10,000 Wonderful Things

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TEN THOUSAND WONDERFUL THINGS ***

TEN THOUSAND

WONDERFUL

THINGS

COMPRISING

WHATEVER IS MARVELLOUS AND RARE, CURIOUS
ECCENTRIC AND EXTRAORDINARY

IN ALL AGES AND NATIONS

ENRICHED WITH

HUNDREDS OF AUTHENTIC ILLUSTRATIONS

EDITED BY
EDMUND FILLINGHAM KING, M.A.

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STANDARD WORKS OF REFERENCE.
UNIFORM WITH THIS VOLUME.

LEMPRIÈRE'S CLASSICAL DICTIONARY.
WALKER'S RHYMING DICTIONARY.
MACKAY'S THOUSAND AND ONE GEMS OF ENGLISH POETRY.
D'ISRAELI'S CURIOSITIES OF LITERATURE.
BARTLETT'S FAMILIAR QUOTATIONS.
CRUDEN'S CONCORDANCE TO THE BIBLE.
THE FAMILY DOCTOR.

PREFACE.

A BOOK OF WONDERS requires but a brief introduction. Our title-page tells its own tale and forms the best exposition of the contents of the volume.

Everything that is marvellous carries with it much that is instructive, and, in this sense, "Ten Thousand Wonderful Things," may be made useful for the highest educational purposes. Events which happen in the regular course have no claim to a place in any work that professes to be a register of what is uncommon; and were we to select such Wonders only as are capable of familiar demonstration, we should destroy their right to be deemed wondrous, and, at the same time, defeat the very object which we profess to have in view. A marvel once explained away ceases to be a marvel. For this reason, while rejecting everything that is obviously fictitious and untrue, we have not hesitated to insert many incidents which appear at first sight to be wholly incredible.

In the present work, interesting Scenes from Nature, Curiosities of Art, Costume and Customs of a bygone period rather predominate; but we have devoted many of its pages to descriptions of remarkable Occurrences, beautiful Landscapes, stupendous Water-falls, and sublime Sea-pieces. It is true that some of our illustrations may not be beautiful according to the sense in which the word is generally used; but they are all the more curious and

characteristic, as well as truthful, on that account; for whatever is lost of beauty, is gained by accuracy. What is odd or quaint, strange or startling, rarely possesses much claim to the picturesque and refined. Scrape the rust off an antique coin, and, while you make it look more shining, you invariably render it worthless in the eyes of a collector. To polish up a fact which derives its value either from the strangeness of its nature, or from the quaintness of its narration, is like the obliterating process of scrubbing up a painting by one of the old masters. It looks all the cleaner for the operation, but, the chances are, it is spoilt as a work of art.

We trust it is needless to say that we have closed our pages against everything that can be considered objectionable in its tendency; and, while every statement in this volume has been culled with conscientious care from authentic, although not generally accessible, sources, we have scrupulously rejected every line that could give offence, and endeavoured, in accordance with what we profess in our title-page, to amuse by the eccentric, to startle by the unexpected, and to astonish by the marvellous.

INDEX TO ENGRAVINGS

	PAGE
ABYSSINIAN ARMS,	509
—— LADIES,	492
—— ORNAMENTS OF,	493
—— LADY TATTOOED,	496
ALTAR-PIECE OF SAN MINIATO,	601
AMULET WORN BY EGYPTIAN FEMALES,	452
AMULET BROTCHE,	332
ANCIENT METHOD OF KEEPING A WASHING ACCOUNT,	3
—— NUT-CRACKERS,	236
—— SNUFF-BOXES,	210
ANGLO-SAXONS, SEPULCHRAL BARROW OF THE,	27
APTERYX, THE, OR WINGLESS BIRD,	308
ARCH, A BEAUTIFUL, IN CANNISTOWN CHURCH,	433
—— OF TRAJAN AT BENEVENTUM,	445
ARCHITECTURE FOR EARTHQUAKES,	324
ARMLET, AN ANCIENT,	425
ARMOUR, ANCIENT, CURIOUS PIECE OF,	341
ASH, THE SHREW,	397
AZTEC CHILDREN, THE,	37
BAGPIPES,	505
BANDOLIERS,	560
BANNERS AND STANDARDS, ANCIENT,	584, 585
BASTILLE, STORMING OF THE,	195

BEAU BRUMMELL (A), OF THE SEVENTEENTH CENTURY, 61
BECTIVE ABBEY, 392
BEDESMEN IN THE TIME OF HENRY VII, 593
BELLOWS, A PRIMITIVE PAIR OF, 637
BELL SHRINE, AN ANCIENT, 348
—— OF SAINT MURA, 412
BIBLE USED BY CHARLES I. ON THE SCAFFOLD, 271
BILLY IN THE SALT BOX, 181
BLACKFRIARS, PARIS GARDEN AT, 465
BLIND GRANNY, 70
—— JACK, 23
BOAT, A BURMESE, 668
BOOK-SHAPED WATCH, 328
BRACELET, A MAGICIAN'S, 345
BRAMA, THE HINDOO DEITY, 556
BRANK, THE, 2
BRASS MEDAL OF OUR SAVIOUR, 241
BRITANNIA TUBULAR BRIDGE, 173
BROOCH, ANCIENT SCANDINAVIAN, 401
BRICKS OF BABYLON, 613
BRIDGE OVER THE THAMES, THE FIRST, 428
—— A CHINESE, 440
—— CROMWELL'S, AT GLENGARIFF, 648
BUCKINGER, MATTHEW, 53
BUCKLER OF THE FIFTEENTH CENTURY, WITH PISTOL INSERTED, 30
BUNYAN'S (JOHN) TOMB, 157
BURMESE PRIEST PREACHING, 266
BUST, AN ANCIENT ETRURIAN, 677

CAMDEN CUP, THE, 250
CANDLESTICK, A REMARKABLE, IN FAYENCE, 592
—— OF MARY, QUEEN OF SCOTS, 436
CARFAX CONDUIT, 333
CARRIAGE, A TURKISH, 656
CASCADE DES PELERINES, 135
CATACOMBS AT ROME, 87
CAVE, PORT COON, 516
—— THE TIGER, AT CUTTACK, 361
CHAIR BROUGHT OVER TO AMERICA BY THE PILGRIM FATHERS, 186
—— DAGOBERT'S, ANCIENT, 421
—— HENRY VIII.'S, 488
—— THE DUCHESS OF LAUDERDALE'S, 401
CHAPTER-HOUSE, A, IN THE TIME OF HENRY VII., 600
CHARLEMAGNE, CROWN OF, 377
CHIEFTAIN, ANCIENT SCOTTISH, 500
CHINESE METHOD OF FISHING, 316
—— PUNISHMENT OF THE KANG, OR WOODEN COLLAR, 134
CHRISTMAS, PROCLAIMING THE NON-OBSERVANCE OF, 19
CISTERN OF MAJOLICA WARE, 597
COFFEE POT, IN STONEWARE, A CURIOUS, 649
COIN, THE FIRST, WITH BRITANNIA ON IT, 468
COLLARS, ANCIENT STONE, 665
COLUMN AT CUSSI, 533
COMB, A CURIOUS INDIAN, 657

CORAL REEFS, 74
CORPSE BEARER DURING THE PLAGUE, 284
COSTUMES, ANCIENT, 18, 71, 78, 86, 212, 213, 220, 296, 297
—— GERMAN, OF THE 16TH CENTURY, 548
COSTUME, FOREIGN, IN 1492, 543
—— OF A GERMAN NOBLE, 536
COUTEAU-DE-CHASSE, 633
CRADLE OF MOSS, 325
—— HENRY V., 416
CROSBY, SIR JOHN, HELMET OF, 520
CROSS OF CONG, 457
—— MUIREDACH, 369
CUCKING STOOL, 1
CUPID OF THE HINDOOS, THE, 552
CURFEW BELL, THE, 33
CURIOUS FIGURES ON A SMALL SHRINE, 203

DAGGER OF RAOUL DE COURCY, 263
—— AN ANCIENT, 673
DAGOBERT, ANCIENT CHAIR OF, 421
DANCING NATIVES OF NEW SOUTH WALES, 225
DARNEY (JENNY), A HARMLESS ECCENTRIC OF THE YEAR 1790, 187
DERVISHES DANCING, 669

DIAL AND FOUNTAIN IN LEADENHALL STREET, 553
DINNER PARTY IN THE 17TH CENTURY, 609
—— TABLE, AN EGYPTIAN, 537
DIOGENES IN A PITHOS—NOT TUB, 524
DOG-WHEEL, THE OLD, 101
DRINKING CUP, A CURIOUSLY SHAPED, 413
—— EARLY GERMAN, 460
—— VESSEL, A DECORATIVE, 336
—— GLASS, ANCIENT, 153
DROPPING WELL OF KNARESBOROUGH, 143
DRUID'S SEAT, THE, 464
DUCK-BILLED PLATYPUS, OR ORNITHORYNCHUS PARADOXUS, 273
DYAK WITH HEADS, SKULL HOUSE, AND HOUSE OF SEA DYAKS, 276, 277
—— WAR BOAT IN BORNEO, 540
DYAKS OF BORNEO, WAR DANCE OF THE, 541

EAST INDIA HOUSE, THE FIRST, 206
EDDYSTONE LIGHTHOUSE, 109
EGYPTIAN TOYS IN THE BRITISH MUSEUM, 130
EMBROIDERED GLOVE, PRESENTED BY MARY, QUEEN OF SCOTLAND, TO AN ATTENDANT ON THE MORNING OF HER EXECUTION, 263
EXTRAORDINARY CATARACT, 224
—— SITUATION FOR A TREE, 313
—— TREE, 183

FASHIONABLE DISFIGUREMENT OF THE TIME OF CHARLES I., 213
FAWKES HALL, OLD MANOR HOUSE OF, 380
FETE OF THE FEDERATION OF THE NATIONAL GUARDS OF FRANCE, 1790, 289
FIGG (JAMES), THE CHAMPION PRIZE-FIGHTER OF 1733, 113
FISH, SHOOTING, 432
FISHERMAN, BULGARIAN, 497
FLOATING CITY OF BANKOK, 309
FONT AT KILCARN, THE, 417
FRENCH ASSIGNATS, FAC-SIMILE OF THE FORMS IN WHICH THEY WERE ISSUED TO THE PUBLIC, 254
FULLERTON'S (COLONEL) DEVICE FOR PASSING A MOUNTAIN TORRENT, 194
FUNEREAL JAR, 481

GARDEN, EGYPTIAN, 349
GARRICK'S CUP, 232
GATE, THE, ON OLD LONDON BRIDGE, 561
GAUNTLET OF HENRY, PRINCE OF WALES, 661
GIANT TREE, 229
GLAIVE, A, 504
GRACE KNIVES, 641
GRAVES OF THE STONE PERIOD, 364
GREAT WALL OF CHINA, 233
GREY MAN'S PATH, THE, 528
GUN, A CELEBRATED, 568
GUY, THOMAS, PORTRAIT OF, 605

HACKNEY COACHMAN OF THE TIME OF CHARLES II., 258
HACKNEY COACH, THE EARLIEST, 211
HEAD-BREAKER, A, 665
—— ORNAMENT, ANTIQUE, 393
HEART OF LORD EDWARD BRUCE AND CASE, 246, 247
HELMET, AN EARLY ENGLISH, 632
HELMET OF SIR JOHN CROSBY, 520
HENRY V., CRADLE OF, 516
—— VII., BEDESMEN IN THE TIME OF, 393
—— VIII., CHAIR OF, 488
—— I. (KING) DREAM OF, 26
—— VIII.'S WALKING STICK, 30
HINDOO ADORATION OF THE SÁLAGRÁM, 588
HOLY-WATER SPRINKLER, 532
HOOPS, LADIES', IN 1740, 6
HUDSON, JEFFERY, THE DWARF OF THE COURT OF CHARLES I., 472

IMPLEMENTS USED IN BUDDHIST TEMPLES, 621
INCENSE CHARIOT, AN ANCIENT, 513

INSTRUMENTS OF TORTURE:—THE EXECUTIONER'S AXE; THE BLOCK ON WHICH LORDS BALMERINO AND LOVAT WERE BEHEADED; THE SCAVENGER'S DAUGHTER; SPANISH BILBOES; MASSIVE IRON COLLAR FOR THE NECK; THUMB SCREW. BRAND FOR MARKING FELONS: IMPRESSION OF BRAND; PUNISHMENT FOR DRUNKARDS, FORMERLY IN USE AT NEWCASTLE-ON-TYNE; THE WHIRLIGIG, A MILITARY METHOD OF PUNISHMENT; PILLORY, STOCKS, AND WHIPPING-POST FORMERLY ON LONDON BRIDGE, 60, 90
IRRIGATION, TURKISH MACHINE FOR, 681

