet insinuates that, during the lifetime of her first husband, "she had been in a correspondence with Lord Lauderdale that had given occasion for censure." She succeeded in persuading him that he was indebted for his escape after "Worester fight" to "her intrigues with Cromwell. She was a woman," continues the historian, "of great beauty, but of far greater parts. She had a wonderful quickness of apprehension, and an amazing vivacity in conversation. She had studied, not only divinity and history, but mathematics and philosophy. She was violent in everything she set about,

—a violent friend, but a much more violent enemy. She had a restless ambition, lived at a vast expense, and was ravenously covetous, and would have stuck at nothing by which she might compass her ends." Upon the accession of her husband to political power after the Restoration, "all applications were made to her. She took upon her to determine everything; she sold all places; and was wanting in no method that could bring her money, which she lavished out in a most profuse vanity."

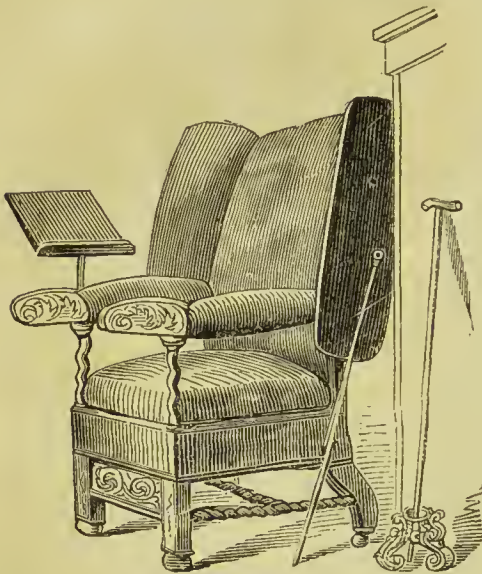
This Duchess of Lauderdale—famous during the reigns of four monarchs—the First and Second James, and the First and Second Charles, and through the Protectorship of Cromwell—refurnished the

house at Ham, where she continued to reside until her death at a very advanced age.

Among other untouched relics of gone-by days, is a small ante-chamber, where, it is said, she not only condescended to receive the second Charles, but, if tradition is to be credited, where she "cajoled" Oliver Cromwell. There still remains the chair in which she used to sit, her small walking cane, and a variety of objects she was wont to value and cherish as memorials of her active life, and the successful issue of a hundred political intrigues.

MODERN EGYPTIAN MUSICAL INSTRUMENTS.

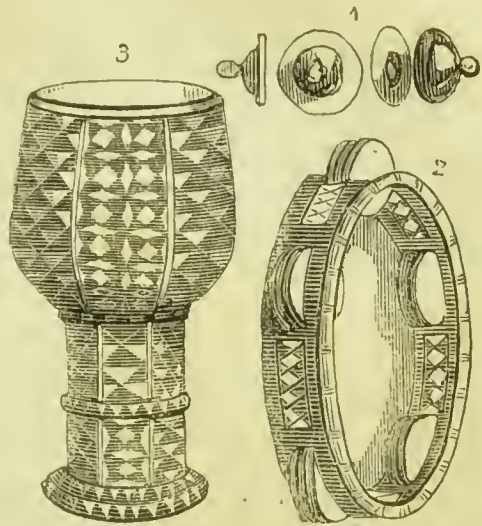
The *durwee'shes*, who constitute a sort of religious mendicant order in Egypt, often make use of, in their processions and in begging, a little tubl, or kettle-drum, called *ba'z*; six or seven inches in diameter; which is held in the left hand, by a little projection in the centre of the back, and beaten by the right hand, with a short leather strap, or a stick. They also use cymbals, which are called *ka's*, on similar occasions. The *ba'z* is used by the *Moosahh'hahir*, to attract attention to his cry in the nights of *Rum'ada'n*. Castanets of brass, called *sa'ga't*, are used by the



public female and male dancers. Each dancer has two pairs of these instruments. They are attached, each by a loop of string, to the thumb and second finger, and have a more pleasing sound than castanets of wood or ivory. There are two instruments which are generally found in the hharee'm of a person of moderate wealth, and which the women often use for their diversion. One of these is a tambourine, called *ta'r*, of

which we insert an engraving. It is eleven inches in diameter. The hoop is overlaid with mother-of-pearl, tortoise-shell, and white bone, or ivory, both without and within, and has ten circular plates of brass attached to it, each two pairs having a wire passing through their centres. The *ta'r* is held by the left or right hand, and beaten with the fingers of that hand and by the other hand. The fingers of the hand which holds the instrument, striking only near the hoop, produce higher sounds than the other hand, which strikes in the centre. A tambourine of a larger and more simple kind than that here described, without the metal plates, is often used by the lower orders.

The other instrument alluded to in the commencement of this paragraph is a kind of drum, called *dar'abook'keh*. The best kind is made of wood, covered with mother-of-pearl and tortoise-shell, &c. One of this description is here represented with the *ta'r*. It is fifteen inches in length, covered with a piece of fishes' skin at the larger extremity, and open at the smaller. It is placed under the left arm; generally suspended by a string that passes over the left shoulder; and is beaten with both hands.



Sa'ga't (1), Ta'r (2), and Dar'abook'keh (3).

REMARKABLE OAKS.

The oaks most remarkable for their horizontal expansion, are, according to Loudon, the following:—The Three-shire Oak, near Worksop, was so situated, that it covered part of the three counties of York, Nottingham, and Derby, and dripped over seven hundred and seventy-seven square yards. An oak between Newnham Courtney and Clifton shaded a circumference of five hundred and sixty yards of ground, under which two thousand four hundred and twenty men might have commodiously taken shelter. The immense Spread Oak in Worksop Park, near the white gate, gave an extent, between the ends of its opposite branches, of an hundred and eighty feet. It dripped over an area of nearly three thousand square yards, which is above half an acre, and would have afforded shelter to a regiment of nearly a thousand horse. The Oakley Oak, now growing on an estate of the Duke of Bedford, has a head of an hundred and ten feet in diameter. The oak

called *Robur Britannicum*, in the Park, at Ryeote, is said to have been extensive enough to cover five thousand men; and at Ellerslie, in Renfrewshire, the native village of the hero Wallace, there is still standing 'the old oak tree,' among the branches of which, it is said, that he and three hundred of his men hid themselves from the English."

CURIOUS ADVERTISEMENT.

A few years ago the following actually appeared in one of the London papers: certainly a most economical speculation for the use of soul and body:—

"Wanted, for a family who have bad health, a sober, steady person, in the capacity of doctor, surgeon, apothecary, and man-midwife. He must occasionally act as butler, and dress hair and wigs. He will be required sometimes to read prayers, and to preach a sermon every Sunday. A good salary will be given."

CHANGES OF MOUNT ETNA.

Signor Maria Gemmellario has given, from a meteorological journal kept at Catania, a very interesting view of the successive changes of Mount Etna, at a period in which it was in the phase of moderate activity; and no description could convey so accurate a conception of the ever-changing phenomena.

On the 9th of February, 1804, there was a sensible earthquake. Etna smoked ninety-seven days, but there was no eruption nor any thunder.

On the 3rd of July, 1805, there was an earthquake. Etna smoked forty-seven days, and emitted flame twenty-eight days. There was an eruption in June, but no thunder.

There were earthquakes on the 27th of May and 10th of October, 1806. The mountain smoked forty-seven days, flamed seven, and detonated twenty-eight: little thunder.

On the 24th of February and 25th of November, 1807, there were earthquakes. Etna smoked fifty-nine days: little thunder.

In August, September, and December, 1808, earthquakes were frequent. Etna smoked twelve days, flamed one hundred and two, and often detonated. Thunder storms were frequent.

From January to May, and during September and December, 1809, there were thirty-seven earthquakes. The most sensible shock was on the 27th of March, when the mountain ejected lava on the western side. This eruption lasted thirteen days, and part of the Boso di Castiglione was injured. The mountain smoked one hundred and fifty-two days, flamed three, and detonated eleven. Little thunder.

On the 16th and 17th of February, 1810, there were four earthquakes. On the 27th of October, Etna was in a state of eruption on the eastern side, and the lava flowed into the Valle del Bue. There were about twenty thunder storms.

1811, no earthquakes, but the mountain continued until the 24th of April to eject lava from the east. At this time the Mount St. Simon was formed. No thunder.

Earthquake on the 3rd and 13th of March, 1813. The mountain:

smoked twenty-eight days. On the 30th of June, and on the 5th of August, St. Simon smoked. There were twenty-one thunder storms.

On the 3rd of November, 1814, there was an earthquake, preceded a discharge of sand from that part of the mountain called Zoccolar. There were twelve thunder storms.

On the 6th of September, 1815, there was an earthquake. The mountain smoked forty-two days, and there were eleven thunder storms. On the 6th, 7th, and 11th of January the lightning was tremendous.

1816, no earthquakes. On the 13th of August a part of the interior side of the crater fell in. Ten thunder storms.

There was an earthquake on the 18th of October, 1817. The mountain smoked twenty-two days. There were eight thunder storms.

During 1818 there were twenty-five earthquakes. The most violent was in the neighbourhood of Catania, on the 20th of February. The mountain smoked twenty-four days. No thunder.

CHARITY INSTEAD OF POMP.

According to the "Annual Register" for August, 1760, there were expended at the funeral of Farmer Keld, of Whitby, in that year, one hundred and ten dozen of penny loaves, eight large hams, eight legs of veal, twenty stone of beef (fourteen pounds to the stone), sixteen stone of mutton, fifteen stone of Cheshire cheese, and thirty ankers of ale, besides what was distributed to about one thousand poor people, who had sixpence each in money given them.

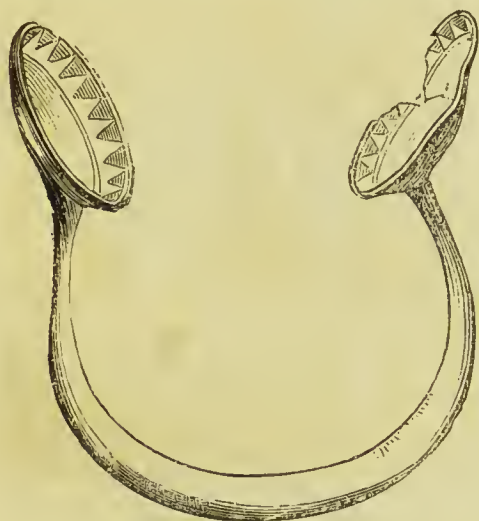
THE BEDFORD MISSAL.

One of the most celebrated books in the annals of bibliography, is the richly illuminated Missal, executed for John, Duke of Bedford, Regent of France, under Henry VI.; by him it was presented to that king, in 1430. This rare volume is eleven inches long, seven and a-half wide, and two and a-half thick; contains fifty-nine large miniatures, which nearly occupy the whole page, and above a thousand small ones, in circles of about an inch and a-half diameter, displayed in brilliant borders of golden foliage, with variegated flowers, etc.; at the bottom of every page are two lines in blue and gold letters, which explain the subject of each miniature. This relic, after passing through various hands, descended to the Duchess of Portland, whose valuable collection was sold by auction, in 1786. Among its many attractions was the Bedford Missal. A knowledge of the sale coming to the ears of George III., he sent for his bookseller, and expressed his intention to become the purchaser. The bookseller ventured to submit to his majesty the probable high price it would fetch. "How high?" exclaimed the king. "Probably, two hundred guineas," replied the bookseller. "Two hundred guineas for a Missal!" exclaimed the queen, who was present, and lifted her hands up with astonishment. "Well, well," said his majesty, "I'll have it still; but since the queen thinks two hundred guineas so enormous a price for a Missal, I'll go no further." The biddings for the Royal Library did actually stop at that point; a celebrated collector, Mr. Edwards, became the purchaser by adding three pounds more. The

same Missal was afterwards sold at Mr. Edwards' sale, in 1815, and purchased by the Duke of Marlborough, for the enormous sum of £637 15s. sterling.

CALICINATED RINGS.

There is a particular class of antique gold ornaments, belonging to the Bronze Period, which is deserving of especial attention, from the circumstance that the British Isles is the only locality in which it has yet been discovered. These ornaments consist of a solid cylindrical gold bar, beat into a semi-circle or segmental arc, most frequently tapering from the centre, and terminated at both ends with hollow cups, resembling the mouth of a trumpet, or the expanded calix of a flower. A remarkable example of these curious native relics is engraved in the "Archæological Journal." The cups are formed merely by hollows in the slightly dilated ends ; but it is further interesting from being decorated with the style of



incised ornaments of most frequent occurrence on the primitive British pottery. It was dug up at Brahalish, near Bantry, county Cork, and weighs 3 oz. 5 dwts. 6 grs. In contrast to this, another is engraved in the same journal, found near the entrance lodge at Swinton Park, Yorkshire, scarcely two feet below the surface. In this beautiful specimen the terminal cups are so unusually large, that the solid bar of gold dwindles into a mere connecting-link between them. The annexed figure of a very fine example found by a labourer while cutting peats in the parish of Cromdale, Inverness-shire, some-

what resembles that of Swinton Park in the size of its cups. It is from a drawing by the late Sir Thomas Dick Lauder, and represents it about one-half the size of the original. Similar relics of more ordinary proportions have been brought to light, at different times, in various Scottish districts.

EXTRAORDINARY CRICKET MATCHES.

Every day in summer wagers are made at Lord's cricket ground, upon matches there to be played ; but there have been more extraordinary matches elsewhere relative to this exercising game ; for a cricket match was played on Blackheath, in the year 1766, between eleven Greenwich pensioners who had lost each an arm, and eleven others who had lost each a leg. The former won with ease. And again, on the 9th of August, 1796, a cricket match was played by eleven Greenwich pensioners with one leg, against eleven with one arm, for one thousand guineas, at the new cricket ground, Montpelier gardens, Walworth. At

nine o'clock the men arrived in three Greenwich stages; about twelve the wickets were pitched, and they commenced. Those with but one leg had the first innings, and got 93 runs; those with but one arm got but 42 runs during their innings. The one-leg commenced their second innings, and six were bowled out after they had got 60 runs; so that they left off one hundred and eleven more than those with one arm. Next morning the match was played out; and the men with one leg beat the one-arms by one hundred and three runs. After the match was finished the eleven one-legged men ran a sweep-stakes of one hundred yards distance for twenty guineas, and the three first had prizes.

MUMMY CASES.

The annexed engraving represents a set of Egyptian mummy cases, several of which were used for the interment of one body, the smaller one being enclosed within the larger. On the death of a king in Egypt, "three score and ten days" was the period that intervened from his departure to the termination of the embalming operations; the earlier and more important of which, exclusive of the soaking in natron, occupied forty days. The coffin, or wooden case, in which the embalmed body of Joseph was preserved, till at the exodus it was carried from Egypt, was, doubtless, of such a form and appearance as those with which we are familiar at our museums. An account of some specimens of these, and of the internal shells which were considered requisite for persons of rank, will be read with interest.



Before the better kind of mummies were put into their wooden cases, they were placed in a shell in the following manner:—Nine thick layers of hempen or linen cloth were well gummed together, so as to make a strong flexible kind of board, something like a piece of papier mâché. This was formed into the shape of the swathed mummy, which was inserted in it by means of a longitudinal aperture on the under side, reaching from the feet to the head. The two sides of this long aperture were then drawn together by a coarse kind of stitching, done with a large needle and thin hempen cord. The inside of this hempen case was covered with a thin coating of plaster, and the outside was also covered with a similar sort of plaster, on which were painted rude figures of beetles, ibides, &c., &c., apparently with ochrous earths tempered with water; they could be easily rubbed off with the finger, except where they were fixed by an outer coating of gum. On the upper part of this case a human face was represented, and for the purpose of giving additional strength and firmness to that part of the hempen covering, a considerable quantity of earth

and plaster was stuek on the inside, so that it would be more easy to mould the material on the outside, while still flexible, into a resemblance of the human form. The face was covered with a strong varnish, to keep the colour fixed. The outer case was generally made of the Egyptian fig-syeamore wood, and the parts of it were fastened together with wooden pegs. This wood was used by the Egyptians for a variety of purposes, as we find even common domestic utensils made of it. The pegs of the syeamore cases were not always of the syeamore wood, which, when cut thin, would hardly be so suitable as some more closely-grained wood ; the pegs, therefore, of the inner cases were of a different wood, generally of eedar. Bodies embalmed in the highest style of fashion, had, in addition to the inner coffin which we have described, an outer wooden box, such as Herodotus mentions, with a human face, male or female, painted on it. Some of these cases were plain, and others highly ornamented with figures of sacred animals, or with paintings representing mythological subjects.

The wooden case which contained the body was sometimes cut out of one piece of wood, and the inside was made smooth, and fit for the reception of the painted figures, by laying on it a thin coat of fine plaster. This plaster was also used as a lining for the wooden cases which were not made of a single piece. There was often a second wooden case, still more highly ornamented and covered with paintings secured by a strong varnish. These paintings were intended to embody the ideas of the Egyptians as to the state of death, the judgment or trial which preceded the admission into the regions below, and other matters connected with the ritual of the dead and the process of embalming.

The upper part of each of the wooden cases was made to represent a human figure, and the sex was clearly denoted by the character of the head-dress, and the presence or absence of the beard. Both the head-dress and the ornaments about the neck, as far as the bosom, were exactly of the same character as those which we see on the sculptures and paintings. The brief remark of Herodotus, that the friends put the swathed mummy "into a wooden figure made to resemble the human form," is amply borne out.

INSTINCT OF ANIMALS.

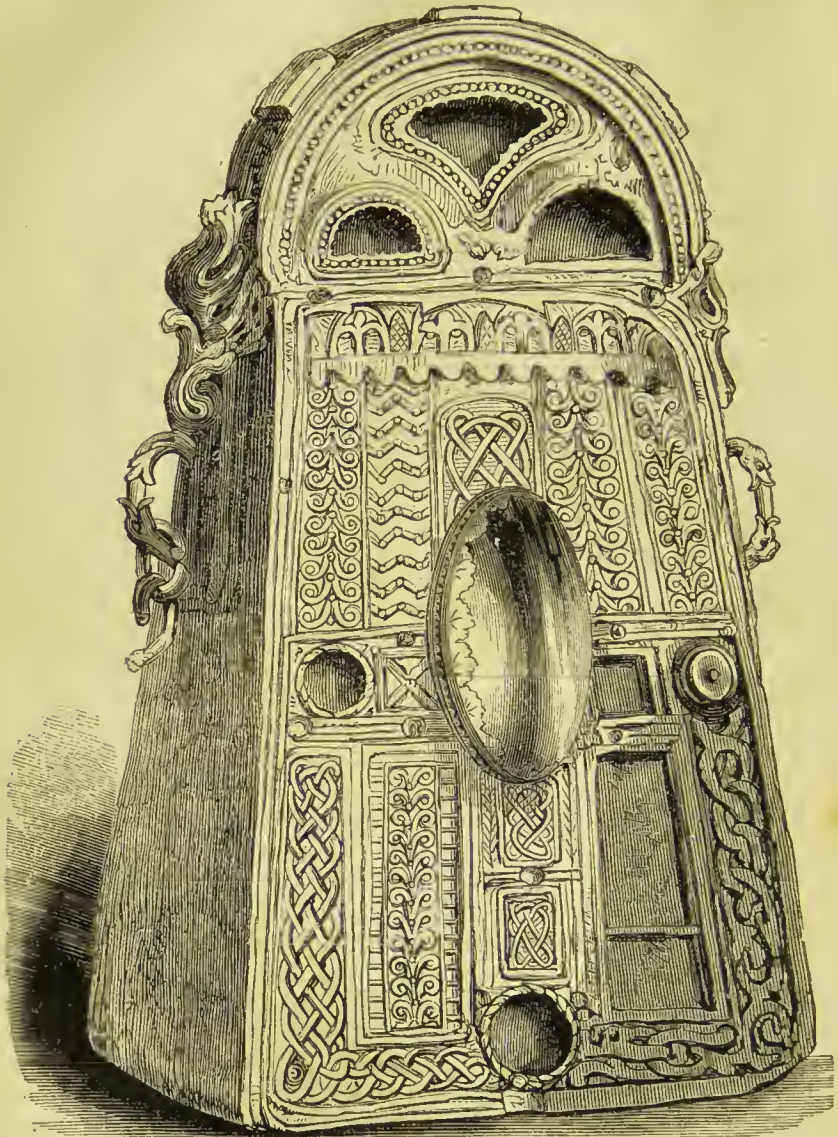
Gall and various observers of animals have fully ascertained that the attention of dogs is awakened by our conversation. He brought one of these intelligent creatures with him from Vienna to Paris, which perfectly understood French and German, of which he satisfied himself by repeating before it whole sentences in both languages. A recent anecdote has been related of an old ship-dog, that leaped overboard and swam to shore on hearing the captain exclaim, "Poor old Neptune ! I fear we shall have to drown him !" and such was the horror which that threat inspired, that he never afterwards would approach the captain or any of the ship's company, to whom he had previously been fondly attached. It must, however, be observed that in the brute creation, as in ours (sometimes more brutal species), peculiar attributes, that do not belong to the race, distinguish individuals gifted with what in man we

might call a superior intellect, but which in these animals shows a superiority of what we term instinct. Spurzheim relates an instance of a cow belonging to Mr. Dupont de Nemours, which, amongst the whole kindred herd, was the only one that could open the gate leading to their pastures; and her anxious comrades, when arriving at the wished-for spot, invariably lowed for their conductor. It is also related of a hound, who, unable to obtain a seat near the fire without the risk of quarrelling with the dozing occupants that crowded the hearth, was wont to run out into the court-yard barking an alarm that brought away his rivals in comfort, when he quietly re-entered the parlour, and selected an eligible stretching-place. This animal displayed as much ingenuity as the traveller who, according to the well-known story, ordered oysters for his horse for the purpose of clearing the fireside.

BELL OF ST. MURA.

This curious relic, engraved over leaf, two-thirds the size of the original, is remarkable as a work of art, as well as a genuine relic of the most venerable antiquity; it was formerly regarded with superstitious reverence in Ireland, and any liquid drunk from it was believed to have peculiar properties in alleviating human suffering; hence, the peasant women of the district in which it was long preserved, particularly used it in cases of child-birth, and a serious disturbance was excited on a former attempt to sell it by its owner. Its legendary history relates that it descended from the sky ringing loudly; but as it approached the course of people who had assembled at the miraculous warning, the tongue detached itself and returned towards the skies; hence it was concluded that the bell was never to be profaned by sounding on earth, but was to be kept for purposes more holy and beneficent. This is said to have happened on the spot where once stood the famous Abbey of Fahan, near Innishowen (County Donegal), founded in the seventh century by St. Mura, or Muranus, during the reign of Aodh Slainc. For centuries this abbey was noted as the depository of various valuable objects, which were held in especial veneration by the people. Amongst these were several curious manuscripts written by St. Mura, his crozier, and this bell; which ultimately came into the possession of a poor peasant residing at Innishowen, who parted with it to Mr. Brown, of Beaumaris, at whose sale in 1855 it was purchased by Lord Londesborough. The material of the bell is bronze, and its form quadrangular, resembling other ancient Irish bells, and leading to the conclusion that it is the genuine work of the seventh century. The extreme feeling of veneration shown towards it in various ages is proved by the ornament with which it is encased. By the accidental removal of one portion of the outer casing, a series of earlier enrichments were discovered beneath, which were most probably placed there in the ninth century. The portion disclosed (the lower right hand corner) consists of a tracery of Runic knots wrought in brass, and firmly attached to the bell by a thin plate of gold;—whether the remainder of these early decorations, now concealed, be similar, cannot be determined without removing the outer plates. These exterior ornaments consist of a series of detached silver plates of various sizes,

diversely embossed in the style known to have prevailed in the eleventh century. The centre is adorned with a large crystal, and smaller gems have once been set in other vacant soekets around it, only one of amber



remaining. The two large spaces in front of the arched top were also most probably filled with precious stones, as the gold setting still remains entire. The best workmanship has been devoted to these decorations; the hook for suspending the bell is of brass, and has been covered with early bronze ornament which has been filled in with niello, the intervening space being occupied by silver plates ornamented like the rest of the later decorations which cover its surface. From the absence of any

traces of rivets on the back or sides of the bell, the decoration it has received may have been restricted to the casing of the handle and the enrichment of the front of this venerated relic.



CURIOUSLY-SHAPED DRINKING CUP.

Drinking cups of a fantastic shape were very much in vogue in the sixteenth century. Sometimes they assumed the shape of birds, sometimes of animals. In general it is the head that takes off, and serves as a lid or cover; but sometimes the orifice is in another part of the body,

as, for example, on the back. The specimen now before us is from Lord Londesborough's collection.

The stag is of silver, gilt all over; the collar set with a garnet. Silver bands encircle this curious figure, to which are appended many small silver esutchcons engraved with the arms and names of distinguished officers of the Court of Saxe Gotha, the latest being "Her Von Maagenheim, Camer Juneker und Regierung Assessor in Gotha, d. 15 Augusti, A^c. 1722." It has probably been a prize for shooting, successively won by those persons whose arms decorate it.

BANQUETS TO QUEEN ELIZABETH.

Few English sovereigns were so well acquainted with their dominions as was Queen Elizabeth: she may be said to have visited every corner of her empire, and in these royal journeys or "progresses," as they are called, her loyal subjects strove to outvie each other in the splendour of their receptions. Nothing could surpass the magnificence of the entertainments thus planned for the queen's gratification, either as respects the splendour of show, or the costliness of the more substantial banquet. These occasions are too numerous to mention; and we can only notice one of the queen's visits to the palace at Greenwich, as described by a German, who travelled in England in 1598. It was Sunday, and after attending service in the chapel, the queen prepared for dinner. A gentleman entered the room bearing a rod, and with him another bearing a table-cloth, which, after they had both kneeled three times, he spread upon the table, and after kneeling again, they both retired: then came two others, one with the rod again, the other with a salt-sellar, a plate, and bread, which, after kneeling, they also placed on the table: then came an unmarried and a married lady, bearing a tasting-knife, and having stooped three times gracefully, they rubbed the table with bread and salt. Then came the yeomen of the guard, bringing in, at each time, a course of dishes, served in plate, most of it gilt; these dishes were received by a gentleman, and placed upon the table, while the lady-taster gave to each guard a mouthful to eat of the particular dish he had brought, for fear of any poison. During the time that this guard (which consisted of the tallest and stoutest men that could be found in all England, being carefully selected for this service) were bringing dinner, twelve trumpets and two kettle-drums made the hall ring for half an hour together. After this a number of unmarried ladies appeared, who lifted the meat from the table, and conveyed it to the queen's inner and more private chamber, where, after she had chosen for herself, the rest was sent to the ladies of the court. The queen dined and supped alone, with very few attendants.

THE GREAT FOG OF 1783.

It prevailed over the adjoining continent, and produced much fear that the end of all things was at hand. It appeared first at Copenhagen on the 29th of May, reached Dijon on the 14th June, and was perceived in Italy on the 16th. It was noticed at Spydberg, in Norway, on the 22nd, and at Stockholm two days later; the following day it reached

Moscow. On the 23rd it was felt on the St. Gothard, and at Buda. By the close of that month it entered Syria; and on the 18th of July, reached the Altai Mountains. Before its appearance at these places the condition of the atmosphere was not similar; for in this country it followed continued rains; in Denmark it succeeded fine weather of some continuance; and in other places it was preceded by high winds. The sun at noon looked rusty-red, reminding one of the lines of Milton. The heat was intense during its continuance, and the atmosphere was highly electric. Lightnings were awfully vivid and destructive. In England many deaths arose from this cause, and a great amount of property was lost. In Germany public edifices were thrown down or consumed by it; and in Hungary one of the chief northern towns was destroyed by fires, caused by the electric fluid, which struck it in nine different places. In France there were hailstones and violent winds. In Silesia there were great inundations. The dry fogs of 1782-83 were accompanied by influenza; at St. Petersburg 40,000 persons were immediately attacked by it, after the thermometer had suddenly risen 30 degrees. Calabria and Sicily were convulsed by earthquakes; in Iceland a volcano was active, and about the same time one sprung out of the sea off Norway. The co-existence of dry fogs with earthquakes and volcanic eruptions had been previously observed—*e. g.*, in the years 526, 1348, 1721; and since then, in 1822 and 1834.

A somewhat similar fog overspread London before the cholera of 1831, and the influenza of 1847. Hecker ("Epidemics of the Middle Ages") has collected notices of various phenomena of this kind, which have preceded the great continental plagues, and have often been characterised by offensive odours.

MONKEYS DEMANDING THEIR DEAD.

Mr. Forbes tells a story of a female monkey (the *Semnopithecus Entellus*) who was shot by a friend of his, and carried to his tent. Forty or fifty of her tribe advanced with menacing gestures, but stood still when the gentleman presented his gun at them. One, however, who appeared to be the chief of the tribe, came forward, chattering and threatening in a furious manner. Nothing short of firing at him seemed likely to drive him away; but at length he approached the tent door with every sign of grief and supplication, as if he were begging for the body. It was given to him, he took it in his arms, carried it away, with actions expressive of affection, to his companions, and with them disappeared. It was not to be wondered at that the sportsman vowed never to shoot another monkey.

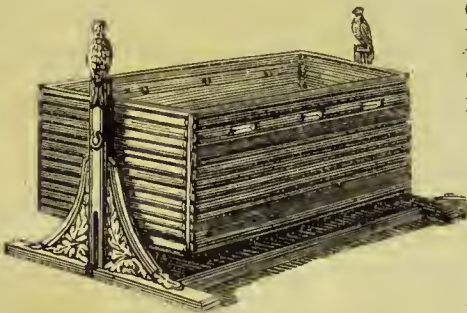
BARA.

Mr. Howel, in his descriptive travels through Sicily, gives a particular account of the magnificent manner in which the festival of the Assumption of the Virgin is kept by the Sicilians under the title of Bara, which, although expressive of the machine he describes, is also, it appears, generally applied as a name of the feast itself. An immense machine of about 50 feet high is constructed, designing to represent Heaven; and

in the midst is placed a young female personating the Virgin, with an image of Jesus on her right hand; round the Virgin 12 little children turn vertically, representing so many Seraphim, and below them 12 more children turn horizontally, as Cherubim; lower down in the machine a sun turns vertically, with a child at the extremity of each of the four principal radii of his circle, who ascend and descend with his rotation, yet always in an erect posture; and still lower, reaching within about 7 feet of the ground, are placed 12 boys, who turn horizontally without intermission around the principal figure, designing thereby to exhibit the 12 apostles, who were collected from all corners of the earth, to be present at the decease of the Virgin, and witness her miraculous assumption. This huge machine is drawn about the principal streets by sturdy monks; and it is regarded as a particular favour to any family to admit their children in this divine exhibition.

CRADLE OF HENRY V.

Most of our readers have probably seen, in the illustrated newspapers of the day, sketches of the magnificently artistic cradles which have been made for the children of our good Queen, or for the Prince Imperial of France. It will be not a little curious to contrast with those elaborately beautiful articles the cradle of a Prince of Wales in the fourteenth century. We here give a sketch of it.



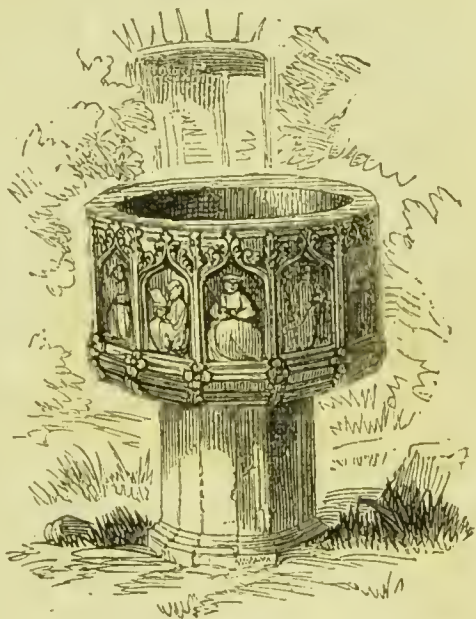
It was made for the use of Henry Prince of Wales, afterwards King Henry V., generally called Henry of Monmouth, because he was born in the castle there in the year 1388. He was the son of Henry IV. of Bolingbroke, by his first wife Mary de Bohun. He was educated at Queen's College, Oxford, under the superintendence of his half uncle, the great Cardinal Henry Beaufort. On the accession of his father to the throne, he was created Prince of Wales, and, at the early age of sixteen, was present at the battle of Shrewsbury, where he was badly wounded in the face. After having greatly distinguished himself in the war against Owen Glendour, he spent some years idleness and dissipation, but on his coming to the throne, by the death of his father, April 20, 1413, he threw off his former habits and associates, chose his ministers from among those of tried integrity and wisdom in his father's cause, and seemed everywhere intent on justice, on victory over himself, and on the good of his subjects. After a short but glorious reign of ten years, in which the victory of Agincourt was the principal event, he expired at the Bois de Vincennes, near Paris, on the last day of August, 1422, in the thirty-fourth year of his age. He was engaged at the time in a war with the Dauphin of France. His heart was warm as his head was cool, and his courage equal to his wisdom, which emboldened him to encounter the greatest dangers, and surmount the greatest difficulties..

His virtues were not inferior to his abilities, being a dutiful son, a fond parent, an affectionate brother, a steady and generous friend, and an indulgent master. In a word, Henry V., though not without his failings, merits the character of an amiable and accomplished man, and a great and good king. Such was the sovereign, for whose infant years the plain, but still not tasteless, cradle was made, which we have here engraved, as it is preserved in the castle of Monmouth, his birthplace.

THE FONT AT KILCARN.

The venerable old church at Kilcarn, near Navan, in the county of Meath, contains a font of great rarity, and we have selected it as a fitting object for our work, inasmuch as it is a striking instance of the union of the beautiful with the curious.

Placed upon its shaft, as represented in the cut, it measures in height about three feet six inches; the basin is two feet ten inches in diameter, and thirteen inches deep. The heads of the niches, twelve in number, with which its sides are carved, are enriched with foliage of a graceful but uniform character, and the miniature buttresses which separate the niches are decorated with crockets, the bases resting upon heads, grotesque animals, or human figures, carved as brackets. The figures within the niches are executed with a wonderful degree of care, the drapery being represented with each minute crease or fold well expressed. They are evidently intended to represent Christ,



the Virgin Mary, and the twelve apostles. All the figures are seated. Our Saviour, crowned as a King, and holding in his hand the globe and cross, is in the act of blessing the Virgin, who also is crowned, the "Queen of Heaven." The figures of most of the apostles can easily be identified: Saint Peter by his key; Saint Andrew by his cross of peculiar shape; and so on. They are represented bare-footed, and each holds a book in one hand.

THE BLOOD-SUCKING VAMPIRE.

Captain Stedman, who travelled in Guiana, from 1772 to 1777, published an account of his adventures, and for several years afterwards it was the fashion to doubt the truth of his statements. In fact, it was a general feeling, up to a much later period than the above, that travellers were not to be believed. As our knowledge, however, has increased, and the works of God have been made more manifest, the reputation of many a calumniated traveller has been restored, and, among others, that.

of Captain Stedman. We shall, therefore, unhesitatingly quote his account of the bite of the vampire:—"On waking, about four o'clock this morning, in my hammock, I was extremely alarmed at finding myself weltering in congealed blood, and without feeling any pain whatever. Having started up and run to the surgeon, with a firebrand in one hand, and all over besmeared with gore, the mystery was found to be, that I had been bitten by the vampire or spectre of Guiana, which is also called the flying dog of New Spain. This is no other than a bat of monstrous size, that sucks the blood from men and cattle, sometimes even till they die; knowing, by instinct, that the person they intend to attack is in a sound slumber, they generally alight near the feet, where, while the creature continues fanning with his enormous wings, which keeps one cool, he bites a piece out of the tip of the great toe, so very small indeed, that the head of a pin could scarcely be received into the wound, which is consequently not painful; yet, through this orifice he contrives to suck the blood until he is obliged to disgorge. He then begins again, and thus continues sucking and disgorging till he is scarcely able to fly, and the sufferer has often been known to sleep from time into eternity. Cattle they generally bite in the ear, but always in those places where the blood flows spontaneously. Having applied tobacco-ashes as the best remedy, and washed the gore from myself and my hammock, I observed several small heaps of congealed blood all around the place where I had lain upon the ground; upon examining which, the surgeon judged that I had lost at least twelve or fourteen ounces during the night. Having measured this creature (one of the bats), I found it to be, between the tips of the wings, thirty-two inches and a-half; the colour was a dark brown, nearly black, but lighter underneath."

LUXURY IN 1562.

The luxury of the present times does not equal, in one article at least, that of the sixteenth century. Sir Nicholas Throckmorton, the Queen's ambassador at Paris, in a letter to Sir Thomas Chaloner, the ambassador at Madrid, in June, 1562, says,

"I pray you good my Lord Ambassador sende me two paire of perfumed gloves, perfumed with orrange flowers and jaemin, th'one for my wives hand, the other for mine owne; and wherin soever I can pleasure you with any thing in this countrey, you shall have it in recompence thereof, or els so moche money as they shall coste you; provided alwaies that they be of the best choise, wherein your judgment is inferior to none."

SINGULAR PHENOMENON—PHOSPHORESCENCE OF THE SEA.

The sea has sometimes a luminous appearance, a phenomenon that has been observed by all sailors, who consider it the forerunner of windy weather. It is said to occur most frequently in the summer and autumn months, and varies so much in its character, as to induce a doubt whether it can always be attributed to the same cause. Sometimes the luminous appearance is seen over the whole surface of the water, and the

vessel seems as though floating upon an ocean of light. At other times, the phosphorescence is only seen immediately around the ship. A portion of water taken from the sea does not necessarily retain its luminous appearance, but its brilliance will generally continue as long as the water is kept in a state of agitation. Some naturalists imagine the phosphorescence of the sea to arise from the diffusion of an immense number of animalcules through the medium, and others attribute it to electricity. Dr. Buchanan has given an account of a very remarkable appearance of the sea, observed by him during a voyage from Johanna to Bombay. About eight o'clock in the evening of the 31st of July, 1785, the sea had a milk-white colour, and upon it were floating a multitude of luminous bodies greatly resembling that combination of stars known as the milky way, the brightest of them representing the larger stars of a constellation. The whiteness, he says, was such as to prevent those on board from seeing either the break or swell of the sea, although, from the motion of the ship and the noise, they knew them to be violent, and the light was sufficiently intense to illuminate the ropes and rigging. This singular phenomenon continued till daylight appeared. Several buckets of water were drawn, and in them were found a great number of luminous bodies, from a quarter of an inch to an inch and a half in length, and these were seen to move about as worms in the water. There might be, he said to Dr. Buchanan, four hundred of these animals in a gallon of water. A similar appearance had been observed before in the same sea by several of the officers, and the gunner had seen it off Java Head, in a voyage to China.

MARRIAGE VOW.

The matrimonial ceremony, like many others, has undergone some variation in the progress of time. Upwards of three centuries ago, the husband, on taking his wife, as now, by the right hand, thus addressed her:—"I. N. *undersygne* the N. for my wedded wyfe, for better, for worse, for richer, for poorer, yn sickness, and in helthe, tyl dothe us departe, (not "do part," as we have erroneously rendered it, the ancient meaning of "departe," even in Wickliffe's time, being "separate") as holy churehe hath ordeyned, and thereto I plygth the my trowthe." The wife replies in the same form, with an additional clause, "to be buxom to the, tyl dethe us departe." So it appears in the first edition of the "Missals for the use of the famous and celebrated Church of Hereford, 1502," fol. In what is called the "Salisbury Missal," the lady pronounced a more general obedience: "to be bonere and buxom in bedde and at the borde."

LOVE OF GARDENS.

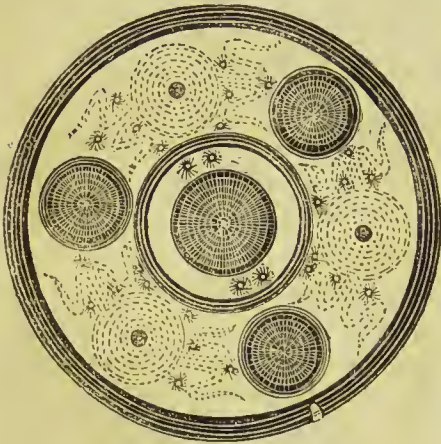
Louis XVIII., on his restoration to France, made, in the park in Versailles, the *fac-simile* of the garden at Hartwell; and there was no more amiable trait in the life of that accomplished prince. Napoleon used to say that he should know his father's garden in Corsica blindfolded, by the smell of the earth! And the hanging-gardens of Babylon are said to have been raised by the Median Queen of Nebuchadnezzar on the flat.

and naked plains of her adopted country, to remind her of the hills and woods of her childhood. We need not speak of the plane-trees of Plato—Shakspeare's mulberry-tree—Pope's willow—Byron's elm? Why describe Cicero at his Tusculum—Evelyn at Wotton—Pitt at Ham Common—Walpole at Houghton—Grenville at Dropmere? Why dwell on Bacon's "little tufts of thyme," or Fox's geraniums? There is a spirit in the garden as well as in the wood, and the "lilies of the field" supply food for the imagination as well as materials for sermons.

ANCIENT DANISH SHIELD.

In Asia, from whence the greater number, probably all, of the European nations have migrated, numerous implements and weapons of copper have been discovered in a particular class of graves; nay, in some of the old and long-abandoned mines in that country workmen's tools have been discovered, made of copper, and of very remote antiquity. We see, moreover, how at a later period attempts were made to harden copper, and to make it better suited for cutting implements by a slight

intermixture, and principally of tin. Hence arose that mixed metal to which the name of "bronze" has been given. Of this metal, then, the Northmen of "the bronze period" formed their armour, and among numerous other articles, three shields have been discovered which are made wholly of bronze; and we here give a sketch of the smallest of them, which is about nineteen inches in diameter, the other two being twenty-four. These shields are formed of somewhat thin plates of bronze, the edge being turned over a thick wire metal to prevent the sword penetrating



too deeply. The handle is formed of a cross-bar, placed at the reverse side of the centre boss, which is hollowed out for the purpose of admitting the hand.

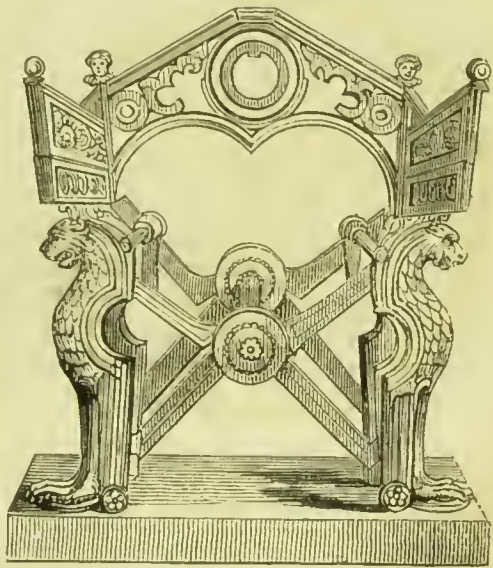
SACRED GARDENS.

The origin of sacred gardens among the heathen nations may be traced up to the garden of Eden. The gardens of the Hesperides, of Adonis, of Flora, were famous among the Greeks and Romans. "The garden of Flora," says Mr. Spence (*Polymetis*, p. 251), "I take to have been the Paradise in the Roman mythology. The traditions and traces of Paradise among the ancients must be expected to have grown fainter and fainter in every transfusion from one people to another. The Romans probably derived their notions of it from the Greeks, among whom this idea seems to have been shadowed out under the stories of the gardens of Aleinous. In Africa they had the gardens of the Hesperides, and in the East those of Adonis, or the *Horti Adonis*, as Pliny

calls them. The term *Horti Adonides* was used by the ancients to signify gardens of pleasure, which answers to the very name of Paradise, or the garden of Eden, as *Horti Adonis* does to the garden of the Lord.”

ANCIENT CHAIR OF DAGOBERT.

The chair which we here engrave claims to be regarded as a great curiosity, on two separate grounds: it is the work of an artist who was afterwards canonized, and it was used by Napoleon I. on a most important occasion. Towards the close of the sixth century the artists of France were highly successful in goldsmith's work, and Limoges appears to have been the principal centre of this industry. It was at this time that Abbon flourished—a goldsmith and mint-master, with whom was placed the young Eloy, who rose from a simple artizan to be the most remarkable man of his century, and whose virtues were rewarded by canonization. The apprentice soon excelled his master, and his fame caused him to be summoned to the throne of Clotaire II., for whom he made two thrones of gold, enriched with precious stones, from a model made by the king himself, who had not been able to find workmen sufficiently skilful to execute it. The talents and probity of St. Eloy also gained him the affection of Dagobert I., who entrusted him with many important works, and among them, with the construction of the throne, or chair of state which is the subject of this article. It is made of bronze, carved and gilded, and is a beautiful specimen of workmanship. The occupant of the chair would sit upon a cloth of gold suspended from the two side bars. For a long time it was preserved in the sacristy of the royal church of St. Denis, at Paris; but it was subsequently removed to the Great Library, where it now is. It was upon this chair that Napoleon I., in August, 1804, distributed the crosses of the Legion of Honour to the soldiers of the army assembled at Boulogne for the invasion of England. Napoleon caused the chair to be brought from Paris for the express purpose.



ST. GEORGE'S CAVERN.

Near the town of Moldavia, on the Danube, is shown the cavern where St. George slew the Dragon, from which, at certain periods, issue myriads of small flies, which tradition reports to proceed from the carcass of the dragon. They respect neither man nor beast, and are so destructive that oxen and horses have been killed by them. They are called the Golubaez's fly. It is thought when the Danube rises, as it

does in the early part of the summer, the eaverns are flooded, and the water remaining in them, and becoming putrid, produces this noxious fly. But this supposition appears to be worthless, because, some years ago, the natives closed up the eaverns, and still they were annoyed with the flies. They nearly resemble mosquitoes. In summer they appear in such swarms as to look like a volume of smoke; and they sometimes cover a space of six or seven miles. Covered with these insects, horses not unfrequently gallop about until death puts an end to their sufferings. Shepherds anoint their hands with a decoction of wormwood, and keep large fires burning to protect themselves from them. Upon any material change in the weather the whole swarm is destroyed thereby.

ENGLISH LETTER BY VOLTAIRE.

The subjoined letter is copied literally from the autograph of Voltaire, formerly in the possession of the Rev. Mr. Sim, the editor of Mickle's Poems :—

“ Sir,

“ j wish you good health, a quiek sale of y^r burgundy, much latin, and greeke to one of y^r Children, much Law, much of eooke, and littleton, to the other. quiet and joy to mistrss brinsden, money to all. when you'll drink y^r burgundy with m^r furneze pray tell him j'll never forget his favours.

But dear john be so kind as to let me know how does my lady Bol-lingbroke. as to my lord j left him so well j dont doubt he is so still. but j am very uneasie about my lady. if she might have as much health as she has Spirit and witt, sure She would be the strongest body in england. pray dear s^r write me Something of her, of my lord, and of you. direct y^r letter by the penny post at m^r Cavalier, Belitery Square by the R. exchange. j am sincerely and heartily y^r most humble most obedient rambling friend

“ VOLTAIRE.

“ to

“ john Brinsden, esq.

“ durham's yard

“ by charing cross.

THE GOLDEN CHALICE OF IONA.

A chalice, as used in saered ceremonies, is figured on various early Seottish ecclesiastical seals, as well as on sepulchral slabs and other medieval sculptures. But an original Seottish chalice, a relie of the venerable abbey of St. Columba, presented, till a very few years since, an older example of the saered vessels of the altar than is indicated in any existing memorial of the medieval Chureh. The later history of this venerable relie is replete with interest. It was of fine gold, of a very simple form, and ornamented in a style that gave evidenee of its belonging to a very early period. It was transferred from the possession of Sir Lauchlan MaeLean to the Glengarry family, in the time of Æneas, afterwards created by Charless II. Lord Maedonell and Arross, under the circumstances narrated in the following letter from a cousin of the ecle-

brated Marshal Macdonald, Duke of Tarentum, and communicated by a clergyman (Rev. Æneas M'Donnell Dawson), who obtained it from the family of the gentleman to whom it was originally addressed:—

“The following anecdote I heard from the late bishop, John Chisholm, and from Mr. John M'Eachan, uncle to the Duke of Tarentum, who died at my house at Irin Moidart, aged upwards of one hundred years:—

“Maclean of Duart, expecting an invasion of his lands in Mull, by his powerful neighbour the Earl of Argyll, applied to Glengarry for assistance. Æneas of Glengarry marched at the head of five hundred men to Ardtornish, nearly opposite to Duart Castle, and crossing with a few of his officers to arrange the passage of the men across the Sound of Mull, Maclean, rejoicing at the arrival of such a friend, offered some choice wine in a golden chalice, part of the plunder of Iona. Glengarry was struck with horror, and said, folding his handkerchief about the chalice, Maclean, I came here to defend you against mortal enemies, but since, by sacrilege and profanation, you have made God your enemy, no human means can serve you.’ Glengarry returned to his men, and Maclean lent the chalice and some other pieces of plate belonging to the service of the altar, with a deputation of his friends, to persuade him to join him; but he marched home. His example was followed by several other chiefs, and poor Maclean was left to compete, single-handed, with his powerful enemy.”

Such was the last historical incident connected with the golden chalice of Iona, perhaps, without exception, the most interesting ecclesiastical relic which Scotland possessed. Unfortunately its later history only finds a parallel in that of the celebrated Danish golden horns. It was preserved in the charter-chest of Glengarry, until it was presented by the late Chief to Bishop Ronald M'Donald, on whose demise it came into the possession of his successor, Dr. Scott, Bishop of Glasgow. Only a few years since the sacristy of St. Mary's Roman Catholic Church in that city, where it was preserved was broken into, and before the police could obtain a clue to the depredators, the golden relic of Iona was no longer a chalice. Thus perished, by the hands of a common felon, a memorial of the spot consecrated by the labours of some of the earliest Christian missionaries to the Pagan Caledonians, and which had probably survived the vicissitudes of upwards of ten centuries. In reply to inquiries made to the existence of any drawing of the chalice, or even the possibility of a trustworthy sketch being executed from memory, a gentleman in Glasgow writes:—“I have no means of getting even a sketch from which to make a drawing. Were I a good hand myself, I could easily furnish one, having often examined it. It was a chalice that no one could look upon without being convinced of its very great antiquity. The workmanship was rude, the ornamental drawings or engravings even more hard than in mediæval ones in their outlines, and the cup bore marks of the original hammering which had beaten it into shape.”

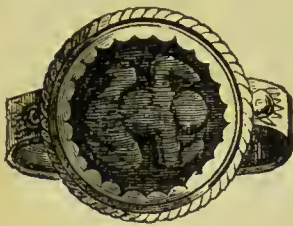
NEW MODE OF REVENGE.

Monkeys in India are more or less objects of superstitious reverence, and are, consequently, seldom or ever destroyed. In some places they

are even fed, encouraged, and allowed to live on the roofs of the houses. If a man wish to revenge himself for any injury committed upon him, he has only to sprinkle some rice or corn upon the top of his enemy's house, or granary, just before the rains set in, and the monkeys will assemble upon it, eat all they can find outside, and then pull off the tiles to get at that which falls through the crevices. This, of course, gives access to the torrents which fall in such countries, and house, furniture, and stores are all ruined.

CURIOUS SUPERSTITION.

The ring of which we here give a sketch has been selected by us as a subject for engraving and comment, because it embodies a curious superstition which was very prevalent in England in the fifteenth and sixteenth centuries.



The setting is of silver, and the jewel which it carries is called a toad-stone. This stone was popularly believed to be formed in the heads of very old toads, and it was eagerly coveted by sovereigns, and by all persons in high office, because it was supposed to have the power of indicating to the person who wore it the proximity of poison, by perspiring and changing colour. Fenton, who wrote in 1569, says—"There is to be found in the heads of old and great toads a stone they call borax or stelon;" and he adds—"They, being used as rings, give forewarning against venom." Their composition is not actually known; by some they are thought to be a stone—by others, a shell; but of whatever they may be formed, there is to be seen in them, as may be noticed in the engraving, a figure resembling that of a toad, but whether produced accidentally or by artificial means is not known, though, according to Albertus Magnus, the stone always bore the figure on its surface, at the time it was taken out of the toad's head. Lupton, in his "1000 Notable Things," says—"A toadstone, called erepaudina, touching any part envenomed, hurt, or stung with rat, spider, wasp, or any other venomous beast, ceases the pain or swelling thereof." The well known lines in Shakespeare are doubtless in allusion to the virtue which Lupton says it possesses:—

"Sweet are the uses of adversity;
Which like a toad, ugly and venomous,
Wears yet a precious jewel in his head."

Ben Jonson also in the *Fox*, has,—

"Were you enamoured on his copper rings,
His saffron jewel, with the loadstone in't?"

And Lyly, in his *Euphues*—

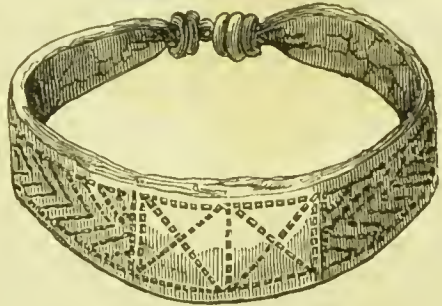
"The foule toad hath a faire stone in his head."

The ring we have engraved is a work of the fifteenth century; it forms one of the many rare curiosities of the Londesborough Collection, and is considered to be a very perfect specimen.

ANCIENT ARMLET.

In May, 1840, some workmen were employed at Everdale, near Preston, in carrying earth to replace the soil which had been washed away from behind a wall formerly built to protect the banks of the river Ribble. In digging for this purpose, they discovered, at a distance of about forty yards from the banks, a great number of articles, consisting of ingots of silver, a few ornaments, some silver armlets, and a large quantity of coins. An attentive examination of all these, and especially of the coins, leads to the conclusion that this mass of treasure was deposited about the year 910, and the articles must be considered such as were worn at the time of King Alfred, or perhaps somewhat earlier.

The armlets, which were all of silver, vary in breadth from a quarter of an inch to an inch and a quarter, and perhaps more. They are generally ornamented, and almost all the ornaments are produced by punching with tools of various forms. The patterns are numerous, but the forms of the punches are very few, the variations being produced by combining the forms of more punches than one, or by placing the same or differently-formed punches at a greater or less distance from each other, or by varying their direction. In the specimen which we have here engraved the punch has had a small square end, and the ornament is formed by a series of blows in transverse or oblique lines. Patterns of the period and localities to which these ornaments belong are scarcely ever found finished by casting or chasing. It would appear, also that the use of solder to unite the various parts of objects was either little known or little practised; for the ends of these ornaments are tied together, and, upon other occasions where union is necessary, rivets are employed.



CHINESE MIRRORS.

There is a puzzling property in many of the Chinese mirrors which deserves particular notice, and we may give it, together with the solution furnished by Sir David Brewster:—"The mirror has a knob in the centre of the back, by which it can be held, and on the rest of the back are stamped in relief certain circles with a kind of Grecian border. Its polished surface has that degree of convexity which gives an image of the face half its natural size; and its remarkable property is, that, when you reflect the rays of the sun from the polished surface, the image of the ornamental border and circles stamped upon the back, is seen distinctly reflected on the wall," or on a sheet of paper. The metal of which the mirror is made appears to be what is called Chinese silver, a composition of tin and copper, like the metal for the specula of reflecting telescopes. The metal is very sonorous. The mirror has a rim (at the back) of about 1-4th or 1-6th of an inch broad, and the inner part, upon which the figures are stamped, is considerably thinner.

“Like all other conjurors (says Sir David Brewster), the artist has contrived to make the observer deceive himself. The stamped figures on the back are used for this purpose. The spectrum in the luminous area *is not an image of the figures on the back*. The figures are a copy of the picture which the artist has *drawn on the face of the mirror*, and so concealed by polishing, that it is invisible in ordinary lights, and can be brought out only in the sun’s rays. Let it be required, for example, to produce the dragon as exhibited by one of the Chinese mirrors. When the surface of the mirror is ready for polishing, the figure of the dragon may be delineated upon it in extremely shallow lines, or it may be eaten out by an acid much diluted, so as to remove the smallest possible portion of the metal. The surface must then be highly polished, not upon pitch, like glass and specula, because this would polish away the figure, but upon cloth, in the way that lenses are sometimes polished. In this way the sunk part of the shallow lines will be as highly polished as the rest, and the figure will only be visible in very strong lights, by reflecting the sun’s rays from the metallic surface.”

THE CADENHAM OAK.

Amongst the many remarkable trees in the New Forest in Hampshire, is one called the Cadenham Oak, which buds every year in the depth of winter. Gilpin says, “Having often heard of this oak, I took a ride to see it on the 29th of December, 1781. It was pointed out to me among several other oaks, surrounded by a little forest stream, winding round a knoll on which they stood. It is a tall straight plant, of no great age, and apparently vigorous, except that its top has been injured, from which several branches issue in the form of pollard shoots. It was entirely bare of leaves, as far as I could discern, when I saw it, and undistinguishable from the other oaks in its neighbourhood, except that its bark seemed rather smoother, occasioned, I apprehended, only by frequent climbing. Having had the account of its early budding confirmed on the spot, I engaged one Michael Lawrence, who kept the White Hart, a small alehouse in the neighbourhood, to send me some of the leaves to Vicar’s Hill, as soon as they should appear. The man, who had not the least doubt about the matter, kept his word, and sent me several twigs on the morning of the 5th of January, 1782, a few hours after they had been gathered. The leaves were fairly expanded, and about an inch in length. From some of the buds two leaves had unsheathed themselves, but in general only one. One of its progeny, which grew in the gardens at Bulstrode, had its flower buds perfectly formed so early as the 21st of December, 1781.

“This early spring, however, of the Cadenham oak, is of very short duration. The buds, after unfolding themselves, make no further progress, but immediately shrink from the season and die. The tree continues torpid, like other deciduous trees, during the remainder of the winter, and vegetates again in the spring, at the usual season. I have seen it in full leaf in the middle of the summer, when it appeared, both in its form and foliage, exactly like other oaks.”

Dean Wren, speaking of this tree, says, "King James could not be induced to believe the *τὸ ρῶν* (*reason*) of this, till Bishop Andrewes, in whose diocese the tree grew, caused one of his own chaplains, a man of known integritye, to give a true information of itt, which he did; for upon the eve of the Nativitye he gathered about a hundred slips, with the leaves newly opened, which he stuek in elaye in the bottom of long white boxes, and soe sent them post to the courte, where they deservedly raised not only admiration, but stopt the mouth of infidelitye and contradiction for ever. Of this I was both an eye-witness, and did distribute many of them to the great persons of both sexes in court and others, ecclesiastical persons. But in these last troublesome times a divelish fellow (of Herostratus humour) having hewen itt round at the roote, made his last stroke on his own legg, whereof he died, together with the old wondrous tree; which now sproutes up againe, and may renew his oakye age againe, iff some such envious chanee doe not hinder or prevent itt; from which the example of the former villaine may perchance deterr the attempt. This I thought to testifie to all future times, and therefore subscribe with the same hand through which those little oakye slips past."

SCHOOL EXPENSES IN THE OLDEN TIME.

Of the expenses incurred for schoolboys at Eton early in the reign of Elizabeth, we find some curious particu-lars in a manuscript of the time: the boys were sons of Sir William Cavendish, of Chatsworth, and the entries are worth notice, as showing the manners of those days. Among the items, a breast of roast mutton is charged ten-pence; a small chicken, four-pence; a week's board, five shillings each; besides the wood burned in their chamber; to an old woman for sweeping and cleaning the chamber, two-pence; mending a shoe, one penny; three eandles, nine-pence; a book, Esop's Fables, four-pence; two pair of shoes, sixteen-pence; two bunches of wax lights, one penny; the sum total of the payments, including board paid to the bursars of Eton College, living expenses for the two boys and their man, clothes, books, washing, &c., amounts to twelve pounds twelve shillings and seven-pence. The expense of a scholar at the university in 1514 was but five pounds annually, affording as much accomodation as would cost sixty pounds, though the accomodation would be far short of that now eustomary at Eton.

AN EVENTFUL LIFE.

It is much to be feared that on the field of battle and naval actions many individuals, apparently dead, are buried or thrown overboard. The history of Francois de Civille, a French captain, who was missing at the siege of Rouen, is rather curious. At the storming of the town he was supposed to have been killed, and was thrown, with other bodies, in the ditch, where he remained from eleven in the morning to half-past six in the evening; when his servant, observing some latent heat, carried the body into the house. For five days and five nights his master did not exhibit the slightest sign of life, although the body gradually recovered its warmth. At the expiration of this time, the town was carried by assault,

and the servants of an officer belonging to the besiegers, having found the supposed corpse of Civile, threw it out of the window, with no other covering than his shirt. Fortunately for the captain, he had fallen upon a dunghill, where he remained senseless for three days longer, when his body was taken up by his relatives for sepulture, and ultimately brought to life. What was still more strange, Civile, like Maeduff, had "been from his mother's womb untimely ripp'd," having been brought into the world by a Cæsarean operation, which his mother did not survive; and after his last wonderful escape he used to sign his name with the addition of "three times born, three times buried, and three times risen from the dead by the grace of God."



FIRST BRIDGE OVER THE THAMES.

The humble village bridge which we here engrave is well deserving of a place in our pages as being the first of that grand series of bridges whose last member is London-bridge. What a contrast between the first bridge over the Thames and the last! Thames Head, where the river rises, is in the county of Gloucester, but so near to its southern border, that the stream, after meandering a mile or two, enters Wiltshire, near the village of Kemble. On leaving this village, and proceeding on the main road towards the rustic hamlet of Ewen, the traveller passes over the bridge which forms the subject of our wood-cut. It has no parapet, and is level with the road, the water running through three narrow arches. Such is the first bridge over the mighty Thames.

THE VENETIANS.

The Venetians were the first people in Italy who had printed books. They originated a Gazette in the year 1600, and the example was followed at Oxford in 1667, and at Vienna in 1700. They also undertook the discovery of America, and the passage to India by the Cape of Good Hope.

MEDMENHAM ABBEY.

On descending the river Thames, from Henley, after passing Culham Court and Hambledon Lock, the adjacent country become exceedingly beautiful, varied by alternate mills, islands, meadows, and hills, with every now and then ornamental forest trees hanging over the stream, and giving pleasant shade to the current on its downward flow. The wood of Medmenham soon comes in sight; the ruined Abbey is seen among the trees, and close beside it is a pretty ferry, with the pleasant wayside inn of Mrs. Bitmead—a domicile well known to artists, her frequent guests, one of whom, who has since become famous, painted a sign-board which



hangs over the door, and is of so good a quality that it might grace the exhibition of the Royal Academy. The Abbey has been pictured a hundred times, and is a capital subject seen from any point of view; the river runs close beside it; there is a hill adjacent—Dane's Hill; dark woods and green meadows are at hand; gay boats and traffic barges are continually passing; the ferry is always picturesque, and the artist is constantly supplied on the spot with themes for pictures; especially he has before him the venerable ruin—"venerable," at least, as far as the eye is concerned. Time has touched it leniently; some of its best "bits" are as they were a century ago, except that the lichens have given to them that rich clothing of grey and gold which the painter ever loves, and added to it, here and there, a green drapery of ivy.

The manor of Medmenham was, in the reign of King Stephen, given by its lord, Walter de Bolebee, to the Abbey of Cistercian Monks he had founded at Woburn in Bedfordshire; and in 1204 the monks placed some

of their society here, on this pleasant bank of the Thames. Here arose a small monastery, being rather—as the writers of the order express themselves—“ a daughter than a cell to Woburn.” In 1536 it was annexed to Bisham. At the Dissolution, according to returns made by the commissioners, “ the clear value of this religious house was 20*l.* 6*s.* ; it had two monks designing to go to houses of religion ; servants, none ; woods, none ; debts, none ; its bells worth 2*l.* 1*s.* 8*d.* ; the value of its moveable goods 1*l.* 3*s.* 8*d.* ; and the house wholly in ruin.” It must have undergone considerable repair early in the sixteenth century, and probably very little of the original structure now exists, although relics of antiquity may be traced in many of its remains. That portion which fronts the Thames is kept in proper repair, and a large room is used for the convenience of pleasure parties. The property belongs to the Scots of Danesfield, a mansion that crowns a neighbouring hill. Medmenham derives notoriety from events of more recent date than the occupation of its monks, without goods and without debt. Here, about the middle of the last century, was established, a society of men of wit and fashion, who assumed the title of the Monks of St. Francis, and wore the habit of the Franciscan order. Although it is said that the statements contained in a now forgotten but once popular novel—“ Chrysal ; or the Adventures of a Guinea,”—were exaggerated, the character which the assumed monks bore in the open world was sufficiently notorious to justify the worst suspicions of their acts in this comparative solitude. Their principal members were Sir Francis Dashwood (afterwards Lord Le Despencer), the Earl of Sandwich, John Wilks, Bubb Doddington, Churchill, and Paul Whitehead, the poet. The motto—“ *Fay ce que voudras,*” indicative of the principle on which the society was founded—still remains over the doorway of the Abbey House. Tradition yet preserves some anecdotes illustrative of the habits of the “ order,” and there can be little doubt that this now lonely and quiet spot was the scene of orgies that were infamous.

PERSECUTION.

Grotius, an historian celebrated for moderation and caution, has computed that in the several persecutions promoted by Charles V., no less than a hundred thousand persons perished by the hands of the executioner. In the Netherlands alone, from the time that his edict against the reformers was promulgated, he states that there had been fifty thousand persons hanged, beheaded, buried alive, or burned, on account of their religion. Indeed, during the reign of Philip the Second, the Duke of Alva boasted that in the space of nine years he had destroyed, in the Low Countries, 36,000 persons by the hands of the executioner alone. At the massacre of Paris, on the feast of St. Bartholomew, King Charles the Ninth of France assisted in person, and boasted that he had sacrificed in one night 10,000 of his subjects ; for that massacre the Pope had “ *Te Deum*” sung in the chapel of the Vatican and issued a bull for a jubilee to be celebrated throughout France on the 7th December, 1512, in commemoration of what he termed the *happy success of the king against his heretic subjects*, and concluded by writing with his own hand

a letter to Charles the Ninth, exhorting him to pursue this salutary and blessed enterprise. In the short reign of Queen Mary, there were in this realm burned at the stake one archbishop, four bishops, twenty-one ministers, and nearly three hundred persons of all classes, of whom fifty-five were women, and four were children, one of whom sprang from its mother's womb, while she was consuming, and was flung into the flames by the spectators. In 1640 the same spirit of papal bigotry occasioned in Ireland the butchery of 40,000 Protestants, under circumstances of aggravated atrocity which a Christian will shudder to peruse. Lewis XIV., the most Christian king and eldest son of the church, starved a million Huguenots at home, and sent another million grazing in foreign countries.

INNKEEPER'S BILL IN 1762.

The following innkeeper's bill was sent in to the Duke de Nivernois, who supped and breakfasted at an inn in Canterbury, in 1762; and considering the value of money at that time, must be deemed extremely moderate:—

	£	s.	d.
Tea, coffee, and chocolate	1	4	0
Supper for self and servant.	15	10	0
Bread and beer	3	0	0
Fruit	2	15	0
Wine and punch	10	8	8
Wax candles and charcoal	3	0	0
Broken glass and china	2	10	0
Lodging	1	7	0
Tea, coffee, and chocolate	2	0	0
Chaise and horse, for next stage	2	16	0

There were only twelve persons in the whole company.

SPONTANEOUS COMBUSTION.

Joseph Battaglia, a surgeon of Ponte Bosio, relates the following case: Don. G. Maria Bertholi, a priest of Mount Valerius, went to the fair of Filetto, and afterwards visited a relation in Fenilo, where he intended to pass the night. Before retiring to rest, he was left reading his breviary; when, shortly afterwards, the family were alarmed by his loud cries and a strange noise in his chamber. On opening the door, he was lying prostrate on the floor, and surrounded by flickering flames. Battaglia was immediately sent for, and on his arrival the unfortunate man was found in a most deplorable state. The integuments of the arms and the back were either consumed or detached in hanging flaps. The sufferer was sufficiently sensible to give an account of himself. He said that he felt, all of a sudden, as if his arm had received a violent blow from a club, and at the same time he saw scintillations of fire rising from his shirt-sleeves, which were consumed without having burned the wrists; a handkerchief, which he had tied round his shoulders, between the shirt and the skin, was intact. His drawers were also sound; but, strange to say, his silk skull-cap was burnt, while his hair bore no marks

of combustion. The unfortunate man only survived the event four days. The circumstances which attended this case would seem to warrant the conclusion that the electric fluid was the chief agent in the combustion.

SHOOTING FISH.

Our shores have produced a few specimens of a richly-coloured fish called Ray's Sea Bream (*Brama Rayi*), interesting because it represents a family, almost confined to the tropical seas, of very singular forms and habits. The family is named *Chætodontideæ*, from the principal genus in it. They are very high perpendicularly, but thin and flattened sidewise ; the mouth in some projects into a sort of snout, the fins are frequently much elevated, and send off long filaments. They are generally adorned with highly-contrasted colours, which run in perpendicular bands. They are often called scaly-finned fishes, because the dorsal and anal are



HORNED CHÆTODON.

clothed, at least in part, with scales, so as not to be distinguished from the body. The tubular snout of some, as of a little species which we here represent, is applied to an extraordinary use, that of shooting flies ! The fish approaches under a fly which it has discovered, resting on a leaf or twig, a few feet above the water, taking care not to alarm it by too sudden a motion ; then, projecting the tip of its beak from the surface, it shoots a single drop at the insect

with so clever an aim, as very rarely to miss it, when it falls into the water and is devoured. Being common in the Indian seas, it is often kept by the Chinese in vases, as we keep golden-fish, for the amusement of witnessing this feat. A fly is fastened at some distance, at which the fish shoots, but, disappointed of course, and wondering that its prey does not fall, it goes on to repeat the discharge for many times in succession, without seeming to take in a fresh stock of ammunition, and scarcely ever missing the mark, though at a distance of three or four feet.

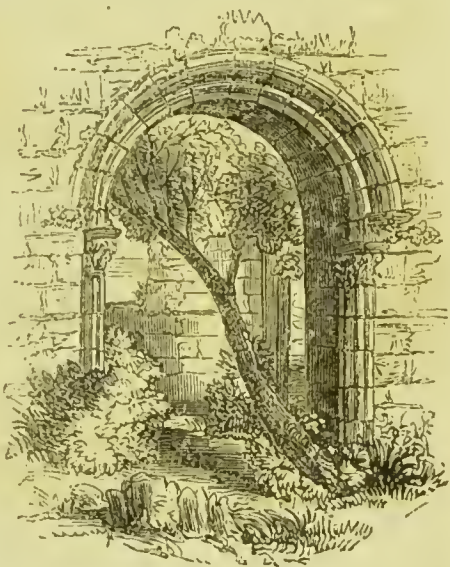
EXTRAORDINARY EARTHQUAKES.

Around the Papandayang, one of the loftiest mountains in Java, no less than forty villages were reposing in peace. But in August 1772, a remarkable luminous cloud enveloping its top aroused them from their security. But it was too late ; for at once the mountain began to sink into the earth, and soon it had disappeared, with the forty villages and most of the inhabitants, over a space fifteen miles long and six broad.

Still more extraordinary, the most remarkable on record was an eruption in Sumbawa, one of the Molucca islands, in 1815. It began on the fifth day of April, and did not cease till July. The explosions were heard in one direction nine hundred and seventy miles, and in another seven hundred and twenty miles. So heavy was the fall of ashes at the distance of forty miles that houses were crushed and destroyed. The floating cinders in the ocean, hundreds of miles distant, were two feet thick, and vessels were forced through with difficulty. The darkness in Java, three hundred miles distant, was deeper than the blackest night; and, finally, out of the twelve thousand inhabitants of the island, only twenty-six survived the catastrophe.

BEAUTIFUL ARCH.

One of the rarities of architecture is the beautiful arch in the choir of Cannistown Church, not far from Bective, near Trim, in Ireland. Down to the very latest period of Gothic architecture, the original plan of a simple nave, or nave and chancel, was followed, and the chief or only difference observable in churches of very late date, from those of the sixth and seventh centuries, consists in the form of the arch-heads, the position of the doorway, the style of the masonry, which is usually much better in the more ancient examples, and the use of bell-turrets, the cloigeteach, or detached round tower, having answered this purpose during the earlier ages. A beautiful and highly characteristic example of an early pointed church is that at Cannistown. As usual, it consists of a nave and chancel, and there are the remains of a bell-turret upon the west gable, the usual position. The choir arch is represented in the annexed cut.



There are numerous examples of churches of this style scattered over Ireland, but they are usually plain, and the choir arch is generally the plainest feature in the building. As example, we can refer our readers to the churches of Kilbarrack, Dalkey, Kinsale, and Rathmichael, all in the immediate neighbourhood of Dublin.

THOMAS CONECTE.

There was a Carmelite friar, Thomas Conecte, who, previous to his being burnt as a heretic at Rome, in 1434, excited the admiration of all Flanders by his vehement sermons against the luxury of the women. His satire was chiefly levelled against their head-dresses, which rose to so enormous a height, that the most exalted head-dresses of a late day were but dwarfs to them. Juvenal des Ursins, who lived at that period,

declares that, notwithstanding the troubles of the times, the maidens and married ladies rose to prodigious excess in their attire, and wore hair of a surprising height and breadth, having on each side two ears of so unaccountable a size, that it was impossible for them to pass through a door. Their dresses were the hennins of Flanders, which the worthy Carmelite was so inveterate against. He made them dress themselves in a more modest manner. But, alas no sooner had Friar Thomas left the country than the head-dresses shot up to a greater height than ever. They had only bowed their heads like bullrushes during the storm. Poor Thomas attacked the infallible church itself, and they, in default of better arguments, burnt him.

CURIOUS COINCIDENCES.

On the 21st of April, 1770, Lewis XVI. was married.

21st of June, 1770, fifteen hundred people were trampled to death at the *fête*.

21st of January, 1782, *fête* for the birth of the Dauphin.

21st of June, 1791, the flight to Varennes.

21st of September, 1792, the abolition of royalty.

21st of January, 1793, the unfortunate monarch's decapitation.

AMPHITHEATRES.

The deficiency of theatres erected by the Romans is far more than compensated by the number and splendour of their amphitheatres, which, with their baths, may be considered as the true types of Roman art. It seems almost certain that they derived this class of public buildings from the Etruscans. At Sutri there is a very noble one cut out of the tufa rock, which was no doubt used by that people for festal representations long before Rome attempted anything of the kind. It is uncertain whether gladiatorial fights or combats of wild beasts formed any part of the amusements of the arena in those days, though boxing, wrestling, and contests of that description certainly did; but whether the Etruscans actually proceeded to the shedding of blood and slaughter is more than doubtful.

Even in the remotest parts of Britain, in Germany, and Gaul, wherever we find a Roman settlement, we find the traces of their amphitheatres. Their soldiery, it seems, could not exist without the enjoyment of seeing men engage in doubtful and mortal combats—either killing one another, or torn to pieces by wild beasts. It is not to be wondered at that a people who delighted so much in the bloody scenes of the arena should feel but very little pleasure in the mimic sorrows and tame humour of the stage. It fitted them, it is true, to be a nation of conquerors, and gave them the empire of the world, but it brought with it feelings singularly inimical to all the softer arts, and was perhaps the great cause of their debasement.

As might be expected, the largest and most splendid of these buildings is that which adorns the capital; and of all the ruins which Rome contains, none have excited such universal admiration as the Flavian amphitheatre. Poets, painters, rhapsodists, have exhausted all the

resources of their arts in the attempt to convey to others the overpowering impression this building produces on their own minds. With the single exception, perhaps, of the Hall at Karnac, no ruin has met with such universal admiration as this. Its association with the ancient mistress of the world, its destruction, and the half-prophetic destiny ascribed to it, all contribute to this. Still it must be confessed that

“The gladiator’s bloody circus stands
A noble wreck in ruinous perfection,”

and worthy of all or nearly all the admiration of which it has been the object. Its interior is almost wholly devoid of ornament, or anything that can be called architecture—a vast inverted pyramid. The exterior does not possess one detail which is not open to criticism, and indeed to positive blame. Notwithstanding all this, its mass, its form, and its associations, all combine to produce an effect against which the critic struggles in vain.

The length of the building, measured along its greatest diameter, is 620 ft., its breadth 513, or nearly in the ratio of 6 to 5, which may be taken as the general proportion of these buildings, the variations from it being slight, and apparently either mistakes in setting out the work in ancient times, or in measuring it in modern days, rather than an intentional deviation. The height of the 3 lower stories is 120 ft.; the total height as it now stands, 157 ft. The arena itself measures 287 ft. in length by 180 in breadth, and it is calculated that the building would contain 80,000 spectators; 50,000 or 60,000 would be much nearer the truth, at least according to the data by which space is calculated in our theatres and public places.

HUNDRED FAMILIES’ LOCK.

A common Chinese talisman is the “hundred families’ lock,” to procure which a father goes round among his friends, and, having obtained from a hundred different parties a few of the copper coins of the country, he himself adds the balance, to purchase an ornament or appendage fashioned like a lock, which he hangs on his child’s neck, for the purpose of locking him figuratively to life, and making the hundred persons concerned in his attaining old age.

THE DUKE DE REICHSTADT.

At the Imperial Palace of Schönbrun, about five English miles from Vienna, is shown the window fractured by the bullet of the enthusiastic student who shot at Napoleon while he was reviewing the Imperial Guard, and also the apartment he occupied when he made this his headquarters, instead of entering the city. An additional interest is imparted to the place, by the circumstance of the Duke de Reichstadt having, when taken ill, chosen the identical chamber and spot in which his father Napoleon had slept, to close his mortal career: and by a singular coincidence, the remains of the young prince were subjected to a post-mortem examination upon the same table at which the Emperor had held his councils. In imitation of the military hardihood of his sire, the young duke was in the habit of exposing himself to all

weathers, and keeping guard during successive nights, a practice which often called forth from his surgeon, Dr. Malfati, the expressive words, '*Rappelez vous, mon Prince, que vous avez un Cœur de Fer dans un Corp de Verre.*'

MARY QUEEN OF SCOTS' CANDLESTICK.

Almost every article, however trifling its intrinsic value, and however homely its appearance, which once belonged to a celebrated individual, is always regarded as an object of interest, and we have, therefore, no hesitation in presenting our readers with the annexed engraving of one of a pair of candlesticks which were once the property of the unfortunate Mary, Queen of Scots.



They are made of brass, each of them of eleven and a-half inches in height. They are of French manufacture; the sunk parts are filled up with an inlay of blue, green, and white enamel, very similar to that done at Limoge. These extremely elegant and curious articles are the property of Lord Holland, and are preserved at Holland House, Kensington.

Holland House is associated "with the costly magnificence of Rich, with the loves of Ormond, the councils of Cromwell, and the death of Addison." It has been for nearly two centuries and a-half the favourite resort of wits and beauties, of painters and poets, of scholars, philosophers, and statesmen. In the life-time of the late Lord Holland, it was the meeting-place of "the Whig Party;" and his liberal hospitality made it "the resort, not only of the most interesting persons composing English society—literary, philosophical, and political, but also to all belonging to those classes who ever visited this country from abroad."

EXTRAORDINARY INSTANCES OF INHUMANITY.

In 1534, in the wars of Edward III. with France, Fordun relates that a Frenchman purchased from the Scots several English prisoners, and that he beheaded them to avenge the death of his father. This sentimental cruelty can perhaps be paralleled by that of Coecinas, who, at the massacre of Paris, bought many Huguenots, that he might torture them to death for his private satisfaction. Philip Galcas Visconti, Duke of Milan, was a man of a nature so timid, that thunder threw him into

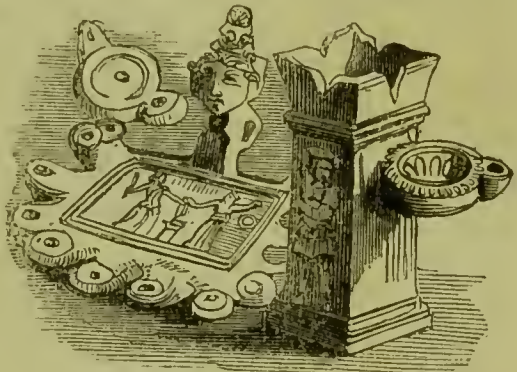
agonies ; yet was he so inhuman, that he could *enjoy the shrieks of a female stretched upon a rack*. Wenceslaus, the German Emperor, say Mezeray, Voltaire, and others, *roasted his cook alive*, for dressing his dinner amiss ; and never had so intimate a friend in Prague as the common executioner ; and even *him* he put to death at last, for not taking him at his word, when he once had bid him cut his head off, and actually knelt down to receive the stroke.

ANCIENT ROMAN LAMPS.

The earliest lamps fabricated by the potters of ancient Rome have an open circular body, with a curved projecting rim to prevent the oil from spilling, and occur both in terra-cotta, and also in the black glazed ware found in the sepulchres of Nola. Many have a projecting hollow pipe in the centre, in order to fix them to a stick on the top of a candelabrum. These lamps have no handles. They may have been placed in the *sacella* or *lararia*, and were turned on the potter's wheel.

The shoe-shaped is the most usual, with a round body, a projecting spout or nozzle having a hole for the wick, and a small annular handle, which is more or less raised.

A singular variety of lamp, well adapted for a table, was fitted into a kind of small altar, the sides of which were ornamented with reliefs. Several however, from their unusual shape, may be considered as fancy ware, the upper part, or the whole lamp, being moulded into the resemblance of some object. Such are lamps in the British Museum in the shape of a female head surmounted by a flower, or of the head of a negro or Nubian with open jaws, through which the wick was inserted.



Most of these lamps appear to have been made between the age of Augustus and that of Constantine. The style, of course best at the earlier period of the empire, degenerates under the later emperors, such as Philip and Maximus, and becomes at last Byzantine and bad.

Most lamps had only one wick, but the light they afforded must have been feeble, and consequently some have two wicks, the nozzle for which project beyond the body of the lamp. In the same manner were fabricated lamps of three, five, and seven wicks. If more were required the nozzles did not project far beyond the body of the lamp, which was then moulded in a shape adapted for the purpose, and especially the favourite one of a galley. Sometimes a conglomeration of small lamps was manufactured in a row, or in a serrated shape, which enabled the purchaser to obtain what light he required ; still the amount of illumination must have been feeble. As many as twenty wicks have been found in some lamps.

The greater number average from three to four inches long, and one inch high ; the walls are about one-eighth of an inch thick, and the

circular handles not more than one inch in diameter. Some of the larger lamps, however, are about nine inches or a foot long, with handles eight or nine inches high.

AN ECCENTRIC ENGLISHMAN.