JAMES I., CURIOUS JEWEL WHICH BELONGED TO, 456
—— II., AND THE CHURCH OF DONORE, 557
JEWEL PRESENTED BY MARY, QUEEN OF SCOTS, TO EARL HUNTLEY, 243
JOHNSON'S (DR. SAMUEL), RESIDENCE IN INNER TEMPLE LANE, 48
— — OLD STAIRCASE IN, 49
JOY (WILLIAM), THE ENGLISH SAMPSON, 177

KING'S STONE, THE, 461
KNIGHT'S COSTUME OF THE 13TH CENTURY, 480

LAMPS, ANCIENT ROMAN, 437
LOCOMOTIVE, THE FIRST, 96

—— THE PRESENT, AND TRAIN, 97
LORD OF MISRULE, 15
LOUIS XII., IVORY SCEPTRE OF, 476
LOUIS XVI., EXECUTION OF, 255
LUTHER'S (MARTIN) TANKARD, 150
LYNCH'S CASTLE, GALWAY, 581

MAGICIAN'S MIRROR, 344
—— BRACELET, 345
MAY-POLES, 101
MAIL, ANCIENT SUIT OF, 484
MARY, QUEEN OF SCOTS', CANDLESTICK, 436
MEDMENHAM ABBEY, 429
MILITARY HATS IN THE OLDEN TIME, 75
MILL AT LISSOY, 469
MIRROR, A MAGICIAN'S, 344
MONSOONS, 180
MONSTROUS HEAD-DRESS OF 1782, 242
MONUMENTS, WAYSIDE, 588
—— ROCK CUT, OF ASIA MINOR, 444
MORAYSHIRE FLOODS, 126
MOSQUE OF OMAR, 317
—— ST. SOPHIA, 104
MUMMERS, OR ANCIENT WAITS, 14
MUMMY CASES, 409
MUSICAL INSTRUMENT, HINDOO, 684
—— —— A CURIOUS BURMESE, 628, 629
—— —— EGYPTIAN, 405

NAORA, THE, 636
NEBUCHADNEZZAR, MASK OF, 105

NECKLACE, ANCIENT JET, 529
NELL GWYNNE'S LOOKING-GLASS, 237
NEWTON CHURCH, DOORWAY OF, 473
NEWTON'S (SIR ISAAC) OBSERVATORY, 10
—— HOUSE, ST. MARTIN'S STREET, 11
NORMAN CAPS, 44
NORTH AMERICAN INDIAN WAR DESPATCH, 45

OLD LONDON BRIDGE, GATE ON THE, 561
—— —— SIGNS, 120
ORNAMENTS ABYSSINIAN FEMALE, 493
—— ANTIQUE HEAD, 393
—— FEMALE, OF THE IRON PERIOD, 400
—— EGYPTIAN FEMALE, 448
—— PERSONAL, OF EGYPTIANS, 453
—— OF FEMALE DRESS IN THE TIMES OF THE ANCIENT BRITONS, 79

PAGODA, THE GREAT SHOEMADOO, 572
PAILOOS, CHINESE, 625
PAPYRUS ROLL, FROM A SPECIMEN IN THE BRITISH MUSEUM, 82
—— SYRIAN, WITH AND WITHOUT FLOWERS, 83
PARIS GARDEN AT BLACKFRIARS, 465
PASS OF KEIM-AN-EIGH, 329
PENN'S (WILLIAM) SILVER TEA SERVICE, 202
PENNSYLVANIA JOURNAL, FAC-SIMILE OF THE HEADING OF THE LAST NUMBER, 1765, 63

PEST HOUSE DURING THE PLAGUE IN TOTHILL FIELDS, 573
PETER THE GREAT, HOUSE OF, AT ZAANDAM, 545
PLOUGHING, ANCIENT MODE OF, 66
POISON CUP, THE, 485
PONT DU GARD, THE GREAT AQUEDUCT OF, 312
POPE'S CHAIR, 577
POPULAR AMUSEMENTS IN 1743, 56
PORCELAIN FIGURES, 517
POTTERY IN CHINA, THE ART OF, 321
POWERSCOURT FALL, PHENOMENON AT, 305
PREACHING FRIAR, 221
PRE-ADAMITE BONE CAVERNS, 199
PRIESTS OF SIKKIM, 664
PRINCE RUPERT, HEAD QUARTERS OF, DURING THE SIEGE OF LIVERPOOL, IN 1644, 292
PULPIT OF JOHN KNOX AT ST. ANDREW'S, 270
PUNISHMENT, ANCIENT INSTRUMENT OF, 680
PYRAMIDS OF EGYPT, 131

QUEEN ELIZABETH'S STATE COACH, 198
—— —— SIDE SADDLE OF, 340

RAFFAELLE, TOMB OF, 569
RALEIGH'S (SIR WALTER) ANCIENT RESIDENCE AT BLACKWALL, 161
REVOLVER, A, OF THE FIFTEENTH CENTURY, 30

RING, FORMERLY THE PROPERTY OF CHARLES I., 263
RINGS, CALCINATED, 408
—— SARDONYX, WITH CAMEO HEAD OF QUEEN ELIZABETH, 372
—— A TOAD STONE, 424
ROCK OF CASHEL, THE, 352
RUINS OF CLONMACNOIS, 612

SACK-POT, OLD ENGLISH, 521
SAINT GEORGE, TOMB OF, 281
SAINT GEORGE'S HALL, GIBRALTAR, 7
SALAGRAM, HINDOO ADORATION OF THE, 589
SARDONYX RING, WITH CAMEO HEAD OF QUEEN ELIZABETH, 373
SCEPTRE, IVORY, OF LOUIS XII., 476
SCHOOL, A CHINESE, 525
SCRIPTURAL ANTIQUITIES:—DRUM, OR TIMBREL; DRUM IN USE IN THE EAST; HARP; LUTES; INSCRIBED STONE; SANDALS; DISTAFF; ROMAN FARTHING; STONEMONEY-WRIGHTS; HAND MILL; EASTERN WINE AND WATER BOTTLES, 217
SELKIRK (ALEXANDER) AND THE DANCING GOATS, 22
SEPULCHRAL VASE, 320, 608
SHAKESPEARE'S JUG, 576
SHIELD, ANCIENT DANISH, 420
SHRINE OF ST. SEBALD AT NUREMBERG, 604

SILVER LOCKET IN MEMORY OF THE EXECUTION OF CHARLES I., 263
SNAKE CHARMER, 300
SOUTH STACK LIGHTHOUSE, 240
SPANISH DAGGER OF THE SIXTEENTH CENTURY, 263
SPIDER, THE TRAP-DOOR, 384
—— NEST OF THE, 385
ST. WINIFRED'S WELL, 304
STAMP, MEDICINE, ANTIQUE ROMAN, 449
STANDARDS, EGYPTIAN, 396
—— ASSYRIAN, 584, 585
STEAM BOAT, FAC-SIMILE OF THE FIRST, 301
STICKS, OLD WALKING, 388
SWORD BREAKER, ANCIENT, 672
—— AN EXECUTIONER'S, 676
—— CURIOUS ANTIQUE, 596
—— THE HAWTHORNDEN, 353
—— THE SETON, 357
SUMMERS' MAGNET, OR LOADSTONE, 41

TEMPLAR'S BANNER, CALLED BEAUSEANT, 565
TEMPLE AT SIMONBONG, INTERIOR VIEW OF, 620
THRASHING CORN, ANCIENT METHOD OF, 67
TILBURY FORT, WATER-GATE OF, 190
TOILET BOXES, EGYPTIAN, 381
TOMB, ANCIENT GREEK, INTERIOR VIEW OF, 617

—— A CHINESE, 508
—— OF RAFFAELLE, 569
TOMB OF CÆCILIA METELLA, 477
TOPE, THE SANCHI, 389
TORTURE CHAMBER AT NUREMBERG, 616
TOWER OF THE THUNDERING WINDS, 93
TRAJAN, ARCH OF, AT BENEVENTUM, 445
TREATY STONE AT LIMERICK, 564
TRIPOD, AN ANCIENT, 549
TUMBREL, THE, 2
TUNISIAN TURNER, A, 652
TYRIAN PURPLE, THE SHELL FISH FROM WHICH IT IS OBTAINED, 644

UMBRELLA, ANGLO-SAXON, 624

VASES, ANCIENT, 337
—— GREEK, 501
—— ROMAN, IN BLACK WARE, 372
—— A SEPULCHRAL, OF ANCIENT EGYPT, 608
VASES TEUTONIC, HUT-SHAPED, 580
VAUXHALL, 380
VESSEL, A CURIOUSLY SHAPED, 376
VESUVIUS, CRATER OF, IN 1829, 165
VISHNU, THE GOD, 645
VOLCANO OF JORULLO, MEXICO, 161

WAR CHARIOT OF EGYPT, 365
WATCH, ANTIQUE, 368

—— PRESENTED BY LOUIS XII. OF FRANCE TO CHARLES I. OF ENGLAND, 640
—— PRESENTED BY MARY OF SCOTLAND TO MARY SKATON, 285
WATER CARRIER OF THE OLDEN TIME, 259
WEAPON, AN ANCIENT, 660
—— A POISON, 672
WEAVER BIRD, SOCIAL NEST OF, 441
WIGS OF VARIOUS PERIODS, 31

INDEX.

PAGE
Abbey Buildings, The Arrangement of, 658
Abraham and Sarah, 101
Abyssinian Ladies, Dress of the, 491
Abyssinian Lady, Tattooed, 495
Advertisement, an American, 111
Advertisements, Curious, 406, 447, 455, 478
—— in the last Century, 207
—— of a Dying-speech Book, 116

—— New Style of, 249
—— a Pudding as an, 228
—— of a Fleet Parson, 116
A False Find, 31
A Female Sampson, 62
A Fine Old Soldier, 314
A Floating City, 308
A Funeral appropriately conducted, 235
Aged Persons, instances of many Dying, 283
Ages of Celebrated Men, 102
A Great Marvel seen in Scotland, 138
A Happy Family, 28
A Harmless Eccentric, 186
Albertus Magnus, Receipts from, 91
Ale Too Strong, 267
Alexandria, Pharos at, 274
Algerine Invasion of Ireland, 176
A Last Chance, 103
All Humbugs, 85
A Lucky Find, 6
A Man in a Vault Eleven Days, 69
—— Carries his House on his Head, 290
—— Selling his own Body, 95
—— aged One Hundred Years, 256
A Monster, 287
Ambassador, French, Entry into London, 262
—— why Held by the Arms, 162
Amphitheatres, 102
Amulets worn by Egyptian Females, 120
—— Brotche, 332

Amusements in the 15th Century, 254
—— in 1743, Popular, 56
An apparent Singularity accounted for, 93
An Eccentric Tourist, 139
Ancients, Credulity of the, 144
Anglo-Saxons, Sepulchral Barrow of, 26
Animals, Food of, 24
—— Communication between, 294
Animation, Suspended, 374
Anne Boleyn, Execution of, 375
Antimony, 570
Antipathies, 391
—— Unaccountable, 196
Antiquities, Egyptian, 642
Apollo, Oracles of, in France, 675
Arabian Horses, 291
Arabs, Horses of the, 498
Archbishop, an, Washing Feet, 5
Arch, A Beautiful, 433
A remarkable Old Man, 214
Armlet, Ancient, 425
Armour, Ancient, Curious Piece of, 341
Arms, Abyssinian, 509
Artists, Duration of Life amongst, 196
A Sea above the Sky, 81
Ash, the Shrew, 397
Ass, The, 116
Assiduity and Perseverance, 304
Attar of Roses, Origin of, 343
Attar of Roses, 298
A Woman takes the Lighted Match, 40

—— Defends a Post singly, 52
Authors, some Learned, Amusements of, 137
A Unique Library, 211
Aztec Children, 37

Babes of Bethlehem, The, 660
Bagpipes, Irish, 505
Ballot, Origin of the, 673
Bandoliers, 560
Bank, A Mattrass for a, 323
Banner, The Templars', called Beauseant, 564
Banquets of the Ancients, 439
Bara, a Machine used in Sicily, 415
Barbers, 94
Barometer, Incident connected with, 136
Bartholomew Fair in 1700, Handbill of, 148
Bastille of Paris, Storming of the, 194
Bazaar, a Turkish, 614
Bear, a Shaved, 17
Beard, Care of the, 503
Beau Brummell (a) of the 17th Century, 61
Bective Abbey, 392
Bedesmen in the time of Henry VII., 593
Bedford Missal, The, 407
Bee, The Queen, 25
Bees, Obedient to Training, 95
Beggars, Severe Enactment against, 302
—— selected as Models by Painters, 281

Bell, The Great, of Burmah, 559
—— of Rouen, 650
Bells, 193
—— of the Ancients, 279
—— of St. Mura, 411
Bell-Shrine, an Ancient, 347
Bellows, Primitive Pair of, 637
Bible, 118, 372, 490
—— Bunyan's, 121
—— Summary of the, 169
—— used by Charles I. on the Scaffold, 271
Billy in the Salt-box, 181
Birds, The Ear of, not to be Deceived, 228
Blind Jack, 23
—— Granny, 70
—— Workman, 155
Boat, Burmese, 667
Bobart, Jacob, 22
Boiling to Death, 663
Bolton Abbey, Origin of, 273
Bombardier Beetle, The, 68
Bones, Adaptation of to Age, 52
Book-shaped Watch, 328
Boots an object of Honour, 232
Boydell, Alderman, 9
Brama, the Hindoo Deity, 555
Bramins, Philosophy of the, 371
Brank, The, 2
Brass Medal, of our Saviour, 241
Breakfasting Hut in 1745, 158
Bribery, 141

Bricks of Babylon, The, 612
Bridge, Old London, The Gate of, 561
—— Chinese, 439
—— Suspension, at Freybourg, 166
Britannia Tubular Bridge, 172
British Islands, Size of the, 245
Brooch, Ancient Scandinavian, 401
Bruce, Lord Edward, Case containing the Heart of, 215
Brunswick, House of, Anecdote of the, 459
Buckinger, Matthew, 53
Buddist Temples, Instruments used in, 621
Bumper, 153
Bunyan's, John, Tomb, 156
Burial Places of Distinguished Men, 390
Burmah, Elephant God of, 537
Bust, Etrurian, An Ancient, 677
Byng, Admiral, Execution of, 182

Cader Idris, 118
Cagots, The, 638
Calculation, Interesting, 474
Cambridge Clods, 20
Camden Cup, 250
Camel, as a Scape-Goat, 522
Cameleon, The Eye of the, 479
Candles in the Church, 449
Cannon, Ancient, raised from the Sea, 40
—— at the Siege of Constantinople, 69
—— First Iron, 320
Canute, The Discovery of the Body of, 176
Cardinals, Colour of the Hat for, 234

Cards, Games with, in the 16th Century, 618
Carfax Conduit, 333
Carronades, 149
Carrara, Francis, Cruelty of, 504
Carriage, Turkish, 655
Cascade des Pelerines, 135
Cat, Instinct in a, 353
Catacombs at Rome, 87
Cataract, Extraordinary, 223
Cat-Clock, A, 631
Cats, White, 51
—— with Knotted Tails, 238
Caves, The Hawthornden, 382
Chaffinch Contest, 651
Chalice, Iona, The Golden, 422
Changes of Fortune, 371
Chaplain, Instructions to a, 458
Chapter-House in Henry VIIth's time, 599
Charing Cross, Autobiography of, 128
Charity instead of Pomp, 407
—— Rewarded by a Mendicant, 257
Charlemagne, Clock presented to, 145
Charles I., Anecdote relative to, 174
—— II., Privy Purse, Expenses of, 234
Cherry Tree, 458
Chess, in India, How it Originated, 305
Chieftain, Ancient Scottish, 500
Chilcott, the Giant, 71
Child, Test of Courage in a, 132
Children of Aged Parents, 319
China, Origin of the Great Wall of, 233

Chinese Dainties, 91
—— Ivory Balls, 144
—— Method of Fishing, 315
—— Punishment of the Kang, 134
—— Ladies, Small Feet of, 475
—— Mirrors, 425
—— School, 525
—— Therapeutics, 369
Chocolate, Early use of, 52
Christmas Customs, Bygone, 14, 19
Christening, Novel Mode of Celebrating a, 393
Chronology of Remarkable Events, 218
Church of Donore, James II. and the, 557
Cigars, Extraordinary Fashion in, 274
Circumstance, a Curious, 430
—— Extraordinary, 15
Cistern of Majolica Ware, 597
Clock at Hernhuth, Watchmen Imitating, 20
—— Wonderful, 167
Clocks, Early, 171
Clonmacnois, Ruins of, 289
Coachmen of the Time of Charles II., 257
Cock Fighting at Schools, 219
Coffee, 153
Coffee and Tea, 122
Coffee-house in London, the First, 4
—— Attractions in 1760, 41
Coin, The First, with Britannia on it, 468
Coinage, Variations in the, 650
Coincidences, some Curious, 434

Collars, Stone, Ancient, 665
Column at Cussi, 533
Comb, Curious Indian, 657
Conecte, Thomas, 433
Confectionary Art in 1660, 373
Conjuring, Public Taste for in 1718, 122
Conway Church, Inscription in, 112
Coral Reefs, 73
Coronations, Prices for Seats at, 160
—— Expenses at, 283
Corpulent Man, 78
Corpulence, Cure for, 80
Cost of Articles in the 14th Century, 330
Costume, Ancient Female, 71, 78
Costumes, 395, 437, 536, 544, 547, 630, 651
Couteau-de-Chasse, Ancient, 633
Cranmer's (Archbishop) Dietary, 137
Credulity, Extraordinary Instance of, 311
Cricket-Matches, Extraordinary, 408
Criminal, a Rich and Cruel, 450
Criminals, Old Custom Relating to, 598
Cromwell's Bridge at Glengariff, 648
Cross of Cong, The, 457
—— —— Muiredach, 369
—— Ordeal of the, 463
Crown of Charlemagne, 377
Cucking-Stool, The, 1
Cupid, The, of the Hindoos, 230
Curious Feats, 181, 239

—— Law, 8
—— Manuscript, 214
Curiously-shaped Vessel, 376
Curiously-shaped Drinking Cups, 413
Curiosities, Strange, 457
Custom, Means of attracting, 683
Customs, Singular Local, 653

Daffeys' Elixir, 173
Dagger, An Ancient, 673
Dagobert, Ancient Chair of, 421
Dance, Curious Provincial in France, 679
Dances, Fashionable of the last Century, 220
Dancing Rooms, 57
Dead, Fashions for the, 523
Dead Bodies, Preservation of, 251, 280, 638
Death, Boiling to, 663
—— Lunar Influence in, 346
—— Pressing to, 515
Decorative Drinking Vessel, 336
Della Robbia Ware, 601
Demons, Bribing the, 531
Dervishes, Dancing, 669
Desolation, Scene of, 329
Destitute Cats, Asylum for, 280
Dial and Fountain in Leadenhall Street, 553
Dilemma, 499
Dinner, an Egyptian, 537
—— in China, 596
—— Party in the 17th Century, 609

Diogenes in a Pithos, not Tub, 101
Disorders Cured by Fright, 307
Dispute and appropriate Decision, 140
Dog (A) Extinguishing a Fire, 20
—— Combination of Instinct and Force, 284
—— A Sensible, Refusing to Bait a Cat, 76
—— Persevering, 80
—— Friendship, 84
—— A Piscatorial, 367
—— Sensible, 376
—— in Japan, 622
—— Figures of on Ancient Tombs, 682
Dog-wheel, The Old, 101
Dole in consequence of a Dream, 503
Doles, 399
Down among the Dead Men, 185
Dress, Forty years ago, 212
Dress in London, 18, 114, 253, 295
—— Fastidiousness at an Old Age, 243
—— of the Ancient Britons, 79
Drinking Bouts in Persia, 547
Drinks, Intoxicating, Antiquity of, 611
Dropping Wells, 142
Druids' Seat, 464
Drunkenness, the Offspring of, 666
Duns in the Mahratta Country, 379
Dyaks of Borneo, 275

Ears, Character Indicated by, 65
Earthenware, English, 575

Earthquake Panic, 520
—— Swallowed up by an, 329
—— at Lisbon, 200
—— Nottingham, in 1816, 280
Earthquakes, 398, 432
East India House, the First, 206
Eating for a Wager, 4
Eccentric Englishman, An, 438
Eccentrics, a Couple of, 318
Echo, Extraordinary, 341
Eddystone Lighthouse, 108
Edicts against Fiddlers, 328
Eel, Large, 10
Egypt, 491
—— Pyramids of, 130
Egyptian Toys in the British Museum, 129
Elephant Detects a Robber, An, 99
Elephants Frightened at Pigs, 9
Energy, A Triumph of, 193
England before the Romans, 86
Englishman, A Fat, 28
Epitaph, an Inculpatory, 268
Etna, Mount, Great Eruption of, 451
—— Changes of, 406
Europa, Ruins of, 567
Exchequer-bills, Origin of, 676
Execution, in 1793, 84
Extraordinary Tree, 183
Extravagance at Elections, 149
—— Oriental, 499
Eyam, The Desolation of, 226

Fallacy of the Virtues of a Seventh Son, 315
False Accusers, Punishing, 230
Farmers, Illustrious, 304
Fashionable Disfigurement, 213
Fayence, The, of Henry II. of France, 591
Feasts, Anglo-Saxon, 517
Federation, Fête of the, 288
Female Intrepidity, Extraordinary, 248
Ferrers, Earl, Execution of, 107
Figg, Champion, 113
Finger Rings, Porcelain, 486
Fire at Burwell, Cambridgeshire, 293
Fire-arms in the Tower of London, 29
Fire-engines, When first made, 223
Fish, Shooting, 432
—— High Price of, in London, 312
—— Extraordinary Ponds and, 561
—— Tame, 659
—— Wonderful, 542
Fishermen, Bulgarian, 497
Fleet Marriages, about 1740, 299
Floods, the Morayshire, 126
Flying Coach, 228
Fog of 1783, The Great, 414
Font at Kilcarn, The, 417
Food of the Ancients, 450
Foot-Racing in 1699, 457
Foreigners in London in 1567, 371
Fortune, Change of, 371
Fox Killed by a Swan, 4

Francis I., Funeral Oration of, 363
Franklin's Celebrated Letter to Strahan, 39
Frederick the Great at Table, 579
French Dress, 102
—— Assignats, the Origin, 253
Friars, Preaching, 221
Frost Fairs, 67
—— Extraordinary, 209
Funeral, an Eccentric, 395
—— Jar, 481
—— Obsequies, Strange, 108

Game Preserves at Chantilly, 362
Gamblers, Chinese, Playing for Fingers, 593
Gambling, Legalised, 141
—— Extraordinary, 359
Gaming, a National Taste for, 267
Gander, an Old, 27
Garden, an Egyptian, 349
—— at Kenilworth, when in its Prime, 641
—— Love of, 419
—— Sacred, 420
—— The Hanging, of Babylon, 558
Garrick's Cup, 232
Gauntlet of Henry, Prince of Wales, 661
George II., Proclamation for, 200
Georgians as Topers, 511
Giant Tree, 229
Gibraltar, Siege of, 6
Gigantic Bones, 248
Glaives, 504

Glove Money, 503
Gloves, Anne Boleyn's, 600
—— Origin of "Pin Money", 275
Grace Knives, 641
Graham Island, 443
Graves of the Stone Period, 363
Greek Vases, 501
Gretna Green Marriages, 159
Grey Man's Path, The, 528
Grinning for a Wager, 13
Groaning Boards, 66
Groat, a Castle for a, 470
Grotto, Remarkable, and Story connected with it, 625
Guillotine, Decapitation by the, 8
Gun, Celebrated, 568
Gunpowder, Making a Candlestick of, 249

Hackney Coach, The Earliest, 211
Hair, Ancient, Quantity and Colour of the, 4
—— Price of Human, 242
—— Remarkable Preservation of, 122
—— Transplantation of, 40
—— Turned Grey by Fright, 327
—— Two of the Fathers, on False, 24
Hamster Rat, The, 265
Handbills, Distributing, 178
—— from Peckham Fair, in 1726, 72
Hanging a Mayor, 140
"Happy Dispatch" in Japan, The, 578
Head Breaker, A., 338

Head-dress, Monstrous, 242
—— Ornament, Antique, 393
Hejirs, The, 222
Helmet, Early English, 632
—— of Sir John Crosby, 520
Henry I., Dream of, 26
—— II., Stripped when Dead, 39
—— V., Cradle of, 416
—— the VIIIth's Chair, 488
—— VIII., Curious Extracts from the Household Book of Lady Mary, Daughter of, 399
Highlander, A Remarkable, 238
Highwaymen in 1782, 5
Hindoo Computation, 507
—— Rites, Cruelty of, 627
Historical Anecdote, 156
Holy Water Sprinkler, 532
Homer in a Nutshell, 127
Hooking a Boy Instead of a Fish, 319
Hoops, in 1740, 6
Horse, A, Getting himself Shod, 76
Horse-race, Indenture of a, 52
Horses of the Arabs, 498
Horses, Different Sorts of, in the 16th Century, 634
—— Feeding one another, 368
—— Vicious, Novel Way of Curing, 174
Hot Cross Buns, 251
House, Novel Way of Designating a, 539
—— of Hens' Feathers, 646
Household Rules of the 16th Century, 518

How Distant Ages are Connected, 200
Hudson, Jeffery, the Dwarf of the Court of Charles I., 472
"Humbug," Origin of the Term, 97
Hume, David, on his own Death, 215
Hundred Families' Lock, 435
Hunting Party, a Regal, 391
Husband, Novel way of Purchasing a, 275
Hydra, Extraordinary Reproductive Power of the, 490