Mr. Henry Hastings, a most singular character, and genuine sportsman lived in the time of James and Charles I. Mr. Hastings was second son to the Earl of Huntingdon; and inherited a good estate in Dorsetshire from his mother. He was one of the keepers of New Forest, Hampshire; and resided in the lodge there during a part of every summer season. But his principal residence was at Woodlands, in Dorsetshire, where he had a capital mansion. One of his nearest neighbours, was the Lord Chancellor Cooper, first Earl of Shaftesbury. Two men could not be more opposite in their disposition and pursuits. They had little communication therefore; and their occasional meetings were rendered more disagreeable to both from their opposite sentiments in politics. Lord Shaftesbury, who was the younger man, was the survivor; and the following account of Mr. Hastings is said to have been the production of his pen. "Mr. Hastings was low of stature, but very strong, and very active; of a ruddy complexion, with flaxen hair. His clothes were always of green cloth. His house was of the old fashion; in the midst of a large park, well stocked with deer, rabbits, and fish-ponds. He had a long narrow bowling-green in it; and used to play with round sand-bowls. Here, too, he had a banqueting-room built, like a stand in a large tree. He kept all sorts of hounds, that ran buck, fox, hare, otter, and badger; and had hawks of all kinds, both long and short-winged. His great hall was commonly strewed with marrow-bones; and full of hawk-perches, hounds, spaniels, and terriers. The upper end of it was hung with fox-skins of this and the last year's killing. Here and there a pole-eat was intermixed; and hunter's poles in great abundance. The parlour was a large room, completely furnished in the same style. On a broad hearth, paved with bricks, lay some of the choicest terriers, hounds, and spaniels. One or two of the great chairs had litters of cats in them, which were not to be disturbed. Of these, three or four always attended him at dinner; and a little white wand lay by his trencher, to defend it, if they were too troublesome. In the windows, which were very large, lay his arrows, cross-bows, and other accoutrements. The corners of the room were filled with his best hunting and hawking poles. His oyster-table stood at the lower end of the room, which was in constant use twice a day, all the year round; for he never failed to eat oysters both at dinner and supper; with which the neighbouring town of Poole supplied him. At the upper end of the room stood a small table with a double desk; one side of which held a church Bible; the other, the Book of Martyrs. On different tables of the room lay hawks' hoods; bells, old hats with their crowns thrust in, full of pheasants' eggs, tables, dice, cards, and a store of tobacco pipes. At one end of this room was a door, which opened into a closet, where stood bottles of strong beer and wine, which never came out but in single glasses, which was the rule of the house; for he never exceeded himself, nor permitted others to exceed. Answering

to this closet was a door into an old chapel, which had been long disused for devotion; but, in the pulpit, as the safest place, was always to be found a cold chine of beef, a venison pasty, a gammon of bacon, or a great apple-pie with thick crust, well baked. His table cost him not much, though it was good to eat at. His sports supplied all but beef and mutton, except on Fridays, when he had the best of fish. He never wanted a London pudding; and he always sang it in with, "*My part lies therein-a.*" He drank a glass or two of wine at meals; put syrup of gilly-flowers into his sack; and had always a tun-glass of small-beer standing by him, which he often stirred about with rosemary. He lived to be an hundred; and never lost his eye-sight, nor used spectacles. He got on horseback without help; and rode to the death of the stag, till he was past fourscore."

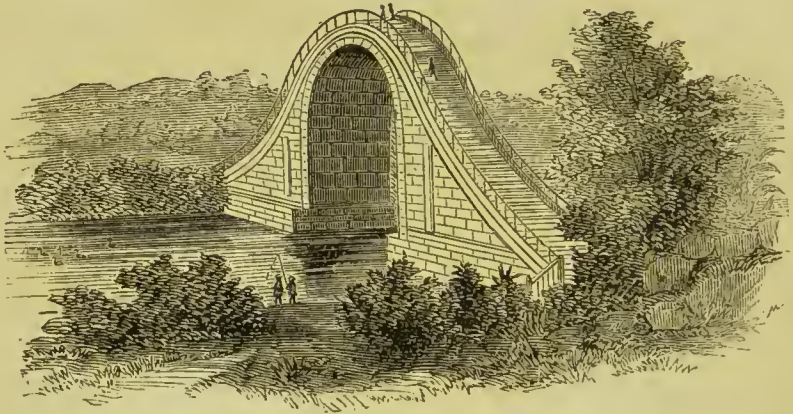
PERFUMED BANQUETS OF THE ANCIENTS.

A very remarkable peculiarity in the banquets of the ancients was, their not confining the resonrees of the table to the gratification of one sense alone. Having exhausted their invention in the concoction of stimulants for the palate, they broke new ground, and called in another sense to their aid; and by the delicate application of odours and richly-distilled perfumes, these refined voluptuaries aroused the fainting appetite, and added a more exquisite and ethereal enjoyment to the grosser pleasures of the board. The gratification of the sense of smelling (a sense held by us in very undeserved neglect, probably on account of its delicacy) was a subject of no little importance to the Romans. However this may be, it is certain that the Romans considered flowers as forming a very essential article in their festal preparations; and it is the opinion of Bassius, that at their desserts the number of flowers far exceeded that of fruits. When Nero supped in his Golden House, a mingled shower of flowers and odorous essences fell upon him; and one of Heliogabalus' recreations was to smother his courtiers with flowers, of whom it may be said, they "died of a rose in aromatic pain." Nor was it entirely as an object of luxury that the ancients made use of flowers; they were considered to possess sanative and medicinal qualities. According to Pliny, Athenæus, and Plutarch, certain herbs and flowers were of sovereign power to prevent the approaches of ebriety, or, as Bassius less clearly expresses it, clarify the functions of the brain.

CHINESE BRIDGES.

Of Chinese bridges, some have been very much exaggerated in the accounts by Du Halde and the missionaries, as it appears from the later reports concerning the bridge at Foo-chow-foo, visited during the unsuccessful commercial voyage of the ship "Amherst," in 1832, and since the war become familiar to our countrymen. This same bridge, which proved a very poor structure after all, had been extolled by the Jesuits as something quite extraordinary. A bridge of ninety-one arches, being in fact a very long causeway, was passed by Lord Macartney between Soo-chow and Hâng-chow, and near the Lake called Tac-hoo. The highest arch, however, was supposed to be between

twenty and thirty feet in height, and the whole length of the causeway half a mile. It was thrown across an arm of the lake, on the eastern side of the canal. The late Sir George Staunton observed a bridge between Peking and Tartary, built across a river which was subject to being swelled by mountain floods. This was erected upon caissons of wattles filled with stones. It appeared to have been built with expedition, and at small cost, where the most solid bridge would be endangered by inundations. The caissons were fixed by large perpendicular spars, and over the whole were laid planks, hurdles, and gravel. It was only in Keâng-nan that solid bridges were observed to be thrown over the canal, being constructed of coarse grey marble, or of a reddish granite. Some of the arches were semicircular, others the transverse section of an ellipse, and others again approached the shape of a horse-shoe, or Greek Ω , the space being widest at top. In the



ornamental bridges that adorn gardens and pleasure-grounds, the arch is often of height sufficient to admit a boat under sail, and the bridge is ascended by steps.

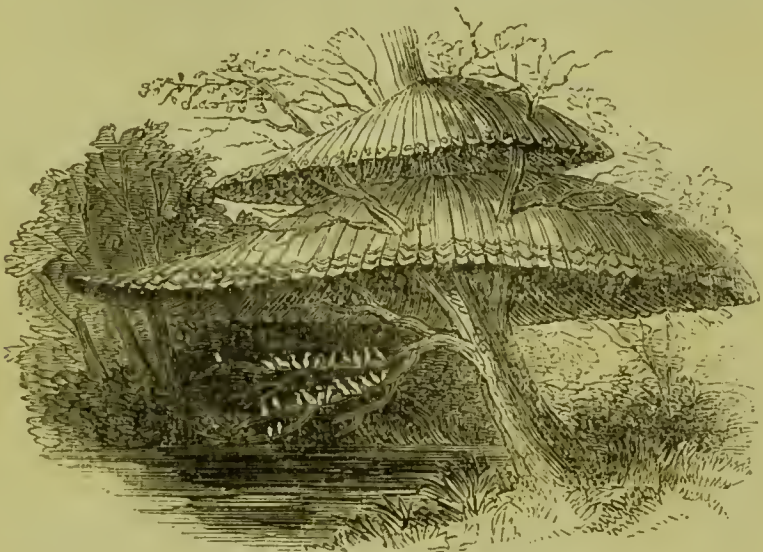
All the stones of a Chinese arch are commonly wedge-shaped, their sides forming radii which converge towards the centre of the curve. It is observable that, according to the opinion of Captain Parish, who surveyed and made plans of the Great Wall, no masonry could be superior to it. The arched and vaulted work was considered by him as exceedingly well turned. The Chinese, therefore, must have understood the construction and properties of the arch long before the Greeks and Romans, whose original and most ancient edifices consisted of columns, connected by straight architraves, of bulk sufficient to support the incumbent pressure of solid masonry.

SOCIABLE WEAVER-BIRD.

There are some birds whose social instinct impels them to live in company, and to unite their powers in the construction of a common edifice : in this respect resembling the Beaver among quadrupeds, and the Bee among insects. Among these we may mention the Ani (*Crotophaga ani*) of the West Indies ; the Pensile Grosbeak (*Loxia pensilis*) of West Africa ;

and the Bottle-nested Sparrow of India: but more remarkable than any of these is the Sociable Grosbeak (*Loxia socialis*) of South Africa, whose habits are described by Le Vaillant.

“Figure to yourself,” says this enterprising traveller, “a huge, irregular, sloping roof, with all the eaves completely covered with nests, crowded close together, and you will have a tolerably correct idea of these singular edifices.” The birds commence this structure by forming the immense canopy of a mass of grass, so compact and firmly basketed together as to be impenetrable to the rain. This sometimes surrounds a large tree, giving it, but for the upper branches, somewhat the form of a mushroom. Beneath the eaves of this canopy the nests are formed; the



NEST OF SOCIABLE WEAVER BIRD.

upper surface is not used for this purpose, but as it is sloping, with a projecting rim, it serves to let the rain-water run off, and preserves each little dwelling from the wet. Le Vaillant procured one of these great shelters, and cut it in pieces with a hatchet: the chief portion consisted of Boshman's grass, so compact as to be impenetrable by rain. Each nest is three or four inches in diameter, which is sufficient for the bird; but, as they are all close together around the eaves, they appear to the eye to form but one building, and, in fact, are distinguishable from each other only by a little external aperture, which serves as an entrance to the nest. This large nest contained 320 inhabited cells.

WOLVES IN ENGLAND.

King Edward the First commissioned Peter Corbet to destroy the wolves in the counties of Gloucester, Worcester, Hereford, Salop, and Stafford; and ordered John Gifford to hunt them in all the forests of England.

The forest of Chiltern was infested by wolves and wild bulls in the time of Edward the Confessor. William the Conqueror granted the lordship of Riddesdale, in Northumberland, to Robert de Umfraville,

on condition of defending that part of the country against enemies and wolves. King John gave a premium of ten shillings for catching two wolves.

In the reign of King Henry the Third Vitalis de Engaine held the manors of Laxton and Pitchley, in the county of Northampton, by the service of hunting the wolf, whenever the king should command him. In the reign of Edward the First, it was found by inquisition that John de Engaine held the manor of Great Gidding, in the county of Huntingdon, by the service of hunting the hare, fox, wild cat, and wolf, within the counties of Huntingdon, Northampton, Buckingham, Oxford, and Rutland. In the reign of Edward the Third, Thomas de Engaine held certain manors by the service of finding, at his own proper cost, certain dogs for the destruction of wolves, foxes, martins, and wild cats in the counties of Northampton, Rutland, Oxford, Essex, and Buckingham.

TEMPLES OF BRAMBANAM.

In the island of Java, and not far from the ruins of Boro Buddor, are situated the Buddhist temples of Brambanam; certainly one of the most extraordinary groups of buildings of its class, and very unlike anything we now find in India; though there can scarcely be a doubt but that the whole is derived from an Indian original now lost.

The great temple is a square building above 45 ft. square, and 75 ft. high, terminating upwards in an octagonal straight-lined pyramid. On each face of this is a smaller temple of similar design joined to the great one by corridors; the whole five thus constituting a cruciform building. It is raised upon a richly ornamented square base. One of the smaller temples serves as an entrance-porch. The building itself is very curiously and richly ornamented with sculpture; but the most remarkable feature of the whole group is the multitude of smaller temples which surround the central one, 239 in number. Immediately beyond the square terrace which supports the central temple stand 28 of these, forming a square of 8 on each side, counting the angular ones both ways. Beyond these, at a distance of 35 ft., is the second square, 44 in number; between this and the next row is a wide space of above 80 ft., in which only 6 temples are situated, two in the centre of the north and south faces, and one on each of the others. The two outer rows of temples are situated close to one another, back to back, and are 160 in number, each face of the square they form being about 525 ft. All these 239 temples are similar to one another, about 12 ft. square at the base, and 22 ft. high, all richly carved and ornamented, and in every one is a small square cell, in which was originally placed a cross-legged figure, probably of one of the Jaina saints, though the drawings which have been hitherto published do not enable us to determine whom they represent—the persons who made them not being aware of the distinction between Buddhist and Jaina images.

The date given to these monuments by the natives is about the 9th or 10th century, at which time the Jains were making great progress at Guzerat and the western parts of India; and if the traditions are to be relied upon, which bring the Hindu colonists of Java from that quarter,

it is almost certain that they would have brought that religion with them. If the age, however, that is assigned to them be correct, they are specimens of an earlier date and form than anything we now find in India, and less removed from the old Buddhist type than anything that now remains there.

GRAHAM ISLAND.

The most recent instance of subaqueous eruption, with which we are acquainted is that which produced Hotham or Graham Island, in the year 1831. This island was thrown up in the Mediterranean, between the south-west coast of Sicily and the African coast, in latitude $37^{\circ} 8' 30''$ north, and longitude $12^{\circ} 42' 15''$ east. The eruption seems to have been first observed by John Corrao, the captain of a Sicilian vessel, who passing near to the spot on the 10th of July, observed an immense column of water ejected from the sea to the height of sixty feet, and about eight hundred yards in circumference.

On the 16th of July, Corrao again passed the same spot, and he found that a small island had been formed, twelve feet high, with a crater in the centre, from which immense columns of vapour and masses of volcanic matter were ejected.

The island was afterwards visited by several scientific gentlemen, and is said to have been two hundred feet high, and three miles in circumference, on the 4th of August. But from this time the island decreased in size; for being composed of loose scoriæ and pumice, it was rapidly acted upon by the water; and on the 3rd of September, when carefully measured by Captain Wodehouse, was only three-fifths of a mile in circumference, and one hundred and seven feet high. At the end of October the island had entirely disappeared, except one small point composed of sand and scoriæ. Captain Swinburne examined the spot in the beginning of the year 1832, and found an extensive shoal to occupy the place where the island had once been. In 1833 there was a dangerous reef, of an oval form, three-fifths of a mile in circumference.

A ROYAL SPORTSMAN.

When the King of Naples (the greatest sportsman in Europe) was in Germany, about the year 1792, it was said in the German papers, that in the different times he had been shooting in Austria, Bohemia, and Moravia, he had killed 5 bears, 1,820 wild boars, 1,968 stags, 13 wolves, 354 foxes, 15,350 pheasants, 1,121 rabbits, 16,354 hares, 1,625 she-goats, 1,625 roe-bucks, and 12,435 partridges.

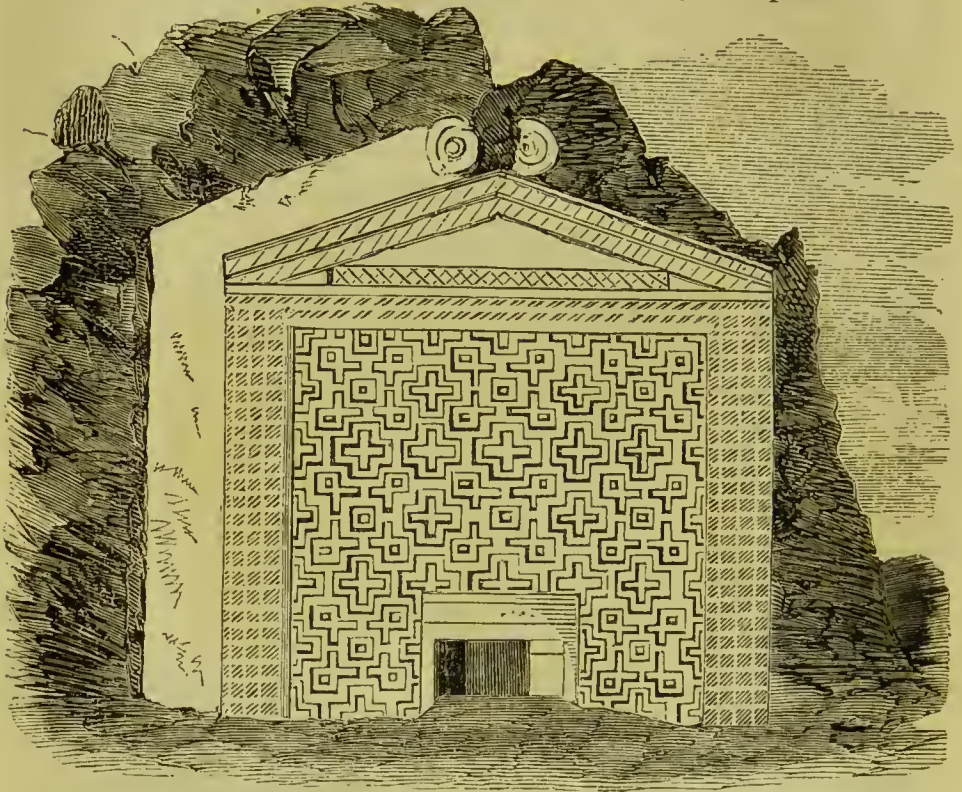
LIFE IN DEATH.

The wife of the consul of Cologne, Retchmuth, apparently died of the plague, in 1571; a ring of great value, with which she was buried, tempted the cupidity of the grave-digger, and was the cause of many future years of happiness. At night the purloiner marched to his plunder, and she revived. She lived to be the mother of three children, and, when deceased in reality, was re-buried in the same church, where a monument was erected, reciting the particulars above stated in German

verse. A woman of Poitiers, being buried with four rings, tempted the resurrection-man, who *awoke* the woman in the attempt, as he was rather rude in his mode of possessing them. She called out; he, being frightened, fled. The lady walked home, recovered, and had many children afterwards.

ROCK-CUT MONUMENTS OF ASIA MINOR.

The engraving below represents an example of rock-cut monuments which are found at Doganlu, in Asia Minor. They are placed on the



rocky side of a narrow valley, and unconnected apparently with any great city or centre of population. Generally they are called tombs, but there are no chambers nor anything about them to indicate a funereal purpose, and the inscriptions which accompany them are not on the monuments themselves, nor do they refer to such a purpose. Altogether, they are certainly among the most mysterious remains of antiquity, and, beyond a certain similarity to the rock-cut tombs around Persepolis, it is not easy to point out any monuments that afford even a remote analogy to guide us in our conjectures. They are of a style of art clearly indicating a wooden origin, and consist of a square frontispiece, either carved into certain geometric shapes, or prepared apparently for painting; at each side is a flat pilaster, and above a pediment terminating in two scrolls. Some, apparently the more modern, have pillars of a rude Doric order, and all indeed are much more curious than beau-

tiful. When more of the same class are discovered, they may help us to some historic data: all that we can now say of them is, that, judging from their inscriptions and the traditions in Herodotus, they seem to belong to some Indo-Germanic race from Thessaly, or thereabouts, who had crossed the Hellespont and settled in their neighbourhood; and their date is possibly as far back as 1000, and most probably before 700 B.C.



ARCH OF TRAJAN AT BENEVENTUM.

Triumphal arches were among the most peculiar forms of art which the Romans borrowed from those around them, and used with that strange mixture of splendour and bad taste which characterises all their works.

These were in the first instance no doubt borrowed from the Etruscans, as was also the ceremony of the triumph with which they were ultimately associated. At first they seem rather to have been used as festal entrances to the great public roads, whose construction was considered as one of the most important benefits a ruler could confer on his country. There was one erected at Rimini in honour of an important restoration of the Flaminian Way by Augustus; another at Susa in

Piedmont, to commemorate a similar act of the same Emperor. Trajan built one on the pier at Aneona, when he restored that harbour, and another at Beneventum, when he repaired the Via Appia, represented in the woodcut here given. It is one of the best preserved as well as most graceful of its class in Italy. The arch of the Sergii at Pola in Istria seems also to have been erected for a like purpose. That of Hadrian at Athens, and another built by him at Antinoë in Egypt, were monuments merely commemorative of the benefits which he had conferred on those cities by the architectural works he had erected within their walls. By far the most important application of these gateways, in Rome at least, was to commemorate a triumph which may have passed along the road over which the arch was erected beforehand, for the triumphal procession to pass through, of which it would remain a memorial.

JUDGES' SALARIES.

In the reign of Henry III. the King's Justices enjoyed a salary of ten marks per annum, which, in the twenty-third year of that King, was augmented to twenty pounds, and soon after to more. Under Henry IV. the Chief Justices of the King's Bench and Common Pleas had forty pounds, and one of the judges of Common Pleas had fifty-five marks. In 1466, the salary of Thomas Littleton, judge of the King's Bench, amounted to £136 13s. 4d. modern money ; besides about £17 7s. for his fur-gown, robes, &c.

EXTRAORDINARY OAK.

Gilpin, in his "Forest Scenery," says, "Close by the gate of the water-walk at Magdalen College, in Oxford, grew an oak, which perhaps stood there a sapling when Alfred the Great founded the university. This period only includes a space of nine hundred years, which is no great age for an oak. It is a difficult matter indeed to ascertain the age of a tree. The age of a castle or abbey is the object of history ; even a common house is recorded by the families that built it. All these objects arrive at maturity in their youth, if I may so speak. But the tree, gradually completing its growth, is not worth recording in the early part of its existence. It is then only a common tree ; and afterwards, when it becomes remarkable for its age, all memory of its youth is lost. This tree, however, can almost produce historical evidence for the age assigned to it. About five hundred years after the time of Alfred, William of Wainfleet, Dr. Stukely tells us, expressly ordered his college to be founded near the Great Oak ; and an oak could not, I think, be less than five hundred years of age to merit that title, together with the honour of fixing the site of a college. When the magnificence of Cardinal Wolsey erected that handsome tower which is so ornamental to the whole building, this tree might probably be in the meridian of its glory, or rather, perhaps, it had attained a green old age. But it must have been manifestly in its decline at that memorable era when the tyranny of James gave the fellows of Magdalen so noble an opportunity of withstanding bigotry and superstition. It was afterwards much injured in Charles the Second's time, when the present walks were laid

out. Its roots were disturbed, and from that period it declined fast, and became reduced by degrees to little more than a mere trunk. The oldest members of the university can scarcely recollect it in better plight. But the faithful records of history have handed down its ancient dimensions. Through a space of sixteen yards on every side from its trunk, it once flung its boughs, and under its magnificent pavilion could have sheltered with ease three thousand men, though in its decayed state it could for many years do little more than shelter some luckless individual whom the driving shower had overtaken in his evening walk. In the summer of 1788, this magnificent ruin fell to the ground, alarming the college with its rushing sound. It then appeared how precariously it had stood for many years. Its grand tap-root was decayed, and it had hold of the earth only by two or three roots, of which none was more than a couple of inches in diameter. From a part of its ruins a chair has been made for the President of the College, which will long continue its memory."

ECCENTRIC ADVERTISEMENT.

The following strange advertisement is copied from the Harleian MSS. :
 "In Nova fert Animus. These are to give notice, (for the benefit of the public,) that there is newly arrived from his travels, a gentleman, who, after above forty years' study, hath, by a wonderful blessing on his endeavours, discovered, as well the nature as the infallible cure of several strange diseases, which (though as yet not known to the world) he will plainly demonstrate to any ingenious artist, to be the greatest causes of the most common distempers incident to the body of man. The names of which take as follow :

The strong fives
 The marthambles
 The moon-pall
 The hockgrocle.

"Now, though the names, natures, symptoms, and several cures of these diseases, are altogether unknown to our greatest physicians, and the particular knowledge of them would (if concealed) be a vast advantage to the aforesaid person; yet, he well knowing that his country's good is to be preferred to his private interest, doth hereby promise all sorts of people, a faithful cure of all or any of the diseases aforesaid, at as reasonable rates as our modern doctors have for that of any common distemper.

"He is spoken with at the ordinary hours of business, at the Three Compasses, in Maiden-lane."

MODERN EGYPTIAN FEMALE ORNAMENTS.

Among the many ornaments which the women of Egypt in modern times are so fond of wearing, none is more curious or more generally worn than the *Choo'r*. It is a round convex ornament, commonly about five inches in diameter, of which there are two kinds. The first that we shall describe, and which is the only kind worn by ladies, or by the wives of tradesmen of moderate property, is the *choor's alma's*, or diamond

ekoor's. This is composed of diamonds set generally in gold; and is of open work, representing roses, leaves, &c. The diamonds are commonly of a very poor and shallow kind; and the gold of this and all other diamond ornaments worn in Egypt is much alloyed with copper. The value of a moderately handsome diamond ekoor's is about a hundred and twenty-five, or a hundred and fifty pounds sterling. It is very seldom made of silver; and I think that those of gold, when attached to the deep red turboo'sh, have a richer effect, though not in accordance with our general taste. The wives even of petty tradesmen sometimes wear the diamond ekoor's: they are extremely fond of diamonds, and generally endeavour to get some, however bad. The ekoor's, being of considerable



weight, is at first painful to wear; and women who are in the habit of wearing it complain of headache when they take it off: hence they retain it day and night; but some have an inferior one for the bed. Some ladies have one for ordinary wearing, another for particular occasions, a little larger and handsomer; and a third merely to wear in bed. The other kind of ekoor's, *ekoor's dah'ab* (or, of gold), is a convex plate of very thin embossed gold, and almost always a false emerald (a piece of green glass), not cut with facets, set in the centre. Neither the emerald nor the ruby are here cut with facets: if so cut, they would generally be considered false. The simple gold ekoor's is lined with a thick coat of wax, which is covered with a piece of paper. It is worn by many women who cannot afford to purchase diamonds; and even by some servants.

ANTIQUÉ ROMAN MEDICINE STAMP.

By far the most remarkable of the recently discovered remains of the Roman occupants of Scotland is a medicine stamp, acquired by the Society of Antiquaries of Scotland, along with a very valuable collection

of antiquities, bequeathed to them by E. W. A. Drummond Hay, Esq., formerly one of the secretaries of the society. From his notes it appears that it was found in the immediate vicinity of Trenent Church, East Lothian, in a quantity of *debris*, broken tiles, and brick-dust, which may not improbably have once formed the residence and laboratory of Lucius Vallatinus, the Roman oculist, whose name this curious relic supplies. It consists of a small cube of pale green stone, two and three-fifth inches in length, and engraved on two sides as in the annexed woodcut; the letters being reversed for the purpose of stamping the unguents or other medicaments retailed by its original possessor. The inscriptions admit of being extended thus on the one side: L. VALLATINI EVODES AD CICATRICES ET ASPRITUDINES, which may be rendered—The evodes of Lucius Vallatinus for cicatrices and granulations. The reverse, though



in part somewhat more obscure, reads: L. VALLATINI A PAL^o CROCODES AD DIATHESSES—The crocodes, or preparation of saffron, of L. Vallatinus, of the Palatine School, (?) for affections of the eyes. Both the Evodes and the Crocodes are prescriptions given by Galen, and occur on other medicine stamps. Several examples have been found in England, and many in France and Germany, supplying the names of their owners and the terms of their preparations. Many of the latter indicate their chief use for diseases of the eye, and hence they have most commonly received the name of Roman oculists' stamps. No example, however, except the one figured here, has ever occurred in Scotland; and amid legionary inscriptions, military votive altars, and sepulchral tablets, it is peculiarly interesting to stumble on this intelligent memento, restoring to us the name of the old Roman physician who ministered to the colonists of the Lothians the skill, and perchance also the charlatanry, of the healing art.

CANDLES IN THE CHURCH.

In the formulæ of Marculphus, edited by Jerome Bignon, he tells us, with respect to lights, that the use of them was of great antiquity in the church; that the primitive Christians made use of them in the

assemblies which they held before day out of necessity ; and that afterwards they were retained even in daylight, as tokens of joy, and in honour of the Deity. Lactantius says, speaking of the absurdities of the wax lights in Romish churches, "They light up candles to God, as if he lived in the dark ; and do they not deserve to pass for madmen who offer lamps and candles to the author and giver of light?" It is really astounding to our ideas that wax candles as long as serjeants' pikes should be held as necessary in the worship of God. That it is so held, and that by a large class of Christians, every one must allow, for they may have ocular demonstration of the singular fact. The show is however extremely imposing. Thirty-five thousand seven hundred and fifty pounds of wax lights were burned every year, for nine hundred masses said in the castle of Wittemburgh ! Philip Melancthon speaks of a Jesuit who said that "he would not extinguish one taper, though it were to convert all the Huguenots" (Protestants).

A RICH AND CRUEL CRIMINAL.

John Ward, Esq. of Hackney, Member of Parliament, being prosecuted by the Duchess of Buckingham, and convicted of forgery, was first expelled the House, and then stood on the pillory on the 17th of March, 1727. He was suspected of joining in a conveyance with Sir John Blount, to secrete £50,000 of that director's estate, forfeited to the South Sea Company by Act of Parliament. The Company recovered the £50,000 against Ward ; but he set up prior conveyances of his real estate to his brother and son, and concealed all his personal, which was computed to be £150,000. These conveyances being also set aside by a bill in chancery, Ward was imprisoned, and hazarded the forfeiture of his life, by not giving in his effects till the last day, which was that of his examination. During his confinement, his amusement was to give poison to dogs and cats, and see them expire by the slower or quicker torments. To sum up the *worth* of this man, at the several eras of his life ; at his standing in the pillory, he was worth above £200,000 ; at his commitment to prison, he was worth £150,000.

FOOD OF THE ANCIENTS.

The diversity of substances which we find in the catalogue of articles of food is as great as the variety with which the art or the science of cookery prepares them. The notions of the ancients on this most important subject are worthy of remark. Their taste regarding meat was various. Beef they considered the most substantial food : hence it constituted the chief nourishment of their athletes. Camels' and dromedaries' flesh was much esteemed, their heels most especially. Donkey-flesh was in high repute : Mæcenas, according to Pliny, delighted in it ; and the wild ass, brought from Africa, was compared to venison. In more modern times we find Chancellor Dupret having asses fattened for his table. The hog and the wild boar appear to have been held in great estimation ; and a hog was called "animal propter convivium natum ;" but the classical portion of the sow was somewhat singular—"vulvâ nil dulcius amplâ." Their mode of killing swine was as refined in barbarity.

as in epicurism. Plutarch tells us that the gravid sow was actually trampled to death, to form a delicious mass fit for the gods. At other times, pigs were slaughtered with red-hot spits, that the blood might not be lost. Stuffing a pig with assafoetida and various small animals, was a luxury called "porcus Trojanus;" alluding, no doubt, to the warriors who were concealed in the Trojan horse. Young bears, dogs, and foxes, (the latter more esteemed when fed upon grapes,) were also much admired by the Romans; who were also so fond of various birds, that some consular families assumed the names of those they most esteemed. Catus tells us how to drown fowls in Falernian wine, to render them more luscious and tender. Pheasants were brought over from Colchis, and deemed at one time such a rarity, that one of the Ptolemies bitterly lamented his never having tasted any. Peacocks were carefully reared in the island of Samos, and sold at such a high price, that Varro informs us they fetched yearly upwards of £2,000 of our money.

THE EARLIEST ENGLISH BIBLE.

The first translation of any part of the Holy Scriptures into English that was committed to the press was the New Testament, translated from the Greek, by William Tyndale, with the assistance of John Foye and William Roye, and printed first in 1526, in octavo.

Tyndale published afterwards, in 1530, a translation of the Five Books of Moses, and of Jonah, in 1531, in octavo. An English translation of the Psalter, done from the Latin of Martin Bucer, was also published at Strasburgh in 1530, by Francis Foye, in octavo. And the same book, together with Jeremiah and the Song of Moses, were likewise published in 1534, in duodecimo, by George Joye, sometime Fellow of Peter-House in Cambridge.

The first time the whole Bible appeared in English was in the year 1535, in folio. The translator and publisher was Miles Coverdale, afterwards Bishop of Exeter, who revised Tyndale's version, compared it with the original, and supplied what had been left untranslated by Tyndale. It was printed at Zurich, and dedicated to King Henry the Eighth. This was the Bible; which by Cromwell's injunction of September, 1536, was ordered to be laid in churches.

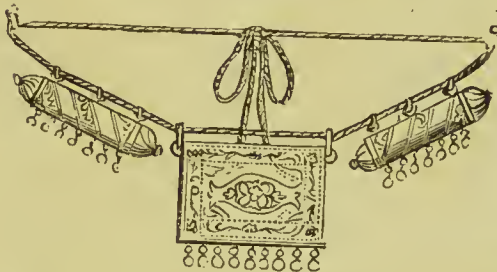
GREAT ERUPTION OF MOUNT ETNA.

One of the most remarkable eruptions of this mountain was that which occurred in the year 1669, which was so violent that fifteen towns and villages were destroyed, and the stream was so deep that the lava flowed over the walls of Catania, sixty feet in height, and destroyed a part of the city. But the most singular circumstance connected with this eruption was the formation of a number of extensive fissures, which appeared as though filled with intumescant rock. At the very commencement of the volcanic excitement, one was formed in the plain of St. Lio, twelve miles in length and six feet broad, which ejected a vivid flame, and shortly after five others were opened. The town of Nicolosi, situated twenty miles from the summit of Etna, was destroyed by earthquake; and near the place where it stood two gulfs were formed, from

which so large a quantity of sand and scoriæ was thrown, that a cone, called Mount Rossi, four hundred and fifty feet high, was produced in about three months.

AMULETS WORN BY MODERN EGYPTIAN FEMALES.

One of the most remarkable traits in modern Egyptian superstition is the belief in written charms. The composition of most of these amulets is founded upon magic, and occasionally employs the pen of almost every village schoolmaster in Egypt. A person of this description, however, seldom pursues the study of magic further than to acquire the formulæ of a few charms, commonly consisting, for the greater part, of certain passages of the Koran, and names of God, together with those of spirits, genii, prophets, or eminent saints, intermixed with combinations of numerals, and with diagrams, all of which are supposed to have great secret virtues. The amulet thus composed, or *hhega'ib*, as it is called, is



covered with waxed cloth, to preserve it from accidental pollution, and enclosed in a case of thin embossed gold or silver, which is attached to a silk string, or a chain, hung on the right side, above the girdle, the string or chain being passed over the left shoulder. Sometimes these cases bear Arabic inscriptions, such as "Ma'sha-lla'h" (God's will) and "Ya'eha'dee el-hhaga't" ("O decreer of the things that are needful!") We here insert an engraving of three *hhega'ib*s of gold, attached to a string, to be worn together. The central one is a thin, flat case, containing a folded paper: it is about a third of an inch thick; the others are cylindrical cases, with hemispherical ends, and contain scrolls: each has a row of *burek* along the bottom. *Hhega'ib*s such as these, or of a triangular form, are worn by many children, as well as women; and those of the latter form are attached to a child's head-dress.

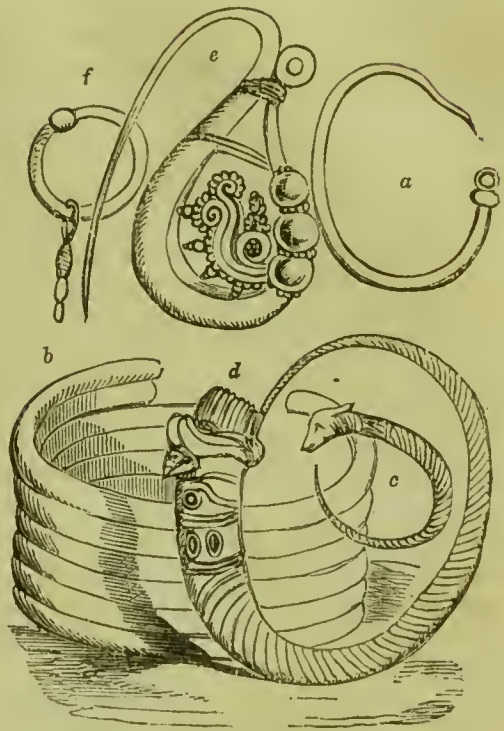
PERSONAL ORNAMENTS OF THE ANCIENT EGYPTIANS.

The passion of the Egyptians for decorative jewellery was indeed excessive. Men as well as women delighted thus to adorn themselves; and the desire was not confined to the higher ranks, for though the subordinate classes could not afford the sparkling gems and precious metals which glowed upon the persons of their superiors, their vanity was gratified by humbler imitations, of bronze, glass, and porcelain.

"Costly and elegant ornaments," observes Professor Rossellini, "abounded in proportion as clothing in general was simple and scarce among the Egyptians. Girdles, necklaces, armlets, ear-rings, and amulets of various kinds suspended from the neck, are found represented in the painting, and in fact still exist on the mummies. Figures of noble youths are found entirely devoid of clothing, but richly ornamented with necklaces and other jewels."

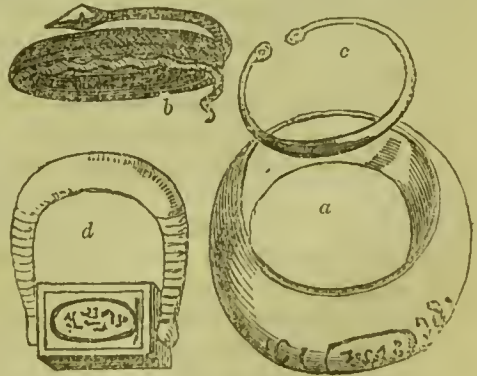
An immense number of these "jewels of silver and jewels of gold" have been found in the tombs, and on the persons of mummies, and are deposited in profusion in every museum. The accompanying engravings will give an idea of the style and form of some of them.

The ear-rings generally worn by the ladies were large, round, single hoops (as *a*) from 1½ inches to 2½ inches in diameter; and frequently of a still greater size; or made of six rings soldered together (as *b*); sometimes an asp, whose body was of gold, set with precious stones, was worn by persons of rank as a fashionable caprice. Figures *c*, *d*, of gold bear the heads of fanciful animals; *e*, also of gold, is remarkable for its singularity of form, and for the delicacy of its workmanship; and *f* for its carrying two pearls and being double in its construction.



Bracelets, armlets, and anklets were worn by men as well as by women; they were usually of gold, frequently set with precious stones, or inlaid with enamel. The one marked *a* in the annexed cut is now in the Leyden Museum:

it is of gold, 3 inches in diameter, and 1½ inches in height, and is interesting, because it belonged to the Pharaoh whom we conclude to have been the patron and friend of Joseph, Thothmes III., whose name it bears. The armlet *b* is of gold, and represents a snake; the other, *c*, is of bronze. Rings were worn in profusion, gold being the material chiefly selected. Some resemble watch seals of the present day—sometimes the stone having four flat sides, all engraved, turned on a pivot, like some seals seen at present.



One of this character, which Sir J. G. Wilkinson estimates to contain 20l. worth of gold, is represented at *d* in the above engraving. It consists of a massive ring of gold, bearing an oblong plinth of the same metal, an inch in length, and more than half an inch in its greatest width. On one side is engraved the hieroglyphic name of Storos, the successor of Amunoph III.; the three others contain respectively a scorpion, a crocodile, and a lion.

GREAT PEAR TREE.

The most remarkable pear tree in England stands on the glebe of the parish of Holme Lacy, in Herefordshire. When the branches of this tree, in its original state, became long and heavy, their extremities drooped till they reached the ground. They then took root; each branch became a new tree, and in its turn produced others in the same way. Eventually it extended itself until it covered more than an acre of ground, and would probably have reached much further if it had been suffered to do so. It is stated in the church register, that "the great natural curiosity, the great pear tree upon the glebe, adjoining to the vicarage-house, produced this year (1776) fourteen hogsheads of perry, each hogshead containing one hundred gallons." Though now much reduced in size, it is still healthy and vigorous, and generally produces from two to five hogsheads. The liquor is not of a good quality, being very strong and heating. An idea of the superior size of this tree, when in its prime, over others of the same kind, may be formed from the fact, that in the same county, an acre of ground is usually planted with thirty trees, which, in a good soil, produce annually, when full grown, twenty gallons of perry each. So large a quantity as a hogshead from one tree is very unusual. The sorts principally used for perry are such as have an austere juice.

LAW OF THE MOZCAS.

A very remarkable law prevailed among the Mozcas, one of the tribes of the Nuevo Reyno de Granada. There, as among more advanced nations, the king could do no wrong; but the subordinate chiefs could. These chiefs were men, the people reasoned, like themselves; they could not be punished by their vassals, for there would be a natural unfitness in that; the king, it seems, was not expected to interfere, except in cases of state offences; the power of punishment, therefore, was vested in their wives; and a power it was, says Piedrahita, which they exercised famously whenever it fell to them to be judges of their poor husbands. The conqueror Quesada calling one morning upon the chief of a place called Suesea, found him under the hands of his nine wives, who were tying him, and having done so, proceeded, in spite of Queseda's intercession, to flog him one after the other. His offence was, that some Spaniards the night before had lodged in his house, and he had partaken too freely of their Spanish wine. Drunkenness was one of the sins which fell under the cognizance of his wives: they carried him to bed that he might sleep himself sober, and then awoke him in the morning to receive the rigour of the law.

LARGEST METAL STATUE IN THE WORLD.

Arona is an island on the Lago Maggiore, and has a strong castle. Upon an eminence is a statue of bronze to St. Charles Borromeo, from whom the hill is called, Monte di S. Carlo. The statue was erected by the Pope in 1624, in memory of the Saint, who was Archbishop of Milan. The pedestal of the statue is thirty-six feet high. It is the largest metal statue in existence; and the height of the statue itself is seventy-

two feet, making a total of 108 feet. Fifteen persons may get into the saint's head, which will also accommodate four persons and a table on which they can dine. The cost is said to have been one million one hundred Milanaisé livres.

THE OAK OF MAMRE.

In one remarkable instance the Jews, the Christians, and the pagan Arabs united in religious feelings. This was in their reverence for the Oak of Mamre, where the angels appeared to Abraham: for Abraham's sake the Jews held the place holy; the Arabs for the angels'; the Christians, because, in their ignorance of their Scriptures, they affirmed that the Son of God had accompanied those angels to destroy Sodom and Gomorrah. An annual fair was held there, and every man sacrificed after the manner of his country; nor was the meeting ever disgraced by any act of intemperance or indecency. Nothing had been done to injure the venerable antiquity of the place. There was nothing but the well which Abraham had dug, and the buildings which he had inhabited, beside the oak. These remains were destroyed by order of Constantine, in abhorrence of the *impious* toleration exhibited there! A church was built upon the spot, and Mamre, so interesting to the poet, the philosopher, and the pious man, became a mere den of superstition.

STRANGE ADVERTISEMENT.

The following appeared in the *Evening Post*, May 23rd, 1730:—

"I, Elizabeth, duchess dowager of Hamilton, acknowledge I have for several months been ill in my health, but never speechless, as certain penny authors have printed; and so, to confute these said authors and their intelligence, it is thought by my most intimate friends, *it is the very last thing that will happen to me*. I am so good an Englishwoman, that I would not have my countrymen imposed upon by purchasing false authors; therefore, have ordered this to be printed that they may know what papers to buy and believe, that are not to be bribed by those who may have private ends for false reports. The copy of this is left in the hands of Mr. Berington, to be shown to any body who has a curiosity to see it signed with my own hand.

"E. HAMILTON."

INTERMITTENT SPRINGS.

One of the most remarkable of these is at Bolder-Born in Westphalia. After flowing for twenty-four hours, it entirely ceases for the space of six hours. It then returns with a loud noise, in a stream sufficiently powerful to turn three mills very near its source. Another spring of the same nature occurs at Bihar in Hungary, which issues many times a day, from the foot of a mountain, in such a quantity as in a few minutes to fill the channel of a considerable stream.

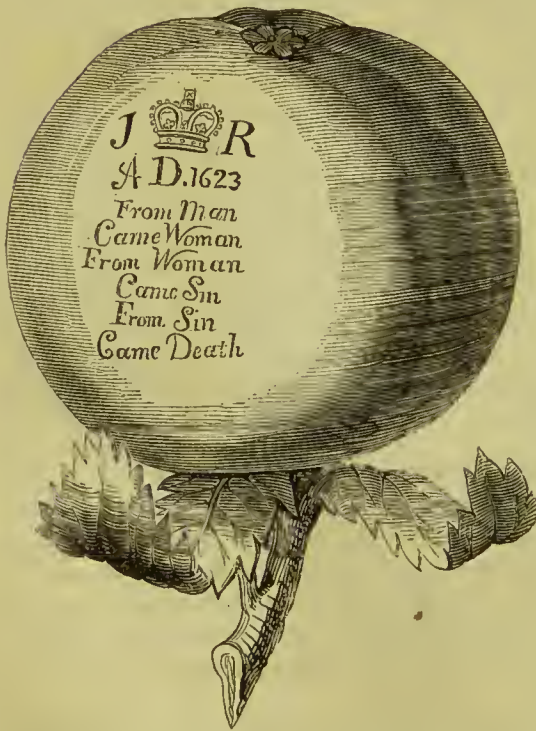
The Lay Well near Torbay, ebbs and flows sixteen times in an hour; and in Giggleswick Well in Yorkshire, the water sometimes rises and falls in ten or fifteen minutes.

St. Anthony's Well, on Arthur's Seat, near Edinburgh, has a similar movement, but on a smaller scale.

In Savoy, near the lake of Bourget, is another spring of this kind, but it differs from those which have been already mentioned in being very uncertain in its intervals.

CURIOUS JEWEL WHICH BELONGED TO JAMES I.

In former times it was a common practice with princes and nobles to have elaborate articles of jewellery constructed in such forms as had a religious and emblematical signification.



An inventory of the Dukes of Burgundy, made in 1396, speaks of a *fleur-de-lis* which opened, and contained inside a picture of the Crucifixion. In 1416, the Duke of Berri had "a fair apple," which opened, and contained within on one side the figure of Christ, and on the other that of the Virgin. Among the jewels of the Dukes of Burgundy in 1392 there were two pears of gold, enamelled, each containing an image of Our Lady. We find similar entries in the other different inventories of the Dukes of Burgundy: An apple of silver, enamelled, containing in the inside a picture of St. Catherine, in 1400; a pine-apple of gold, which contained figures of the birth of Christ, and of the three kings, in 1467; and, in the same year, two apples of gold, one containing, on the opposite halves, Our Lady and St. Paul, the other, St. Peter and St. Paul—the latter suspended by three small chains. These kinds of devices continued in fashion till a much later period, and a very curious example, from the collection of Lord Londesborough, which appears to have belonged to King James I., is here engraved.

The whole is of silver, and the leaves appear to have been painted green. On opening it we find in the inside the small skull here represented above the apple. The top of the skull opens like a lid, and inside are two small paintings, representing the Creation and the Resurrection,

with the inscription, "*Post Mortem, vita eternitas.*" The external inscription is not gallant. To give the apple externally a more natural appearance, there are marks of two bites on the side opposite that here represented, showing a large and small set of teeth.

STRANGE CURIOSITIES.

In the Anatomy Hall of Leyden is a drinking cup of the skull of a Moor, killed in the beleaguering of Haerlem. Also a cup made of a double brain pan. We observe also that No. 51 is the skin of a woman, and No. 52 the skin of a woman, prepared like leather; No. 53 the skin of a Malacca woman, above 150 years old, presented by Richard Snolk, who probably had her flayed.

THE CROSS OF CONG.

The cross, of which the following is a correct representation, possesses eminent claims to a place among our curiosities, since it constitutes the gem of the Museum of the Royal Irish Academy.

This cross was made at Roscommon, by native Irishmen, about the year 1123, in the reign of Turlogh O'Connor, father of Roderick, the last monarch of Ireland, and contains what was supposed to be a piece of the true cross, as inscriptions in Irish, and Latin in the Irish character, upon two of its sides record. The engraving affords a correct idea of the original, as the extremely minute and elaborate ornaments with which it is completely covered, and a portion of which is worked in pure gold, could not possibly be expressed on so reduced a scale. The ornaments generally consist of tracery and grotesque animals fancifully combined, and similar in character to the decorations found upon crosses of stone of about the same period. A large crystal, through which a portion of the wood which the cross was formed to enshrine is visible, is set in the centre.



FOOT-RACING IN 1699.

A remarkable foot-race was run about the year 1699, which is thus described in the manuscript journal of a lady who was one of the spectators:—"I drove through the forest of Windsor to see a race run by two footmen, an English and a Scotch, the former a taller bigger man than the other. The ground measured and cut even in a round was about four miles; they were to run it round so often as to make up twenty-two miles, which was the distance between Charing Cross and

Windsor Cross, that is, five times quite round, and so far as to make up the odd miles and measure. They ran a round in twenty-five minutes. I saw them run the first three rounds and half another in an hour and seventeen minutes, and they finished it in two hours and a half. The Englishman gained the start the second round, and kept it at the same distance the five rounds, and then the Scotchman came up to him and got before him to the post. The Englishman fell down within a few yards of the post. Many hundred pounds were won and lost about it. They ran both very neatly, but my judgment gave it to the Scotchman, because he seemed to save himself to the last push."

THE CHERRY TREE.

The Cherry Tree was introduced into Great Britain before A.D. 53. The earliest mention of the fruit being exposed to sale by hawkers in London is in Henry the Fifth's reign, 1415. New sorts were introduced from Flanders, by Richard Haines, Henry the Eighth's fruiterer, and being planted in Kent were called "Flanders," or "Kentish Cherries," of which Gerard (1597) says, "They have a better juice, but watery, cold, and moist." Philips says, "There is an account of a cherry-orchard of thirty-two acres in Kent, which, in the year 1540, produced fruit that sold in those early days, for 1,000*l.*; which seems an enormous sum, as at that period good land is stated to have let at one shilling per acre." Evelyn tells us, that in his time (1662) an acre planted with cherries, one hundred miles from London, had been let at 10*l.* During the Commonwealth (1649), the manor and mansion of Henrietta Maria, Queen of Charles I., at Wimbledon, in Surrey, were surveyed previously to being sold, and it appears that there were upwards of two hundred cherry trees in the gardens. Since that time the cherry tree has found universal admission into shrubberies, gardens, and orchards.

INSTRUCTIONS TO A CHAPLAIN.

The following, and we believe they are unique, are Sir John Wynne, of Gwedir's instructions to his chaplain, the Rev. John Pryce. "First, you shall have the chamber I showed you in my gate, private to yourself, with lock and key, and all necessaries. In the morning, I expect you should rise, and say prayers in my hall, to my household below, before they go to work, and when they come in at night, that you call before you all the workmen, specially the youth, and take account of them of their belief, and of what Sir Meredith taught them. I beg you to continue for the most part in the lower house: you are to have only what is done there, that you may inform me of any disorder there. There is a bayliff of husbandry and a porter, who will be commanded by you. The morning after you be up, and have said prayers, as afore, I would you to bestow in study on any commendable exercise of your body. Before dinner you are to come up and attend grace or prayers, if there be any publicke; and to sit up if there be not greater strangers above the chylidren, who you are to teach in your own chamber. When the table from half downwards is taken up, then you are to rise and to

walk in the alleys near at hand until graec time, and to come in then for that purpose. After dinner, if I be busy, you may go to bowles, shuffel bord, or any other honest, decent reereation, until I go abroad. If you see me void of business, and go to ride abroad, you shall command a gelding to be made ready by the grooms of the stable, and to go with me. If I go to bowles or shuffel bord, I shall lyke of your company, if the place be not made up with strangers. I would have you to go every Sunday in the year to some church hereabouts, to preache, giving warnynge to the parish, to bring the yowths at after noon to the church to be catechysed; in which poyn't is my greatest care that you should be paynfull and dyligent. Avoyd the alehouse, to sytte and keepe drunkard's company ther, being the greatest diseredit your function can have."

TWO MISERS.

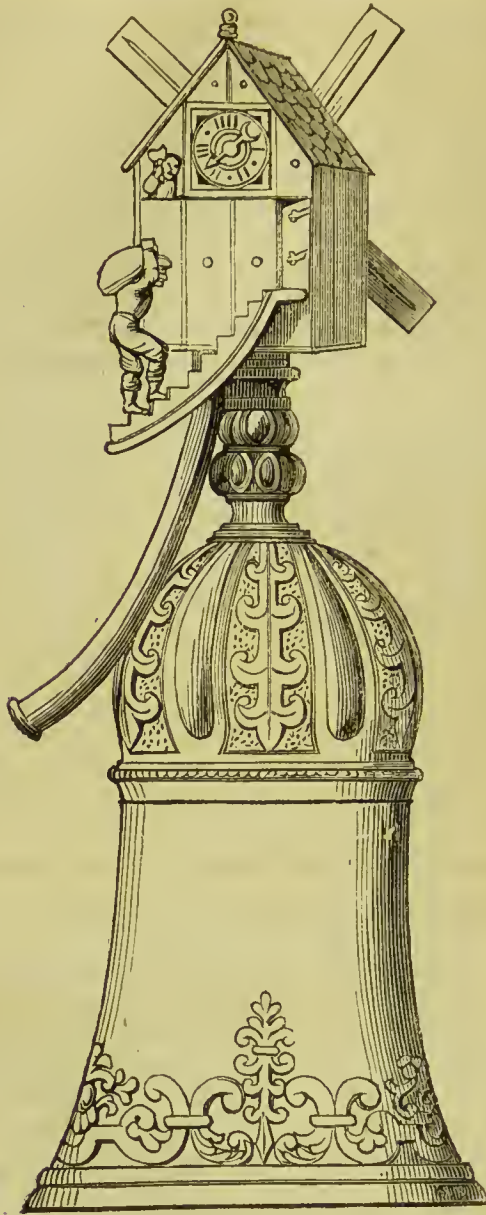
In the year 1778 died, at a village near Reading, John Jackson, aged ninety-three, and James Jackson, aged eighty-seven. These two brothers were old bachelors, and afforded a striking instance of the insufficiency of wealth to create happiness. Though these old men had been blest with great riches ever since they were twenty years of age, they absolutely denied themselves the common necessaries of life; and lived in the village for fifty years past as poor men, and often accepted of charity from rich persons who resided near them. They never suffered any woman or man to come into their apartment (which was only one shabby room), and were both taken ill, and languishing a short time, they expired on the same day, within one hour of each other. It is computed, by the writings left behind them, that they died worth £150,000.

ANECDOTE OF THE HOUSE OF BRUNSWICK.

The following anecdote relating to the august House of Brunswick is taken from the "Annual Register" of 1765:—"The late Duchess of Blakenburgh, great grandmother to the hereditary prince, who died some years since in a very advanced age, had the singular happiness to reckon amongst her posterity, sixty-two princes and princesses; (fifty-three of whom she saw at one time alive;) and amongst them three emperors, two empresses, two kings, and two queens; a circumstance that, probably, no sovereign house but that of Brunswick ever produced anything like it.

AMUSEMENTS OF SOME LEARNED AUTHORS.

Tycho Brahe polished glass for spectacles, and made mathematical instruments. D'Andilly delighted, like our Evelyn, in forest-trees; Balzac, with the manufacturing of crayons; Pierese, with his medals and antiques; the Abbé de Marolles, with engravings; Rohault's greatest recreation was in seeing different mechanics at their labour; Arnauld read the most trashy novels for relaxation; as did our Warburton, the late Lords Loughborough and Camden; Montaigne fondled his cat; Cardinal Richieu, in jumping and leaping. Grumm informs us that the Chevalier de Boufflers would crow like a cock, and bray like an ass; in both of which he excelled, not metaphorically, but literally.

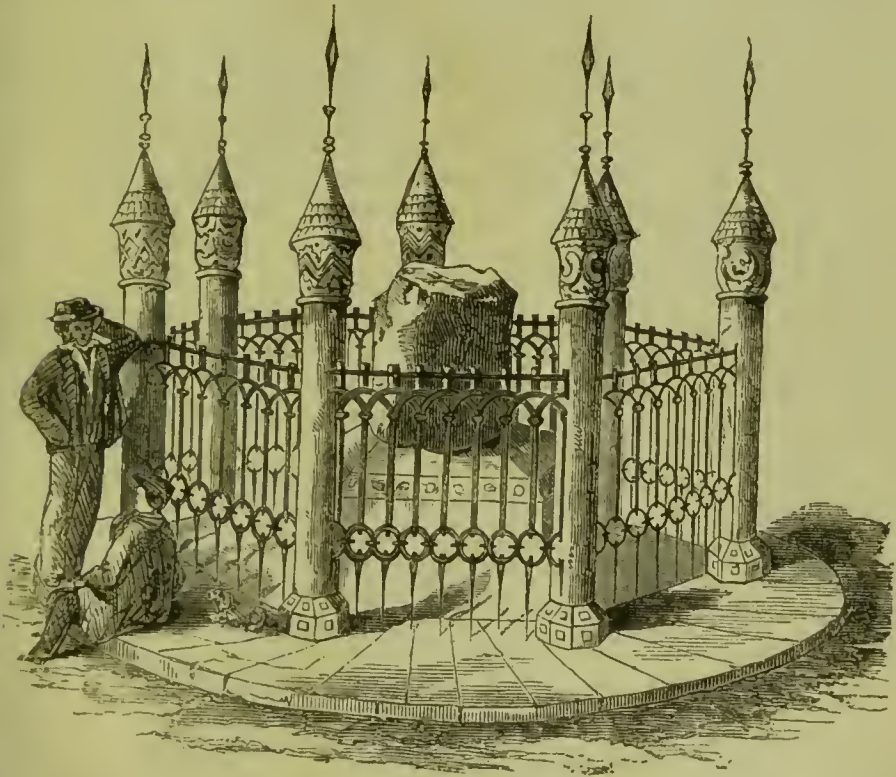


EARLY GERMAN DRINKING CUP.

The above, taken from the Londesborough collection, is a good example of the German drinking cups of fanciful shape, which were so much in fashion in that country in the sixteenth and seventeenth centuries. The specimen before us is of silver, and dated 1619. The mill and scroll ornament on the cup are gilt. It was held in the hand to be filled, and could not be set down until emptied; the drinker, blowing through the tube into the mill, set the sails in motion, and reversed the cup on the table.

THE KING'S STONE.

Kingston-on-Thames is among the oldest of English towns; and is said to have been "the metropolis of the Anglo-Saxon kings:" certainly it was a famous place when the Romans found and conquered the Britons in this locality: there are indeed arguments for believing that the "ford" which Cæsar crossed was here, and not at Walton; and indications of barrows, fosses, and ramparts of Roman origin, are to be found in many places in the neighbourhood. It is more than probable that a bridge was constructed by the Romans here, and that a fortress was erected for its



protection. The Saxons followed in due course, and here they had many contests with their enemies the Danes; but A.D. 838, Egbert convened at Kingston an assembly of ecclesiastics and nobles in council, and here, undoubtedly, many of the Saxon kings were crowned: "The townish men," says Leland, "have certain knowledge that a few kinges were crownid afore the Conqueste." Its first charter was from King John, and many succeeding sovereigns accorded to it various grants and immunities. During the war between Charles I. and the Parliament, Kingston was the scene of several "fights," being always on the side of the king. The town is now populous and flourishing, although without manufactures of any kind. Since the establishment of a railway, villa residences have largely increased in the neighbourhood; and the two suburbs, Surbiton and Norbiton, are pretty and densely-crowded villages of good houses.

The church has suffered much from mutilation and restoration; it is a spacious structure, and was erected about the middle of the fourteenth century, on the site of an earlier edifice. Amongst the monuments is a fine brass, to a civilian and his wife, of the year 1437. Of existing antiquities there are but few: county historians, however, point out the sites of the ancient Saxon palae, "the castle," the Jews' quarter, and the Roman town, Tamesa; and the game of "foot-ball," it is said, is still practised by the inhabitants on Shrove Tuesday, in commemoration of the feats of their ancestors, by whom the head of a king-assassin was "kicked" about the town. But perhaps the most interesting object now to be found in Kingston is "THE KING'S STONE." It had long remained neglected, though not unknown, among disregarded heaps of *débris* in "the new court-yard," when it occurred to some zealous and intelligent antiquaries that so venerable a relic of remote ages was entitled to some show of respect. It was consequently removed from its degraded position, planted in the centre of the town, and enclosed by a "suitable" iron railing. It is now, therefore, duly and properly honoured, as may be seen by the preceding engraving.

TRANCE AT WILL.

Colonel Townsend possessed the remarkable faculty of throwing himself into a trance at pleasure. The heart ceased apparently to throb at his bidding, respiration seemed at an end, his whole frame assumed the icy chill and rigidity of death; while his face became colourless and shrunk, and his eye fixed, glazed, and ghastly. His mind itself ceased to manifest itself, for during the trance it was as utterly devoid of consciousness as his body of animation. In this state he would remain for hours, when these singular phenomena wore away, and he returned to his usual condition. Medical annals furnish no parallel to this extraordinary case. Considered whether in a physiological or metaphysical point of view, it is equally astonishing and inexplicable.

DESTRUCTIVE FORCE OF RATS.

The amount of destructive force possessed by rats cannot be better exemplified than in the report given to the French Government, relating to the removal of the horse slaughter-houses, situated at Montfaucon, to a greater distance from Paris; one great objection being the disastrous consequences which might accrue to the inhabitants of the neighbourhood, if these voracious creatures were suddenly deprived of their usual sustenance. It is well known that the mischief which they occasion is not confined to what they eat; but they undermine houses, burrow through dams, destroy drains, and commit incalculable havoc in every place and in everything.

The report states, that the carcases of horses killed one day, and amounting to thirty-five, would be found the next morning with the bones picked clean. A person of the name of Dusaussais, belonging to the establishment, made this experiment. A part of his yard was enclosed by solid walls, at the foot of which, several holes were made for the entrance and exit of the rats. Into this enclosure he put the bodies

of three horses, and in the middle of the night he stopped up all the holes as quietly as he could; he then summoned several of his workmen, and each, armed with a torch and a stick, entered the yard, and carefully closed the door. They then commenced a general massacre; in doing which, it was not necessary to take aim, for wherever the blow fell it was sure to knock over a rat, none being allowed to escape by climbing over the walls. This experiment was repeated at intervals of a few days, and at the end of a month, 16,050 rats had been destroyed. In one night they killed 2,650; and yet this cannot give an entirely adequate idea of their number, for the yard in question did not cover more than a twentieth part of the space allotted to killing horses. The rats in this place have made burrows for themselves, like catacombs; and so great is their number, that they have not found room close by the slaughter-houses. They have gone farther; and the paths to and from their dwellings may be traced across the neighbouring fields.

ORDEAL OF THE CROSS.

When a person accused of any crime had declared his innocence upon oath, and appealed to the cross for its judgment in his favour, he was brought into the church before the altar. The priest previously prepared two sticks exactly like one another, upon one of which was carved a figure of the cross. They were both wrapped up, with great care and many ceremonies, in a quantity of fine wool, and laid upon the altar, or on the relics of the saints. A solemn prayer was then offered up to God, that he would be pleased to discover, by the judgment of his holy cross, whether the accused person were innocent or guilty. A priest then approached the altar, and took up one of the sticks, and the assistants unswathed it reverently. If it was marked with the cross, the accused person was innocent; if unmarked, he was guilty. It would be unjust to assert, that the judgments just delivered were in all cases erroneous; and it would be absurd to believe that they were left altogether to chance. Many true judgments were doubtless given, and, in all probability, most conscientiously; for we cannot but believe that the priests endeavoured beforehand to convince themselves by strict inquiry and a strict examination of the circumstances, whether the appellant were innocent or guilty, and that they took up the crossed or un-crossed stick accordingly. Although, to all other observers, the sticks, as enfolded in the wool, might appear exactly similar, those who enwrapped them could, without any difficulty, distinguish the one from the other.

KING JOHN AND POPE INNOCENT.

When Cardinal Langton was made Archbishop of Canterbury, by the intrigues of the Pope, whose creature he was, in despite of King John, to appease the latter, his Holiness presented him with four gold rings, set with precious stones, and enhanced the value of the gift (mark that, jewellers!) by informing him of the many mysteries implied in it. He begged of him (John) to consider seriously the *form* of the rings, their *number*, their *matter*, and their *colour*. Their *form*, he said, being round, shadowed out eternity, which had neither beginning nor end

and he ought thence to learn the duty of aspiring from earthly objects to heavenly, from things temporal to things eternal. The *numbers* four, being a square, denoted steadiness of mind, not to be subverted either by prosperity or adversity, fixed for ever in the basis of the four cardinal virtues. *Gold*, which is the matter, being the most precious of metals, signified wisdom, which is the most precious of all accomplishments, and justly preferred by Solomon to riches, power, and all exterior attainments. The blue *colour* of the sapphire represented faith; the verdure of the emerald hope; the richness of the ruby charity; and the splendour of the topaz good works.

DRUID'S SEAT.

The singular pile of stones which we have sketched here is popularly called the "Druid's Judgment Seat," and stands near the village of Killiney, not far from Drogheda, near the Martello Tower. It was formerly enclosed within a circle of great stones and a ditch. The former has been destroyed, and the latter so altered that little of its ancient character remains. The "Seat" is composed of large, rough, granite blocks, and if really of the period to which tradition refers it, an unusual degree of care must have been exercised for its preservation. The following are its measurements: Breadth, at the base, eleven feet and a half; depth of the seat, one foot nine inches; extreme height, seven feet.



BOOTS AN OBJECT OF HONOUR.

Among the Chinese no relics are more valuable than the *boots* which have been worn by an upright magistrate. In Davis's interesting description of the empire of China, we are informed, that whenever a judge of unusual integrity resigns his situation, the people all congregate to do him honour. If he leaves the city where he has presided, the crowd accompany him from his residence to the gates, where his boots are drawn off with great ceremony, to be preserved in the hall of justice. Their place is immediately supplied by a new pair, which, in their turn, are drawn off to make room for others before he has worn them five minutes, it being considered sufficient to consecrate them that he should have merely drawn them on.

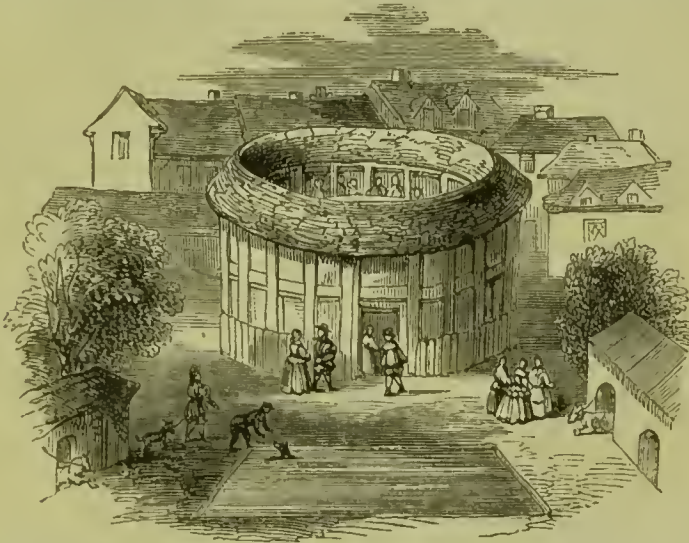
SAINT LAWRENCE.

In the south aisle of the church at Tuxford, beneath a flowery arch, is a very rude relief of St. Lawrence placed on the gridiron. By him is a fellow with a pair of bellows, blowing the fire, and the executioner

going to turn him. The zealous Fox, in his "Martyrology," has this very thought, and makes the martyr say, in the midst of his sufferings, "This side is now roasted; turn me, O tyrant dear."

PARIS GARDEN AT BLACKFRIARS.

The Blackfriar's Road now passes over the site of Paris Garden where, in the sixteenth century, bear and bull-baiting rejoiced the citizens, the gala days being usually Sundays. Our cut is copied from the rare woodcut map in the time of Henry VIII., in the library at Guildhall, and exhibits in the foreground the kennels for the dogs, and the tanks in which they were washed. A graphic description of the place has been left by Paul Hentzner, a German, who visited it in 1598. He says it



was "built" in the form of a theatre, for the baiting of bulls and bears: they are fastened behind, and then worried by great English bull-dogs; but not without great risk to the dogs, from the horns of the one and the teeth of the other; and it sometimes happens they are killed upon the spot: fresh ones are immediately supplied in the place of those that are wounded or tired. To this entertainment there often follows that of whipping a blinded bear, which is performed by five or six men, standing circularly with whips, which they exercise upon him without any mercy, as he cannot escape from them because of his chain. He defends himself with all his force and skill, throwing down all who come within his reach, and are not active enough to get out of it, and tearing the whips out of their hands, and breaking them. At these spectacles, and everywhere else, the English are constantly smoking tobacco. Fruits, such as apples, pears, and nuts, according to the season, are carried about to be sold, as well as ale and wine."

CANVASS OF AN INSURANCE AGENT.

The Manchester agent of an Insurance Company, gives the following curious results of a personal canvass at 1,349 houses, in seventy streets,

in the district of Hulme and Charlton, chiefly rentals from £12 to £24 per annum. The inquiry showed that there were 29 insured ; 8 persons too old ; 11 who never heard of life assurances, and who were anxious to have it explained to them ; 471 who had heard of it, but did not understand it ; 419 who were disinclined to assure ; 19 favourable, if their surplus incomes were not otherwise invested ; 89 persons who had it under consideration, with a view to assure, as soon as their arrangements were completed, and who appointed times for the agent to call again ; 21 refused the circulars, or to allow an explanation ; 175 doors not answered ; 102 houses empty ; 3 had sufficient property not to require it ; 1 favourable, but afraid of litigation ; 1 preferred the saving's bank ; 1 used abusive language ; 2 would trust their families to provide for themselves ; and 1 had been rejected by an office, although he never was unwell, and was consequently afraid to try again, although very anxious.

TERRA-COTTA WRITINGS.

The Assyrians, unlike any other nation of antiquity, employed pottery for the same objects, and to the same extent as papyrus was used in Egypt. Thus bulletins recording the king's victories, and even the annals of his reign, were published on terra-cotta cylinders, shaped like a rolling-pin, and usually hollow, and on hollow hexagonal prisms. These are of a remarkably fine material, sometimes unpolished or unglazed, and at others covered with a vitreous siliceous glaze, or white coating. On the cylinders the inscriptions are engraved lengthwise ; on the prisms they are in compartments on each face. Each wedge is about one-eighth of an inch long, and the complicity with which the characters (a euneiform writing-hand) are arranged is wonderful, and renders them extremely difficult for a tyro to read. Those hitherto published or known, contain the annals of the reign of Sennacherib, and the précis of the reign of another king.

There are the Shergat cylinder, containing the History of Tiglath Pileser ; a cylinder of Sargon ; Sennacherib's cylinders ; Esarhaddon's cylinder.

Sales of land and other title-deeds were also incised on pieces of this polished terra-cotta, and, in order to prevent any enlargement of the document, a cylinder was run round the edges, leaving its impression in relief ; or if the names of witnesses were affixed, each impressed his oval seal on the wet terra-cotta, which was then carefully baked in the kiln. The celebrated cylinders of carnelian, chaledony, and other substances, were in fact the official or private seals by which the integrity of these documents was attested. These title-deeds are portable documents of four or five inches square, convex on each side, and occasionally also at the edges. Their colour varies, being a bright polished brown, a pale yellow, and a very dark tint, almost black. The paste of which they are made is remarkably fine and compact. The manner in which the characters were impressed on the terra-cotta barrels and cylinders is not known ; those on the bricks used for building were apparently stamped from a mould, but those on the deeds and books were separately incised, perhaps with a prismatic stick, or rod, or, as others have conjectured,

with the edge of a square rod of metal. In some instances, where this substance was used for taking accounts, it seems just possible that the moist clay, rolled up like paste, may have been unrolled and incised with rods. The characters are often so beautifully and delicately made, that it must have required a finely constructed tool to produce them.

Some small fragments of a fine reddish-grey terra-cotta which have been found among the ruins, appear to contain calculations or inventories, whilst others are perhaps syllabaries or vocabularies, to guide the Assyrian readers of these difficult inscriptions. A large chamber, or library, of these archives, comprising histories, deeds, almanacks, and spelling-books, was found in the palace of Sennacherib at Kouyunjik. It is supposed that altogether about 20,000 of these clay tablets or ancient books of the Assyrians, containing the literature of the country, have been discovered. Some of the finer specimens are covered with a pale straw-covered engobe, over which has been thrown a glaze. Some horoscopes have been already found on stone, and careful examination has now detected the records of some astronomer royal of Babylon or Nineveh inscribed on a brick. Thus, while the paper and parchment learning of the Byzantine and Alexandrian schools has almost disappeared after a few centuries, the granite pages of Egypt, and the clay leaves of Assyria, have escaped the ravages of time and the fury of barbarism.

In Egypt some receipts and letters have been discovered written on fragments of tile, and on the fine porcelain of the Chinese are often found extracts of biographical works, snatches of poetry, and even whole poems; but the idea of issuing journals, title-deeds, inventories, histories, prayers, and poems, not from the press, but from the kiln, is startling in the nineteenth century.

WONDERFUL FORMATION OF THE EYE IN INSECTS.

The perfection which is bestowed on the organs of sense in insects, especially when we consider their minuteness, is calculated to fill us with adoring admiration of the skill of "the Great Workmaster." Take an example from the *eyes*, which are of several kinds, evidently designed for distinct modes of vision, of which we, who have but one sort of eyes, can form no adequate notion. The bee and many other insects have on the crown of the head a number, usually three, of simple glassy eyes, set like "bull's-eyes" in a ship's deck; and besides these a great compound eye on each side, consisting of a multitude of lenses aggregated together upon the same optic nerve. The microscope reveals to us that the compound eye of an ant contains fifty lenses; that of a fly, four thousand; that of a dragon-fly, twelve thousand; that of a butterfly, seventeen thousand; and that of a species of *Mordella* (a kind of beetle), the amazing number of twenty-five thousand. Every one of these regular, polished, and many-sided lenses, is the external surface of a distinct eye, furnished with its own iris, and pupil, and a perfect nervous apparatus. It will thus be seen that each hexagonal facet forms a transparent horny lens, immediately behind which is a layer of pigment diminishing to a point in the centre, where it forms a pupil; that

behind this a long six-sided prism, answering to the crystalline and vitreous humours in the human eye, extends, diminishing to its lower extremity, where it rests upon the retina, or net-work expansion of the optic nerve. Some of the minuter details of this exquisite organisation are still matters of conflicting opinion; but these we omit, as our purpose is rather to convey to our readers a general idea of the structure of this complex organ of vision. "This also cometh forth from the Lord of Hosts, which is wonderful in counsel and excellent in working."

FIRST COIN WITH BRITANNIA ON IT.

In process of clearing away the foundations of Old London Bridge many antiquities were discovered; it had been the great highway over the Thames from the Roman era, and numerous relics were obtained, varying in date from that period to our own. We here engrave such specimens of Roman coins that were found as belong to the Britannic series. The large central coin is one struck by Hadrian, and remarkable



for the figure of Britannia, the first time impersonated as an armed female seated on a rock. It is the prototype of the more modern Britannia, reintroduced by Charles II., and which still appears on our copper money. The smaller coins are such as were struck, during the reign of Constantine the Great, in the City of London, and are marked with the letters P. LON., for "Pecunia Londinensis," money of London.

EXTRAORDINARY FORMATION OF THE TWIN-WORM.

An extraordinary creature was discovered by Dr. Nordman, infesting the gills of one of our commonest river fishes—*Cyprinus brama*—and to which he gave the appropriate appellation of the Twin-worm (*Diplozoon paradoxum*). It is not more than one-fourth of an inch in length, but consists of two bodies, precisely resembling each other, united by a central band, exactly in the manner of the Siamese youths, whose exhibition excited so much attention in England and America a few years ago. We might have supposed that, like the human monstrosity in question, the Twin-worm was formed by the accidental union of two individuals, if abundant observation had not proved that this is the common mode of life belonging to the species.

Each portion of the animal is complete in all its organs and economy; possessing its own sets of suckers, its own mouth, its own digestive canal, with its tree-like ramifications, its own perfect generative system, and

its own elaborate series of vascular canals,—every organ or set of organs in the one-half finding its exact counterpart in the other.

It scarcely detracts from the marvellous character assumed by this “Twin-worm,” that, according to recent observations, the two halves have already enjoyed a phase of existence as distinct individuals. The organic union, or “fusion” of two such individuals, is necessary to the development of the generative system, which, up to that event, is wanting in each constituent half.



MILL AT LISSOY.

The above picturesque sketch represents the “busy mill” at Lissoy, better known as “Sweet Auburn—loveliest village of the plain”—the scene of Goldsmith’s beautiful poem of the “Deserted Village.” Lissoy, about six miles from Athlone, stands on the summit of a hill at the base of which is the mill that forms the subject of our sketch. The wheel is still turned by the water of a small rivulet, converted, now and then, by rains, into a sufficient stream. The mill is a mere country cottage, used for grinding the corn of the neighbouring peasantry, and retains many tokens of age. Parts of the machinery are, no doubt, above a century old, and are probably the very same that left their impress on the poet’s memory.

A CASTLE BUILT FOR A GROAT.

The castle of Monkstown, near Cork, is reported by popular tradition to have been built in 1636, at the cost of only a groat. To explain the enigma, the following story is told:—Anastatia Goold, who had become the wife of John Archdeken, determined, while her husband was abroad, serving in the army of Philip of Spain, to give him evidence of her thrift on his return, by surprising him with a noble residence which he might call his own. Her plan was to supply the workmen with provisions and other articles they required, for which she charged the ordinary price; but, as she had made her purchases wholesale, upon balancing her accounts, it appeared that the retail profit had paid all the expenses of the structure except fourpence! The Archdekens were an Anglo-Irish family, who “degenerating” became “Hibernices quam Hiberniores”—more Irish than the Irish themselves—and assumed the name of Mac Odo, or Cody. They “forfeited,” in 1688, having followed the fortunes of James II.

BATTLE OF WATER-SNAKES.

The following story is narrated by Mr. St. John, in his “Letters of an American Farmer.” After describing the size and strength of some hemp-plants, around which a wild vine had formed natural arbours, he thus proceeds:—“As I was one day sitting, solitary and pensive, in this primitive arbour, my attention was engaged by a strange sort of rustling noise at some paces distance. I looked all around without distinguishing anything, until I climbed up one of my great hemp-stalks; when, to my astonishment, I beheld two snakes of a considerable length, the one pursuing the other with great celerity through a hemp-stubble field. The aggressor was of the black kind, six feet long; the fugitive was a water snake, nearly of equal dimensions. They soon met, and in the fury of their first encounter, appeared in an instant firmly twisted together; and whilst their united tails beat the ground, they mutually tried, with open jaws, to lacerate each other. What a fell aspect did they present! Their heads were compressed to a very small size; their eyes flashed fire; but, after this conflict had lasted about five minutes, the second found means to disengage itself from the first, and hurried towards the ditch. Its antagonist instantly assumed a new posture, and, half-creeping, half-erect, with a majestic mien, overtook and attacked the other again, which placed itself in a similar attitude, and prepared to resist. The scene was uncommon and beautiful; for, thus opposed, they fought with their jaws, biting each other with the utmost rage; but, notwithstanding this appearance of mutual courage and fury, the water snake still seemed desirous of retreating towards the ditch, its natural element. This was no sooner perceived by the keen-eyed black one, than, twisting its tail twice round a stalk of hemp, and seizing its adversary by the throat, not by means of its jaws, but by twisting its own neck twice round that of the water snake, he pulled it back from the ditch. To prevent a defeat, the latter took hold likewise of a stalk on the bank, and, by the acquisition of that point of resistance, became a match for his fierce antagonist. Strange was this to behold; two great snakes strongly

adhering to the ground, mutually fastened together by means of the writhings which lashed them to each other, and stretched at their full length; they pulled, but pulled in vain; and in the moments of greatest exertion, that part of their bodies which was entwined seemed extremely small, while the rest appeared inflated, and now and then convulsed with strong undulations rapidly following each other. Their eyes appeared on fire, and ready to start out of their heads. At one time the conflict seemed decided; the water snake bent itself into great folds, and by that operation rendered the other more than commonly outstretched; the next minute the new struggles of the black one gained an unexpected superiority; it acquired two great folds likewise, which necessarily extended the body of its adversary in proportion as it had contracted its own. These efforts were alternate; victory seemed doubtful, inclining sometimes to one side, sometimes to the other, until at last the stalk to which the black snake was fastened suddenly gave way, and, in consequence of this accident, they both plunged into the ditch. The water did not extinguish their vindictive rage, for by their agitations I could still trace, though I could not distinguish, their attacks. They soon reappeared on the surface, twisted together, as in their first onset; but the black snake seemed to retain its wonted superiority, for its head was exactly fixed above that of the other, which it incessantly pressed down under the water, until its opponent was stifled, and sank. The victor no sooner perceived its enemy incapable of further resistance, than, abandoning it to the current, it returned to the shore and disappeared."

FATES OF THE FAMILIES OF ENGLISH POETS.

It is impossible to contemplate the early death of Byron's only child without reflecting sadly on the fates of other females of our greatest poets. Shakspeare and Milton, each died without a son, but both left daughters, and both names are now extinct. Shakspeare's was soon so. Addison had an only child—a daughter, a girl of some five or six years at her father's death. She died, unmarried, at the age of eighty or more. Farquhar left two girls, dependant on the friendship of his friend Wilkes, the actor, who stood nobly by them while he lived. They had a small pension from the Government, and having long out-lived their father, and seen his reputation unalterably established, both died unmarried. The son and daughter of Coleridge both died childless. The two sons of Sir Walter Scott died without children—one of two daughters died unmarried, and the Scotts of Abbotsford and Waverley are now represented by the children of a daughter. How little could Scott foresee the sudden failure of male issue? The poet of the "Fairie Queen" lost a child when very young by fire, when the rebels burned his house in Ireland. Some of the poets had sons and no daughters. Thus we read of Chaucer's son,—of Dryden's sons,—of the sons of Burns,—of Allan Ramsey's son,—of Dr. Young's son,—of Campbell's son,—of Moore's son,—and of Shelley's son. Ben Johnson survived all his children. Some, and those amongst the greatest, died unmarried—Butler, Cowley, Congreve, Otway, Prior, Pope, Gay, Thompson, Cowper, Aken-

side, Shenstone, Collins, Gray, Goldsmith, and Rogers, who lately died. Some were unfortunate in their sons in a sadder way than death could make them. Lady Lovelace has left three children—two sons and a daughter. Her mother is still alive to see, perhaps, with a softened spirit, the shade of the father beside the early grave of his only child. Ada's looks, in her later years—years of suffering, borne with gentle and womanly fortitude—have been happily caught by Mr. Henry Phillips, whose father's pencil has preserved to us the best likeness of Ada's father.

JEFFERY HUDSON, THE DWARF OF THE COURT OF CHARLES I.

The celebrated dwarf of whom we here give a sketch, was born at Oakham in Rutlandshire in 1619, and about the age of seven or eight, being then but eighteen inches high, was retained in the service of the Duke of Buckingham, who resided at Burleigh-on-the-Hill. Soon after the marriage of Charles I., the king and queen being entertained at Burleigh, little Jeffery was served up at table in a cold pie, and presented by the duchess to the queen, who kept him as her dwarf. From seven years of age till thirty he shot up to three feet nine inches, and there fixed. Jeffery became a considerable part of the entertainment of the court. Sir William Davenant wrote a poem on a battle between Jeffery and a turkey cock, and in 1638 was published a very small book, called a "New Year's Gift," presented at court by the Lady Parvula to the Lord Minimus (commonly called Little Jeffery) her

Majesty's servant, &c. &c., written by Microphilas, with a little print of Jeffery prefixed. Before this period Jeffery was employed on a negotiation of great importance; he was sent to France to fetch a midwife for the queen; and on his return with this gentlewoman and her majesty's dancing-master, and many rich presents to the queen from her mother, Mary de Medeis, he was taken by the Dunkirkers. This was in 1630. Besides the presents he was bringing for the queen, he lost to the value of £2,500 that he had received in France on his own account from the queen-mother and ladies of that court.