Ice, Ground, 506
Ignorance and Fear, 290
Impostor, An, 50
Impudence or Candour? Which is it? 239
Incense Chariot, An Ancient, 513
Incremation, Instance of, 353
Indian Jugglers, European Balancing, 293
Inhumanity, Extraordinary Instances of, 436
Innkeeper's Bill in 1762, 431
Insects, Wonderful Formation of the Eye in, 467
Insect Life, Minuteness of, 338
Instinct of Animals, 410
Insurance Agent, Canvass of an, 465
Interesting and Fanciful Relique, 243
Inventors, The Perils of, 141
Irrigation, Turkish Machine for, 349
"It's much the same Now", 94

James II. and the Church of Donore, 557

James II., Spent by the Corporation of Coventry at the Entertainment of, in his Progress through Coventry, 378
Javanese, Superstition of the, 244
Jenny's Whim, 174
Jewel, A Curious, which belonged to James I., 456
Jews, Wealth of the, 359
Johnson, Dr., A Visit to the Residence of, 48
Joy, William, the English Sampson, 176
Judas Iscariot, Legends of, 339
Judges attending Public Balls, 303
—— Salaries, 446
Jugglers in Japan, 529
—— of Modern Egypt, 342

Kildare, Death of the Earl of, 172
Killed by eating Mutton and Pudding, 73
King Edward I., Household Expenses of, 231
—— Fine for Insulting a, 149
—— of Kippen, The, 139
—— John and Pope Innocent, 463
King-Maker, Warwick the, 527
King's Bed, Ceremonial for Making the, 562
—— Cock Crower, The, 137
—— Dishes with the Cook's Name, 235
—— Stone, The, at Kingston, 461
Kitchen, Spacious, 383
Knight's Costume of the 13th Century, 480
Knives and Forks, 133

Knox, John, The Pulpit of, at St. Andrews, 269

Lady, Origin of the Word, 147
Lagmi, and the Use made of it, 623
Lambeth Wells, the Apollo Gardens, 272
Lamps, Roman, 437
Land, Change in the Value of, 196
Landslip at Colebroke, Shropshire, 184
Lantern, Curious, 100
Lauderdale, The Duchess of, 403
Law of the Mozcas, 454
Law and Order in the Streets of London, 131
Laws, a Hundred years ago, Severity of, 234
Leadenhall Street, Old Dial and Fountain in, 553
Legend, A Superstitious, 351
Legends among Savage Nations, 146
Length of Life without Bodily Exercise, 274
Lepers, Treatment of, in England, 493
Leprosy, Lazars, and Lazar Houses, 169
Letter, Extraordinary, 322
Lettsom's (Dr.) Reasons, 71
Lewson, The Eccentric Lady, 221
Life, An Eventful, 427
—— in Death, 443
Lighting the Streets, Bequests for, 310
Lightning, Calmuc's Opinion of, 63
Living, Style of, among the Nobility of the 15th Century, 533

—— in the 16th Century, 357
Lizards, Swallowing, 41
Loaf Sugar, 166
Locomotives, the First, 96
Locusts, 151
London Localities in the 16th Century, 526
London Water Carrier in Olden Time, 258
—— in 1756, State of, 147
London Resorts a Hundred Years Ago, 197
Longevity, 269
Long Meg and her Daughters, 394
Lord Mayor's Feast in 1663, 551
Lotteries, 619
Louis XVI., Execution of, 258
Luther's (Martin) Tankard, 149
Luxury in 1562, 418
Lynch's Castle, Galway, 581

Mackarel, Price of, 576
Madness, Sudden Recovery from, 168
Madyn, the Capital of Persia, Magnificence of, when invaded by the Saracens A.D. 636, 554
Magic Rain Stone, 168
Magician's Mirror and Bracelet, 344
Magnet, The Summers' or Loadstone, 41
Magnificence of Former Times, 111
Magpie Stoning a Toad, 92
Mahomet, Personal Appearance of, 571
Mail, Ancient suit of, 483
Malady, Extraordinary, 670
Mandrin, the Smuggler, 167

Manners, Ancient, of the Italian, 585
Man without Hands, 77
Manufacture, One of the Effects of, 142
Marat, Funeral of, 375
Marriage Custom, Curious, 543
—— Lottery, 91
—— Vow, 419
Mary, Queen of Scots, her First Letter to English, 370
Mary Queen of Scots, her Candlestick, 436
Maternal Affection in a Dumb Woman, 140
May-pole in the Strand, 534
—— Fate of the Last, in the Strand, 682
May-poles, 100
Mecca, The Black Stone at, 550
Medmenham Abbey, 429
Memento-Mori Watch, 285
Mental Affection, A Curious, 335
Merman, A, 16
Mexican Tennis, 375
Michaelmas-day, Origin of eating Goose on, 198
Military Hats in Olden Time, 75
Mill at Lissoy, 469
Miraculous Escape, 266
Misers, Two, 459
Missal, The Bedford, 163
Mob Wisdom, 294
Monasteries, Libraries of destroyed, 334
Monkeys Demanding their Dead, 415
Monkish Prayers, 383
Monks, Gluttony of the, 347

—— and Friars, 680
Monsey (Dr.) bequeaths his own Body, 93
Monsoons, 179
Monument, Rock-cut, of Asia Minor, 441
Monuments, Wayside, 587
Mosque of Omar, 316
Mother Mapp, the Bone Setter, 158
Mountains, Height of, 148
Mouth, Character of the, 106
M.P.'s and Mayors, Privateers, 176
Mulgrave, Origin of the House of, 602
Mullet and Turbot, with the Romans, 488
Mummy Cases, 409
Murderess, a Young but Cruel, 392
Music, Effect of, on a Pigeon, 64
—— of the Hindoos, 683
—— —— —— Sea, 351
Musical Instrument, A Curious, 628
Musical Instruments, Burmese, 629
—— —— Egyptian, 404

Names, Strange Custom about, 295
Naora, The, 635
Narrow Escape, 121
Nature, Wonderful Provision of, 55
Nebuchadnezzar, Gold Mask of, 105
Necklace, Ancient Jet, 529
Negro, Bill of Sale for a, in 1770, 39
Nell Gwynne's Looking-Glass, 237
Never Sleeping in a Bed, 331
Newspapers, Vacillating, 514

New South Wales, Dances of the Natives of, 225
Newton, A Visit to the Observatory of, 10
New Zealand, The Wingless Bird of, 307
Norman Caps, 44
North American Indian War Dispatch, 45
Nose, Effect of a New, 102
Nostrums, 63
Nun, The First English, 330
Nut Crackers, Ancient, 236

Oaks, Extraordinary, 310, 426, 466, 455
—— Remarkable, 405
Old Age, Dying of, at Seventeen Years, 47
Old Books, 360
Old London Signs, 118
Opera, The First, 567
Opium, Best Position for Smoking, 675
Oræfa Mountain, in Ireland, 356
Ornaments, Personal Antique, 293, 400, 447, 452
Orthography in the Sixteenth Century, 17

Pagoda, The Great Shoëmadoo, 572
Pailoos, Chinese, 625
Panama, Isthmus of, Passage through, 148
Paper, 619
Papyrus, The, 82
Parental Authority, Too Much, 513
Paris Garden at Blackfriars, 465
Parlour Dogs, 320

Passport, A Traveller's, 679
Pastimes, Popular, 514
Pâtés de Foies Gras, 142
Peacocks, 366
Pear-Tree, Great, 454
Pearls, British, 363
—— Fondness of the Romans for, 208
Pedestrian Feat, Wonderful, 327
Peg Tankards, 43
Penn, Tea Service which belonged to, 201
Penny Post, Origin of the, 47
Pennsylvania Journal, 63
Perfumes, 253
Persecution, 430
—— in the Reign of Queen Mary, 587
Perseverance rewarded by Fortune, 287
Persia, Drinking Bouts in, 547
Personal Charms Disclaimed, 118
Peru, Condor in, 170
Peruvian Bark, 51
Pest-house, during the Plague, in Tothill Fields, 573
Pestilence, The Black, 402
Peter the Great at Zaandam, 544
Physic, A Friend to, 267
Physick for the Poor, Choice Receipts for, 117
Pigeon Catching near Naples, 437
Pig, Roast, Advertisement of, in 1726, 46
Pike, An Old, 667
Pilgrim Fathers, Chair belonging to, 186
Pillory for Eating Flesh in Lent, 68

Plague in England, The, 183
—— Corpse Bearers during the, 283
Plantagenets, Yellow Hair in the Time, 103
Plate, Use of, in the time of Henry VIII., 523
Platypus, the Duck-billed, 273
Playbill, Curious, 227
—— in the time of William III., 530
Ploughing and Threshing, Ancient, 66
Poets, English, Fates of the Families of, 471
Pogonias Vocal Fish, 478
Poison Cup, The, 485
Poisoning the Monarch, 12
Police, London, Disgraceful State of, 193
Pont du Gard, Great Aqueduct of, 312
Pope's Chair, 577
Porcelain, Anecdote in, 517
Port Coon Cave, 516
Poet Haste One Hundred Years ago, 182
"Postman," The, Paragraph from, in 1697, 219
Pottery in China, Art of, 321
Powerscourt Fall, Phenomenon at the, 304
Prayers, Unusual Locality for Saying, 171
Praying by Machinery, 314
—— by Wheel and Axle, 539
Pre-Adamite Bone Caverns, 199
Precocious Children, 64
Presence of Mind—Escape from a Tiger, 330
Priests in Burmah, Knavery of the, 266
—— of Sikkim, 663

Prince of Wales, Origin of the Crest of the, 115
Prince Rupert, at Everton, 291
Prolific Author, 320
Proteus Anguinus, The, 152
Psalm, Value of a Long, 512
Pterodactylus, The, 360
Pulpit, Refreshments for the, 262
Punishing by Wholesale, 680
Punishment, Ancient Instrument of, 680
—— Russian, 654
—— and Torture, Ancient Instruments of, 58, 88
Puritan Zeal, 579
Purple, Tyrian, 643

Quackery in the Olden Time, 671
Queen Elizabeth, Banquets of, 414
—— —— Dresses of, 501
—— —— Old Verses on, 204
—— —— saddle of, 340
—— —— State Coach of, 128
—— —— 's Laws, 151

Raffaelle, Tomb of, 568
Raffle, A, in 1725, 47
Raleigh, Sir Walter, Residence of, 160
Ranelagh, 204
Ranz des Vaches, 173
Rats, Destructive Force of, 463
Ravilliac, Execution of, 132
Receipts, Quaint, 153

Red Sea, Luminous Appearance of the, 454
Regiments, The Modern Names of, 639
Reichstadt, The Duke de, 435
Relics, 393
—— A Group of, 261
—— Rescued, 618
Remarkable Events and Inventions, 145
Revenge, New Mode of, 423
Rheumatism, Strange Cure for the, 201
Rhinoceros, First in Europe, 655
Richardson, the Showman, 251
Ringing the Changes, 192
Rings, Calcinated, 408
Rites, Hindoo, Cruelty of, 627
Roads in 1780, 327
Rock of Cashel, 352
Romans in Britain, Dress of Native Females at that Period, 86
Rouen, The Great Bell of, 650
Royal Touch, The, 42
Royal Giants, Specimens of, 121
—— Prisoner, Expenses of, 260

Sack Pot, Old English, 521
Sacro Catino, The, 608
Sadler's Wells, 112
Saint George, Tomb of, 281
Saint Lawrence, 464
Sálagrám, Hindoo Adoration of the, 589
Sand Columns in Africa, 610
Sandwiches, Origin of the, 563

Sardonyx Ring, with Cameo Head of Queen Elizabeth, in the possession of Rev. Lord Thynne, 373
Scape Goat, Camel as a, 190
Sceptre, Ivory, of Louis XII., 476
School, Chinese, 525
School Expenses in the Olden Time, 427
Science and Perseverance, Triumphs of, 123
Scottish Wild Cattle, 278
Scriptural Antiquities, 215
Sea, Phosphorescence of the, 418
Sea Serpent, Immense, 42
Sea-Urchin, Wonderful Construction of, 475
Second Sight, 65
Seeing Two Generations, 211
Self-Nourishment, 315
Selkirk and the Dancing Goats, 22
Sepulchral Vase from Peru, 320
Sermons, Anecdotes in, 147
Serpent, Anecdote of a, 85
Seven, The Number, 354
Sèvres Porcelain, Prices of, 487
Sex, Change of, 189
"Sforza," Origin of the Title, 554
Shakspeare's Jug, 575
Sham Prophets, 319
Sharks, The Queen's, 203
Sheba, The Queen of, 518
Sheep Killer, Hunting a, 268
Shell Fish, in 1675, Price of, 178

Shetland, The Noss in, 324
Shield, Ancient Danish, 420
Shilling, Cutting a Wife off with a, 359
Shocking Depravity, 117
Shoes, Long-toed, Origin of, 646
Shrine, Curious Figures on a, 202
Shrine of St. Sebald at Nuremberg, 271
Simoom, The, 662
Skin, Human, a Drum made of, 398
Slave Advertisements, 25
Slave Trade, Iniquities of the, 175
Slaves, Recent Prices of, 435
Sleep, Protracted, 483
—— State of the Mind during, 350
Sleeper, An Extraordinary, 28
Smoking, Attachment to, 322
Snake Charmers, 299
Snakes, Power of Fascination in, 64
Snow Storm, Memorable, 327
Snuff Boxes, Ancient, 209
Snuff, Time Wasted in taking, 512
Something like a Feast, 129
Somnambulism, 72
Sound, Phenomena of, 367
Southcottian Delusion, A Phase of the, 230
South-stack Lighthouse, 239
Spain, Wealth of, under the Moors, 235
Spider, Bite of the Tarantula, 13
Spiders Fond of Music, 157
Spirit Drinker, An Aged, 228
Spontaneous Combustion, 431

Sports of the Lower Classes, 155
Sportsman, A Royal, 443
Springs, Intermittent, 455
Stage Coach in 1760, 155
Stag-Hunt in the 16th Century, 511
Stags like Cattle, Driving, 208
Stamps, Antique Roman, 448, 643
Standards, Ancient Banner and, 396, 583
State Coach in 1796, 156
Statue, Metal, the Largest in the World, 454
Steam boat, Facsimile of the First, 301
Stevens's Specific, 50
St. George's Cavern, 421
St. James's Square, 123
St. Paul's, Old, 162
St. Paul and the Viper, 125
St. Winifred's Well, 303
Sticks, Old Walking, 387
Stirrups, 571
Stomach Brush, 55
Stoneware, 649
Strasburg, Curious Custom at, 185
Strength, Feats of, in 1789, 9
Street Cries of Modern Egypt, 401
Stuff Ball at Lincoln, Origin of the, 49
Sultan, City of the, 103
Sun and Moon, Worship of the, 81
Superstition in 1856, 538
—— Curious, 424
—— Death caused by, 124
—— in France, 519

—— Vitality of, 474
Sweating Sickness, 110
Sweets, Artificial, 579
Sword, Curious Antique, 596
—— Executioner's, 340
—— The Hawthornden, 353
—— The Seton, 356
—— Fish and Whales, 565
Sword-Breaker, An Ancient, 672

Taking a Man to Pieces, 79
Tapestry, The Bayeux, 642
Tar and Feather, Notices to, 38
Taxation, Universality of, 318
Tea, 94
Tea-Drinkers, The First, Puzzled, 532
Teapot, The, 482
Temple of Pou-tou, The, 673
—— at Simonbong, 620
Temples of Brambanam, 442
Terrier, Anecdote of a, 358
Thames, Frost Fair on the, 106
—— The First Bridge over the, 428
Thanksgiving Day in 1697, 527
Theatre, Roman, at Orange, 366
Theatres in the Time of Shakespeare, 597
The First Hermits—Why so Called, 125
The Ruling Passion, 32, 188
Theodora de Verdion, 207
Thief Caught in his own Trap, The, 77
—— Singular Discovery of a, 115

Thugs, The, 574
Tiger Cave at Cuttack, 361
Tilbury Fort, 189
Time, Division of, in Persia, 633
Tobacco, Origin of the Use of, 57
Toilet, Absurdities of the, 536
—— Boxes, Egyptian, 381
Tomb, Chinese, 508
—— of Cæcilia Metella, 477
—— of Darius, 560
Tomb of the Emperor Maximilian at Inspruck, 590
"Too Late," quoth Boice, 489
Tope, the Sanchi, 389
Topers, Georgians as, 511
Toping in the Last Century, 314
Torture, 639
—— Chamber at Nuremberg, 615
Tower of the Thundering Winds, 93
Trajan, Arch of, at Beneventum, 112
Trance, A, 354
—— at Will, 462
Trap-door Spider, 383
Travelling, Common, 220
—— in Olden Times, 108, 162
—— in the United States, 208
Treaty-Stone at Limerick, 563
Tree, Extraordinary Situation for a, 313
Trees, Age of, 521
—— that Grow Shirts, 62
Tripod, Ancient, 549

Trivial Circumstances, A Great Result from, 605
Tumbrel, The, 2
Tunisians, Ingenuity of the, 652
Turban, The, in Arabia, 618
Turkish Mode of Reparation, 326
Twin-Worm, Extraordinary Formation of the, 136
Types, the Invention of, 152

Umbrella, Anglo-Saxon, 624
Upas Tree, 123
Useful and the Beautiful, 647

Vampire, The Blood-sucking, 417
Varnish-Tree of the Japanese, 615
Vases, Ancient, 337
—— Greek, 169
—— Greek, Prices of, 385
—— Roman, in Black Ware, 373
—— Sepulchral, of Greek Pottery, 616
—— Sepulchral, of Ancient Egypt, 607
—— Teutonic, Hut-shaped, 580
Vauxhall, 380
Venetians, The, 428
Vengeance, Novel Mode of taking, 586
Ventriloquist, a Female, 62
Vesuvius, Crater of, in 1829, 165
Vinegar on the Skin, Effect of, 115
Vishnu, Incarnations of, 645
Volcanic Eruption in Japan, 601
Volcano of Jurullo, Formation of the, 163

Volition, Suspended, 199
Voltaire, English Letter of, 422
Vow, Singular Hindoo, 658

Wagers, Curious, 373
Walking-Sticks, Old, 387
Wall, Governor, Execution of, 154
Wallace, the Hero of Scotland, 99
War Boat, A Dyak, in Borneo, 540
—— Dance of the Dyaks of Borneo, 540
—— Chariot of Ancient Egypt, 365
Warwick, the King-Maker, 527
Washing Account, Method of Keeping, 3
Washington, 583
Watch, An Antique, 368
—— presented by Louis XIII. to Charles I. of England, 640
Watches, the First in England, 515
Water for Old London, Supply of, 282
—— Preservative Power of Coal-pit, 25
—— Supply of, for London, in Olden Times, 546
—— Snakes, Battle of, 470
"We hae been", 47
Weapon, Ancient, 660
—— A Poison, 672
Weaver-Bird, The Sociable, 440
Wedding, A, A Hundred Years Ago, 640
Weight, Reducing, 85
Whipping Prisoners, 175
Whitehall, Ceiling of, 121
Whitsuntide, at Durham Cathedral, 8

Why a Man Measures more in the Morning than in the Evening, 75
Wife, Diving for a, 479
Wigs, 17, 31
Will, Eccentric, 209
William the Conqueror, Courtship of, 555
Willow, Weeping, Introduction of the, 148
Wind Mills, The First, 577
Witch-Testing, at Newcastle, in 1649, 21
Wolves in England, 441
Woman, The Hairy, of Burmah, 677
Woman's Cleverness, 260
Women of England, The, 159
—— in Former Times, 127
Wonderful Escape, 215, 300
Wren's (Sir Christopher) Cost of Churches, 171
—— —— —— Report, 183
Writing Materials, 481
Writings, Terra Cotta, 466

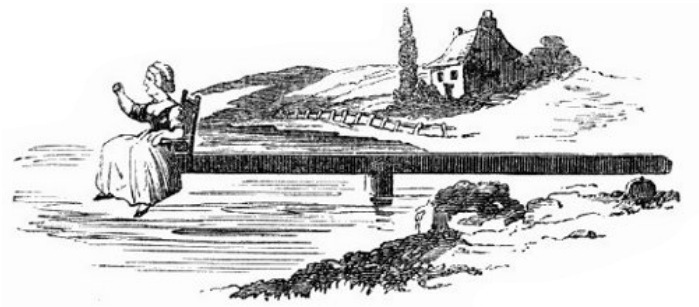
Yorkshire Tike, The, 24
Yorkshire in the Last Century, 283

TEN THOUSAND WONDERFUL THINGS.

PUNISHMENTS IN PROVINCIAL TOWNS IN THE OLDEN TIME.

The instruments most in vogue with our ancestors were three—the cucking-stool, the brank, and the tumbrel.

The Cucking-stool was used by the pond in many village greens about one hundred years ago or little more, and then deemed the best corrective of a scolding woman.



The CUCKING-STOOL.

By the sea, the quay offered a convenient spot. The barbican, at Plymouth, was a locality, doubtless terrible to offenders, however careless of committing their wordy nuisance of scolding. Two pounds were paid for a cucking-stool at Leicester in 1768. Since that it has been placed at the door of a notorious

scold as a warning. Upon admission to the House of Correction at Liverpool, a woman had to undergo the severity of the cucking-stool till a little before the year 1803, when Mr. James Neild wrote to Dr. Lettsom. The pump in the men's court was the whipping-post for females, which discipline continued, though not weekly.

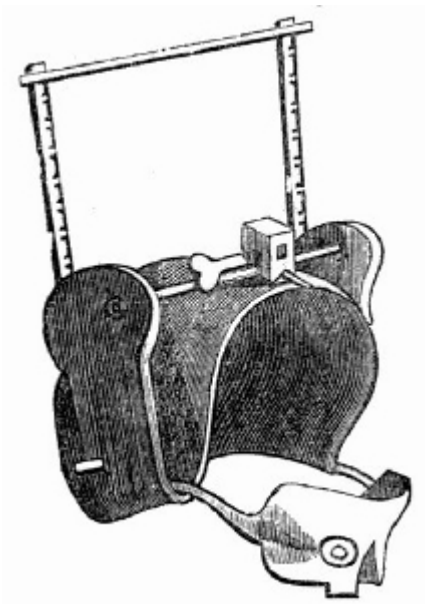
Kingston-upon-Thames.

		s.	*d.*
1572,	The making of the cucking-stool	8	0
	Iron work for the same	3	0
	Timber for the same	7	6
	Three brasses for the same, and three wheels	4	10
		£1 3	4

At Marlborough, in 1625, a man had 4*d.* for his help at the cucking of Joan Neal.

Gravesend.

		s.	*d.*
1636,	The porters for ducking of Goodwife Campion	2	0
	Two porters for laying up the ducking-stool	0	8

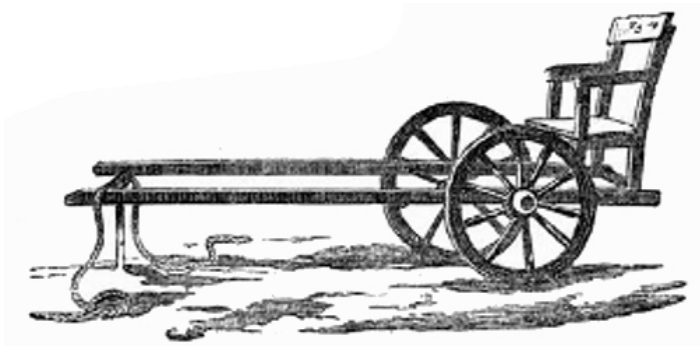


THE BRANK.

The Brank, for taming shrews, was preferred to the cucking-stool in some counties, and was used there for the same purpose. The brank was in favour in the northern counties, and in Worcestershire, though there were, notwithstanding, some of the other instruments of punishment used, called in that county gum-stools.

The brank was put over the head, and was fastened with a padlock. There are entries at Worcester about mending the "scould's bridle and cords for the same."

The cucking-stool not only endangered the health of the party, but also gave the tongue liberty 'twixt every dip. The brank was put over the head, and was fastened with a padlock.



THE TUMBREL.

The tumbrel was a low-rolling cart or carriage (in law Latin, *tumberella*) which was used as a punishment of disgrace and infamy. Millers, when they stole corn, were chastised by the tumbrel. Persons were sometimes fastened with an iron chain to a tumbrel, and conveyed bareheaded with din and cry through the principal streets of towns.

Court of Hustings Book, 1581. (*Lyme.*)

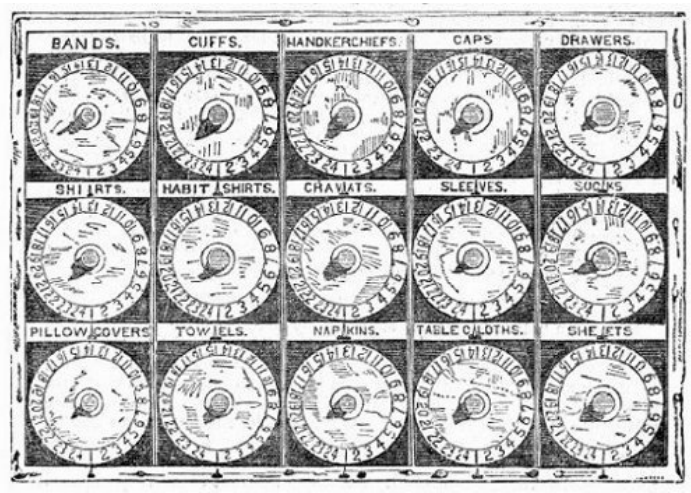
"The jury present that the tumbrel be repaired and maintained from time to time, according to the statute."

In 1583, Mr. Mayor was to provide a tumbrel before All Saints Day, under a penalty of 10*s.*

ANCIENT METHOD OF KEEPING A WASHING ACCOUNT.