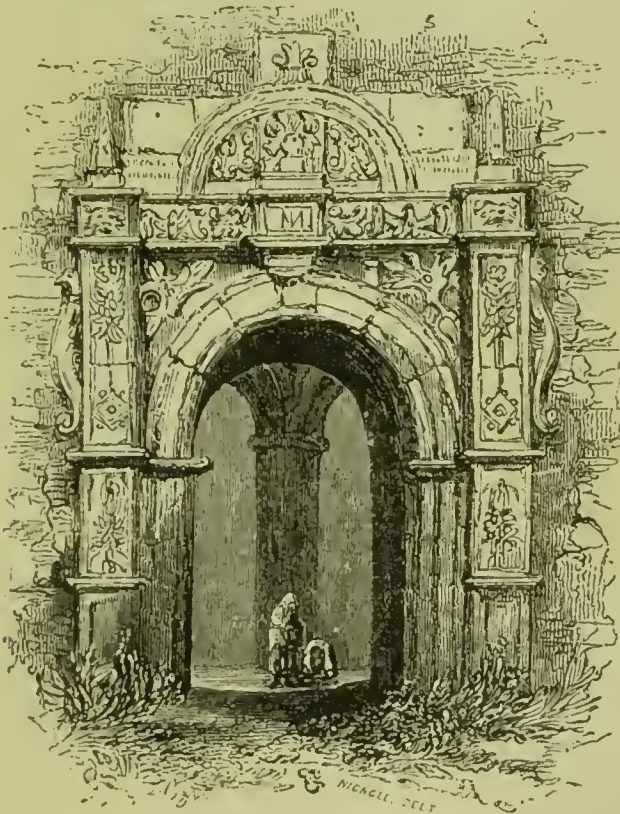
Jeffery thus made of consequence, grew to think himself really so. He had borne with little temper the teasing of the courtiers and domestics, and had many squabbles with the king's gigantic porter. At last, being provoked by Mr. Crofts, a young gentleman of family, a challenge ensued; and Mr. Crofts coming to the rendezvous armed only with a squirt, the little creature was so enraged that a real duel ensued; and the appointment being on horseback, with pistols, to put them more



on a level, Jeffery, with the first fire, shot his antagonist dead on the spot. This happened in France, whither he had attended his royal mistress in the troubles.

He was again taken prisoner by a Turkish rover, and sold into Barbary. He probably did not long remain in slavery; for at the beginning of the civil war, he was made a captain in the royal army, and in 1644 attended the queen to France, where he remained till the restoration.

At last, upon suspicion of his being privy to the Popish Plot, he was taken up in 1682 and confined in the Gate-house, Westminster, where he ended his life in the sixty-third year of his age.



CHURCH AT NEWTON, IRELAND.

The ancient door-way, of which, on account of its singular beauty, we give a sketch, belongs to the church which was built by the first of the Montgomeries at Newtown in Ireland. Though the church is a fine and beautiful example of architecture, no attempt whatever has been made to preserve it from sinking into ruin. The Montgomeries, ancient lords of this district, were the descendants of that Montgomery who accidentally killed Henry II., of France, at a tournament. Some years after the sad event, which was confessedly a mischance, he was taken by Catherine of Medici, put to the torture and beheaded; with the additional penalty of having his children degraded to villeinage; on his way to execution, he

pronounced this noble and memorable sentence, in reference to the punishment inflicted on his children, "If they have not the virtue to raise themselves again, I consent to their degradation."

INTERESTING CALCULATION.

Some years ago, an eminent zoologist gave the following table as his estimate of the probable number of existing species of animals, deduced from facts and principles then known. Later discoveries tend to increase rather than to diminish the estimate.

Quadrupeds	1,200	Worms	2,500
Birds	6,800	Radiata	1,000
Reptiles	1,500	Polypes, &c.	1,530
Fishes	8,000	Testacea	4,500
Insects	550,000	Naked Testacea	600

making an aggregate of 577,600 species.

VITALITY OF SUPERSTITION.

In the "Annual Register" for 1760, an instance of the belief in witchcraft is related, which shows how superstition lingers. A dispute arose in the little village of Glen, in Leicestershire, between two old women, each of whom vehemently accused the other of witchcraft. The quarrel at last ran so high that a challenge ensued, and they both agreed to be tried by the ordeal of swimming. They accordingly stripped to their shifts—procured some men, who tied their thumbs and great toes together, cross-wise, and then, with a cart-rope about their middle, suffered themselves to be thrown into a pool of water. One of them sank immediately, but the other continued struggling a short time upon the surface of the water, which the mob deeming an infallible sign of her guilt, pulled her out, and insisted that she should immediately impeach all her accomplices in the craft. She accordingly told them that, in the neighbouring village of Burton, there were several old women "as much witches as she was." Happily for her, this negative information was deemed sufficient, and a student in astrology, or "white-witch," coming up at the time, the mob, by his direction, proceeded forthwith to Burton in search of all the delinquents. After a little consultation on their arrival, they went to the old woman's house on whom they had fixed the strongest suspicion. The poor old creature on their approach looked the outer door, and from the window of an upstairs room asked what they wanted. They informed her that she was charged with being guilty of witchcraft, and that they were come to duck her; remonstrating with her at the same time upon the necessity of submission to the ordeal, that, if she were innocent, all the world might know it. Upon her persisting in a positive refusal to come down, they broke open the door and carried her out by force, to a deep gravel-pit full of water. They tied her thumbs and toes together and threw her into the water, where they kept her for several minutes, drawing her out and in two or three times by the rope round her middle. Not being able to satisfy themselves whether she were a witch or no, they at last let her go, or, more properly

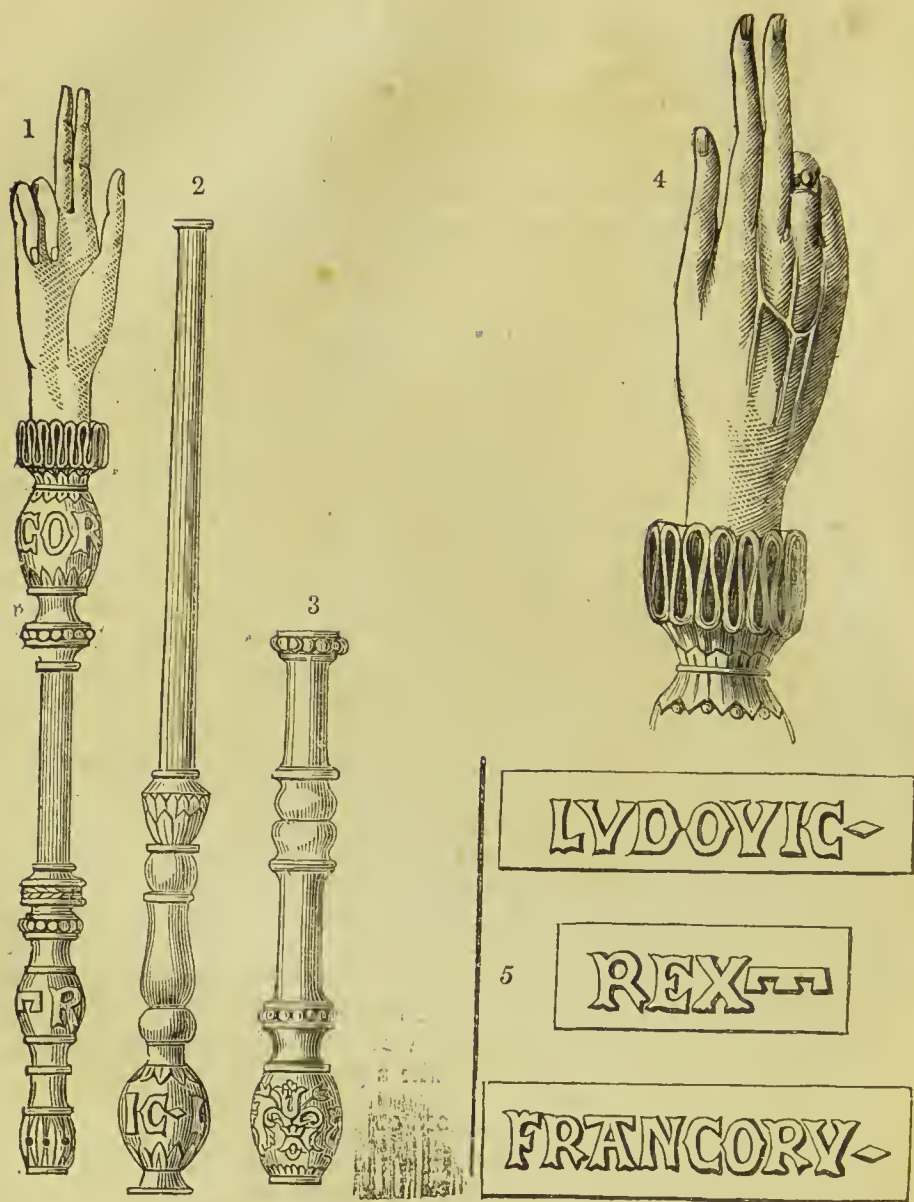
speaking, they left her on the bank to walk home by herself, if she ever recovered. Next day they tried the same experiment upon another woman, and afterwards upon a third; but fortunately, neither of the victims lost her life from this brutality. Many of the ringleaders in the outrage were apprehended during the week, and tried before the justices at quarter-sessions. Two of them were sentenced to stand in the pillory and to be imprisoned for a month; and as many as twenty more were fined in small sums for the assault, and bound over to keep the peace for a twelvemonth.

SMALL FEET OF THE CHINESE LADIES.

The compression of ladies' feet to less than half their natural size is not to be regarded as a mark, or as a consequence, of the inferiority of the sex; it is merely a mark of gentility. Various accounts are given of the origin of this custom. One is, that an emperor was jealous of his wife, and to prevent her from gadding abroad, put her feet in iron stocks. Another is, that a certain empress, Tan-ke (B.C. 1100), was born with club-feet, and that she caused the emperor to issue an edict, adopting her foot as the model of beauty, and requiring the compressing of female infants' feet so as to conform to the imperial standard. While a third account is, that the Emperor Le-yuh (A.D. 961) was amusing himself one day in his palace, when the thought occurred to him that he might improve the appearance of the feet of a favourite concubine. He caused her feet to be so bent as to raise the instep into an arch, to resemble the new moon. The figure was much admired by the courtiers, who soon began to introduce it into their families. It is said that another emperor, two hundred years later, placed a stamp of the lotus-flower (water-lily) on the sole of the small shoe of his favorite concubine, so that at every step she took she left on the ground the print of the flower; hence girls with small feet are complimented at the present day as "the golden lilies." The operation of bandaging and compressing the feet is very painful; children cry very much under it. Mortification of the feet has been known to result from the cruel practice. Custom, however, imposes it as a necessary attraction in a woman. An old gentleman at Canton, being asked the reason why he had bandaged his daughter's feet, replied, that if she had large feet she could not make a good marriage.

WONDERFUL CONSTRUCTION OF THE SEA-URCHIN.

Professor Forbes informs us that in a moderate-sized Urechin there are sixty-two rows of pores in each of the ten avenues, and as there are three pairs of pores in each row, the total number of pores is 3,720; but as each sucker occupies a pair of pores, the number of suckers is 1,860. He says, also, that there are above three hundred plates of one kind, and nearly as many of another, all dovetailing together with the greatest nicety and regularity, bearing on their surfaces above 4,000 spines, each spine perfect in itself, and of a complicated structure, and having a free movement in its socket. "Truly," he adds, "the skill of the Great Architect of Nature is not less displayed in the construction of a Sea-urchin than in the building up of a world!"



IVORY SCEPTRE OF LOUIS XII.

The above engraving represents an ivory seeptr, or Main de Justice, which was made at the early part of the sixteenth century for Louis XII., King of France. The three parts 1, 2, 3, screw together and form the sceptre. Fig. 4 is the hand on the top of the sceptre, given on a larger scale, showing the ring set with a small pearl, worn on the third finger. Fig. 5 is the inscription on the sceptre; it is engraved in relief upon three of the convex decorations, and commences on the lowest one.



TOMB OF CECILIA METELLA.

Of the tombs of Consular Rome nothing remains except perhaps the sarcophagus of Scipio; and it is only on the eve of the Empire that we meet with the well-known one of Cæcilia Metella, the wife of Crassus, which is not only the best specimen of a Roman tomb now remaining to us, but the oldest building of the imperial city of which we have an authentic date. It consists of a bold square basement about 100 ft. square, which was originally ornamented in some manner not now intelligible. From this rose a circular tower about 94 ft. in diameter, of very bold masonry, surmounted by a brace of ox-skulls with wreaths joining them, and a well-profiled cornice: 2 or 3 courses of masonry above this seem to have belonged to the original work; and above this, almost certainly, in the original design rose a conical roof, which has perished. The tower having been used as a fortress in the middle ages, battlements have been added to supply the place of the roof, and it has been otherwise disfigured, so as to detract much from its beauty as now seen. Still we have no tomb of the same importance so perfect, nor one which enables us to connect the Roman tombs so nearly with the Etruscan. The only addition in this instance is that of the square

basement or podium, though even this was not unknown at a much earlier period, as for instance in the tomb of Aruns. The exaggerated height of the circular base is also remarkable. Here it rises to be a tower instead of a mere circular base of stones for the earthen cone of the original sepulchre. The stone roof which probably surmounted the tower was a mere reproduction of the original earthen cone.

POGONIAS.

These vocal fish differ from the umbrinas in having their jaws tagged laterally with many, in place of carrying but one barbel at the symphysis. Schœff reports of them that they will assemble round the keel of a vessel at anchor, and serenade the crew; and Mr. John White, lieutenant in the navy of the United States, in his voyage to the seas of China, relates to the same purpose, that being at the mouth of the river of Cambodia, the ship's company were "astonished by some extraordinary sounds which were heard around the bottom of the vessel. They resembled," he says, "a mixture of the bass of the organ, the sound of bells, the guttural cries of a large frog, and the tones which imagination might attribute to an enormous harp; one might have said the vessel trembled with it. The noises increased, and finally formed a universal chorus over the entire length of the vessel and the two sides. In proportion as we went up the river the sounds diminished, and finally ceased altogether." As the interpreter told Captain White, the ship had been followed by a "troop of fish of an oval and flattened form," they were most probably pogonias. Humboldt met with a similar adventure in the South Sea, but without suspecting its cause. "On February 20th, 1803, at seven P.M., the whole crew was astounded by a very extraordinary noise, resembling drums beaten in the air; we at first attributed it to the breakers; speedily it was heard all over the vessel, especially towards the poop, and was like the noise which escapes from fluid in a state of ebullition; we began to fear there might be some leak in the bottom. It was heard synchronously in all parts of the vessel, but finally, about nine P.M., ceased altogether." How these fish manage to *purr* in the deep, and by means of what organ they communicate the sound to the external air, is wholly unknown. Some suppose it to proceed from the swim-bladder; but if that be the drum, what is the drumstick that beats upon it? and cushioned as it is in an obese envelope and without issue, the swim-bladder cannot be a bagpipe or wind instrument.

CURIOUS ADVERTISEMENT.

The following appeared in the public papers of January 24th, 1737:—
 "Whereas Frances, wife of the Right Honourable the Lord Viscount Vane, has, for some months past, absented herself from her husband, and the rest of her friends:—I do hereby promise to any person or persons who shall discover where the said lady Vane is concealed, to me, or to Francis Hawes, esq. her father, so that either of us may come to the speech of her, the sum of £100, as a reward, to be paid by me on demand at my lodgings in Piccadilly. I do also promise the name of the person,

who shall make such discovery, shall be concealed, if desired. Any person concealing or lodging her after this advertisement, will be prosecuted with the utmost rigour; or, if her ladyship will return to me, she may depend upon being kindly received. She is about twenty-two years of age, tall, well-shaped, has light-brown hair, is fair-complexioned, and has her upper teeth placed in an irregular manner. She had on, when she absented, a red damask French saeque, and was attended by a French woman, who speaks very bad English.

“VANE.”

THE EYE OF THE CHAMELEON.

A most extraordinary aspect is communicated to chameleons by the structure and movements of their eyes. In the first place, the head is enormous, and, being three-sided, with projecting points and angles, makes a sufficiently uncouth visage; but the eyes which illuminate this notable head-piece must, indeed, to borrow for the nonce the phraseology of Barnum, “be seen to be appreciated.” There is on each side an immense eye-ball, full and prominent, but covered with the common shagreened skin of the head, except at the very entre, where there is a minute aperture, corresponding to the pupil. These great punctured eye-balls roll about hither and thither, but with no symmetry. You cannot tell whether the creature is looking at you or not; he seems to be taking what may be called a general view of things—looking at nothing at particular, or rather, to save time, looking at several things at once. Perhaps both eyes are gazing upwards at your face; a leaf quivers behind his head, and in a moment *one eye* turns round towards the object, while the other retains its upward gaze: presently a fly appears; one eye rapidly and interestedly follows all its movements, while the other leisurely glances hither and thither, or remains steady. Accustomed as we are to see in almost all animals the two eyes move in unison, this want of sympathy produces an effect most singular and ludicrous.

DIVING FOR A WIFE.

In many of the Greek islands, the diving for Sponge forms a considerable part of the occupation of the inhabitants, as it has done from the most remote antiquity. Hasselquist says:—“Himia is a little, and almost unknown island directly opposite Rhodes. It is worth notice, on account of the singular method the Greeks, inhabitants of the island, have to get their living. In the bottom of the sea the common Sponge is found in abundance, and more than in any other place in the Mediterranean. The inhabitants make it a trade to fish up this Sponge, by which they get a living far from contemptible, as their goods are always wanted by the Turks, who use an incredible number of Sponges at their bathings and washings. A girl in this island is not permitted by her relations to marry before she has brought up a certain quantity of Sponges, and before she can give proof of her agility by taking them from a certain depth.” In other islands the same custom prevails, but with reversed application, as in Niearus, where the father of a marriageable daughter bestows her on the best diver among her suitors,—“He

that can stay longest in the water, and gather the most Sponges, marries the maid."

KNIGHT'S COSTUME OF THE THIRTEENTH CENTURY.

The engraving represents a knight's costume of the year 1272, taken from the library of MSS. at Paris. It is that of a Count Hohenschwangen, of the family of Welf, and depicts the wearer in a long sleeveless, dark blue surcoat, with his armorial device; a white swan on a red field with a light red border. Under his coat he wears a *cap-a-pié* suit of mail. The helmet is original, very like the Greek, with the furred mantle as we see it in the seal of Richard King of England, of the date of 1498. This helmet does not appear to be a tilting helmet, which usually rests upon the shoulders; but this kind of helmet would be fastened, like the vizor with the mailed hood, by an iron throat-brace, and a leather thong. Upon the covered helmet he wears the swan as a crest. The sword-hilt is of gold, the sheath black, the girdle white, the furred mantle is red, lined with white.



Chivalry began in Europe about A. D. 912. From the twelfth to the fifteenth century it had considerable influence in refining the manners of most of the nations of Europe. The knight swore to accomplish the duties of his profession as the champion of God and the ladies. He devoted himself to speak the truth, to maintain the right, to protect the distressed, to practise courtesy, to fulfil obligations, and to vindicate in every perilous adventure his honour and character. Chivalry, which owed its origin to the feudal system, expired with it. The origin of the title of knight, as a military honour, is said to be derived from the siege of Troy, but this solely

depends on a passage or two in Homer, and the point is disputed by several learned commentators.

CURIOUS CIRCUMSTANCE.

Hutton, in his *Life*, tells us of one of his ancestors, a trooper, who, seeing a young girl at the river-side, lading water into her pail, cast a large stone with design to splash her; but not being versed in directing

a stone so well as a bullet, he missed the water, and broke her head; he ran off. Twelve years afterwards, he settled at Derby, courted a young woman, and married her. In the course of their conversations he proved to be the very man who had cast the stone, and she the girl with the broken head.

FUNERAL JAR.

The term "funereal" has been erroneously applied to all pottery found in tombs, even where the utensils have no relation to funereal purposes, but were probably in common use. There have been found, however, in Corsica vessels of earthenware, which may strictly be called "funereal."

Though the precise period of the fabrication of the funereal vessels found in Corsica is not ascertained, they must be considered of very ancient date. These vessels, when found entire, at first appear completely closed up, and no trace of joining can be discovered. But it has been ascertained that they are composed of two equal parts, the end of one fitting exactly into the other, and so well closed that the body, or at least the bones which they contain, appear to have been placed within them before they were baked upon the kiln. Diodorus Siculus, in speaking of the usages of the Balearic Isles, states that these people were in the habit of beating, with clubs, the bodies of the dead which, when thus rendered flexible, were deposited in vessels of earthenware. This practice of the Corsicans coincides singularly with that of the Coroados Indians, who inhabit a village on the Paraiba river, near Campos, in the Brazils. They use large earthen vessels, called *camucis*, as funereal urns. The bodies of their chiefs, reduced to mummies, are placed in them in a bent posture, decked with their ornaments and arms, and are then deposited at the foot of the large trees of the forest.



The cut which we here give speaks for itself. It represents the funereal jar containing the chief as described; the animal at his feet appears to be a panther or tiger cat.

WRITING MATERIALS.

The materials used for writing on have varied in different ages and nations. Among the Egyptians slices of limestone, leather, linen, and papyrus, especially the last, were universally employed. The Greeks used bronze and stone for public monuments, wax for memorandums,

and papyrus for the ordinary transactions of life. The kings of Pergamus adopted parchment, and the other nations of the ancient world chiefly depended on a supply of the paper of Egypt. But the Assyrians and Babylonians employed for their public archives, their astronomical computations, their religious dedications, their historical annals, and even for title-deeds and bills of exchange, tablets, cylinders, and hexagonal prisms of terra-cotta. Two of these cylinders, still extant, contain the history of the campaign of Sennacherib against the kingdom of Judah ; and two others, exhumed from the Birs Nimroud, give a detailed account of the dedication of the great temple by Nebuchadnezzar to the seven planets. To this indestructible material, and to the happy idea of employing it in this manner, the present age is indebted for a detailed history of the Assyrian monarchy ; whilst the decades of Livy, the plays of Menander and the lays of Anacreon, confided to a more perishable material, have either wholly or partly disappeared amidst the wreck of empires.

CURIOUS DISPUTE AND APPROPRIATE DECISION.

Fuller, in his 'Holy State,' p. 170, gives a very *apposite* story ; a poor man in Paris, being very hungry, went into a cook shop, and staid there so long, (for the master was dishing-up meat,) that his appetite being lessened by the steam, he proposed to go without his meal ; the cook insisted upon payment all the same. At length, the altercation was agreed to be referred to the first person that passed the door ; that person happened to be a notorious idiot. Having heard the complaint, he decreed that the poor man's money should be placed between two empty dishes, and that the cook should be recompensed with the jingling of his cash, as the other was with the fumes of the meat ; and this little anecdote is literally matter of fact.

THE TEA-POT.

No specimen of the ceramic art possesses greater variety of form than the tea-pot. On none has the ingenuity of the potter been more fully exercised, and it is worthy of remark, that the first successful production of Böttcher in hard porcelain was a tea-pot. The so-called Elizabethan tea-pots must be of a later date, for tea was not known in England until the time of Charles II ; but it is interesting to trace the gradual increase in the size of the tea-pot, from the diminutive productions of the Elers, in the time of Queen Anne and George I., when tea was sold in apothecaries' shops, to the capacious vessel which supplied Dr. Johnson with "the cup that cheers but not inebriates."

Mr. Croker, in his edition of Boswell's Life, mentions a tea-pot that belonged to Dr. Johnson which held two quarts ; but this sinks into insignificance compared with the superior magnitude of that in the possession of Mrs. Marryat, of Wimbledon, who purchased it at the sale of Mrs. Piozzi's effects at Streatham. This tea-pot, which was the one generally used by Dr. Johnson, holds more than three quarts. It is of old Oriental porcelain, painted and gilded, and from its capacity was well suited to the taste of one "whose tea-kettle had no time to cool, who with tea

solaced the midnight hour, and with tea welcomed the morn." George IV. had a large assemblage of tea-pots, piled in pyramids, in the Pavilion at Brighton. Mrs. Elizabeth Carter was also a collector of tea-pots, each of which possessed some traditionary interest, independently of its intrinsic merit; but the most diligent collector of tea-pots was the late Mrs. Hawes. She bequeathed no less than three hundred specimens to her daughter, Mrs. Donkin, who has arranged them in a room appropriated for the purpose. Among them are several formerly belonging to Queen Charlotte. Many are of the old Japan; one with two divisions, and two spouts for holding both black and green tea; and another of a curious device, with a small aperture at the bottom to admit the water, there being no opening at the top, atmospheric pressure preventing the water from running out. This singular Chinese toy has been copied in the Rockingham ware.

PROTRACTED SLEEP.

One of the most extraordinary instances of excessive sleep is that of the lady at Nismes, published in 1777, in the "Memoirs of the Royal Academy of Sciences at Berlin." Her attacks of sleep took place periodically, at sunrise and about noon. The first continued till within a short time of the accession of the second, and the second continued till between seven and eight in the evening—when she awoke, and continued so till the next sunrise. The most extraordinary fact connected with this case is, that the first attack commenced always at day-break, whatever might be the season of the year, and the other always immediately after twelve o'clock. During the brief interval of wakefulness which ensued shortly before noon, she took a little broth, which she had only time to do when the second attack returned upon her, and kept her asleep till the evening. Her sleep was remarkably profound, and had all the character of complete insensibility, with the exception of a feeble respiration, and a weak but regular movement of the pulse. The most singular fact connected with her remains to be mentioned. When the disorder had lasted six months, and then ceased, the patient had an interval of perfect health for the same length of time. When it lasted one year, the subsequent interval was of equal duration. The affection at last wore gradually away; and she lived, entirely free of it, for many years after. She died in the eighty-first year of her age, of dropsy, a complaint which had no connexion with her preceding disorder.

ANCIENT SUIT OF MAIL.

The two figures depicted on next page represent Henry of Metz receiving the oriflamme from the hands of St. Denis, derived from a painted window in the church of Nôtre Dame de Chartres. The oriflamme was a red banner attached to a staff, and cut in the manner shown in our engraving. Henry of Metz was Marshal of France, and is here represented in a complete suit of mail, his hood being thrown back upon his shoulders. This suit is perfect, even to the extremities; and it is to be remarked that the defence for the hands is divided in the manner of a



common glove. Over the mail is worn a loose surcoat, on which is emblazoned the cross, traversed by a red baton—the type of his high office.



THE POISON CUP.

In the time of James I. poison was too frequently resorted to, especially on the Continent, as a means of getting rid of individuals who had rendered themselves obnoxious to certain parties who were prosecuting their own private ends; and so extensively did this in-

famous practice prevail that there was a class of persons who were known to have studied the art of secret poisoning, and whose services could be engaged for a high reward. In order to counteract the operations of the poisoners, various devices were employed, and among them was the art which the pretended magicians of those days professed to have discovered, of making a kind of glass which would fly in pieces if poison was poured into any vessel that was formed of it. The cut at the head of our article represents a tankard of this sort, in which the glass is mounted in silver gilt arabesque and silver filagree. It was believed that the large crystal which is seen standing out at the centre of the lid would become discoloured at the approach of poison. The tankard is a work of the sixteenth century, and was presented to Clare Hall, Cambridge—where it is still preserved—by Dr. William Butler, an eminent physician in the time of James I.

PORCELAIN FINGER-RINGS.

The porcelain finger-rings of ancient Egypt are extremely beautiful; the band of the ring being seldom above one-eighth of an inch in thickness. Some have a plate on which, in bas-relief, is the god *Set*, or *Baal*, full face, or playing on the tambourine, as the inventor of Music; others have their plates in the shape of the right symbolical eye, the emblem of the Sun; of a fish, of the perch species; or of a scarabæus, which is said to have been worn by the military order. Some few represent flowers. Those which have elliptical plates with hieroglyphical inscriptions, bear the names of Amen-Ra, and of other gods and monarchs, as Amenophis III., Amenophis IV., and Amenanchut, of the Eighteenth and Nineteenth dynasties. One of these rings has a little bugle on each side, as if it had been strung on the beaded work of a mummy, instead of being placed on the finger. Blue is the prevalent colour, but a few white and yellow rings, and some even ornamented with red and purple colours are found. It is not credible that these rings, of a substance finer and more fragile than glass, were worn during life. Neither is it likely that they were worn by the poorer classes, for the use of the king's name on sepulchral objects seems to have been restricted to functionaries of state. Some larger rings of porcelain of about an inch diameter, seven-eighths of an inch broad, and one-sixteenth of an inch thick, made in open work, represent the constantly repeated lotus flowers, and the god Ra, or the Sun, seated, and floating through the heaven in his boat. Common as these objects were in Egypt, where they were employed as substitutes for the hard and precious stones, to the Greeks, Etruscans, and Italian Greeks they were articles of luxury, just as the porcelain of China was to Europeans some centuries ago. The Etruscans set these bugles, beads, and amulets in settings of their exquisite gold filigree work, intermixed with gold beads and precious stones. Strung as pendants they hung round the necks of the fair ones of Etruria. In one of the tombs already alluded to at the Polledrara, near Vulci, in Italy, was found a heap of annular and curious Egyptian bugles, which had apparently formed a covering to some bronze objects, but the strings having given way, the beads had dropped to pieces. These, as well as the former, had been

obtained from some of the Egyptian markets, like that at Naucratis; or from the Phœnician merchants, in the same manner as the flasks. One of the most remarkable of these personal ornaments is a bracelet, composed of small fish strung together and secured by a clasp.

PIGEON CATCHING NEAR NAPLES.

Between La Cava and Naples, about half a mile from the town, are certain Bluebeard-looking towers, several centuries old, erected for the purpose of snaring wood-pigeons; with which view the gentlemen of the neighbourhood, who are generally expert and practised slingers, assemble and man the towers in May. A long line of nets, some quarter of a mile in circuit, held up in a slanting position by men concealed in stone sentry-boxes placed here and there along the *enceinte*, is spread in front. As the pigeons are seen advancing (the time of their approach is generally looked for at early dawn, when they are making for the woods), the nearest slingers commence projecting a succession of white stones in the direction of the nets. These the birds no sooner behold, than attracted, or alarmed (for the motive does not certainly appear), they swoop down upon them, and when sufficiently near to fall within reach of the nets, the persons holding let go, rush from their ambush, and secure the covey. Thousands of wood-pigeons are thus, we have been told by a proprietor, annually taken, and transmitted for presents to distant friends; as we used to send out game, before the sale of it was legalised. Thus birds, as well as fish, and fish as well as man, often get entangled and caught in their headlong pursuit of a pleasure that still eludes them.

FRAME REQUISITE TO SUPPORT THE DRESS.

James I., and his subjects who wished to clothe themselves loyally, wore stupendous breeches. Of course the "honourable gentleman" of the House of Commons were necessarily followers of the fashion. But it led to inconveniences in the course of their senatorial duties. It was an old mode revived; and at an earlier day, when these nether garments were ample enough to have covered the lower man of Boanerges, the comfort of the popular representative was thus cared for:—"Over the seats in the parliament-house, there were certain holes, some two inches square, in the walls, in which were placed posts to uphold a scaffold round about the house within, for them to sit upon who used the wearing of great breeches stuffed with hair like wool-sacks, which fashion being left the eighth year of Elizabeth, the scaffolds were taken down, and never since put up." So says Strutt; but doubtless the comforts of the members were not less cared for when the old fashion again prevailed.

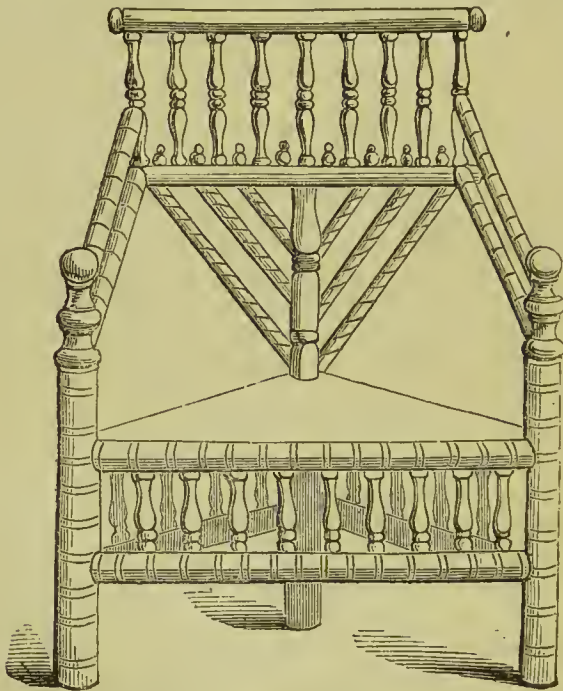
PRICES OF SÈVRES PORCELAIN.

As one of the curiosities of luxury and taste it is worth while to note the high prices for which some portions of the very choice collection of Sèvres porcelain at Stowe were sold:—A small coffee cup, which weighed scarcely three ounces, realised 46 guineas; and another, similar, but somewhat inferior, sold for 35 guineas. A chocolate cup and saucer,

Bleu de Roi, with beautiful miniatures of two ladies of the Court of Louis XV., and four paintings of Cupids, though slightly injured during the view, realised 45 guineas. The prices obtained for most of the eups and saucers were from 10 to 12 guineas. A beautiful specimen of a Bleu de Roi eup, saucer and cover, jewelled in festoons, cameos, and imitation of pearls, sold for £35 10s. ; and another, somewhat inferior, for 21 guineas. A salver, mounted in a table with ormolu ornaments, sold for 81 guineas ; the companion piece for £100.

HENRY THE EIGHTH'S CHAIR.

In the earlier half of the sixteenth century a large proportion of the furniture used in this country, as well as of the earthenware and other



household implements during the greater part of that century, was imported from Flanders and the Netherlands. Hence, in the absence of engravings at home, we are led to look at the works of the Flemish and German artists for illustrations of domestic manners at this period. The seats of that day were termed joint (or joined) stools and chairs. A rather fine example of a chair of this work, which was, as was often the case, three-cornered, is preserved in the Ashmolean museum, at Oxford, where it is reported to have been the chair of Henry VIII. We here annex a sketch of it.

MULLET AND TURBOT WITH THE ROMANS.

The Romans were enthusiastic for the mullet. It was for them *the* fish, *par excellence*. It was sometimes served up six pounds in weight,

and such a fish was worth £60 sterling. It was cooked on the table, for the benefit and pleasure of the guests. In a glass vessel filled with brine made from water, the blood of the mackerel, and salt, the live mullet, stripped of all its scales, was enclosed; and as its fine pink colour passed through its dying gradations, until paleness and death ensued, the *convives* looked on admiringly, and lauded the spectacle.

The turbot was next in estimation, but as, occasionally, offending slaves were flung into the turbot preserves for the fish to feed upon, some gastronomists have affected to be horror-stricken at the idea of eating a *turbot a la Romaine*; quite forgetting that so many of our sea-fish, in their domain, feed largely on the human bodies which accident, or what men call by that name, casts into the deep.

“TOO LATE,” QUOTH BOICE.

The history of the ancient castle of Maynooth is one of much interest; abounding in incidents akin to romance. In the reign of Henry the Eighth, during the rebellion of “Silken Thomas,” one of the bravest and most heroic of the Geraldines, it was taken by treachery. In the absence of its lord, the governorship was entrusted to “Christopher Parese,” his foster-brother. This “white-livered traitor resolved to purchase own security with his lord’s ruin;” and therefore sent a letter to the lord-deputy, signifying that he would betray the castle, on conditions; “and here the devil betrayed the betrayer, for in making terms for his purse’s profit, he forgot to include his person’s safety.” The lord-deputy readily accepted his offer, and, accordingly, the garrison having gained some success in a sally, and being encouraged by the governor in a deep joyous earouse, the ward of the tower was neglected—the traitorous signal given, and the English scaled the walls. They obtained possession of the strong-hold, and put the garrison to the sword—“all except two singing men, who, prostrating themselves before the deputy, warbled a sweet sonnet called *dulcis amica*, and their melody saved their lives.” Parese, expecting some great reward, with impudent familiarity presented himself before the deputy, who addressed him as follows:—“Master Parese, thou hast certainly saved our lord the king much charge, and many of his subjects’ lives, but that I may better know to advise his highness how to reward thee, I would ascertain what the Lord Thomas Fitzgerald hath done for thee?” Parese, highly elevated at this discourse, recounted, even to the most minute circumstance, all the favours that the Geraldine, even from his youth up, had conferred on him, to which the deputy replied, “And how, Parese, couldst thou find it in thy heart to betray the castle of so kind a lord? Here, Mr. Treasurer, pay down the money that he has covenanted for; and here, also, executioner, without delay, as soon as the money is counted out, cut off his head!” “Oh,” quoth Parese, “had I known this, your lordship should not have had the castle so easily.” Whereupon Mr. Boice, a secret friend of the Fitzgerald, a bystander, cried out “Auntraugh,” *i. e.* “too late,” which occasioned a proverbial saying, long afterwards used in Ireland—“Too late, quoth Boice.” The castle is said by Archdall to have been erected by John, the sixth Earl of Kildare, early in the fifteenth cen-

tury ; but in that case it must have been preceded by some other defensive structure ; for it is certain that the Kildare branch of the Geraldines resided at Maynooth at a much earlier period. The first Earl of Kildare, John Fitz Thomas, was created by patent, dated 14th May, 1316.

SUPPRESSED BIBLES.

1538.—An English Bible, in folio, printed at Paris, unfinished.

1542.—Dutch Bible by Jacob Van Leisvelt. The sixth and best edition given by Leisvelt, and famous as being the cause of this printer being beheaded.

1566.—French Bible by Rene Benoist, Paris, 1566, folio, 3 vols. completed.

1622.—Swedish Bible, printed at Lubeek, in 4to., very defective.

1666.—A German Bible, printed at Helmstedt, in part only, 4to.

1671.—A French Bible, by Marolles, in folio, containing only the books of Genesis, Exodus, and the first twenty-three chapters of Leviticus.

EXTRAORDINARY REPRODUCTIVE POWER OF THE HYDRA.

One of the fresh-water Polypes, from its power of perpetual re-production, has received the name of *Hydra*, by which it is known among naturalists : as if it realised the ancient monster of fabulous story, whose heads sprouted anew as fast as they were cut off by Hercules.

Most curious monstrosities were produced by the experiments of philosophers on these animals, especially by partial separations. If a polype be slit from the summit to the middle, one will be formed having two heads, each of which will capture and swallow food. If these again be slit half-a-dozen times, as many heads will be formed surmounting the same body. If now all these be cut off, as many new ones will spring up in their place, while each of the severed heads becomes a new polype, capable of being, in its turn, varied and multiplied *ad infinitum* ; —so that in every respect our little reality exceeds its fabulous namesake.

The polypes may be grafted together. If cut-off pieces be placed in contact, and pushed together with a gentle force, they will unite and form a single one. The head of one may be thus planted on the trunk of another.

Another method of uniting them, perhaps still more wonderful, is by introducing one within the other ; the operator forced the body of the one into the mouth of the other, pushing it down so that the heads were brought together. After forcibly keeping it for some time in this state, the two individuals at length united, and a polype was formed, distinguishable only by having twice the usual number of tentacles.

There is one species which can actually be turned inside out like a glove, and yet perform all the functions of life as before, though that which was the coat of the stomach is now the skin of the body and *vice versa*. If it should chance that a polype so turned had young in the act of budding, these are, of course, now within the stomach. If they have arrived at a certain degree of maturity, they extend themselves towards

the mouth of the parent, that they may thus escape when separated. But those which are less advanced turn themselves spontaneously inside out, and thus place themselves again on the exterior of the parent.

A multitude of other variations, combinations, and monstrosities, have been, as it were, created by the ingenuity of philosophers; but these are sufficient to give a notion of the extraordinary nature of these animals, and to account for the wonder with which they were regarded.

EGYPT.

Egypt was the land visited by Abraham in search of food, when there was a famine in his own country;—the land to which Joseph was carried as a slave, and which he governed as prime minister. From Egypt, Moses led the Israelites through the waters of the Red Sea. Here Jeremiah wrote his Lamentations. Here Solon, Pythagoras, Plato, and many other Greek philosophers, came to study. Here Alexander the Great came as conqueror; and here the Infant Saviour was brought by his parents to avoid the persecution of Herod. Egyptian hieroglyphics, in which the characters are taken from visible objects, are the earliest form of writing; and the Hebrew and Greek alphabets were both borrowed from them. Egypt taught the world the use of paper—made from its rush, the papyrus. In Egypt was made the first public library, and first college of learned men, namely, the Alexandrian Museum. There Euclid wrote his Elements of Geometry, and Theocritus his Poems, and Lucian his Dialogues. The beauty of Cleopatra, the last Egyptian Queen, held Julius Cæsar, and then Marc Antony, captive. In Egypt were built the first monasteries; the Christian fathers, Origen and Athanasius, lived there. The Arian and Athanasian controversy began there.

The buildings which now remain are the oldest buildings in the world, and the largest in the world. On the banks of its great river may be seen the oldest arch, and the oldest column. Up this noble river sailed Herodotus, the most entertaining of travellers, and Strabo, the most judicious. Indeed, as the country is little more than the narrow strip that is watered by the Nile's overflow, from the river may be seen almost all its great cities and temples.

ABYSSINIAN LADIES.

The women of Abyssinia are dressed quite as decently as any women in the world, without having a particle of the trouble of the ladies of more civilised nations. There is a distinguishing costume for young girls, and for those who, from being married or otherwise, are no longer considered as such. The dress of the former is indeed rather slight, though far more picturesque than that of the latter. In one part of the country (about Shiré) the girls merely wear a piece of cotton stuff wrapped round the waist and hanging down almost to the knee, and another (or the end of the former, if it be long enough) thrown over the left shoulder, so as to leave the right arm and breast exposed. In other parts of Tigrè, a black goat-skin, ornamented with cowries, is often substituted for this latter. An ordinary woman wears a large loose shirt

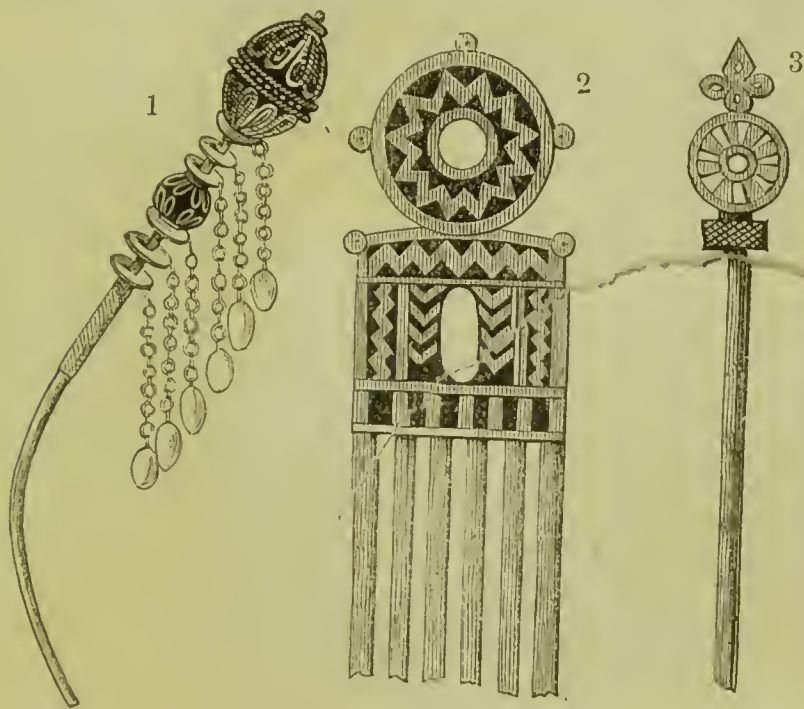
down to the feet, with sleeves made tight towards the wrist. This, with a "quarry" similar to those of the men, but worn rather differently, and a parasol when out of doors, is a complete suit. A fine lady, however, as in our engraving, has a splendid "mergeff quarry," and her shirt is made probably of ealico from Manehester, instead of the eountry fabrie, and richly embroidered in silk of divers colours



and various patterns round the neck, down the front, and on the euffs. She will also, of course, own a mule; and then may choose to wear (alas, that it should be so, even in Abyssinia!) the inexpressibles. These are made of ealico, and rather loose, but getting gradually tighter at the ankle, where they are embroidered like the shirt.

The fair sex all over the world are fond of ornaments. In Abyssinia they wear a profusion of silver, in the shape of chains, braeelets, &c., or, to be more explicit, a well-dressed lady will hang three or four sets of amulets about her neck, as well as her blue eord, and a large flat silver case (purporting to contain a talisman, but more often some

scented cotton) ornamented with a lot of silver bells hanging to the bottom edge of it, and the whole suspended by four chains of the same metal. Three pair of massive silver and gilt bracelets are on her wrists, and a similar number of "bangles" on her ankles; while over her insteps and to her heels are a quantity of little silver ornaments, strung like beads on a silk cord. Her fingers (even the upper joints) are covered with plain rings; often alternately of silver and silver-gilt, and a silver hair-pin, something similar to those now worn by English ladies, completes her decoration. Women of the poorer class, and ladies



1, 2. Hair-pins made of hard wood, and stained with henna. 3. Ditto, of silver and fil-et-grain work. (About one-half usual size.)

on ordinary occasions, wear ivory or wooden pins neatly carved in various patterns, and stained red with henna-leaves. The Abyssinian ladies, like those of most Eastern nations, stain their hands and feet with henna, and darken their eyelids with antimony.

TREATMENT OF LEPERS IN ENGLAND.

According to the tenor of various old civil codes and local enactments, when a person became affected with leprosy, he was looked upon as legally and politically dead, and lost the privileges belonging to his right of citizenship. By the laws of England, lepers were classed with idiots, madmen, outlaws, &c., as incapable of being heirs. But it was not by the eye of the law alone that the affected was looked upon as defunct, for the church also took the same view, and performed the solemn ceremonies of the burial of the dead over him, on the day on which he was

separated from his fellow creatures, and confined to a lazar house. The various forms and ceremonies which were gone through on this occasion are described by French authors; but it is highly probable that the same observances were common in our own country.

A priest, robed with surplice and stole, went with the cross to the house of the doomed leper. The minister of the church began the necessary ceremonies, by exhorting him to suffer, with a patient and penitent spirit, the incurable plague with which God had stricken him. He then sprinkled the unfortunate leper with holy water, and afterwards conducted him to the church, the usual burial services being sung during their march thither. In the church, the ordinary habiliments of the leper were removed; he was clothed in a funeral pall, and, while placed before the altar, between *trestles*, the libera was sung, and the mass for the dead celebrated over him. After this service he was again sprinkled with holy water, and led from the church to the house or hospital destined for his future abode. A pair of clappers, a barrel, a stick, cowl, and dress, &c., were given him. Before leaving the leper, the priest solemnly interdicted him from appearing in public without his leper's garb,—from entering inns, churches, mills, and bakehouses,—from touching children, or giving them ought he had touched,—from washing his hands, or any thing pertaining to him, in the common fountains and streams.—from touching, in the markets, the goods he wished to buy, with any thing except his stick,—from eating and drinking with any others than lepers,—and he specially forbade him from walking in narrow paths, or from answering those who spoke to him in roads and streets, unless in a whisper, that they might not be annoyed with his pestilent breath, and with the infectious odour that exhaled from his body,—and last of all, before taking his departure, and leaving the leper for ever to the seclusion of the lazar house, the official of the church terminated the ceremony of his separation from his living fellow-creatures, by throwing upon the body of the poor outcast a shovelful of earth, in imitation of the closure of the grave.

According to the then customary usage, Leper Hospitals were always provided with a cemetery for the reception of the bodies of those who had died of the malady.

LUMINOUS APPEARANCE OF THE RED SEA.

All who have frequented the Red Sea, have observed the luminous appearance or phosphorescence of its waters. "It was beautiful," says a picturesque writer, who sailed from Moeha to Cosseir, "to look down into this brightly transparent sea, and mark the coral, here in large masses of honeycomb-rock, there in light branches of a pale red hue, and the beds of green seaweed, and the golden sand, and the shells, and the fish sporting round the vessel, and making colours of a beauty to the eye which is not their own. Twice or thrice we ran on after dark for an hour or two; and though we were all familiar with the sparkling of the sea round the boat at night, never have I seen it in other waters so superlatively splendid. A rope dipped in it and drawn forth came up as a string of gems; but with a life, and light, and motion, the diamond

does not know." Those sea-lights have been explained by a diversity of causes; but the singular brilliancy of the Red Sea seems owing to fish spawn and animalcula, a conjecture which receives some corroboration from the circumstance that travellers who mention it visited the gulf during the spawning period—that is, between the latter end of December and the end of February. The coral-banks are less numerous in the southern parts. It deserves notice, that Dr. Shaw and Mr. Bruce have stated—what could only be true, so far as their own experience went—that they observed no species of weed or flag; and the latter proposes to translate Yam Zuph "the Sea of Coral"—a name as appropriate as that of Edom.

RECENT PRICES OF SLAVES.

Prices of course vary at Constantinople according to the vigilance of Russian cruisers, and the incorruptibility of Russian agents at Trebizonde, Samsoun, and Sinope. The following is the average price in Circassia:—

A man of 30 years of age, £10	
" 20 " 10 to £30	
" 15 " 30 " 70	
" 10 " 20 " 50	
" 5 " 10 " 30	
A woman of 50 years of age, £10 to £30	
" 40 " 30 " 40	
" 30 " 40 " 70	
" 20 to 25 " 50 " 100	
" 14 " 18 " 50 " 150	
" 8 " 12 " 30 " 80	
" 5 " 20 " 40	

TATTOOED ABYSSINIAN LADY.

The annexed cut is a sketch of an Abyssinian lady, tattooed in the height of the fashion. The following extract from that interesting work "Parkyns's Abyssinia" gives a good account of the custom as it prevails in the larger cities there, and of the manner in which the operation is performed. "The men seldom tattoo more than one ornament on the upper part of the arm, near the shoulder, while the women cover nearly the whole of their bodies with stars, lines, and crosses, often rather tastefully arranged. I may well say nearly the whole of their persons, for they mark the neck, shoulders, breasts, and arms, down to the fingers, which are enriched with lines to imitate rings, nearly to the nails. The feet, ankles, and calves of the legs, are similarly adorned, and even the gums are by some pricked entirely blue, while others have them striped alternately blue and the natural pink. To see some of their designs, one would give them credit for some skill in the handling their pencil; but, in fact, their system of drawing the pattern is purely mechanical. I had one arm adorned; a rather blind old woman was the artist; her implements consisted of a little pot of some sort of blacking, made, she told me, of charred herbs; a large home-made iron pin, about one-fourth of an inch at the end of which was ground fine; a bit or two of hollow cane, and a piece of straw; the two last-named

items were her substitutes for pencils. Her circles were made by dipping the end of a piece of a cane of the required size into the blacking, and making its impression on the skin ; while an end of the straw, bent to the proper length, and likewise blackened, marked all the lines, squares, diamonds, &c., which were to be of equal length. Her design being thus completed, she worked away on it with her pin, which she



dug in as far as the thin part would enter, keeping the supply of blacking sufficient, and going over the same ground repeatedly to ensure regularity and unity in the lines. With some persons, the first effect of this tattooing is to produce a considerable amount of fever, from the irritation caused by the punctures ; especially so with the ladies, from the extent of surface thus rendered sore. To allay this irritation, they are generally obliged to remain for a few days in a case of vegetable matter, which is plastered all over them in the form of a sort of green poultice. A scab forms over the tattooing, which should not be picked off, but allowed to fall off of itself. When this disappears, the operation is complete, and the marks are indelible ; nay more, the Abyssinians declare that

they may be traced on the person's bones even after death has bared them of their fleshy covering."

BULGARIAN FISHERMEN.

The following interesting account of the Bulgarian fishermen on the shores of the Black Sea is taken from the translation of a narrative of a



boat excursion made in 1846 by M. Xavier Hommaire, along part of the northern coast of the Black Sea:—

“The fishermen are, almost without exception, Bulgarians—a population at once maritime and agricultural, very closely resembling, in race and costume, the Bretons of France—and they enjoy a monopoly of all the fisheries in the Bosphorus and the adjacent parts of the Black Sea. Their elegant barks appeared on stated days and hours, shooting along with extraordinary rapidity through the waters of the Gulf of Buyuk Déreh, which appears to be their head-quarters, and sustaining the test of comparison even with the famous caiques of Constantinople. The most important object of their fishery is a delicious kind of small thunny,

called palamede. They are Bulgarians, also, who own the singular fisheries which form such admirable subjects for the artist's sketch-book. They are found throughout the Bosphorus, from Bechiktusch and Sentari to the light-houses of Europe and Asia. They might be called dog-kennels, but rickety and worm-eaten with antiquity, and are suspended by means of cords, pegs, and tatters to the top of an indescribable framework of props. There on high, petrified in motionless and uninterrupted silence, in company with some old pots of mignonette (where will not the love of flowers find a home !), a man, with the appearance of a wild beast or savage, leans over the sea, at the bottom of which he watches the passage of its smallest inhabitants, and the capricious variations of the eurrent. At a certain distance is arranged, in the form of a square, a system of nets, which, at the least signal from the watcher, fall on the entire shoal of fish. A contrivance yet more primitive than these airy cells, if not so picturesque, was that of simple posts, which we encountered some time before in the channel of the Bosphorus, rising about fifteen feet above the surface of the water. Half-way up is perched, crouching (one cannot see how), something having the human form, and which is found to be a Bulgarian. For a long time I watched them without being able to make them out, either pole or its tenant; and often have I seen them in the morning, and observed them again in the evening, not having undergone the least change of posture.

“ On returning to our encampment, the commandant of the fort, to whom we paid a visit, gave us a very different report of the fishermen of the morning, whom he described as an assemblage of all the vagabonds of the neighbourhood. Convinced even that the fact of their having fallen in with us must have inspired them with the project of coming to prowl by night round our camp, he wished us to accept some of the men in his garrison as a guard.”

HORSES OF THE ARABS.

Arabs make intimate friends of their horses, and so docile are these creatures that they are ridden without a bit, and never struck or spurred. They share their owner's diet, and are as well cared for as a child. They divide their horses, however, into two kinds: The one they call kadischi, that is, horses of an unknown birth; the other, they call kochlain, that is, horses whose genealogy is known for thousands of years. They are direct descendants, so they say, of the stud of Solomon. The pedigree of an Arabian horse is hung round his neck soon after his birth, which is always properly witnessed and attested.

The following is the pedigree of a horse purchased by a French officer in Arabia:—“ In the name of God, the merciful and compassionate, and of Saed Mahomed, agent of the high God, and of the companions of Mahommed, and of Jerusalem. Praised be the Lord, the Omnipotent Creator. This is a high-bred horse, and its colt's tooth is here in a bag about his neck, with his pedigree, and of undoubted authority, such as no infidel can refuse to believe. He is the son of Rabbamy, out of the dam Labadah, and equal in power to his sire of the tribe of Zazhalah; he is finely moulded, and made for running like an ostrich. In the

honours of relationship, he reckons Zuluah, sire of Mahat, sire of Kallae, and the unique Alket sire of Manasseh, sire of Alshch, father of the race down to the famous horse, the sire of Lahalala; and to him be ever abundance of green meat, and corn, and water of life, as a reward from the tribe of Zazhalah; and may a thousand branches shade his carcass from the hyæna of the tomb, from the howling wolf of the desert; and let the tribe of Zazhalah present him with a festival within an enclosure of walls; and let thousands assemble at the rising of the sun in troops hastily, where the tribe holds up under a canopy of celestial signs within the walls, the saddle with the name and family of the possessor. Then let them strike the bands with a loud noise incessantly, and pray to God for immunity for the tribe of Zoab, the inspired tribe."

DILEMMA.

Protagoras, an Athenian rhetorician, had agreed to instruct Evalthus in rhetoric, on condition that the latter should pay him a certain sum of money if he gained his first cause. Evalthus when instructed in all the precepts of the art, refused to pay Protagoras, who consequently brought him before the Arcopagus, and said to the Judges—"Any verdict that you may give is in my favour: if it is on my side, it carries the condemnation of Evalthus; if against me, he must pay me, because he gains his first cause." "I confess," replied Evalthus, "that the verdict will be pronounced either for or against me; in either case I shall be equally acquitted: if the Judges pronounce in my favour, you are condemned; if they pronounce for you, according to our agreement, I owe you nothing, for I lose my first cause." The Judges being unable to reconcile the pleaders, ordered them to re-appear before the Court a hundred years afterwards.

ORIENTAL EXTRAVAGANCE.

Mr. Forbes has given a curious picture of the kind of magnificence affected by Asuf ul Dowlah, who succeeded his father on the throne of Oude. This nabob was fond of lavishing his treasures on gardens, palaces, horses, elephants, European guns, lustres, and mirrors. He expended annually about £200,000 in English manufactures. He had more than one hundred gardens, twenty palaces, one thousand two hundred elephants, three thousand fine saddle horses, one thousand five hundred double-barrel guns, seventeen hundred superb lustres, thirty thousand shades of various forms and colours; seven hundred large mirrors, girandoles and clocks. Some of the latter were very curious, richly set with jewels, having figures in continual movement, and playing tunes every hour; two of these clocks only, cost him thirty thousand pounds. Without taste or judgment, he was extremely solicitous to possess all that was elegant and rare; he had instruments and machines of every art and science, but he knew none; and his museum was so ridiculously arranged that a wooden cuckoo-clock was placed close to a superb time-piece which cost the price of a diadem; and a valuable landscape of Claude Lorraine suspended near a board painted with ducks and drakes. He sometimes gave a dinner to ten or twelve persons, sitting at their

ease in a carriage drawn by elephants. His jewels amounted to about eight millions sterling. Amidst this precious treasure, he might be seen for several hours every day handling them as a child does his toys.

ANCIENT SCOTTISH CHIEFTAIN.

Annexed is a Scottish costume of the eighth or ninth century, after a drawing on parchment, extracted from an old book, which, according



to the characters on the back, appears to have been written in Gaelic or Erse. According to the assertion of the possessor, this Caledonian document was brought to Germany in the year 1596, during the devastating Reformation in Scotland, when all cloisters and religious endowments were destroyed, and a perfect victory obtained over the episcopacy, so that many persons took refuge with their treasures, on the Continent, where the Scottish monks possessed many religious houses; some being at Nuremberg. Our figure represents a Highland chief, whose dress is picturesque and extremely beautiful. The Scottish tunic or blouse, checkered or striped in light and dark green, with violet intermixed, and bordered with violet stripes, is covered with a steel breastplate, accompanied by a back-piece, judging from the iron brassards—positively a bequest of the Romans, by whom the Scots were once subjugated; this, indeed, is also attested by the offensive weapon the javelin; the sword, however, must be excepted, for it is national and like that of the present time. The strong shield may also have descended from the Romans, as well as the helmet, which is decorated with an eagle's wing; these, together with the hunting-horn,

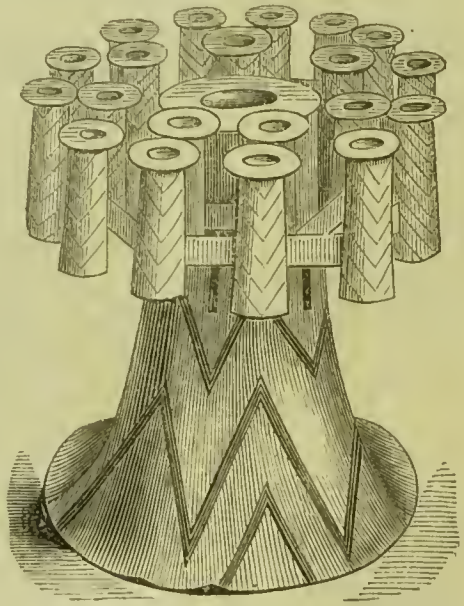
give to the figure a very imposing appearance. The national plaid is wanting, this was borne by attendants or squires. We are involuntarily reminded of the heroes of Fingal and Ossian, and we might almost think

that this figure belonged to the time of the Scottish king, Kenneth the Second, grandson of King Achaias, and the sister of the Pietish king, Hang.

GREEK VASES.

Vases of various shapes have been found in the sepulchres of Greece, such as the *ænochoe*, or jug; the *askos*, or wine-skin; the *phiale omphalotos*, or saucer having a boss in the centre; *rhyta*, or jugs, imitated from the *keras*, or horn, as well as some moulded in the shape of the human bust. Vases of this class, however, occur more frequently in Italy than in Greece. Some are of remarkable shape. One in the Durand collection has its interior recessed, and in the centre a medallion of the Gorgon's head; at the edge is the head of a dog or fox, and to it is attached a long handle terminating in the head of an animal. Similar handles are often found. Another vase from Sicily, also in the same collection, with a conical cover, is ornamented externally with moulded subjects of wreaths, heads of Medusa, &c., painted and gilded.

Many of the vases intended for ornamental purposes are covered with a white coating, and painted with colours of the same kind as those used on the figures before described, but with few and simple ornaments, plain bands, meanders, chequered bands and wreaths. A vase found at Melos affords a curious example. We here annex a sketch of it. It consists of a number of small vases united together and arranged in a double circle round a central stand. This kind of vase is supposed to be the *keranos*, used in the mystic ceremonies to hold small quantities of viands. By some persons, however, it is thought to have been intended for eggs or flowers. It is covered with a white coating of clay, and the zigzag stripes are of a maroon colour. Such vases might have been used for flower-pots, and have formed small temporary gardens like those of Adonis, or have been employed as lamps.



QUEEN ELIZABETH'S DRESSES.

The list of the Queen's wardrobe, in 1600, shows us that she had then only 99 robes, 126 kirtles, 269 gowns (round, loose, and French), 136 foreparts, 125 petticoats, and 27 fans, not to mention 96 cloaks, 83 save guards, 85 doublets, and 18 lap mantles.

Her gowns were of the richest materials—purple, gold tissue, crimson satin, cloth of gold, cloth of silver, white velvet, murray

cloth, tawney satin, horse-flesh coloured satin, Isabella coloured satin, dove coloured velvet, lady blush satin, drake coloured satin, and clay coloured satin.

The cloaks are of perfumed leather, black taffety ; the petticoats of blue satin ; the jupes of orange coloured satin ; the doublets of straw coloured satin ; the mantles of white blush, striped with red swan's down.

The most characteristic dresses are the following :—

A froek of cloth of silver, cheequered with red silk, like bird's eyes, with demi sleeves, a cut of crimson velvet twisted on with silver, lined with crimson velvet.

A mantle of white lawn, cut and turned in, embroidered all over with works of silver, like pomegranates, roses, honeysuckles, and acorns.

One French kirtle of white satin, cut all over, embroidered with loops, flowers, and clouds of Venice gold, silver, and silk.

One round kirtle of white satin, embroidered all over with the work like flames, peaseods, and pillars, with a border likewise embroidered with roses.

The stomacher (fore part) of white satin, embroidered very fair with borders of the sun, moon, and other signs and planets of Venice gold, silver, and silk of sundry colours, with a border of beasts beneath, likewise embroidered.

Other gowns we find adorned with bees, spiders, flies, worms, trunks of trees, pansies, oak leaves, and mulberries ; so that "Bess" must have looked like an illustrated edition of Æsop's Fables.

In one ease she shines in rainbows, clouds, flames of fire, and suns ; in another, with fountains and trees, snakes, and grasshoppers ; the buttons themselves, in one instance, assume the shape of butterflies, in another of birds of Paradise.

The fans were of white and coloured feathers, with gold handles set with precious stones, or of crystal and heliotrope ; one of them contained a looking-glass, another Leicester's badge of the bear and ragged staff. Her swords had gilt handles and blood-stone studs ; her poniards were gold and ivory, ornamented with tassels of blue silk ; her slippers of cloth of silver, and of orange-coloured velvet, embroidered with seed pearls ; her parasol was of crimson velvet damask, striped with Venetian gold and silver laee, the handle mother-of-pearl.

Her jewels were both numerous and curious : the head ornaments resembling a white lion with a fly on his side, a golden fern-branch with a lizard, ladybird, and a snail upon it, an Irish dart of gold set with diamonds, a golden rose with a fly and spider upon it, a golden frog set with jewels, a golden daisy, and emerald buttons, gown studs of rubies and pearls, and a chain of golden scallop shells, with ehains of agate and jet. A sumptuous magnificence was the characteristic of the costume of this reign. When Elizabeth visited the Earl of Hertford, at Elvetham, that nobleman met her with 3,000 followers, with black and yellow feathers in their hats, and most of them wearing gold chains. When she visited Suffolk, 200 bachelors in white velvet, with

as many burghers in black velvet coats and gold chains, and 1800 serving-men received on horseback. For the French ambassador's amusement, in 1559, 1400 men-at-arms, clad in velvet, with chains of gold, mustered in arms in Greenwich Park; and on another occasion there was a tournament on Midsummer (Sunday) Night at the palace of Westminster, between ten knights in white, led by the Earl of Essex and ten knights in blue, led by the Earl of Rutland.

CARE OF THE BEARD.

The Mahometans are very superstitious touching the beard. They bury the hairs which come off in combing it, and break them first, because they believe that angels have charge of every hair, and that they gain them their dismissal by breaking it. Selim I. was the first Sultan who shaved his beard, contrary to the law of the Koran. "I do it," said he apologetically to the scandalized and orthodox mufti, "to prevent my vizier leading me by it." He cared less for it than some of our ancestors, two centuries ago, did for their own. They used to wear pasteboard covers over them in the night, lest they should turn upon them and rumple them in their sleep!

The famous Raskolniki schismatics had a similar superstition to the Mahometan one mentioned above. They considered the divine image in man to reside in the beard.

DOLE IN CONSEQUENCE OF A DREAM.

At Newark-upon-Trent, a curious custom, founded upon the preservation of Alderman Clay and his family by a dream has prevailed since the days of Cromwell. On 11th March every year, penny-loaves are given away to every one who chooses to appear at the Town Hall and apply for them, in commemoration of the Alderman's deliverance, during the siege of Newark by the Parliamentary forces. This gentleman, by will, dated 11th December, 1694, gave to the Mayor and Aldermen, one hundred pounds, the interest of which was to be given to the Vicar yearly, on condition of his preaching an annual sermon. Another hundred pounds were also appropriated for the behoof of the poor, in the way above-mentioned. The origin of this bequest is singular. During the bombardment of Newark by Oliver Cromwell's forces, the Alderman dreamed three nights successively that his house had taken fire, which produced such a vivid impression upon his mind, that he and his family left it, and in a few days the circumstances of his vision actually took place, by the house being burned down by the besiegers.

GLOVE MONEY.

Gloves were popular new-year's gifts, or sometimes "glove-money" in place of them; occasionally, these gloves carried gold pieces in them. When Sir Thomas More was Chancellor, he decided a case in favour of Mrs. Croaker against Lord Arundel; the former, on the following new-year's day, gratefully presented the judge with a pair of gloves with forty angels in them. "It would be against good manners," said the

Chancellor, "to forsake a gentlewoman's new-year's gift, and I accept the gloves. The *lining* you will elsewhere bestow."

GLAIVES.

The glaive was derived from the Celtic custom of placing a sword with a hollow handle at the end of a pole, called by the natives of Wales "llaynawr"—*the blade weapon*, and takes its name from the Cleddyv, or Gleddyv, of the Welsh. In an abstract of the grants of the 1st of Richard III., among the Harleian MSS., No. 443, is a warrant to Nicholas Spicer, authorising him to impress smiths for making 2,000 Welsh glaives; and 20s. 6d. are charged for 30 glaives, with their staves, made at Abergavenny and Llanllolvod. In the romaunt of Guy, Earl of Warwick, by Walter of Exeter, written in the time of Edward II., also in the Harleian Library of the British Museum, they are called glevs; thus—

"Grant coupes de glevs trenchant,
Les escurs ne lur vailut gars."

"Such powerful strokes from cutting glevs,
That the shields were not worth a glove."

They were also in frequent use on the Continent, and the "Chronicle of Flanders" mentions an instance of the cavalry having armed themselves with glaives, which they ornamented with pennoncles. The specimen which we have here engraved is one which was made for the Doge of Venice, during this time that the Emperor Charles V. had the command there, in compliment to whom the centre ornament is the Austrian eagle. Upon this the arms of the succeeding Doge, Francisco Veneri, who held the office from 1554 to 1556, have been deeply incised, no doubt to commemorate the expulsion of the Germans. The pole, at the top of which the weapon was fixed, is omitted in our engraving.



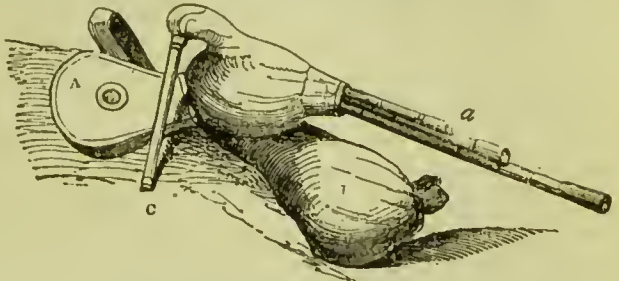
CRUELTY OF FRANCIS CARRARA.

Francis Carrara, the last Lord of Padua, was famous for his cruelties. They shew (at Venice) a little box for a toilette, in which are six little

guns, which are so ordered with springs, and adjusted in such a manner, that upon the opening of the trunk, the guns fired and killed the lady to whom Carrara sent it for a present. They show also with this, some little pocket cross-bows and arrows of steel, with which he took pleasure to kill those he met, so secretly, that they could hardly either perceive the blow, or him that gave it.

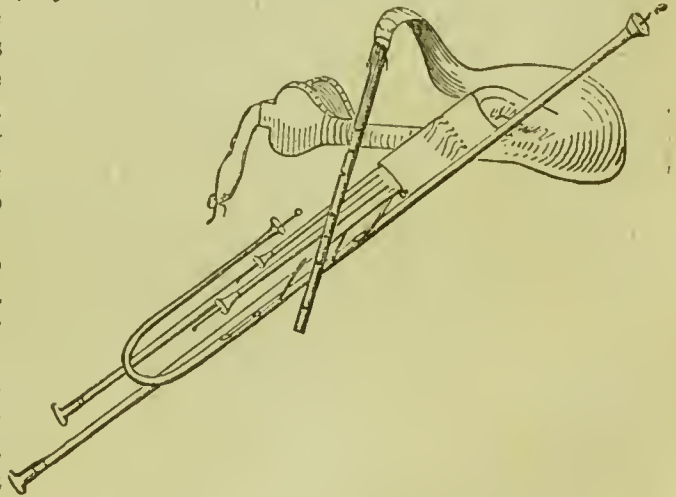
IRISH PIPES.

The accompanying figures represent the Irish bagpipes in their primitive and improved forms. We have here the earliest pipes, originally the same as the Scotch, as appears from a drawing made in the sixteenth century, and given in Mr. Bunting's work; but they now differ, in having the mouthpiece



COMMON BAGPIPES.

supplied by the bellows A, which, being filled by the motion of the piper's arm, to which it is fastened, fills the bag B; whence, by the pressure of the other arm, the wind is conveyed into the chanter C, which is played on with the fingers, much like a common pipe. By means of a tube, the wind is conveyed into drones a, a, a, which, tuned at octaves to each other, produce a kind of eronan, or bass, to the chanter. The second cut represents the improved, or union pipes, the drones of which, tuned at thirds and fifths by



UNION PIPES.

the regulator, have keys attached to them, which not only produce the most delightful accords, but enable the player to perform parts of tunes, and sometimes whole tunes, without using the chanter at all. Both drones and chanter can be rendered quiescent by means of stops.

The pipers were at one period the "great originals" of Ireland. The race is gradually departing, or at least "sobering" down into the ranks of ordinary mortals; but there was a time when the pipers stood out very prominently upon any canvas that pictured Irish life. Anecdotes of their eccentricities might be recorded that would fill volumes. For many years past their power has been on the wane; temperance com-

mitted sad havoc on their prospects; and at length the introduction of "brass bands" effectually destroyed the small balance that remained to them of hope.

NOVEL WAY OF CURING VICIOUS HORSES.

Burekhardt tells us of a strange mode of curing a vicious horse. He has seen, he says, vicious horses in Egypt cured of the habit of biting by presenting to them, while in the act of doing so, a leg of mutton just taken from the fire. The pain which the horse feels in biting through the hot meat causes it to abandon the practice.

GROUND ICE.

Every one who has watched the freezing of a lake or pond, or any other collection of still water, must be well aware that the ice begins to form on the surface in thin plates or layers, which on the continuance of the frost gradually become thicker and more solid, until the water is affected in a downward direction, and becomes, perhaps, a solid mass of ice. This is universally the case in stagnant water, but it has been repeatedly proved that in rapid and rugged streams the process of freezing is often very different. In direct opposition, as it would seem, to the laws of the propagation of heat, the ice in running water frequently begins to form at the bottom of the stream instead of the top; and this fact, while it is received with doubt by some, even among the scientific, is frequently attested by those whose business leads them to observe the phenomenon connected with rivers. Millers, fishermen, and watermen find that the masses of ice with which many rivers are crowded in the winter season rise from the bottom or bed of the stream. They say that they have seen them come up to the surface, and have also borne them up with their hooks. The under part of these masses of ice they have found covered with mud or encrusted with gravel, thus bearing plain marks of the ground on which the ice had rested. The testimony of people of this class in our country agrees with that of a similar class in Germany, where there is a peculiar term made use of to designate floating ice, i. e. *grundeis* (ground-ice).

A striking example of the formation of ground-ice is mentioned by the Commander Steenk, of Pillau. On the 9th of February, 1806, during a strong south-east wind, and a temperature a little exceeding 34° Fahr., a long iron chain, to which the buoys of the fair-way are fastened, and which had been lost sight of at Schappeiswraek in a depth of from fifteen to eighteen feet, suddenly made its appearance at the surface of the water and swam there; it was, however, completely encrusted with ice to the thickness of several feet. Stones, also, of from three to six pounds' weight, rose to the surface; they were surrounded with a thick coat of ice. A cable, also, three and a half inches thick, and about thirty fathoms long, which had been lost the preceding summer in a depth of thirty feet, again made its appearance by swimming to the surface; but it was enveloped in ice to the thickness of two feet. On the same day it was necessary to *warp* the ship into harbour in face of an east wind; the anchor used for that purpose, after it had rested an

hour at the bottom, became so encrusted with ice, that it required not more than half of the usual power to heave it up.

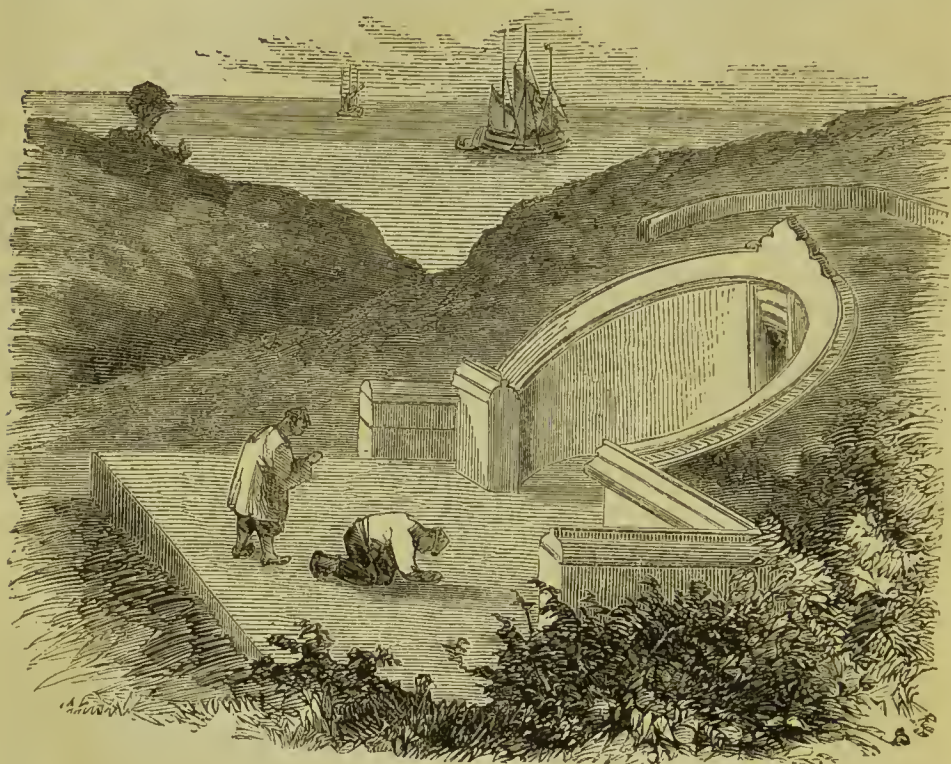
M. Hugi, president of the Society of Natural History at Solcure, observed in February, 1827, a multitude of large icy tables on the river Aar. These were continually rising from the bottom, over a surface of four hundred and fifty square feet, and the phenomenon lasted for a couple of hours. Two years afterwards he witnessed a similar occurrence. On the 12th of February, 1829, at sunrise, and after a sudden fall in the temperature, the river began to exhibit numerous pieces of floating ice, although there was no sign of freezing on the surface, either along the banks, or in shady places where the water was calm. Therefore it could not be said that the floating masses were detached from the banks. Nor could they have proceeded from any large sheet of ice farther up the river, because, higher up, the river exhibited hardly any ice. Besides, flakes of ice commenced soon to rise up above the bridge; towards mid-day, islands of ice were seen forming in the centre of the river; and by the next day these were twenty-three in number, the largest being upwards of two hundred feet in diameter. They were surrounded with open water, resisting a current which flowed at the rate of nearly two hundred feet in a minute, and extending over a space of one-eighth of a league. M. Hugi visited them in a small boat. He landed, examined them in every direction, and discovered that there was a layer of compact ice on their surface a few inches in thickness, resting on a mass having the shape of an inverted cone, of a vertical height of twelve or thirteen feet, and fixed to the bed of the river. These cones consisted of half-melted ice, gelatinous, and much like the spawn of a frog. It was softer at the bottom than at the top, and was easily pierced in all directions with poles. Exposed to the open air, the substance of the cones became quickly granulated, like the ice that is formed at the bottom of rivers.

In the same year the pebbles in a creek of shallow water, near a very rapid current of the Rhine, were observed to be covered with a sort of transparent mass, an inch or two in thickness, and which, on examination, was found to consist of icy spicula, crossing each other in every direction. Large masses of spongy ice were also seen in the bed of the stream, at a depth of between six or seven feet. The watermen's poles entered these with ease, and often bore them to the surface. This kind of ice forms most quickly in rivers whose bed is impeded with stones and other foreign bodies.

HINDOO COMPUTATION.

The Hindoos call the whole of their four ages a *divine age*; a thousand divine ages form a *calpa*, or one of Brahma's days, who, during that period, successively invested fourteen *menus*, or holy spirits, with the sovereignty of the earth. The *menu* transmits his empire to his posterity for seventy-one divine ages, and this period is called *manawantara*, and as fourteen *manawantara* make but nine hundred and ninety-four divine ages, there remain six, which are the twilight of Brahma's day. Thirty of these days form his month; twelve of these months one of his years;

and one hundred of these years the duration of his existenee. The Hindoos assert that fifty of these years have already elapsed, so that we are in the first day of the first month of the fifty-first year of Brama's age, and in the twenty-eighth divine age of the seventh *manawantara*. The first three human ages of this age, and five thousand years of the fourth are past. The Hindoos therefore ealculate that it is 131,400,007,205,000 years since the birth of Brahma, or the beginning of the world.



CHINESE TOMB.

Like all people of Tartar origin, one of the most remarkable charae-eristies of the Chinese is their reverence for the dead, or, as it is usually ealled, their ancestral worship. In consequence of this, their tombs are not only objects of care, but have frequently more ornament bestowed upon them than graees the dwellings of the living.

Their tombs are of different kinds ; but the most common arrange-ment is that of a horseshoe-shaped platform, cut out of the side of a hill, as represented in our engraving. It consequently has a high baek, in which is the entrance to the tomb, and slopes off to nothing at the entrance to the horseshoe, where the wall generally terminates with two lions or dragons, or some fantastie ornament eommon to Chinese archi-teecture. When the tomb is situated, as is generally the ease, on a hill-side, this arrangement is not only appropriate, but elegant. When the

same thing is imitated on a plain, it is singular, misplaced, and unintelligible. Many of the tombs are built of granite, finely polished, and carved with a profusion of labour that makes us regret that the people who can do such things should have so great a predilection for ephemeral wooden structures, when capable of employing the most durable materials with such facility.



ABYSSINIAN ARMS.

The above engraving represents a group of Abyssinian arms. The sword, spear, and shield are essentially the weapons of the Abyssinians, firearms being only of comparatively recent introduction, and not generally used. The shields are round, and nearly a yard in diameter; they are very neatly made of buffalo's hide, and of the form most calculated to throw off a lance-point; namely, falling back gradually from the boss or centre (which protrudes) to the edges. At the centre, in the inside, is fixed a solid leather handle, by which the shield is held in the

hand when fighting, or through which the arm is passed to the elbow, for convenience of carrying on a journey. The edge is perforated with a number of holes, through which leather loops are passed, and by these it is hung up in the houses. The face of the shield is often ornamented in various ways, according to the wealth or fancy of the owner. Some have simply a narrow strip of lion's skin on each side of the boss, but crossing each other above and below it, the lower ends being allowed to hang at some length; others have a large broad strip of the mane down the centre of the shield, and hanging several inches below it. This is, of course, usually made of two or three pieces stitched together, as it would be difficult to get a single piece of sufficient length and beauty of fur. Others to this add a lion's paw or tail, fastened on the left side of the mane, and often highly adorned with silver. The beautiful long black and white fur of a sort of monkey, called "goréza," occasionally supplies the place of that of the nobler yet scarcely so beautiful animal. A shield almost completely covered with plates and bosses of silver, is usually the mark of the chief of some district. Those similarly plated in brass were likewise formerly used only by chiefs, though now they are carried by every soldier who can afford to buy them. The plated shield is called "tebbora." Those in brass are not much approved of, as they usually cover a bad skin; for a man possessed of a good handsome shield would never think of thus hiding its intrinsic beauties.

In former times a beautiful crooked knife was used in Tigrè, the sheath and handle of which were profusely enriched with silver and gilt. These, however, are never worn now, the long "shotel" in Tigrè, and the European-shaped sword among the Amhàra and most of the soldiers, have entirely superseded them.

The "shotel" is an awkward-looking weapon. Some, if straight, would be nearly four feet long: they are two-edged, and curved to a semicircle, like a reaper's sickle. They are principally used to strike the point downwards over the guard of an adversary, and for this the long curved shape is admirably adapted. It is, however, a very clumsy weapon to manage. The sheath is of red morocco leather, its point being often ornamented with a hollow silver ball, called "lomita," as large as a small apple. Many of the swords used are made in Europe, and are such as would be carried by the light cavalry, though lighter than ours. Being, however, cheap, showy articles, they are apt to break, and therefore the Abyssinians are getting tired of them, preferring those made of soft iron in their own country. These they make also with the faible considerably broader than the forte, to give force to the blow. Of course, they bend on the least stress; but, in defence of this failing, their owners say that, if a sword breaks, who is to mend it?—while, if it bends, you have only to sit on it, and it gets straight again. The handles of both this and the "shotel" are made of the horn of the rhinoceros. They are cut out of the horn at great loss of material, and hence they fetch a good price. It should be remembered that the heart of the horn is black, outside of which there is a coating, not quite an inch thick, of a semi-transparent white colour. To make a sword-handle, a piece of horn of the requisite length is first sawn off. This is

then re-sawn longitudinally into three pieces, of which the inner one only is eligible for handles. This piece is about an inch and a half thick, four or five inches broad at the broader extremity, and three at the narrower. As it lies sawn flat before us we can distinctly see the black stripe in the centre, with the white on each side. Next, a nearly semicircular piece is cut out at each side, leaving only four points of the white as four corners, and the grasp black. The handle is then finished, bored for the shank of the blade, and polished. The shank is usually clinched over a half-dollar beaten convex; a *fil-et-grain* boss, called "timbora," is, however, sometimes substituted. A sword-hilt thus made is obviously a very clumsy one to handle, as the points are parallel to the edge, and those farthest from the blade are longest.

GEORGIANS AS TOPERS.