Shakerley Marmion, in his "Antiquary," says:—

> "I must rev'rence and prefer the precedent
> Times before these, which consum'd their wits in
> Experiments; and 'twas a virtuous
> Emulation amongst them, that nothing
> Which, might profit posterity should perish."



Without a full adherence to this dictum, we would nevertheless admit that we are indebted to the past for the germ of many of our most important

discoveries. The ancient washing tablet, although of humble pretensions to notice, is yet a proof of the simple and effective means frequently adopted in olden times for the economy of time and materials.

A reference to the engraving obviates a lengthened explanation. It will there be seen that if the mistress of a family has fifteen *pillow-covers, or so many collars, or so many bands*, to be mentioned in the washing account, she can turn the circular dial, by means of the button or handle, to the number corresponding with the rough mark at the bottom of the dial, above which is written *sheets*, *table-cloths*, &c. This simple and ingenious contrivance, obviates the necessity of keeping a book.

The original "washing board," from which the engraving is taken, was of a larger size, and showed the numbers very distinctly. Similar dials may be made of either ivory or metal.

THE HAIR.

The quality and colour of the hair was a subject of speculative theory for the ancients. Lank hair was considered indicative of pusillanimity and cowardice; yet the head of Napoleon was guiltless of a curl! Frizzly hair was thought an indication of coarseness and clumsiness. The hair most in esteem, was that terminating in ringlets. Dares, the historian, states that Achilles and Ajax Telamon had curling locks; such also was the hair of Timon, the Athenian. As to the Emperor Augustus, nature had favoured him with such redundant locks, that no hair-dresser in Rome could produce the like. Auburn or light brown hair was thought the most distinguished, as portending intelligence, industry, a peaceful disposition, as well

as great susceptibility to the tender passion. Castor and Pollux had brown hair; so also had Menelaus. Black hair does not appear to have been esteemed by the Romans; but red was an object of aversion. Ages before the time of Judas, red hair was thought a mark of reprobation, both in the case of Typhon, who deprived his brother of the sceptre of Egypt, and Nebuchadnezzar who acquired it in expiation of his atrocities. Even the donkey tribe suffered from this ill-omened visitation, according to the proverb of "wicked as a red ass." Asses of that colour were held in such detestation among the Copths, that every year they sacrificed one by hurling it from a high wall.

THE FIRST COFFEE HOUSE IN LONDON.

Coffee is a native of Arabia, supposed by some to have been the chief ingredient of the old Lacedemonian broth. The use of this berry was not known in England till the year 1657, at which time Mr. D. Edwards, a Turkey merchant, on his return from Smyrna to London, brought with him one Pasquet Rossee, a Greek of Ragusa, who was used to prepare this liquor for his master every morning, who, by the way, never wanted company. The merchant, therefore, in order to get rid of a crowd of visitants, ordered his Greek to open a coffee-house, which he did in St. Michael's Alley, in Cornhill. This was the first coffee-house opened in London.

EATING FOR A WAGER.

The handbill, of which the subjoined is a literal copy, was circulated by the keeper of the public-house at which the gluttony was to happen, as an attraction for all the neighbourhood to witness:—

"*Bromley in Kent*, July 14, 1726.—A strange eating worthy is to perform a Tryal of Skill on St. James's Day, which is the day of our *Fair* for a wager of Five Guineas,—viz.: he is to eat four pounds of bacon, a bushel of French beans, with two pounds of butter, a quartern loaf, and to drink a gallon of strong beer!"

FOX KILLED BY A SWAN.

At Peusey, a swan sitting on her eggs, on one side of the river, observed a fox swimming towards her from the opposite side; rightly judging she could best grapple with the fox in her own element, she plunged into the water, and after beating him off for some time with her wings, at length succeeded in drowning him.

HIGHWAYMEN IN 1782.

On Wednesday, the 9th January, 1782, about four o'clock in the afternoon, as Anthony Todd, Esq., Secretary to the Post-office, was going in his carriage to his house at Walthamstow to dinner, and another gentleman with him, he was stopt within a small distance of his house by two highwaymen, one of whom held a pistol to the coachman's breast, whilst the other, with a handkerchief over his face, robbed Mr. Todd and the gentleman of their gold watches and what money they had about them. As soon as Mr. Todd got home all his men-servants were mounted on horses, and pursued the highwaymen; they got intelligence of their passing Lee-bridge, and rode on to Shoreditch; but could not learn anything farther of them.

The same evening a gentleman going along Aldermanbury, near the church, was accosted by a

man with an enquiry as to the time; on which the gentleman pulled out his gold watch. The man immediately said, "I must have that watch and your money, sir, so don't make a noise." The gentleman seeing nobody near, he delivered his gold watch and four guineas, with some silver. The thief said he was in distress, and hoped the gentleman would not take away his life if ever he had the opportunity.

Sunday, the 13th January, 1782, about twelve o'clock, a man was, by force, dragged up the yard of the French-Horn Inn, High Holborn, by some person or persons unknown, and robbed of his watch, four guineas, and some silver; when they broke his arm and otherwise cruelly treated him. He was found by a coachman, who took him to the hospital.

AN ARCHBISHOP WASHING THE FEET OF THE POOR.

In the *Gentleman's Magazine*, we find the following observance:—*Thursday, April 15, 1731*.—Being Maunday-Thursday, there was distributed at the Banquetting-house, Whitehall, to forty-eight poor men, and forty-eight poor women (the King's age 48) boiled beef and shoulders of mutton, and small bowls of ale, which is called dinner; after that, large wooden platters of fish and loaves, viz., undress'd, one large old ling, and one large dry'd cod; twelve red herrings, and nineteen white herrings, and four half quartern loaves; each person had one platter of this provision: after which was distributed to them shoes, stockings, linnen and woolen cloath, and leathern bags, with one penny, two penny, three penny, and four penny pieces of silver, and shillings: to each about £4 in value. His Grace the Lord Archbishop of York, Lord High Almoner, performed

the annual ceremony of washing the feet of a certain number of poor in the Royal Chapel, Whitehall, which was formerly done by the Kings themselves, in imitation of our Saviour's pattern of humility, &c. James II. was the last King who performed this in person. His doing so was thus recorded in the *Chapel Royal Register*.—"On Maunday Thursday April 16 1685 our gracious King James ye 2^{d} wash'd wip'd and kiss'd the feet of 52 poor men wth wonderful humility. And all the service of the Church of England usuall on that occasion was performed, his Maty being psent all the time."

A LUCKY FIND.

Sunday, April 1.—A few days ago, Sir Simon Stuart, of Hartley, in Hampshire, looking over some old writings, found on the back of one of them a memorandum noting that 1,500 broad pieces were buried in a certain spot in an adjoyning field. Whereupon he took a servant, and after digging a little in the place, found the treasure in a pot, hid there in the time of the late civil wars, by his grandfather, Sir Nicholas Stuart.—*Gentleman's Magazine*, 1733.

HOOPS IN 1740.

The monstrous appearance of the ladies' hoops, when viewed behind, may be seen from the following cut, copied from one of Rigaud's views. The exceedingly small cap, at this time fashionable, and the close up-turned hair beneath it, give an extraordinary meanness to the head, particularly when the liberality of gown and petticoat is taken into consideration: the lady to the left wears a black hood with an ample fringed cape, which envelopes her shoulders, and reposes on the summit of the hoop. The gentleman wears a small wig and bag; the skirts of his coat are turned back, and were sometimes of a colour different from the rest of the stuff of which it was made, as were the cuffs and lappels.

SIEGE OF GIBRALTAR.

Gibraltar had been taken by a combined English and Dutch fleet in 1704, and was confirmed as a British possession, in 1713, by the peace of Utrecht; but in 1779 it was assailed by the united forces of France and Spain, and the siege continued till the 2nd of February, 1783. The chief attack was made on the 13th September, 1782. On the part of the besiegers,

besides stupendous batteries on the land side, mounting two hundred pieces of ordnance, there was an army of 40,000 men, under the command of the Duc de Crillon. In the bay lay the combined fleets of France and Spain, comprising forty-seven sail of the line, beside ten battering ships of powerful construction, that cost upwards of £50,000 each. From these the heaviest shells rebounded, but ultimately two of them were set on fire by red-hot shot, and the others were destroyed to prevent them from falling into the hands of the British commander. The rest of the fleet also suffered considerably; but the defenders escaped with very little loss. In this engagement 8,300 rounds were fired by the garrison, more than half of which consisted of red-hot balls. During this memorable siege, which lasted upwards of three years, the entire expenditure of the garrison exceeded 200,000 rounds,—8,000 barrels of powder being used. The expenditure of the enemy, enormous as this quantity is, must have been much greater; for they frequently fired, from their land-batteries, 4,000 rounds in the short space of twenty-four hours. Terrific indeed must have been the spectacle as the immense fortress poured forth its tremendous volleys, and the squadron and land-batteries replied with a powerful cannonade. But all this waste of human life and of property was useless on the part of the assailants; for the place was successfully held, and Gibraltar still remains one of the principal strongholds of British power in Europe.

SAINT GEORGE'S HALL, GIBRALTAR.

During the progress of the siege, the fortifications were considerably strengthened, and numerous galleries were excavated in the solid rock, having port-holes at which heavy guns were mounted, which, keeping up an incessant fire, proved very efficacious in destroying the enemy's encampments on the land side. Communicating with the upper tier of these galleries are two grand excavations, known as Lord Cornwallis's and St. George's Halls. The latter, which is capable of holding several hundred men, has numerous pieces of ordnance pointed in various directions, ready to deal destruction on an approaching enemy.

KEEPING WHITSUNTIDE AT DURHAM CATHEDRAL.

The following curious account of the consumption of provisions in the cathedral of Durham, during

Whitsun week, in 1347, together with the prices of the articles, is taken from the rolls of the cellarer, at present in the treasury at Durham:—six hundred salt herrings, 3s.; four hundred white herrings, 2s. 6d.; thirty salted salmon, 7s. 6d.; twelve fresh salmon, 5s. 6d.; fourteen ling, fifty-five "kelengs;" four turbot, 23s. 1d.; two horse loads of white fish, and a "congr," 5s. 10d.; "playc," "sparlings," and eels, and fresh water fish, 2s. 9d.; nine carcases of oxen, salted, so bought, 36s.; one carcase and a quarter, fresh, 6s. 11-3/4d.; a quarter of an oxe, fresh, bought in the town, 3s. 6d.; seven carcases and a half of swine, in salt, 22s. 2-1/4d.; six carcases, fresh, 12s. 9d.; fourteen calves, 28s. 4d.; three kids, and twenty-six sucking porkers, 9s. 7-1/2d.; seventy-one geese with their feed, 11s. 10d.; fourteen capons, fifty-nine chickens, and five dozen pidgeons, 10s. 3d.; five stones of hog's lard, 4s. 2d.; four stones of cheese, butter, and milk, 6s. 6d.; a pottle of vinegar, and a pottle of honey, 6-1/2d.; fourteen pounds of figs and raisins, sixteen pounds of almonds, and eight pounds of rice, 3s. 7d.; pepper, saffron, cinnamon, and other spices, 2s. 6d.; one thousand three hundred eggs, 15s. 5d.—sum total, £11 4s. Similar consumptions took place during the week of the feast of St. Cuthbert, and other feasts, among the monks of Durham, for a long period of years.

CURIOUS LAW.

The following curious law was enacted during the reign of Richard I. for the government of those going by sea to the Holy Land:—"He who kills a man on shipboard, shall be bound to the dead body and thrown into the sea; if the man is killed on shore, the slayer shall be bound to the dead body and buried with it. He who shall draw his knife to strike

another, or who shall have drawn blood from him, to lose his hand; if he shall have only struck with the palm of his hand without drawing blood, he shall be thrice ducked in the sea."

DECAPITATION BY THE GUILLOTINE.

A gentleman of intelligence and literary attainments, makes, in an account of his travels on the continent, the following most singular remarks on an execution he witnessed, in which the culprit was beheaded by the guillotine:—"It appears," says he, "to be the best of all possible modes of inflicting the punishment of death; combining the greatest impression on the spectator, with the least possible suffering to the victim. It is so rapid, that I should doubt whether there were any suffering; but from the expression of the countenance, when the executioner held up the head, I am inclined to believe that sense and consciousness may remain for a few seconds after the head is off. The eyes seemed to retain speculation for a moment or two, and there was a look in the ghastly stare with which they stared upon the crowd, which implied that the head was aware of its ignominious situation."

ALDERMAN BOYDELL.

It was the regular custom of Mr. Alderman Boydell, who was a very early riser, at five o'clock, to go immediately to the pump in Ironmonger Lane. There, after placing his wig upon the ball at the top of it, he used to sluice his head with its water. This well-known and highly respected character, who has done more for the British artist than all the print-publishers put together, was also one of the last men

who wore a three-cornered hat.

FEATS OF STRENGTH IN 1739.