It is as unsurpassable toppers, as well as for their military qualities, which have always been acknowledged, that the Georgians have acquired notoriety. At their frequent drinking parties it is said they will pass several days and nights, almost without intermission, in quaffing the productions of the vineyards of Kakheti, a district in the mountains east of Tiflis. This wine is by no means of bad quality; it is of a deep red colour, so deep that one fancies it has been tinged with some dye to produce so intense a hue. They are said to consume incredible quantities of wine on these occasions, and in a fashion that would put to shame the drinking triumphs of Ireland, recorded by Sir Jonah Barrington, in days of old, when intoxication was the standard of spirit. The drinking vessel is a cow's horn, of considerable length, and the point of honour is to drain it at a draught. The brethren and convivial rivals of the Georgians in the neighbouring provinces of Imeretia and Mingrelia, instead of a horn, use a delicately-hollowed globe of walnut tree, with a long narrow tube at the orifice. It holds fully a pint, and like its companion, the horn, the contents are consumed at a single gulp. How these globes are hollowed is as great a marvel as the construction of the ingenious Chinese puzzle of ball within ball.

STAG-HUNT IN THE SIXTEENTH CENTURY.

The following vivid picture of a stag-hunt is taken from the page of an old author, and refers to the days of the unfortunate Mary Queen of Scots:—"In the year 1567, the Earl of Athol, a prince of the blood royal, had, with much trouble and vast expense, a hunting-match for the entertainment of our most illustrious and gracious queen. Our people called this a royal hunting. I was then a young man, and present on that occasion. Two thousand Highlanders, or wild Scotch, as you call them, were employed to drive to the hunting-ground all the deer from the woods and hills of Athol, Badenoch, Marr, Murray, and the counties about. As these Highlanders use a light dress, and are very swift of foot, they went up and down so nimbly, that in less than two months' time, they brought together two thousand red deer, besides roes and fallow deer. The queen, the great men, and a number of others, were in a glen when these deer were brought before them. Believe me, the

whole body moved forward in something like battle order. The sight delighted the queen very much; but she soon had cause for fear. Upon the earl—(who had been accustomed from his early days to such sights)—addressing her thus:—‘Do you observe that stag who is foremost of the herd? There is danger from that stag; for if either fear or rage should force him from the ridge of that hill, let every one look to himself, for none of us will be out of the way of harm; for the rest will follow this one, and having thrown us under foot, they will open a passage to this hill behind us.’ What happened a moment after confirmed this opinion; for the queen ordered one of the best dogs to be let loose on one of the deer: this the dog pursues; the leading stag was frightened; he flies by the same way he had come there; the rest rush after him, and break out where the thickest body of Highlanders are; they had nothing for it but to throw themselves flat on the heath, and allow the deer to pass over them. It was told the queen that several of the Highlanders had been wounded, and that two or three had been killed outright; and the whole body had got off, had not the Highlanders, by their skill in hunting, fallen upon a stratagem to cut off the rear from the main body. It was of those that had been separated that the queen’s dogs and those of the nobility made slaughter. There were killed that day three hundred and sixty deer, besides some roes.”

TIME WASTED IN TAKING SNUFF.

A vast quantity of valuable time is wasted by the votaries of tobacco, especially by the smokers; and that the devotees of snuff are not greatly behind in this respect, will be shown by the following singular calculation of Lord Stanhope:—

“Every professed, inveterate, and incurable snuff-taker,” says his lordship, “at a moderate computation, takes one pinch in ten minutes. Every pinch, with the agreeable ceremony of blowing and wiping the nose and other incidental circumstances, consumes one minute and a half. One minute and a half out of every ten, allowing sixteen hours to a snuff-taking day, amounts to two hours and twenty-four minutes out of every natural day, or one day out of ten. One day out of every ten, amounts to thirty-six days and a half in a year. Hence, if we suppose the practice to be persisted in forty years, two entire years of the snuff-taker’s life will be dedicated to tickling his nose, and two more to blowing it. The expense of snuff, snuff-boxes, and handkerchiefs, will be the subject of a second essay, in which it will appear that this luxury encroaches as much on the income of the snuff-taker as it does on his time; and that by proper application of the time and money thus lost to the public, a fund might be constituted for the discharge of the national debt.”

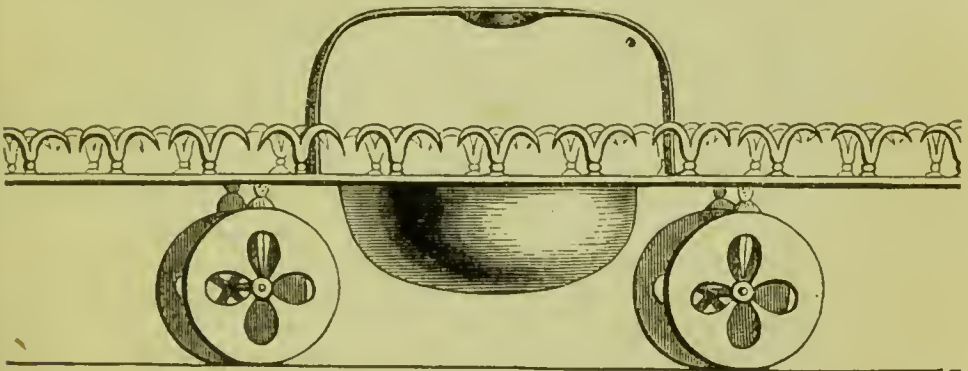
VALUE OF A LONG PSALM.

Formerly a psalm was allowed to be sung at the gallows by the culprit, in case of a reprieve. It is reported of one of the chaplains to the famous Montrose, that being condemned in Scotland to die, for attending

his master in some of his glorious exploits, and being upon the ladder, ordered to set ont a psalm, he expecting a reprieve, named the 119th Psalm (with which the officer attending the execution complied, the Scotch Presbyterians being great psalm-singers): and it was well for him he did so, for they had sung it half through before the reprieve came: any other psalm would have hanged him.

ANCIENT INCENSE CHARIOT.

The implement which we have engraved was found in a tomb at Cervetri in Etruria, and unquestionably belongs to a very remote date of the archaic period. It was used in the ritual services of the aneients, and seems to have been destined for burning incense. The perfume was, no doubt, placed in the concave part, and the fact of the whole being mounted upon four wheels proves that it was intended to be moved about, which, in religious services, may have been a great convenience. The borders are adorned by a row of flower-shaped ornaments, the grace-



ful forms of which will be appreciated in the side-view we have given of ti. It must be confessed, indeed, that this monument, which is marked by the stamp of an antiquity so exceedingly remote, displays within the limits of its archaic character much elegance, conveying the idea of a highly refined taste, suitable to a person of dignified position, as the priest or king may be supposed to have been, to whom the article belonged.

TOO MUCH PARENTAL AUTHORITY.

All the world over, the current of natural affection flows strongly downwards to posterity. Love for children, in most nations, seems to be stronger than the love for parents. But in China, the current of natural affection is thrown back towards parents with undue strength. The love of posterity is in danger of being checked and weakened by their excessive veneration for parents. The father has absolute power, even the power of life and death, over his children. A few years ago, a Chinese father said to his wife, "What shall we do with our young son? He is undutiful and rebellious, and will bring disgrace on our family name; let us put him to death." Accordingly, having tied a cord round the boy's neck, the father pulled one end of it, and the mother the other, and

thus they strangled their son. The magistrates took no notice of the occurrence. A wealthy Chinese gentleman at Ningpo shut up one of his orphan grandchildren and starved her to death. He could not be troubled rearing her up. Another man at the same place, having commanded two of his sons one day to follow him, entered a boat, and rowed out to the middle of the stream. He then deliberately tied a stone to the neck of one of his sons, and threw him into the river. The other lad was compelled to assist his father in the cruel proceeding. These facts are well known to the missionaries at that place. They heard the cries of the poor girl, and rescued her sister from a similar fate, and they saw the youth drowned by his father. But the authorities never thought of interfering.

POPULAR PASTIMES.

The popular pastimes of the time of James the First are enumerated in the following lines, in a little work entitled "The Letting of Humour's Blood in the Head-vaine; with a New Morisco daunced by seven Satyres upon the bottome of Diogenes' tubbe:" Svo, Lond. 1611.

"Man, I dare challenge thee to THROW THE SLEDGE,
 To jump or LEAPE over ditch or hedge,
 To WRATTLE, play at STOOLEBALL, or to RUNNE :
 To PITCH THE BARRE, or to SHOOTE OFF A GUNNE :
 To play at LOGGETS, NINE HOLES, or TEN PINNES :
 To try it out at FOOT-BALL by the shinnes :
 At TICKTACKE, IRISH NODDIE, MAW, and RUFFE,
 At HOT-COCKLES, LEAP-FROG, or BLINDMAN-BUFFE ;
 To drinke halfe-pots, or deale at the whole can :
 To play at BASE, or PEN-AND-YNKHORNE SIR JHAN ;
 To daunce the MORRIS, play at BARLEY-BREAKE,
 At all exploytes a man can thinke or speake ;
 At SHOVE-GROATE, VENTER-POYNT, or CROSSE & PILE,
 At BESHROW HIM THAT'S LAST AT YONDER STYLE ;
 At LEAPING O'ER A MIDSOMMER-BON-FIER,
 Or at the DRAWING DUN OUT OF THE MYER :
 At any of those, or all these presently,
 Wagge but your finger, I am for you, I !"

VACILLATING NEWSPAPERS.

The newspapers of Paris, submitted to the censorship of the press, in 1815, announced in the following terms, Bonaparte's departure from the Isle of Elba, his march across France, and his entry into the French Capital:—9th March—The Cannibal has escaped from his den. 10th—The Corsican ogre has just landed at Cape Juan. 11th—The Tiger has arrived at Gap. 12th—The Monster has passed the night at Grenoble. 13th—The Tyrant has crossed Lyons. 14th—The Usurper is directing his course towards Dijon, but the brave and loyal Burgundians have risen in a body, and they surround him on all sides. 18th—Bonaparte is sixty leagues from the Capital; he has had skill enough to escape from the hands of his pursuers. 19th—Bonaparte advances rapidly, but he

will never enter Paris. 20th—To-morrow, Napoleon will be under our ramparts. 21st—The Emperor is at Fontainebleau. 22nd—His Imperial and Royal Majesty last evening made his entrance into his Palace of the Tuileries, amidst the joyous acclamations of an adoring and faithful people.

PRESSING TO DEATH, AND PRAYING AND FASTING.

In a number of Oliver Cromwell's Newspaper, "The Perfect Account of the Daily Intelligence," dated April 16th, 1651, we find this horrid instance of torture:—

"Mond. April 14th.—This session, at the Old Bailey, were four men pressed to death that were all in one robbery, and, out of obstinacy and contempt of the court, stood mute and refused to plead; from whence we may perceive the exceeding great hardness some men are grown unto, who do not only swerve from instructions, exhortations, and goodnesse, but become so lewd and insolent that they render themselves the proper subjects for whom severe laws were first invented and enacted."

The very next paragraph in the paper is to the following effect:—

"Those of the congregated churches, and many other godly people in London and parts adjacent, have appointed Friday, the 25th instant, as a day of solemn fasting and prayer, for a blessing upon the armies at land, the fleet at sea, and negotiations abroad."

THE FIRST WATCHES IN ENGLAND.

In 1584 watches began to come from Germany, and the watchmaker soon became a trader of importance. The watches were often of immense size, and hung in a rich case from the neck, and by fops wound up with great gravity and ceremony in Paul's or at the ordinary dinner. Catgut mainsprings must have been slightly affected by changes of weather, and sometimes a little out of time in wet Novembers; but, Sessa, let the world live! An early specimen of the watch that we have seen engraved was, however, not larger than a walnut, richly chased, and enclosed in a pear-shaped case. It had no minute hand, but was of beautiful workmanship. Country people, like Touchstone, sometimes carried pocket dials, in the shape of brass rings, with a slide and aperture, to be regulated to the season.

EXTRAORDINARY CIRCUMSTANCE.

Jesse, in his interesting "Gleanings in Natural History," gives the following remarkable instance of an extraneous substance being found imbedded in the solid timber of an ash:—"A person on whose accuracy and veracity I can place every reliance, informed me that hearing from some of his brother workmen, that in sawing up the butt of a large ash-tree, they had found a bird's nest in the middle of it; he immediately went to the spot, and found an ash cut in two longitudinally on the saw-pit, and the bird's nest nearly in the centre of the tree. The nest was about two-thirds of a hollow globe, and composed of moss, hair, and feathers, all seemingly in a fresh state. There were three eggs in it.

nearly white and somewhat speckled. On examining the tree most minutely with several other workmen, no mark or protuberance was found to indicate the least injury. The bark was perfectly smooth and the tree quite sound." In endeavouring to account for this curious fact, we can only suppose that some accidental hole was made in the tree before it arrived at any great size, in which a bird had built its nest, and forsaken it after she had laid three eggs. As the tree grew larger, the bark would grow over the hole, and in process of time the nest would become embedded in the tree.



PORT COON CAVE.

The above is a sketch of a cave which well deserves a place among our collection of Wonders. It is called Port Coon Cave, and is in the line of rocks near the Giants' Causeway. It may be visited either by sea or by land. Boats may row into it to the distance of a hundred yards or more, but the swell is sometimes dangerous; and although the land entrance to the cave is slippery, and a fair proportion of climbing is necessary to achieve the object, still the magnificence of the excavation, its length, and the formation of the interior, would repay greater exertion; the stones of which the roof and sides are composed, and which are of a rounded form, and embedded, as it were, in a basaltic paste, are formed of concentric spheres resembling the coats of an onion; the inner-

most recess has been compared to the side aisle of a Gothic cathedral; the walls are most painfully slimy to the touch; the discharge of a loaded gun reverberates amid the rolling of the billows, so as to thunder a most awful effect; and the notes of a bugle, we are told, produced delicious echoes.

ANECDOTE IN PORCELAIN.

The finest specimens of Dresden porcelain were undoubtedly made previously to the Seven Years' War, when no expense was spared, and when any price might be obtained. Count Brühl, the profligate minister of Augustus III., whose splendid palace and terrace is the great ornament of Dresden, was importuned by his tailor to be allowed to see the manufactory, admission to which was strictly prohibited. At length he



consented, and the tailor upon his entrance was presented with the two last new pieces made, which were—one a grotesque figure, a portrait of himself mounted upon a he-goat, with the shears, and all his other implements of trade; and the other, his wife upon a she-goat, with a baby in swaddling clothes. The poor tailor was so annoyed with these caricatures, that he turned back without desiring to see more. These pieces, known as Count Brühl's Tailor and his Wife, are now much sought after, from their historical interest. They were made in 1760, by Kändler.

ANGLO-SAXON FEASTS.

It is a mark of Anglo-Saxon delicacy, that table-cloths were features at Anglo-Saxon feasts; but, as the long ends were used in place of napkins, the delicacy would be of a somewhat dirty hue, if the cloth were made to serve at a second feast. There was a rude sort of display upon the board; but the order of service was of a quality that would strike the "Jameses" of the age of Victoria with inexpressible disgust. The meat was never "dished," and "covers" were as yet unknown. The

attendants brought the viands into the dining-hall on the spits, knelt to each guest, presented the spit to his consideration ; and, the guest having helped himself, the attendant went through the same ceremony with the next guest. Hard drinking followed upon these same ceremonies ; and even the monasteries were not exempt from the sins of gluttony and drunkenness. Notwithstanding these bad habits, the Anglo-Saxons were a cleanly people ; the warm bath was in general use. Water, for hands and feet, was brought to every stranger on entering a house wherein he was about to tarry and feed ; and, it is said that one of the severest penances of the church was the temporary denial of the bath, and of cutting the hair and nails.

HOUSEHOLD RULES IN THE SIXTEENTH CENTURY.

From Sir J, Harrington's (the translator of Ariosto) rules for servants, we obtain a very clear conception of the internal government of a country gentleman's house in 1566.

A servant who is absent from prayers to be fined. For uttering an oath, 1d. ; and the same sum for leaving a door open.

A fine of 2d., from Lady Day to Michaelmas, for all who are in bed after six, or out after ten.

The same fine, from Michaelmas to Lady Day, for all who are in bed after seven, or out after nine.

A fine of 1d. for any bed unmade, fire unlit, or candle-box uncleaned after eight.

A fine of 4d. for any man detected teaching the children obscene words.

A fine of 1d. for any man waiting without a trencher, or who is absent at a meal.

For any one breaking any of the butler's glass, 12d.

A fine of 2d. for any one who has not laid the table for dinner by half-past ten, or the supper by six.

A fine of 4d. for any one absent a day without leave.

For any man striking another, a fine of 1d.

For any follower visiting the cook, 1d.

A fine of 1d. for any man appearing in a foul shirt, broken hose, untied shoes, or torn doublet.

A fine of 1d. for any stranger's room left for four hours after he be dressed.

A fine of 1d. if the hall be not cleansed by eight in winter and seven in summer.

The porter to be fined 1d. if the court-gate be not shut during meals.

A fine of 3d. if the stairs be not cleaned every Friday after dinner.

All these fines were deducted by the steward at the quarterly payment of the men's wages. If these laws were observed, the domestic discipline must have been almost military in it.

THE QUEEN OF SHEBA.

Belkis, according to the Arabs, was the famous Queen of Sheba or Saba, who visited, and afterwards married, Solomon, in the twenty-first

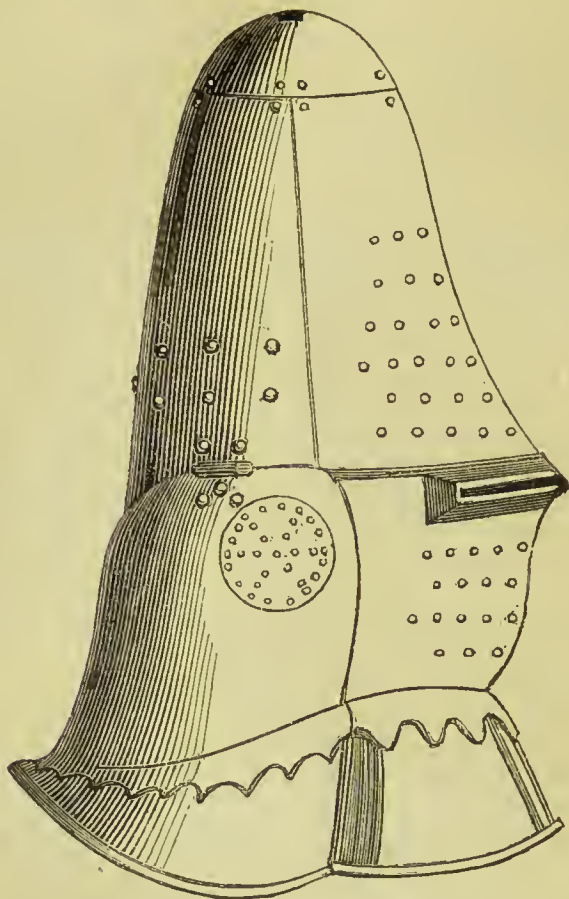
year of her reign. Tabari has introduced her story with such gorgeous embellishments as to resemble a fairy tale rather than episode in serious narrative. She is said to have been subdued by the Jewish monarch, who discovered her retreat among the mountains, between Hejaz and Yemen by means of a lapwing, which he had despatched in search of water during his progress through Arabia. This princess is called Nicolaa by some writers. The Abyssinians claim the same distinction for one of their queens; and have preserved the names of a dynasty alleged to have been descended from her union with Solomon.

SUPERSTITION IN FRANCE.

In France, superstition at this day is even more prevalent than it is in England. Garinet, in his history of Magic and Sorcery in that country, cites upwards of twenty instances which occurred between the years 1805 and 1818. In the latter year no less than three tribunals were occupied with trials originating in this humiliating belief: we shall cite only one of them. Julian Desbourdes, aged fifty-three, a mason, and inhabitant of the village of Thilouze, near Bourdeaux, was taken suddenly ill, in the month of January 1818. As he did not know how to account for his malady, he suspected at last that he was bewitched. He communicated this suspicion to his son-in-law Bridier, and they both went to consult a sort of idiot, named Boudouin, who passed for a conjuror or *white-witch*. This man told them that Desbourdes was certainly bewitched, and offered to accompany them to the house of an old man named Renard, who, he said, was undoubtedly the criminal. On the night of the 23rd of January all three proceeded stealthily to the dwelling of Renard, and accused him of afflicting persons with diseases by the aid of the devil. Desbourdes fell on his knees and earnestly entreated to be restored to his former health, promising that he would take no measures against him for the evil he had done. The old man denied in the strongest terms that he was a wizard; and when Desbourdes still pressed him to remove the spell from him, he said he knew nothing about the spell, and refused to remove it. The idiot Boudouin, the *white-witch*, now interfered, and told his companions that no relief for the malady could ever be procured until the old man confessed his guilt. To force him to confession they lighted some sticks of sulphur which they had brought with them for the purpose, and placed them under the old man's nose. In a few moments he fell down suffocated and apparently lifeless. They were all greatly alarmed; and thinking that they had killed the man, they carried him out and threw him into a neighbouring pond, hoping to make it appear that he had fallen in accidentally. The pond, however, was not very deep, and the coolness of the water reviving the old man, he opened his eyes and sat up. Desbourdes and Bridier, who were still waiting on the bank, were now more alarmed than before, lest he should recover and inform against them. They therefore waded into the pond, seized their victim by the hair of the head, beat him severely, and then held him under water till he was drowned.

They were all three apprehended on the charge of murder a few days

afterwards. Desbourdes and Bridier were found guilty of aggravated manslaughter only, and sentenced to be burnt on the back, and to work in the galleys for life. The *white-witch* Bondouin was acquitted on the ground of insanity.



HELMET OF SIR JOHN CROSBY.

We here present our readers with a sketch of the helmet of Sir John Crosby, as it originally appeared when suspended over his tomb in St. Helen's Church, Bishopsgate. He was an eminent merchant of London ; but is represented upon his tomb in a full suit of armour. He died in 1475. The extreme height of the crown of the helmet resembles that on the tomb of the Earl of Warwick, in the Beauchamp Chapel at Warwick ; and was intended to support the crest of the wearer, the holes for affixing it being still visible.

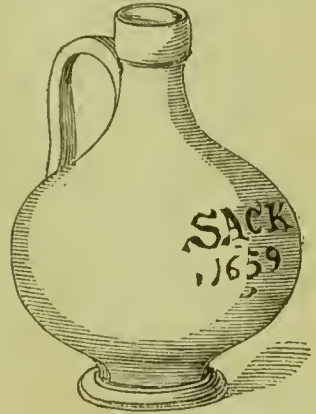
EARTHQUAKE PANIC.

A panic terror of the end of the world seized the good people of Leeds and its neighbourhood in the year 1806. It arose from the following circumstances. A hen, in a village close by, laid eggs, on which were

inscribed the words, "*Christ is coming.*" Great numbers visited the spot, and examined these wondrous eggs, convinced that the day of judgment was near at hand. Like sailors in a storm, expecting every instant to go to the bottom, the believers suddenly became religious, prayed violently, and flattered themselves that they repented them of their evil courses. But a plain tale soon put them down, and quenched their religion entirely. Some gentlemen, hearing of the matter, went one fine morning and caught the poor hen in the act of laying one of her miraculous eggs. They soon ascertained beyond doubt that the egg had been inscribed with some corrosive ink, and cruelly forced up again into the bird's body. At this explanation, those who had prayed, now laughed, and the world wagged as merrily as of yore.

OLD ENGLISH SACK-POT.

Sack was such a national beverage of the jolly old England of the seventeenth century, that we are sure our readers will thank us for giving them an idea of the vessel in which it was commonly used. The bottle here engraved, and inscribed "Saek," was found in Old Tabley Hall, Cheshire, and is a veritable specimen of the sort of vessel from which the toppers of the "good old times" poured into their cups the drink with which they so loved to warm their heart-strings. It is of a dull-white, with blue letters, and it is in the possession of the Hon. Robert Curzon, jun., author of the interesting work on the Monasteries of the Levant. Two old English bottles of similar character, one lettered Sack, the other Claret, dated 1646, were sold at Strawberry Hill.



AGE OF TREES.

Mr. Twining was engaged, in the year 1827, in measuring and inspecting a large lot of hemlock timber cut from the north-eastern slope of East Roek, New Haven (America), and destined for the foundation of a wharf. While thus employed he took particular notice of the successive layers, each of which constitutes a year's growth of the tree, and which in that kind of wood are very distinct. These layers were of various breadths, and plainly showed that in some seasons the trees made a much greater advance than in others, some of the layers being five or six times broader than others. Every tree had thus preserved a *record of the seasons* for the period of its growth, whether thirty years or two hundred—and what was worthy of notice, *every tree told the same story.* Thus, by beginning at the outer layer of two trees, the one young the other old, and counting back twenty years, if the young tree indicated, by a full layer, a *growing season* for that kind of timber, the other tree indicated the same

"I had then before me," (says this intelligent observer) "two or three hundred *meteorological tables*, all of them as unerring as nature; and by

selecting one tree from the oldest, and sawing out a thin section from its trunk, I might have preserved one of the number to be referred to afterwards. It might have been smoothed on the one side by the plane, so as to exhibit its record to the eye with all the neatness and distinctness of a drawing. On the opposite side might have been minuted in indelible writing the locality of the tree, the kind of timber, the year and month when cut, the soil where it grew, the side and point which faced the north, and every other circumstance which can possibly be supposed ever to have the most remote relation to the value of the table in hand. The lover of science will not be backward to incur such trouble, for he knows how often, in the progress of human knowledge, an observation or an experiment has lost its value by the disregard of some circumstance connected with it, which at the time was not thought worthy of notice. Lastly, there might be attached to the same section a written meteorological table compiled from the observations of some scientific person, if such observations had been made in the vicinity. This being done, why, in the eye of science, might not this *natural, unerring, graphical* record of seasons past deserve as careful preservation as a curious mineral, or a new form of crystals ?”

THE CAMEL AS A SCAPE-GOAT.

A very singular account of the use to which a camel is sometimes put, is given by the traveller Bruce. He tells us that he saw one employed to appease a quarrel between two parties, something in the same way as the scape-goat was used in the religious services of the Jewish people. The camel being brought out was accused by both parties of all the injuries, real or supposed, which belonged to each. All the mischief that had been done, they accused this camel of doing. They upbraided it with being the cause of all the trouble that had separated friends, called it by every opprobrious epithet, and finally killed it, and declared themselves reconciled over its body.

SUSPENDED VOLITION.

A young lady, an attendant of the Princess —, after having been confined to her bed for a great length of time with a violent nervous disorder, was at last, to all appearance, deprived of life. Her lips were quite pale, her face resembled the countenance of a dead person, and the body grew cold.

She was removed from the room in which she lay, was put in a coffin, and the day of her funeral fixed on. The day arrived, and, according to the custom of the country, funeral songs and hymns were sung before the door. Just as the people were about to nail on the lid of the coffin, a kind of perspiration was observed to appear on the surface of her body. It grew greater every moment, and at last a kind of convulsive motion was observed in the hands and feet of the corpse. A few minutes after, during which time fresh signs of returning life appeared, she at once opened her eyes and uttered a most pitiable shriek. Physicians were quickly procured, and in the course of a few days she was considerably restored.

The description which she gave of her situation is extremely remarkable, and forms a curious and authentic addition to psychology.

She said it seemed to her, as if in a dream, that she was really dead; yet she was perfectly conscious of all that happened around her in this dreadful state. She distinctly heard her friends speaking, and lamenting her death, at the side of her coffin. She felt them pull on the dead-clothes, and lay her in them. This feeling produced a mental anxiety which is indescribable. She tried to cry, but her soul was without power, and could not act on her body. She had the contradictory feeling as if she were in her body, and yet not in it, at one and the same time. It was equally impossible for her to stretch out her arm or to open her eyes, or to cry, although she continually endeavoured to do so. The internal anguish of her mind was, however, at its utmost height when the lid of the coffin was about to be nailed on. The thought that she was to be buried alive was the one that gave activity to her soul, and caused it to operate on her corporeal frame.

FASHIONS FOR THE DEAD.

The following advertisement appeared in a Glasgow paper about the middle of the last century. "James Hodge, who lives in the first elose above the Cross, on the west side of the street, Glasgow, continues to sell burying Crapes ready made; and his wife's niece, who lives with him, dresses dead Corpses at as cheap a rate as was formerly done by her aunt, having been educated by her, and perfected at Edinburgh, from whence she is lately arrived, and has all the newest and best fashions."

COMMON USE OF PLATE IN THE TIME OF HENRY VIII.

A writer in the early part of the sixteenth century tells us that in his time, in the reign of Henry the Eighth, the luxury of the table had descended even to citizens, and that there were few whose tables were not daily provided with spoons, cups, and a salteellar of silver. Those of a higher sphere affected a greater profusion of plate; but the quantity accumulated by Cardinal Wolsey, though the precious metals are now so copious, still continues to excite our surprise. At Hampton Court, where he feasted the French ambassadors and their splendid retinue in 1528, two cupboards, extending across the banquet chambers, were piled to the top with plate and illuminated; yet, without encroaching on these ostentatious repositories, a profuse service remained for the table. Two hundred and eighty beds were provided for the guests; every chamber had a bason and ewer of silver, beside other utensils.

DIAGENES IN A PITHOS, NOT TUB.

A pithos is a description of earthen vessel or jar, distinguished from the amphora by its large mouth, and comparatively flattened base. Its shape was more that of a gourd, or pot; its size large enough to have rendered it applicable to the purposes of a cistern, or water butt. Such, indeed, appear in some instances to have been its dimensions, that it has long been a matter of dispute amongst the learned whether, if Diogenes dwelt in a tub at all (a point by no means settled), his

humble habitation were of wood or earthenware. Brougniart adopts the latter opinion, and has illustrated it by a partial copy from a print in Winckelmann. In the original, the philosopher is shown holding his well-known chat with Alexander the Great, at the gate of the Metroum, or Temple of the Mother of the Gods at Athens ; but his tub has there the addition of a dog lying on the outside, above his master's head, evidently on the watch to defend him, if necessary, against any attack from the royal warrior. Winckelmann's engraving, which we here present, is taken from a bas-relief discovered in the Villa Albani ;



in which the cynic's tub is clearly of earthenware, having a large fracture on one side, which has been repaired with some other material dove-tailed across the crack. This, Winckelmann concludes to have been lead (*comnesso col piombo*), simply, however, upon the authority of the following lines in Juvenal :—

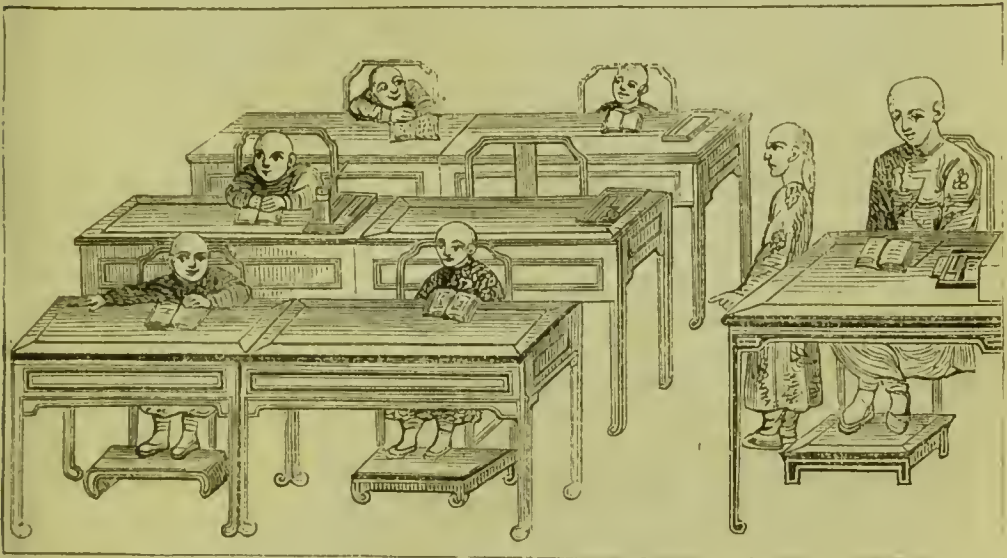
“ Si Fregeris, altera fiet
Cras domus, aut eadem plumbo commissa manebit.”
Sat. xiv. 310.

Be all this, however, as it may, the controversy is not without its value in connexion with the ceramic productions of the period. If the “*dolia*” and “*πιθακνοι*” of the ancients had not been of sufficient capacity, however kennel-like, to have served as a dwelling, or shelter, for the philosopher, the tale would hardly have existed. Nor does it seem probable that Juvenal, in allusion to the story, would have used the term *testâ* (*testâ cum vidit in illâ magnum habitatorem*), or have dwelt

upon their fragility, or have said that they would not burn (*dolia nudi non ardent Cyniei*), if vessels of the sort had not been commonly of earthenware. These vessels, both ancient and modern, have a thickness and strength which enables them to be rolled on a ladder to and from the top of the kiln, where they are baked, without injury.

CHINESE SCHOOL.

The annexed engraving is a curiosity both in itself and in what it represents. It is taken from a sketch by a native Chinese artist, and depicts the internal arrangements of a native Chinese school. The extraordinary nature of the Chinese language renders it impossible for a schoolmaster to instruct more than a very few scholars at a time, since the meaning of



the words actually depends on their correct intonation. Every vocable in the language is capable of being pronounced in six different tones of voice, and of conveying six meanings, totally different from each other, according to the tone given to it. Pronounced in one tone, it conveys one meaning, and is represented by one written character; pronounced in another tone, it conveys an entirely distinct meaning, and is represented in writing by another character altogether different. The correct and distinct enunciation of these tones is the chief difficulty in learning to speak the language. These tones are stereotyped and fixed, and must be learned, as part of the word, at the same time that its form and signification are mastered. Moreover, they are all arranged upon system, like the notes in a gamut, and when thoroughly mastered, the theory of the tones is really beautiful. If a wrong tone, then, is given to a word in reading or in conversation, it grates upon a Chinese ear like a false note in playing the fiddle. Further, if the voice be not correctly modulated, and the words correctly intoned, not only is a jarring note pronounced, but actually a wrong word is uttered, and a different meaning

conveyed from what was intended. A missionary to the Chinese, therefore, should be possessed of a musical ear. Without this, the acquisition of the spoken language will be attended by very arduous labour; and, perhaps, after years of toil, he will find that he still frequently fails in correctly conveying his meaning.

LONDON LOCALITIES IN THE SIXTEENTH CENTURY.

At Ludgate was a gaol, where the prisoners clamoured for alms at the barred grate; and it was here that Sir Thomas Wyatt had been repulsed. The city wall that joined this gate to its other fellow gates ran from the Tower through the Minories to Aldgate, Houndsditch, and Bishopsgate, through Cripplegate to Aldersgate, and so past Christ's Hospital by Newgate and Ludgate to the Thames.

Pimlico was a country place where citizens used to repair to eat "pudding pies" on a Sunday, as they did to Islington or Hogsden to take tobacco and drink new milk; as Islington was famous for its dairy, where Sir Walter Raleigh is said to have lived in an old house still standing, so Holloway was famous for its cheese cakes; and it is these peculiarities that, after all, confer immortality upon a place. Chelsea was the mere village of Chelsea, known from Sir Thomas More's house, where Henry VIII. had walked with his arm round that great statesman's doomed neck; as Holborn was then a country road leading to the pleasant village of St. Giles, and trending on to the way that led to Oxford and to fatal Tyburn, so called from its burn or brook, then well known to patient city anglers. The triple tree or gallows stood at the corner of the present Edgware Road. The same Oxford Street led also, if you turned up one side of the Hampstead Road, to the Tottenham Court, which stood there alone far in the country, and Primrose Hill was an untrodden hilloek, surrounded by wide paths and ditches between this court and Hampstead.

A cheerful little stream, known by the pleasant name of the Fleet, rose near Hampstead Hill, and joined by the Old Bourne and recruited by sparkling Clerken Well, emptied itself in the Thames. Though even then merely a sewer, it was open, and had four bridges of its own, while the Thames had but one; and these were known as Holborn Bridge, Fleet-lane Bridge, Fleet Bridge, and Bridewell Bridge.

Spitalfields was a grassy open space, with artillery grounds and a pulpit and cross, where fairs were held and sermons preached. There were also Tothill Fields, and Finsbury Fields, and Moor Fields, just outside the city walls, laid out in walks, and planted, as far as Hoxton. Round these squares there were windmills and everything equally rural. As for Piccadilly, it was everywhere known as a road to Reading, and by many herbalists, as harbouring the small wild foxglove in its dry ditches.

Outside Temple Bar, before the wooden gatehouse was built, lay the Strand, the road leading from the city to the houses of Court. This river bank was the chosen residence of the nobility, whose gardens stretched to the edge of the then undefiled river. The sky then was pure and bright, for our ancestors burnt wood fires, and the water was gay

with thousands of boats. Each house had its terrace, its water stairs, and garden. The street houses were so scattered that the river could be seen between them, and there were three water courses there traversed by bridges, besides two churches and a maypole. Here stood York House, where Bacon was born, and Durham Place, where Raleigh lived, with his study in a turret overlooking the river; there also were Arundel House and Essex House, where great men pined and plotted.

At Whitehall stood Wolsey's Palace, enlarged by Henry VIII., and Elizabeth's favourite residence when not at Nonsuch in Surrey, Windsor, Greenwich, or Richmond. The tilt-yard stood where the Horse Guards now stands. St. James's Palace, also built by Henry VIII., where the Queen's melancholy-bigot sister had died, was seldom inhabited by the Court; but the park was even then existing. As for the old palace of Richard III. (Baynard's Castle), that had been let to the Earl of Pembroke, and the same king's dwelling of Crosby Hall had fallen into the hands of an alderman.

WARWICK THE KING-MAKER.

ON the right-hand side of Newgate-street are various streets and courts leading into Paternoster-row. Of these, Warwick and Ivy lanes, Panyer-alley, and Lovel's-court, merit the attention of the lover of literary and historical antiquities. Warwick-lane, now the abode of butchers and tallow-chandlers, took its name from the inn or house of the celebrated Warwick, the king-maker.

Stow mentions his coming to London in the famous convention of 1458, with 600 men, all in red jackets, embroidered, with ragged staves, before and behind, and was lodged in Warwick-lane; "in whose house there was often six oxen eaten at a breakfast, and every taverne was full of his meate, for hee that had any acquaintance in that house, might have there so much of sodden and roaste meate, as he could prieke and carry upon a long dagger."

The memory of the earl was long preserved by a small stone statue, placed in the side front of a tobacconist's, at the corner of this lane; and there is a public-house which has the earl's head for its sign.

THANKSGIVING DAY IN 1697.

The following is an extract from the "Post Boy" of the above date:—
 "Thursday, December '2, 1697. Thursday being appointed for the day of Thanksgiving, the same was ushered in with ringing of bells; the king went to the Chapel Royal, where, &c., and at night we had bonfires and illuminations. The fine fire-works in St. James's Square were lighted after this manner:—About twelve o'clock, the Foot Guards lined the avenues; the rockets and all things being fixed on the rails the day before: a little after six, the king, attended by his guards, came to the Earl of Romney's house, from whence soon after a signal was given, by firing a rocket, for the fire-works to go off, which were immediately lighted; the performance was extraordinary fine, and much applauded; the same continued somewhat better than half an hour, and there were divers sorts of fire-works; some had the king's name, others

the arms of England ; in a word, they were very eurious. There was a man and a woman unfortunately killed, and divers others hurt by the falling down of stieks. About half an hour after, His Majesty went to St. James's there being a fine ball."

THE GREY MAN'S PATH.

The annexed sketch depicts a scene in the coast rocks at Fairhead, near Ballyeastle in Ireland. Fhir Leith, or "The Grey Man's Path," (a fissure in



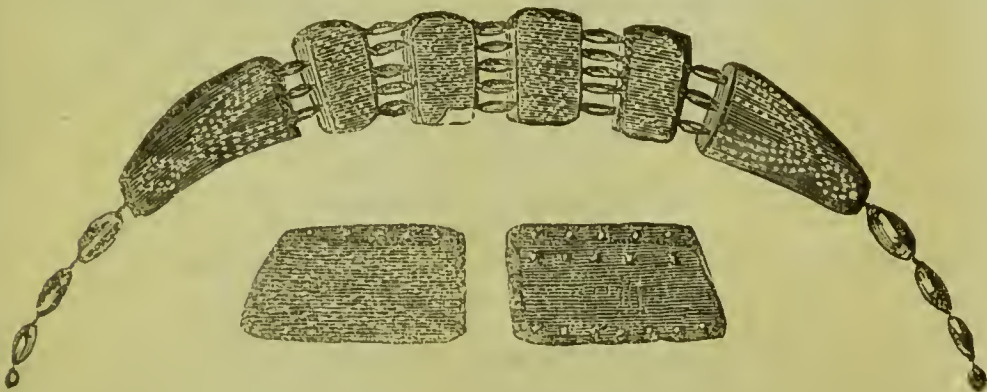
the precipice,) viewed either from land or sea, is never to be forgotten: it seems as though some supernatural power, determined to hew for itself a pathway through the wonderful formations that tower along the coast—so that it might visit or summon the spirits of the deep, without treading a road made by mortal hands—had willed the fearful chasm that divides the roeky promontory in two. The singular passage, in its narrow part, is barred across by the fragment of a pillar, hurled, as it were, over the fissure, and supported on both sides at a considerable elevation. If you descend, you pereeive the passage widens, and becomes more important; its dark sides assume greater height, and a more wild and sombre magnificence; and at last they extend upwards, above 220 feet, through which the tourist

arrives at the massive *débris* which crowd the base of the mighty promontory, where the northern ocean rolls his threatening billows. From the cragsmen and boatmen of this wild coast you hear no tales of Faery, no hints of the gentle legends and superstitions collected in the south, or in the inland distriets of the north; not that they are a whit less superstitious, but their superstition is, as the superstition of the sea kings, of a bold and peculiar character; their ghosts come from out the deep, before or after the rising of the moon, and elimb, or rather stalk up the roeks, and, seated upon those mysterious pillars, converse together; so that, in the fisherman's huts, they say, "it thunders." Even mermaids

are deemed too trifling in their habits and manners for this stupendous scenery, where spirits of the gigantic world congregate, and where the "Grey Man" of the North Sea stalks forth, silently and alone, up his appropriate path, to witness some mighty convulsion of nature.

ANCIENT JET NECKLACE.

Various interesting ornaments, belonging to the Archaic, or Bronze period in Scotland, are preserved in the Museum of Scottish Antiquaries, and one set in particular, found enclosed in an urn within a rude stone cist, on the demolition of a tumulus near the Old House of Assynt, Ross-shire, in 1824, we here engrave. They include a necklace of irregular oval jet beads, which appear to have been strung together like a common modern string of beads, and are sufficiently rude to correspond with the works of a very primitive era. The other ornaments which are represented here about one-fourth the size of the original, are curiously studded with gold spots, arranged in patterns similar to those with which



the rude pottery of the British tumuli are most frequently decorated, and the whole are perforated with holes passing obliquely from the back through the edge, evidently designed for attaching them to each other by means of threads.

JUGGLERS IN JAPAN.

The perfection of jugglery in Japan entitles it to be ranked amongst the fine arts. An eye-witness thus describes the performance of a Japanese juggler. "Here are some of his feats:—No. 1. He took an ordinary boy's top, spun it in the air, caught it on his hand, and then placed it (still spinning) upon the edge of a sword, near the hilt. Then he dropped the sword point a little, and the top moved slowly towards it. Arrived at the very end, the hilt was lowered in turn, and the top brought back. As usual, the sword was dangerously sharp. No. 2 was also performed with the top. He spun it in the air, and then threw the end of the string back towards it with such accuracy that it was caught up and wound itself all ready for a second cast. By the time it had done this it had reached his hand, and was ready for another spin. No. 3 was still performed with the top. There was an upright pole, upon the top of which was perched a little house, with a very large front door. The

top was spun, made to elimb the pole, knock open the said front door, and disappear. As well as I remember, the hand end of the string was fastened near the door, so that this was almost a repetition of the self-winding feat. But feat No. 4 was something even more astonishing than all this. He took two paper butterflies, armed himself with the usual paper fan, threw them into the air, and, fanning gently, kept them flying about him as if they had been alive. "He can make them alight wherever you wish! Try him!" remarked the Kami (Princee), through the interpreter. Mr. H—— requested that one might alight upon each ear of the juggler. No sooner expressed than complied with. Gentle undulations of the fan waved them slowly to the required points, and there left them comfortably seated. Now, whether this command over pieces of paper was obtained simply by currents of air, or by the power of a concealed magnet, Mr. H—— could not tell or ascertain. One thing, however, was certain, the power was there.

MAY-FAIR PLAY BILL IN THE TIME OF WILLIAM III.

WILLIAM REX.

MAY-FAIR.

MILLER'S,

OR THE LOYAL ASSOCIATION BOOTH,

AT THE UPPER END OF

BROOK-FIELD MARKET,

NEAR HYDE PARK CORNER.

DURING THE TIME OF MAY-FAIR, WILL BE PRESENTED

AN EXCELLENT DROLL, CALLED

KING WILLIAM'S HAPPY DELIVERANCE

AND GLORIOUS TRIUMPH OVER HIS ENEMIES,

OR THE CONSULTATION OF THE

POPE, DEVIL, FRENCH KING, and the GRAND TURK,

WITH THE WHOLE FORM OF THE SIEGE OF NAMUR,

AND THE HUMOURS OF A RENEGADE FRENCH MAN

AND BRANDY JEAN,

WITH THE CONCEITS OF SCARAMOUCH AND HARLEQUIN,

TOGETHER WITH THE BEST SINGING AND DANCING THAT WAS

EVER SEEN IN A FAIR, ALSO A DIALOGUE SONG.

VIVAT REX.

BELLS.

Bells were formerly a prolific source of superstition. There is a valley in Nottinghamshire, where a village is said to have been swallowed up by an earthquake, and it was the custom on Christmas Day morning for the people to assemble in this valley and listen to the fancied ringing of the church bells underground. At Abbot's Morton there is a tradition that the silver bells belonging to the abbot are buried in the site of his old residence there. At Ledbury, a legend relates that St. Katharine had a revelation that she was to travel about, and not rest at any place, till she heard the bells ringing of their own accord. This was done by the Ledbury bells on her approaching that town. When the church at

Inkberrow was rebuilt on a new site in ancient days, it was believed that the fairies took umbrage at the change, as they were supposed to be averse to bells; they accordingly endeavoured to obstruct the building, but, as they did not succeed, the following lamentation was occasionally heard by the startled rusties:

“Neither sleep, neither lie,
For Inkbrow’s ting-tangs hang so nigh.”

Many years ago the twelve parish churches in Jersey each possessed a beautiful and valuable peal of bells; but during a long civil war, the states determined on selling these bells to defray the heavy expenses of their army. The bells were accordingly collected and sent to France for that purpose; but, on the passage, the ship foundered, and everything was lost, to show the wrath of Heaven at the sacrilege. Since then, before a storm, these bells ring up from the deep; and to this day the fishermen of St. Ouen’s Bay always go to the edge of the water before embarking, to listen if they can hear “the bells upon the wind;” and, if those warning notes are heard, nothing will induce them to leave the shore; if all is quiet they fearlessly set sail. As a gentleman, who has versified the legend, says:

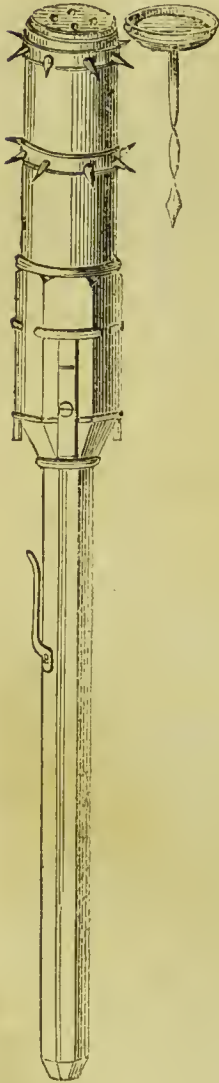
“’Tis an omen of death to the mariner,
Who wearily fights with the sea,
For the foaming surge is his winding sheet,
And his funeral knell are we:
His funeral knell our passing bell,
And his winding sheet the sea.”

BRIBING THE DEMONS.

The rich inhabitants of the Celestial Empire, it is almost needless to say, make an exorbitant display at funerals. They invite as many relations and friends as they can, in order to muster an imposing procession, and the mourning dresses worn by the whole party are at the cost of the family of the deceased, who are also bound to provide them for several days together with splendid repasts. A great number of musicians are hired for the occasion, and also of *weepers*; for though most people in China are pretty well skilled in the art of shedding tears, there exist mourners by profession, who have carried it to still greater perfection, and are absolutely inimitable at sobs and groans. They follow the coffin in long white robes, hempen girdles, and dishevelled hair; and their lamentations are accompanied by the beating of gongs, by the sharp and discordant sounds of rude instruments of music, and the discharge of fireworks. The sudden explosion and the smell of the powder are supposed to be efficacious in frightening away the demons and hindering them from seizing on the soul of the defunct, which never fails to follow the coffin; and as these malevolent spirits have also the reputation of being extremely covetous and fond of money, people endeavour to get on their weak side. They let fall, for this purpose, all along the road, sapecks and bank-notes, that the wind carries away in all directions; and as the demons in China are by no means so cunning as the men, they are taken in by this device, and fall into the trap with charming

simplicity, though the supposed bank-notes are in fact only bits of white paper. Whilst they are engaged in pursuing these deceitful appearances of riches, the soul of the defunct proceeds quietly and comfortably after its coffin without any danger of its being stopped by the way.

HOLY-WATER SPRINKLER.



To sprinkle the holy water was, in ancient times, the cant phrase for fetching blood, which will account for the appellation of a certain class of weapons, as there is no resemblance whatever between them and the aspergillum used by Roman Catholics. The specimen we have here sketched is a demi holy-water-sprinkler—to speak in the language of the time—“with gones at the ende.” This awkward weapon, prior, in point of date, to the invention of the match-lock, and, therefore, not later than the time of Edward IV., was made to hang at the saddle-bow instead of a mace. The iron eap at the end is furnished with a spear-like blade, and opens on an hinge, or is held in its place by a hook. It contains four short barrels, each of which is fired by a match, and its touch-hole is protected by a sliding piece of wood.

In using this weapon the intention was first to fire at the enemy with the “gones at the ende,” and then to elub him on coming to close quarters. To effect all this, however, in a satisfactory manner, much time must have been lost, and many accidents, no doubt, were liable to happen to the person who used such a weapon as this, which was almost as dangerous to the man who possessed it, as to the enemy against whom he directed it. The lid at the top must first have been opened, and not only so, but must have been kept open all the time the weapon was used as a gun, and then, previously to closing with the foe, it must have been necessary to secure it, lest, in brandishing the instrument as a elub, the open lid should strike against the head of the man who wielded it. No wonder that this dangerous compound of elub and gun soon went out of fashion, and survived its invention only a very few years.

FIRST TEA-DRINKERS PUZZLED.

The first brewers of tea were often sorely perplexed with the preparation of the new mystery. “Mrs. Hutehinson’s great grandmother was one of a party who sat down to the first pound of tea that ever came into Penrith. It was sent as a present, and without directions how to use it. They boiled the whole at once in a bottle, and sat down to eat the leaves

with butter and salt, and they wondered how any person could like such a diet."

COLUMN AT CUSSI.

The great object of the erection of pillars of victory was to serve as vehicles for sculpture; though, as we now see them, or as they are caricatured at Paris and elsewhere, they are little more than instances of immense labour bestowed to very little purpose. In the original use of these pillars, they were placed in small courts surrounded by open porticos, whence the spectator could at two, or perhaps at three different levels examine the sculpture at his leisure at a convenient distance, while the absurdity of a pillar supporting nothing was not apparent, from its not being seen from the outside. A good specimen of this class is that at Cussi, near Beaune, in France. It is represented in the annexed cut. It probably belongs to the time of Aurelian, and no doubt was first erected within a court; but it is not known either by whom it was erected, or what victory it was designed to celebrate. Still that it is a pillar of victory is certain, and its resemblance to pillars raised with the same object in India is quite striking. The arrangement of the base, serving as a pedestal for eight statues, is not only elegant, but appropriate. The ornament which covers the shaft takes off from the idea of its being a mere pillar, and, at the same time, is so subdued as not to break the outline or interfere with constructive propriety. The capital of the Corinthian order is found in the neighbourhood, used as the mouth of a well. In its original position it no doubt had a hole through it, which being enlarged suggested its application to its present comparatively ignoble purpose, the hole being no doubt intended either to receive or support the statue or emblem that originally crowned the monument, but of that no trace now remains.



STYLE OF LIVING AMONG THE NOBILITY OF THE FIFTEENTH CENTURY.

The ordinary meals were now increased to four a day—breakfast at seven in the morning, dinner at ten, supper at four in the afternoon, and

“liveries,” which were taken in bed, between eight and nine at night. These latter, as well as the breakfast, were of no light or unsubstantial character, consisting of good beef and mutton (or salt fish in Lent), with beer and wine in the morning; and of a loaf or two, with a few quarts of mulled wine and beer, at nights. At dinner the huge oaken table, extending the whole length of the great hall, was profusely covered with joints of fresh and salt meat, followed by courses of fowl, fish, and curious made-dishes. The Lord took his seat on the dais or raised floor at the head; his friends and retainers were ranged above or below the salt, according to their rank. As forks were not yet in use, the fingers were actively employed, whilst wine and beer in wooden or pewter goblets were handed round by the attendants. Over head the favourite hawks stood upon their perches, and below the hounds reposed upon the pavement.

The dinner generally lasted for three hours, and all pauses were filled up by the minstrels, jesters, or jugglers, or by the recitation of some romance of chivalry. At the end of each course they sometimes introduced a dish called *subtlety*, composed of curious figure in jellies or confectionery, with a riddling label attached for the exercise of social wit. The monasteries were especially noted for their good dinners, and the secular clergy, not to be outdone in their hospitality invented *glutton-masses* in honour of the Virgin. These were held five times a year in the open churches, whither the people brought food and liquor, and vied with each other in this religious gormandizing. The general diet of the common people continued, however, to be coarse and poor, and severe famines not unfrequently occurred.

ORIGIN OF THE TITLE “SFORZA.”

James Sforza, the father of Francis the first duke, was the founder of the house of Sforza, which gave six dukes to Milan, and was allied with almost every sovereign in Europe during the fifteenth and sixteenth centuries. He was born in 1369, at Catignuola, near Faenza; his father, according to tradition, was a day labourer, and to others, a shoemaker, but probably wrought as both. Perceiving some soldiers pass, he was struck with the desire of bearing arms. “I will go,” said he to himself, “and dart my hatchet against that tree, and if it sticks fast in the wood I will immediately become a soldier.” The hatchet stuck fast, and because, says the Abbot of Choisi, he threw the axe with all his force, he assumed the supposed fortunate name of Sforza, as his real name was Giacomuzzo, or James Attendulo.

MAY-POLE IN THE STRAND.

During the austere reign of the Puritans, when theatres were closed, and every sort of popular amusement was considered sinful, the May-poles fell into disrepute, and were pulled down in various parts of London. Among the rest, the famous May-pole in the Strand came to the ground. With the restoration of the monarchy, the people saw the restoration of their ancient sports; and on the very first May-day after the return of Charles II., the May-pole in the Strand was set up again, amid

great popular rejoicing. The following account of the ceremony is taken from a rare tract of the times, entitled "The Citie's Loyaltie displayed. London, 4to., 1641," and quoted in the first volume of Hone's "Every-Day Book," page 557:—

"Let me declare to you the manner in general," says the loyal author, "of that stately cedar erected in the Strand, 134 feet high, commonly called the May-pole, upon the cost of the parishioners there adjacent, and the gracious consent of His Sacred Majesty, with the illustrious Prince the Duke of York. This tree was a most choice and remarkable piece; 'twas made below bridge, and brought in two parts up to Scotland Yard, near the King's Palace, and from thence it was conveyed, April 14th, to the Strand, to be erected. It was brought with a streamer flourishing before it, drums beating all the way, and other sort of music. It was supposed to be so long that landsmen, as carpenters, could not possibly raise it. Prince James, the Duke of York, Lord High Admiral of England, therefore commanded twelve seamen to come and officiate the business; whereupon they came, and brought their cables, pulleys, and other tackling, with six great anchors. After these were brought three crowns, borne by three men barcheaded, and a streamer displaying all the way before them, drums beating, and other music playing, numerous multitudes of people thronging the streets, with great shouts and acclamations all day long.

"The May-pole then being joined together, and hooped about with bands of iron, the crown and vane, with the King's arms, richly gilded, was placed on the head of it: a large top, like a balcony, was about the middle of it. This being done, the trumpets did sound, and in four hours' space it was advanced upright; after which being established fast in the ground, again great shouts and acclamations did the people give, that rang throughout all the Strand. After that came a morris-dance, finely decked with purple scarfs, in their half shirts, with a tabor and pipe, the ancient music, and danced round about the May-pole, and after that danced the rounds of their liberty. Upon the top of this famous standard is likewise set up a royal purple streamer, about the middle of it are placed four crowns more, with the King's arms likewise. There is also a garland set upon it, of various colours, of delicate rich favours, under which are to be placed three great lanthorns, to remain for three honours, that is, one for Prince James, Duke of York, Lord High Admiral of England; the other for the Vice-Admiral; the third for the Rear-Admiral. These are to give light on dark nights, and to continue so as long as the pole stands, which will be a perpetual honour for seamen. It is placed as near hand as they could guess in the very same pit where the former stood, but far more glorious, higher, and bigger, than ever any one that stood before it; and the seamen themselves do confess that it could not be built higher, and there is not such an one in Europe besides, which doth highly please His Majesty and the illustrious Prince, Duke of York. Little children did much rejoice, and ancient people did clap their hands, saying that golden days began to appear. I question not but it will ring like melodious music throughout every county in England when they read this story exactly penned. Let this story

satisfy for the glories of London, that other loyal subjects may read what we here do see."

COSTUME OF A GERMAN NOBLE.

The annexed cut represents the dress of a young noble of the year 1443, from the extremely interesting genealogical history of the baronial family of Haller von Halleostein.

The figure is that of Franz Haller von Halleostein, who died unmarried in the above year. He wore an open jerkin of a greenish colour, and very finely plaited chemisette. The jerkin has a white silk trimming with a black border throughout, and is held together by fine white silk ribbons, beneath which appears the white shirt. The sword-couple and sheath, are black, hilt and mountings are of the colour of steel. The stockings are vermilion, and on the right leg is a white and yellow stripe. The shoes are black, turned with white. The hair is long, and over it is worn a neat cap with lappets and a golden agraffe and love-knot, to support the hair.

At the period of this costume very great attention was bestowed by the German nobility to their dress. The sums they expended on it were enormous, and in many instances families were reduced to ruin by the extravagant decorations of their person. Jewellery, furs, silks, and laces, all of which were far more expensive and difficult to be obtained than they are now, were used in reckless profusion, and one nobleman vied with another in the magnificence, novelty, and expensiveness of their attire. The illustrated books of that period abound in sketches of the most beau-

tiful costumes, and are a fund of interest to those who are curious in such matters.

ABSURDITIES OF THE TOILET.

The ladies of Japan are said to gild their teeth, and those of the Indies to paint them red, while in Guzerat the test of beauty is to render them sable. In Greenland, the women used to colour their faces with blue

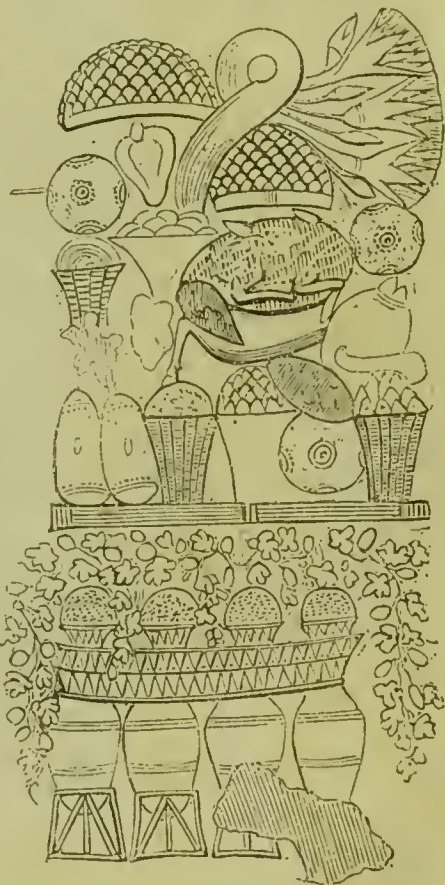


and yellow. The Chinese must torture their feet into the smallest possible dimensions—a proof positive of their contracted understandings. The ancient Peruvians, and some other Indian tribes, used to flatten their heads: and among other nations, the mothers, in a similar way maltreat the noses of their offspring.

AN EGYPTIAN DINNER.

The complicated, and, at first sight, somewhat incomprehensible sketch which we here lay before our readers, was taken from an interior wall of a palace in Egypt. It is, of course, by Egyptian artists, and the subject of it is no other than an Egyptian dinner-table set out and adorned for a banquet.

At a dinner in ancient Egypt, small and low circular tables were used, standing on a single pillar, with a dilated base; sometimes one of these was apportioned to every guest, the viands being brought round by the servants successively, from a larger pillar-table which had been brought in readily set out by two men. The accompanying engraving shows a table thus laid out, requiring, however, a little allowance for the lack of perspective. Round and oblong cakes of bread flattened and pricked in patterns, a goose, a leg of a kid or antelope, baskets of figs and other fruit, are crowned by a huge bunch of the lotus-lily. Under the table are bottles of wine placed on stands in a series, and crowned with a lotus-garland, upon which is thrown a long withe of what seems from the tendrils a vine, loaded with clusters of grapes, as well as thickly set with foliage.



ELEPHANT-GOD OF BURMAH.

A white elephant is a great rarity, and whenever one is caught, the Burmese treat it as a god and pay worship to it. Captain Yule thus describes the white elephant of 1855, and his palace at Amarapoura, the capital of Burmah:—

“In the area which stretches before the Hall of Audience are several detached buildings. A little to the north is the “Palace,” or state apartment, of the Lord White Elephant, with his highness’s humbler every-day residence in rear. To the south are sheds for the vulgar herd

of the same species, and brick godowns in which the state carriages and golden litters (the latter massive and gorgeous in great variety of design) are stowed away. Temporary buildings, used as barracks and gunsheds, run along the wall. The present white elephant has occupied his post for at least fifty years. I have no doubt he is the same as Padre Sangermano mentions as having been caught in 1806, to the great joy of the King, who had just lost the preceding incumbent, a female, which died after a year's captivity. He is a very large elephant, close upon ten feet high, with as noble a head and pair of tusks as I have ever seen ; But he is long-bodied and lanky, and not otherwise well made as an elephant. He is sickly and out of condition, and is, in fact, distempered during five months of the year, from April to August. His eye, the iris of which is yellow with a reddish outer annulus, and a small clear black pupil, has an uneasy glare, and his keepers evidently mistrust his temper. We were always warned against going near his head. The annulus round the iris of the eye is pointed out as resembling a circle of the nine gems. His colour is almost uniform all over ; nearly the ground-tint of the mottled or freckled part of the trunk and ears of common elephants, perhaps a little darker. He also has pale freckles in the same parts. On the whole, he is well entitled to his appellation of white. His royal paraphernalia, which are set out when visitors are expected, are sufficiently splendid. Among them was a driving-hook about three feet long, the stem of which was a mass of small pearls, girt at frequent intervals with bands of rubies, and the hook and handle of crystal tipped with gold. His headstall was of fine red cloth, plentifully studded with fine rubies, and near the extremity having some valuable diamonds. To fit over the two bumps of the forehead were circles of the nine gems, which are supposed to be charms against evil influences. When caparisoned he also wore on the forehead, like other Burmese dignitaries, including the King himself, a golden plate inscribed with his titles, and a gold crescent set with circles of large gems between the eyes. Large silver tassels hung in front of his ears, and he was harnessed with bands of gold and crimson set with large bosses of pure gold. He is a regular "estate of the realm," having a woon or minister of his own, four gold umbrellas, the white umbrellas which are peculiar to royalty, with a suite of attendants said to be thirty in number. The Burmese who attended us removed their shoes before entering his 'Palace.' The elephant has an appanage or territory assigned to him 'to eat,' like any other dignitary of the empire. I do not know where his estate is at present, but in Burney's time it was the rich cotton district of Taroung Myo."

SUPERSTITION IN 1856.

In April, 1856, a poor woman, residing in a village about three miles from Pershore, acting upon the advice of her neighbours, brought her child, who was suffering from whooping cough, to that town, for the purpose of finding out a married couple answering to the names of Joseph and Mary, and soliciting their interference on behalf of her afflicted child, as she had been informed that if two married persons

having those names could but be indued to lay their hands on her child's head, the whooping cough would be immediately cured. After scouring the town for a considerable time in search of "Joseph and his fair lady," they were at length discovered in the persons of a respectable tradesman and his wife residing in Bridge Street, to whom the poor silly woman made known her foolish request, which at first excited a smile from the good woman of the house, but was quickly followed, not by "the laying on of hands," but by good advice, such as mothers only know how to give in these matters. The poor mother then thankfully departed a wiser woman.

PRAYING BY WHEEL AND AXLE.

The Japanese, like the inhabitants of Thibet, are not content with devout prayers, pilgrimages, prostrations, offerings to the gods in order to secure blessings here and hereafter; they also pray by machine, by *wheel and axle*. There is a square post, nearly eight feet in length, and near the centre, at a convenient height to be reached by the hand, is fixed vertically a wheel, which moves readily on an axle passed through the post. Two small rings are strung upon each of three spokes of the wheel. Every person who twists this instrument in passing is supposed to obtain credit in heaven for one or more prayers inscribed on the post, the number being graduated according to the vigour of the performer's devotion, and the number of revolutions effected. The jingle of the small iron rings is believed to secure the attention of the deity to the invocation of the devout, and the greater the noise, the more certain of its being listened to. Some of the inscriptions on this post are worth remembering:—"The great round mirror of knowledge says, 'wise men and fools are embarked in the same boat;' whether prospered or afflicted, both are rowing over the deep lake; the gay sails lightly hang to catch the autumnal breeze; then away they straight enter the lustrous clouds, and become partakers of heaven's knowledge."

"He whose preseience detects knowledge says:—"As the floating grass is blown by the gentle breeze, or the glancing ripples of autumn disappear when the sun goes down, or as the ship returns home to her old shore, so is life: it is a smoke, a morning tide.'"

"Others are more to the point—as to the machine—"Buddha himself earnestly desires to hear the name of this person (who is buried), and wishes he may go to life.'"

NOVEL WAY OF DESIGNATING A HOUSE.

In the "New View of London," published in 1708, it is mentioned as a remarkable circumstance attaching to the history of Prescott Street, near the Strand, that instead of signs, the houses were distinguished by numbers, as the stair-eases in the Inns of Court, and Chancery. The following advertisement, taken from newspapers a century and a half old, is interesting at this distance of time, as it shows the shifts to which advertisers were reduced, to point out their houses to their customers:—
"Doctor James Tilborgh, a German doctor, states that he liveth at present over against the New Exchange, in Bedford Street, at the sign of

the 'Peacock,' where you shall see at night two candles burning within one of the chambers before the balcony; and a lanthorn with a candle in it upon the balcony: where he may be spoke with all alone, from 8 in the morning till 10 at night."

DYAK WAR-BOAT IN BORNEO.

The Malay war-boat, or *prahu*, is built of timber at the lower part; the upper is of bamboo, rattan, and kedgang (the dried leaf of the Nepa palm). Outside the bends, about a foot from the water line, runs a strong gallery, in which the rowers sit cross-legged. At the after-part of the boat is a cabin for the chief who commands, and the whole of the



vessel is surmounted by a strong flat roof, upon which they fight, their principal weapons being the kris and spear, both of which, to be used with effect, require elbow-room.

The Dyak war-boat, as represented in the annexed sketch, is a long-built canoe, more substantially constructed than the prahu of the Malays, and sufficiently capacious to hold from seventy to eighty men. This also has a roof to fight from. They are generally painted, and the stern ornamented with feathers.

Both descriptions of war-boats are remarkably swift, notwithstanding such apparent top-weight.

WAR-DANCE OF THE DYAKS OF BORNEO.

Almost every savage nation has its peculiar war-dance, and the different steps, movements, and cries, in each depict different stages in the supposed fight. An account of the various kinds of dances would form an interesting work, and as a contribution to it we here call attention to

the following description of a war-dance which was practised for the entertainment of the officers of the Semarang, on the occasion of their visiting a Dyak Chief. It is taken from Captain Marryat's "Borneo:"—

"A space was cleared in the centre, and two of the oldest warriors stepped into it. They were dressed in turbans, long loose jackets, sashes round their waists descending to their feet, and small bells were attached to their ankles. They commenced by first shaking hands with the rajah, and then with all the Europeans present, thereby giving us to under-



stand, as was explained to us, that the dance was to be considered only as a spectacle, and not to be taken in its literal sense, as preparatory to an attack upon us, a view of the ease in which we fully coincided with them.

"This ceremony being over, they rushed into the centre, and gave a most unearthly scream; then poising themselves on one foot, they described a circle with the other, at the same time extending their arms like the wings of a bird, and then meeting their hands, clapping them and keeping time with the music. After a little while the music became louder, and suddenly our ears were pierced with the whole of the natives present joining in the hideous war-cry. Then the motions and screams of the dancers became more violent, and every thing was worked up to a state of excitement, by which even we were influenced. Suddenly, a

very unpleasant odour pervaded the room, already too warm, from the numbers it contained. Involuntarily we held our noses, wondering what might be the cause, when we perceived that one of the warriors had stepped into the centre, and suspended round the shoulders of each dancer a human head in a wide-meshed basket of rattan. These heads had been taken in the late Sakarron business, and were therefore but a fortnight old. They were encaased in a wide network of rattan, and were ornamented with beads. Their stench was intolerable, although, as we discovered upon after examination, when they were suspended against the wall, they had been partially baked and were quite black. The teeth and hair were quite perfect, the features somewhat shrunk, and they were altogether very fair specimens of pickled heads ; but our worthy friends required a lesson from the New Zealanders in the art of preserving. The appearance of the heads was the signal for the music to play louder, for the war-ery of the natives to be more energetic, and for the screams of the dancers to be more piercing. Their motions now became more rapid, and the excitement in proportion. Their eyes glistened with unwonted brightness. The perspiration dropped down their faces, and thus did yelling, dancing, gongs, and tom-toms become more rapid and more violent every minute, till the dancing warriors were ready to drop. A farewell yell, with emphasis, was given by the surrounding warriors ; immediately the music ceased, the dancers disappeared, and the tumultuous excitement and noise was succeeded by a dead silence. Such was the excitement communicated, that when it was all over we ourselves for some time remained panting to recover our breath. Again we lighted our cheroots, and smoked for a while the pipe of peace."

WONDERFUL FISH.

The Greek Church of Baloukli contains an extraordinary instance of the credulity of superstition. Some wonderful fish are there preserved, which are thus described by Mr. Curzon in his admirable book on the "Monasteries of the Levant :"—

"The unfortunate Emperor Constantine Paleologus rode out of the city alone to reconnoitre the outposts of the Turkish army, which was encamped in the immediate vicinity. In passing through a wood he found an old man seated by the side of a spring, cooking some fish on a gridiron for his dinner ; the emperor dismounted from his white horse, and entered into conversation with the other ; the old man looked up at the stranger in silence, when the emperor inquired whether he had heard anything of the movement of the Turkish forces : 'Yes,' said he, 'they have this moment entered the city of Constantinople.' 'I would believe what you say,' replied the emperor, 'if the fish which you are broiling would jump off the gridiron into the spring.' This, to his amazement, the fish immediately did, and, on his turning round, the figure of the old man had disappeared. The emperor mounted his horse and rode towards the gate of Silivria, where he was encountered by a band of the enemy, and slain, after a brave resistance, by the hand of an Arab or a Negro.

"The broiled fishes still swim about in the water of the spring, the

sides of which have been lined with white marble, in which are certain recesses in which they can retire when they do not wish to receive company. The only way of turning the attention of these holy fish to the respectful presence of their adorers is accomplished by throwing something glittering into the water, such as a handful of gold or silver coin: gold is the best; copper produces no effect; he that sees one fish is lucky, he that sees two or three goes home a happy man; but the custom of throwing coins into the spring has become, from its constant practice, very troublesome to the good monks, who kindly depute one of their community to rake out the money six or seven times a day with a scraper at the end of a long pole. The emperor of Russia has sent presents to the shrine of Baloukli, so called from the Turkish word Balouk, a fish. Some wicked heretics have said that these fishes are common perch: either they or the monks must be mistaken; but of whatever kind they are, they are looked upon with reverence by the Greeks, and have been continually held in the highest honour from the time of the siege of Constantinople to the present day."

CURIOUS MARRIAGE CUSTOM.

At Petzé, in the department of Finisterre, in France, the following singular marriage custom still prevails:—"On an appointed day, the *paysannes*, or female pretenders to the holy state of matrimony, assemble on the bridge of the village, and, seating themselves upon the parapet, there patiently await the arrival of the intended bridegrooms. All the neighbouring cantons contribute their belles to ornament this renowned bridge. There may be seen the peasant of *Saint Poliare*, her ruddy countenance surrounded by her large muslin sleeves, which rise up and form a kind of framework to her full face; by her may be seated the heavy *Touloisienne*, in her cloth *caline*, or gown; the peasant of *la Léonarde*, in a Swiss boddice, bordered with different coloured worsted braid, and a scarlet petticoat, may next appear, presenting a gaudy contrast to her neighbour from *Saint Thegonnee*, in her nun-like costume. On one side extends *la coulée de Penhoat*, bordered with willows, honey-suckles, and the wild hop; on the other, the sea, confined here like a lake, between numerous jets of land covered with heath and sweet broom; and below the bridge, the thatched town, poor and joyous as the beggar of *Carnouailles*. The bay is here so calm, that the whole of this gay scene is reflected in its still waters; and a few scenes of rural festivity present a more animated or diverting picture.

"The arrival of the young men, with their parents, is the signal for silence among the candidates for a husband. The gentlemen advance, and gravely parade up and down the bridge, looking first on this side, and then on that, until the face of some one of the lasses strike their fancy. The fortunate lady receives intimation of her success by the advance of the cavalier, who, presenting his hand, assists her in descending from her seat, making at the same time a tender speech; compliments are exchanged, the young man offers fruit to his intended bride, who remains motionless before him, playing with her apron strings. In the mean while the parents of the parties approach each other, talk over

the matter of their children's marriage, and if both parties are agreeable they shake hands, and this act of friendly gratulation is considered a ratification of the treaty between them, and the marriage is shortly afterwards celebrated.

FOREIGN COSTUME IN 1492.

The nobleman portrayed here is Count Eberhard the elder, first Duke of Wurtemberg, in a festival habit at Stuttgardt, in the year 1492, on the occasion of his receiving the order of the Golden Fleecce, the first which Austria instituted for herself (King Maximilian inherited it from Burgundy) and which he received together with King Henry VIII. of England. His costume is taken from an old illumination which, in the year 1847, was copied for King William of Wurtemberg, and which is now preserved in his private library at Stuttgardt. This exemplifies the quilled doublet, made of a kind of damasked black velvet, which appears to have been worn over the defensive armour improved by King Maximilian. Upon the black surecoat appear the orders of the Golden Fleecce and the Holy Sepulchre. According to cotemporary statues and monuments, Georg von Ekingen and Heinrich von Wellwerth, officers of the court of Eberhard, wore this kind of doublet. The former, according to a portrait, of a red colour; the latter authority is in the Wellwerth Chapel, in the cloister of Loreh near Schw. Gmuend.



PETER THE GREAT AT ZAANDAM.

We learn from authentic records that Peter the Great, Czar of Russia, entered himself, in the year 1697, on the list of ship's carpenters at the Admiralty Office of Amsterdam, in Holland. This is true; but before Peter so enrolled himself, he had made an attempt to fix his abode, for the purpose of study, at Saardam, or Zaandam, a little town situated on the river Zaan, about half an hour's voyage, by steam, from the populous and wealthy city of Amsterdam.

Zaandam, though then, as now, one of the most primitive, original little towns in Europe, had for some time held important commercial in-

terecourse with Russia ; and Peter had long seen the advantage to be derived from studying at its head-quarters the art which he felt sure would elevate his country in an extraordinary way. He therefore opened a private correspondence with some trusty friends in Holland, and set forth, with his band of intelligent companions, early in the summer of 1697 ; in the autumn of the same year he disembarked at Zaandam, and, alone and unattended, sought an humble lodging from a man of the name of Gerrit Kist, who had formerly been a blacksmith in Russia, and who, as may well be imagined, was astonished at the "imperial apparition ;" indeed he could not believe that Peter really wished to hire so



humble an abode. But the Czar persevered, and obtained permission to occupy the back part of Kist's premises, consisting of a room and a little shed adjoining, Kist being bound to secrecy as to the rank of his lodger : Peter's rent amounted to seven florins (about eleven shillings) a week.

The *maisonnette*, or hut, of Peter the Great now stands alone, and has been encased in a strong wooden frame in order to preserve it. It is in much the same state as when occupied by the Czar. The chief apartment is entered by the door you see open, the projecting roof covers the room probably occupied by Peter's servant, and on the left of the larger room is the recess or eupboard in which Peter slept. Formerly the rear of this abode was crowded with inferior buildings ; it is now an airy space, with trees waving over the wooden tenement, and a garden full of sweet-scented flowers embalms the atmosphere around it. A civil old

Dutchwoman is the guardian of the property, which is kept up with some taste, and exquisite attention to cleanliness.

The *maisonnette* has but one door. In Zaandam the old Dutch custom of closing one entrance to the house, except on state occasions, is still kept up; the purpose of the other, the *porte mortuaire*, or *mortuary portal*, is sufficiently explained by its name.

After Peter's departure, his dwelling passed from hand to hand, and would have fallen into oblivion had not Paul the First of Russia accompanied Joseph the Second of Austria and the King of Sweden to Zaandam, on purpose to visit the Czar's old abode. After this it became a sort of fashion to make pilgrimages to the once imperial residence; and it acquired a still greater celebrity when the Emperor Alexander visited it in 1814, and made a great stir in the waters of the Zaan with a fleet of three hundred yachts and innumerable barges, gaily decked with flying pennons. In 1818, William the First of Holland purchased the property, and gave it to his daughter-in-law, the Princess of Orange and a royal Russian by birth: it is to her care the building owes its present state of preservation. Her royal highness appointed a Waterloo invalid as first guardian of the place.

Bonaparte brought Josephine here in 1812. Poor Josephine had no idea of old associations; she jumped from the sublime to the ridiculous at once on entering the "mean habitation," and startled the then proprietor by a burst of untimely laughter.

Many royal and illustrious names may be read on the walls of the principal chamber, and in the book in which the traveller is requested to write his name. Verses and pictures challenge, somewhat impertinently, the attention of the wayfarer; but as we sat down in the triangular arm-chairs, and turned from the dark recess in which Peter slept, to the ingle-nook of the deep chimney, and from the ingle to the dark recess again, we could realize nothing but Peter in his working dress of the labours of the day. There he was in the heat of an autumnal evening still at work, with books and slates, and instruments connected with navigation, before him on the rude deal table, and he plodding on, as diligently as a common mechanic, in pursuit of that knowledge by which nations are made great.

SUPPLY OF WATER FOR LONDON IN OLDEN TIMES.

In 1682 the private houses of the metropolis were only supplied with fresh water twice a-week. Mr. Cunningham, in his "Handbook of London," informs us that the old sources of supply were the Wells, or Fleet River, Wallbrook and Langbourne Waters, Clement's, Clerk's, and Holy Well, Tyburn, and the River Lea. Tyburn first supplied the city in the year 1285, the Thames not being pressed into the service of the city conduits till 1568, when it supplied the conduit at Dowgate. There were people who stole water from the pipes then, as there are who steal gas now. "This yere" (1479), writes an old chronicler of London, quoted by Mr. Cunningham, "a wax charndler in Flete-stre had bi craft perced a pipe of the condite withynne the ground, and so conveyed the water into his selar; wherefore he was judged to ride through the citee with a condite

upon his hedde." The first engine which conveyed water into private houses, by leaden pipes, was erected at London-bridge in 1582. The pipes were laid over the steeple of St. Magnus; and the engineer was Maurice, a Dutchman. Bulmer, an Englishman, erected a second engine at Broken Wharf. Previous to 1656, the Strand and Covent Garden, though so near to the river, were only supplied by water-tankards, which were carried by those who sold the water, or by the apprentice, if there were one in the house, whose duty it was to fill the house-tankard at the conduit, or in the river. In the middle of the seventeenth century, Ford erected water-works on the Thames, in front of Somerset House; but the Queen of Charles II.—like the Princess Borghese, who pulled down a church next to her palace, because the incense turned her sick, and organ made her head ache—ordered the works to be demolished, because they obstructed a clear view on the river. The inhabitants of the district depended upon their tankards and water-carriers, until the reign of William III., when the York-buildings Waterworks were erected. The frequently-occurring name of Conduit-street, or Conduit-court, indicates the whereabouts of many of the old sources whence our forefathers drew their scanty supplies.

DRINKING BOUTS IN PERSIA.

In their drinking parties the Persians are reported, among even the highest classes, to exceed all bounds of discretion. Half a dozen boon companions meet at night. The floor is covered with a variety of stimulating dishes to provoke drinking, for which no provocation whatever is required; among these are pickles of every possible variety, and salted prawns or eray-fish from the Persian Gulf—a food which ought to be an abomination to a true Shecah. Singers and dancing-boys enliven the scene. A Persian despises a wine-glass; a tumbler is his measure. He has an aversion to "heel-taps," and he drains his glass to the dregs, with his left hand under his chin to catch the drops of wine, lest he should be detected next morning in respectable society by the marks on his dress. They begin with pleasant conversation, scandal, and gossip; then they become personal, quarrelsome, abusive, and indecent, after the unimaginable Persian fashion. As the orgies advance, as the mirth waxes fast and furious, all restraint is thrown aside. They strip themselves stark naked, dance, and play all sorts of antics and childish tricks. One dips his head and face into a bowl of curds, and dances a solo to the admiring toppers; while another places a large deeg, or cooking-pot, on his head, and display his graces and attitudes on the light fantastic toe, or rather heel.

GERMAN COSTUMES OF THE SIXTEENTH CENTURY.

The costume-sketch which we give on next page, is taken from an original drawing, having the following superscription:—

"Varium et mutabile semper foemina

Hæc suo quem amat scripsit.

Georgius Wolfgang Von Kaltenthal, 1579."

The group represents the above-named young knight, with his youthful wife, taking a ride. She wears a blue silken dress, with a boddice of gold brocade, trimmed with fur, and a rose-coloured silk scarf; the head-dress is quite plain, the hair being fastened with a golden dagger set in jewels. The knight's dress consists of a light green doublet,

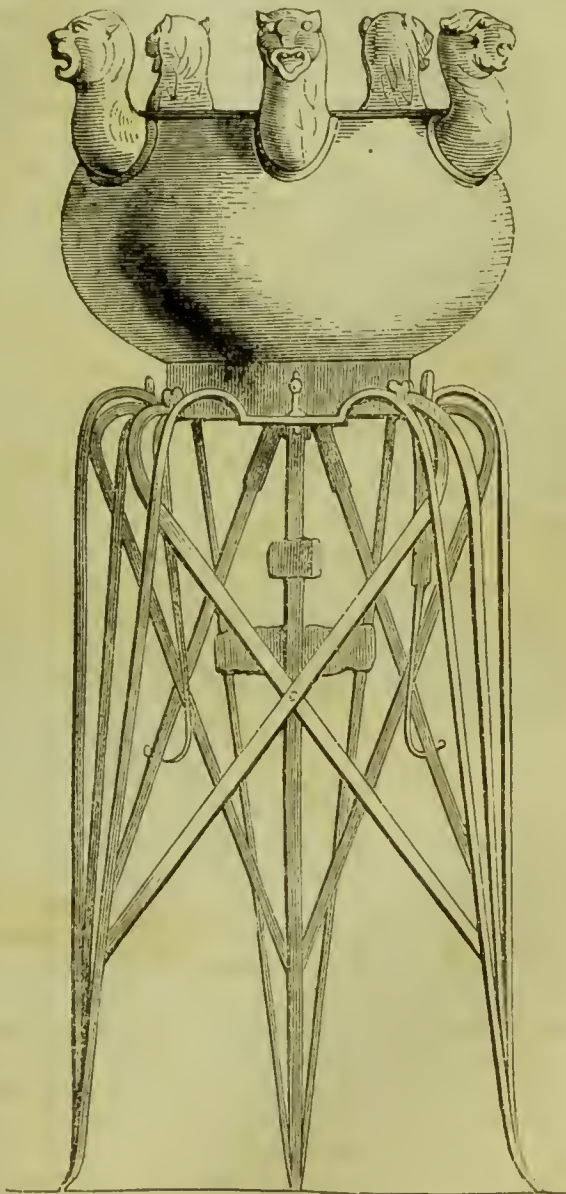


with dark green stripes; slashed hose, edged with white; yellowish leather surecoat without sleeves, riding boots of untanned leather, and grey felt hat with red and white plume, dagger, and sword. The accoutrements of the horse are simply black, with some metal ornaments. The young lady is the beautiful Leonora Caimingen, who was at that time a great favourite of the Court at Wurtemberg. In travelling thus (which was at that time the only mode), females of the higher rank only were accustomed to make use of masks, or veils, for the preservation of their complexions, that custom being generally unusual. The

ancestral castle of the knights of Kaltenthal was situated between Stuttgart and Boeblingen, on the summit of a rock overhanging the valley of Hesslaeh. It exists no longer.

ANCIENT TRIPOD.

Tripods are, next to vases, the most ancient furniture in the world ; the imagination of the ancients invested them with fanciful forms, and we meet with designs which, although very simple, show already the power exercised by the re-productive faculties of the mind upon the objects surrounding these ancient nations. Representations of the kind were, however, exceedingly rare till the last forty years, and it must be considered an especial piece of good fortune that the excavations made in several parts of Etruria, have afforded more than one example of this description. The specimen engraved was found in the Gailassi Regolini tomb of Cervetri, in Etruria, and in it we see a large vessel placed on the tripod, from the edge of which five lions' heads start forth with hideous expression. These monsters lend to the whole that fanciful aspect distinguishing objects of the archaic period. When we imagine to ourselves this kettle boiling, and these cruel animals wreathed and enveloped in smoke, we can understand how the fancy of superstitious worshippers, who were wont to make use of these implements in their religious ceremonies, may have found in them an allusion to, the spirits of the victims whose remains were exposed to the destructive fire glowing under-



neath. To us, at least, this representation may illustrate the terrific but grand passage of Homer, where the bodies of the slaughtered sun-

bulls become once more instinet with life, demanding vengeance with fearful eries : *Odyssey*, Book xii, verse 395.

“ The skins began to creep, and the flesh around the spits bellowed,
The roasted as well as the raw. And thus grew the voice of the oxen.”

The careful construction of the three-legged meechanism which lends a firm support to this fire-stand, has been restored according to the the indication of some fragments found on the spot. It presents a graceful aspect, and forms, in some respects, a remarkable contrast to the heavy character of the vessel occupying so lofty a position, as the proportions of the legs are exceedingly slender, and the feet themselves, instead of being broad and shapeless, are all composed of a great many fine artieluations.

FONDNESS OF THE ROMANS FOR PEARLS.

Of all the articles of luxury and ostentation known to the Romans, pearls seem to have been the most esteemed. They were worn on all parts of the dress, and such was the diversity of their size, purity, and value, that they were found to suit all classes, from those of moderate to those of the most colossal fortune. The famous pearl earrings of Cleopatra are said to have been worth about £160,000, and Julius Cæsar is said to have presented Servilia, the mother of Brutus, with a pearl for which he had paid above £48,000 ; and though no reasonable doubt can be ascertained in regard to the extreme exaggeration of these and similar statements, the fact that the largest and finest pearls brought immense prices is beyond all question. It has been said that the wish to become master of the pearls with which it was supposed to abound, was one of the motives which induced Julius Cæsar to invade Britain. But, though a good many were met with in various parts of the country, they were of little or no value, being small and ill-coloured. After pearls and diamonds, the emerald held the highest place in the estimation of the Romans.

THE BLACK STONE AT MECCA.

Near the entrance of the Kaaba at Mecca, at the north-eastern corner, is the famous Black Stone, called by the Moslems *Hajra el Assouad*, or Heavenly Stone. It forms a part of the sharp angle of the building, and is inserted four or five feet above the ground. The shape is an irregular oval, about seven inches in diameter. Its colour is now a deep reddish brown, approaching to black ; and it is surrounded by a border of nearly the same colour, resembling a cement of pitch and gravel, and from two to three inches in breadth. Both the border and the stone itself are eneiored by a silver band, swelling to a considerable breadth below, where it is studded with nails of the same metal. The surface is undulated, and seems composed of about a dozen smaller stones, of different sizes and shapes, but perfectly smooth, and well joined with a small quantity of cement. It looks as if the whole had been dashed into many pieces by a severe concussion, and then re-united —an appearance that may perhaps be explained by the various disasters to which it has been exposed. During the fire that occurred in the time of Yezid I. (A.D. 682), the violent heat split it into three pieces ; and

when the fragments were replaced, it was necessary to surround them with a rim of silver, which is said to have been renewed by Haroun el Raschid. It was in two pieces when the Karmathians carried it away, having been broken by a blow from a soldier during the plunder of Mecca. Hakem, a mad sultan of Egypt, in the 11th century, endeavoured, while on the pilgrimage, to destroy it with an iron club which he had concealed under his clothes; but was prevented and slain by the populace. Since that accident it remained unmolested until 1674, when it was found one morning besmeared with dirt, so that every one who kissed it returned with a sullied face. Though suspicion fell on certain Persians, the authors of this sacrilegious joke were never discovered. As for the quality of the stone, it does not seem to be accurately determined. Burekhardt says it appeared to him like a lava, containing several small extraneous particles of a whitish and yellowish substance. Ali Bey calls it a fragment of volcanic basalt, sprinkled with small-pointed coloured crystals, and varied with red feldspar upon a dark black-ground like coal, except one of its protuberances, which is a little reddish. The millions of kisses and touches impressed by the faithful have worn the surface uneven, and to a considerable depth. This miraculous block all orthodox Mussulmans believe to have been originally a transparent hyacinth, brought from heaven to Abraham by the angel Gabriel; but its substance, as well as its colour, have long been changed by coming in contact with the impurities of the human race.

PARAGRAPH FROM THE "POSTMAN" IN 1697.

"Yesterday being the day of thanksgiving appointed by the States-General for the peace, His Excellency, the Dutch ambassador, made a very noble bonfire before his house in St. James's Square, consisting of about 140 pitch barrels placed perpendicularly on seven scaffolds, during which the trumpets sounded, and two hogsheads of wine were kept continually running amongst the common people."

LORD MAYOR'S FEAST IN 1663.

Pepys gives a curious account of a Lord Mayor's dinner in 1663. It was served in the Guildhall, at one o'clock in the day. A bill of fare was placed with every salt-cellar, and at the end of each table was a list of the persons proper there to be seated. Here is a mixture of abundance and barbarism. "Many were the tables, but none in the hall, but the Mayor's and the Lords' of the Privy Council, *that had napkins or knives*, which was very strange. I sat at the merchant-stranger's table, where ten good dishes to a mess, with plenty of wine of all sorts; but it was very displeasing that we had no napkins, nor change of trenchers, and drank out of earthen pitchers and wooden dishes. The dinner, it seems, is made by the Mayor and two Sheriffs for the time being, and the whole is reckoned to come to £700 or £800 at most." Pepys took his spoon and fork with him, as was the custom of those days with guests invited to great entertainments. "Forks" came in with Tom Coryat, in the reign of James I.; but they were not "familiar"

till after the Restoration. The "laying of napkins," as it was called, was a profession of itself. Pepys mentions, the *day before* one of his dinner-parties, that he went home, and "there found one laying of my napkins against to-morrow, in figures of all sorts, which is mighty pretty, and, it seems, is his trade, and he gets much money by it."

THE CUPID OF THE HINDOOS.

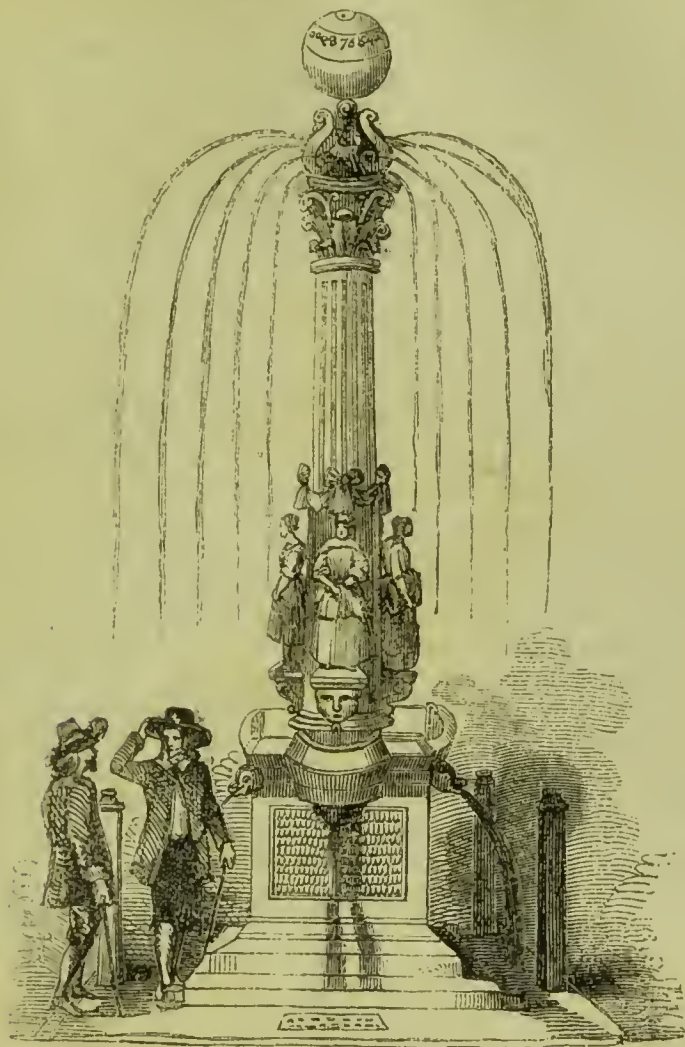
Among the Hindoo deities *Camdeo*, or *Manmadin* differs but little from the Cupid of the ancients. He is also called *Ununga*, or, without body; and is the son of Vishnu and *Laeshmi*. Besides his bow and



arrows, he carries a banner, on which is delineated a fish: his bow is a sugar-cane; the cord is formed of bees; the arrows are of all sorts of flowers; one only is headed, but the point is covered with a honeycomb—an allegory equally just and ingenious, and which so correctly expresses the pleasures and the pangs produced at one and the same time by the wounds of love. *Manmadin* is represented, as in the annexed plate, riding on a parrot.

One day, when *Vishnu*, to deceive *Sheeva*, had assumed the figure of a beautiful young female, *Manmadin* discharged an arrow, which pierced the heart of the formidable deity, and inflamed it with love of the nymph. The latter fled, and at the moment when *Sheeva* had overtaken her, *Vishnu* resumed his proper form. *Sheeva*, enraged at the trick played upon him, with one flash of his eyes burned and consumed the imprudent *Manmadin*, who hence received the name of *Ununga*. He was restored to life by a shower of nectar, which the gods in pity poured

upon him: but he remained without body and is the only Indian deity who is accounted incorporeal. Camdeo is particularly worshipped by females desirous of obtaining faithful lovers and good husbands.



OLD DIAL AND FOUNTAIN IN LEADENHALL-STREET.

The above sketch is taken from an old work on astronomy and geography by Joseph Moxon, and printed by him, and sold "at his Shop on Cornhill, at the signe of *Atlas*, 1659." We cannot do better than give Moxon's own words with reference to the dial:—"To make a dial upon a solid ball or globe, that shall show the hour of the day without a gnomon. The equinoctial of this globe, or (which is all one) the middle line must be divided into 24 equal parts, and marked with 1, 2, 3, 4, &c., and then beginning again with 1, 2, 3, &c. to 12. Then if you elevate one of the poles so many degrees above an horizontal line as the pole of the world is elevated above the horizon in your habitation,

and place one of the twelves directly to behold the north, and the other to behold the south, when the sun shines on it, the globe will be divided into two halves, the one enlightened with the sunshine, and the other shadowed; and where the enlightened half is parted from the shadowed half, there you will find in the equinoctial the hour of the day, and that on two places on the ball, because the equinoctial is cut in two opposite points by the light of the sun. A dial of this sort was made by Mr. John Leak and set up on a composite column at Leadenhall Corner, in London, in the majoralty of Sir John Dethick, knight. The figure whereof I have inserted because it is a pretty peece of ingenuity, and may, perhaps, stand some lover of the art in stead either for imitation or help of invention."

MAGNIFICENCE OF MADYN, THE CAPITAL OF PERSIA, WHEN INVADED
BY THE SARACENS, A.D. 636.

The invaders could not express their mingled sensations of surprise and delight, while surveying in this splendid capital the miraeles of architecture and art, the gilded palaces, the strong and stately porticoes, the abundance of victuals in the most exquisite variety and profusion, which feasted their senses, and courted their observation on every side. Every street added to their astonishment, every chamber revealed a new treasure; and the greedy spoilers were enriched beyond the measure of their hopes or their knowledge. To a people emerging from barbarism, the various wonders which rose before them in all directions, like the effect of magic, must have been a striking spectacle. We may therefore believe them when they affirm, what is not improbable, that the different articles of merchandise—the rich and beautiful pieces of manufacture which fell a prey on this occasion—were in such incalculable abundance, that the thirtieth part of their estimate was more than the imagination could embrace. The gold and silver, the various wardrobes and precious furniture, surpassed, says Abul-fedá, the calculation of fancy or numbers; and the historian Elmácin ventured to compute these untold and almost infinite stores at the value of 3,000,000,000 pieces of gold.

One article in this prodigious booty, before which all others seemed to recede in comparison, was the superb and celebrated carpet of silk and gold cloth, sixty cubits in length, and as many in breadth, which decorated one of the apartments of the palace. It was wrought into a paradise or garden, with jewels of the most curious and costly species; the ruby, the emerald, the sapphire, the beryl, topaz, and pearl, being arranged with such consummate skill, as to represent, in beautiful mosaic, trees, fruits, and flowers, rivulets and fountains; roses and shrubs of every description seemed to combine their fragrance and their foliage to charm the sense of the beholders. This piece of exquisite luxury and illusion, to which the Persians gave the name of *Baharistan* or the mansion of perpetual spring, was an invention employed by their monarchs as an artificial substitute for that loveliest of seasons. During the gloom of winter they were accustomed to regale the nobles of their court on this magnificent embroidery, where art had supplied the absence of nature, and wherein the guests might trace a brilliant imitation of her

faded beauties in the variegated colours of the jewelled and pictured floor. In the hope that the eyes of the Caliph might be delighted with this superb display of wealth and workmanship, Saad persuaded the soldiers to relinquish their elaims. It was therefore added to the fifth of the spoil, which was conveyed to Medina on the backs of camels. But Omar, with that rigid impartiality from which he never deviated, ordered the gaudy trophy to be cut up into small pieces, and distributed among the chief members of the Mohammedan eommonwealth. Such was the intrinsic value of the materials, that the share of Ali alone, not larger than the palm of a man's hand, was afterwards sold for 20,000 draehms (£458 6s. 8d.), or, according to others, for as many dinars (£9,250). Out of this vast store the Caliph granted pensions to every member of his court in regular gradation, from the individuals of the Prophet's family to the lowest of his companions, varying from £275 to £4 11s. per annum.

The military part of the booty was divided into 60,000 shares, and every horseman had 12,000 dinars (£5,550); hence, if the army consisted of 60,000 cavalry, their united shares would amount to the incredible sum of £333,000,000 sterling.

COURTSHIP OF WILLIAM THE CONQUEROR.

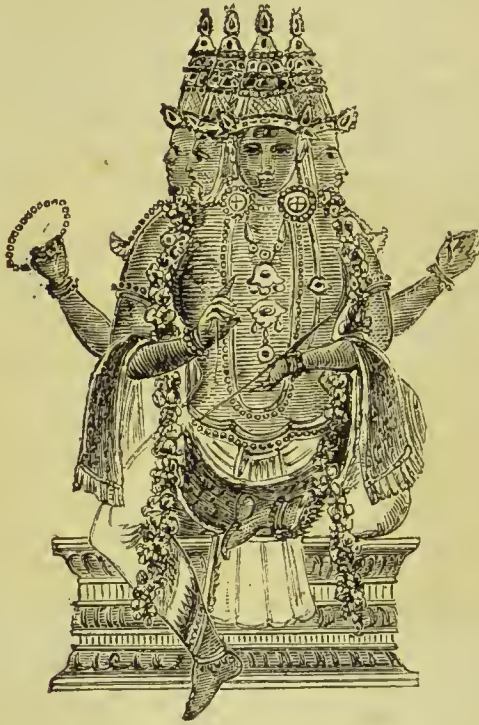
The following extract from the life of the wife of the Conqueror, is exceedingly curious, as charaeteristic of the manners of a semi-civilized age and nation:—"After some years' delay, William appears to have become desperate; and, if we may trust to the evidence of the 'Chronicle of Ingerbe,' in the year 1047 way-laid Matilda in the streets of Bruges, as she was returning from mass, seized her, rolled her in the dirt, spoiled her rich array, and, not content with these outrages, struck her repeatedly, and rode off at full speed. This Teutonic method of courtship, according to our author, brought the affair to a crisis; for Matilda, either convinced of the strength of William's passion, by the violence of his behaviour, or afraid of encountering a second beating, consented to become his wife. How he ever presumed to enter her presence again, after such a series of enormities, the chronicler sayeth not, and we are at a loss to imagine."

BRAMA, THE HINDOO DEITY.

Brama, Birmah, or Brouma, is one of the three persons of the Indian Trinity, or rather the Supreme Being under the attribute of *Creator*. Brama, the progenitor of all rational beings, sprung from a golden egg, sparkling like a thousand suns, which was hatched by the motion imparted to the waters by the Supreme Being. Brama separated the heavens from the earth, and placed amid the subtle ether the eight points of the universe and the receptacle of the waters. He had five heads before Vairevert, one of Sheeva's sons, cut off one of them. He is delineated floating on a leaf of the lotus, a plant revered in India. The Bramins relate, that the fifteen worlds which eompose the universe were each produced by a part of Brama's body. At the moment of our birth he imprints in our heads, in characters which cannot be effaced, all that we shall do, and all that is to happen to us in life. It is not in our

power, nor in that of Brama himself, to prevent what is written from being fulfilled.

Brama, according to the vulgar mythology, takes but little notice of human affairs. Identified with the sun, he is adored by the Bramins in the *gayatri*, the most sacred passage of the *vedas* (or sacred books), which is itself ranked among the gods, and to which offerings are made. One of the most important attributes of Brama is that of father of legislators ; for it was his ten sons who diffused laws and the sciences over the world. He is considered as the original author of the *vedas*, which are said to



have issued from his four mouths ; though it was not till a later period, that is, about fourteen hundred years before Christ, that they were collected and arranged by Vyasa, the philosopher and poet. The laws which bear the name of Menu, the son of Brama, and the works of the other *richeys*, or holy persons, were also re-copied, or perhaps collected from tradition, long after the period when they are said to have been published by the sons of Brama.

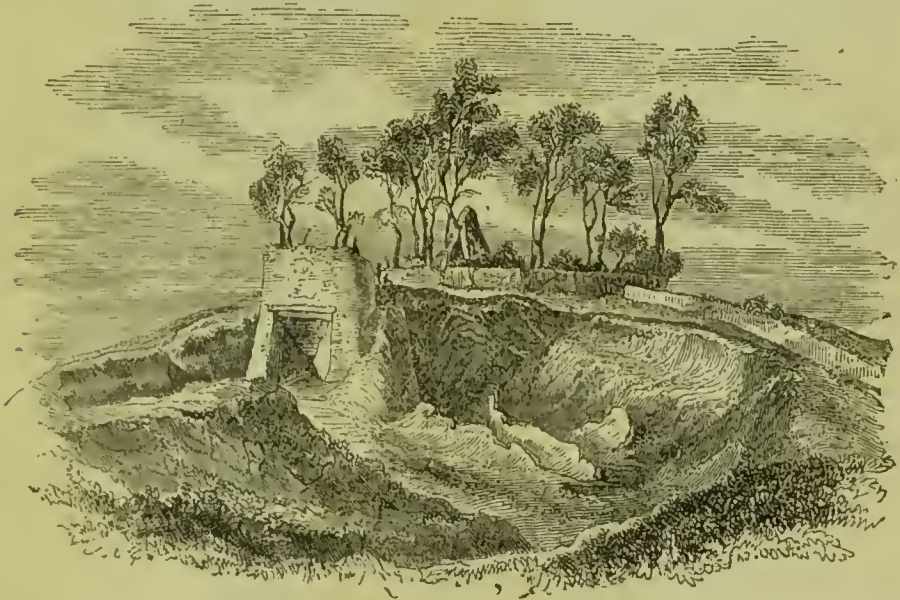
Brama, the father of the legislators of India, has a considerable resemblance to the Jupiter of the Greek poets, the father of Minos, whose celebrated laws were published in the very same century that Vyasa collected the *vedas*. Jupiter was worshipped as the sun, by the name of *Anxur* or *Axur*, and Brama is identified with that luminary. The most common form in which Brama is represented, is that of a man with four heads and four hands ; and it is remarkable that the Lacedæmonians

gave four heads to their Jupiter. Lastly, the title of Father of Gods and Men is equally applicable to Brama and to Jupiter.

Brama is delineated, as in the engraving, holding in one hand a ring, the emblem of immortality; in another, fire, to represent force; and with the other two writing on *olles*, or palm-leaves, the emblem of legislative power.

JAMES II. AND THE CHURCH OF DONORE.

The annexed engraving represents a celebrated locality. It is the ruin of the little church on the hill at Donore, in the county of Meath, the spot where James II. was stationed when he beheld the overthrow of his



army and the ruin of his cause at the battle of the Boyne, Tuesday, July 1st, 1690. The Boyne is a very beautiful and picturesque river; it winds through the fertile valleys of Meath, and from its richly-wooded banks the hills rise gradually; there are no lofty mountains in the immediate neighbourhood. The depth, in nearly all parts, is considerable, and the current, consequently, not rapid; its width, near the field of battle, varies little, and is seldom less than fifty or sixty yards. James had the choice of ground, and it was judiciously selected. On the south side of the river, in the county of Meath, his army was posted with considerable skill: on the right was Drogheda; in front were the fords of the Boyne, deep and dangerous, and difficult to pass at all times; the banks were rugged, lined by a morass, defended by some breastworks, with "huts and hedges convenient for infantry;" and behind them was an acclivity stretching along the whole of "the field." James fixed his own tent upon the summit of a hill close to the little church of Donore, now a ruin; it commanded an extensive view of the adjacent country, and the opposite or south side of the river—the whole range, indeed, from

Drogheda to Oldbridge village—and looked directly down upon the valley, in which the battle was to be fought, and the fords of the Boyne, where there could be no doubt the troops of William would attempt a passage. From this spot, James beheld his prospering rival mingling in the thiek of the *melée*, giving and taking blows; watched every turn of fortune, as it veered towards or against him; saw his enemies pushing their way in triumph, and his brave allies falling before the swords of foreigners—a safe and inglorious spectator of a battle upon the issue of which his throne depended. The preeeeding night he had spent at Carntown Castle, from whence he had marched, not as the leader, but as the overseer, of the Irish army; having previously given unequivocal indications of his prospects, his hopes, and his designs, by despatching a commissioner to Waterford, “to prepare a ship for conveying him to France, in ease of any misfortune.”

HANGING GARDENS OF BABYLON.

When Babylon the Great was in the zenith of her glory, adjoining the grand palaece, and within the general enclosure, the Hanging Gardens were constructed by the king to gratify his wife Amytis, who being a native of Media (she was the daughter of Astyages, the king of Media), desired to have some imitation of her native hills and forests:

“Within the walls was raised a lofty mound,
Where flowers and aromatic shrubs adorn’d
The pensile garden. For Nebassar’s queen,
Fatigued with Babylonia’s level plains,
Sigh’d for her Median home, where nature’s hand
Had scooped the vale, and clothed the mountain’s side
With many a verdant wood: nor long she pined
Till that uxorious monarch called on Art
To rival Nature’s sweet variety.
Forthwith two hundred thousand slaves uprear’d
This hill—egregious work; rich fruits o’erhang
The sloping vales, and odorous shrubs entwine
Their undulating branches.”

These gardens, as far as we learn from ancient accounts, contained a square of above 400 feet on each side, and were carried up in the manner of several large terraces, one above the other, till the height equalled that of the walls of the city. The ascent from terrace to terrace was by stairs ten feet wide. The whole pile was sustained by vast arches, raised on other arches one above another, and was defended and condensed by a wall, surrounding it on every side, of twenty-two feet in thiekness. On the top of the arches were first laid large flat stones, sixteen feet long and four broad; over these was a layer of weeds mixed and cemented with a large quantity of bitumen, on which were two rows of bricks closely cemented together with the same material. The whole was covered with thiek sheets of lead, on which lay the mould of the garden. And all this floorage was so contrived as to keep the moisture of the mould from running away through the arches. The earth laid thereon was so deep that large trees might take root in it; and with such the terraces were covered, as well as with the other

plants and flowers proper to adorn an eastern pleasure-garden. The trees planted there are represented to have been of various kinds. Here grew the larch, that, curving, flings its arms like a falling wave; and by it was seen the grey livery of the aspen; the mournful solemnity of the cypress and stately grandeur of the cedar intermingled with the elegant mimosa; besides the light and airy foliage of the silk-tasselled aecia, with its vast clusters of beauteous lilac flowers streaming in the wind and glittering in the sun; the umbrageous foliage of the chesnut, and ever-varying verdure of the poplar; the birch, with its feathered branches light as a lady's plumes—all combined with the freshness of the running stream, over which the willow waved its tresses:—

“And the jessamine faint, and the sweet tuberose,—
The sweetest flower for scent that blows;
And all rare blossoms from every clime
Grew in that garden in perfect prime.”

All these varied delights of nature were ranged in rows on the side of the ascent as well as on the top, so that at a distance it appeared to be an immense pyramid covered with wood. The situation of this extraordinary effort of human skill, aided by human wealth and perseverance, adjoining the river Euphrates, we must suppose that in the upper terrace was an hydraulic engine, or kind of pump, by which the water was forced up out of the river, and from thence the whole gardens were watered, and a supply of the pure element furnished to the fountains and reservoirs for cooling the air. In the spaces between the several arches, on which the whole structure rested, were large and magnificent apartments, very lightsome, and commanding the most beautiful prospects that even the glowing conceptions of an eastern imagination could dream to exist.

THE GREAT BELL OF BURMAH.

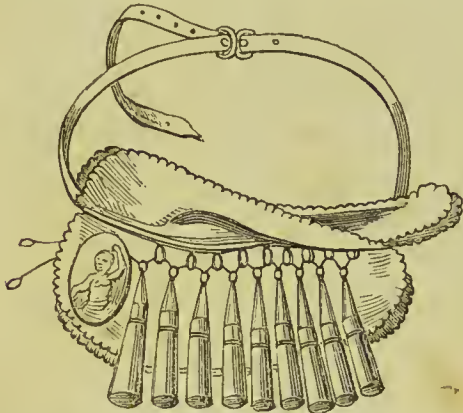
At a temple in the environs of Amarapoor, the capital of Burmah, there is an enormous bell, which is thus described by Captain Yule:—“North of the temple, on a low circular terrace, stands the biggest bell in Burmah—the biggest in the world, probably, Russia apart. It is slung on a triple beam of great size, eased and hooped with metal; this beam resting on two piers of brickwork, enclosing massive frames of teak. The bell does not swing free. The supports were so much shaken by the earthquake, that it was found necessary to put props under the bell, consisting of blocks of wood carved into grotesque figures. Of course no tone can now be got out of it. But at any time it must have required a battering-ram to elicit its music. Small ingots of silver (and some say pieces of gold) may still be traced, unmelted, in the mass, and from the inside one sees the curious way in which the makers tried to strengthen the parts which suspend it by dropping into the upper part of the mould iron chains, round which the metal was run. The Burmese report the bell to contain 555,555 viss of metal (about 900 tons). Its principal dimensions are as follow:—External diameter at the lip, 16 feet 3 inches; external diameter 4 feet 8 inches above the lip, 10 feet; interior height, 11 feet 6 inches; exterior ditto, 12 feet; interior diameter at top, 8 feet

6 inches. The thickness of metal varies from six inches to twelve, and the actual weight of the bell is, by a rough calculation, about eighty tons, or one-eleventh of the popular estimate. According to Mr. Howard Malcolm, whose authority was probably Colonel Burney, the weight is stated in the Royal Chronicle at 55,500 viss, or about ninety tons. This statement is probably, therefore, genuine, and the popular fable merely a multiplication of it by ten."

This monster Burmese bell is, therefore, fourteen times as heavy as the great bell of St. Paul's, but only one-third of that given by the Empress Anne to the Cathedral of Moscow.

BANDOLIERS.

We here engrave a set of bandoliers, a species of weapon much in vogue about the close of the sixteenth century. The specimen before us consists of nine tin cases covered with leather, with caps to them, each containing a charge of powder, and suspended by rings from a cord made to pass through other rings. The caps are retained in their places by being contrived so as to slip up and down their own cords. Two flaps of leather, on each side, are intended to protect the bandoliers from rain, and attached to one of these may be perceived a circular bullet-purse, made to draw with little strings. This specimen was buckled round the waist by means of a strap ; others were worn round the body and over the shoulder. The noise they made, agitated by the wind, but more



especially the danger of all taking fire from the match-cord, occasioned their disuse, as Sir James Turner tells us, about the year 1640.

TOMB OF DARIUS.

Among the most remarkable tombs of the ancients, may be noticed the sepulchre carved out of the living rock, by order of Darius, the warrior and conqueror king of Persia, for the reception of his own remains ; and which is existing to this day at Persepolis, after a duration of twenty-three centuries.

The portico is supported by four columns twenty feet in height, and in the centre is the form of a doorway, seemingly the entrance to the interior, but it is solid ; the entablature is of chaste design. Above the portico there is what may be termed an ark, supported by two rows of figures, about the size of life, bearing it on their uplifted hands, and at each angle a griffin—an ornament which is very frequent at Persepolis. On this stage stands the king, with a bent bow in his hand, worshipping the sun, whose image is seen above the altar that stands before him, while above his head hovers his ferouher, or disembodied spirit. This is the good genius that in Persian and Ninevite sculpture

accompanies the king when performing any important act. On each side the ark are nine niches, each containing a statute in bas-relief. No other portion of the tomb was intended to be seen, excepting the sculptured front; and we must, therefore, conclude that the entrance was kept secret, and that the avenues were by subterranean passages, so constructed that none but the privileged could find their way. We are told by Theophrastus, that Darius was buried in a coffer of Egyptian alabaster; and also that the early Persians buried their dead entire, preserving their bodies with honey or wax.

THE GATE ON OLD LONDON BRIDGE.

In the reign of Queen Elizabeth, a strongly embattled gate protected the entrance from Southwark to Old London Bridge, and it was usually

garnished with traitors' heads in "rich abundance," as may be seen in the accompanying cut, which is copied from Visscher's view, in 1579. The bridge was at that period covered with houses, a narrow road passing through arcades beneath them, and they abutted on props over the river on either side. The bridge was proudly spoken of by our ancestors. Thus, in the translation of Ortelius, published by J. Shaw, in 1603, he says of the Thames:—"It is beautified with statelye pallaces,



built on the side thereof; moreover, a sumptuous bridge sustayned on nineteen arches, with excellent and beauteous housen built thereon." Camden, in his great work, the "Britannica," says, "It may worthily carry away the prize from all the bridges in Europe," being "furnished on both sides with passing faire houses, joining one to another in the manner of a street."

EXTRAORDINARY PONDS AND FISH.

The ponds in the department of Ain in France are 1667 in number. The industry and ingenuity of man have converted the marshes into fertile plains and productive ponds, by constructing dykes from one hill to the other, for the plateaux are covered with small hills. When the proprietor of one of these ponds wishes to cultivate it, he draws off the water into the dyke attached to it. Wheat, barley, and oats are then sown, and the seed thus fertilised by the slime produces a crop double that produced by the land in the vicinity. After the harvest is collected, the water is permitted to return to its former bed, and carp, tench, and

roach are then thrown into it. Some of these ponds will support 100,000 of carp, and 100 pounds of little tench and roach. In the course of two years these carp, which weighed only one ounce and a-half, will have attained the size of two pounds and a half. The fishing begins in April, and is continued until November. The increase of the fish is as one to five.

THE CEREMONIAL OF MAKING THE KING'S BED.

The following account of the old ceremony of making the King's bed in the time of Henry the Eighth, was sent to the Society of Antiquaries, in 1776, by Mr. J. C. Brooke, of the Herald's College, F.S.A. &c. In a letter to the president, he says,—

“It is extracted from an original manuscript, elegantly written, beautifully illuminated, and richly bound, which was some time in the library of Henry, Duke of Norfolk, earl marshal of England, to whom it came by descent from Thomas, the great Duke of Norfolk, beheaded in the reign of Queen Elizabeth; who married Mary, daughter and coheir of Henry Fitz-Alan, Earl of Arundel, lord chamberlain to King Henry the Eighth. It contains the whole duty of the lord chamberlain, and of the officers in his department; is the original copy kept for the information of that earl; and had been compiled by order of, and approved by, the King himself in council.”

“The oolde ordre of Makynge the Kynges Bedd not to used nor done, but as Hys Grace woll comaund and apoynte from tyme to tyme hereafter.

“*Furste*, a groome or a page to take a toreh, and to goo to the wardrobe of the kynges bedd, and bryng theym of the wardrobe with the kynges stuff unto the chambr for makynge of the same bedde. Where as aught to be a gentylman-usher, iiii yomen of the chambr for to make the same bedde. The groome to stande at the bedds feete with his toreh. They of the wardrobe openyng the kynges stuff of hys bedde upon a fayre sheete, bytween the sayde groome and the bedds fote, iii yeomen, or two at the leste, in every syde of the bedde; the gentylman-usher and parte commaundyng them what they shall doo. A yoman with a dagger to searche the strawe of the kynges bedde that there be none untreuth therein. And this yoman to easte up the bedde of downe upon that, and oon of theym to tumble over yt for the serehe thereof. Then they to bete and tuffe the sayde bedde, and to laye oon then the bolster without touchyng of the bedd where as it aught to lye. Then they of the wardrobe to delyver theym a fustyan takyng the saye therof. All theys yomen to laye theyr hands theroon at oones, that they touch not the bedd, tyll yt be layed as it sholde be by the commaundement of the ussher. And so the furste sheet in lyke wyse, and then to trusse in both sheete and fustyan rownde about the bedde of downe. The wardrobe to delyver the seond sheete unto two yomen, they to crosse it over theyr arme, and to stryke the bedde as the ussher shall more playnly shewe unto theym. Then every yoman layeing hande upon the sheete, to laye the same sheete upon the bedde. And so the other fustyan upon or ii with such coverynge as shall content the kyng. Thus doon, the ii

yomen next to the bedde to laye down agene the overmore fustyan, the yomen of the warderobe delyverynge theym a pane sheete, the sayde yoman therewythall to cover the sayde bedde. And so then to laye down the overmost sheete from the beddes heed. And then the sayd ii yomen to lay all the overmost clothes of a quarter of the bedde. Then the warderoper to delyver unto them such pyllowes as shall please the kynge. The sayd yoman to laye theym upon the bolster and the heed sheete with whych the sayde yoman shall cover the sayde pyllowes. And so to trusse the endes of the sayde sheete under every ende of the bolster. And then the sayd warderoper to delyver unto them ii lytle small pylowes, werwythall the squyres for the bodye or gentyman-ussher shall give the saye to the warderoper, and to the yoman whych have layde on hande upon the sayd bedde. And then the sayd ii yomen to lay upon the sayde bedde toward the bolster as yt was bifore. They makyng a crosse and kysynge yt where there handes were. Then ii yomen next to the feete to make the feers as the ussher shall teeche theym. And so then every of them stieke up the aungel about the bedde, and to lette down the corteyns of the sayd bedde, or sparver.

“Item, a squyer for the bodye or gentyman-ussher aught to sett the kynges sword at hys beddes heed.

“Item, a squyer for the bodye aught to charge a secret groome or page, to have the keyynge of the sayde bedde with a lyght unto the time the kynge be disposed to goo to yt.

“Item, a groome or page aught to take a torehē, whyle the bedde ys yn makyng, to feeche a loof of brede, a pott wyth ale, a pott wyth wine, for them that maketh the bedde, and every man.

“Item, the gentlyman-ussher aught to forbede that no manner of man do sett eny dysshe upon the kynge’s bedde, for fere of hurtyng of the kynge’s ryche counterpoynt that lyeth therupon. And that the sayd ussher take goode heede, that noo man wipe or rubbe their handes uppon none arras of the kynges, wherby they myght bee hurted, in the chambr where the kynge ys specially, and in all other.”

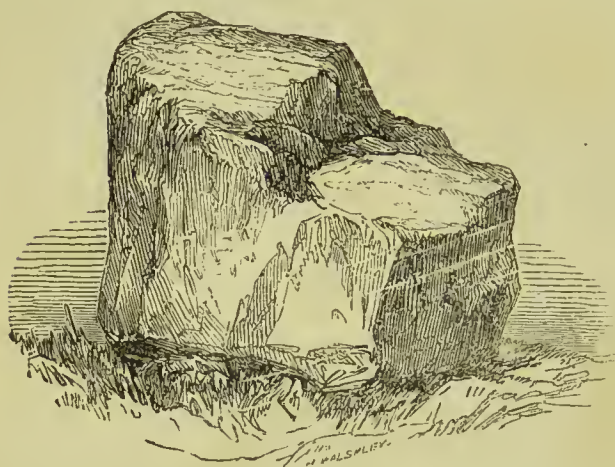
ORIGIN OF SANDWICHES.

To the memory of “Lord Sandwich” belongs the name of that edible. Being, during his administration (as was very usual with him), at a gambling-house, he had, in the fascination of play, for more than five and twenty hours forgotten fatigue and hunger, when suddenly, feeling disposed to break his fast, though still riveted to the table, he called to bid some one bring anything that was to be had to eat, which happened to prove a slice of beef, and two pieces of bread. Placing them together for the sake of expedition, he devoured them with the greatest relish. The most ecstatic encomiums published his discovery, and giving it his name, bequeathed it as a memento to his country, as one of the most important acts of his administration.

THE TREATY-STONE AT LIMERICK.

The city of Limerick is very famous in history. Before it, in 1651, Ireton “sate down;” there he continued to “sit” for six months; and

underneath its walls the fierce republican died of plague. Greater celebrity, and higher honour, were, however, obtained by Limerick in 1690. Early in August, William summoned it to surrender; the French general, Boileau, who commanded the garrison—"rather for the King of France than the King of England"—returned for answer, that "he was surprised at the summons, and thought the best way to gain the good opinion of the Prince of Orange was to defend the place for his master King James." The siege was at once commenced. The flower of the Irish army were within its walls, or in its immediate neighbourhood; the counties of Clare and Galway were open to them, from which to draw supplies; and a French fleet rode triumphantly in the Shannon. The garrison, however, were little disposed to act in concert: the



jealousy of the commanders of the French and Irish had spread to their troops; and they cherished feelings of contempt or hatred towards each other, that argued ill for their success in opposing the steady and disciplined forces of William.

Yet the Irish succeeded; the siege was raised on the 30th of August. But, in the autumn of 1691, it endured a second, which occupied about six

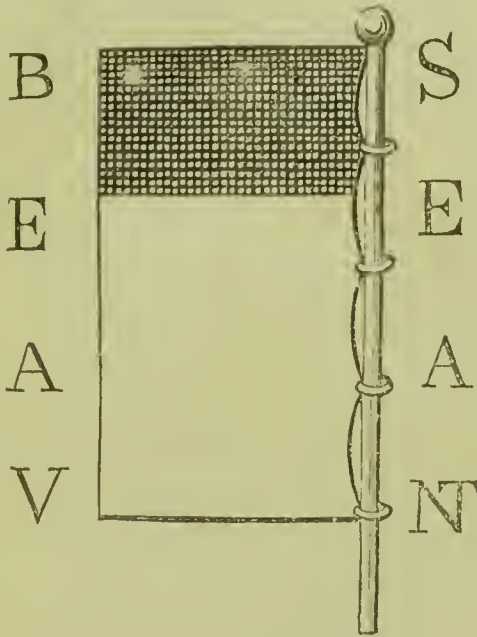
months; when the garrison, wearied of a struggle from which they could derive nothing but glory, on the 23rd of September, a cessation of hostilities took place; an amicable intercourse was opened between the two armies; and articles of capitulation were, after a few brief delays, agreed upon. The "violated treaty" was signed on the 3rd of October, 1691; it consisted of two parts, civil and military. It is said to have been signed by the several contracting parties on a large stone, near Thomond Bridge, on the county of Clare side of the river. The stone remains in the position it occupied at the period, and is an object of curiosity to strangers, as well as of interest to the citizens of Limerick. We, therefore, thought it desirable to procure a drawing of the relic, which retains its name of "the Treaty Stone."

THE TEMPLARS' BANNER CALLED BEAUSEANT.

When Constantine the Great was on the eve of a battle with Maxentius, we are told that a luminous standard appeared to him in the sky with a cross upon it, and this inscription:—"In hoc signo vinces—By this sign you shall conquer;" and that this sign so encouraged Constantine and his soldiers that they gained the next day a great victory.

When Waldemar II. of Denmark was engaged in a great battle with the Livonians in the year 1219, it is said that a sacred banner fell from

heaven into the midst of his army, and so revived the courage of his troops, that they gained a complete victory over the Livonians; and in memory of the event, Waldemar instituted an order of knighthood, called "St. Danebrog," or the strength of the Danes, and which is still the principal order of knighthood in Denmark. Now, taking these legends for as much as they are worth, and no more; what do they prove? Not that this miraculous standard and cross came to the assistance of Constantine; not that this miraculous banner came to the aid of Waldemar; but they prove that such was the paramount importance attached to the sacred banner among the forces, that wherever it was



present, it was a great means of inspiring the men with increased confidence and courage, and so contributed to the victory.

The great importance attached to the banner in the middle ages is not to be wondered at, when we consider that it was a kind of connecting link between the military and the clergy; it was a religious symbol applied to a military purpose, and this was the feeling which animated the Crusaders and the Templars in their great struggle against the enemies of Christianity. The contest then was between the crescent and the cross—between Christ and Mahomet. The Knights Templars had a very remarkable banner, being simply divided into black and white, the white portion symbolising peace to their friends, the black portion evil to their enemies, and their dreaded war cry, "BEAUSEANT."

SWORD-FISH *v.* WHALES.

So boundless is the sword-fish's rage and fury against whales in particular, that many observers imagine his sallies against rocks and timber to originate in an error of judgment, that all these lunges are intended to punish leviathan, and are only misdirected in consequence of the

imperfect vision which prevents this scomber, like many of his family, from accurately distinguishing forms. Whenever a supposed whale is descried, our savage *sabreur* rushes forward to intercept his progress, and suddenly flashing before his victim, either alone or in conjunction with some other unfriendly fish, instantly proceeds to the attack. Relations of such sea-fights, attested by credible eye-witnesses, are not uncommon; we content ourselves with the citation of one of unimpeachable accuracy. Captain Crow, cited by Mr. Yarrell, relates that in a voyage to Memel, on a calm night, just off the Hebrides, all hands were called up to witness a strange combat between some thrashers (carcharias vulpes) and a sword-fish leagued together against a whale; as soon as the back of the ill-starred monster was seen rising a little above the water, the thrashers sprang several yards into the air, and struck him with their descending tails, the reiterated percussions of which sounded, we are told, like a distant volley of musketry. The sword-fish meanwhile attacked the whale from below, getting close under his belly, and with such energy and effect that there could be little doubt of the issue of a fray, which the necessity of prosecuting their voyage prevented the crew from watching to its close. The sword-fish is not less remarkable for strength than pugnacity, the depôt of its great physical powers being, as in most scombers, in the tail.

WEALTH OF SPAIN UNDER THE MOORS.

The Moors, whose conquest and expulsion were attended with such atrocities, and such triumphs to the Catholic church, were by far the most industrious and skilful part of the Spanish population, and their loss was a blow to the greatness and prosperity of that kingdom from which it has never recovered. The literary activity and commercial enterprise of the Arabs, which the wise policy of their Caliphs encouraged, contributed both to enrich and adorn their adopted country. Cordova, the seat of the Omniades, was scarcely inferior, in point of wealth and magnitude, to its proud rival on the banks of the Tigris. A space of twenty-four miles in length, and six in breadth, along the banks of the Guadalquivir, was occupied with palaces, streets, gardens, and public edifices; and for ten miles the citizens could travel by the light of lamps along an uninterrupted extent of buildings. In the reign of Almansor it could boast of 270,000 houses, 80,455 shops, 911 baths, 3,877 mosques, from the minarets of which a population of 800,000 were daily summoned to prayers. The seraglio of the Caliph, his wives, concubines, and black eunuchs, amounted to 6,300 persons; and he was attended to the field by a guard of 12,000 horsemen, whose belts and scimitars were studded with gold. Granada was equally celebrated for its luxury and its learning. The royal demesnes extended to the distance of twenty miles, the revenues of which were set apart to maintain the fortifications of the city. Of the duty on grain, the king's exchequer received about £15,000 yearly, an immense sum at that time, when wheat sold at the rate of sixpence a bushel. The consumption of 250,000 inhabitants kept 130 water-mills constantly at work in the suburbs. The population of this small kingdom under the Moors is

said to have amounted to 3,000,000, which is now diminished perhaps to one-fifth of that number. Its temples and palaces have shared the same decay. The Alhambra stands solitary, dismantled, and neglected. The interior remains of the palace are in tolerable preservation, and present a melancholy picture of the romantic magnificence of its former kings. Seville, which had continued nearly 200 years the seat of a petty kingdom, enjoyed considerable reputation as a place of wealth and commerce. The population in 1247 was computed at 300,000 persons, which, in the sixteenth century, had decreased one-third. It was one of the principal marts for olives in the Moorish dominions; and so extensive was the trade in this article alone that the *axarafe*, or plantations round the suburbs, employed farm-houses and olive-presses to the amount of 100,000, being more than is now to be found in the whole province of Andalusia.

THE FIRST OPERA.

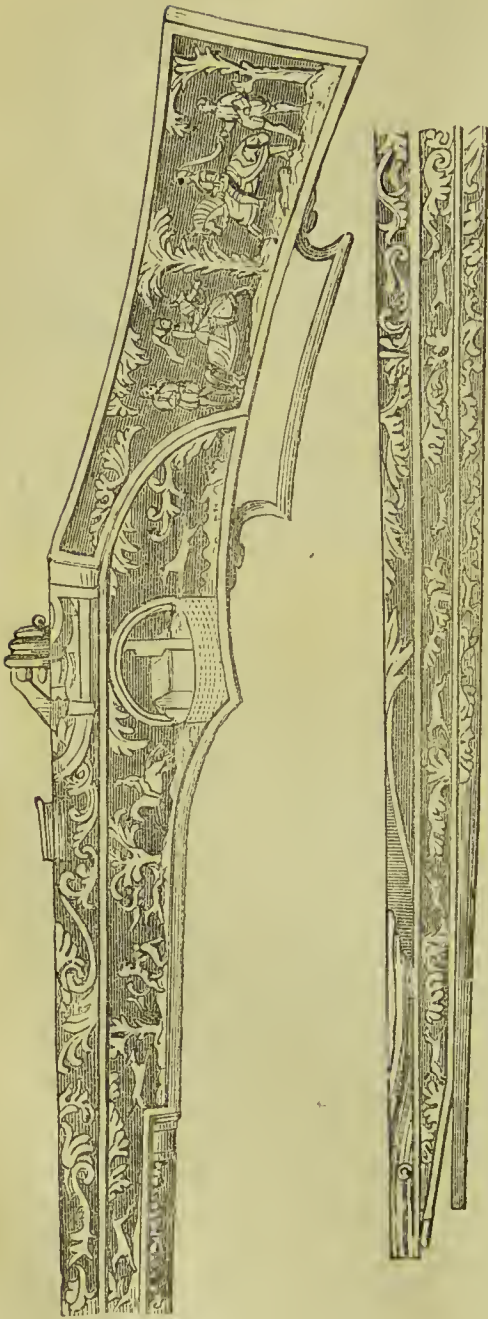
The first composer who tried his hand at setting an opera to music was Francisco Bamirino, an Italian artist; and the piece to which he lent the charm of a melodious accompaniment, was the "Conversion of St. Paul," which was brought out at Rome in 1460.

RUINS OF EUROPA.

Lady Sheil, in her "Life in Persia," thus describes some wonderful ruins which she saw about thirty miles from Tehran:—

"From near Verameen a most remarkable antiquity still survives the lapse of twenty centuries, that is, if what we hear be true. It consists of an immense rampart, twenty or thirty feet in height, and of proportional thickness, including a space of about half a mile in length and nearly the same in breadth. It is in the form of a square; the rampart is continuous, and at short intervals is strengthened by bastions of prodigious size. The whole is constructed of unbaked bricks of large dimensions, and is in a state of extraordinary preservation. The traces of a ditch of great size, though nearly filled up, are evident in front of the rampart. No buildings are found inside, where nothing is visible excepting a few mounds,—not a single habitation or human being. The solitude of this striking vestige of antiquity adds to its solemnity. It stood alone; Elboorz, distant only a few miles, gazing down on its hoary walls, with Demawend, in its garments of snow, to complete the scene. From no place have I had a finer view of this grand mountain, which seemed to lie exactly to the north. I am informed that these magnificent ruins represent Europa, a city built by Seleucus, which, if true, would make it upwards of two thousand years old. On seeing the perfect state of the ruins, and the materials of which they are composed, one feels no hesitation in crediting so venerable an antiquity. Seleucus chose the spot well. The district of Verameen is renowned for its fertility, though not at this period for the salubrity of its climate. The surrounding country is covered with earthen mounds, denoting former edifices, which, if explored, might reveal objects worthy of the erudition and intellect of even Sir Henry Rawlinson."

CELEBRATED GUN.



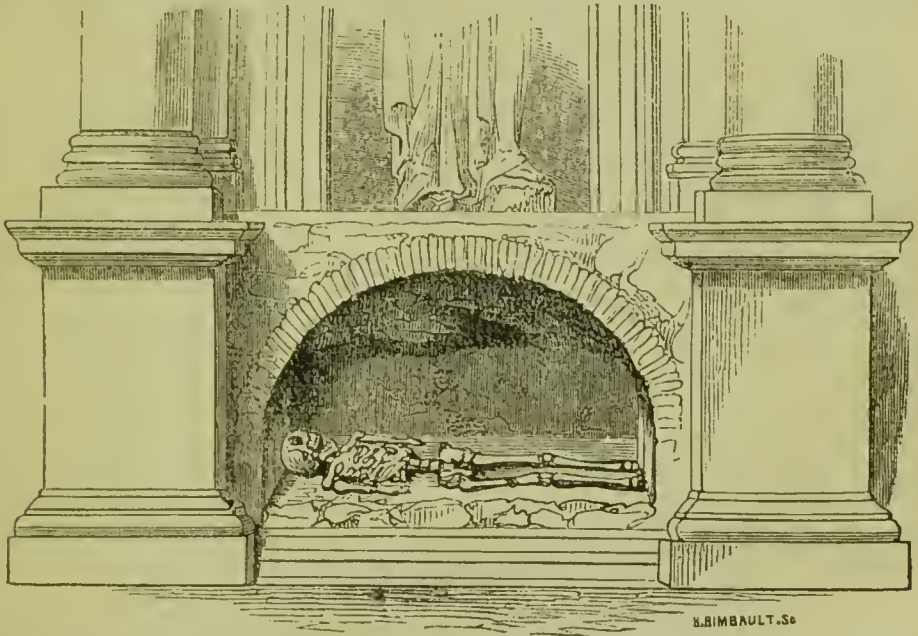
The gun, of which the annexed is a sketch, is one of the many curiosities of the Londesborough Museum. It once formed part of the collection of Prince Potemkin, and was originally the property of Charles IX. of France; it is traditionally reported to have been the gun he used in firing on his Huguenot subjects, from one of the windows of the Louvre, during the massacre of St. Bartholomew. The barrel is richly chased in high relief, with a stag-hunt amid foliage. The stock is inlaid with ivory, sculptured into a series of hunting scenes, knights on horseback.

The dreadful massacre of Saint Bartholomew commenced at Paris on the night of the festival of that saint, August 24th, 1572. Above 500 persons of rank, and 10,000 of inferior condition, perished in Paris alone, besides those slaughtered in the provinces. The king, who had been persuaded that the destruction of the Huguenots to the last man was necessary to the safety of his throne, beheld the slaughter from a window, and being carried away by the example of those whose murderous doings he witnessed, ordered some long arquebusses to be brought, and on their being loaded, and handed to him one after another, he for some time continued to fire on the unfortunate fugitives as they passed, crying at the same time with a loud voice, "Kill, kill." He afterwards went and inspected the bodies of the slain, and expressed his satisfaction at the effective manner in which his orders had been executed.

TOMB OF RAFFAELLE.

The great painter Raffaele died at Rome, April 7th 1520, at the early age of thirty-seven. He was buried in the Pantheon, in a chapel which was

afterwards called Raffaele's Chapel. For more than a century and a half his tomb had only a plain epitaph, but Carlo Maratti desired to place a more striking memorial of Raffaele's resting-place than the simple inscription, and accordingly, in the year 1764, a marble bust of the painter, executed by Paolo Nardini, was placed in one of the oval niches on each side of the chapel. The epitaph to Maria Bibiena (Raffaele's betrothed) was removed to make way for Maratti's new inscription; and it was currently believed that the skull of Raffaele was removed; at least such was the history given of a skull shown as the painter's, religiously preserved by the Academy of St. Luke, and descanted on by phrenologists as indicative of all the qualities which "the divine painter" possessed. But



scepticism played its part: doubts of the truth of this story led to doubts of Vasari's statement respecting the exact locality of Raffaele's tomb. Matters were brought to a final issue by the discovery of a document proving this skull to be that of Don Desiderio de Adjutorio, founder of the society called the Virtuosi, in 1542. Thereupon, this society demanded the head of its founder from the Academy of St. Luke; but they would neither abandon that, nor the illusion that they possessed the veritable skull of the great artist. Arguments ran high, and it was at length determined to settle the question by an examination of the spot, which took place on the 13th of September 1833, in the presence of the Academies of St. Luke and of Archæology, the Commission of the Fine Arts (including Overback and others), the members of the Virtuosi, the governor of Rome (Monsignor Grimaldi), and the Cardinal Zurla, the representative of the pope.

The result will be best given in the words of an eye-witness, Signor Nibby (one of the Commission of Antiquities and Fine Arts), who thus described the whole to M. Quatremere de Quincy, the biographer of

Raffaelle :—“The operations were conducted on such a principle of exact method as to be chargeable with over nicety. After various ineffectual attempts in other directions, we at length began to dig under the altar of the Virgin itself, and taking as a guide the indications furnished by Vasari, we at length came to some masonry of the length of a man's body. The labourers raised the stone with the utmost care, and having dug within for about a foot and a half, came to a void space. You can hardly conceive the enthusiasm of us all, when, by a final effort, the workmen exhibited to our view the remains of a coffin, with an entire skeleton in it, lying thus as originally placed, and thinly covered with damp dust. We saw at once quite clearly that the tomb had never been opened, and it thus became manifest that the skull possessed by the Academy of St. Luke was not that of Raffaelle. Our first care was, by gentle degrees, to remove from the body the dust which covered it, and which we religiously collected, with the purpose of placing it in a new sarcophagus. Amongst it we found, in tolerable preservation, pieces of the coffin, which was made of deal, fragments of a painting which had ornamented the lid, several bits of Tiber clay, formations from the water of the river, which had penetrated into the coffin by infiltration, an iron stelletta, a sort of spur, with which Raffaelle had been decorated by Leo X, several *fibulæ*, and a number of metal *anelli*, portions of his dress.” These small rings had fastened the shroud; several were retained by the sculptor Fibris, who also took casts of the head and hand, and Camuceini took views of the tomb and its precious contents; from one of these our cut is copied.

On the following day the body was further examined by professional men: the skeleton was found to measure five feet seven inches, the narrowness of the coffin indicated a slender and delicate frame. This accords with the contemporary accounts, which say he was of a refined and delicate constitution; his frame was all spirit; his physical strength so limited that it was a wonder he existed so long as he did. The investigation completed, the body was exhibited to the public from the 20th to the 24th, and then was again placed in a new coffin of lead, and that in a marble sarcophagus presented by the pope, and taken from the antiquities in the Museum of the Vatican. A solemn mass was then announced for the evening of the 18th of October. The Pantheon was then illuminated, as for a funeral; the sarcophagus, with its contents, was placed in exactly the same spot whence the remains had been taken. The presidents of the various academies were present, with the Cavalier Fabris at their head. Each bore a brick, which he inserted in the brickwork with which the sepulchre was walled in. And so the painter awaits “the resurrection of the just,” and the fellowship of saints and angels, of which his inspired pencil has given us the highest realisation on earth.

ANTIMONY.

The origin of the use of *anti-moine*, or antimony, is a remarkable circumstance. Basil Valentin, superior of a college of religionists, having observed that this mineral fattened the pigs, imagined that it

would produce the same effect on the holy brotherhood. But the case was seriously different; the unfortunate fathers, who greedily made use of it, died in a short time, and this is the origin of its name, according to the pure French word. In spite of this unfortunate beginning, Paracelsus resolved to bring this mineral into practice; and by mixing it with other preparations make it useful. The Faculty at Paris were on this occasion divided into two parties, the one maintaining that antimony was a poison; the other affirmed that it was an excellent remedy. The dispute became more general, and the Parliament and the College of the Sorbonne interfered in the matter; but sometime afterwards people began to judge rightly concerning this excellent mineral; and its wonderful and salutary effects have occasioned the Faculty to place it among their best medicines.

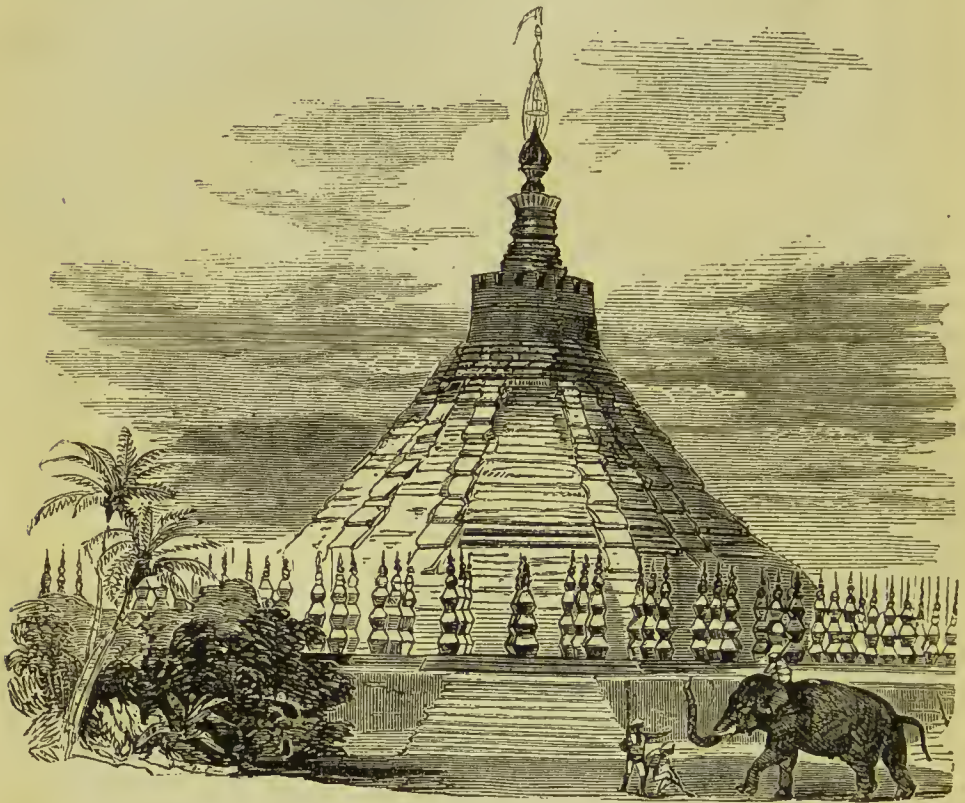
PERSONAL APPEARANCE OF MAHOMET.

For the personal appearance and private life of Mahomet, we must rely on the Arabian writers, who dwell with fond and proud satisfaction on the graces and intellectual gifts with which nature had endowed him. He was of a middle stature, of a clear, fair skin, and ruddy complexion. His head and features, though large, were well proportioned; he had a prominent forehead, large dark-brown eyes, an aquiline nose, and a thick bushy beard. His mouth, though rather wide, was handsomely formed, and adorned with teeth white as pearls, the upper row not closely set, but in regular order—which appeared when he smiled, and gave an agreeable expression to his countenance. He had a quick ear, and a fine sonorous voice. His dark eyebrows approached each other without meeting. His hair fell partly in ringlets about his temples, and partly hung down between his shoulders. To prevent whiteness, the supposed effect of Satanic influence, he stained it, as the Arabs often do still, of a shining reddish colour. His frame was muscular and compact—robust rather than corpulent. When he walked, he carried a staff, in imitation of the other prophets, and had a singular affectation of being thought to resemble Abraham. The assertion of the Greeks and Christians, that he was subject to epilepsy, must be ascribed to ignorance or malice.

STIRRUPS.

From every information we have been able to collect, we believe that the appendage of stirrups were not added to saddles before the sixth century. It is said, that previous to the introduction of stirrups, the young and agile used to mount their horses by vaulting upon them, which many did in an expert and graceful manner; of course, practice was essential to this perfection. That this should be afforded, wooden horses were placed in the Campus Martius, where this exercise was performed of mounting or dismounting on either side; first, without, and next with arms. Cavalry had also occasionally a strap of leather, or a metallic projection affixed to their spears, in or upon which the foot being placed, the ascent became more practicable. Respecting the period of this invention, Montfaucon has presumed that the invention must have been subsequent to the use of saddles; however, opposed to this

opinion, an ingenious argument has been offered, that it is possible they might have been anterior to that invention ; because, it is said, they might have been appended to a girth round the body of the horse. Both Hippocrates and Galen speak of a disease to which the feet and aneles were subject, from long riding, occasioned by suspension of the feet without a resting-place. Suetonius, the Roman, informs us that Germanicus, the father of Caligula, was wont to ride after dinner, to strengthen his aneles, by the action of riding affording the blood freer circulation in the part.



THE GREAT SHOEMADOO PAGODA.

The Buddhist temple of which we here give an engraving is the great Shoemadoo Pagoda at Pegu. Among other things it is interesting as being one of the earliest attempts at that class of decoration, which consists in having at the base of the building a double range of small pagodas, a mode of ornamentation that subsequently became typical in Hindu architecture ; their temples and spires being covered, and indeed composed of innumerable models of themselves, clustered together so as to make up a whole.

The building stands on two terraces, the lower one about 10 ft. high, and 1391 ft. square ; the upper one, 20 ft. in height, is 684 ft. square ; from the centre of it rises the pagoda, the diameter of whose base is 395 ft. The small pagodas are 27 ft. high, and 108 or 110 in number ; while the

great pagoda itself rises to the height of 331 ft. above its terrace, or 361 ft. above the country, thus reaching a height nearly equal to St. Paul's Cathedral; while the side of the upper terrace is only 83 ft. less than that of the great Pyramid.

Tradition ascribes its commencement to two merchants, who raised it to the height of 12 cubits at an age slightly subsequent to that of Buddha himself. Successive kings of Pegu added to this from time to time, till at last it assumed its present form, most probably about three or four centuries ago.



PEST HOUSE DURING THE PLAGUE IN TOTHILL FIELDS.

Tothill Fields, a locality between Pimlico and the Thames, was anciently the manor of Tothill, belonging to John Maunsel, chancellor, who in 1256, entertained here Henry III. and his court at a vast feast in tents and pavilions. Here were decided wagers of battle and appeals by combat. Necromancy, sorcery and witchcraft were punished here; and "royal solemnities and goodly jousts were held here." In Culpeper's time the fields were famous for parsley. In 1642 a battery and breast-work were erected here. Here also were built the "Five Houses," or "Seven Chimneys," as pest-houses for victims of the plague. One of these pest-houses is given in the above engraving, taken from an old print. In the plague time of 1665, the dead were buried "in the open

Tuttle Fields." In Queen Anne's reign here was William Well's head garden on the site of Vincent-square. The Train Bands were drawn out here in 1651. In the last century the fields were a noted duel-ground, and here, in 1711, Sir Cholmeley Deering, M.P., was killed by the first shot of Mr. Richard Thornhill, who was tried for murder and acquitted, but found guilty of manslaughter and burnt in the hand.

THE THUGS.

The following account of these horribly extraordinary men is taken from Dr. Hooker's Himalayan Journals; writing at Mirzapore, he says:—"Here I had the pleasure of meeting Lieutenant Ward, one of the suppressors of Thuggee (*Thuggee*, in Hindostan, signifies a deceiver; fraud, not open force, being employed). This gentleman kindly showed me the approvers, or king's evidence of his establishment, belonging to those three classes of human scourges, the Thug, Dakoit, and Poisoner. Of these the first was the Thug, a mild-looking man, who had been born and bred to the profession: he had committed many murders, saw no harm in them, and felt neither shame nor remorse. His organs of observation and destructiveness were large, and the cerebellum small. He explained to me how the gang waylay the unwary traveller, enter into conversation with him, and have him suddenly seized, when the superior throws his own girdle round the victim's neck and strangles him, pressing the knuckles against the spine. Taking off his own girdle, he passed it round my arm, and showed me the turn as coolly as a sailor once taught me the hangman's knot. The Thug is of any caste, and from any part of India. The profession have particular stations, which they generally select for murder, throwing the body of their victim into a well.

"Their origin is uncertain, but supposed to be very ancient, soon after the Mahomedan conquest. They now claim a divine original, and are supposed to have supernatural powers, and to be the emissaries of the divinity, like the wolf, the tiger, and the bear. It is only lately that they have swarmed so prodigiously—seven original gangs having migrated from Delhi to the Gangetic provinces about 200 years ago, from whence all the rest have sprung. Many belong to the most amiable, intelligent, and respectable classes of the lower and even middle ranks: they love their profession, regard murder as sport, and are never haunted with dreams, nor troubled with pangs of conscience during hours of solitude, or in the last moments of life. The victim is an acceptable sacrifice to the goddess Davee, who by some classes is supposed to eat the lifeless body, and thus save her votaries the necessity of concealing it.

"They are extremely superstitious, always consulting omens, such as the direction in which a hare or a jackal crosses the road; and even far more trivial circumstances will determine the fate of a dozen of people, and perhaps of an immense treasure. All worship the pickaxe, which is symbolical of their profession, and an oath sworn on it binds closer than on the Koran. The consecration of this weapon is a most elaborate ceremony, and takes place only under certain trees. The Thugs rise

through various grades: the lowest are scouts; the second, sextons; the third, are holders of the victim's hands; the highest, stranglers.

“Though all agree in never practising cruelty, or robbing previous to murder—never allowing any but infants to escape (and these are trained to Thuggee), and never leaving a trace of such goods as may be identified—there are several variations in their mode of conducting operations: some tribes spare certain castes, others none; murder of woman is against all rules; but the practice crept into certain gangs, and this it is which led to their discountenance by the goddess Davee, and the consequent downfall of the system. DAVEE, they say, allowed the British to punish them, because a certain gang had murdered the mothers to obtain their daughters to be sold to prostitution.

“Major Sleeman has constructed a map demonstrating the number of ‘bails,’ or regular stations for committing murder, in the kingdom of Oude alone, which is 170 miles long by 100 broad, and in which are 274, which are regarded by the Thug with as much satisfaction and interest as a game preserve is in England; nor are these ‘bails’ less numerous than in other parts of India. Of twenty assassins who were examined, one frankly confessed to having been engaged in 931 murders, and the least guilty of the number in 24. Sometimes 150 persons collected into one gang, and their profits have often been immense, the murder of six persons on one occasion yielding 82,000 rupees, upwards of £8,000.”

ENGLISH EARTHENWARE AND SHAKSPEARE'S JUG.

Much uncertainty exists regarding the period when the manufacture of fine earthenware was first introduced into England. Among the documents in the *Fœdera*, occur various lists of articles, ordered to be purchased in England for several foreign potentates, and permitted to be exported for their use without paying the Custom duties. One of these lists, dated in 1428, enumerates many objects as then shipped for the use of the King of Portugal and the Countess of Holland, among which are “six silver cups, each of the weight of six marks (or four pounds), a large quantity of woollen stuffs, and 2000 plates, dishes, saucers, and other vessels of *electrum*.”

As these articles were, no doubt, the produce of the country, it would appear that utensils for domestic use were then made of metal, and not of pottery; and it was not till some time afterwards that the latter was introduced by the Dutch, whose manufactory at Delft probably existed as early as the fifteenth century, and who sent large quantities of their ware to England. The skill and excellence of the English artizans consisted in the manufacture of silver and other metals. Of this, instances are recorded in the correspondence of La Mothe Fénelon, the French ambassador at the Court of Queen Elizabeth; and in the travels of Hentzner, who visited England in 1598. Both describe in glowing colours the silver plate which adorned the buffets, as well as the magnificent furniture and decorations of the palaces of that sumptuous queen.

Still Elizabeth, who so highly prided herself upon the state and splendour of her establishment, and who was in constant intercourse with the

Court of France and the Low Countries, was not likely to have remained altogether satisfied without possessing, among the manufactures of her own kingdom, something similar to the fine Fayence then in use in every foreign court. Though it is probable that Delft ware procured from Holland was first used, it may reasonably be presumed that the ware called by her name was afterwards manufactured, under her immediate patronage, for the use of the court and the nobility ; and although there is no record of the fact, it is supposed that Stratford-le-Bow was the site of the manufactory.



Shakspeare's Jug, of which we here give an engraving, which has been carefully preserved by the descendants of the immortal bard since the year 1616, is, perhaps, the most remarkable example of the Elizabethan pottery now existing. The shape partakes very much of the form of the old German or Dutch ewer, without, however, the usual top or cover ; the one now attached to the jug being a modern addition of silver, with a medallion bust of the poet in the centre, beautifully executed and inscribed "WM. SHAKSPEARE, AT THE AGE OF FORTY." It is about ten inches high, and sixteen inches round at the largest part, and is divided lengthwise into eight compartments, having each a mythological subject in high relief. All of these, although executed in the quaint style of the period, possess considerable merit. Some of them, indeed, manifest much masterly

grouping of both human figures and animals ; and such is the admirable state of preservation of this very interesting old English relie, that as correct a judgment may be formed of its workmanship, as in the days of its first possessor ; at all events, as regards the degree of perfection to which English Pottery had attained in the Elizabethan age ; an inspection of this jug will justify the presumption, that her Court was not less tastefully provided in that respect than those of the Continent, notwithstanding the obscurity in which the precise locality and extent of the manufactory is unfortunately involved.

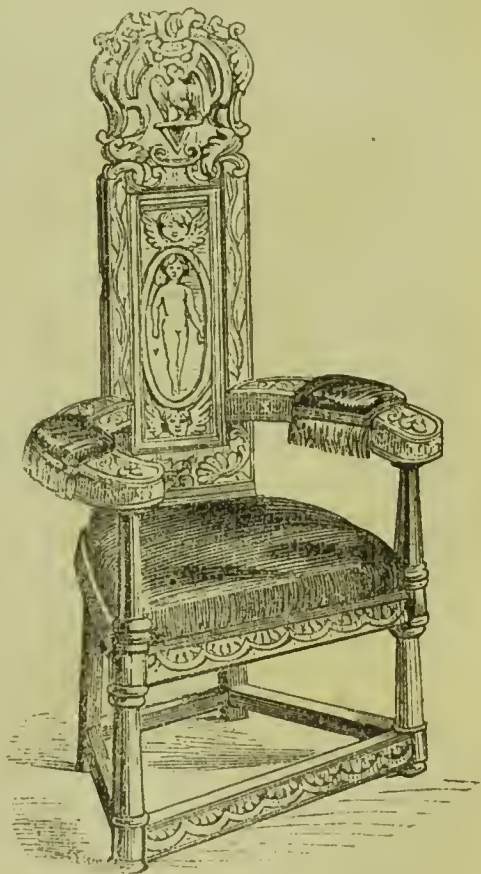
PRICE OF MACKAREL.

The price of mackarel, in May, 1807, in the Billingsgate market, was as follows :—Forty guineas for every hundred of the first cargo, which made the fish come to seven shillings apiece ! The next supplies were also exorbitant, though much less so than the first, fetching thirteen

pounds per hundred, or two shillings apiece. The very next year the former deficiencies were more than made up, for it appears that during the season 1808, mackarel were hawked about the streets of Dover, at sixty for a shilling, or five for a penny; whilst they so blockaded the Brighton coast that on one night it became impossible to land the multitudes taken, and at last both fish and nets went to the bottom together.

POPE'S CHAIR.

In one of the rooms at that stately and picturesque baronial hall, Audley End, the seat of Lord Braybrooke, there is preserved the interesting relic which forms the subject of the annexed engraving. Its history is thus told on a brass plate inserted in the back—"This chair, once the property of Alexander Pope, was given as a keepsake to the nurse who attended him in his illness; from her descendants it was obtained by the Rev. Thomas Ashley, curate of the parish of Binfield, and kindly presented by him to Lord Braybrooke, in 1844, nearly a century after the poet's decease." It is apparently of Flemish workmanship, and of rather singular design; in the centre medallion is a figure of Venus holding a dart in her right hand, and a burning heart in her left. The narrow back and wide-circling arms give a peculiarly quaint appearance to this curious relic of one of our greatest poets.



FIRST WIND-MILLS.

Mabillon mentions a diploma of the year 1105, in which a convent in France is allowed to erect water and wind-mills, *molendina ad ventum*.

Bartolomeo Verde proposed to the Venetians in 1332, to build a wind-mill. When his plan had been examined, he had a piece of ground assigned him, which he was to retain if his undertaking succeeded within a specified time. In 1373, the city of Spire caused a wind-mill to be erected, and sent to the Netherlands for a person acquainted with the method of grinding by it. A wind-mill was also constructed at Frankfort, in 1442; but it does not appear to have been ascertained whether there were any there before.

About the twelfth century, in the pontificate of Gregory, when both

wind and water-mills became more general, a dispute arose whether mills were titheable or not. The dispute existed for some time between the persons possessed of mills and the clergy ; when neither would yield. At length, upon the matter being referred to the pope and sacred college, the question was (as might have been expected when interested persons were made the arbitrators) determined in favour of the claims of the church.

THE "HAPPY DISPATCH" IN JAPAN.

The *Hari-kari*, or "Happy Dispatch," consists in ripping open their own bowels with two cuts in the form of a cross—after the artistic dissector's fashion. Officials resort to it under the fear of the punishment which they may expect ; for it is a leading principle that it is more honourable to die by one's own hand than by another's. Princes and the high classes receive permission to rip themselves up as a special favour, when under sentence of death : their entire family must die with the guilty. Sometimes, by favour, the nearest relative of the condemned is permitted to perform the function of executioner in his own house. Such a death is considered less dishonourable than by the public executioners, aided by the servants of those who keep disreputable houses.

But the Japanese, for the most part, always ask permission to rip themselves ; and they set about it with astonishing ease, and not without evident ostentation. The criminal who obtains this favour assembles all his family and his friends, puts on his richest apparel, makes an eloquent speech on his situation, and then, with a most contented look, he bares his belly, and in the form of a cross rips open the viscera. The most odious crimes are effaced by such a death. The criminal thenceforward ranks as a brave in the memory of men. His family contracts no stain, and his property is not confiscated.

It is curious that the Romans and the Japanese should hit upon crucifixion as a mode of punishment. These coincidences often startle us in reviewing the manners and customs of men. Vainly we strive to conjecture how such a mode of punishment could have suggested itself to the mind of man. The *in terrorem* object scarcely accounts for it. Constantine abolished it amongst the Romans, in honour of Him who was pleased to make that mode of dying honourable in the estimation of men.

The *Hari-kari*, or happy dispatch, is still more incomprehensible. We shudder at the bare idea of it. To commit suicide by hanging, by drowning, by poison, by fire-arms, by a train in rapid motion—all these modes are reasonable in their madness ; but to rip open our bowels!—and with *two* cuts ! We are totally at a loss to imagine how such a mode of self-murder could have been adopted ; we cannot but wonder at the strength of nerve which enables it to be accomplished : but we feel no doubt of the everlasting force of national custom—especially amongst the Orientals—in the continuance of this practice. Montesquieu said, "If the punishments of the Orientals horrify humanity, the reason is, that the despot who ordains them feels that he is above all laws. It is

not so in Republics, wherein the laws are always mild, because he who makes them is himself a subject." This fine sentiment, thoroughly French, is evidently contradicted by the institutions of Japan, where the Emperor himself, the despot, is a subject: besides, Montesquieu would have altered his antithesis had he lived to see the horrors of the Reign of Terror in the glorious French Republic.

PURITAN ZEAL.

The following is a copy of the order issued by Government for the destruction of Glasgow Cathedral:—"To our traist friendis,—Traist friendis, after most hearty commendacion, we pray you fail not to pass incontinent to the kirk, (of Glasgow, or elewhere, as it might be) and tak down the hail images thereof, and bring furth to the kirk-zyard, and burn them openly. And sicklyke east down the altaris, and purge the kirk of all kynd of monuments of idolatrie. And this ze fail not to do, as ze will do us singular emplesure; and so commitis you to protection of God.

(Signed)

AR. ARGYLE.
JAMES STEWART.
RUTHVEN.

From Edinburgh the XII. of Aug. 1560.

Fail not, but ze tak guid heyd that neither the dasks, windows, nor duris, be ony ways hurt or broken, uthe glassin wark, or iron wark."

FREDERICK THE GREAT AT TABLE.

The table of the great Frederic of Prussia was regulated by himself. There were always from nine to a dozen dishes, and these were brought in one at a time. The King carved the solitary dish, and helped the company. One singular circumstance connected with this table was, that each dish was cooked by a different cook, who had a kitchen to himself! There was much consequent expense, with little magnificence. Frederic ate and drank, too, like a boon companion. His last work, before retiring to bed, was to receive from the chief cook the bill of fare for the next day; the price of each dish, and of its separate ingredients, was marked in the margin. The monarch looked it cautiously through, generally made out an improved edition, cursed all cooks as common thieves, and then flung down the money for the next day's expenses.

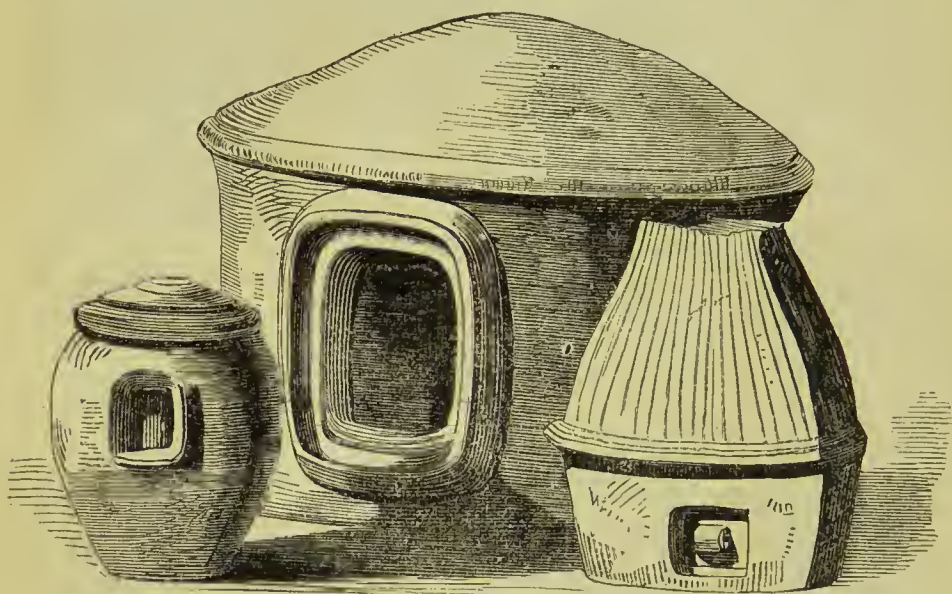
ARTIFICIAL SWEETS.

Professor Playfair, in an able lecture delivered in the Great Exhibition, and since published, has raised a curtain, which displays a rather repulsive scene. He says, the perfume of flowers frequently consists of oils and ethers, which the chemist can compound artificially in his laboratory. Singularly enough these are generally derived from substances of an intensely disgusting odour. A peculiarly fetid oil, termed the "fusel" oil, is formed in making brandy. This fusel oil distilled with sulphuric acid and acetate of potass, gives the oil of pears (?). The oil of apples is made from the same fusel, by distillation with the same acid and chromate of potass. The oil of pineapples is obtained from

the product of the action of putrid cheese on sugar! or by making a soap with butter. The artificial oil of bitter almonds is now largely employed in perfuming soap confectionary; extracted by nitric acid and the fetid oil of gas tar. Many a fair forehead is damped with *eau de mille fleurs* without the knowledge that its essential ingredient is derived from the drainage of cow-houses!

TEUTONIC HUT-SHAPED VASES.

Some remarkable sepulchral urns, of which we give a sketch, resembling those of the early inhabitants of Alba Longa, in Italy, have been found in Germany, and are distinctly Teutonic. They occur in the sepulchres of the period when bronze weapons were used, and before the



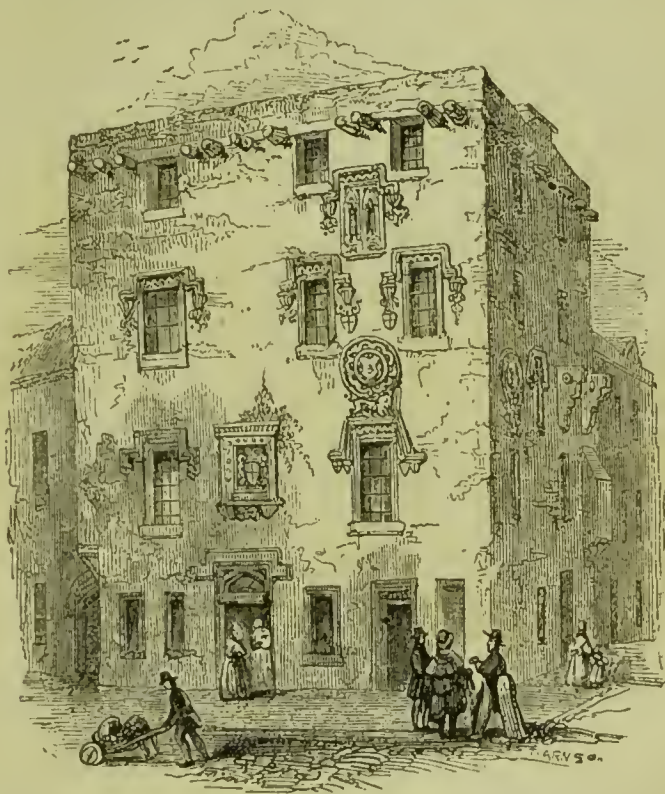
predominance of Roman art. One found at Mount Chemnitz, in Thuringen, had a cylindrical body and conical top, imitating a roof. In this was a square orifice, representing the door or window, by which the ashes of the dead were introduced, and the whole then secured by a small door fastened with a metal pin. A second vase was found at Roenne; a third in the island of Bornholm. A similar urn exhumed at Parehim had a shorter body, taller roof, and door at the side. Still more remarkable was another found at Asehersleben, which has its cover modelled in shape of a tall conical thatched roof, and the door with its ring still remaining. Another, with a taller body and flatter roof, with a door at the side, was found at Klus, near Halberstadt. The larger vases were used to hold the ashes of the dead, and are sometimes protected by a cover, or stone, or placed in another vase of coarser fabric. The others are the household vessels, which were offered to the dead filled with different viands. Some of the smaller vases appear to have been toys.