April 21.—The following notice was given to the public:—"For the benefit of Thomas Topham, the strong man, from Islington, whose performances have been looked upon by the Royal Society and several persons of distinction, to be the most surprising as well as curious of any thing ever performed in England; on which account, as other entertainments are more frequently met with than that he proposes, he humbly hopes gentlemen and ladies, &c., will honour him with their presence at the Nag's Head, in Gateshead, on Monday the 23d of this instant, at four o'clock, where he intends to perform several feats of strength, viz.:—He bends an iron poker three inches in circumference, over his arm, and one of two inches and a quarter round his neck; he breaks a rope that will bear two thousand weight, and with his fingers rolls up a pewter dish of seven pounds hard metal; he lays the back part of his head on one chair, and his heels on another, and suffering four men to stand on his body, he moves them up and down at pleasure; he lifts a table six feet in length, by his teeth, with a half hundred weight hanging at the further end of it; and, lastly, to oblige the publick, he will lift a butt full of water." "Each person to pay one shilling." This "strong man" fell a victim to jealousy, as is proved by the following:—"August 10th, 1749, died, Mr. Thomas Topham, known by the name of the strong man, master of a publick house in Shoreditch, London. In a fit of jealousy, he stabbed his wife, then cut his own throat and stabbed himself, after which he lived two days."

ELEPHANTS FRIGHTENED AT PIGS.

"Then on a tyme there were many grete clerkes and rad of kyng Alysaunder how on a tyme as he sholde have a batayle with ye kynge of Inde. And this kynge of Inde broughte with hym many olyphauntes berynge castelles of tree on theyr backes as the kynde of the is to haue armed knyghtes in ye castell for the batayle, them ne knewe Alysaunder the kynge, of the olyphauntes that they drad no thynge more than the jarrynge of swyne, wherefore he made to gader to gyder all ye swyne that myghte be goten, and caused them to be dryuen as ny the olyphauntes as they myghte well here the jarrynge of the swyne, and thenne they made a pygge to crye, and whan the swyne herde the pygges a none they made a great jarrynge, and as soone as the olyphauntes herde that, they began to fle eche one, and keste downe the castelles and slewe the knyghtes that were in them, and by this meane Alysaunder had ye vyctory."—*Liber Festivalis, printed by W. Caxton in* 1483.

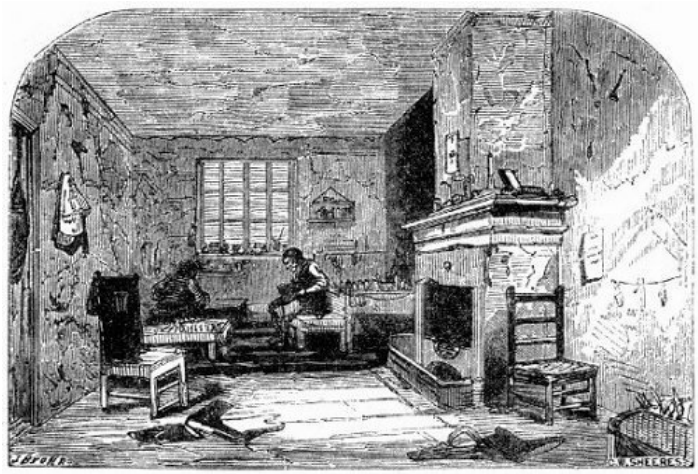
A VISIT TO THE OBSERVATORY OF SIR ISAAC NEWTON.

The memory of a great and good man is imperishable. A thousand years may pass away, but the fame that has survived the wreck of time remains unsullied, and is even brighter with age.

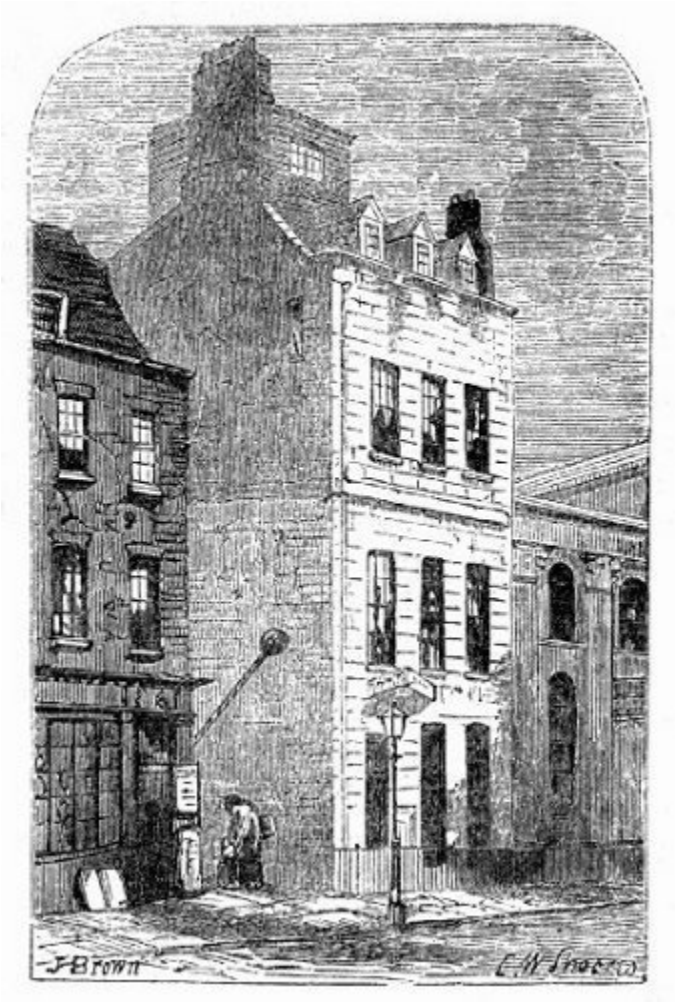
> "The actions of the just
> Smell sweet, and blossom in the dust."

In an age of progress like our own we have frequently to regret the destruction (sometimes necessary) of places associated with the genius of the past; but in the case of Sir Isaac Newton we have several relics existing, none of which, perhaps, are

more interesting than the house in which he resided, still standing in St. Martin's Street, on the south side of Leicester Square. The engravings of the interior and exterior of this building have been made from drawings made on the spot. The house was long occupied as an hotel for foreigners, and was kept by a M. Pagliano. In 1814 it was devoted to the purposes of education. The Observatory, which is at the top, and where Sir Isaac Newton made his astronomical researches, was left in a dilapidated condition until 1824, when two gentlemen, belonging to a committee of the school, had it repaired at their own expense, and wrote a brief memoir of the philosopher, which was placed in the Observatory, with a portrait of him.



INTERIOR OF SIR ISAAC NEWTON'S OBSERVATORY.



HOUSE OF SIR ISAAC NEWTON, ST. MARTIN'S STREET, LEICESTER SQUARE.

In this house Sir Isaac Newton resided for many years; and it was here, according to his biographer, that he dispensed, under the superintendence of his beautiful niece, an elegant hospitality. Our sketch gives a good idea of the appearance of the exterior of

the house at the present day; the front, it will be seen, has been well plastered, which, although clean and pleasant-looking to some eyes, seems to us to destroy the character of the building. The old doorway, with a projecting top, has also been removed. The interior of the house is in excellent repair, and has undergone very little change. The cornices, panelling, and the spacious staircase, are not altered since the days of Newton. The rooms are very large. Tradition states it was in the back drawing-room that the manuscript of his work, the "New Theory of Light and Colours," was destroyed by fire, caused by a favourite little dog in Sir Isaac's absence. The name of this canine incendiary was Diamond. The manner in which the accident occurred is thus related:—The animal was wantoning about the philosopher's study, when it knocked down a candle, and set fire to a heap of manuscript calculations upon which he had been employed for years. The loss was irretrievable; but Sir Isaac only exclaimed with simplicity, "Ah, Diamond, Diamond, you little know what mischief you have been doing!"

Passing upstairs, and looking slightly at the various rooms, which are all well panelled, but which do not require particular notice, we reached the little observatory shown in the engraving. There, in the room in which Sir Isaac has quietly studied, and in which he may have held conferences with the most distinguished of his contemporaries, we found two shoemakers busily at work, with whom we had some pleasant conversation. Our artist has represented the interior of the observatory, with its laborious occupants, worthy sons of St. Crispin. Shoemakers are well known to be a thoughtful class of men, although sometimes they unfortunately do not make the best use of their knowledge. Brand, the historian

and author of the excellent book on "Popular Antiquities," was at one time a shoemaker; so was Bloomfield, the poet, who, when working at the "last" in Bell Alley, near the Bank, strung together the charming recollection of his plough-boy life. We could give a long list of shoemakers who have been eminent for talents.

We have not the exact date at which Newton came to reside here, but certainly he was living in this house, at intervals, after 1695, when he was appointed Warder of the Mint, of which establishment he rose to be Master in the course of three years. The emoluments of this office amounted to £1200 a-year, which enabled him to live in ease and dignity.

In 1703 he was chosen President of the Royal Society —an honourable post, to which he was annually elected until the time of his death.

POISONING THE MONARCH.

An idea of the popular notions about poisoning in the middle of the seventeenth century, may be formed from the following extract from an old tract, published in 1652, with the title of "Papa Patris, or the Pope in his Colours":—"Anno Dom: 1596; one Edward Squire, sometimes a scrivener at Grenewich, afterwards a deputy purveyor for the Queene's stable, in Sir Francis Drake's last voyage was taken prisoner and carried into Spaine, and being set at liberty, one Walpole, a Jesuite, grew acquainted with him, and got him into the Inquisition, whence he returned a resolved Papist, he persuaded Squire to undertake to poyson the pummell of the Queene (Elizabeth's) saddle, and, to make him constant, made Squire receive the Sacrament upon it; he then gave him the poyson, showing that he should take it in a double

bladder, and should prick the bladder full of hoales in the upper part, when he should use it (carrying it within a thick glove for the safety of his hand) should after turne it downward, pressing the bladder upon the pummell of the Queene's saddle. This Squire confest. Squire is now in Spaine, and for his safer dispatch into England it was devised that two Spanish prisoners taken at Cales should be exchanged for Squire and one Rawles, that it might not be thought that Squire came over but as a redeemed captive. The Munday sennight after Squire returned into England, he, understanding the horses were preparing for the Queene's riding abroad, laid his hand, and crushed the poyson upon the pummell of the Queene's saddle, saying, 'God save the Queene,' the Queene rode abroad, and as it should seem laid not her hand upon the place, or els received no hurt (through God's goodnesse) by touching it. Walpole, counting the thing as done, imparted it to some principall fugitives there, but being disappointed of his hope, supposing Squire to have been false, to be revenged on him sent one hither (who should pretend to have stolne from thence) with letters, wherein the plot of Squires was contained; this letter was pretended to be stolne out of one of their studies. Squire, being apprehended, confessed all without any rigor, but after denied that he put it in execution, although he acknowledged he consented to it in the plot, at length he confessed the putting it in execution also."

GRINNING FOR A WAGER.

June 9, 1786.—On Whit-Tuesday was celebrated at Hendon, in Middlesex, a burlesque imitation of the Olympic Games. One prize was a gold-laced hat, to be grinned for by six candidates, who were placed on

a platform, with horses' collars to exhibit through. Over their heads was printed in capitals,—

> Detur Tetriori; or
> The ugliest grinner
> Shall be the winner.

Each party grinned five minutes *solus*, and then all united in a grand *chorus* of distortion. This prize was carried by a porter to a *vinegar* merchant, though he was accused by his competitors of foul play, for rinsing his mouth with *verjuice*. The whole was concluded by a hog, with has tail shaved and soaped, being let loose among nine peasants; any one of which that could seize him by the *queue*, and throw him across his shoulders, was to have him for a reward. This occasioned much sport: the animal, after running some miles, so tired his hunters that they gave up the chase in despair. A prodigious concourse of people attended, among whom were the Tripoline Ambassador, and several other persons of distinction.

BITE OF THE TARANTULA SPIDER.

A Neapolitan soldier who had been bitten by a tarantula, though apparently cured, suffered from an annual attack of delirium, after which he used to sink into a state of profound melancholy; his face becoming livid, his sight obscure, his power of breathing checked, accompanied by sighs and heavings. Sometimes he fell senseless, and devoid of pulsation; ejecting blood from his nose and mouth, and apparently dying. Recourse was had to the influence of music; and the patient began to revive at the sound, his hands marking the measure, and the feet being similarly affected. Suddenly rising and laying hold of a bystander, he began to dance with

the greatest agility during an uninterrupted course of four-and-twenty hours. His strength was supported by administering to him wine, milk, and fresh eggs. If he appeared to relapse, the music was repeated, on which he resumed his dancing. This unfortunate being used to fall prostrate if the music accidentally stopped, and imagine that the tarantula had again stung him. After a few years he died, in one of these annual attacks of delirium.

BYGONE CHRISTMAS CUSTOMS.