Extraordinary popular superstitions have prevailed amongst the Ger-

man peasantry as to the origin and nature of these vases, which in some districts are considered to be the work of the elves,—in others, to grow spontaneously from the ground like mushrooms—or to be endued with remarkable properties for the preservation of milk and other articles of food. Weights to sink nets, balls, discs, and little rods of terra-cotta, are also found in the graves.

LYNCH'S CASTLE, GALWAY.

The house in the town of Galway, still known as "Lynch's Castle," although the most perfect example now remaining, was at one period by



no means a solitary instance of the decorated habitations of the Galway merchants. The name of Lynch, as either provost, portreve, sovereign, or mayor of Galway, occurs no fewer than ninety-four times between the years 1274 and 1654; after that year it does not appear once. The house here pictured was the residence of the family for many generations. It had, however, several branches, whose habitations are frequently pointed out by their armorial bearings, or their crest, a lynx, over the gateway. One of its members is famous in history as the Irish Junius Brutus. The mere fact is sufficiently wonderful without the aid of invention; but it has, as may be supposed, supplied materials to a host of romancers. The story is briefly this:—

James Lynch Fitzstephen was mayor or warden of Galway in 1493; he traded largely with Spain, and sent his son on a voyage thither to

purchase and bring back a cargo of wine. Young Lynch, however, spent the money entrusted to him, and obtained credit from the Spaniard, whose nephew accompanied the youth back to Ireland to be paid the debt and establish further intercourse. The ship proceeded on her homeward voyage, and as she drew near the Irish shore, young Lynch conceived the idea of concealing his crime by committing another. Having seduced, or frightened, the crew into becoming participators, the youth was seized and thrown overboard. The father and friends of Lynch received the voyager with joy ; and the murderer in a short time became himself a prosperous merchant. Security had lulled every sense of danger, and he proposed for a very beautiful girl, the daughter of a wealthy neighbour, in marriage. The proposal was accepted ; but previous to the appointed day, one of the seamen became suddenly ill, and in a fit of remorse summoned old Lynch to the dying-bed, and communicated to him a full relation of the villany of his only and beloved son. Young Lynch was tried, found guilty, and sentenced to execution—the father being his judge. The wretched prisoner, however, had many friends among the people, and his relatives resolved with them that he should not die a shameful death. They determined upon his rescue. We copy the last act of the tragedy from “Hardiman’s History of Galway.”

“Day had scarcely broken when the signal of preparation was heard among the guards without. The father rose, and assisted the executioner to remove the fetters which bound his unfortunate son. Then unlocking the door, he placed him between the priest and himself, leaning upon an arm of each. In this manner they ascended a flight of steps lined with soldiers, and were passing on to gain the street, when a new trial assailed the magistrate for which he appears not to have been unprepared. His wretched wife, whose name was Blake, failing in her personal exertions to save the life of her son, had gone in distraction to the heads of her own family, and prevailed on them, for the honour of their house, to rescue him from ignominy. They flew to arms, and a prodigious concourse soon assembled to support them, whose outcries for mercy to the culprit would have shaken any nerves less firm than those of the mayor of Galway. He exhorted them to yield submission to the laws of their country ; but finding all his efforts fruitless to accomplish the ends of justice at the accustomed place, and by the usual hands, he, by a desperate victory over parental feeling, resolved himself to perform the sacrifice which he had vowed to pay on its altar. Still retaining a hold of his unfortunate son, he mounted with him by a winding stair within the building, that led to an arched window overlooking the street, which he saw filled with the populace. Here he secured the end of the rope—which had been previously fixed round the neck of his son—to an iron staple, which projected from the wall, and after taking from him a last embrace, he launched him into eternity. The intrepid magistrate expected instant death from the fury of the populace ; but the people seemed so much overawed or confounded by the magnanimous act, that they retired slowly and peaceably to their several dwellings. The innocent cause of this sad tragedy is said to have died soon after of grief, and the unhappy father of Walter Lynch to have secluded himself

during the remainder of his life from all society except that of his mourning family. His house still exists in Lombard Street, Galway, which is yet known by the name of 'Dead Man's Lane;' and over the front doorway are to be seen a skull and cross-bones executed in black marble, with the motto, 'Remember Deathe—vaniti of vaniti, and all is but vaniti.'"

The house in which the tragedy is said to have occurred was taken down only so recently as 1849; but the tablet which contains the "skull and cross-bones" bears the date 1624—upwards of a century after the alleged date of the occurrence.

WASHINGTON.

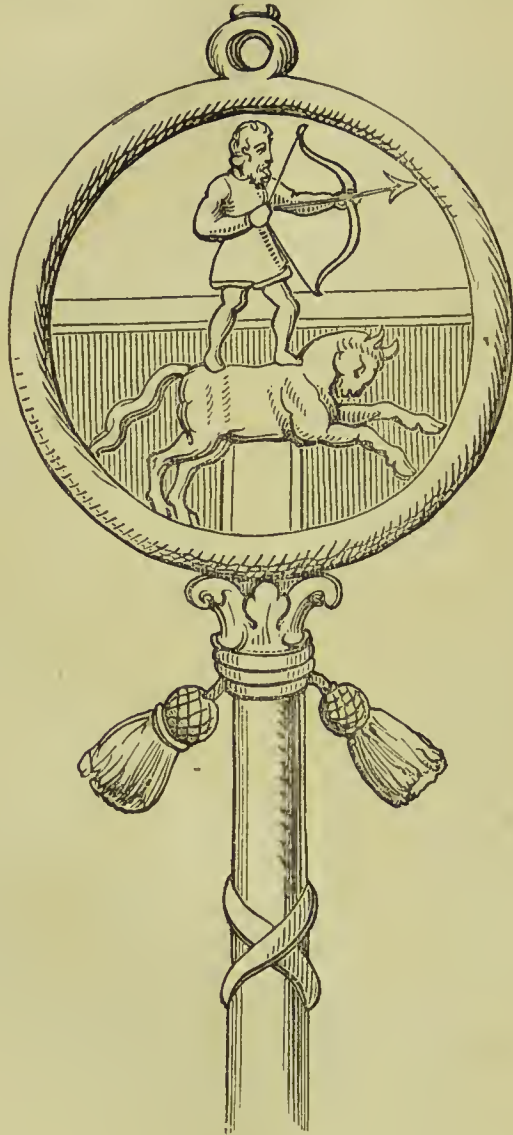
It is something singular, that Washington drew his *last* breath, in the *last* hour, of the *last* day, of the *last* week, of the *last* month, of the *last* year, of the *last* century. He died on Saturday night, twelve o'clock, December 31st, 1799.

ANCIENT BANNERS AND STANDARDS.

Banners have been in use from the earliest ages. Xenophon gives us the Persian standard as a golden eagle, mounted on a pole or spear. We find banners very early in use among the nations of Europe. In this country the introduction of banners was clearly of a religious origin. Venerable Bede says, that when St. Augustin and his companions came to preach Christianity in Britain in the latter part of the sixth century, and having converted Ethelbert, the Bretwalda of the Anglo-Saxons (his Queen Bertha had already embraced the Christian faith) the monk and his followers entered Canterbury in procession, chanting, "We beseech thee O Lord, of thy mercy, let thy wrath and anger be turned away from this city, and from thy Holy Place, for we have sinned. Hallelujah." And they carried in their hands little banners on which were depicted crosses. The missionaries were allowed to settle in the Isle of Thanet, and Canterbury became the first Christian church.

The raven has been regarded from very early ages as an emblem of God's providence, no doubt from the record in Holy Writ of its being employed to feed Elijah the Prophet, in his seclusion by the brook Cherith; and it was the well-known ensign of the Danes, at the time of their dominion in this country. In the year 742, a great battle was fought at Burford, in Oxfordshire, and the Golden Dragon, the standard of Wessex, was victorious over Ethelbald, the King of Mercia. The banners of several of the Saxon kings were held in great veneration, especially those of Edmund the Martyr, and of Edward the Confessor. The latter king displayed as an ensign a cross flory between five martlets gold, on a blue field, and which may still be seen on a very ancient shield in the south aisle of Westminster Abbey. When William the Norman set out to invade England he had his own ensign, the two lions of Normandy, depicted on the sails of his ships; but on the vessel in which he himself sailed, besides some choice relics, he had a banner at the mast-head with a cross upon it, consecrated by the Pope, to give sanctity to the expedition. Indeed it has been the practice in every

age for the Pope to give consecrated banners wherever he wished success to any enterprise, numerous instances of which might be cited in very recent times. And in our own army down to the present day, whenever any regiment receives new banners (or colours, as the modern term is),

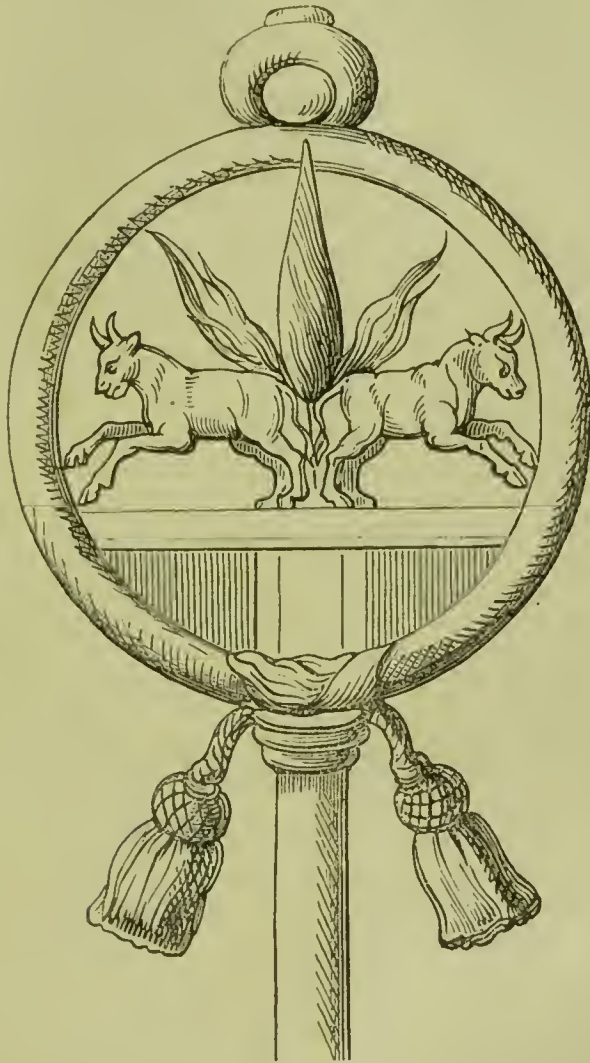


the regiment is drawn out in parade, the colours are then blessed by the prayers of several clergymen of the Church of England, and afterwards presented to the regiment by the fair hand of a lady of rank.

Cæsar has recorded a fine example of patriotism, to the credit of one of his own officers, when he attempted to land his Roman forces on our shores, and meeting with a warmer reception than they anticipated from the Britons, considerable hesitation arose among his troops ; but the

standard-bearer of the Tenth Legion, with the Roman eagle in his hand, invoking the gods, plunged into the waves, and called on his comrades to follow him, and do their duty to their general and to the republic; and so the whole army made good their landing.

We have in the Nineveh sculptures some highly interesting specimens



of the ancient Assyrian standards, consisting principally of two varieties, which are here given. The principal archer appears to be drawing his bow, while the standard-bearer elevates the standard in front of the chariot.

ANCIENT MANNERS OF THE ITALIANS.

About the year 1238, the food of the Italians was very moderate, or, rather scanty. The common people had meat only three days a week. Their dinner consisted of pot-herbs, boiled with meat; their supper, the

old meat left from dinner. The husband and wife eat out of the same dish; and they had but one or two cups in the house. They had no candles made of wax or tallow; but, a torch, held by one of the children, or a servant, gave them light at supper. The men, whose chief pride was in their arms and horses, wore caps made with iron scales, and cloaks of leather, without any other covering. The women wore jackets of stuff, with gowns of linen, and their head-dresses were very simple. Those who possessed a very small sum of money, were thought rich; and the homely dress of the women required only small marriage portions. The nobles were proud of living in towers; and thence the cities were filled with those fortified dwellings.

AMUSEMENTS OF THE LOWER ORDERS IN THE FIFTEENTH CENTURY.

The most popular amusements of the lower orders were wrestling, bowling, quoit and ninepin playing, and games at ball. In wrestling the Cornwall and Devonshire men excelled, and a ram, or sometimes a cock, was the prize of the victor. Bowling alleys were commonly attached to the houses of the wealthy, and to places of public resort. Among the games at ball we find tennis, trap-ball, bat and ball, and the balloon-ball, in which a large ball filled with air was struck from one side to the other by two players with their hands and wrists guarded by bandages. Archery was now on the decline, owing to the introduction of fire-arms; nor could all the legislative enactments of the day revive its constant use. The quarter-staff was also a favourite weapon of sportive fence, which was a staff about five or six feet long, grasped in the middle with one hand, while the other slid up and down as it was required to strike or to ward a blow.

The citizens of London enjoyed themselves in winter by skating on the Thames, (the old shankbones of sheep having now been superseded by regular skates, probably introduced from the Netherlands,) and in summer with sailing and rowing. Dice and cards, prisoner's base, blind man's buff, battledoor and shuttlecock, bull-baiting, and cock-fighting, a rude species of mumming, the dancing of fools at Christmas, and other games, completed the gratifications of the populace.

NOVEL MODE OF TAKING VENGEANCE.

The Chinese have a book entitled *Si-yuen*, that is to say, "The Washing of the Pit," a work on medical jurisprudence, very celebrated all over the empire, and which should be in the hands of all Chinese magistrates. It is impossible to read the *Si-yuen* without being convinced that the number of attempts against life in this country is very considerable, and especially that suicide is very common. The extreme readiness with which the Chinese are induced to kill themselves, is almost inconceivable; some mere trifle, a word almost, is sufficient to cause them to hang themselves, or throw themselves to the bottom of a well; the two favourite modes of suicide. In other countries, if a man wishes to wreak his vengeance on an enemy, he tries to kill him; in China, on the contrary, he kills himself. This anomaly depends upon various causes, of which these are the principal:—In the first place,

Chinese law throws the responsibility of a suicide on those who may be supposed to be the cause or occasion of it. It follows, therefore, that if you wish to be revenged on an enemy, you have only to kill yourself to be sure of getting him into horrible trouble; for he falls immediately into the hands of *justice*, and will certainly be tortured and ruined, if not deprived of life. The family of the suicide also usually obtains, in these cases, considerable damages; so that it is by no means a rare case, for an unfortunate man to commit suicide in the house of a rich one, from a morbid idea of family affection. In killing his enemy, on the contrary, the murderer exposes his own relatives and friends to injury, disgraces them, reduces them to poverty, and deprives himself of funeral honours, a great point for a Chinese, and concerning which he is extremely anxious. It is to be remarked also, that public opinion, so far from disapproving of suicide, honours and glorifies it. The conduct of a man who destroys his own life, to avenge himself on an enemy whom he has no other way of reaching, is regarded as heroic and magnanimous.

PERSECUTION IN THE REIGN OF QUEEN MARY.

The total number of persons who perished in the flames for their religion during this reign has been variously reckoned at 277 and 288, amongst whom were 5 bishops, 21 divines, 8 gentlemen, 84 artificers, 100 husbandmen, servants, and labourers, 26 wives, 20 widows, 9 unmarried women, 2 boys, and 2 infants, of which last one was whipped to death by the savage Bonner, and the other, springing out of its mother's womb, at the stake, was mercilessly thrown back into the fire. The number of those that died in prison was also very great. Yet England may be considered as comparatively free from persecution during this period, for all over the continent the victims of bigotry were reckoned, not by hundreds, but by thousands, and in the Netherlands alone 50,000 persons are said to have lost their lives in the religious wars of the Spaniards.

WAYSIDE MONUMENTS.

The sketch on next page represents a curious custom which still prevails in the neighbourhood of Cong, near Oughterard in Ireland. It is well described in the following account of their tour by Mr. and Mrs. S. C. Hall:—"On the way to Joyce's Country we saw heaps of piled-up stones on either side of the road; these heaps continuing for above a mile, after their commencement a short distance from the western entrance to the town. The artist may convey a better notion of their peculiar character than any written description can do. We left our car to examine them minutely; and learned they were monuments to the memory of "deceased" persons, "erected" by their surviving friends. Upon death occurring, the primitive tumulus is built,—if that may be called building which consists in placing a few large stones upon a spot previously unoccupied. Each relative of the dead adds to the heap; and in time it becomes a "mountain" of tolerable size. Each family knows its own particular monument; and a member of, or a descendant from it, prays and leaves his offering only at that especial one. The custom has endured for many generations;

some of the heaps bore tokens of great age ; and one was pointed out to us of which there were records, in the transferred memories of the people, for at least 500 years. The bodies are in no instance buried here—it is not consecrated earth ; the monuments are merely memorials, and no doubt originated at a period when a Roman Catholic was, according to the provisions of a law equally foolish and cruel, interred, without form or ceremony, in church ground—the ground that had been the property of their ancestors. None of these stone cairns have any mason-work, and they are generally of the rudest forms, or rather without any form, the stones having been carelessly cast one upon another. Upon one of them only could we discover any inscription—this one is introduced into



the print ; it is built with far more than the usual care ; it contained an inscription ; “ Pray for ye soule of John Joyee, & Mary Joyee, his wife, died 1712 ;” some of them, however, seem to have been constructed with greater care than others, and many of them were topped with a small wooden cross. We estimated that there were at least 500 of these primitive monuments—of all shapes and sizes—along the road. In each of them we observed a small hollow, which the peasants call a “ window ;” most of these were full of pebbles, and upon inquiry we learned that when one of the race to whom the deceased belonged kneels by the side of this record to his memory and offers up a prayer for the repose of his soul, it is customary to fling a little stone into this “ eupboard ;” the belief being that gradually as it fills, so, gradually, the soul is relieved from punishment in purgatory ; when completely full the soul has entered paradise. We have prolonged our description of this singular and interesting scene, because it seems to have been altogether overlooked by travellers, and because we believe that nothing like it is to be met with

in any other part of Ireland ; although similar objects are to be found in several other places about Connemara, none of them, however, are so extensive as this which adjoins Cong.”

HINDOO ADORATION OF THE SÁLAGRÁM.

Among the many forms which Vishnu is believed by his Hindoo wor-



shippers to have assumed is that of the Sálagrám—an ammonite-stone, found in the river Gandaká and other streams flowing from the Himalayas. The reason for the worship of this is stated in one of the sacred books. “ Vishnu created the nine planets to preside over the fates of men. Sani (Saturn) proposed commencing his reign by taking Brahma under his influence for twelve years. The matter was referred to Vishnu, who being equally averse to be placed under the inauspicious influence of this planet, requested him to eall the next day. The next day Saturn could nowhere discover Vishnu, but perceived that he had united himself to

the mountain Gandaká; he entered the mountain in the form of a worm called Vajrakita (the thunder-bolt worm). He continued to afflict the mountain-formed Vishnu for twelve years, when Vishnu assumed his proper shape, and commanded that the stones of this mountain should be worshipped, and become proper representatives of himself; adding that each should have twenty marks in it, similar to those on his body, and that its name should be Sálagrám."

The Sálagrám is usually placed under a tulasi-tree, which is planted on the top of a pillar in the vicinity of a temple of Vishnu, or near a house. Tulasi, a female, desired to become Vishnu's wife, but was metamorphosed by Lakshmi into a tree, a small shrub, called therefore *Tulasi*, or holy basil (*Oeymum Sanctum*). Vishnu, however, promised to assume the form of a Sálagrám, and always continue with her. The Vaishnaya priests, therefore, keep one leaf of the shrub under and another over the Sálagrám, and thus pay their adorations to the stone and the tree. In the evening a lamp is placed near it. In the month of May it is watered from a pot suspended over it, as appears in the engraving, which represents a person engaged in the worship at this singular shrine.

TOMB OF THE EMPEROR MAXIMILIAN AT INSPRUCK.

This majestic tomb is placed in the centre of the middle aisle of the church, upon a platform approached by steps of red marble. The sides of the tomb are divided into twenty-four compartments, of the finest Carrara marble, on which are represented, in bas-relief, the most interesting events of the emperor's warlike and prosperous career. The workmanship of the tablets is exquisite; and, taken in connexion with the lofty deeds they record, they form the most princely decorations ever seen. Each of the tablets contributing to this splendid lithobiography is in size 2 feet 4 inches by 1 foot 8 inches: and every object contained therein is in the most perfect proportion, while the exquisite finish of the heads and draperies requires a magnifying glass to do it justice. The tomb is surmounted by a colossal figure in bronze of the emperor, kneeling in the act of prayer; and around it are four allegorical figures, of smaller size, also in bronze.

But, marvellous as is the elaborate beauty of this work, it is far from being the most remarkable feature of this imperial mausoleum. Ranged in two long lines, as if to guard it, stand twenty-eight colossal statues in bronze, of whom twenty are kings and princes, alliances of the house of Hapsburg, and eight their stately dames. Anything more impressive than the appearance of these tall dark guardians of the tomb, some clad in regal robes, some cased in armour, and all seeming animated by the mighty power of the artist, it would be difficult to imagine.

In the death-like stillness of the church, the visitor who, for the first time, contemplates this tomb and its gloomy guard, is struck by a feeling of awe, approaching to terror. The statues, with life-like individuality of attitude and expression—each solemn, mournful, dignified, and graceful; and all seeming to dilate before the eye into enormous dimensions, and, as if framed to scare intruders, endowed by

a power more than mortal, to keep watch and ward round the mighty dead. They appear like an eternal procession of mourners, who, while earth endures, will cease not to gaze on, mourn over, and protect the relics of him who was the glory of their noble, long since fallen race.

THE FAYENCE OF HENRY II. OF FRANCE.

The earliest known fabric of this earthenware is that mysterious and unique manufacture of the "Renaissance," the fine Fayence of Henry II. The manufacture of this ware, which was at once carried to a high degree of perfection, seems to have been suddenly and unaccountably lost, without leaving any record of where or by whom it was produced. By many it is supposed to be of Florentine manufacture, and to have been sent by some of the relations of Catherine de Medicis as a present to Henry II.; but it differs too essentially from Italian Majolica, both in the paste of which it is composed, and in the style in which it is decorated, to warrant such a conjecture. Italy does not possess in her museums a single specimen of this ware, and of the thirty-seven pieces extant, twenty-seven have been traced as coming from Touraine and La Vendéc. Many antiquaries, therefore, infer that the manufacture was at Thouars, in Touraine, although the Fayence may have been the work of an Italian artist.

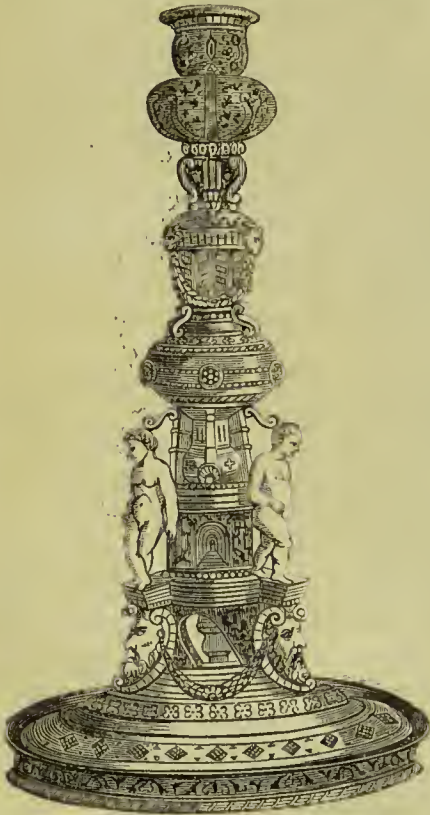
But if the place of its manufacture is unknown, the pieces extant clearly attest the period of its fabrication. The Salamander, and other insignia of Francis I., are met with on the earlier specimens of this pottery; but upon the majority of pieces, upon those more pure in design and more beautiful in execution than the preceding, we find the arms of Henry II., with his device, the three crescents, or his initial H, interlaced with the two D's of the Duchesse de Valentinois. Indeed, so constantly do her emblems appear upon the pieces, that the ware, though usually designated as "Faïence de Henri II.," is sometimes styled "Faïence de Diane de Poitiers." Even her widow's colours, black and white, are the two which are employed in some of the finest pieces. They were the fashionable colours of the court, Henry wore no others during his life, and was attired in them in the fatal tournament in which he fell. Her *impresa*, the crescent of Diana, is conspicuous on his palaces, and he even caused it to be engraved upon his coins. From these circumstances we must, therefore, conclude that the manufacture of this ware began at the end of the reign of Francis I., was continued under that of Henry II., and, as we find upon it the emblems of these two princes only, we may naturally infer that it is of French origin.

The paste of which this Fayence is composed is equally distinct from Majolica and Palissy ware. The two latter are both soft, whereas this, on the contrary, is hard. It is a true pipeclay, very fine, and very white, so as not to require, like the Italian Fayence, to be concealed by a thick enamel, and the ornaments with which it is enriched are simply covered with a thin, transparent, yellowish varnish.

The style of decoration in this ware is unique. Patterns or arabesques, are engraved on the paste, and the indentures filled with coloured pastes, so as to present an uniform, smooth surface, of the

finest inlaying, or resembling, rather, a model of Cellini's silver work, chiselled and worked in niello. Hence it is sometimes styled "Faïence à niellure." These patterns are sometimes disposed in zones of yellow ochre, with borders of dark brown, sometimes of a pink, green, violet, black, or blue; but the dark yellow ochre is the predominant colour.

The collection of the late M. Préaux was the richest in the world in the most beautiful examples of Fayence; it was disposed of by auction about twelve years ago, in consequence of the death of the proprietor, and the choicest specimen in it was the candlestick, of which we give a



figure, and which was purchased by Sir Anthony de Rothschild for about £220, duty included. The surface is exquisitely enriched with arabesque patterns, either in black upon a white ground, or in white upon a black. The form is monumental, and in the finest style; three figures of genii support escutcheons, bearing the arms of France, and the double D. These genii stand upon masks, which are united by garlands enamelled in green. The top of the candlestick terminates in the form of a vase, and bears inscribed the fleurs-de-lys and the monogram of our Saviour. This piece, for delicacy of detail and beauty of execution, is unequalled by any specimen known of this exquisite Fayence. Sir Anthony de Rothschild also purchased at M. Préaux's sale a small cup, decorated in the same style, with the crescents interlaced, for which he gave 1300 francs. He, therefore, now is fortunate in having the finest collection known of this ware, as, in

addition to the specimens already mentioned, he possesses two exquisite ewers of the Henry II. Fayence. One he purchased at the sale of the Comte de Monville for 2300 francs; the other, with a curious handle of elaborate workmanship, he bought for nineteen guineas at Strawberry Hill, where he also purchased a tripod salt-cellar, supported with scroll ornaments for £21.

REFRESHMENTS FOR THE PULPIT.

In the books of Darlington parish church, the following items appear, showing that, in the olden time, provision was made for comforting the inner man: "Six quarts of sack to the minister who preached when he had no minister to assist, 9s. For a quart of sack bestowed on Jillett, when he preached, 2s. 6d. For a pint of brandy when Mr. George Bill

preached here, 1s. 4d. For a stranger who preached, a dozen of ale. When the Dean of Durham preached here, spent in a treat in the house, 3s. 6d." This would hardly be considered orthodox at the present day.

BEDESMEN IN THE TIME OF HENRY VII.

Most of the monasteries in former times had hospitals of poor men and women attached to them; generally either within the precincts or near adjoining. Thus, at St. Edmund's Bury, there was St. John's Hospital, or God's House, without the South Gate, and St. Nicholas' Hospital without the East Gate, and St. Peter's Hospital without the Risby Gate, and St. Saviour's Hospital without the North Gate,—all founded by abbots of St. Edmund's. At Reading there was the Hospital of St. Mary Magdalene for twelve leprous persons and chaplains, and the Hospital of St. Lawrence for twenty-six poor people, and for the entertainment of strangers and pilgrims, both founded by abbots of Reading. One at the gate of Fountains' Abbey for poor persons and travellers; one at Glastonbury, under the care of the almoner, for poor and infirm persons. Thirteen was a favourite number for the inmates of a hospital. From the initial letter of a deed in the British Museum (Harl. 1498), by which King Henry VII. founded a fraternity of thirteen poor men in Westminster Abbey, who were to be under the governance of the monks, we take the accompanying illustration, which represents the abbot and monks before the king, with a group of the king's bedesmen, each of whom has the royal badge, a rose surmounted by a crown, on the shoulder of his habit.



CHINESE GAMBLERS PLAYING FOR FINGERS.

The following strange account is taken from Hue's "Chinese Empire:—

"The Chinese are industrious and economical, but their cupidity, their immoderate love of luere, and their decided taste for stoekjobbing and speculation, easily tempts them to gambling, when they are not engaged in traffic. They seek eagerly for strong excitements, and when once they have got into the habit of gambling they seldom or never recover from it. They cast aside every obligation of station, duty, and family, to live only for cards and dice; and this fatal passion gains such an empire over them, that they proceed even to the most revolting extremities. When they have lost all their money they will play for their houses, their land, and their wives even, whose destiny often depends on a cast of the dice. Nay, the Chinese gambler does not stop here, for he will stake the very clothes he has on for one game more, and this

horrible custom gives rise to scenes that would not be credible, did we not know that the passions always tend to make men cruel and inhuman.

“In the northern provinces, especially in the environs of the Great Wall, you may sometimes meet, during the most intense cold of winter, men running about in a state of complete nudity, having been driven pitilessly from the gaming-houses when they had lost their all. They rush about in all directions like madmen to try and save themselves from being frozen, or crouch down against the chimneys, which in those countries are carried along the walls of the houses, on a level with the ground. They turn first one side towards the warmth, then the other, while their gambling companions, far from trying to help them, look on with ferocious and malignant hilarity. The horrible spectacle seldom lasts long, for the cold soon seizes the unfortunate creatures, and they fall down and die. The gamblers then return to their table, and begin to play again with the most perfect composure. Such facts as these will appear fabulous to many persons, but having resided several years in the north of China, we can testify to their perfect authenticity.

“These excesses seem surprising enough, but the truth is, that Chinese gamblers have invented still more extraordinary methods of satisfying their passion, which is really carried to absolute madness. Those who have nothing more to lose will collect round a table and actually play for *their fingers*, which they will cut off reciprocally with frightful stoicism. We had thought to pass over these revolting particulars, for we do not like to put the confidence of our readers to too great a trial. We have a strong objection to relating things that, although we know them to be strictly true, have an improbable appearance. But these facts concerning Chinese gamblers were known, and commented upon, by the Arab travellers in the ninth century. Here is a passage on the subject from the ‘Chain of Chronicles,’ from which we have already quoted more than once:—

“‘Amongst men of a volatile and boastful character, those who belong to the lower classes, and who have no money, will sometimes play for the fingers of their hands. During the game, they keep by them a vase containing nut, or sesame oil, for olive oil is not known in this country. A fire is kept burning under it, and between the two players is placed a small but very sharp hatchet. The one who wins then takes the hand of the loser, places it on a stone and cuts off one of his fingers with the hatchet; the piece falls, and the vanquished party immediately dips his hand into the hot oil, which cauterises the wound. This operation does not prevent the players from beginning again. Some will take a match, dip it in oil, place it on their arms, and set fire to it; the match burns, and you can smell the odour of the consuming flesh, but the man goes on with his game, and exhibits no sign of pain.’”

ENTRY OF THE FRENCH AMBASSADOR INTO LONDON, IN 1698.

The following is an extract from the “Flying Post,” of May 17, 1698:—

“Yesterday, (Monday, May 16,) in the afternoon, Count Tallard, the French Ambassador, made his public entry. The Earl Marshal’s men

came first, then followed the Earl of Macclesfield's footmen, after them twenty of the Ambassador's footmen, in red liveries with gold lace; then came two of the Ambassador's gentlemen and six pages on horseback; next came two heralds before His Majesty's coach, in which His Excellency the Ambassador, the Earl of Macclesfield, and some others of quality: after them came three of His Royal Highness the Prince of Denmark's coaches, and next, three of the Ambassador's coaches, the first of them very rich, and drawn by eight horses; then followed His Grace the Duke of Norfolk's coach, with about forty-seven more, drawn by six horses each. There was a splendid entertainment prepared for His Excellency at Ossulston House, in St. James's Square."

EXPENSES AT CORONATIONS.

The quantity of provisions consumed at the feasts given by some of our early Kings, was extraordinarily great. For that of King Edward I. February 10th, 1274, the different Sheriffs were ordered to furnish butcher meat at Windsor, in the following proportions:—

	Oxen.	Swine.	Sheep.	Fowls.
Sheriff of Gloucester,	60	101	60	3000
„ Bucks and Bedford.	40	66	40	2100
„ Oxford	40	67	40	2100
„ Kent	40	67	40	2100
„ Surrey and Sussex.	40	67	40	2100
„ Warwick and Leicester	60	98	40	3000
„ Somerset and Dorset	100	176	110	5000
„ Essex	60	101	60	3160
Total, twelve counties	440	743	430	22,560

In the year 1307, King Edward II. issued an order to the sceneschal of Gascony, and constable of Bordeaux, to provide a thousand pipes of good wine, and send them to London, to be used at the approaching coronation. The purchase and freight were to be paid by a company of Florentine merchants, who farmed the revenues of Gascony. The coronation oath was first taken by Ethelred II., A. D. 979; that now used in 1377. It was amended in 1689. The first coronation sermon was preached in 1041. The following statement of the prices given for seats, to obtain a view of passing objects during the coronations of former times, may, perhaps, prove interesting:—

The price of a good place at the coronation of William the Conqueror, was a *blank*; at that of his son, William Rufus, the same. At Henry I's., it was a *crocard*; at Stephen's and Henry II's., it was a *pollard*. At Richard's., and King John's., it was a *fuskin*. It rose at the 3d. Henry's., to a *dodkin*. In the reign of Edward, the coin begins to be more intelligible; and we find that, for a seat, to view his coronation, a *Q* was given, or the half of a *ferling*, or *farthing*, the fourth part of a *sterling*, or *penny*. At the 2d Edward's., it was a *farthing*; and at his son's., Edward III. a *halfpenny*. At Richard II.'s it was a *penny*, and continued the same to that of Henry IV. inclusive. At the 5th Henry's., it was *two pennies*; and similar prices were paid at the coronations of Henry VI., Edward IV., Edward V., Richard III., and

Henry VII. At that of Henry VIII. it was a *grossus*, or groat; and the same was paid at that of Edward VI. and Queen Mary's. At Queen Elizabeth's, it rose to a *testoon*, or *tester*. At those of James I. and Charles I. a *shilling* was given; which was advanced to *half-a-crown*, at those of Charles II. and James II. At King William's and Queen Anne's it was a *crown*, and the same at that of George I. At George II.'s *half-a-guinea*, and, afterwards, at George III.'s a *guinea* was the common charge. But, at that of George IV, as high as *forty guineas* were given for a single seat.

CURIOUS ANTIQUE SWORD.

The engraving which accompanies this article is a sketch of the upper part of an antique Danish sword, which was found, together with several other weapons, by the labourers who were engaged in the construction of the railway from Dublin to Cashel.



The discovery of the weapons was made at a locality called Island Bridge, and many of them were fortunately secured for the Museum of the Royal Irish Academy, where they may now be seen. The swords are long and straight, formed for cutting as well as thrusting, and terminate in points formed by rounding off the edge towards the back of the blade. The hilts are very remarkable in form, and in one or two instances, like the example we have engraved, are highly ornamented. The mountings are generally of a kind of brass, but several richly plated with silver were found, and it is said that one of them had a hilt of solid gold. The spears are long and slender, and similar in form to the lance-heads used in some of the cavalry corps.

All these weapons, with one exception, are composed of a soft kind of iron. Many of the swords were found doubled up, a circumstance for which it is difficult to assign a reason, as they had evidently been purposely bent. The sword we have represented in our engraving, is remarkable for the unusual degree of ornament which appears upon its hilt, and also for its material, steel.

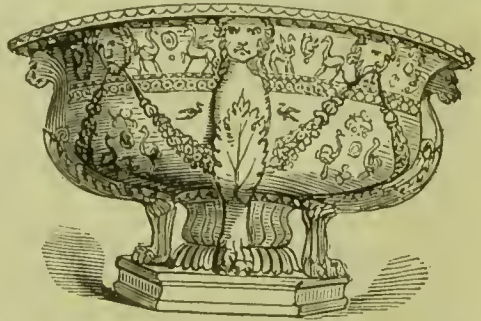
DINNER IN CHINA.

It is certain that a real Chinese dinner would be a very odd thing in the eyes of a stranger, especially if he were one of those who think, as some people do, that there is only one way of living. To begin dinner with the dessert, and end it with the soup; to drink the wine smoking hot, out of little china cups, and have your food brought to you ready cut up into small pieces, and to be presented with a couple of sticks, instead of a knife and fork, to eat it with; to have, instead of napkins, a provision of little bits of silk paper by the side of your plate, which, as you use, the attendants carry off; to leave your place between the courses, to smoke or amuse yourself; and to raise your chop-sticks to your forehead, and then place them horizontally upon your cup, to signify

that you have finished your dinner;—all these things would doubtless seem very odd, and create the curiosity of Europeans. The Chinese, on the other hand, can never get over their surprise at our way of dining. They ask how we can like to drink cold fluids, and what can have put it into our heads to make use of a trident to carry food to our mouths, at the risk of pricking our lips or poking our eyes out. They think it very droll to see nuts put on the table in their shell, and ask why our servants cannot take the trouble to peel the fruit, and take the bones out of the meat. They are themselves certainly not very difficult in the nature of their food, and like such things as fried silkworms and preserved larvæ, but they cannot understand the predilection of our epicures for *high* game, nor for cheese that appears to belong to the class of animated beings.

CISTERN OF MAJOLICA WARE.

We have engraved the annexed, as it affords at once both a beautiful specimen of the potter's art, and also an example of the taste and luxury of the present day in articles of expensive ornament. It is a cistern made of Majolica, or the enamelled pottery of Italy, the most beautiful specimens of which were made in the sixteenth century. The one before us came to England from the collection of the Borghese Palace; and at the great sale at Stowe, the seat of the Duke of Buckingham, was disposed of by auction for sixty-four guineas, and this although it was much broken.



THEATRES IN THE TIME OF SHAKSPEARE.

IN Blackfriars was a theatre, the memory of which with the one or the other shore of the river at Bankside, enjoys the honour of having been used for the first representations of many of Shakspeare's plays, and where the bard himself performed in them. The whole district becomes classic, from the remembrance. The following interesting description of the theatres in London at that time, and which applies to the Blackfriars' theatre as we well as the rest, is taken from a short memoir of Shakspeare, by the Rev. Alexander Dyce, prefixed to the Aldine edition of Shakspeare's poems: "Nearly all these buildings, it is probable, were constructed of wood. Those which, for some undiscovered reason, were termed private theatres, were entirely roofed in from the weather, while the public theatres were open to the sky, except over the stage and galleries. On the outside of each was exhibited a sign indicative of its name; and on the roof, during the time of performance, was hoisted a flag. The interior arrangements resemble those of the present day. There were tiers of galleries or *scaffolds*: beneath these the boxes or *rooms*, intended for persons of the higher class, and which at the private theatres were secured with locks, the keys being

given to the individuals who engaged them ; and there was the centre area, (separated, it seems, from the stage by pales), at the private theatres, termed the *pit*, and furnished with seats ; but at the public theatres, called the *yard*, and affording no such accommodation. Cressets, or large open lanterns, served to illuminate the body of the house ; and two ample branches, of a form similar to those now hung in churches, gave light to the stage. The band of musicians, which was far from numerous, sat, it is supposed, in an upper balcony, over what is now called the stage box : the instruments chiefly used were trumpets, cornets, hautboys, lutes, recorders, viols, and organs. The amusements of the audience previous to the commencement of the play, were reading, playing at cards, smoking tobacco, drinking ale, and eating nuts and apples. Even during the performance it was customary for wits, critics, and young gallants, who were desirous of attracting attention, to station themselves on the stage, either lying on the rushes or seated on hired stools, while their pages furnished them with pipes and tobacco. At the third sounding, or flourish of trumpets, the exhibition began. The curtain, which concealed the stage from the audience, was then drawn, opening in the middle, and running upon iron rods. Other curtains, called *traverses*, were used as a substitute for scenes. At the back of the stage was a balcony, the platform of which was raised about eight or nine feet from the ground ; it served as a window, gallery, or upper chamber. From it a portion of the dialogue was sometimes spoken, and in front of it curtains were suspended to conceal, if necessary, those who occupied it, from the audience. The internal roof of the stage, either painted blue or adorned with drapery of that colour, was termed the *heavens*. The stage was generally strewed with rushes, but on extraordinary occasions was matted. There is reason to believe that, when tragedies were performed, it was hung with black. Moveable painted scenery there was assuredly none. A board, containing the name of the place of action in large letters, was displayed in some conspicuous situation. Occasionally, when some change of scene was necessary, the audience was required to suppose that the performers, who had not quitted the boards, had retired to a different spot. A bed thrust forth showed that the stage was a bed-chamber ; and a table, with pen and ink, indicated that it was a counting-house. Rude contrivances were employed to imitate towers, walls of towns, hell-mouths, tombs, trees, dragons, &c. Trap-doors had been early in use ; but to make a celestial personage ascend to the roof of the stage was more than the machinists of the theatre could always accomplish. The price of admission appears to have varied according to the rank and estimation of the theatres. A shilling was charged for a place in the best boxes ; the entrance-money to the pit and galleries was the same—sixpence, two-pence, and a penny. The performance commenced at three in the afternoon.”

OLD CUSTOM RELATING TO CRIMINALS.

The custom of offering doomed criminals a last earthly draught of refreshment is undoubtedly one of considerable antiquity. The right of offering wine to criminals, on their passage to the scaffold, was often a

privilege granted to religious communities. In Paris, the privilege was held by the convent of Filles-Dieu, the nuns of which kept wine prepared for those who were condemned to suffer on the gibbet of Montfaucon. The gloomy procession halted before the gate of the monastery, the criminal descended from the cart, and the nuns, headed by the Lady Abbess, received him on the steps with as much, perhaps more, heartfelt ceremony than if he had been a king. The poor wretch was led to a crucifix near the church door, the feet whereof he humbly kissed. He then received, from the hands of the Superior, three pieces of bread (to remind him of the Trinity), and *one* glass of wine (emblem of Unity). The procession then resumed its dread way to the scaffold.

ALE TOO STRONG.

A memorial signed by nineteen inhabitants of Bayton, in Worcester-shire, was sent to the Sessions in the year 1612, setting forth "that John Kempster and John Byrd do not sell their ale according to the law, but doe sell a pynte for a penny, and doe make ytt soc extraordynarye strong that itt draweth dyvers ydle p'sons into the said alehouses, by reason whereof sondrye assaults, affrayes, blodshedds, and other misdeameanors, are there daylie comytted by idle and dronken companie which doe thither resort and there contyneue in their dronkenes threo days and three nights together, and also divers men's sonnes and servants do often resort and contineue drinking in the said houses day and night, where-upon divers disorders and abuses are offered to the inhabitants of Bayton aforesaid, as in pulling down styles, in carrying away of yertes, in throwing men's waynes, plowes, and such like things, into pooles, wells, and other bye places, and in putting their yokes for their oxen into lakes and mycry places," &c." A nice picture of young England in the seven-teenth century.

A CHAPTER-HOUSE IN THE TIME OF HENRY VII.

In abbey-chureches of the olden time the Chapter-house was always on the east side of the court. In establishments of secular canons it seems to have been always multisided, with a central pillar to support its groin-ing, and a lofty, conical, lead-covered roof. In these instances it is placed in the open space eastward of the cloister, and is usually ap-proached by a passage from the east side of the cloister court. In the houses of all the other orders the chapter-house is rectangular, even where the church is a cathedral. Usually, then, the chapter-house is a rectangular building on the east side of the cloister, and frequently its longest apsis is east and west—at Durham it has an eastern apsis. It was a large and handsome room, with a good deal of architectural ornament; often the western end of it is divided off as a vestibule or ante-room; and generally it is so large as to be divided into two or three aisles by rows of pillars. Internally, rows of stalls or benches were arranged round the walls for the convent; there was a higher seat at the east end for the abbot or prior, and a desk in the middle from which certain things were read. Every day after the service called Tierce, the convent walked in procession from the choir to the chapter-house, and took their proper

places. When the abbot had taken his place, the monks descended one step and bowed ; he returned their salutation, and all took their seats. A sentence of the rule of the order was read by one of the novices from the desk, and the abbot, or in his absence, the prior, delivered an explanatory or hortatory sermon upon it ; then, from another portion of the book was read the names of brethren, and benefactors, and persons who had been received into fraternity, whose decease had happened on that day of the year ; and the convent prayed a *requiescat in pace* for their souls, and the souls of all the faithful departed this life. Then members



of the convent who had been guilty of slight breaches of discipline confessed them, kneeling upon a low stool in the middle, and on a bow from the abbot, intimating his remission of the breach, they resumed their seats. If any had a complaint to make against any brother, it was here made and adjudged. Convent business was also transacted. The wood-cut gives an example of the kind. Henry VII. had made grants to Westminster Abbey, on condition that the convent performed certain religious services on his behalf ; and in order that the services should not fall into disuse, he directed that yearly, at a certain period, the chief justice, or the king's attorney, or the recorder of London,

should attend in chapter, and the abstract of the grant and agreement between the king and the convent should be read. The grant which was thus to be read still exists in the British Museum ; it is written in a volume superbly bound, with the royal seals attached in silver cases ; it is from the illuminated letter at the head of one of the deeds that our wood-cut is taken. It rudely represents the chapter-house, with the chief-justice and a group of lawyers on one side, the abbot and convent on the other, and a monk reading the grant from the desk in the midst.

ANNE BOLEYN'S GLOVES.

Anne Boleyn was marvellously dainty about her gloves. She had a nail which turned up at the side, and it was the delight of Queen Catharine to make her play at cards, without her gloves, in order that the deformity might disgust King Hal. The good Queen Bess was extravagant, fastidious, and capricious in the extreme, about her gloves. She

used to display them to advantage in playing the virginal, and gloves at that time were expensive articles.

DELLA ROBBIA WARE.

Luca della Robbia, born in 1388, was an eminent sculptor in marble and bronze, and worked both at Florence and at Rimini. Having abandoned his original employment for that of modelling in terra cotta, he succeeded, after many experiments, in making a white enamel, with which he coated his works, and thus rendered them durable. Vasari writes of him, "che faceva l'opere di terra quasi eterne." His chief productions are Madonnas, Scripture subjects, figures, and architectural ornaments: they are by far the finest works ever executed in pottery. He adorned the Italian churches with tiles, as well as with altar-pieces, in terra cotta enamelled; and he is the founder of a school which produced works not much inferior to his own. The "Petit Château de Madrid," in the Bois de Boulogne, near Paris, received the appellation of "Château de Fayence," from having been ornamented with enamelled tiles, the work of an Italian artist, named Girolamo della Robbia, a grand nephew of Luca, whom Francis I. brought from Italy. This château is now wholly destroyed. The tiles seem to have been introduced into portions of the architectural composition, rather as accessory ornaments than as a "lining" or revêtement of the walls. Analogous ornaments, the work of Luca de Maiano, 1521, were to be seen in the old gate, Whitehall, and at Hampton Court.

Luca della Robbia sometimes, though rarely, used a coloured instead of white enamel in his compositions. The above cut represents the altar-piece of San Miniato, near Florence, by him. The ground is blue, the figures white, the fruits, &c., gold colour, and the garlands green.



VOLCANIC ERUPTION IN JAPAN.

The peninsula of Wountsendake, and the greater part of Kewsew, bristle with volcanic mountains, some extinct, others still acting as safety-valves to the incomprehensible excitements of mother Earth; but of all the manifestations of her internal throes and torment, and their consequent desolation inflicted on the habitations of her children, that of 1792 was the most terrible for ages before.

“On the eighteenth day of the first month of that year,” says the *Annals of Japan*, “the summit of the mountain was seen to crumble suddenly, and a thick smoke rose in the air. On the sixth of the following month there was an eruption in a spur on the eastern slope of the mountain. On the second of the third month an earthquake shook the whole island. At Simabara, the nearest town to the mountain, all the houses were thrown down, amidst a general terror and consternation, the shocks following each other with frightful rapidity. Wountsendake incessantly sent forth a hail-storm of stones, showers of ashes, and streams of lava, which devastated the country for many leagues round. At length, on the first day of the fourth month, there was a new commotion, which increased in intensity from moment to moment.

“Simabara was now a vast heap of ruins. Enormous blocks of rock, tumbling from the top of the mountain, crushed and ground to atoms all beneath them. Thunder rolled overhead, and dreadful sounds rumbled beneath the feet at one and the same time. All of a sudden, after an interval of calm, when men thought the scourge had passed over, the northern spur of Wountsendake, the Moikenyamama, burst forth with a tremendous detonation. A vast portion of that mountain was blown into the air. Colossal masses fell into the sea. A stream of boiling water rushed forth foaming from the cracks of this new volcano, and sped to the ocean, which at the same time advanced and flooded the land.”

Then was seen a sight never seen before, intensifying the terror of the innumerable witnesses of that terrible day, which might well seem a Day of Judgment come. From the conflict of the boiling waters of the volcano with the cold waters of the tempestuous ocean, suddenly mingled, there arose waterspouts which ravaged the land in their devouring gyrations.

The disasters caused by this accumulation of catastrophes, earthquakes, volcanic eruptions, waterspouts, inundations, united together, exceed belief. Not a single house of Simabara and its environs was spared: only the citadel remained, whose Cyclopean walls were formed of gigantic blocks of stone. The convulsions of nature on that day so changed the coast-line, that the most experienced mariners could not recognise its once familiar shape and bendings.

Fifty-three thousand persons perished on that fatal day.

ORIGIN OF THE HOUSE OF MULGRAVE.

The first diving bell was nothing but a very large kettle, suspended by ropes, with the mouth downwards, and planks to sit on fixed in the middle of its concavity. The Greeks at Toledo, in 1588, made an experiment before the Emperor Charles V. with it, when they descended with a lighted candle to a considerable depth. In 1683 William Phipps, the son of a blacksmith, formed a project for unloading a rich Spanish ship, sunk at Hispaniola; Charles II. gave him a ship, with every necessary for the undertaking; but being unsuccessful, Phipps returned in great poverty. He then endeavoured to procure another vessel, but failing, he got a subscription, to which the Duke of Albemarle contributed. In 1687, Phipps set sail in a ship of 200 tons, having previously engaged to divide the profits according to the twenty shares of which the subscrip-

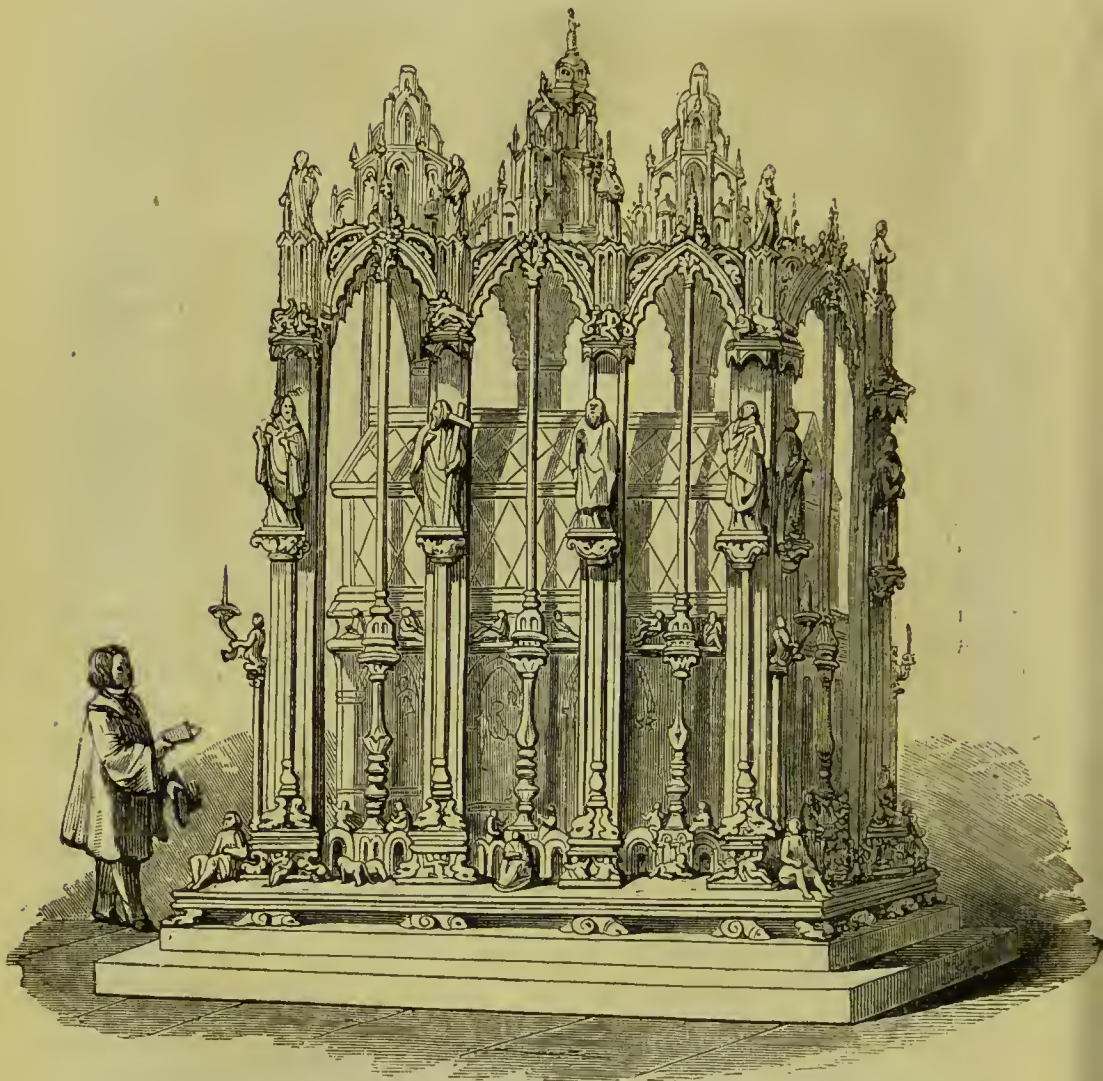
tion consisted. At first all his labours proved fruitless, but at length, when he seemed almost to despair, he was fortunate enough to bring up so much treasure that he returned to England with £200,000 sterling. Of this sum he got about £20,000, and the Duke of Albemarle £90,000. Phipps was knighted by the king, and laid the foundation of the present house of Mulgrave.

SHRINE OF ST. SEBALD AT NUREMBERG.

The city of Nuremberg—the birth-place of Albert Durer—is enriched with many works of high art. The most remarkable is the bronze shrine of St. Sebald, the work of Peter Vischer and his five sons, which still stands in all its beauty in the elegant church dedicated to the saint. The sketch on next page is a correct representation of it.

The shrine encloses, amid the most florid Gothic architecture, the oaken chest encased with silver plates, containing the body of the venerated saint: this rests on an altar decorated with basso-relievos, depicting his miracles. The architectural portion of this exquisite shrine partakes of the characteristics of the *Renaissance* forms engrafted on the mediæval, by the influence of Italian art. Indeed, the latter school is visible as the leading agent throughout the entire composition. The figures of the Twelve Apostles and others placed around it, scarcely seem to belong to German art; they are quite worthy of the best *Transalpine* master. The grandeur, breadth, and repose of these wonderful statues, cannot be excelled. Vischer seems to have completely freed his mind from the conventionalities of his native schools: we have here none of the constrained, “crumpled draperies,” the home studies for face and form so strikingly present in nearly all the works of art of this era, but noble figures of the men elevated above the earthly standard by companionship with the Saviour, exhibiting their high destiny by a noble bearing, worthy of the solemn and glorious duties they were devoted to fulfil. We gaze on these figures as we do on the works of Giotto and Fra Angelico, until we feel human nature may lose nearly all of its debasements before the “mortal coil” is “shuffled off,” and that mental goodness may shine through and glorify its earthly tabernacle, and give an assurance in time present of the superiorities of an hereafter. Dead, indeed, must be the soul that can gaze on such works unmoved, appealing, as they do, to our noblest aspirations, and vindicating humanity from its fallen position, by asserting its innate, latent glories. Here we feel the truth of the scriptural phrase—“In his own image made he them.”

The memory of Peter Vischer is deservedly honoured by his townsmen. The street in which his house is situated, like that in which Durer's stands, has lost its original name, and is now only known as Peter Vischer's Strasse; but these two artists are the only ones thus distinguished. Vischer was born in 1460, and died in 1529. He was employed by the warden of St. Sebald's, and magistrate of Nuremberg, Sebald Schreyer, to construct this work in honour of his patron saint; he began it in 1506, and finished it in 1519. Thirteen years of labour were thus devoted to its completion, for which he received seven hundred and seventy florins. “According to this tradition, Vischer was miserably paid for



this great work of labour and art; and he has himself reorded, in an inscription upon the monument, that 'he completed it for the praise of God Almighty alone, and the honour of St. Sebald, Prince of Heaven, by the aid of pious persons, paid by their voluntary contributions.'" The elaboration of the entire work is marvellous; it abounds with fanciful figures, seventy-two in number, disposed among the ornaments, or acting as supporters to the general composition. Syrens holds candelabra at the angles; and the centre has an air of singular lightness and grace. It is supported at the base by huge snails. At the western end there is a small bronze statue of Viseher; he holds his chisel in his hand, and in his workman's dress, with capacious leather apron, stands unaffectedly forth as a true, honest labourer, appealing only to such sympathies as are justly due to one who laboured so lovingly and so well.



A GREAT RESULT FROM TRIVIAL CIRCUMSTANCES.

That magnificent institution of active benevolence, Guy's Hospital, is one among a numerous list of instances where trifling events have produced most disproportionate consequences.

Thomas Guy, of whom the above is a sketch, taken from an old print, was the son of Thomas Guy an Anabaptist, lighterman and coal-dealer, in Horsleydown, Southwark. He was put apprentice in 1660 to a bookseller in the porch of Mercer's Chapel, and set up trade with a stock of about two hundred pounds, in the house that forms the angle between Cornhill and Lombard-street. The English Bibles being at that time very badly printed, Mr. Guy engaged with others in a scheme for printing them in Holland and importing them; but this being put a stop to, he contracted with the University of Oxford for their privilege of printing them, and carried on a great Bible trade for many years to con-

siderable advantage. He thus began to accumulate money, and his gains rested in his hands, for being a single man, and very penurious, his expenses were very trifling. His custom was to dine on his shop counter, with no other tablecloth than an old newspaper; he was also a little nice in regard to his dress. The bulk of his fortune, however, was acquired by the less reputable purchase of seamen's tickets during Queen Anne's wars, and by the South Sea stock in the memorable year 1720.

In proof of what we said at the outset, it is a fact that the public are indebted to a most trifling incident for the greatest part of his immense fortunes being applied to charitable uses. Guy had a maid-servant whom he agreed to marry; and preparatory to his nuptials he had ordered the pavement before his door to be mended as far as a particular stone which he marked. The maid, while her master was out, innocently looking on the pavicers at work, saw a broken place they had not repaired, and mentioned it to them; but they told her that Mr. Guy had desired them not to go so far. "Well," says she, "do you mend it; tell him I bade you, and I know he will not be angry. It happened, however, that the poor girl presumed too much on her influence over her wary lover, with whom the charge of a few shillings extraordinary turned the scale against her, for Guy, enraged to find his orders exceeded, renounced the matrimonial scheme, and built hospitals in his old age. In 1707 he built and furnished three wards on the north side of the outer court of St. Thomas's Hospital, and gave one hundred pounds to it annually for eleven years preceding the erection of his own hospital.

Sometime before his death he erected the stately gate with the large houses on each side, at the expense of about three thousand pounds. He was seventy-six years of age when he formed the design of building the hospital near St. Thomas's, which bears his name. The charge of erecting this vast pile amounted to £18,793, besides £219,499 which he left to endow it, and he just lived to see it roofed in.

He erected and endowed an almshouse and library at Tamworth, the place of his mother's nativity, and which he represented in Parliament. It contains fourteen poor men and women, and the fund provides also for the apprenticing of poor children. He also bequeathed four hundred pounds a-year to Christ's Hospital.

Mr. Guy died December 17th, 1724 in the eighty-first year of his age, and his will bears date September 4th, in the same year.

PHAROS AT ALEXANDRIA.

To render the harbour safe of approach at all times, Ptolemy Soter, who, on the death of Alexander, obtained the government of Egypt, determined on erecting a lighthouse on the eastern extremity of the isle of Pharos, the celebrity of which has given the same name to all other lighthouses.

This "pharos" was in height 450 feet, and could be seen at a distance of 100 miles. It was built of several stories, decreasing in dimension towards the top, where fires were lighted in a species of lantern. The

ground-floor and the two next above it were hexagonal; the fourth was a square with a round tower at each angle; the fifth floor was circular, continued to the top, to which a winding staircase conducted. In the upper galleries some mirrors were arranged in such a manner as to show the ships and objects at sea for some considerable distance. On the top a fire was constantly kept, to direct sailors into the bay, which was dangerous and difficult of access.

The whole of this masterpiece of art was exquisitely wrought in stone, and adorned with columns, balustrades, and ornaments, worked in the finest marble. To protect the structure from the ocean storms, it was surrounded entirely by a sea wall. Ancient writers say the building of this tower cost 800 talents, which is equivalent to £165,000, if Attic talents; but if Alexandrian, double that sum.

The building was not completed during the reign of the first Ptolemy, but was finished in the reign of his son Ptolemy Philadelphus, who put this inscription upon it:—

“King Ptolemy, to the Gods the Saviours, for the benefit of sailors.”

Sostratus the architect, wishing to claim all the glory of the building, engraved his own name on the solid marble, and afterwards coated it with cement. Thus, when time had decayed the mortar Ptolemy's name disappeared, and the following inscription became visible:—

“Sostratus the Cnidian, to the Gods the Saviours, for the benefit of sailors.”

Of this remarkable tower not a vestige remains, and history gives us no further information than we have here: of its gradual decay or of its violent destruction we have no record; but that such a structure as described stood there, there can be not a shadow of doubt, from the fact that all buildings for like purposes among the Greeks and Romans derive their designation from this.

SEPULCHRAL VASES OF ANCIENT EGYPT.

In ancient Egypt terra-cotta pottery was extensively made use of for vases or jars to hold the entrails of the dead. In order to preserve the body effectually, it was necessary to remove the softer portions, such as the thoracic and abdominal viscera, and these were embalmed separately. In some instances they were returned into the stomach, with wax models of four deities, commonly called the four genii of the Ament or Hades. It was, however, usual in the embalmment of the wealthier classes to soak them carefully in the requisite preparations, tie them up in neat cylindrical packets, and deposit them in vases having the shape of the four genii. The bodies of these deities, which were usually represented as mummied, formed the bodies of the vases, and were cylindrical below and rounded above. The mouths of the jars were sometimes counter-sunk to receive the lower part of the covers which fitted into them like a plug. The jar of the first genius, whose name was *Am-set*, “the devourer of filth,” held the stomach and large intestines, and was formed at the top like a human head. This genius typified, or presided over the southern quarter of the compass. He was the son of Osiris

or of Phtha Soeharis Osiris, the pygmean god of Memphis. The second vase of the series was in the shape of the genius Hapi, the "eoneealed." Its cover was shaped like the head of a cynocephalus, and it held the smaller viscera. This genius presided over the north, and was also the son of Osiris. The third vase was that of the genius Trautmuf, "the adorer of his mother." We here annex an engraving of it. It had a cover in shape of the head of a jaekal, and held the lungs and heart. This genius presided over the East, and was brother of the preceeding. The last was that of the genius Kebhsnuf, the refresher of his brethren. It had a



cover shaped like the head of a sparrow-hawk, and held the liver and gall-bladder. This genius presided over the west, and was also brother of the preceeding. Three vases of a set, in the British Museum, have all human-shaped heads, and are provided with handles at the sides of the bodies. Specimens of a very unusual kind are also to be found in the same collection, having the whole body formed without a cover, in the shape of a dome above, and surmounted by a rudely modelled figure of a jaekal, couchant upon a gateway, formed of a detached piece. The entrails were introduced by the rectangular orifice in the upper part. In some other instances the covers appear to have been secured by cords passing through them to the body of the vase. When secured, the vases were placed in a wooden box, which was laid on a sledge and carried to the sepulchre, where they were often taken out and placed two on each side of the coffin.

It was only the poorer classes that used pottery for these purposes. The viscera of high officers of state were embalmed in jars of fine white limestone, and the still more valuable oriental alabasters or arragonite, obtained from the quarries of Tel El Amarna, or the ancient Alabastron.

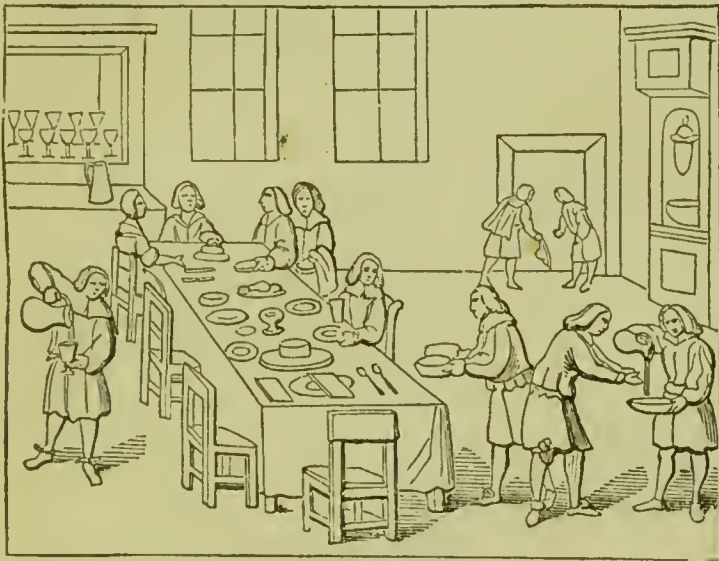
THE SACRO CATINO.

The celebrated "Sacro Catino," part of the spoil taken by the Genoese at the storming of Cesarea, which was believed to be cut from a single emerald, and had, according to tradition, been presented by the Queen of Sheba to Solomon, was for ages the pride and glory of Genoa, and an object of the greatest devotional reverence at the yearly exhibitions, which were attended with great pomp and ceremony. Such was the opinion of its intrinsic value, that on many occasions the republic borrowed half a million of ducats upon the security of this precious relie.

When the French armies, during the first Revolution, plundered Italy of its treasures, it was sent with other spoils to Paris. Upon examination, it was, instead of emerald, proved to be composed of glass, similar to that found in the Egyptian tombs, of which country it was, no doubt, the manufacture. At the Restoration the Saero Catino was returned in a broken state, and now lies shorn of all its honours, a mere broken glass vessel, in the sacristy of the Church of San Lorenzo.

DINNER PARTY IN THE SEVENTEENTH CENTURY.

The cut which we here present to our readers is taken from the English edition of the *Janua Linguarum* of Comenius, and represents the forms of dining in England under the Protectorate. It will be best described by the text which accompanies it in the book, and in



which each particular object is mentioned. "When a feast is made ready," we are told, "the table is covered with a carpet and a tablecloth by the waiters, who, besides, lay the trenchers, spoons, knives, with little forks, table napkins, bread, with a saltsellar. Messes are brought in platters, a pie in a plate. The guests being brought in by the host, wash their hands out of a laver or ewer, over a hand-basin, or bowl, and wipe them with a hand towel: they then sit at the table on chairs. The carver breaketh up the good cheer, and divideth it. Sauces are set amongst roste-meat in sawsers. The butler filleth strong wine out of a cruse, or wine-pot, or flagon, into cups or glasses, which stand on a eup-board, and he reacheth them to the master of the feast, who drinketh to his guests." It will be observed here that one salt-cellar is here placed in the middle of the table. This was the usual custom; and, as one long table had been substituted for the several tables formerly standing in the hall, the salt-cellar was considered to divide the table into distinct parts, guests of more distinction being placed above the salt, while the places below the salt were assigned

to inferiors and dependents. This usage is often alluded to in the old dramatists. Thus, in Ben Jonson, it is said of a man who treats his inferiors with scorn, "he never drinks *below the salt*, i. e. he never exchanges civilities with those who sit at the lower end of the table. And in a contemporary writer, it is described as a mark of presumption in an inferior member of the household "to sit above the salt."

SAND-COLUMNS IN AFRICA.

Of this remarkable phenomenon, we extract the following interesting account from the Rev. N. Davis's "Evenings in my Tent";—

"The heat, during the last day or two, has been intense. The thermometer in my tent, during day and night, has been almost stationary at 100 degrees. My men have done, and still do, everything in their power to keep the tent cool, by erecting a high palm-branch fence around it, and by a constant immersion of the ground, but all this to very little effect. The wind, during this day, has been as hot as the flames issuing from a furnace; and the clouds of sand it raised, and carried along in its furious march, have been immense. In the distance could be seen numbers of sand columns; but these did not retain their form any considerable length of time. A contrary blast brought them in collision with each other; and these, blending their contents, raised a complete and dense barrier between us and the country beyond. I am no lover of danger; but, I must confess, I had an inward desire to see this phenomenon—one of the horrors of the desert—in greater perfection. I believe Bruce witnessed one of the most stupendous exhibitions of sand columns or sand spouts, caused by circular or whirl-winds, on record. In his journey through the desert of Senaar, his attention was attracted to a number of prodigious pillars of sand, at different distances, moving at times with great celerity, at others, stalking on with majestic slowness: at intervals, he thought they were coming in a very few minutes to overwhelm him and his companions. Again they would retreat, so as to be almost out of sight, their tops reaching to the very clouds. There the tops often separated from the bodies; and these, once disjoined, dispersed in the air, and appeared no more. Sometimes they were broken near the middle, as if struck with a large cannon-shot. About noon, they began to advance with considerable swiftness upon them, the wind being very strong at north. Eleven of these awful visitors ranged alongside of them, at about the distance of three miles. The greatest diameter of the largest appeared to him, at that distance, as if it would measure ten feet. They retired from them, with a wind at south-east, leaving an impression upon the mind of our intrepid traveller to which he could give no name, though he candidly admits that one ingredient in it was fear, with a considerable deal of wonder and astonishment. He declares it was in vain to think of flying; the swiftest horse, or fastest sailing ship, could be of no use to carry them out of this danger,—and the full persuasion of this riveted him to the spot where he stood. Next day they were gratified by a similar display of moving pillars, in form and disposition like those already described, only they seemed to be more in number, and less in size. They came several times in a direction close

upon them; that is, according to Mr. Bruce's computation, within two miles. They became, immediately after sunrise, like a thick wood, and almost darkened the sun, his rays, shining through them for near an hour, gave them an appearance of pillars of fire. At another time they were terrified by an army of these sand pillars, whose march was constantly south, a number of which seemed once to be coming directly upon them, and, though they were little nearer than two miles, a considerable quantity of sand fell around them. On the 21st of November, about eight in the morning, he had a view of the desert to the westward as before, and saw the sands had already begun to rise in immense twisted pillars, which darkened the heavens, and moved over the desert with more magnificence than ever. The sun shining through the pillars, which were thicker, and contained more sand apparently than any of the preceding ones, seemed to give those nearest them an appearance as if spotted with stars of gold. A little before twelve, the wind at north ceased, and a considerable quantity of fine sand rained upon them for an hour afterwards.

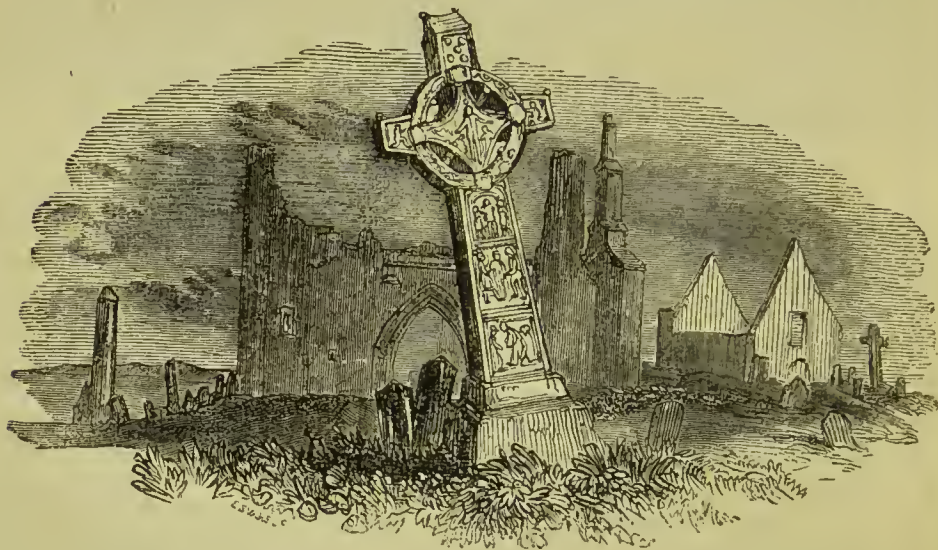
ANTIQUITY OF INTOXICATING DRINKS.

It is a common belief that wine was the only inebriating liquor known to antiquity, but this is a mistake. Tacitus mentions the use of ale or beer as common among the Germans of his time. By the Egyptians, likewise, whose country was ill adapted to the cultivation of the grape, it was employed as a substitute for wine. Ale was common in the middle ages, and Mr. Park states that very good beer is made, by the usual process of brewing and malting, in the interior of Africa. The favourite drink of our Saxon ancestors was ale or mead. Those worshippers of Odin were so notoriously addicted to drunkenness, that it was regarded as honourable rather than otherwise; and the man who could withstand the greatest quantity was looked upon with admiration and respect: whence the drunken songs of the Scandinavian scalds: whence the glories of Valhalla, the fancied happiness of whose inhabitants consisted of quaffing draughts from the skulls of their enemies slain in battle. Even ardent spirit, which is generally supposed to be a modern discovery, probably existed from a very early period. It is said to have been first made by the Arabians in the middle ages, and in all likelihood may lay claim to a still remoter origin. The spirituous liquor called arrack has been manufactured in the island of Java, as well as in the continent of Hindostan, from time immemorial. Brandy was made in Sicily at the commencement of the fourteenth century. As to wine, it was so common in ancient times as to have a tutelar god appropriated to it; Bacchus and his companion Silenus are as household words in the mouths of all, and constituted most important features of the heathen mythology. We have all heard of the Falernian and Campanian wines, and of the wines of Cyprus and Shiraz. Indeed, there is reason to believe that the ancients were in no respect inferior to the moderns in the excellence of the vinous liquors, whatever they may have been in the variety. Wine was so common in the eastern nations that Mahomet, foreseeing the baleful effects of its propagation, forbade

it to his followers, who, to compensate themselves, had recourse to opium. The Gothic or dark ages seem to have been those in which it was the least common; in proof of this it may be mentioned that, so late as 1298, it was vended as a cordial by the English apothecaries. At the present day it is little drunk, except by the upper classes, in those countries which do not naturally furnish the grape. In those that do, it is so cheap as to come within the reach of even the lowest.

RUINS OF CLONMACNOIS.

A few miles south of Athlone are the famous ruins of Clonmacnois, the school where, according to Dr. O'Connor, "the nobility of Connaught had their children educated, and which was therefore called Cluan-mac-

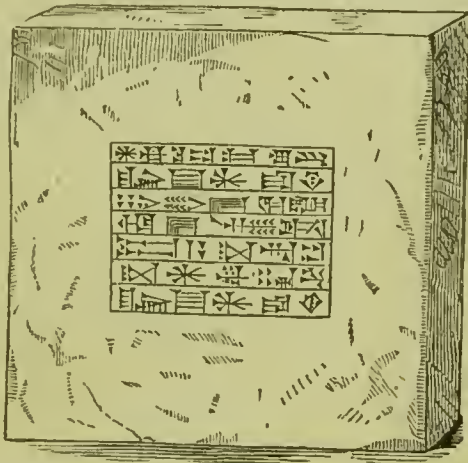


nois, 'the secluded recess of the sons of nobles.'" It was also, in ancient times, a renowned cemetery of the Irish kings; and for many centuries it has continued a favourite burial-place, the popular belief enduring to this day, that all persons interred here pass immediately from earth to heaven. The abbey is said to have been founded by St. Kieran about the middle of the sixth century, and soon became "amazingly enriched," so that, writes Mr. Archdall, "its landed property was so great, and the number of cells and monasteries subjected to it so numerous, that almost half of Ireland was said to be within the bounds of Clonmacnois. The ruins retain marks of exceeding splendour. In the immediate vicinity there are two "Round Towers." The above engraving represents one of the many richly-carved stone crosses that are scattered in all directions among the ruins.

THE BRICKS OF BABYLON.

Besides sun-dried bricks, remains of kiln-baked or burnt bricks are found in all the principal ruins of ancient Babylonia, and were used for the purpose of revetting or easing the walls. Like the sun-dried

bricks they are made of clay mixed with grass and straw, which have, of course, disappeared in the baking, leaving, however, traces of the stalks or stems in the clay. Generally they are slack-burnt, of a pale red colour, with a slight glaze or polish. The finest sort, according to Mr. Rich, are white, approaching more or less to a yellowish cast, like our Stourbridge, or fire-brick; the coarsest are red, like our ordinary brick. Some have a blackish cast, and are very hard. The finest are those which come from the ruins of the Akerkuf. The general measurement of the kiln-dried bricks, at the Birs Nimrúd, is 1 ft. 1 in. square, and 3 in. thick. Some are submultiples, or half of these dimensions. A few are of different shapes for particular purposes, such as rounding corners. Those at the Akerkuf measured a trifle less, or $12\frac{1}{2}$ in. square, and $2\frac{3}{4}$ in. thick, and are placed at the base of the monument. The



bricks of Al Hymer, on the eastern bank, measure 14 in. long, $12\frac{3}{4}$ in. broad, $2\frac{1}{2}$ in. thick, and are of fine fabric. There are bricks of two dimensions at this ruin of the Birs Nimrúd; those on the northern brow, a little way down it, measure 12 in. square, and $3\frac{1}{4}$ in. thick; they are of a pale red colour, and used for revetting the monument. Lower down to the east of this, they are $4\frac{3}{4}$ in. broad, and $12\frac{3}{4}$ in. long. Similar bricks were found at the Mujellibe, and in one place was an entire wall of them 60 feet thick. The whole plain here is covered with masses of brick work, and on one of the mounds the bricks are so red, that it looks one bright gleaming mass. The bricks from the Mujellibe or Kasr are described as very hard, and of a pale yellow colour; and this edifice presents a remarkable appearance of freshness. We have seen only one fragment of a brick from Niffer; it is of a white, or rather yellowish white colour, and sandy, gritty texture. This spot, it will be remembered, is supposed to be the site of old Babylon. All these bricks are made by the same process as those of Assyria, namely, stamped out of a wooden or terra-cotta mould, and are also impressed with several lines of euneiform character. This impression is always sunk below the superficies, rectangular, and often placed obliquely on the brick, with that disregard to mechanical symmetry which is so usual on works of

ancient art. The stamp is generally about 6 inches long, by 4 inches wide, and the number of lines varies from three to seven: an arrangement quite different from that observed on the bricks of Assyria, and rather resembling that adopted by the brick-makers of Egypt. The engraving on previous page is of a brick stamped with the name of Nebuchadnezzar, which is now in the possession of the Royal Society of Literature. The inscriptions sometimes commence with the figure of a lion, a bull, or what may be intended for an altar. These read, according to Sir H. Rawlinson,—

[of] Nebuchadnezzar,
the king of Babylon,
founder of Beth Digla, or Saggalu,
and of Beth Tzida
son of Nebopalasar [I am].

A TURKISH BAZAAR.

A Turkish bazaar is one of the most wonderful sights in the world, and well deserves a place in our record of curiosities. We cannot do better than quote the description which Mr. Albert Smith gives of one of these extraordinary places in his "Month at Constantinople:"—

"Smyrna had, in some measure, prepared me for the general appearance of an oriental bazaar; but the vast extent of these markets at Constantinople created a still more vivid impression. To say that the covered rows of shops must altogether be miles in length—that vista after vista opens upon the gaze of the astonished stranger, lined with the costliest productions of the world, each collected in its proper district—that one may walk for an hour, without going over the same ground twice, amidst diamonds, gold, and ivory; Cashmere shawls, and Chinese silks; glittering arms, costly perfumes, embroidered slippers, and mirrors; rare brocades, ermines, Morocco leathers, Persian nick-nacks; amber mouth-pieces, and jewelled pipes—that looking along the shortest avenue, every known tint and colour meets the eye at once, in the wares and costumes, and that the noise, the motion, the novelty of this strange spectacle is at first perfectly bewildering—all this, possibly, gives the reader the notion of some kind of splendid mart, fitted to supply the wants of the glittering personages who figure in the Arabian Nights' Entertainments; yet it can convey but a poor idea of the real interest which such a place calls forth, or the most extraordinary assemblage of treasures displayed there, amidst so much apparent shabbiness. No spot in the world—neither the Parisian Boulevards, nor our own Regent-street—can boast of such an accumulation of valuable wares from afar, as the great bazaar at Constantinople. Hundreds and thousands of miles of rocky road and sandy desert have been traversed by the moaning camels who have carried those silks and precious stones from Persia, with the caravan. From the wild regions of the mysterious central Africa, that ivory, so cunningly worked, in the next row, has been brought—the coal-black people only know how—until the Nile floated it down to Lower Egypt. Then those soft Cashmere shawls have made a long and treacherous journey to Trebizond, whence the fleet barks of the cold and stormy Euxine at last

brought them up the fairy Bosphorus to the very water's edge of the city. From the remote active America; from sturdy England; from Cadiz, Marsailles, and all along the glowing shores of the Mediterranean, safely earried over the dark and leaping sea, by brave iron monsters that have fought the winds with their sealding breath, these wares have come, to tempt the purehasers, in the pleasant, ealm, subdued light of the bazaars of Stamboul."

VARNISH-TREE OF THE JAPANESE.

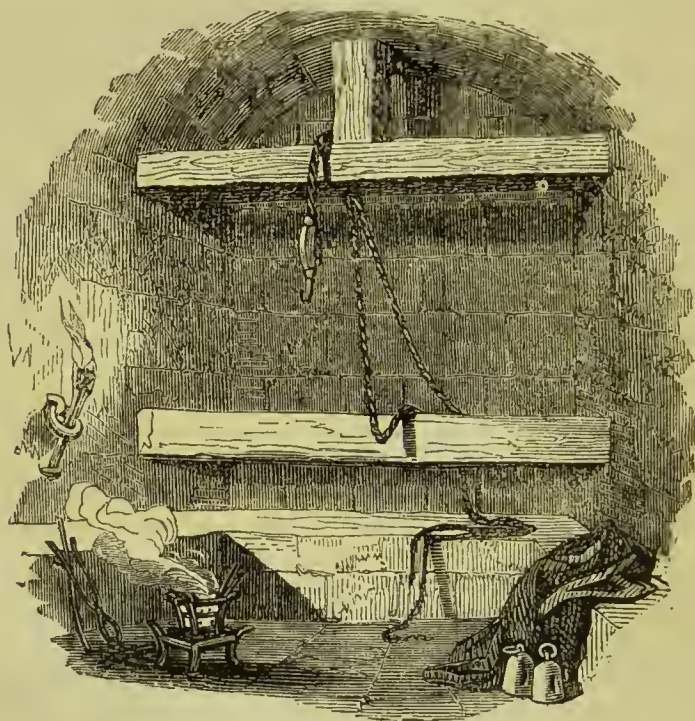
The *urusi* or varnish-tree, of which they make so extensive a use, is a noble tree when grown to its full size. On incision it yields a rich, milky, glutinous juice, out of which the Japanese make the celebrated varnish, known by the name of *Japan*. With this varnish they cover and coat all their household furniture, all their dishes and plates, and all their drinking-vessels, whether made of wood or of paper. The use of plate, or porcelain, or glass appears to be very limited, and is probably interdicted by some rule of nationality or religion: from the emperor down to the meanest peasant, all make use of the light varnished or japanned eups and dishes, the inner substance of which is wood or paper, or what we term papier-maché.

Another tree, called *forasi*, renders a varnish of an inferior quality.

TORTURE-CHAMBER AT NUREMBERG.

Nuremberg, being a "free city," was governed by its own appointed magistrates, having independent courts of law. The executive council of state consisted of eight members, chosen from the thirty patrician families, who, by the privilege granted to them from the thirteenth century, ruled the city entirely. In process of time these privileges assumed the form of a civic tyranny, which was felt to be intolerable by the people, and occasionally opposed by them. The fierce religious wars of the sixteenth century assisted in destroying the monopoly of power still more; yet now that it is gone for ever, it has left fearful traces of its irresponsible strength. All who sigh for "the good old times," should not moralise over the fallen greatness of the city, and its almost deserted but noble town-hall; but descend below the building into the dark vaults and corridors which form its basement; the terrible substructure upon which the glorious municipal palae of a free imperial self-ruled city was based in the middle ages, into whose secrets none dared pry, and where friends, hope, life itself, were lost to those who dared revolt against the rulers. There is no romance-writer who has imagined more horrors than we have evidences were perpetrated under the name of justice in these frightful vaults, unknown to the busy citizens around them, within a few feet of the streets down which a gay wedding procession might pass, while a true patriot was torn in every limb, and racked to death by the refined cruelty of his fellow-men. The heart sickens in these vaults, and an instinctive desire to quit them takes possession of the mind, while remaining merely as a curious spectator within them. The narrow steps leading to them are reached through a decorated doorway, and the passage below receives light through a series of grat-

ings. You shortly reach the labyrinthine ways, totally excluded from external light and air, and enter, one after another, confined dungeons, little more than six feet square, cased with oak to deaden sounds, and to increase the difficulty of attempted escape. To make these narrow places even more horrible, strong wooden stocks are in some, and day and night prisoners were secured in total darkness, in an atmosphere which seems even now too oppressive to bear. In close proximity to these dungeons is a strong stone room, about twelve feet wide each way, into which you descend by three steps. It is the torture-chamber, which we here engrave.

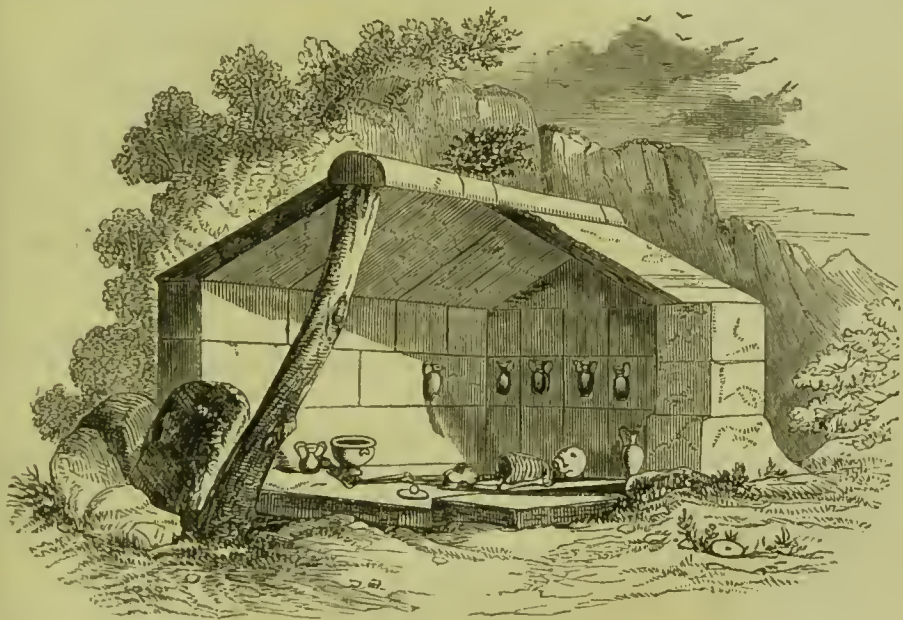


The massive bars before you are all that remain of the perpendicular rack, upon which unfortunates were hung with weights attached to their ankles. Two such of stone, weighing each fifty pounds, were kept here some years back, as well as many other implements of torture since removed or sold for old iron. The raised stone bench around the room was for the use of the executioner and attendants. The vaulted roof condensed the voice of the tortured man, and an aperture on one side gave it freedom to ascend into a room above, where the judicial listeners waited for the faltering words which succeeded the agonising screams of their victim.

SEPULCHRAL VASES OF GREEK POTTERY.

The number of these vases deposited in the great public museums of Europe is very large, and from calculations derived from catalogues, or from observations made on the spot, may be stated in round numbers as follows:—The Museo Borbonico, at Naples, contains about 2,100; the

Gregorian Museum in the Vatican, about 1,000; Florence has about 700; and at Turin there are 500. On the side of the Alps, the Imperial Museum of Vienna possesses about 300; Berlin has 1,690; Munich about 1,700; Dresden, 200; Carlsruhe, 200; the Louvre, at Paris, about 1,500; while 500 more may be found in the *Bibliothèque Imperiale*. The British Museum has about 2,600 vases of all kinds. Besides the public collections, several choice and valuable specimens of ancient art belong to individuals. The most important of these private collections are those of the Duc de Luynes, the Duc de Blacas, the Count de Pourtales-Gorgier, the Jatta collection, that belonging to M. St. Angelo



at Naples, and a fine and choice one belonging to the Marquis Campana at Rome. In England, the collections of Mr. Hope, of Mr. Jekyll, of the Marquis of Northampton, and of Mr. Hertz, contain several interesting examples. In addition to these, several thousand more vases are in the hands of the principal dealers, as S. Barone, of Naples; and the heirs of S. Basseggio, Capranesi and Messrs. Sotheby, in London. The total number of vases in public and private collections probably amounts to 15,000 of all kinds.

All these were discovered in the sepulchres of the ancients, but the circumstances under which they were found differ according to locality. In Greece, the graves are generally small, being designed for single corpses, which accounts for the comparatively small size of the vases discovered in that country. At Athens, the earlier graves are sunk deepest in the soil, and those at Corinth, especially such as contain the early Corinthian vases, are found by boring to a depth of several feet beneath the surface. The early tombs of Cività Vecchia and Care, or Cervetri, in Italy, are tunnelled in the earth; and those at Vulci and in the Etrusean territory, from which the finest and largest vases have been

extracted, are chambers hewn in the rocks. In Southern Italy, especially in Campania, they are large chambers, about $5\frac{1}{4}$ palms under the surface.

The engraving on previous page will convey an idea of the manner in which the vases are arranged round the bodies of the dead in the tombs of Veii, Nola, and Cumæ.

The tomb there represented is constructed of large blocks of stone, arranged in squared masses, called the Etrusean style of wall, in contradistinction to the Cyclopean. The walls are painted with subjects, the body is laid upon the stone floor, and the larger vases, such as the *oxybapha* and *craters* are placed round it. The jugs are hung upon nails round the walls.

GAMES WITH CARDS IN THE SIXTEENTH CENTURY.

Cards were used by every one. The game of Gleek was played by three persons. The dealer dealt twelve cards and left eight on the table for stock, seven were bought, and the ace turned up for the dealer ; if it was Tiddy (four of trumps) such player gave four to the dealer. The ace was called Tib, the knave Tim, the fifth Towser, and the sixth Tumbler. The players then begin bidding for the stock in hopes of bettering their game, the buyer taking in seven cards and putting out seven. If Tib was turned up, it counted fifteen to the dealer. The players then picked for Ruff, the one having most of a suit winning it—unless any one had four aces, which always carried it. The first then said, "I'll vie the Ruff;" the next, "I'll see it;" the third, "I'll see it, and revie it;" the first again, "I'll see your revie;" and the middle, "I'll not meddle with it." They then showed their cards, and he that had most of a suit won six of him that held out longest, and forty of him who said he could see it, and then refused to meddle with it.

Ombre, Basset, Whist, Costly Colours, and Five Cards, were, we believe, of later introduction. Of our period, are Ruff, Bone, Ace, Pult. The great game in the West of England was Post and Pair, as All Fours was in Kent, and Five Cards in Ireland. In Post and Pair, the ace of trumps was the best card ; at Post the best cards were one and two, but a pair of court cards one. The daring of the game consisted in the vye, or the adventuring upon the goodness of your hand to intimidate your antagonist.

RESCUED RELICS.

The following is a list—translated from the original in the chartulary of the University of Glasgow ; of the relics which were carried away from Glasgow Cathedral, by the Archbishop, before the work of demolition began, in 1560 :—

The image of Christ in gold, and those of the twelve apostles in silver, with the whole vestments belonging to the church.

A silver cross, gilt in the upper part, and adorned with precious stones in the lower part, with a small portion of the cross of our Saviour !

Another silver cross, adorned with precious stones, with several other portions of the cross of Christ !

A silver casket, gilt, containing the hair of the blessed Virgin!

A square silver coffer, containing several of the scourges of St. Kentigern, and St. Thomas of Canterbury, and a portion of the hair garment worn by the former saint!!

Another silver casket, gilt, containing part of the skin of Bartholomew, the apostle!!

A silver casket containing a bone of St. Ninian!

A silver casket, containing part of the girdle of the Virgin Mary!!

A crystal ease, containing a bone of some saint and of St. Magdalene!!

A small vial of crystal, containing the milk of the blessed Virgin, and part of the manger of Christ!!!

A small phial of a saffron colour, containing the fluid which formerly flowed from the tomb of St. Mungo!!

A phial, containing several of the bones of St. Eugene, and of St. Blaze!

A phial, containing a part of the tomb of St. Catherine the virgin!

A small hide, with a portion of the cloak of St. Martin!

A precious hide, with portions of the bodies of St. Kentigern and St. Thomas of Canterbury!!

Some other hides, with bones of saints and other relics!!

A wooden chest, containing many small relics!

Two linen bags, with the bones of St. Kentigern, St. Thanew, and other deceased saints!!

PAPER.

With respect to the paper now in use, Dr. Blair says, the first paper-mill (in England, we suppose) was erected at Dartford, in the year 1588, by a German of the name of Spellman; from which period we may, perhaps, date its manufacture in this country.

It appears, however, that it was known in the East much earlier; it being observed that most of the ancient manuscripts in Arabic and other Oriental languages, were written upon cotton paper, and it is thought the Saracens first introduced it into Spain.

Anderson, in his "History of Commerce," says that, till the year 1690, there was scarcely any paper made in England but the coarse brown sort. Paper was previously imported from France, Genoa, and Holland. However, the improvement of this article in England, in consequence of the French war, produced a saving to the country of £100,000 annually, which had been paid to France for paper alone.

LOTTERIES.

If the antiquity of a practice could justify its existence, lotteries might claim peculiar reverence. The Romans, we are told, used to enliven their Saturnalia with them, by distributing tickets, all of which gained some prize. Augustus instituted lotteries, that consisted, however, of things of little value. Nero also established lotteries, for the people, in which 1,000 tickets were daily distributed, and several of those who were favoured by fortune got rich by them. The first lottery of which we find any record in our annals, was in the year 1659, which, accord-

ing to Stow, consisted of 40,000 lots, at 10s. each. The prizes were plated ; and the profits were to be applied to the purpose of repairing the havens of the kingdom. This lottery was drawn at the west door of St. Paul's cathedral ; and began on the 11th July, 1569, and continued incessantly, day and night, till the 6th May following. The tickets were three years in being disposed of. In the year 1612, King James granted a lottery to promote the plantation of English colonies in Virginia, which was also drawn at St. Paul's.

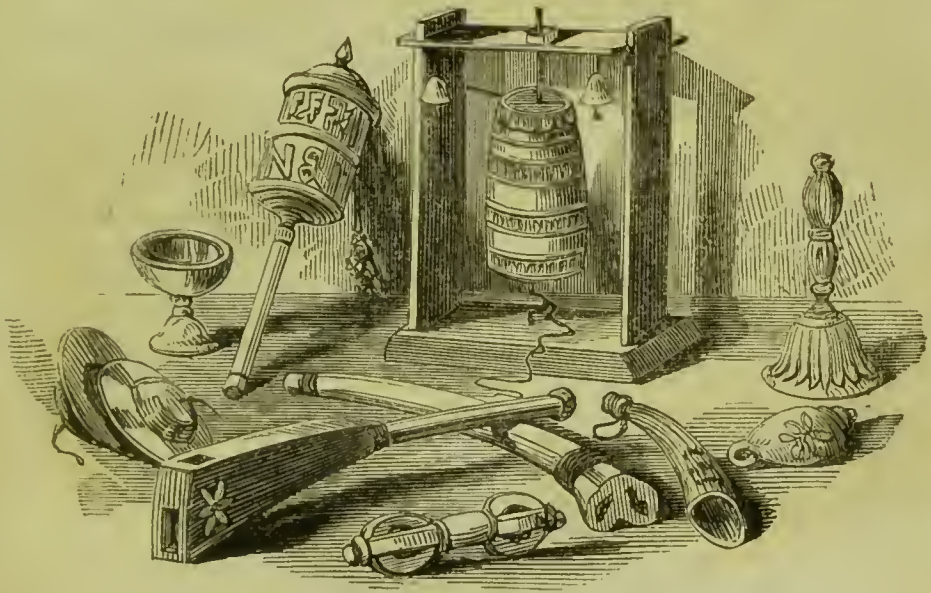


TEMPLE AT SIMONBONG.

The above is a correct representation of the great Lepcha temple at Simonbong, in Sikkim, a district of India near Thibet. We take the following account of it from the Journal of Dr. Hooker, who visited it in 1848 :—“Simonbong is one of the smallest and poorest goompas, or temples, in Sikkim, being built of wood only. It consists of one large room, raised on a stone foundation, with small sliding shutter windows, and roofed with shingles of wood ; opposite the door a wooden altar was placed, rudely chequered with black, white, and red ; to the right and left were shelves, with a few Tibetan books, wrapped in silk ; a model of Symbonath temple in Nepal, a praying-cylinder, and some implements for common purposes, bags of juniper, English wine-bottles and glasses, with tufts of *Abies Webbina*, rhododendron flowers, and peacock's feathers, besides various trifles, clay

ornaments and offerings, and little Hindoo idols. On the altar were ranged seven little brass cups, full of water; a large conch-shell, carved with the sacred lotus; a brass jug from Lhassa, of beautiful design, and a human thigh-bone, hollow, and perforated through both condyles.

“Facing the altar was a bench and a chair, and on one side a huge tambourine, with two curved iron drumsticks. The bench was covered with bells, handsomely carved with idols, and censers with juniper-ashes; and on it lay the *dorje*, or double-headed thunderbolt. Of all these articles, the human thigh-bone is by much the most curious; it is very often that of a Lama, and is valuable in proportion to its length. As, however, the Sikkim Lamas are burned, these relics are generally procured from Tibet, where the corpses are cut in pieces and thrown to the kites, or thrown into the water.”



IMPLEMENTS USED IN BUDDHIST TEMPLES.

The above sketch places before us the implements generally used in the Buddhist temples of India:—a praying cylinder in stand, another to be carried in the hand, cymbals, bell, brass cup, three trumpets (one of them made of a human thigh-bone), conch, and dorje, or double-headed thunderbolt, which the Lama, or high-priest, holds in his hand during service. The praying cylinder is made to revolve by means of an axle and string, and a projecting piece of iron strikes a little bell at each revolution. Within such cylinders are deposited written prayers, and whoever pulls the string properly is considered to have said his prayers as often as the bell rings. The worshippers, on entering the temple, walk up to the altar, and, before or after having deposited their gifts, they lift both hands to the forehead, fall on their knees, and touch the ground three times with head and hands. They then advance to the head Lama, *kotow* similarly to him, and he blesses them, laying

both hands on their heads, and repeating a short formula. Sometimes the dorje is used in blessing, as the cross is in Europe, and when a number of people request a benediction, the Lama pronounces it from the door of the temple with outstretched arms, the people all being prostrate, with their foreheads touching the ground.

PROCLAMATION FOR THE PERSON OF GEORGE II.

On the young Pretender landing in Scotland, Government issued a proclamation, offering a reward of £30,000 for his head, alive or dead. In opposition to this, the following curious paper was issued by the Prince and his council, which, Mr. Beloe says, "is so rare, that I never heard of any other than that which accident lately deposited in the British Museum."

"Charles, Prince of Wales, &c.

"Regent of the Kingdoms of Scotland, France, and Ireland, and the Dominions thereunto belonging,

"Whereas, we have seen a certain scandalous and malieious paper, published in the style and form of a proclamation, bearing date the 1st instant, wherein, under pretence of bringing us to justice, like our Royal Ancestor, King Charles I. of blessed memory, there is a reward of £30,000 sterling promised to those who shall deliver us into the hands of our enemies, we could not but be moved with a just indignation at so insolent an attempt; and though, from our nature and principles, we abhor and detest a practice so unusual among Christian Princes, we cannot but, out of just regard to the dignity of our person, promise a like reward of £30,000 sterling to him, or those, who shall seize and secure till our further orders, the person of the Elector of Hanover, whether landed, or attempting to land, in any part of his Majesty's dominions. Should any fatal accident happen from hence, let the blame be entirely at the door of those who first set the infamous example.

"CHARLES, P. R.

"Given at our Camp, at Kinlocheill, August 22, 1745.

"By his Highness's Command.

"JOHN MURRAY."

DOGS IN JAPAN.

Dogs or common curs they have, and in superfluous numbers. These dogs are as much the pest of the towns of Japan as they are of Constantinople and the other fowl cities and towns of the Ottoman Empire. This vast increase of the canine species, and the encouragement and immunity accorded to it, arose (according to the popular account) out of a curious superstition and an extravagant imperial decree. An Emperor who reigned at the close of the eighteenth century chanced to be born under the Sign of the Dog, the Dog being one of the twelve celestial signs of the Japanese Zodiac. For this reason the Emperor had as great an esteem for dogs as the Roman Emperor Augustus is reported to have entertained for rams. When he ascended the throne, he willed and ordained that dogs should be held as sacred animals; and, from that time, more puppies saw the light, and were permitted to live in Japan

than in any other country on the face of the earth, Turkey, perhaps, excepted. These dogs have no masters, but lie and prowl about the streets, to the exceeding great annoyance of passengers, especially if they happen to be foreign travellers, or Christians in Christian dresses. If they come round you in packs, barking, snarling, and showing their teeth; nay, even if they fall upon you and bite you, you must on no account take the law into your own hands, and beat them off or shoot them. To kill one of them is a capital crime, whatever mischief the brute may have done you. In every town there are Guardians of the Dogs, and to these officers notice must be given in case of any canine misdemeanour, these guardians alone being empowered to punish the dogs. Every street must keep a certain number of these animals, or at least provide them with victuals; huts, or dog-hospitals, stand in all parts of the town, and to these the animals, in case of sickness, must be carefully conveyed by the inhabitants. The dogs that die must be brought up to the tops of mountains and hills, the usual burying-places of men and women, and there be very decently interred. Old Kæmpfer says:—"The natives tell a pleasant tale on this head. A Japanese, as he was carrying the carcase of a dead dog to the top of a steep mountain, grew impatient, grumbled, and cursed the Emperor's birth-day and whimsical command. His companion bid him hold his tongue and be quiet, and, instead of swearing, return thanks to the gods that the Emperor was not born under the Sign of the Horse, for, in that case, the load would be heavier."

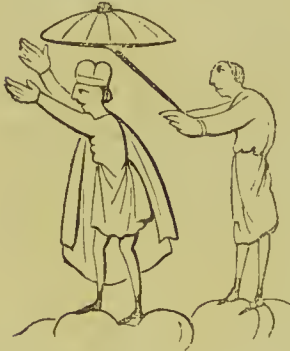
LAGMI, AND THE USE MADE OF IT.

Mohammed, we are told, prohibited the use of wine, owing to a drunken quarrel among the chiefs of his army, which produced great disorder and confusion in his affairs, and almost caused the prophet's death in one of his daring military engagements. He, therefore, addressed his followers in these words: "The devil desires to sow dissensions among you, through wine and games of chance, to divert you from remembering God, and praying to him. Abandon wine and games of chance. Be obedient to God and the prophet, his apostle, and take heed unto yourselves." But the prophet, who could so minutely delineate the furniture of heaven, and the instruments of torture of hell—who could describe the mysterious occurrences before the creation was formed into its present shape, and predict stupendous events to happen in thousands of years to come—could not foresee that man would stupify himself by any other beverages besides "wine." The believers in the Koran at Tozar, a city near the Great Desert, in Africa, certainly abstain from wine, and thus obey the prophet's precept, but then they indulge freely in *lagmi*, or the juice of the palm-tree, which, when fermented, is as pernicious in its effect, when taken in excess, as the wine possibly can be. This juice is easily obtained, and more easily still prepared. An incision is made in the tree, just beneath the branches, and a jar so fastened that it receives every drop of liquid flowing out. During a night they procure from a tree "in a producing condition" (in which it is not always) from a quart to three pints of *lagmi*. When drunk immediately it tastes

like *genuine* rich milk, and is perfectly harmless ; but when allowed to stand one night, or, at most, twenty-four hours, it partakes (with the exception of the colour, which is whitish,) of the quality and flavour of champagne, and that of a far superior sort than is usually offered in the British markets. This date-tree wine, (for so it may be called,) procured at so little trouble and expense, is to be found in every house, and has its victims reeling through the streets of Tozar, just as the stupifying porter has in the streets of English cities. But the curious part in connexion with this is, that “the faithful” persist in their justification that they do not transgress their prophet’s precept! “*Lagmi* is not wine,” they say, “and the prophet’s prohibition refers to wine.”

ANGLO-SAXON UMBRELLA.

In Anglo-Saxon times the traveller always wore a covering for his head, which, though in various shapes, in no instance resembled our hat, though it was characterised by the general term *hat*. He seems to have been further protected against the inclemency of the weather by a cloak or (*mentel*). One would be led to suppose that this outer garment was more varied in form and material than any other part of the dress from the great number of names which we find applied to it, such as—*basing*, *hæcce*, *hæcla*, or *hacela*, *pæll*, *pylea*, *scyccels*, *wæfels*, &c. The writings which remain throw no light upon the provisions made by travellers against rain ; for the dictionary makers who give *scur-scead* (shower-shade) as signifying an umbrella are certainly mistaken. Yet that umbrellas were known to the Anglo-Saxons is proved beyond a doubt by a figure in the Harleian MSS. which we have engraved above. A servant or attendant is holding an umbrella over the head of a man who appears to be covered at the same time with the cloak or mantle.



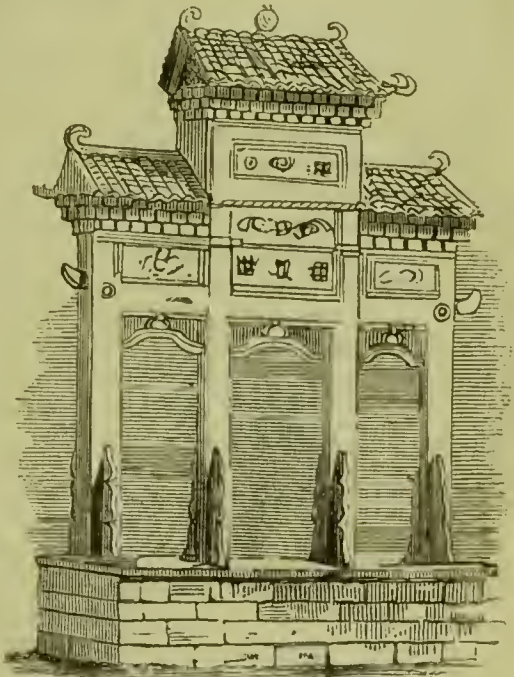
THE HEJIRA.

The Hejira, Hegira, or Hejra. The flight of Mohammed from Mecca to Medina is the epoch of the Mohammedan nations. Omar, the second Caliph, instituted the Hegira in imitation of the Christians, who counted their years from their persecution by Diocletian, (A.D. 284,) and who called it the era of the martyrs. Thus the Mohammedans wished to commence their calculation of time from the period of the most memorable persecution they had suffered. The learned Mohammedan astronomers have been divided in opinion on the exact year of the Christians which corresponds with the Hegira. But the generality of writers place this epoch on Friday, the 16th of July, A.D. 622. The ancient Arabs counted time by solar months ; these months always returned in the same season, and their names correspond with the employments which the seasons rendered necessary. Since the epoch of the Hegira was fixed, the Mohammedans count time by lunar months, the Arabian year consisting of 354 days, eight hours, and forty-eight minutes. The inter-

alary days are adjusted by a cycle of thirty lunar years, of which nineteen are of 354 days, and eleven of 355 days. The years of excess are in the following order:—2, 5, 7, 10, 13, 15, 18, 21, 24, 26, 29.

CHINESE PAILOOS.

The Pailoos, or, as they are commonly but erroneously called, triumphal arches, form an object of Chinese architecture which, from its constant recurrence in views of Chinese scenery, is almost as familiar to us as the pagoda. They are, in fact, monuments to deceased persons of distinction, generally of widows who have not married a second time, or of virgins who have died unmarried. The smaller and less important ones consist merely of two upright posts of wood or granite, supporting a flat board with an inscription, like, both in purpose and design, to the wooden rails which are used as substitutes for tombstones in some districts in England. The more important Pailoos have three openings, supported by several boards, with more or less ornament and carving. Sometimes they are wholly of wood; in others no material is used but stone, generally granite; and these two materials are combined in various proportions in other examples. Sometimes they are raised on platforms as in the annexed example, from a peculiarly graceful one near Canton.



At other times they are placed on the ground, and even across roads, so as to form arches, if they may be called, though certainly not triumphal ones.

REMARKABLE GROTTTO, AND STORY CONNECTED WITH IT.

Near Lunel, in France, on the eastern bank of the river Hérault, is the grotto, known in this part of the country as *la Baume de las Donmaisellas*, or *des Fées*. This grotto consists of many large, deep apartments, some of which are indeed inaccessible; the second (and they are all one below the other), presents to the eye of the beholder four beautiful pillars, about thirty feet high, terminating at the top like palm trees; they are detached from the roof, which is only to be accounted for by supposing that the *bottom*, or *floor*, has, in some concussion of nature, sunk from its original level: the third chamber, still descending, and like the former only to be reached by ropes and ladders, presents, at

the farther end, one vast curtain of crystal, to which the lights, carried on such occasions, give the appearance of all manner of precious stones. Some of the stalactites of this apartment are solid and white as alabaster, some clear and transparent as glass; they are of every fantastic form and description, as well as displaying perfect representations of cascades, trees, festoons, lanes, pillars, fruits, flowers, and even the regular arrangement of architecture in a cathedral. The fourth chamber is a long gallery covered with fine sand: beyond this three great pillars present themselves, and behind, there is a lake of thick muddy water. All these grottoes have been long known to the peasantry, but another was lately penetrated, in which every former variety of stalactite was seen, but, in addition to these was found an altar, white, like fine china, having regular steps to it, of the same material: it is composed apparently of layers of the opaque stalactite, of a dazzling white and exquisite polish: four twisted columns, of a yellow colour and transparent, whose height is lost in the vast roof; an obelisk, perfectly round, of a reddish colour, of a great height, and a colossal figure of a woman, holding two children in her arms, and placed upon a pedestal, completed the astonishment of the daring explorers of this subterraneous cavern. But alas! this astonishment was changed into feelings of a more melancholy description, when they recalled the circumstance, still current in the neighbourhood, that, during the religious wars, a family (whether Protestant or Catholic is not ascertained), consisting of a father and mother and one or two children, sought refuge in these subterraneous grottoes from the persecution of their enemies, and there preserved a miserable existence, far from the cruelty of

Man, whom Nature formed of milder clay,
With every kind emotion in his heart,
And taught alone to weep.

For some years they supported themselves with berries, and now and then they were seen endeavouring to secure a stray kid or goat for food. The solitude and silence of their almost inaccessible dwelling, imbued them and their fate with an awful character; and from being objects of *pity*, they became at length objects of *terror*, to the neighbouring peasantry, who told strange stories of the unfortunate beings thus consigned to cold and hunger, and compelled to seek a wretched home within the bowels of the earth. Their spare forms, their pale countenances, their tattered garments waving in the breeze, all threw a mystic feeling over their appearance, and they were transformed into fairies and spectres. The shepherds fled when they appeared, and the children, as they clung affrighted to their parents, with strained eyes and parted lips, followed the rapid movements of the mountaineers, as they in their turn, alarmed at the sight of their fellow-creatures, fled from height to height, until they gained their rocky asylum. Such an accumulation of suffering and misery was not, however, calculated to prolong existence: terror and fear destroyed the mind, as hunger and cold destroyed the body, and after the lapse of a few years, one by one, these *spectres* disappeared: but still they figure in all the local stories and traditions peculiar to the neighbourhood, under the form of witches, fairies, and

soercerers. The question is, whether the altar and the figure are not the work of these unfortunate beings, who might find in this employment a transitory solace for their misery.

CRUELTY OF HINDOO RITES.

We extract the following account from "The Land of the Veda," as it affords an extraordinary instance of the lengths to which the fanaticism of a gross superstition will induce men to proceed:—

"To satisfy ourselves of the sanguinary character of some of the Hindoo deities, and of the influence they exert over the deluded victims of superstition, we must witness some of the cruel practices which the popular goddess, Kali, imposes on her worshippers. The most remarkable festival is the one called *Charak Puja*.

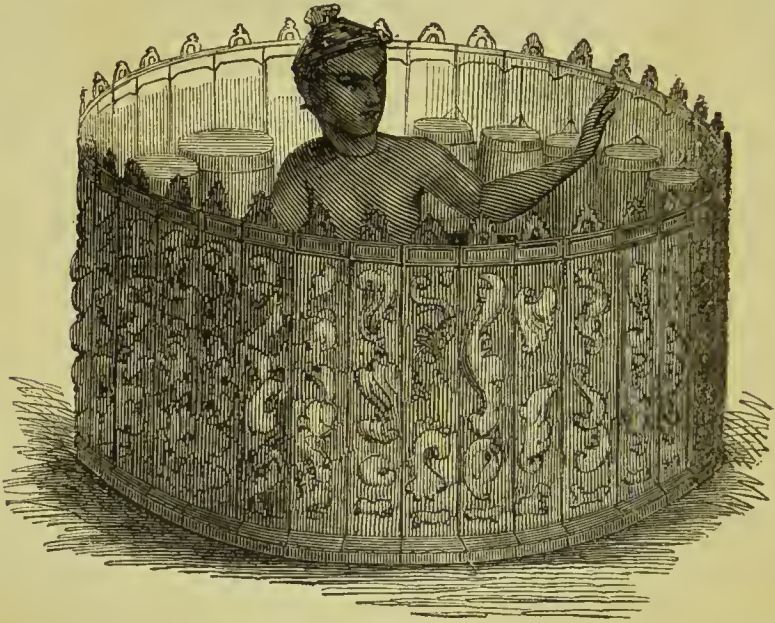
"This festival derives its name from *chakra*, a wheel or discus; in allusion to the circle performed in the act of rotating, when suspended from the instrument of this horrible superstition. Being desirous of witnessing the ceremony in all its parts, I went to the spot where one of these ceremonies was about to take place. An upright pole, twenty or thirty feet in height, was planted in the ground, across the top of which, moving on a pivot, a long pole was placed. From one end of this transverse beam a long rope was suspended and left to hang loosely, whilst a shorter rope was attached to the other end, bearing a couple of strong iron hooks. A good-looking man, perhaps thirty years of age, came from the midst of the crowd, and doing obeisance beneath the instrument of torture, presented himself as a candidate for the honour he aspired to. The attendant, before whom he stood erect, struck a smart blow on the small of the back, and fixed one of the hooks in the flesh, and then did the same on the other side. The man then laid hold of the rope just above the hooks and held it, whilst certain persons in the crowd, seizing the loose rope, pulled him up, by depressing the other end of the beam. As he rose he relinquished his hold of the rope by which he was suspended, and resigned himself to the rotary motion, by which he was whirled round and round in mid air, suspended by the flesh of his own body. Whilst he was thus enduring the torture incident to this horrid service, at once gratifying the cruel goddess Kali and the crowd of admiring spectators, he drew from his girdle fruits and flowers, which he scattered among the attendants. These were picked up by the crowd, with the greatest eagerness, as precious relics that might avail as charms in cases of personal or domestic extremity. This wretched dupe of a foul superstition remained in the air at least a quarter of an hour, and, of course, in his own estimation and in that of the spectators, gained by this brief infliction a large amount of merit, and consequent title to certain rewards to be reaped in a future state of being. No sooner had he descended, than another was ready for the ceremony. These cruel practices are carried on in various parts of the native town, from day to day, as long as the festival lasts. It not unfrequently happens that the ligaments of the back give way, when the man, tossed to an immense distance, is dashed to pieces. In such cases, the inference is, that the victim of such accident, by virtue of demerit in a former state of exist-

ence, was not merely unworthy of the privileges attached to this privileged ceremonial, but destined to expiate his evil deeds by this dreadful accident."

CURIOUS MUSICAL INSTRUMENT.

The musieal instrument which we engrave below, is used in the Burman empire, and is thus described by Captain Yule, in his "Mission to Ava," writing from the town of Magwé, in Burmah. The Captain says.—

"This evening the members of the mission made their first acquaintance with the Burmese drama; an entertainment which from this time



would occupy a very large place in the daily history of our proceedings if all were registered.

"The Governor had provided both a puppet play and a regular dramatic performance for our benefit, and on this first occasion of the kind the Envoy thought it right that we should visit both.

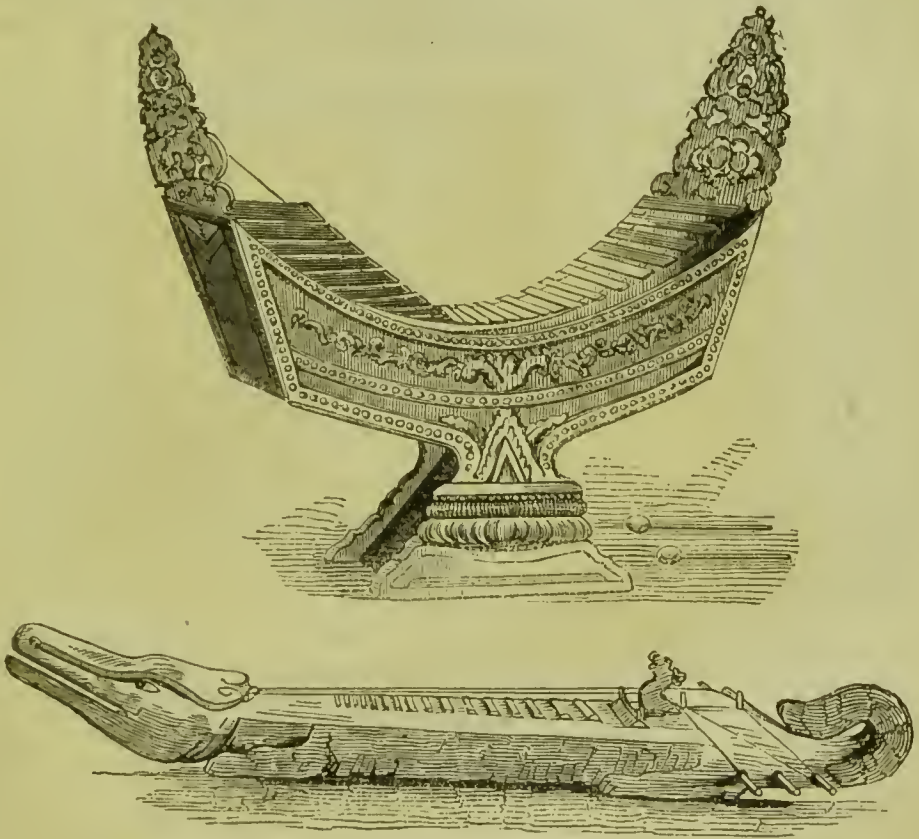
"Each performance was attended by a full Burmese orchestra. The principal instruments belonging to this are very remarkable, and, as far as I know, peculiar to Burma.

"The chief instrument in size and power is that called in Burmese *pattshain*, and which I can only name in English as a drum-harmonicon. It consists of a circular tub-like frame about thirty inches high and four feet six inches in diameter. This frame is formed of separate wooden staves fancifully carved, and fitting by tenon into a hoop which keeps them in place. Round the interior of the frame are suspended vertically some eighteen or twenty drums, or tom-toms, graduated in tone, and in size from about two and a-half inches diameter up to ten. In tuning the

instrument the tone of each drum is modified as required by the application of a little moist clay with a sweep of the thumb, in the centre of the parchment. The whole system then forms a sort of harmonicon, on which the performer, squatted in the middle, plays with the natural plectra of his fingers and palms, and with great dexterity and musical effect."

BURMESE MUSICAL INSTRUMENTS.

The two Burmese musical instruments which we here engrave are thus described by Captain Yule in his "Mission to Ava:"—



"The bamboo harmonicon or saecato is a curious example of the production of melody by simple and unexpected means. Its use, though unknown in India, extends throughout the Eastern Archipelago; and something similar is possessed, I believe, by the negro slaves in Brazil. Eighteen to twenty-four flat slips of bamboo, about an inch and a half broad, and of graduated length, are strung upon a double string and suspended in a catenary over the mouth of a trough-like sounding box. The roundish outside of the bamboo is uppermost, and whilst the extremities of the slips are left to their original thickness, the middle part of each is thinned and hollowed out below. The tuning is accomplished partly by the regulation of this thinning of the middle part. The scale so formed is played with one or two drumsticks, and the instrument is one of very

mellow and pleasing tone. Though the materials are of no value, a good old harmonicon is prized by the owner, like a good old Cremona, and he can rarely be induced to part with it.

“There was one example at the capital, of a similar instrument formed of slips of iron or steel. It said to have been made by the august hands of King Tharawadee himself, who, like Louis Seize, was abler as a smith than as a king. The effect was not unpleasing, and strongly resembled that of a large Geneva musieal box, but it was far inferior in sweetness to the bamboo instrument.

“Another instrument used in these concerts is a long cylindrical guitar of three strings, shaped like an alligator and so named. It is placed on the ground before the performer.”

DRESS REGULATED BY ACT OF PARLIAMENT.

The foreign knights and visitors who came to Windsor in Edward the First's reign, and brought with them a continual succession of varying fashions, turned the heads of the young with delight, and of the old with disgust. Douglas, the monk of Glastonbury, is especially denunciative and satirical on this point. He says that in the horrible variety of costume,—“now long, now large, now wide, now straight,”—the style of dress was “destitute and devert from all honesty of old arraye or good usage.” It is all, he says, “so nagged and knobbed on every side, and all so shattered and also buttoned, that I with truth shall say, they seem more like to tormentors or devils in their clothing, and also in their shoying and other array, than they seemed to be like men.” And the old monk had good foundation for his complaint; and the Commons themselves having, what the Commons now have not, a dread of becoming as extravagant as their betters in the article of dress, actually sought the aid of Parliament. That august assembly met the complaint by restricting the use of furs and furls to the royal family and nobles worth one thousand *per annum*. Knights and ladies worth four hundred marks yearly, were permitted to deck themselves in cloths of gold and silver, and to wear certain jewellery. Poor knights, squires, and damsels were prohibited from appearing in the costume of those of higher degree. As for the Commons themselves, they could put on nothing better than unadorned woollen cloth; and if an apprentice or a milliner had been bold enough to wear a ring on the finger, it was in peril of a decree that it should be taken off,—not the finger, but the ring,—with confiscation of the forbidden finery.

The consequence was that the Commons, being under prohibition to put on finery, became smitten with a strong desire to assume it; and much did they rejoice when they were ruled over by so consummate a fop as Richard of Bordeaux. All classes were content to do what many classes joyfully do in our own days,—dress beyond their means; and we find in old Harding's “Cronicle” that not only were

“Yemen and gromes in cloth of silk arrayed,
Sattin and damask, in doublettes and in gwnnes.”

but that all this, as well as habits of “eloth of greene and searleteen,—cut work and brodwar, was all,” as the Chronicler expresses it, “for

unpaid;" that is, was *not paid for*. So that very many among us do not so much despise the wisdom afforded us by the example of our ancestors as didactic poets and commonplace honest writers falsely allege them to do. And those ancestors of Richard the Second's time were especially given to glorify themselves in parti-coloured garments of white and red, such being the colours of the King's livery (as blue and white were those of John of Gaunt); and they who wore these garments, sometimes of half-a-dozen colours in each, why they looked, says an old writer, "as though the fire of St. Anthony, or some such mischance," had cankered and eaten into half their bodies. The long-toed shoes, held up to the knee by a chain and hook, were called *crackowes*, the fashion thereof coming from Craerow in Poland. The not less significant name of "devil's receptacles" were given to the wide sleeves of this reign, for the reason, as the Monk of Evesham tells us, that whatever was stolen was thrust into them.

A CAT-CLOCK.

The following curious incident is to be found in Hue's "Chinese Empire:—

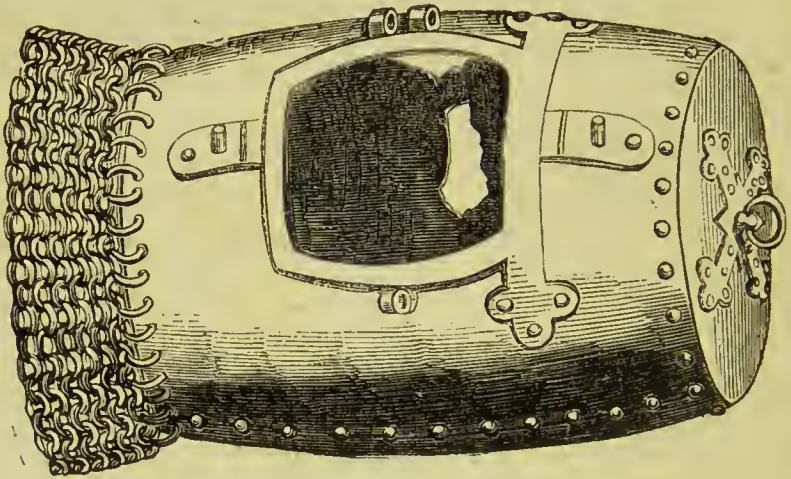
"One day when we went to pay a visit to some families of Chinese Christian peasants, we met, near a farm, a young lad, who was taking a buffalo to graze along our path. We asked him carelessly, as we passed, whether it was yet noon. The child raised his head to look at the sun, but it was hidden behind thick clouds, and he could read no answer there. "The sky is so cloudy," said he; "but wait a moment;" and with these words he ran towards the farm, and came back a few minutes afterwards with a cat in his arms. "Look here," said he, "it is not noon yet;" and he showed us the cat's eyes, by pushing up the lids with his hands. We looked at the child with surprise, but he was evidently in earnest; and the cat, though astonished, and not much pleased at the experiment made on her eyes, behaved with most exemplary complaisance. "Very well," said we; "thank you;" and he then let go the cat, who made her escape pretty quickly, and we continued our route.

To say the truth, we had not at all understood the proceeding; but we did not wish to question the little pagan, lest he should find out that we were Europeans by our ignorance. As soon as ever we reached the farm, however, we made haste to ask our Christians whether they could tell the clock by looking into the cat's eyes. They seemed surprised at the question; but as there was no danger in confessing to them our ignorance of the properties of the cat's eyes, we related what had just taken place. That was all that was necessary; our complaisant neophytes immediately gave chase to all the cats in the neighbourhood. They brought us three or four, and explained in what manner they might be made use of for watches. They pointed out that the pupil of their eyes went on constantly growing narrower until twelve o'clock, when they became like a fine line, as thin as a hair, drawn perpendicularly across the eye, and that after twelve the dilation recommenced.

When we had attentively examined the eyes of all the cats at our

disposal, we concluded that it was past noon, as all the eyes perfectly agreed upon the point.

We have had some hesitation in speaking of this Chinese discovery, as it may, doubtless, tend to injure the interest of the clock-making trade, and interfere with the sale of watches ; but all considerations must give way to the spirit of progress. All important discoveries tend in the first instance to injure private interests, and we hope, nevertheless, that watches will continue to be made, because, among the number of persons who may wish to know the hour, there will, most likely, be some who will not give themselves the trouble to run after the eat, or who may fear some danger to their own eyes from too close an examination of hers."



EARLY ENGLISH HELMET.

The above is a correct representation of a helmet of the latter part of the twelfth century, resembling those seen on the great seals of Richard I. The *aventaille*, or moveable grating for covering the face, has been lost, but the hinges, staples, and other means of fastening it still remain. Its form may be seen on the great seals of Henry III. and Edward I.

ILLUSTRIOUS FARMERS.

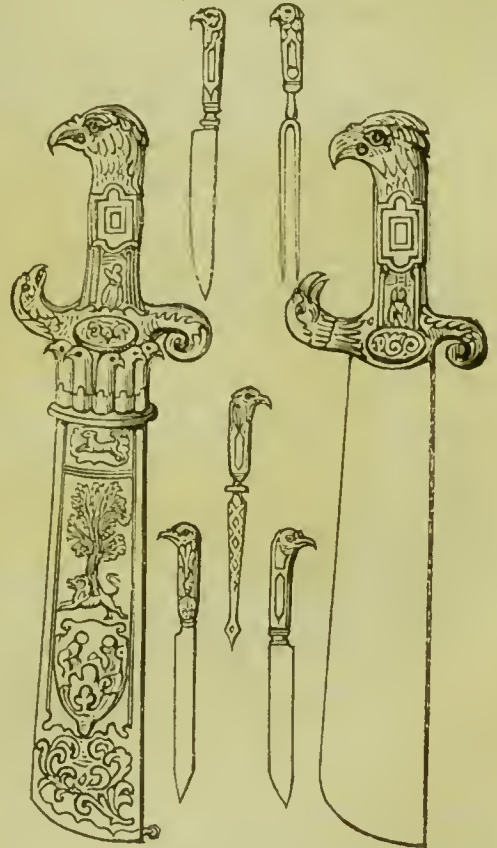
Adam was a farmer while yet in Paradise, and after his fall was commanded to earn his bread by the sweat of his brow. Job, the honest, upright, and patient, was a farmer, and his firm endurance has passed into a proverb. Soerates was a farmer, and yet wedded to the glory of his immortal philosophy. Cineinnatus was a farmer, and the noblest Roman of them all. Burns was a farmer, and the Muse found him at his plough, and filled his soul with poetry. Washington was a farmer, and retired from the highest earthly station to enjoy the quiet of rural life, and present to the world a spectacle of human greatness. To these names may be added a host of others, who sought peace and repose in the cultivation of their earth. The enthusiastie Lafayette, the steadfast

Piekering, the scholastic Jefferson, the fiery Randolph, all found an El Dorado of consolation from life's cares and troubles, in the green and verdant lawns that surrounded their homestead.

ANCIENT COUTEAU-DE-CHASSE.

As the chase was regarded as the honourable and most instructive occupation of an age in which warlike prowess was deemed the principal object of emulation and applause, every respectable mansion had, in former times, its hall decorated with hunting implements. One of these we here present to our

readers. It is a couteau-de-chasse of the time of William III. The left-hand figure represents it in its sheath, which is highly ornamented; the other figures represent the blade drawn, and the three knives, fork, and bodkin, which the sheath also contains. The form is precisely like those engraved in the "Triumph of Maximilian," which shows that no variation had taken place since the commencement of the sixteenth century. Erasmus, in his "Praise of Folly," thus alludes to this weapon, Kennet translating it "a slashing hanger." Speaking of those engaged in the chase, he says, "When they have run down their game, what strange pleasure they take in cutting it up! cows and sheep may be slaughtered by common butchers, but what is killed in hunting must be broke up by none under a gentleman, who shall throw down his hat, fall devoutly on his kness, and drawing



a slashing hanger (for a common knife is not good enough), after several ceremonies, shall dissect all the parts as artistically as the best skilled anatomist; while all that stand round shall look very intently and seem to be mightily surprised with the novelty, though they have seen the same an hundred times before; and he that can but dip his finger and taste of the blood shall think his own bettered by it."

DIVISION OF TIME IN PERSIA.

Time is of no value in Persia, from which reason it must be that so complicated a system has been maintained as that of counting by solar time, lunar time, and the Toork eyele. The first is observed by astronomers, and was in general use in Persia until it was superseded by

Mahommed's lunar year. It consists of twelve months of thirty days each, with the required number of intercalary days. The second, which is now in general use, consisting of three hundred and fifty-four days, is therefore perpetually changing: an event commemorated in one year will come round ten days earlier the succeeding year. The third is a curious method of counting introduced by the Toorks into Persia, but which we are told has been forgotten in Turkey. They divide time into cycles of twelve years, each year having a separate name, but they have no designation for the cycles. Thus, if they wanted to describe an event which happened sixty-five years ago, they could only mention the name of the fifth year. These years are solar, and are thus designated:—

Siehkan eel	Year of the Mouse.
Ood eel	„ Bull.
Bars eel	„ Leopard.
Tavishkan eel	„ Hare.
Loeee eel	„ Crocodile.
Belan eel	„ Snake.
Yoont eel	„ Horse.
Kooree eel	„ Ram.
Beehee eel	„ Monkey.
Tekhakoo eel	„ Cock.
Eet eel	„ Dog.
Tenkooz eel	„ Hog.

It seems strange their number should be twelve, as if there were a zodiac of years, instead of months.

This method of marking time is preserved only in government documents, such as firmans, grants, &c. No one seems able to account for its origin, excepting that, according to tradition, the Toorks of old brought it from Tartary.

DIFFERENT SORTS OF HORSES IN THE SIXTEENTH CENTURY.

The different sorts of horses in use among the nobility and others, may be collected from the following entry in the Northumberland household-book, first printed in the year 1768. It is entitled the regulations and establishment of Algernon Percy the Earl of Northumberland, 1512.

“This is the ordre of the chequir roule of the nombre of all the horsys of my lordis and my ladys, that are apoynted to be in the charge of the hous yerely, as to say gentill hors, palfreys, hobys, naggis, clothsek hors.

“First, gentill hors, to stand in my lordis stable, six. Item, palfreys of my ladys, to wit, oone for my lady, and two for her gentill-women, and oone for her chamberer. Four hobys and naggis for my lordis oone saddill, viz. oone for my lorde to ride, oone to led for my lorde, and oone to stay at home for my lorde. Item, chariot hors to stand in my lordis stable yerely: Seven great trottyng hors to draw in the chariott, and a nagg for the chariott-man to ryde, eight. Again, hors for my lorde Percy, his lordis sonne. A great doble trottyng hors to travel on in winter. Item, double trottyng hors, called a curtal, for his lordship to ryde on out of townes. Another trottyng gambaldyn hors, for his lordship to ryde upon when he comes into townes. An amblyng hors, for

his lordship to journey on daily. A proper amblyng little nag, for his lordship when he gacth on hunting or hawkin. A gret amblyng gelding to carry his male."

The *gentill* horse was one of superior breed, so called in contrast to such as were of ordinary extraction.

Palfreys, were an elegant and easy sort of horses, used upon common occasions by knights, and others, who reserved their great and managed horses for battle and the tournament.

Hobys, were strong, active horses, of rather a small size. They are said to be originally natives of Ireland.

Nags were of the same description.

Clothseck, was a cloak-bag horse; as a *male horse* was one that carried the portmanteau. Horses to draw the *chariots*, were waggon horses; from the French word *charrette*, whence, the English word *cart*.

A *great double trottyng* horse, was a tall, broad horse, whose best pace was the trot, being too unwieldly to be able to gallop.

A *curtail*, was a horse whose tail was cut, or shortened.

A *gambaldynge* horse, was one of shew and parade; a managed horse.

An *amblyng* horse, received this appellation, from the ease and smoothness of its pace. In former times almost all saddle horses were broke to perform it.

THE NAORA.

The Oasis of Tagins or Wodian, in the Desert of Sahara, in Africa, comprehends these villages—D'kash, Krees, Wozorkan, Owlad, Majed, Sedadah, Zowiat Elarab, and Sidy Bohlan.

These villages are situated at short distances from each other, numbering together a population of between 25,000 and 30,000, whose chief employment consists in cultivating the palm, or date tree. At Kreez they have an excellent spring, but which does not suffice to water all their plantations, and hence they are forced to have recourse to the *naora*, so common on the coast. The *naora* is the name given to the rude, though ingenious contrivance, by means of which, through the agency of either a camel, a mule, or a horse, water is raised from a deep well in earthen jars, which, as soon as they have emptied their contents into a wooden trough, descend for fresh supplies. The water from the trough is then conducted by the planters into channels and trenches, as occasion requires. These are again easily diverted, and as soon as it is considered that the trees in one particular direction have had a sufficient supply, fresh trenches are opened in another direction, and in this manner the whole plantation receives the requisite moisture and nourishment. We here engrave the *naora*.

The pain and labour which the inhabitants of such an oasis take with their vast date plantations are immense, but their toil is amply repaid by the "lord of the vegetable world." Independent of its picturesque appearance, grateful shade, luscious fruit, and agreeable beverage, it supplies them with fuel, and wood for the construction of their houses. From its leaves they manufacture baskets, ropes, mats, bags, couches, brushes, brooms, fans, &c. From the branches they make fences, stools,

and cages. The kernels, after being soaked in water for two or three days, are eagerly eaten by camels.

Every palm-tree shoots forth a number of suckers, which are removed at the proper season and transplanted. With care, these will produce fruit in about ten years, whereas those raised from kernels will only yield dates when they reach to the age of twenty. The tree reaches its vigour at thirty, and continues so till a hundred years old, when it be-



gins to decline, and decays about the end of its second century. During its vigorous years, a good tree will produce between twenty and thirty clusters, each weighing about thirty pounds.

Mr. Morier relates an anecdote, which greatly illustrates how highly the date-tree is appreciated by those who are from their infancy taught to value it. An Arab woman who had been in England, and who returned in the suite of the English ambassador to Persia, on her reaching home, told her countrywomen of the riches and beauty of the country she had visited, and described the roads, the carriages, the scenery, the splendour of the cities, and the fertility of the well-cultivated soil. Her audience were full of admiration, and had almost retired in envy, when she happened to mention that there was but one thing wanting to make the whole almost a Paradise. "And what is that?" said they. "Why, it has not a single date-tree. All the time that I was there, I never ceased to look for one, but I looked in vain. The charm was in-

stantly broken; the Arabs turned away in pity for men, who, whatever might be their comforts, or their magnificence, were doomed to live in a country where there are no date-trees.



PRIMITIVE PAIR OF BELLOWS.

Atmospheric denudation and weathering have produced remarkable effects on the lower part of the Nonkreem valley, in the Khasia mountains, in India, which is blocked up by a pine-erected hill, 200 feet high, entirely formed of round blocks of granite, heaped up so as to resemble an old moraine; but, like the Nunklow boulders, these are not arranged as if by glacial action. The granite is very soft, decomposing into a coarse reddish sand, that colours the Boga-panee. To procure the iron sand, which is disseminated through it, the natives conduct water over the beds, and as the lighter particles are washed away, the remainder is removed to troughs, where the separation of the ore is

completed. The smelting is very rudely carried on in charcoal fires, blown by enormous double-action bellows, worked by two persons, who stand on the machine, raising the flaps with their hands, and expanding them with their feet, as shown in our cut. There is neither furnace nor flux used in the reduction. The fire is kindled on one side of an upright stone (like the head-stone of a grave), with a small arched hole close to the ground: near this hole the bellows are suspended: and a bamboo tube from each of its compartments meets in a larger one, by which the draft is directed under the hole in the stone to the fire. The ore is run into lumps as large as two fists, with a rugged surface: these lumps are afterwards cleft nearly in two to show their purity.

PRESERVATION OF DEAD BODIES.

About a mile distant from Palermo in Sicily, is a celebrated Monastery of Capuchins, in which there is a vault made use of as a receptacle for the dead. It consists of four wide passages, each forty feet in length, into which the light is admitted by windows, placed at the ends. Along the sides of these subterraneous galleries are niches, in which the bodies are placed upright, and clothed in a coarse dress, with their heads, arms, and feet bare. They are prepared for this situation by broiling them six or seven months upon a gridiron, over a slow fire, till all the fat and moisture are consumed. The skin which looks like pale-coloured leather, remains entire, and the character of the countenance is, in some degree preserved.

THE CAGOTS.

In the Department of the Hautes Pyrénées in France is sometimes to be met with a creature about four feet high, with an enormous head, stiff, long hair, a pale countenance, a dead-looking eye, legs that have the appearance of being in the last stage of a dropsy, and an enormous *goitre* on the neck, which sometimes hangs down below the stomach. This unhappy being begs for charity by extending his hand, smiling vaguely, and by uttering inarticulate sounds or suppressed cries, which his desolate and degraded situation alone interprets. These *Cagots*, for so they are here called, live isolated from the rest of the world; twenty years ago, if any one of these unfortunate beings left his hut, and ventured into the towns or villages, the children would exclaim—*Cagot! Cagot!* and this cry would bring the smith from his forge, the shop-keeper from his counter, the private individual from his fireside; and, if the poor being did not hasten his flight, and slow was his progress, he not unfrequently lost his life by the stones that were flung after him. There was, however, one day in the week—Sunday, the Lord's day—and one asylum—the church, the Lord's house—that was free to them; yet man there made a distinction between him and his fellow man. A narrow door, through which no one passed but the *Cagots*, a chapel, which no one entered but these unhappy *Cagots*, was reserved for their sole use, where they offered up their imperfect prayers, without seeing or being seen by any one. Even in these days, they are still considered an outcast race; and an alliance of a peasant girl of the plains with a

Cagot, would excite as much commotion among the inhabitants of the valleys of the Pyrénées, as the famed one between Idamore and Néala, in M. Delavigne's celebrated tragedy of the Paria. Yet it is strange that these deformities do not show themselves until a child has passed the age of six or seven: he is before this period like other healthy children; his complexion is fresh, his eye lively, and his limbs in proportion; but at twelve, his head has increased prodigiously, his complexion has become sallow, his teeth have lost their whiteness, his eye its fire. Three years later his skin is shrivelled, his teeth open with difficulty, and he pronounces all the consonants with a whistling indistinctness, that renders his language unintelligible to strangers. His mind partakes of the deformity and weakness of his body, for he is, at fifteen, little better than an idiot. Such are the *Cagots* of the *Pyrénées*.

DISCONTINUANCE OF TORTURE.

Torture had been applied, down to the close of Elizabeth, to the investigation of all kinds of crime; but after that time it was chiefly confined to state offences. Its favourite instrument was the dreadful rack, or break, traditionally said to have been introduced under Henry VI. by John, Duke of Exeter, constable of the Tower, whence it was called the Duke of Exeter's daughter. A *milder* punishment was inflicted by Skevington's gyves, which compressed the victim closely together, whilst the rack distended his whole frame in the most painful manner. In 1588 the manacles were introduced, and soon became the most usual mode of torture, but their precise character is not well understood. A variety of instruments of torture are still shown in the Tower, taken, it is said, out of the Spanish Armada, but at all events admirably suited to the gloomy dungeon wherein they appear, and in which half-starvation, and the horrid cells called Little Ease and Rat's Dungeon (the latter placed below high water mark, and totally dark, so that the rats crowded in as the tide rose,) added to the sufferings of the poor victim when released for a brief space from the fell grasp of the prison-ministers. Torture was not abolished in Scotland till 1708; in France till 1789; in Russia till 1801; in Bavaria and Wurtemberg till 1806; in Hanover till 1822; nor in the Grand Duchy of Baden till 1831.

THE MODERN NAMES OF REGIMENTS.

The modern names of regiments were first given to them in the reign of Charles II., the Coldstreams or Foot Guards being formed in 1660, when two regiments were added to one raised about ten years before by General Monk at Coldstream on the borders of Scotland; to these were added the 1st Royal Scots, brought over from France at the Restoration. The Life Guards were raised in 1661, with the Oxford Blues (so called from the first commander, Aubrey, Earl of Oxford); and also the 2nd or Queen's Foot. The 3rd or Old Buffs were raised in 1665, and the 21st Foot or Scotch Fusileers (from their carrying the fusil, which was lighter than the musket), in 1678. In that year the Grenadiers (so named from their original weapon, the hand grenade) were first brought into our service, and in 1680 the 4th or King's Own were raised. James II.

added to the cavalry the 1st or King's Regiment of Dragoon's Guards, and the 2nd or Queen's ditto in 1685 ; and to the infantry, in the same year, the 5th and 7th, or Royal Fusileers ; and in 1688 the 23rd or Welsh Fusileers.

WATCH PRESENTED BY LOUIS THE THIRTEENTH OF FRANCE TO CHARLES THE FIRST OF ENGLAND.

The annexed engraving represents the watch which was made for Louis XIII. to present to King Charles I. It is of silver, richly gilt, the ornaments covered with transparent enamel in white, red, green,



blue, and yellow. The numbers are on a band of deep blue ; the wheel-like ornament in the centre on a ruby ground. The back is chased in high relief with a figure of St. George conquering the Dragon ; the horse is covered with white enamel ; the flesh tints on St. George are also of enamel ; his tunic is red, and his scarf blue. On the side of the watch is the motto of the Order of the Garter ; the *fleurs-de-lys* above and below it on a ruby ground. The interior of the case is enriched by a delicately executed arabesque filled with black enamel upon a dotted ground. The entire works take out of the case, being secured thereto by springs, and are all more or less decorated with engraving, the whole interior being chased and gilt. The maker's name is S. Vallin.

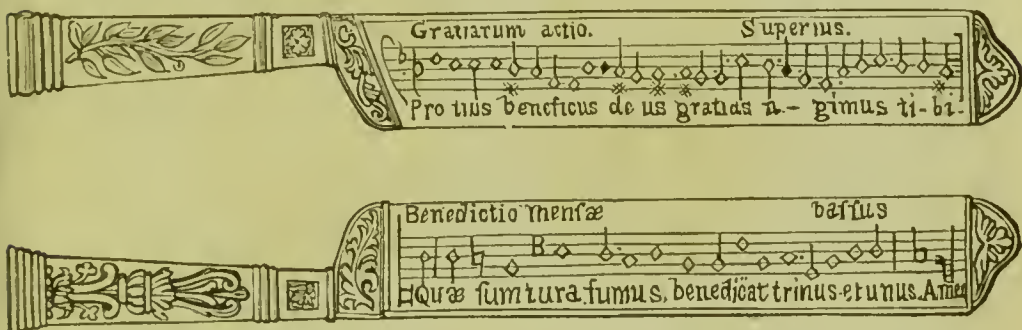
A WEDDING A HUNDRED YEARS AGO.

On the 7th June, 1750, was married at Rothbury, Mr. William Donkin, a considerable farmer, of Tosson, in the county of Northumberland, to Miss Eleanor Shotten, an agreeable young gentlewoman, of the same

place. The entertainments on this occasion were very grand, there being provided no less than one hundred and twenty quarters of lamb, forty quarters of veal, twenty quarters of mutton, a large quantity of beef, twelve hams, with a suitable number of chickens, which was concluded with eight half ankers of brandy made into punch, twelve dozen of eider, and a great many gallons of wine. The company consisted of five hundred ladies and gentlemen, who were diverted with the music of twenty-five fiddlers and pipers; and the evening was spent with the utmost unanimity.

GRACE KNIVES.

There is a curious class of knives, of the sixteenth century, the blade, of which have on one side the musical notes to the benediction of the table, or grace before meat, and on the other the grace after meat. We here engrave a specimen.



The set of these knives usually consisted of four. They were kept in an upright ease of stamped leather, and were placed before the singer according to the adaptation of each part to the voice indicated upon them.

GARDEN AT KENILWORTH WHEN IN ITS PRIME.

Gossiping Laneham is very eloquent about the Kenilworth Garden, at which he took a timid and surreptitious peep. It was an aere or more in extent, and lay to the north of the stately castle: a pleasant terrae, ten feet high, and twelve feet broad, even under foot and fresh with trim grass, ran beside it along the castle wall. It was set with a goodly show of obelisks and spheres, and white bears of stone, raised upon goodly bases. At each end was a fine arbour, redolent with sweet trees and flowers. The garden-plot near had fair alleys of turf, and others paved with smooth sand, pleasant to walk on as the sea-shore when the wave has just retired. The enclosure was divided into four even quarters: in the midst of each, upon a base of two feet square, rose a porphyry square pilaster, with a pyramideal pinnacle fifteen feet high, pierced and hollowed, and crowned with an orb. All around was covered with redolent herbs and flowers, varied in form, colour, and quantity, and mixed with fruit trees.

In the midst, opposite the terrae, stood a square aviary, joined to the north wall, in height twenty feet, thirteen long, and fourteen broad; it had four great windows, two in front and two at each end, and each

five feet wide. These windows were arched, and separated by flat pilasters, which supported a cornice. The roof was of wire net, of meshes an inch wide; and the cornice was gilded and painted with representations of precious stones. This great aviary had also eaves in the wall, for shelter from sun and heat, and for the purpose of building. Fair holly trees stood at each end, on which the birds might perch and pounce. They had a keeper to attend to their seeds and water, and to clean out their enclosure. The birds were English, French, and Spanish. Some were from America; and Laneham is "deceived" if some were not from the Canary Islands.

In the centre of this miniature Paradise stood a fountain, with an octagonal basin rising four feet high; in the midst stood the figures of two Athletes, back to back, their hands upholding a fair marble bowl, from whence sundry pipes distilled continual streams into the reservoir. Carp, tench, bream, perch, and eel disported in the fresh falling water; and on the top of all the ragged staff was displayed; on one side Neptune guided his sea-horses with his trident, on another stood Thetis with her dolphins. Here Triton and his fishes, there Proteus and his herds, Doris and her daughter, and half the Nereids, disported in sea and sand, surrounded by whales, sturgeons, tunnies, and conch shells, all engraven with exquisite device and skill. By the sudden turn of a tap, the spectator could be drenched at the pleasure of any wit.

EGYPTIAN ANTIQUITIES.

It appears from a paper recently read in the Academy of Archæology, at Rome, that Father Seechi has found a new interpretation of the Egyptian hieroglyphics, which enables him to declare, that most of them are not mere tombstone inscriptions, as is generally assumed, but poems. He has given several of his readings, which display great ingenuity, and professes to be able to decipher the inscriptions on the Obelisk of Luxor, at Paris.

THE BAYEUX TAPESTRY.

The cathedral at Bayeux is a gothic building, dedicated to the Virgin. The portal and three belfries, which belong to it, are objects of curiosity. It is in this cathedral that the celebrated tapestry, denominated of *Bayeux*, is kept. Its length is one hundred and thirty-two feet; its breadth, seven and a half. "I had," says Dr. Ducarel, "the satisfaction of seeing that famous piece of furniture, which, with great exactness, though in *barbarous needlework*, represents the history of Harold, King of England; and of William, Duke of Normandy; from the embassy of the former to Duke William, at the command of Edward the Confessor, to his overthrow and death, at the battle fought near Hastings. The ground of this piece of work is a white linen cloth, or canvas. The figures of men, horses, &c. are in their proper colours, worked in the manner of the samplers, in worsted, and of a style not unlike what we see upon the China and Japan ware; those of the men, particularly, being without the least symmetry or proportion. There is a small border, which runs at the top and the bottom of the tapestry; with several figures

of men, beasts, flowers, and even fables, which have nothing to do with the history, but are mere ornaments. At the end of every particular scene there is a tree, by way of distinction; and over several of the principal figures there are inscriptions, but many of them obliterated. It is annually hung up on St. John's day, and goes round the nave of the church, where it continues eight days; and at all other times it is carefully kept locked up in a strong wainseot press, in a chapel on the south side of the cathedral, dedicated to Thomas à Becket. By tradition it is called, *Duke William's toilet*, and is said to be the work of Matilda, his queen, and the ladies of her court, after he had obtained the crown of England." Mr. Strutt, in his "Complete View of the Dresses and Habits of the People of England," affirms, that it is the work of half a century later than the time of the Conqueror.

ROMAN STAMP.

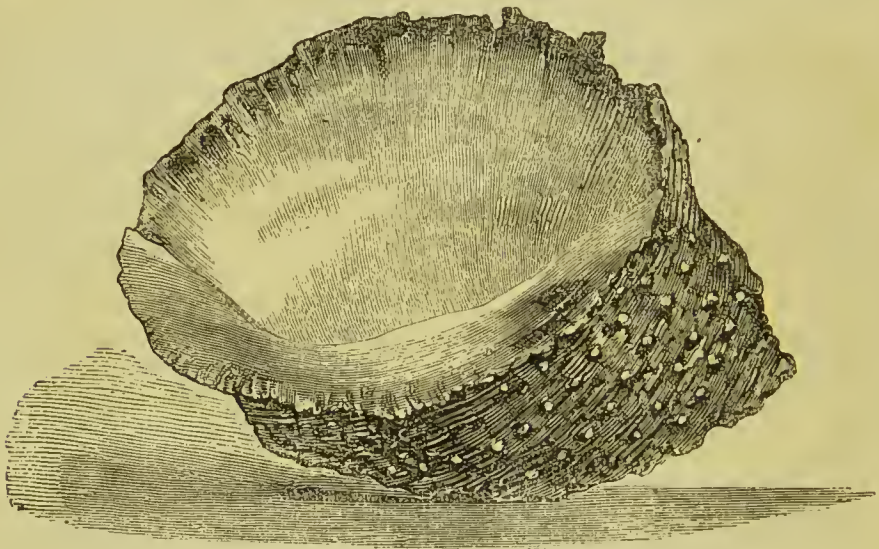
This curiosity is preserved in the British Museum. It is the very earliest specimen we possess of printing, by means of ink or any similar substance. It is made of metal, a sort of Roman brass; the ground of which is covered with a green kind of verdigris rust, with which antique medals are usually covered. The letters rise flush up to the elevation of the exterior rim which surrounds it. Its dimensions are, about two inches long, by one inch broad. At the back of it is a small ring for the finger, to promote the convenience of holding it. As no person of the name which is inscribed upon it is mentioned in Roman History, he is therefore supposed to have been a functionary of some Roman officer, or private steward, and who, perhaps, used this stamp to save himself the trouble of writing his name. A stamp somewhat similar, in the Greek character, is in the possession of the Antiquarian Society, of Newcastle-upon-Tyne.

TYRIAN PURPLE.

The shell-fish portrayed on next page is that from which the Tyrian purple dye is obtained. The ancients were very devoid of chemical knowledge; their list of adjective dye-stuffs was therefore restricted, and all the most celebrated dyes of antiquity belonged to the substantive division, of which Tyrian purple was undoubtedly the chief. The purple dye of Tyre, which admits with great propriety of being included amongst the dyes of Greece and Rome, was discovered about fifteen centuries before the Christian era, and the art of using it did not become lost until the eleventh century after Christ. It was obtained from two genera of one species of shell-fish, the smaller of which was denominated *buccinum*, the larger *purpura*, and to both the common name *murex* was applied. The dye-stuff was procured by puncturing a vessel in the throat of the larger genus, and by pounding the smaller entire. Having been thus extracted, salt was added, also a certain amount of water. The whole was then kept hot about eight or ten days in a vessel of lead or tin, the impurities as they rose being assiduously skimmed off. The dye-stuff was now ready to receive the texture to be dyed (wool, universally), and the operation of dyeing was simple enough; nothing further being

required than the immersion of the whole for a sufficient time, when, at the expiration of a certain period, the whole of the colouring matter was found to have been removed, and to have combined with the textile fabric.

The tints capable of being imparted by this material were various—representing numerous shades between purple and crimson. Amongst these a very dark violet shade was much esteemed, but the right imperial tint, we are informed, was that resembling coagulated blood. The discovery of Tyrian purple dye is referred to the fifteenth century before Christ. That it was known to the Egyptians, in the time of Moses, is sufficiently obvious from the testimony of more than one scriptural passage. Ultimately, in later ages, a restrictive policy of the eastern emperors caused the art to be practised by only a few in-



dividuals, and at last, about the commencement of the twelfth century, when Byzantium was already suffering from attacks without, and dissensions within, the secret of imparting the purple dye of Tyre became lost.

The re-discovery of Tyrian purple as it occurred in England was made by Mr. Cole of Bristol. About the latter end of the year 1683, this gentleman heard from two ladies residing at Minehead, that a person living somewhere on the coast of Ireland supported himself by marking with a delicate crimson colour the fine linen of ladies and gentlemen sent him for that purpose, which colour was the product of some liquid substance taken out of a shell-fish. This recital at once brought to the recollection of Mr. Cole the tradition of Tyrian purple. He, without delay, went in quest of the shell-fish, and after trying various kinds without success, his efforts were at length successful. He found considerable quantities of the buccinum on the sea-coast of Somersetshire, and the opposite coast of South Wales. The fish being found, the next difficulty was to extract the dye, which in its natural

state is not purple, but white, the purple tint being the result of exposure to the air. At length our acute investigator found the dye-stuff in a white vein lying transversely in a little furrow or cleft next to the head of the fish.

THE INCARNATIONS OF VISHNU.

There is a part of the mythology of India which seems to be blended with the history of that country. It relates to the different *avatars* of Vishnu, or his incarnations and appearances on earth.

The first of these *avatars* has reference to that general deluge of which all nations have preserved some traditions. Vishnu, we are told, metamorphosed himself into a fish.

The second incarnation is that of *Kourma*, or the tortoise. The gods



and the giants, wishing to obtain immortality by eating *amourdon*, delicious butter, formed in one of the seven seas of the universe, which the Indians call sea of milk, transported, by Vishnu's advice, the mountain of Mandreguivi into that sea: they twisted round it the serpent Adissechen, and alternately pulling, some by his hundred heads, others by the tail, they made the mountain turn round in such a manner, as to agitate the sea and to convert it into butter; but they pulled with such rapidity, that Adissechen, overcome with weakness, could no longer endure it. His body shuddered; his hundred trembling mouths made the universe resound with hisses; a torrent of flames burst from his eyes; his hundred black pendent tongues palpitated, and vomited forth a deadly poison, which immediately spread all around. The gods and giants betook themselves to flight. Vishnu, bolder than the rest, took the poison, and with it rubbed his body, which became quite blue. It is in memory of this event, that this colour is given to his image in almost all the temples.

The gods and the giants, encouraged by Vishnu's example, fell to

work again. After they had laboured a thousand years, the mountain was on the point of sinking in the sea, when Vishnu, in the form of a tortoise, quickly placed himself beneath, and supported it. At length they saw the cow Camadenu, the horse with seven heads, and the elephant with three trunks, coming out of the sea of milk; also the tree *calpaga vrutcham*; Laeshmi, goddess of riches, wife of Vishnu; Saraswadi, goddess of the sciences and of harmony, married to Brama; Mondevi, goddess of discord and misery, whom nobody would have, and who is represented riding on an ass, and holding in her hand a banner, on which a raven is delineated; and, lastly, Danouvandri, the physician, carrying a vessel full of *amourdon*, which the gods instantly seized, and greedily devoured, without leaving a morsel. The giants, disappointed in their expectations, dispersed over the earth, prevented mankind from paying worship to the gods, and strove to obtain adoration for themselves. Their insolence occasioned the subsequent incarnations of Vishnu, who endeavoured to destroy this race, so inimical to the gods. He is adored in this second metamorphosis, by the name of *Kourma Avatara*. The followers of Vishnu believe that this god, though omnipresent, resides more particularly in the *vaicondom*, his paradise, amidst the sea of milk, reclined, in contemplative slumber, on the serpent Adissechen, which serves him for a throne: in this state he is called *Siranguan*. In all the temples of Vishnu is to be seen the figure of this god; but as the serpent on which he lies cannot be represented with his hundred heads, he is delineated with only five.

There are altogether ten incarnations of Vishnu; nine of these have already been fulfilled, and one is yet to be manifested, it is expected about ninety thousand years hence. The account of many of the transformations is exceedingly extraordinary, but we have room for no more than the one we have given.

ORIGIN OF LONG-TOED SHOES.

Long-toed shoes were invented by Fulk, Count of Anjou, to hide an excrescence on one of his feet. These toes were so long as to be fastened to the knees with gold chains, and carved at the extreme point with the representation of a church window, a bird, or some fantastie device.

THE HOUSE OF HEN'S FEATHERS.

There exists at Pekin a phalanstery which surpasses in eccentricity all that the fertile imagination of Fourier could have conceived. It is called *Ki-mao-fan*—that is, “House of the Hen’s Feathers.” By dint of carrying out the laws of progress, the Chinese have found means to furnish to the poorest of the community a warm feather-bed, for the small consideration of one-fifth of a farthing per night. This marvellous establishment is simply composed of one great hall, and the floor of this great hall is covered over its whole extent by one vast thick layer of feathers. Mendicants and vagabonds who have no other domicile come to pass the night in this immense dormitory. Men, women, and children, old and young, all without exception, are admitted. Communism prevails in the full force and rigour of the expression. Every one settles

himself and makes his nest as well as he can for the night in this ocean of feathers; when day dawns he must quit the premises, and an officer of the company stands at the door to receive the rent of one sapoek each for the night's lodging. In deference no doubt to the principle of equality, half-places are not allowed, and a child must pay the same as a grown person.

On the first establishment of this eminently philanthropic and moral institution, the managers of it used to furnish each of the guests with a covering, but it was found necessary to modify this regulation, for the communist company got into the habit of carrying off their coverlets to sell them, or to supply an additional garment during the rigorous cold of winter. The shareholders saw that this would never do, and they should be ruined, yet to give no covering at all would have been too cruel, and scarcely decent. It was necessary therefore to find some method of reconciling the interests of the establishment with the comfort of the guests, and the way in which the problem was solved was this. An immense felt coverlet, of such gigantic dimensions as to cover the whole dormitory, was made, and in the day time suspended from the ceiling like a great canopy. When everybody had gone to bed, that is to say, had lain down upon the feathers, the counterpane was let down by pulleys, the precaution having been previously taken to make a number of holes in it for the sleepers to put their heads through, in order to escape the danger of suffocation. As soon as it is daylight, the phalansterian coverlet is hoisted up again, after a signal has been made on the tam-tam to awaken those who are asleep, and invite them to draw their heads back into the feathers, in order not to be caught by the neck and hoisted into the air with the coverlet. This immense swarm of beggars is then seen crawling about in the sea of dirty feathers, and inserting themselves again into their miserable rags, preparatory to gathering into groups, and dispersing about the various quarters of the town to seek by lawful or unlawful means their scanty subsistence.

THE USEFUL AND THE BEAUTIFUL.

The tomb of Moses is unknown; but the traveller slakes his thirst at the well of Jacob. The gorgeous palace of the wisest and wealthiest of monarchs, with cedar, and the gold, and ivory, and even the great Temple of Jerusalem, hallowed by the visible glory of the Deity himself, are gone; but Solomon's reservoirs are as perfect as ever. Of the ancient architecture of the Holy City, not one stone is left upon another, but the Pool of Bethesda commands the pilgrim's reverence, at the present day. The columns of Persepolis are mouldering into dust; but its cistern and aqueducts remain to challenge our admiration. The golden house of Nero is a mass of ruins, but the Aqua Claudia still pours into Rome its limpid stream. The Temple of the Sun, at Tadmore, in the wilderness, has fallen, but its fountain sparkles in its rays, as when thousands of worshippers thronged its lofty colonnades. It may be that London will share the fate of Babylon, and nothing be left, to mark it, save mounds of crumbling brickwork. The Thames will continue to flow as it does now. And if any work of art should rise over the deep ocean, time, we

may well believe, that it will be neither a palæce nor a temple, but some vast aqueduct or reservoir ; and if any name should flash through the mist of antiquity, it would probably be that of the man, who in his day, sought the happiness of his fellow men, rather than glory, and linked his memory to some great work of national utility or benevolence. This is the true glory which outlives all others, and shines with undying lustre from generation to generation, imparting to works some of its own immortality, and in some degree reseuing them from the ruin which overtakes the ordinary monument of historieal tradition or mere magnificence.

CROMWELL'S BRIDGE AT GLENGARIFF.

The village of Glengariff, near Bantry Bay, consists of but a few houses. The only "antiquity" in the immediate neighbourhood is the old bridge, now a picturesque ruin, which, in ancient times, was on the



high road to Berehaven ; it is called "Cromwell's Bridge." It is accurately represented in the above engraving. History being silent as to the origin of the name, we must have recourse to tradition. When Oliver was passing through the glen, to "visit" the O'Sullivans, he had so much trouble in getting across the narrow but rushing river, that he told the inhabitants, if they did not build him a bridge by the time he returned, he would hang up a man for every hour's delay he met with. "So the bridge was ready agin he come baek," quoth our informant ; "for they knew the ould villian to be a man of his word."

THE TURBAN IN ARABIA.

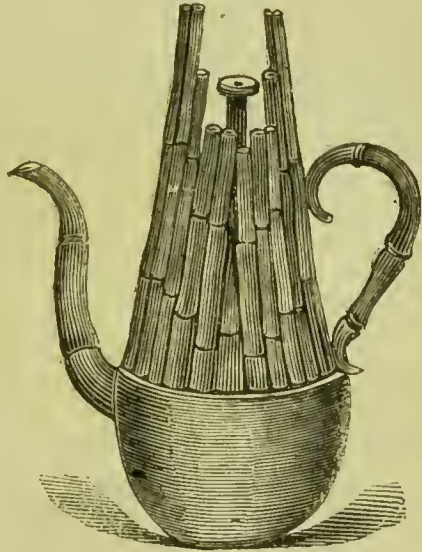
A fashionable Arab will wear fifteen caps one above another, some of which are linen, but the greater part of thick cloth or cotton. That which covers the whole is richly embroidered with gold, and inwrought with texts or passages from the Koran. Over all there is wrapped a sash or large piece of muslin, with the ends hanging down, and ornamented with silk or gold fringes. This useless eneumbrance is considered a mark of respect towards superiors. It is also used, as the beard was formerly in Europe, to indicate literary merit ; and those who affect to be thought men of learning, discover their pretensions by

the size of their turbans. No part of Oriental costume is so variable as this covering for the head. Niebuhr has given illustrations of forty-eight different ways of wearing it.

STONEWARE.

Stoneware was made at a very early period in China, and is much used as a basis on which a paste of porcelain is laid, to save the expediture of the latter material, as well as to give strength and solidity to the piece. Most of the larger pieces of Oriental production are found to be thus formed. The red Japan ware is a very fine unglazed stoneware, and has raised ornaments, which are sometimes gilt. A curious coffee-pot of this ware, imitating a bundle of bamboo canes, and not unlike the Chinese musical instrument called a mouth-organ, from the collection of the late Mr. Beckford, is here represented.

Stoneware is supposed to have been made at a very early period in England by Dutch and German workmen; and from this circumstance it is almost impossible to distinguish the earlier fabrics of these respective countries. The discovery, in 1690, of an economical process of glazing this ware by means of common salt, which made it impermeable to liquids, soon brought it into general use, and displaced all the manufactures of the Delft and soft paste fabrics. A mottled-brown stoneware, known to collectors, is stated to be the manufacture of the age of Edward VI., in consequence of some of the specimens having a silver mounting of the make and fashion of the period of Elizabeth's reign. There is also a large flagon in the Museum of Economic Geology, ornamented with the royal arms of Elizabeth in relief, with the date 1594. These specimens cannot, however, be deemed conclusive of so early a manufacture in England. The first-mentioned specimens, though the mounting is English, may have been of German manufacture, as pieces of similar description of ware are to be seen in various collections of German pottery abroad. The latter specimen may either have been made at Cologne for the use of the Queen's household, or if of English manufacture, it must, in the opinion of a very eminent manufacturer, have been made at a much later period than the date upon it. In a letter received, he states "that it is a common practice even now among potters to use moulds of all dates and styles, which have been got up originally for very different kinds of ornamental work, and that he is strongly inclined to think that the mould from which the devices on this vessel have been pressed, was modelled many years before the vessel was made, and that the vessel itself is compara-



tively modern." Stoneware, ornamented with devices in white clay, was made in the seventeenth century at Fulham, also at Lambeth, and subsequently at Staffordshire; but there is no satisfactory evidence of any earlier manufactory in England.

Towards the end of the seventeenth century, some specimens of red Japan ware were imported into Europe. Both Dutch and English manufacturers attempted to imitate them, but failed for want of the proper clay. About this period, two brothers of the name of Elers, from Nuremberg, discovered at Bradwell, only two miles distant from Burslem, a bed of fine compact red clay, which they worked in a small manufactory, established in a retired situation upon the bed itself. They took every precaution to prevent any one seeing their process or learning their secret. They went so far as to employ none but the most ignorant and almost idiot workmen they could find. Astbury, the elder, had the talent to counterfeit the idiot, and, moreover, the courage to persevere in this character for some years during which he continued in their employ. From memory he made notes of the processes, and drawings of the machinery used. In consequence of the secret being thus discovered, numerous establishments arose in competition with that of the Elers, and, owing to the general prejudice against them as foreigners, they were finally compelled, in 1720, to quit their establishment. They retired to the neighbourhood of London, and, it is supposed, contributed by their skill and industry to the establishment of the Chelsea Porcelain Manufactory.

GREAT BELL OF ROUEN.

The grand entrance to the cathedral of Rouen is flanked by two towers, the one was erected by St. Romain; the expense for constructing the other, which bears the whimsical name of *Tour-de-beurre*, was raised by the product arising from permissions granted to the more wealthy and epicurean part of the inhabitants of the city, to eat butter in Lent. It was in this tower that the celebrated bell, the largest in the world, was erected; it weighed 40,000 lbs.; it was converted into cannon in the year 1793. The founder of this bell died of joy on seeing its completion. It went by his name, that of George D'Amboise, and round it was the following distich in gothic characters:—

“ Je suis nomme George d'Amboise,
 Qui bien trente-six-mille poise.
 Et celui qui bien me pesera,
 Quarante mille trouvera.”

VARIATIONS IN THE COINAGE.

Henry VIII. greatly debased both his gold and silver coins, which he alloyed with copper to a great extent. The proportions of the pound, indeed, in 1546, amounted to 8 oz. of alloy to 4 oz. of silver, which constituted a positively base coin, the old allowance having been but 18 pennyweights of alloy to 11 oz. and 2 pennyweights of silver. His depreciations were equally daring, for out of the pound of silver he now coined 576 pennies or 48s. The gold coins of this monarch were sovereigns, half-sovereigns or rials, half and quarter rials, angels, half and quarter

angels, George nobles, and forty-penny pieces. In this reign the immemorial privileges of the sees of Canterbury, York, and Durham, for coining small money, was abandoned, the last Bishop that used it being Wolsey's successor, Edward Lee.

Edward VI. carried both depreciation and debasement still farther; but towards the close of his reign he was obliged to restore the currency to something like the ancient standard. He was the first that issued crowns, half-crowns, and six-pences. Little alterations were made by Mary, beyond striking coins with her husband's head as well as her own; but under Elizabeth the coinage was, at length, completely recovered from its debasement, the old proportion of 18 pennyweights of alloy being restored, which has continued to the present day. The number of shillings struck out of a pound of silver was not lessened, however, for it continued to be sixty, as in the preceding reign, till 1601, when it was increased to sixty-two, at which rate it went on to 1816, when it was raised to sixty-six, at which it now remains. Her gold coins are much the same as before, but are distinguished by having the edges milled for the first time. Shortly before her death she had intended to coin farthings and other small pieces of copper, a metal which had not yet been made use of in this country.

CHAFFINCH CONTEST.

At the town of Armentières, in France, there is a *fete du pays*, called *hermesse*, or *ducasse d'Armentières*, in which the chaffinch and its fellows are the chief actors and objects of attraction. Numbers of these birds are trained with the greatest care, and no small share of cruelty, for they are frequently blinded by their owners, that their song may not be interrupted by any external object. The point upon which the amusement, the honour, and the emolument rests, is, the number of times which a bird will repeat his song in a given time. A day being fixed, the amateurs repair to the appointed place, each with his bird in a cage. The prize is then displayed, and the birds are placed in a row. A bird-fancier notes how many times each bird sings, and another verifies his notes. In the year 1812, a chaffinch repeated his song seven hundred times in one hour. Emulated by the songs of each other, they strain their little "plumed throats," as if conscious that honour was to result from their exertions.

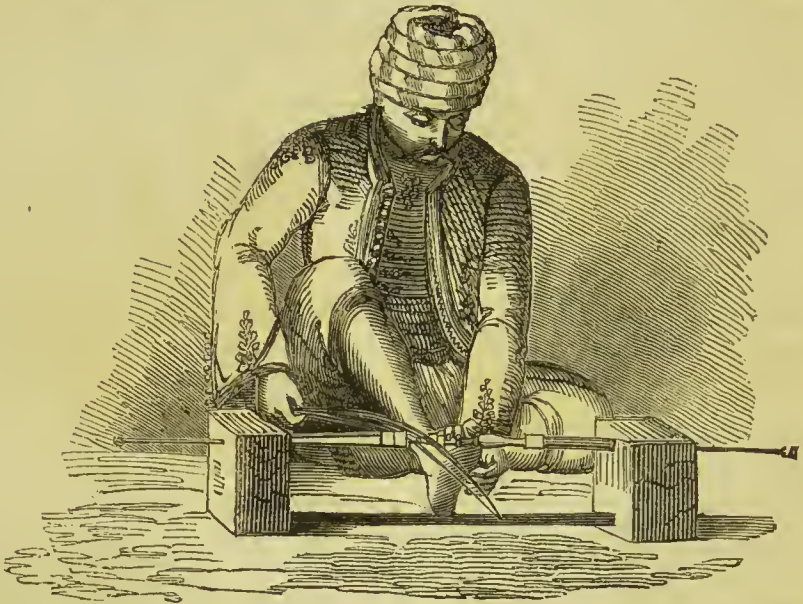
EXPENSIVENESS OF DRESS IN THE TIME OF JAMES I.

Dress, indeed, must have swallowed up almost every thing at a time when James and his courtiers set the fashion of appearing in a new garb almost every day. When the Duke of Buckingham was sent to France to bring over Henrietta Maria, he provided, amongst others, one suit of white uncut velvet, and a cloak set all over with diamonds, valued at £80,000; besides a feather made of great diamonds, and sword, girdle, hat-band, and spurs, thick set with the same. Another suit of purple satin, embroidered all over with pearls, was valued at £20,000. At the marriage of the Princess Elizabeth with the Palatine, Lady Wotton wore a gown profusely ornamented with embroidery that cost £50 a yard;

and Lord Montague spent £1,500 on the dresses of his two daughters for that occasion. By this account it would seem that the ladies were, at all events, not more expensive in their attire than gentlemen.

INGENUITY OF THE TUNISIANS.

A stranger visiting a city like Tunis, cannot but be struck with the various peculiarities, which present themselves to his view, wherever he turns. In their government, mereantile pursuits, professions and trades, the Tunisians are centuries behind. But, with all their disadvantages, the traveller, in traversing their crowded *souks* (market places) and serpentine streets, finds numerous illustrations of the proverb, "Necessity is the mother of invention." In every workshop some tool, or imple-



ment, presents itself, which is as curious in its formation as it is strange to see the peculiar use for which it is intended, and the manner in which it is employed. We may illustrate this by a sketch of a turner.

The extraordinary ingenuity here exhibited by the remarkable use which the artisan makes of his feet and toes, as well as of his hands, cannot fail to attract attention; and the display of his lathe and tools is equally curious.

SHÁNÁR MUSICAL INSTRUMENT.

Two acts seem essential to the demon worship of the Shánárs of Tinnevely (a portion of the aborigines of India)—dancing and bloody sacrifices. They have no priest. The person who conducts the ceremony, which is undertaken from choice, is called the rotator of the demon. The head man of the village, or any other person, male or female, may officiate. The dress is grotesque, consisting of a sort of coat of various colours, a cap, and other vestments, arranged so as to strike the spectators with their comic appearance. In this service several musical instruments

are used, but the most notable among them is one called a *bow*. It consists of a bow strung and ornamented with bells. This is placed on a brazen vessel of a globular form. The bow is struck with a plectrum, and the bass is produced by the application of an instrument to the brazen pot, another person keeping time by playing a pair of cymbals, as seen in the annexed cut.

The jarring, discordant, uproarious and cacophonous character of this musical accompaniment exceeds description, and when the parties are vying with each other for pre-eminence, it is indeed the most horrid din that can be produced. At first the movements of the dancer may be slow, but as the music waxes louder and takes effect, he becomes gradually more excited, urging himself to phrenzy by striking himself vio-



lently, and applying his mouth to the neck of the decapitated sacrificial victim, he drinks its blood, and possibly a potation of ardent spirits. The afflatus thus acquired, its effects become visible in the frantic glare and the convulsive gesticulations of the possessed. This is greeted by the spectators with the loudest acclamations. The dancer is now deified or demonized, and he is consulted by the eager and delighted worshippers who do him homage. Each one puts his questions as his fancy or his needs may dictate. The possessed or demonized dancer, being more like a maniac than aught else, and subject to various contortions of body, utters his oracles with much indistinctness, rendering it necessary that some one initiated into these mysteries should interpret his wild and incoherent utterances. His ambiguous sayings and curious inuendos are so indefinite as to need interpretation.

SINGULAR LOCAL CUSTOMS.

In the department of the Hautes Alpes of France, in the commune of *Guillaume-Perouse*, at the village of *Andrieux*, where the inhabitants

are deprived during one hundred days of the bright beams of the sun, there is a fête, called *Le retour du soleil*, on the 10th of February. At the dawn of day, four shepherds announce, to the sound of fifes and trumpets, the commencement of this joyous day. Every cottager having prepared an omelette, the eldest inhabitant of the village, to whom the title of *Vénéral* is given, leads the way to the square ; here they form a chain and dance the *ferandola* round him: after the dance is concluded, he leads the way to a stone bridge at the entrance of the village, the shepherds playing upon their rural instruments the while. Every one having deposited his omelette on the stone coping, they repair to a neighbouring meadow, where the dancing re-commences and continues until the first rays of the sun gleam athwart the velvet turf: the dance then instantly ceases, each one hastens for his pancake, and holding it up, presents it as an offering to the god of day; the *Vénéral* holds his up with both his hands. As soon as the sun shines upon the village the procession returns to the square, where the party separates, and every one repairs to his own home, to eat his pancake with his family. This ceremony cannot fail to recall the heathen mythology to the reader, who must see in it the offerings made to Apollo; or, perhaps, it may be the remains of some Druidical superstition, as the Druids paid particular devotion to the sun; at any rate, it is a curious vestige of some religion long since gone by. In some of the communes of this department the dead are wrapped in a winding-sheet, but are not inclosed in a coffin. In the valleys of *Queyras* and of *Grave*, the dead are suspended in a barn during five months in the winter, until the earth be softened by the sun's rays, when the corpse is consigned to its native element. All funereal ceremonies are closed by eating and drinking. In some communes the people carry a flagon of wine to the churchyard; and on the return of the guests to the home of the deceased, it becomes a scene of bacchanalian revels, in which the groans and sighs of the mourners mingle with the songs and jests of the inebriated guests. At *Argentiere*, after the burial, the tables are set out round the church-yard; that of the curate and the mourning family over the grave itself. The dinner concluded, the nearest relation takes a glass; his example is followed by the rest, repeating with him, *A la santé du pauvre mort*.

SEVERITY OF RUSSIAN PUNISHMENTS.

The Russians are remarkable for the severity and variety of their punishments, which are both inflicted and endured with a wonderful insensibility. Peter the Great used to suspend the robbers upon the Wolga, and other parts of his dominions by iron hooks fixed to their ribs, on gibbets, where they writhed themselves to death, hundreds, nay thousands, at a time. The single and double knoute were lately inflicted upon ladies, as well as men of quality. Both of them are excruciating, but in the double knoute, the hands are bound behind the prisoner's back; and the cord being fixed to a pulley, lifts him from the ground, with the dislocation of both his shoulders, and then his back is in a manner sacrificed by the executioner, with a hard thong, cut from a wild ass's skin. This punishment has been so often fatal, that a surgeon

generally attends the patient to pronounce the moment that it should cease. Another barbarous punishment practised in Russia is, first boring the tongue of the criminal through with an hot iron, and then cutting it out: and even the late Empress Elizabeth, though she prohibited capital punishments, was forced to give way to the necessity of those tortures. From these particulars, many have concluded that the feelings of the Russians are different from those of mankind in general.

FIRST RHINOCEROS IN EUROPE.

The first rhinoceros ever seen in Europe was that of which Pliny speaks as having been presented by Pompey to the Roman people. According to Dion Cassius, Augustus caused another to be killed in the Roman circus, when celebrating his triumph over Cleopatra. Strabo states that he saw one at Alexandria, and he has left a description of it. All these were of the one-horned species. At a later period the two-horned species were introduced, as appears from medals bearing their effigies struck in the reign of Domitian. During the time known as the dark ages, investigations in natural history and every other department of science and learning were utterly neglected, and the rhinoceros was as mythical to Europe as the phoenix or the salamander. On the revival of letters, however, and the extension of maritime discovery, a lively interest was manifested in the productions of foreign countries. In 1513 the king of Portugal presented the Roman Pontiff with a rhinoceros captured in India; but, unfortunately, the ship was wrecked on its way to Italy: the pope lost his present, and the rhinoceros his life. All that was preserved was a rough sketch, engraved by Albert Durer; and down to a very recent date, nearly all our representations were taken from this rough draft.

In 1685 a rhinoceros was captured and brought to England. In 1739 and 1741 two others were exhibited in various parts of Europe. In 1800 a young one was brought from India, intended for a menagerie at Vienna, but died at London on the way, and was dissected by Mr. Thomas, who published the results of his investigations, and thus gave the public a better idea of the animal than they ever had before.

TURKISH CARRIAGE.

The curiously-shaped vehicle which we have engraved on next page, is a Turkish *araba*, a carriage chiefly used by ladies. An account of one of them is pleasantly introduced by Mr. Albert Smith in his "Month at Constantinople" when describing the visit of the Sultan to one of the mosques:—

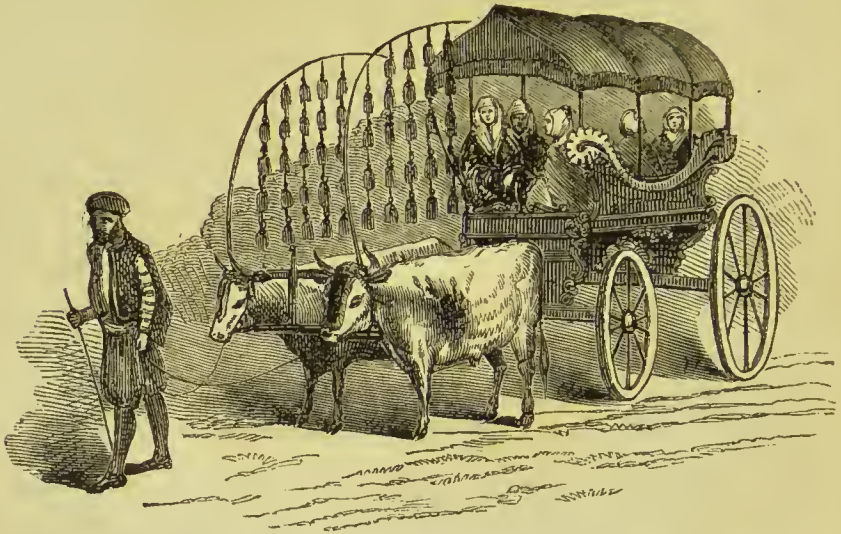
"Every Friday the Sultan goes to mosque publicly. It is not known until the very morning which establishment he means to patronise; but your dragoman has secret channels of information, and he always informs you in time to 'assist' at the ceremony.

"The first time I went, Abdul Medjid had selected for his devotions the mosque of Beglerbeg, a village on the Asiatic side of the Bosphorus, the temple of which stands in the same relation and bearing to St. Sophia—to use a very familiar simile—as Rotherhithe Church does to St.

Paul's. It was a perfect English morning—foggy and cold (Oct. 7) with muddy streets and spitting rain. I crossed into Asia—one learns to speak of Asia, at Constantinople, as he would do of the borough—in a two-oared caique, and on landing went up to the mosque, which is close to the shore.

A crowd of people, consisting principally of females, had collected before the mosque, and a square space was kept by the soldiers. Some little courtesy was shown to visitors, as the Franks were permitted to cross this enclosure to a corner close to the door, by which the Sultan was to enter.

He was not very punctual to his time, but there was enough to amuse the visitors; more especially in the arrival of the women, who came up

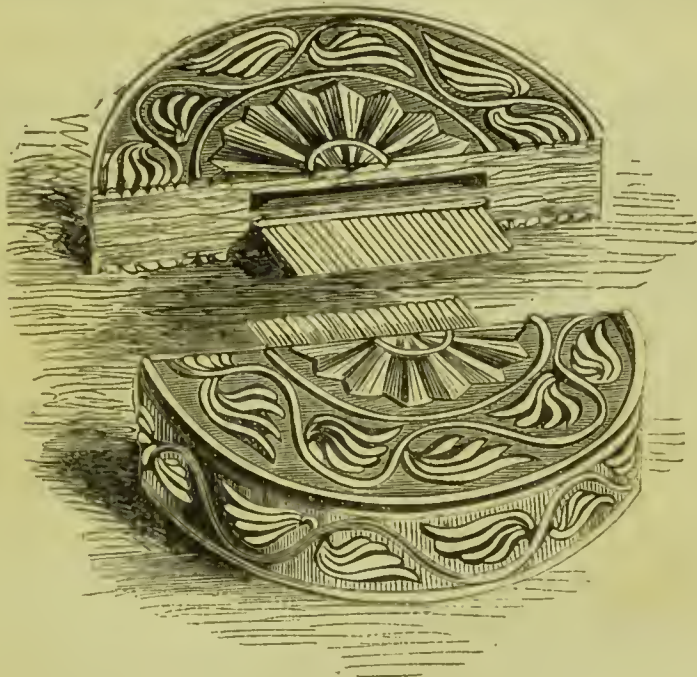


as near as they could to the building, in all sorts of odd vehicles. Several were like those I had seen on the bridge at Pera, but one was very fine indeed. It was more like a waggon than a carriage, and painted bright blue, with red wheels and awning. In it were five ladies of the Sultan's harem, very gaily dressed, and laughing loudly as the vehicle shook them about over the rugged road. It was drawn by two buffaloes, and they had a singular arrangement of worsted tufts over their heads, of various bright colours. This was the first waggon of the kind I had seen, but I afterwards found them very common. Other women were on foot, and a number of these had collected upon a hillock under a tree, where they talked and quarrelled incessantly. One very pale and handsome girl arrived alone, in a car, preceded by two or three attendants; and, whilst trying to pass a narrow thoroughfare amongst the other vehicles, the wheel of her own got smashed to pieces. She was then close to the Frank visitors, and, as she appeared likely to be overturned, two or three gentlemen from Misseri's hotel, ran forward to offer their assistance. In a minute they were put back by the attendants, who could not think of allowing their mistress to be touched, even from chance, by a

Christian. The carriage was propped up, as well as it could be; and its inmate, who had remained perfectly tranquil during the accident, fixed her large eyes on the enclosure, and never moved them again, to the right or left.

CURIOUS INDIAN COMB.

At the foot of the Himalayas, and not far from the European station of Darjeeling, there is a tract of country which is still inhabited by a tribe of very ancient origin, called the Mechs; they are rapidly dege-



nerating, and indeed may be said to be even now almost worn out as a distinct tribe. They are but rarely visited by Europeans; but Dr. Hooker inspected their district in 1850, and gives the following brief description of its appearance:—

“We arrived on the third day at the Mechi river, to the west of which the Nepal Morung begins, whose belt of Sal forest loomed on the horizon, so raised by refraction as to be visible as a dark line, from the distance of many miles. It is, however, very poor, all the large trees having been removed. We rode for several miles into it, and found the soil dry and hard, but supporting a prodigious undergrowth of gigantic harsh grasses that reached to our heads, though we were mounted on elephants. Tigers, wild elephants, and the rhinoeros are said to be found here; but we saw none.

“The old and new Mechi rivers are several miles apart, but flow in the same depression, a low swamp many miles broad, which is grazed at this season, and cultivated during the rains. The grass is very rich, partly owing to the moisture of the climate, and partly to the retiring

waters of the rivers ; both circumstances being the effects of proximity to the Himalayas. Hence cattle (buffaloes and the common humped cow of India) are driven from the banks of the Ganges 300 miles to these feeding grounds, for the use of which a trifling tax is levied on each animal. The cattle are very carelessly herded, and many are carried off by tigers."

We give a sketch on previous page of a pocket-comb which Dr. Hooker obtained from one of the natives : it is, at all events, much more tasteful in its form and ornamentation than the usual run of English pocket-combs.

SINGULAR HINDOO VOW.

The following extraordinary vow is performed by some of the Hindoos at their festival of *Charak Puja* :—Stretching himself on the earth on his back, the devotee takes a handful of moist earth, and placing this on his under lip, he plants in it some mustard-seed, and exposes himself to the dews of the night and the heat of the day till the seed germinates. In this posture the man must lie in a fixed motionless condition, without food or drink, till the vegetable process liberates him, which will generally be about the fourth day.

THE ARRANGEMENT OF ABBEY BUILDINGS.

At the dissolution of the Abbeys in England, under King Henry VIII. 190 were dissolved, of from £200 to £35,000 a year ; amounting to an aggregate sum of £2,853,000 per annum. The principal buildings of an Abbey, were, first, the church, differing little from one of the cathedrals of the present day. Attached to one side of the nave, commonly the southern, was, secondly, the great cloister, which had two entrances to the church, at the eastern and western ends of the aisles of the nave, for the greater solemnity of processions. Over the western side of the cloister, was, thirdly, the dormitory of the monks ; a long room, divided into separate cells, each containing a bed, with a mat, blanket, and rug, together with a desk and stool, and occupied by a monk. This apartment had a door, which opened immediately into the church, on account of midnight offices. Attached to the side of the cloister, opposite to the church, was fourthly, the refectory, where the monks dined ; near to which, was the locutorium, or parlour, an apartment answering to the common room of a college, where in the intervals of prayer and study, the monks sat and conversed. Beyond, was the kitchen and its offices ; and, adjoining to it, the buttery, &c. On the eastern side of the cloisters was, in the centre, the chapter-house, where the business of the Abbey was transacted ; and near it, the library, and scriptorium, where the monks employed themselves in copying books. On this side, also, was the treasury, where the costly plate and church ornaments were kept. The abbot and principal officers of the convent, had all separate houses, to the eastward of the cloister ; in which part of the building, were usually the hostelry and question hall—rooms for the entertainment of strangers ; and, also, the apartment of novices. Westward of the cloister was an outward court, round which was the monks' infirmary, and the

almery. An embattled gate-house led to this court, which was the principal entrance of the Abbey. The whole was surrounded with a high wall, including in its precincts, gardens, stables, granary, &c. Some of the great Abbeys—as Glastonbury, and Furness—covered sixty acres of ground. The situation chosen for the site of an Abbey was as different from that of the castle as the purpose to which it was applied. The one meant for defence stands boldly on the hill; the other, intended for meditation, is hid in the sequestered valley. The abbots were originally laymen and subject to the bishop.

TAME FISH.

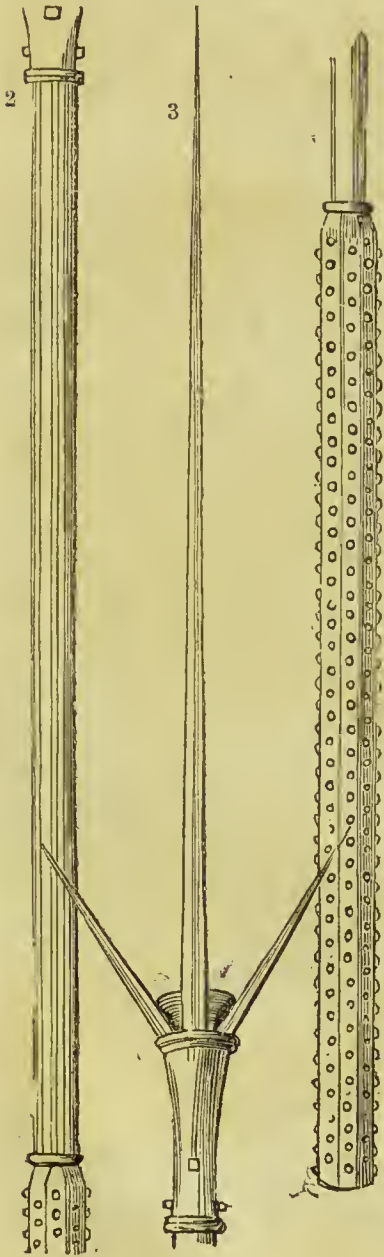
In sailing down the river Irawadi, in the neighbourhood of Amara-poor, the capital of the empire of Burmah, Captain Yule met with some tame fish, which he thus describes:—

“Having gone over the little island, I returned to my boat, where a sight awaited me, that I confess astonished me more than anything I have ever seen before.

“On nearing the island as we descended the river, the headman in the boat had commenced crying out *tet-tet! tet-tet!* as hard as he could, and on my asking him what he was doing, he said he was calling the fish. My knowledge of Burmese did not allow me to ask him further particulars, and my interpreter was in the other boat, unwell. But, on my coming down to the boat again, I found it surrounded on both sides with large fish, some three or four feet long; a kind of blunt-nosed, broad-mouthed dog-fish. Of these there were, I suppose, some fifty. In one group, which I studied more than the others, there were ten. These were at one side of the boat, half their bodies, or nearly half, protruded vertically from the water, their mouths all gaping wide. The men had some of the rice prepared for their own dinners, and with this they were feeding them, taking little pellets of rice, and throwing these down the throats of the fish. Each fish, as he got something to eat, sunk, and having swallowed his portion, came back to the boatside for more. The men continued occasionally their cry of *tet-tet-tet!* and, putting their hands over the gunnel of the boat, stroked the fish on the back, precisely as they would stroke a dog. This I kept up for nearly half an hour, moving the boat slightly about, and invariably the fish came at call, and were fed as before. The only effect which the stroking down or patting on the back of the fish seemed to have, was to cause them to gape still wider for their food. During March, I am told, there is a great festival here, and it is a very common trick for the people to get some of the fish into the boat, and even to gild their backs by attaching some gold leaf, as they do in the ordinary way to pagodas, &c. On one of these fish remains of the gilding were visible. I never was so amused or astonished. I wished to have one of the fish to take away as a specimen, but the people seemed to think it would be a kind of sacrilege, so I said nothing more on the point. The Phoongyis are in the habit of feeding them daily, I was informed. Their place of abode is the deep pool formed at the back of the island, by the two currents meeting round its sides. And it is, it appears, quite a sight, which the people from

great distances come to see, as well as to visit the Pagoda, which is said to be very ancient and much venerated."

ANCIENT WEAPON.



The formidable weapon which we here engrave, is a concealed ranseur of the time of Henry VIII., from Genoa. It forms one long instrument, but our limits have compelled us to divide into three parts. 1, is the butt: 2, the middle; and 3, the point. The upper part is an iron cylinder, with a cap on the top. This is opened by touching the bolt seen a little below it in front, and then, by giving the weapon a jerk forwards, the blades fly out, and produce the form of the partisan. Upon those, on each side, is written, "Al Segno Del Cor"—"To the mark of the heart." When in the state seen in the engraving, the blades are held so firmly that they cannot be thrust back; and the only mode of returning them into the cylinder is by striking the butt end against the ground, when they instantly fall in.

This weapon, we apprehend, must have been more formidable in appearance than useful in action. Once let a man get a fair thrust with it at his enemy, and, it is true, the effect of that one stroke would be fatal, but in battle it would most probably prove fatal also to the man who wielded the weapon, for before he could have time to draw it back, a comrade of the wounded man would have plenty of opportunity to rush in and cut the striker of the blow down. On seeing this and other clumsy weapons which were so much in vogue in former times, we cannot be surprised that none of them have continued in use to the present day. Weapons such as the one we here engrave, have long been thrown aside, and short weapons are now only used for all hand to hand encounters.

THE BABES OF BETHLEHEM.

It is an ancient custom at Norton, near Evesham, Worcestershire, on the 28th of December (Innocents' Day) to ring a muffled peal, in token

of sorrow for the slaughter of the hapless "babes of Bethlehem," and, immediately afterwards, an unmingled peal, in manifestation of joy for the deliverance and escape of the infant Saviour.

GAUNTLET OF HENRY PRINCE OF WALES.

The highly interesting relief of which we here give a sketch is of a russet colour, engraved and gilt, the ornamental parts being sunk lower than the surface. The initials of the owner, surmounted by a coronet, occur in two places, as do also the rose and thistle. Henry was born on the 19th of February, 1594, and was nine years of age when his father ascended the throne of England. When seven, he commenced the acquirement of martial exercises—as the use of the bow, pike, firearms, and the art of riding; and at ten applied to Colonel Edmondson to send him a suit of armour from Holland. On the discovery of the Gunpowder Plot, Lord Spenser made him a present of a sword and target; and, in 1607, Louis, the Dauphin, son of Henry IV. of France, sent him a suit of armour, well gilt and enamelled, together with pistols and a sword of the same kind, and the armour for a horse. His martial and romantic disposition displayed itself on the occasion of his being created Prince of Wales in 1610, when he caused a challenge to be given to all the knights in Great Britain, under the name of Mæliades, Lord of the Isles; and on the day appointed, the Prince, assisted only by the Duke of Lennox, the Earls of Arundel and Southampton, Lord Hay, Sir Thomas Somerset, and Sir Richard Preston, who instructed his Highness in arms, maintained the combat against fifty-six earls, barons, knights, and esquires. Henry himself gave and received thirty-two pushes of the pike, and about three hundred and sixty strokes of the sword, not being yet sixteen years of age. From the size of the gauntlet, the initials H. P., and a prince's coronet, if not made on this occasion, it could not have been much anterior; and, from most of his armour being sent from abroad, the impression would be that it is of foreign manufacture. Yet there is in



the State Paper Office an original warrant ordering the payment of £200, the balance of £340, for a rich suit of armour made for Henry Prince of Wales, dated July 11, 1614, he having died on the 6th of November, 1612. This document is directed by King James I. to the Commissioners for the exercise of the office of High Treasurer of England, and states that, "Whereas there was made, in the office of our armory of Greenwich, by William Pickeringe, our master workman there, one rich armour with all peeces compleate, fayrely gilt and graven, by the commaundement of our late deere sonne Prince Henry, which armour was worth (as we are informed) the somme of three hundred and forty poundes, whereof the said William Pickeringe hath received of our said late deere sonne the somme of one hundred and forty poundes only, see as there remayneth due unto him the somme of two hundred poundes"—therefore they are ordered to discharge the same forthwith.

THE SIMOOM.

Arabia is frequently visited by the terrible simoom, called by the natives *shamiel*, or the wind of Syria, under whose pestilential influence all nature seems to languish and expire. This current prevails chiefly on the frontiers, and more rarely in the interior. It is in the arid plains about Bussora, Bagdad, Aleppo, and in the environs of Mecca, that it is most dreaded, and only during the intense heats of summer. The Arabs, being accustomed to an atmosphere of great purity, are said to perceive its approach by its sulphureous odour, and by an unusual redness in the quarter whence it comes. The sky, at other times serene and cloudless, appears lurid and heavy; the sun loses his splendour, and appears of a violet colour. The air, saturated with particles of the finest sand, becomes thick, fiery, and unfit for respiration. The coldest substances change their natural qualities; marble, iron, and water, are hot, and deceive the hand that touches them. Every kind of moisture is absorbed; the skin is parched and shrivelled; paper cracks as if it were in the mouth of an oven. When inhaled by men or animals, the simoom produces a painful feeling as of suffocation. The lungs are too rarefied for breathing, and the body is consumed by an internal heat, which often terminates in convulsions and death. The carcasses of the dead exhibit symptoms of immediate putrefaction, similar to what is observed to take place on bodies deprived of life by thunder, or the effect of electricity.

When this pestilence visits towns or villages, the inhabitants shut themselves up, the streets are deserted, and the silence of night everywhere reigns. Travellers in the desert sometimes find a crevice in the rocks; but if remote from shelter, they must abide the dreadful consequences. The only means of escaping from these destructive blasts, is to lie flat on the ground until they pass over, as they always move at a certain height in the atmosphere. Instinct teaches even animals to bow down their heads, and bury their nostrils in the sand. The danger is most imminent when they blow in squalls, which raise up clouds of sand in such quantities, that it becomes impossible to see to the distance of a few yards. In these cases the traveller generally lies down on the lee side of

his camel; but as the desert is soon blown up to the level of its body, both are obliged frequently to rise and replace themselves in a new position, in order to avoid being entirely covered. In many instances, however, from weariness, faintness, or sleepiness, occasioned by the great heat, and often from a feeling of despair, both men and animals remain on the ground, and in twenty minutes they are buried under a load of sand. Caravans are sometimes swallowed up; and whole armies have perished miserably in these inhospitable deserts.

BOILING TO DEATH.

One Rouse, who had attempted to poison Fisher, Bishop of Rochester, who was afterwards murdered in his 77th year, (by Henry VIII.)—was actually boiled to death in Smithfield, for his offence. The law which thus punished him, was afterwards repealed.

SIKKIM PRIESTS.

The Sikkim country is situated on the frontiers of Thibet and Nepal, and on a portion of the Himalayas. Dr. Hooker, who visited it a few years ago, gives the following account in his Journal of some of its scenery:—"January 1st, 1849.—The morning of the new year was bright and beautiful, though much snow had fallen on the mountains; and we left Sunnook for Pemiongehi, situated on the summit of a lofty spur on the opposite side of the Ratong.

"The ascent to Pemiongehi was very steep, through woods of oaks, chesnuts, and magnolias, but no tree-fern, palms, pothos, or plaintain, which abound at this elevation on the moister outer ranges of Sikkim. The temple is large, eighty feet long, and in excellent order, built upon the lofty terminal point of the great east and west spur, that divides the Kulhait from the Ratong and Rungbee rivers; and the great Changachelling temple and monastery stands on another eminence of the same ridge, two miles further west.

"The view of the snowy range from this temple is one of the finest in Sikkim; the eye surveying at once glance the vegetation of the tropics and the poles. Deep in the valleys the river beds are but 3,000 feet above the sea, and are choked with fig-trees, plantains, and palms; to these succeed laurels and magnolias; and still higher up, oaks, chesnuts, birches, &c.; there is, however, no marked line between the limits of these two last forests, which form the prevailing arboreous vegetation between 4,000 and 10,000 feet, and give a lurid hue to the mountains. Fir forests succeed for 2,000 feet higher, when they give place to a skirting of rhododendron and barberry. Among these appear black naked rocks, between which are gulleys, down which the snow now descended to 12,000 feet. The mountain flanks are much more steep and rocky than those at similar heights on the outer ranges, and cataracts are very numerous, and of considerable height, though small in volume.

"Pemiongehi temple, the most ancient in Sikkim, is said to be 400 years old; it stands on a paved platform, and is of the same form and general character as that of Tassisuding. Inside, it is most beautifully

decorated, especially the beams, columns, capitals, and architraves, but the designs are coarser than those of Tassisuding. The square end of every beam in the roof is ornamented either with a lotus flower, or with a Tibetan character, in endless diversity of colour and form, and the walls are completely covered with allegorical paintings of Lamas and saints with glories round their heads, mitred, and holding the dorje and jewel.

“The principal image is a large and hideous figure of Sakya-thoba in a recess under a blue silk canopy, contrasting with a calm figure of the late Rajah, wearing a cap and coronet.

“Pemiongehi was once the capital of Sikkim, and called the Sikkim Durbar : the Rajah’s residence was on a curious flat to the south of the



temple, and a few hundred feet below it, where are the remains of (for this country) extensive walls and buildings. During the Nepal war, the Rajah was driven east across the Teesta, whilst the Ghorakas plundered Tassisuding, Pemiongehi, Changahelling, and all the other temples and convents to the west of that river. It was then that the famous history of Sikkim, compiled by the Lamas of Pemiongehi, and kept at this temple, was destroyed, with the exception of a few sheets, with one of which Dr. Campbell and myself were each presented. We were told that the monks of Changahelling and those of this establishment had copied what remained, and were busy compiling the rest from oral information, &c.: whatever value the original may have possessed, however, is irretrievably lost. A magnificent copy of the Buddhist Scriptures was destroyed at the same time ; it consisted of 400 volumes, each containing several hundred sheets of Daphne paper.”

Of the figures given in our article, the one on the extreme left is a Lama, or Sikkim priest, having in his hand a *dorje*, or double-headed thunderbolt ; next to him, a monk ; next to the monk, a priest, with a praying cylinder ; and at the extreme right, another monk.

A HEAD-BREAKER.

With many savage nations it is a custom when prisoners have been captured in war, to keep them in confinement for some time, till the preparations for a grand festival have been completed, and then to put them to death in the presence of the great men and chief priests of the country. They were slaughtered, sometimes as offerings to the gods, sometimes as sacrifices to the spirits of those slain in the war in which they were captured, and at other times as incentives to the young warriors who were to be the future defenders of the nation. In all these cases, appropriate and peculiar ceremonies were prescribed, and the victims were generally despatched by a particular official, whose especial duty it was to perform the bloody deed. A particular weapon was also used, and one of these is sketched at the head of our article. It was used by one of the tribes

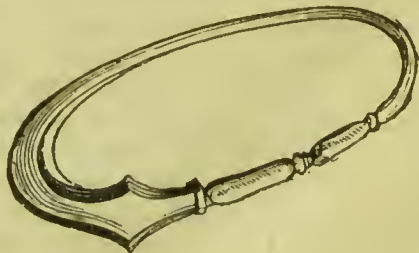
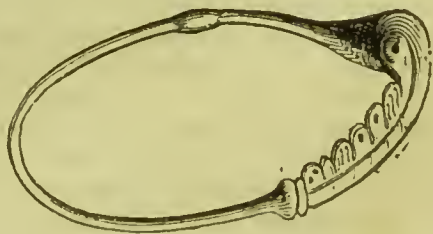


which inhabit the shores of Nootka Sound. It is intended to represent the sacred bird of their nation, and is made of wood, inlaid with mother-of-pearl, with a blade of basalt. The lower end is hollow for the insertion of a handle.

ANCIENT STONE COLLARS.

Perhaps the most singular relics of that Pagan period in Scotland when the use of metals was in a great measure unknown, are two stone collars, found near the celebrated parallel roads of Glenroy, and now preserved at the mansion of Tonley, Aberdeenshire. We here give an engraving of them.

They are each of the full size of a collar adapted to a small Highland horse; the one formed of trap or whinstone, and the other of a fine-grained red granite. They are not, however, to be regarded as the primitive substitutes for the more convenient materials of later introduction; on the contrary, a close imitation of the details of a horse collar of common materials is attempted, including the folds, the leather, nails, buckles, and holes for tying particular parts together. They are finished with much care and a high degree of polish, and are described as obviously the workmanship of a skilful artist. Mr. Skene, who first drew



attention to these remarkable relics, suggests the peculiar natural features

of Glenroy having led to the selection of this amphitheatre for the scene of ancient public games, and that these stone collars might commemorate the victor in the chariot race, as the tripods, still existing, record the victor in the Choragic games of Athens. But no circumstances attending their discovery are known which could aid conjecture either as to the period or purpose of their construction.

THE OFFSPRING OF DRUNKENNESS.

From an interesting lecture on drunkenness, and on popular investments, recently delivered by the Rev. J. B. Owen, M.A., of Bilston, we select this impressive enumeration of the crimes mainly springing from drunkenness. Drink was the desolating demon of Great Britain. They had spent in intoxicating drinks during the present century as much as would pay the national debt twice over! There were 180,000 gin drinkers in London alone, and in that city three millions a year are spent in gin! In thirteen years 249,006 males and 183,921 females were taken into custody for being drunk and disorderly. In Manchester no less than a million a-year were spent in profligacy and crime. In Edinburgh there were 1,000 whisky shops—160 in one street—and yet the city contained only 200 bread shops. Of 27,000 cases of pauperism, 20,000 of them were traceable to drunkenness. In Glasgow the poor rates were £100,000 a-year. “Ten thousand,” says Alison, “get drunk every Saturday night—are drunk all day Sunday and Monday, and not able to return to work till Tuesday or Wednesday.” Glasgow spends £1,200,000 annually in drink, and 20,000 females are taken into custody for being drunk. And what were some of the normal results of such appalling statistics? insanity, pauperism, prostitution, and crime. As to the insanity affiliated on drink, the Bishop of London stated, that of 1,271 maniacs, whose previous histories were investigated, 649, or more than half of them, wrecked their reason in drinking. As to its pauperism, it is estimated that not less than two-thirds of our paupers were the direct or indirect victims of the same fatal vice. As to its prostitution, its debauching influence was remotely traceable in the 150,000 harlots of London, and in their awful swarms in all our large towns and cities. Its relation to crime was equally conclusive. In Parkhurst prison, it was calculated, that 400 out of 500 juvenile prisoners, were immured there, as the incidental results of parental debauchery. The Chaplain of the Northampton County Gaol, lately informed the lecturer, that, “of 302 prisoners in this gaol, during the last six months, 176 attributed their ruin to drunkenness; 64 spent from 2s. 6d. to 10s. a week in drink; 15 spent from 10s. to 17s.; and 10 spent all their savings. Is it not remarkable,” he added, “that out of 433 prisoners in this gaol, I have not had one that has had one sixpence in a saving’s bank, nor above six that ever had sixpence in one? On the contrary, I have many members of friendly societies, of course of unsound ones, which with two or three exceptions, all met at public houses; and there they learned to drink, and became familiarised with crime.” Judge Erskine declared at the Salisbury Assizes in 1844, that 96 cases out of every 100 were through strong drink. Judge Coleridge added, at Oxford, that he never

knew a case brought before him, which was not directly or indirectly connected with intoxicating liquors; and Judge Patteson capped the climax, at Norwich, by stating to the grand jury, "If it were not for this drinking, you and I should have nothing to do!" Of the 7,018 charges entered at Bow Street Police Office, in the year 1850, half of them were for being drunk and incapable; and if they added to these the offences indirectly instigated by intoxication, the proportion rose at least to 75 per cent.

AN OLD PIKE.

In the year 1497 a giant "Jack-killer" was captured in the vicinity of Mannheim, with the following announcement in Greek appended to his muzzle:—"I am the first fish that was put into this pond by the hands of the Emperor Frederic the Second, on this 3rd day of October, 1262." The age of the informant, therefore, if his lips spoke truth (and the unprecedented dimensions of the body left little doubt on that point), was more than two hundred and thirty-five years. Already he had been the survivor of many important changes in the political and social world around, and would have swam out perhaps as many more had the captors been as solicitous to preserve his life as they were to take his portrait. This, on the demise of the original, was hung up in the castle of Lautern, and the enormous carcase (which, when entire, weighed three hundred and fifty pounds, and measured nineteen feet) was sent to the museum at Mannheim, where, deprived of its flesh, and caparisoned *de novo*, it hung, and haply yet hangs, a light desiccated skeleton, which a child might move.

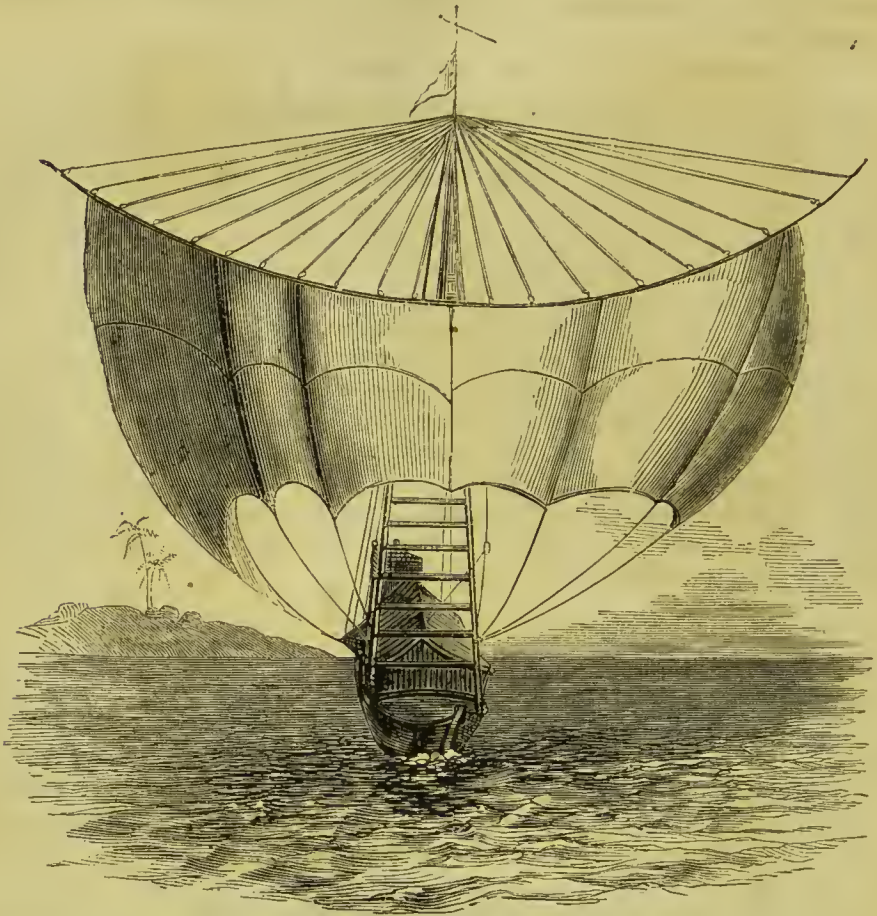
BURMESE BOAT.

The curious boat which is here depicted in full sail is one of those which is used by the Burmese on the river Irawadi. They are called *hnau*, and Captain Yule gives the following description of them in his "Mission to Ava:"—

"The model is nearly the same for all sizes, from the merest dinghy upwards. The keel-piece is a single tree hollowed out, and stretched by the aid of five when green, a complete canoe, in fact. From this, ribs and planking are carried up. The bow is low with beautiful hollow lines, strongly resembling those of our finest modern steamers. The stern rises high above the water, and below the run is drawn out fine to an edge. A high bench or platform for the steersman, elaborately carved, is an indispensable appendage. The rudder is a large paddle lashed to the larboard quarter, and having a short tiller passing athwart the steersman's bench.

"The most peculiar part of the arrangement of these vessels is in the spars and rigging. The mast consists of two spars; it is, in fact, a pair of shears, bolted and lashed to two posts rising out of the keel-piece, so that it can be let down, or unshipped altogether, with little difficulty. Above the mainyard the two pieces run into one, forming the topmast. Wooden rounds run as ratlines from one spar of the mast to the other, forming a ladder for going aloft.

“The yard is a bamboo, or a line of sliced bamboos, of enormous length, and, being perfectly flexible, is suspended from the mast-head by numerous guys or halyards, so as to curve upwards in an inverted bow. A rope runs along this, from which the huge mainsail is suspended, running on rings like a curtain outwards both ways from the mast. There is a small topsail of similar arrangement.



“The sail-cloth used is the common light cotton stuff for clothing. Of any heavier material it would be impossible to carry the enormous spread of sail which distinguishes these boats. At Menh’lá one vessel was lying so close to the shore that I was enabled to pace the length of the half-yard. I found it to be 65 feet, or for the length of the whole spar, neglecting the curve, 130 feet. The area of the mainsail in this case could not have been very much less than 4,000 square feet, or one-eleventh of an acre.

“These boats can scarcely sail, of course, except before the wind. But in ascending the Irawadi, as on the Ganges during the rainy season, the wind is almost always favourable. A fleet of them speeding before the wind with the sunlight on their bellying sails has a splendid though

fantastic appearance. With their vast spreading wings and almost invisible hulls, they look like a flight of colossal butterflies skimming the water."

DANCING DERVISHES.

The Dancing Dervishes at Constantinople are a remarkable instance of the lengths to which superstition and credulity will proceed. The saltatory ceremony which they perform at their religious services is thus



admirably described by Mr. Albert Smith in his "Month at Constantinople:"—

"I have said it was Friday; and so, on my return, I had an opportunity of seeing the Dancing Dervishes at Pera. They exhibit—for it is rather a sight than a solemnity—on this day, as well as on Tuesday, in every week. Their convent is facing the serap of burying-ground on the road from Galata to Pera, and any one may witness their antics. Having put off our shoes, we entered an octagonal building, with galleries running round it, and standing places under them, surrounding the railed enclosure in which the Dervishes were to dance, or rather spin. One division of this part of the building was put aside for Christians, the others were filled with common people and children. When I arrived, one old Dervish, in a green dress, was sitting at one point of the room,

and twenty-four in white, were opposite to him. A flute and drum played some very dreary music in the gallery. At a given signal they all fell flat on their faces, with a noise and precision that would have done honour to a party of pantomimists; and then they all rose and walked slowly round, with their arms folded across their breasts, following the old green Dervish, who marched at their head, and bowing twice very gravely to the place where he had been sitting, and to the spot opposite to it. They performed this round two or three times. Then the old man sat down, and the others, pulling off their cloaks, appeared in a species of long petticoat, and one after the other began to spin. They commenced revolving precisely as though they were waltzing by themselves; first keeping their hands crossed on their breast, and then extending them, the palm of the right hand and the back of the left being upwards. At last they all got into play, and as they went round and round, they put me in mind of the grand party we have seen on the top of an organ, where a *cavalier seul* revolves by himself, and bows as he faces the spectators.

“They went on for a long time without stopping—a quarter of an hour, perhaps, or twenty minutes. There was something inexpressibly sly and offensive in the appearance of these men, and the desire one felt to hit them hard in the face became uncomfortably dominant. At the end of their revolutions they made another obeisance to the old man, and all this time the players in the orchestra howled forth a kind of hymn. This ceremony was repeated three or four times, and then they all sat down again and put their cloaks on, whilst another Dervish, who had walked round and round amongst the dancers, whilst they were spinning, sang a solo. During this time their faces were all close to the ground. This done, they rose and marched before the old green Dervish once more, kissing his hand as they passed, and the service concluded, occupying altogether about three-quarters of an hour.”

EXTRAORDINARY MALADY.

Digne, the principal town in the department of the Basses Alpes in France might be passed by the traveller without exciting one observation, its walks and its warm mineral waters being the only objects worthy of notice. Its inhabitants do not now exceed 3,500; but, in the year 1629, 10,000 industrious citizens followed their numerous avocations within its precincts. At that period, however, an extraordinary plague broke out, in the month of June, which lasted till October, committing the most awful ravages, so that in that short space of time the wretched inhabitants were reduced to the number of 1,500, among whom six only had escaped this very singular malady, the effects of which are thus described by a French writer:—“This malady strangely affected the invalids; some fancied they could fly; others, climb from one object to another like squirrels; some sunk into a profound lethargy, even for so long a time as six days; and one young woman who had been hastily interred in a vineyard, rose three days afterwards, for the grave-diggers were content just to cover the bodies. During these four months the town was covered with a thick fog; the heat was suffocating, accompa-

nied by frequent and dreadful storms; and in order to complete the horrors of such a situation, the parliament forbade any of the inhabitants to quit the city, or the small territory belonging to it. Guards placed upon the *Bléonne* fired upon those who attempted to escape. The magistrates abandoned their functions; the cloeks no longer sounded the hours; the neighbouring springs dried up, so that the mills could not work; and famine began to add its fearful horrors to the miseries which already desolated the city, now become a living sepulchre, for the dead bodies lay in the streets unburied, and the few remaining persons who still paraded the streets appeared more like the spectres of those departed than living beings. Many persons not only prepared but put on the habiliments of death, and quietly awaited the approach of the *king of terrors*. A new edict condemned the pestilential city to the flames; but this inhuman decree was countermanded, after the destruction of one country house, with all its inhabitants. The disease having somewhat abated in the surrounding villages, humanity at length dictated the necessity of making some efforts to save the remaining few, who had escaped the contagion, from the no less frightful evil of famine. The scene that presented itself was appalling; several little children, whose parents were dead, were found sucking goats; in short, the desolation was so great that, although two centuries have passed away since this fatal scourge devastated the country, *Digne* has never recovered its effects."

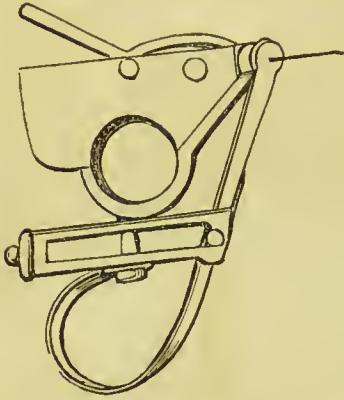
QUACKERY IN THE OLDEN TIME.

In the reign of Henry VIII. many of the medical practitioners were mere horse-farriers. A distinguished patient, the great Lord Burghley, secretary of state to Queen Elizabeth, was addressed by one Audelay, on a certain occasion, in this wise, "Be of goode comfort, and plueke up a lustie, merrie hearte, and then shall you overcome all diseases: and because it pleased my good Lord Admiral lately to praise my physicke, I have written to you such medicines as I wrote unto him, which I have in my boke of my wyffe's hand, *proved upon herselfe and mee both*: and if I can get anythling that may do you any goode, you may be well assured it shall be a joye unto me to get it for you." "A good medicine for weakness or consumption:—Take a pig of nine days olde, and slaye him, and quarter him, and put him in a skillat, with a handfull of spearment, and a handfull of red fennell, a handfull of liverwort, half a handfull of red neap, a handfull of charge, and nine dates, cleaned, picked, pared, and a handfull of great raisins, and picke out the stones, and a quarter of an ounce of mace, and two stickes of goode cinnamon, bruised in a mortar, and distill it with a soft fire, and put it in a glass, and set it in the sun nine days, and drinke nine spoonfulls of it at once when you list!" "A compost:—item—take a porpin, otherwise called an English hedge-hog, and quarter him in peeces, and put the said beast in a still, with these ingredients: item—a quart of redde wyne, a pinte of rose-water, a quarter of a pound of sugar—cinnamon and two great raisins." "If there be any manner of disease that you be aggrieved withal, I pray you send me some knowledge thereof, and I doubt not but to send you

an approved remedie. Written in haste at Greenwich, y^e 9 of May, 1553, by your trewe heartie friend, JOHN of AUDELAY."

A POISON WEAPON.

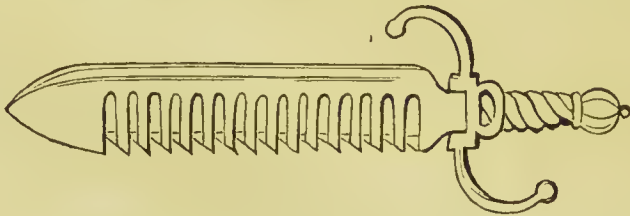
The instrument sketched forms one of the curiosities in the splendid museum of the late Sir S. R. Meyrick, and is a singular instance of that refinement of cruelty which is too prominent a characteristic of the sixteenth century. It is a weapon for throwing poisoned needles among a crowd. Where the lid at the top is seen lifted up, is the chamber in which the needles are kept stuck into a cork at the bottom. On the opposite side a needle is seen put through a hole in a strong spring, held in its place by a catch above, which, when pressed by the thumb disengages it and ejects the needle with considerable force. As the fore-finger goes through the centre ring, and the thumb is at the top, the weapon is almost entirely concealed by the hand.



The spring can be adjusted by a screw at the side. This cruel instrument was used by men on horseback, or from a window, and as the needles were poisoned, many painful injuries must have been inflicted without the sufferers being able to discover by whom their wounds were caused.

ANCIENT SWORD-BREAKER.

The immense two-handed swords of former times were most fearful weapons, and far more easily used than the appearance of them would lead us to suppose. They were admirably poised, and the position in which they were held may be learned from various writers of their times.



One hand was placed close to the cross bar, while the other held the pommel. De Grassi, in 1594, tells us that those who use them contrive to "amaze with the furie of the sword, and deliver great edge blows down-right and reversed, fetching a full circle or compass therein with exceeding great swiftnes, staying themselves upon one foote, sometimes on the other, utterlie neglecting to thrust, and persuading themselves that the thrust serveth to amaze one man onlie, but those edge blows are of force to incounter many. The hand towards the enemy must take hold fast of the handle neere the crosse and underneath, the other hand above and near the pomell."

Silver, in his "Paradox" gives the following as the proportions of a

two-handed sword in his day: "The perfect length of your two-handed sword is the blade to the length and hilt of your single sword."

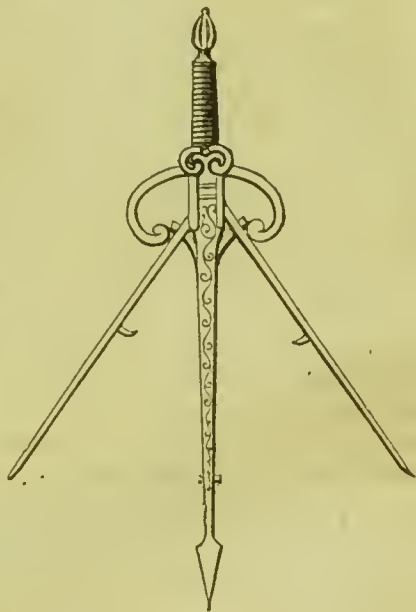
The instrument which we have sketched on previous page, was used in the time of Henry VIII., for the purpose, not only of defence against one of those "great edge-blows down-right" but of catching the blade between the teeth, and then breaking it by a sharp turn of the wrist.

ORIGIN OF THE BALLOT.

The origin of electing members by balls may be traced to the Grecians. When a member was to be elected, every one threw a little pellet of bran, or crumb of bread into a basket, carried by a servant on his head round the table, and whoever dissented flattened their pellet at one side.

ANCIENT DAGGER.

The weapon which forms the subject of the woodcut is a dagger of the time of Philip and Mary, ornamented with engraving. After being thrust into a person, by pulling a little catch, it is made to open within him, and the prolongation of the blade allows means for a second blow. The two small hooks at the inner side of the two blades would admit of the dagger being thrust deeper in, but would prevent its being drawn out.



At the period these daggers were most in vogue, personal combats were very sanguinary and determined, seldom terminating without the death of one, and in some cases of both, of the parties engaged. They first used the long sword, and when that weapon was broken, they closed with one another, and used their daggers by stabbing at the most mortal part of their foe they could manage to reach.

THE TEMPLE OF POU-TOU.

Pou-tou is an island of the great archipelago of Chusan, on the coasts of the province of Tche-kiang. More than 100 monasteries, more or less important, and two of which were founded by Emperors, are scattered over the sides of the mountains and valleys of this picturesque and enehanting island, which nature and art have combined to adorn with their utmost magnificence. All over it you find delightful gardens, full of beautiful flowers,—grottoes cut in the living rock, amidst groves of bamboo and other trees, with aromatic banks. The habitations of the Bonzes are sheltered from the scorching rays of the sun by umbrageous foliage, and scattered about in the prettiest situations imaginable. Thousands of winding paths cross the valleys in various directions, and

the brooks and rivulets, by means of pretty bridges of stone or painted wood, and for the communications between the scattered dwellings. In the centre of the island rise two vast and brilliant edifices—Buddhist temples—the yellow bricks of which announce that their construction is due to imperial munificence. The religious architecture of the Chinese does not at all resemble ours. They have no idea of the majestic, solemn, and perhaps somewhat melancholy style, that harmonizes so well with the feelings which ought to be inspired by a place devoted to meditation and prayer. When they wish to build a pagoda, they look out for the most gay and smiling site they can find on the declivity of a mountain or in a valley; they plant it with great trees of the evergreen species; they trace about it a number of paths, on the sides of which they place flowering shrubs, creeping plants, and bushes. It is through these cool and fragrant avenues you reach the building, which is surrounded by galleries, and has less the air of a temple than of a rural abode charmingly situated in the midst of a park or garden.

The principal temple of Pou-tou is reached by a long avenue of grand secular trees, whose thick foliage is filled with troops of crows with white heads; and their cawings and flapping of wings keep up a continual clamour. At the end of the avenue is a magnificent lake, surrounded with shrubs that lean over its waters like weeping willows. Turtle and gold-fish gleam through them; and mandarin-ducks, in their gaily-coloured plumage, play over their surface, amidst the splendid water-lilies whose rich corollas rise majestically upon tender green stalks spotted with black. Several bridges of red and green wood are thrown over this lake, and lead to flights of steps, by which you ascend to the first of the temple buildings—a kind of porch, supported upon eight enormous granite columns. On the right and left are stationed, like sentinels, four statues of colossal size, and two side gates lead to the vestibule of the principal nave, where is enthroned a Buddhist Trinity, representing the Past, the Present, and the Future. These three statues are entirely gilt, and, although in a crouching posture, of gigantic dimensions—at least twelve feet high. Buddha is in the midst, his hands interlaced, and gravely placed on his majestic abdomen. He represents the Past, and the unalterable and eternal quiet to which it has attained; the two others, which have the arm and the right hand raised, in sign of their activity, the Present and Future. Before each idol is an altar covered with little vases for offerings, and cassolets of chased bronze, where perfumes are constantly burning.

A crowd of secondary divinities are ranged round the hall, the ornaments of which are composed of enormous lanterns of painted paper or horn—square, round, oval—indeed, of all forms and colours; and the walls are hung with broad strips of satin, with sentences and maxims.

The third hall is consecrated to *Kouang-yu*, whom the greater number of accounts of China persist in regarding as a goddess of porcelain, and sometimes also of fecundity. According to the Buddhist mythology, *Kouang-yu* is a person of the Indian Trimourti, or Triune God, representing the creative power.

Finally, the fourth hall is a pantheon, or pandemonium, containing a

complete assortment of hideous idols, with ogres' and reptiles' faces. Here you see, huddled together pell-mell, the gods of heaven and earth; fabulous monsters, patrons of war, of the silk manufacture, of agriculture, and of medicine; the images of the saints of antiquity, philosophers, statesmen, warriors, literary men—in a word, the most heterogeneous and grotesque assembly conceivable.

ORACLES OF APOLLO IN FRANCE.

Towards the frontiers of Auvergne and Velay, upon the high rock of Polignac, there was formerly a temple of Apollo, famous for its oracles. The time of its foundation ascends to the first years of the Christian era, since, in the year 47, the Emperor Claudius came hither in great pomp, to acknowledge the power of the god; and he left proofs of his piety and munificence. The debris and mysterious issues that are found even now upon the rock, in the heart of its environs, reveal the secret means employed by the priests to make their divinities speak, and to impose upon the people. At the bottom of the rock was an *ædicula*: it was on this spot that the pilgrims took up their first station, and deposited their offerings and made their vows. A subterranean passage communicated from this *ædicula* to the bottom of a great excavation, pierced, in the form of a tunnel, from the base to the summit of the rock. It was by this enormous opening that the vows, the prayers and questions, pronounced in the very lowest voice by the pilgrims, reached instantly the top of the rock, and were there heard and collected by the college of priests; the answers were then prepared, while the believers, by a sinuous and long path, slowly arrived at the end of their pilgrimage. The answers being ready, the priests commissioned to transmit them repaired to profound and deep apartments, contiguous to a well, the orifice of which terminated in the temple. This well, crowned by an altar, being enclosed by a little hemispherical roof, supported in its external parts the colossal figure of Apollo; the mouth of this statue being half open, in the middle of a large and majestic beard, appeared always ready to pronounce the supreme decrees. It was also through this opening, by the means of a long speaking-trumpet, that the priests at the bottom of this den of mystery and superstition made known those famous oracles so imposing and so powerful in their effects upon the human soul as to impede for centuries the substitution of the more pure and holy precepts of the gospel.

BEST POSITION FOR SMOKING OPIUM.

Opium is not smoked in the same manner as tobacco. The pipe is a tube of nearly the length and thickness of an ordinary flute. Towards one end of it is fitted a bowl of baked clay or some other material, more or less precious, which is pierced with a hole communicating with the interior of the tube. The opium, which before smoking is in the form of a blackish viscous paste, is prepared in the following manner:—A portion, of the size of a pea, is put on a needle, and heated over a lamp until it swells and acquires the requisite consistence. It is then placed over the hole in the bowl of the pipe, in the form of a little cone that has

been previously pierced with a needle so as to communicate with the interior of the tube. The opium is then brought to the flame of the lamp, and after three or four inspirations the little cone is entirely burnt, and all the smoke passes into the mouth of the smoker, who then rejects it again through his nostrils. Afterwards the same operation is repeated, so that this mode of smoking is extremely tedious. The Chinese prepare and smoke their opium lying down, sometimes on one side, sometimes on the other, saying that this is the most favourable position; and the smokers of distinction do not give themselves all the trouble of the operation, but have their pipes prepared for them.

EXECUTIONER'S SWORD.

The weapon engraved below forms one of the curiosities in the superb collection of ancient armour belonging to the late Sir Samuel R. Meyrick, at Goodrich Court, Herefordshire. It is the sword of an executioner, having on it the date 1674. The blade is thin, and exceeding sharp at



both edges; and engraved on it is a man impaled, above which are the words, in German, of which the following is a translation:—

“Let every one that has eyes
Look here, and see that
To erect power on wickedness
Cannot last long:”

a man holding a crucifix, his eyes bandaged, and on his knees; the executioner, with his right hand on the hilt, and his left on the pommel, is about to strike off his head; above is written—

“He who ambitiously exalts himself,
And thinks only of evil,
Has his neck already encompassed
By punishment.”

On the other side, a man broken on the wheel; over which is—

“I live, I know not how long;
I die, but I know not when:”

and a man suspended by the ribs from a gibbet, with the inscription—

“I move, without knowing whither;
I wonder I am so tranquil.”

ORIGIN OF EXCHEQUER BILLS.

In the year 1696 and 1697, the silver currency of the kingdom being by clipping, washing, grinding, filing, &c., reduced to about half its nominal value, Acts of Parliament were passed for its being called in

and recoined, and whilst the recoinage was going on, Exchequer bills were first issued to supply the demands of trade.

ANCIENT ETRURIAN BUST.

If we look backwards to the most remote times of Greek industry, we find that long before fire-casting became customary, almost every kind of work was carried out by the simple means of the hammer and tongs, wielded by skilful hands. Even products of art were created in this manner; and as statues, vases, and the like could not be put together by the process of soldering, nails were used for the purpose, as we learn not only from ancient writers, but even from monuments which have lately been discovered in Etruria, and the most important specimens of which are now possessed by the British Museum. In one of the tombs belonging to the vast necropolis of Vulci were discovered, about twenty years ago, a great many bronzes of this very ancient workmanship; one of them represents a bust placed on a basement covered with thin copper plates, and adorned by a row of figures, which are likewise chased; long curls fall down over the neck and shoulders, and these parts especially are formed in the most simple manner: one would be tempted to call it child-like, did not the whole composition show a certain character which enables the experienced eye of the art-philosopher to distinguish in these rude attempts at plastic metal work the very germ of those wonderfully-styled productions of a later period. The engraving here annexed, giving a side view of this remarkable, and as yet unique monument, is intended to show the arrangement of the hair, which, in spite of its simple treatment, presents as a whole some trace of grace, and principles of fine proportions. We perceive that the curls are formed by rolling and twining together small strips of bronze plate, connected with the head itself by the mechanical means we have alluded to. There is no trace of soldering; and we may be sure that we possess in this figure a good specimen of those hammer-wrought sculptures of old which were spoken of by the Greeks themselves as belonging to a fabulous period.



THE HAIRY WOMAN OF BURMAH.

The following account of this remarkable freak of nature is taken from Captain Yule's "Mission to Ava." Writing from the city of Amara-poor, the capital of Burmah, the Captain says:—

"To-day we had a singular visitor at the residency. This was Ma-phoon, the daughter of Shwé-maong, the "Homo hirsutus" described

and depicted in Crawford's narrative, where a portrait of her, as a young child, also appears. Not expecting such a visitor, one started and exclaimed involuntarily as there entered what at first-sight seemed an absolute realization of the dog-headed Anubis.

"The whole of the Maphoon's face was more or less covered with hair. On a part of the cheek, and between the nose and mouth, this was confined to a short down, but over all the rest of the face was a thick silky hair of a brown colour, paling about the nose and chin, four or five inches long. At the alea of the nose, under the eye, and on the cheek-bone, this was very fully developed, but it was in and on the ear that it was most extraordinary. Except the extreme upper tip, no part of the ear was visible: all the rest was filled and veiled by a large mass of silky hair, growing apparently out of every part of the external organ, and hanging in a dependent lock to a length of eight or ten inches. The hair over her forehead was brushed so as to blend with the hair of the head, the latter being dressed (as usual with her countrywomen) *à la Chinoise*. It was not so thick as to conceal altogether the forehead.

"The nose, densely covered with hair so as no animal's is that I know of, and with long fine locks curving out and pendent like the wisps of a fine Skye terrier's coat, had a most strange appearance. The beard was pale in colour, and about four inches in length, seemingly very soft and silky.

"Poor Maphoon's manners were good and modest, her voice soft and feminine, and her expression mild and not unpleasing, after the first instinctive repulsion was overcome. Her appearance rather suggested the idea of a pleasant-looking woman masquerading than that of anything brutal. This discrimination, however, was very difficult to preserve in sketching her likeness, a task which devolved on me to-day in Mr. Grant's absence. On an after-visit, however, Mr. Grant made a portrait of her, which was generally acknowledged to be most successful. Her neck, bosom, and arms appeared to be covered with fine pale down, scarcely visible in some lights. She made a move, as if to take off her upper clothing, but reluctantly, and we prevented it. Her husband and two boys accompanied her. The elder boy, about four or five years old, had nothing abnormal about him. The youngest, who was fourteen months old and still at the breast, was evidently taking after his mother. There was little hair on the head, but the child's ear was full of long silky floss, and it could boast a moustache and beard of pale silky down that would have cheered the heart of many a cornet. In fact, the appearance of the child agrees almost exactly with what Mr. Crawford says of Maphoon herself as an infant. This child is thus the third in descent exhibiting this strange peculiarity; and in this third generation, as in the two preceding, this peculiarity has appeared only in one individual. Maphoon has the same dental peculiarity also that her father had—the absence of the canine teeth and grinders, the back part of the gums presenting merely a hard ridge. Still she chews pawn like her neighbours.

Mr. Camaretta tells some story of an Italian wishing to marry her and take her to Europe, which was not allowed. Should the great Barnum hear of her, he would not be so easily thwarted.

According to the Woundouk, the King offered a reward to any man who would marry her, but it was long before any one was found bold enough or avaricious enough to venture. Her father, Shwé-maong, was murdered by robbers many years ago.

A TRAVELLER'S PASSPORT.

The following document, included among the rolls, is dated 1680, from Whitehall :—

“ Dame Mary Yate, having asked his majesty's permission to pass beyond the seas, for the recovery of her health, his majesty was most graciously pleased to grant her request, under the usual clauses and provisoes, according to which ye said Dame Mary Yate having given security not to enter into any plott or conspiracy against his majesty or his realms, or behave herself in any such manner as may be prejudicial to his majesty's government, or the religion here by law established, and that she will not repaire to the city of Roome, or return unto this kingdom without first acquainting one of his majesty's principal secretaries of state, and obtaining leave for the same, in pursuance of his majesty's commands in council hereby will and require you to permit and suffer the said Dame Mary Yate to imbarque with her trunkes of apparel and other necessaries not prohibited at any port of this kingdom, and from thence to pass beyond the seas, provided that shee departe this kingdom within 14 days after the date hereof.”—April 14.

If the above refers to the celebrated Lady Mary Yate (a daughter of the house of Pakington) who is commemorated on a monument in Chad-desley Church, Worcestershire, as having died in 1696, at the age of 86, she must have been 70 years old when these precautions were taken by the Government against the poor old lady attempting to invade the country, or to comfort the Pope with her presence and support. Dame Mary Yate was no doubt a Roman Catholic, and the permission above referred to was granted under the seventh section of the statute 3rd James I, chap. 5, which was virtually repealed by the statute 33rd George III, chap. 30, which exempted Roman Catholics from all the penalties and restrictions mentioned and enjoined in the older acts, if in one of the Courts at Westminster or at the Quarter Sessions they made a declaration which to them was unobjectionable.

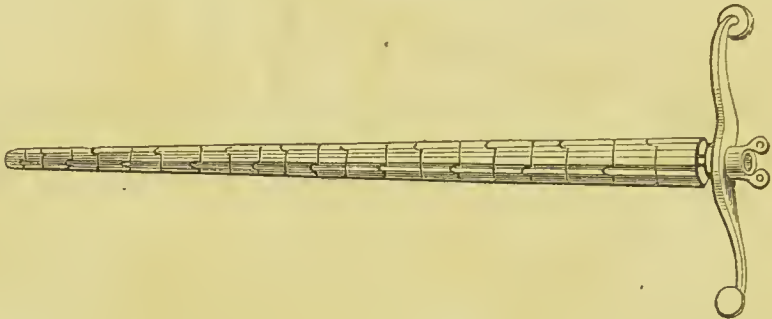
CURIOUS PROVINCIAL DANCE IN FRANCE.

The inhabitants of Roussillon are passionately fond of dancing; they have some dances peculiar to themselves. The men generally commence the country dance by a *contre-pas*, the air of which is said to be of Greek origin; the women then mingle in the dance, when they jointly perform several figures, passing one among the other, and occasionally turning each other round. At a particular change in the air, the male dancer must dexterously raise his partner and place her on his hand in a sitting posture. Accidents sometimes happen upon these occasions, and the lady falls to the ground amidst the jokes and laughter of her companions. One of these dances, called *la salt*, is performed by four men and four women. At the given signal, the cavaliers simultaneously

raise the four ladies, forming a pyramid, the eaps of the ladies making the apex. The music which aecompanies these danees consists of a *lo flaviol*, a sort of flageolet, a drum, two hautboys, prima and tenor, and the *cornmeuse*, ealled in the country *lo gratla* : this instrument, by its description, must somewhat resemble the bagpipes. The dance ealled *Segadilles* is performed with the greatest rapidity : at the end of every couplet, for the airs are short and numerous, the female dancers are raised, and seated on the hands of their partners.

ANCIENT INSTRUMENT OF PUNISHMENT.

The instrument which we here engrave is a whip of steel that was made and used as an engine of punishment and torture about the middle of the sixteenth century. It is eomposed of several truneated cones, grooved with sharp edges, and held in opposite directions, so as to give suffieient oscillation without rising so far as to strike the hand of the



exeutioner. It seems to have been held by a strap ; but its barbarity is evident.

PUNISHING BY WHOLESALE.

Henry VIII. is recorded, in the course of his reign, to have hanged no fewer than 72,000 robbers, thieves, and vagabonds. In the latter days of Elizabeth seareely a year passed without 300 or 400 criminals going to the gallows. In 1596, in the county of Somerset alone, 40 persons were executed, 35 burnt in the hand, and 37 severely whipped.

MONKS AND FRIARS.

There was a distinetion between the Monks and Friars, which eaused the latter to become the objeet of hatred and envy. Both the monastie, or regular, and parochial elergy, eneouraged the attacks made upon them. The Monks were, by most of their rules, absolutely forbidden to go out of their monasteries, and, therefore, eould receive only such donations as were left to them. On the eontrary, the Friars, who were professed mendicants, on receiving notice of the siekness of any rich person, eonstantly detached some of their members, to persuade the siek man to bequeath alms to their eonvent ; thus often, not only anticipating the Monks, but, likewise the parochial elergy. Besides, as most of them were professed preachers, their sermons were frequently compared with

those of the clergy, and in general, not to the advantage of the latter. In these sermons, the poverty and distress of their order, were topics that, of course, were neither omitted, nor slightly passed over. Considering the power of the Church, before the Reformation, it is not to be supposed that any of the Poets, as Chaucer, &c., would have ventured to tell those ridiculous stories of the Friars, with which their works abound, had they not been privately protected by the superior clergy.



CURIOUS TURKISH CONTRIVANCE.

Wonderful are the appliances by which ingenuity contrives to supply the evasions of idleness. We give one of them, as described by Mr. Albert Smith, in his "Month at Constantinople."

"Passing some cemeteries and public fountains, we came to the outskirts of the city, which consist chiefly of gardens producing olives, oranges, raisins and figs, irrigated by creaking water-wheels worked by donkeys. To one of these the droll contrivances which attracted our notice was affixed. The donkey who went round and round was blinded, and in front of him was a pole, one end of which was fixed to the axle and the other slightly drawn towards his head-gear and there tied; so that, from the spring he always thought somebody was pulling him on. The guide

told us that idle fellows would contrive some rude mechanism so that a stick should fall upon the animal's hind quarters at every round, and so keep him at work whilst they went to sleep under the trees."

FIGURES OF DOGS ON ANCIENT TOMBS.

In attempting to assign a reason for the frequent occurrence of dogs at the feet of tombs, we shall most probably be right if we simply attribute the circumstance to the affection borne by the deceased for some animal of that faithful class. That these sculptured animals were sometimes intended for likenesses of particular dogs is evident. Sir Bryan Stapleton, on his brass at Ingham, Norfolk, rests one foot on a lion, the other on a dog ; the name of the latter is recorded on a label, *Jakke*. Round the collar of a dog at the feet of an old stone figure of a knight, in Tolleshunt Knight's Church, Essex, letters were formerly traced which were supposed to form the word *Howgo*.

In a dictionary of old French terms, we find that the word *Gocet* means a small wooden dog, which it was customary to place at the foot of the bed. Now it has been thought that something of this kind was intended in the representation of dogs on tombs, and that this support of the feet merely indicates the old custom of having that sort of wooden resting-place for the feet when in a recumbent position. But our first supposition appears the more natural, and is supported by the fact that a large proportion of these sculptured dogs, instead of being placed beneath the feet, are seated on the robe or train, looking upwards with the confidence of favourite animals. Judith, daughter of the Emperor Conrad, is represented on her tomb (1191) with a little dog in her right hand.

On the tomb of Sir Ralph de Rochford, in Walpole Church, Norfolk, his lady is by his side, dressed in a reticulated head-dress and veil, a standing cape to her robe, long sleeves buttoned to her wrists, a quatrefoil fastens her girdle, and a double necklace of beads hangs from her neck. At her feet is a dog looking up, and another couchant. In the chancel at Shernborne, Norfolk, the figure of Sir Thomas Shernborne's lady (1458) has at the right foot a small dog sitting, with a collar of bells.

On a large antique marble in the chancel at Great Harrowden, Northamptonshire, are the portraits of a man in armour, and his wife in a winding sheet. The man stands on a greyhound, and the woman has at her feet two little dogs looking upwards, with bells on their collars. This monument is that of William Harwedon and Margery, daughter of Sir Giles St. John of Plumpton. She died in the twentieth year of Henry VI.

THE FATE OF THE LAST MAY-POLE IN THE STRAND.

The May-pole, which had been set up in 1641, having long been in a state of decay, was pulled down in 1713, and a new one, with two gilt balls and a vane on the top of it, was erected in its stead. This did not continue long in existence ; for, being in 1718 judged an obstruction to the view of the church then building, orders were given by the parochial

authorities for its removal. Sir Isaac Newton begged it of the parish, and it was conveyed to Wanstead Park, where it long supported the largest telescope in Europe, belonging to Sir Isaac Newton's friend, Mr. Pound, the rector of Wanstead. It was 125 feet long; and presented to Mr. Pound by Mr. Huson, a French member of the Royal Society.

MEANS OF ATTRACTING CUSTOM.

Before houses were numbered, it was a common practice with tradesmen not much known, when they advertised, to mention the colour of their next neighbour's door, balcony, or lamp, of which custom the following copy of a hand-bill will present a curious instance:—

“Next to the GOLDEN DOOR, opposite Great Suffolk Street, near Pall Mall, at the Barber's Pole, liveth a certain person, Robert Barker, who having found out an excellent method for sweating or fluxing of wiggs; his pries are 2s. 6d. for each *bob*, and 3s. for every *tye wigg* and *pig-tail*, ready money.”

MUSIC OF THE HINDOOS.

Among the fine arts of India, music holds a distinguished place; and although its cultivation has declined, and but few are now found who have attained to eminence either in the science or art of this unequalled source of recreation, refinement, and pleasure, yet no people are more susceptible of its charms than the Hindoos. Reading is with them invariably, as with the Arabians and other Eastern nations, a species of *recitativo*, a sort of speaking music, delivered in dialect though not measured tones. The recitation of lessons in a school or academy always takes this form. The man at the oar, women beating lime, the labourer engaged in irrigation, alike accompany their toil with song.

The word *sangita*, symphony, as applied to music by the Hindoos, conveys the idea of the union of *voices*, *instruments*, and *action*. Musical treatises accordingly treat of *gána*, *vádyá*, *urityá*, or *song*, *percussion*, and *dancing*; the first comprising the measures of poetry; the second, instrumental sounds; and the third, theatrical representation. The ancient dramas of the Hindoo exhibited the union of these in their unequalled poetry, modulated with the accompaniments of voice, and instruments, and the attractions of appropriate scenery.

The music of the Hindoos includes eighty-four modes, each supposed to have a peculiar expression, capable of moving some particular sentiment or affection. The modes take their denomination from the seasons, or from the hours of day or night. Musical composition is supposed capable of adaptation to the different periods of the day, and therefore its provisions are regulated by the hours. The ideas of the Hindoos on music, as promoting the pleasures of imagination, may be inferred from the names applied by ancient authors to their musical treatises. One is called *Rágárnava*, the Sea of the Passions; another, *Rágaderpana*, the Mirror of Modes; and a third, *Sóbharinóda*, the Delight of Assemblies; a fourth, *Sangítaderpana*, the Mirror of Song; and another, *Rágáribódha*, the Doctrine of Musical Modes. Some of these works explain the law of musical sounds, their divisions and succession, variations of scales by

temperament, and the enunciation of modes ; besides a minute description of the different *vínás* (lute), and the rules for playing them. This is a fretted instrument of the guitar kind, usually having seven wires or strings, and a large gourd at each end of the finger-board. Its extent is two octaves, and its invention is attributed to Náredá, the son of Brahma. There are many varieties, named according to the number of their strings. Of one of them we give an engraving below.

Music, like everything else connected with India, is invested with divine attributes. From the sacred Veda was derived the Upaveda, or subsidiary Veda of the Gandharbas, the heavenly choristers. The art was communicated to mortals by Sarasvati, the consort of Brahma. She, as before stated, is the patroness of the fine arts, the goddess of speech. Their son, an ancient lawgiver and astronomer, invented the *Víná*. The first inspired man, Bherat, invented the Drama.