————————"Now, too, is heard
The hapless cripple, tuning through the streets
His *carol* new; and oft, amid the gloom
Of midnight hours, prevail th' accustom'd sounds
Of wakeful *waits*, whose harmony (composed
Of hautboy, organ, violin, and flute,
And various other instruments of mirth),
Is meant to celebrate the coming time."

THE MUMMERS, OR ANCIENT WAITS.

The manner in which this period of the year has been observed has often varied. The observances of the day first became to be pretty general in the Catholic church about the year 300. By some of our ancestors it was viewed in the double light of a religious and joyful season of festivities. The midnight preceding Christmas-day every person went to mass, and on Christmas-day three different masses were sung with much solemnity. Others celebrated it with great parade, splendour, and conviviality. Business was superseded by merriment and hospitality; the most careworn countenance brightened on the occasion. The nobles and the barons encouraged and participated in the various sports: the industrious labourer's cot, and the residence of proud royalty, equally resounded with tumultuous joy. From Christmas-day to Twelfth-day there was a continued run of entertainments. Not

only did our ancestors make great rejoicings on, but before and after Christmas-day. By a law in the time of Alfred, the "twelve days after the nativity of our Saviour were made festivals;" [1] and it likewise appears from Bishop Holt, that the whole of the days were dedicated to feasting.

Our ancestors' various amusements were conducted by a sort of master of the ceremonies, called the "Lord of Misrule," whose duty it was to keep order during the celebration of the different sports and pastimes. The universities, the lord mayor and sheriffs, and all noblemen and gentlemen, had their "lords of misrule." These "lords" were first preached against at Cambridge by the Puritans, in the reign of James I., as unbecoming the gravity of the university.

THE LORD OF MISRULE.

The custom of serving boars' heads at Christmas bears an ancient date, and much ceremony and parade has been occasionally attached to it. Henry II. "served his son (upon the young prince's coronation) at the table as server, bringing up the *boar's head* with trumpets before it."

The custom of strolling from street to street with musical instruments and singing seems to have originated from a very ancient practice which prevailed, of certain minstrels who were attached to the king's court and other great persons, who paraded the streets, and sounded the hour—thus acting as a sort of watchmen. Some slight remains of these still exist, but they no longer partake of the authoritative claim as they originally did, as the "lord mayor's music," &c. It may not, perhaps, be generally known, that even at the present day "waits" are regularly sworn before the "court of burgesses" at Westminster, and act under the authority of a warrant, signed by the clerk, and sealed with the arms of the city and liberty; in addition to which, they were bound to provide themselves with a silver badge, also bearing the arms of Westminster.

In the north they have their *Yule log*, or *Yuletide log*, which is a huge log burning in the chimney corner, whilst the Yule cakes are baked on a "girdle," (a kind of frying-pan) over the fire; little lads and maidens assemble nightly at some neighbouring friends to hear the goblin story, and join in "fortune-telling," or some game. There is a part of an old song which runs thus:

"Now all our neighbours' chimneys smoke.
And *Christmas logs* are burning;
Their ovens they with baked meate choke,
And all their spits are turning."

Among the plants usual to Christmas are the rosemary, the holly, and the mistletoe. Gay says:

"When *rosemary* and *bays*, the poet's crown,
Are bawled in frequent cries through all the town,
Then judge the festival of Christmas near—
Christmas, the joyous period of the year.
Now with bright *holly* all your temples strow,
With *laurel* green and sacred *mistletoe*."

A MERMAN.

"The wind being easterly, we had thirty fathoms of water, when at ten o'clock in the morning a sea monster like a man appeared near our ship, first on the larboard, where the master was, whose name is William Lomone, who took a grappling iron to pull him up; but our captain, named Oliver Morin, hindered him, being afraid that the monster would drag him away into the sea. The said Lomone struck him on the back, to make him turn about, that he might view him the better. The monster, being struck, showed his face, having his two hands closed as if he had expressed some anger. Afterwards he went round the ship: when he was at the stern, he took hold of the helm with both hands, and we were obliged to make it fast lest he should damage it. From thence he proceeded to the starboard, swimming still as men do. When he came to the forepart of the ship, he viewed for some time the figure that was in our prow, which represented a beautiful woman, and then he rose out of the water as if he had been willing to catch that figure. All this happened in the sight of the whole crew. Afterwards he came again to the larboard, where they presented to him a cod-fish hanging down with a rope; he

handled it without spoiling it, and then removed the length of a cable and came again to the stern, where he took hold of the helm a second time. At that very moment, Captain Morin got a harping-iron ready, and took it himself to strike him with it; but the cordage being entangled, he missed his aim, and the harping-iron touched only the monster, who turned about, showing his face, as he had done before. Afterwards he came again to the fore part, and viewed again the figure in our prow. The mate called for the harping-iron; but he was frightened, fancying that this monster was one La Commune, who had killed himself in the ship the year before, and had been thrown into the sea in the same passage. He was contented to push his back with the harping-iron, and then the monster showed his face, as he had done at other times. Afterwards he came along the board, so that one might have given him the hand. He had the boldness to take a rope held up by John Mazier and John Deffiete, who being willing to pluck it out of his hands, drew him to our board; but he fell into the water and then removed at the distance of a gun's shot. He came again immediately near our board, and rising out of the water to the navel, we observed that his breast was as large as that of a woman of the best plight. He turned upon his back and appeared to be a male. Afterwards he swam again round the ship, and then went away, and we have never seen him since. I believe that from ten o'clock till twelve that this monster was along our board; if the crew had not been frighted, he might have been taken many times with the hand, being only two feet distant. That monster is about eight feet long, his skin is brown and tawny, without any scales, all his motions are like those of men, the eyes of a proportionable size, a little mouth, a large

and flat nose, very white teeth, black hair, the chin covered with a mossy beard, a sort of whiskers under the nose, the ears like those of men, fins between the fingers of his hands and feet like those of ducks. In a word, he is a well-shaped man. Which is certified to be true by Captain Oliver Morin, and John Martin, pilot, and by the whole crew, consisting of two and thirty men."—*An article from Brest, in the Memoirs of Trevoux.*—This monster was mentioned in the Gazette of Amsterdam, October 12, 1725, where it is said it was seen in the ocean in August, same year.

A SHAVED BEAR.

At Bristol I saw a shaved monkey shown for a fairy; and a shaved bear, in a check waistcoat and trousers, sitting in a great chair as an Ethiopian savage. This was the most cruel fraud I ever saw. The unnatural position of the beast, and the damnable brutality of the woman-keeper who sat upon his knee, put her arm round his neck, called him husband and sweetheart, and kissed him, made it the most disgusting spectacle I ever witnessed! Cottle was with me.—*Southey.*

THE ORIGIN OF WIGS.

As for the origin of wigs, the honour of the invention is attributed to the luxurious Sapygians in Southern Italy. The Louvain theologians, who published a French version of the Bible, affected, however, to discover the first mention of perukes in a passage in the fourth chapter of Isaiah. The Vulgate has these words: "Decalvabit Dominus verticem filiarum Sion, et Dominus crinem earum nudabit." This, the Louvain gentlemen translated into French as follows: "Le Seigneur déchèvelera les têtes des filles de Sion,

et le Seigneur découvrira leurs perruques;" which, done into English, implies that "The Lord will pluck the hair from the heads of the daughters of Sion, and will expose their periwigs."

DRESS IN 1772.

The year 1772 introduced a new style for gentlemen, imported by a number of young men of fashion who had travelled into Italy, and formed an association called the Maccaroni Club, in contradistinction to the Beef-steak Club of London. Hence these new-fashioned dandies were styled Maccaronies, a name that was afterwards applied to ladies of the same genus. The accompanying cut delineates the peculiarities of both. The hair of the gentleman was dressed in an enormous toupee, with very large curls at the sides; while behind it was gathered and tied

up into an enormous club, or knot, that rested on the back of the neck like a porter's knot; upon this an exceedingly small hat was worn, which was sometimes lifted from the head with the cane, generally very long, and decorated with extremely large silk tassels; a full white handkerchief was tied in a large bow round the neck; frills from the shirt-front projected from the top of the waistcoat, which was much shortened, reaching very little below the waist, and being without the flap-covered pockets. The coat was also short, reaching only to the hips, fitting closely, having a small turn-over collar as now worn; it was edged with lace or braid, or decorated with frog-buttons, tassels, or embroidery; the breeches were tight, of spotted or striped silk, with enormous bunches of strings at the knee. A watch was carried in each pocket, from which hung bunches of chains and seals: silk stockings and small shoes with little diamond buckles completed the gentleman's dress. The ladies decorated their heads much like the gentlemen, with a most enormous heap of hair, which was frequently surmounted by plumes of large feathers and bunches of flowers, until the head seemed to overbalance the body. The gown was open in front; hoops were discarded except in full-dress; and the gown gradually spread outward from the waist, and trailed upon the ground behind, shewing the rich laced petticoat ornamented with flowers and needlework; the sleeves widened to the elbow, where a succession of ruffles and lappets, each wider than the other, hung down below the hips.

CHRISTMAS OBSERVANCES PUT DOWN BY THE PURITANS.

During the Commonwealth, when puritanical feelings held iron sway over the rulers of the land, and rode rampant in high places, many strong attempts were made to put down what they were pleased to term superstitious festivals, and amongst these was that of Christmas Day. So determined was the Puritan party to sweep away all vestiges of evil creeds and evil deeds, that they were resolved to make one grand attempt upon the time-honoured season of Christmas. The Holly and the Mistletoe-bough were to be cut up root and branch, as plants of the Evil One. Cakes and Ale were held to be impious libations to superstition; and the Roundheads would have none of it.

PROCLAIMING THE NON-OBSERVANCE OF CHRISTMAS.

Accordingly, we learn that, in the year 1647, the Cromwell party ordered throughout the principal towns and cities of the country, by the mouth of the

common crier, that Christmas Day should no longer be observed—it being a superstitious and hurtful custom; and that in place thereof, and the more effectually to work a change, markets should be held on the 25th day of December.

This was attacking the people, especially the country folks, in their most sensitive part. It was hardly to be expected that they would quietly submit to such a bereavement; nor did they, as the still-existing "News-letters" of those days amply testify.

THE MANNER OF WATCHMEN INTIMATING THE CLOCK AT HERRENHUTH IN GERMANY.

VIII. Past eight o'clock! O, Herrenhuth, do thou ponder;
Eight souls in Noah's ark were living yonder.

IX. 'Tis nine o'clock! ye brethren, hear it striking;
Keep hearts and houses clean, to our Saviour's liking.

X. Now, brethren, hear, the clock is ten and passing;
None rest but such as wait for Christ embracing.

XI. Eleven is past! still at this hour eleven,
The Lord is calling us from earth to heaven.

XII. Ye brethren, hear, the midnight clock is humming;
At midnight, our great Bridegroom will be coming.

I. Past one o'clock; the day breaks out of darkness:
Great Morning-star appear, and break our hardness!

II. 'Tis two! on Jesus wait this silent season,
Ye two so near related, will and reason.

III. The clock is three! the blessed Three
doth merit
The best of praise, from body, soul, and
spirit.
IV. 'Tis four o'clock, when three make
supplication,
The Lord will be the fourth on that
occasion.
V. Five is the clock! five virgins were
discarded,
When five with wedding garments
were rewarded.
VI. The clock is six, and I go off my
station;
Now, brethren, *watch yourselves for
your salvation*.

A DOG EXTINGUISHING A FIRE.

On the evening of the 21st February, 1822, the shop of Mr. Coxon, chandler, at the Folly, Sandgate, in Newcastle, was left in charge of his daughter, about nine years of age, and a large mastiff, which is generally kept there as a safeguard since an attempt was made to rob the shop. The child had on a straw bonnet lined with silk, which took fire from coming too near the candle. She endeavoured to pull it off, but being tied, she could not effect her purpose, and in her terror shrieked out, on which the mastiff instantly sprang to her assistance, and with mouth and paws completely smothered out the flame by pressing the bonnet together. The lining of the bonnet and the child's hair only were burnt.

CAMBRIDGE CLODS.

About sixty years since, two characters, equally singular in their way, resided at Cambridge: Paris, a well-known bookseller, and Jackson, a bookbinder, and principal bass-singer at Trinity College Chapel in

that University; these two gentlemen, who were both remarkably corpulent, were such small consumers in the article of bread, that their abstemiousness in that particular was generally noticed; but, to make amends, they gave way to the greatest excess and indulgence of their appetites in meat, poultry, and fish, of almost every description. So one day, having taken an excursion, in walking a few miles from home, they were overtaken by hunger, and, on entering a public-house, the only provision they could procure was a clod of beef, weighing near fourteen pounds, which had been a day or two in salt; and this these two moderate bread consumers contrived to manage between them broiled, assisted by a due proportion of buttered potatoes and pickles. The landlord of the house, having some knowledge of his guests, the story got into circulation, and the two worthies were ever after denominated the Cambridge Clods!

WITCH-TESTING AT NEWCASTLE IN 1649.

March 26.—Mention occurs of a petition in the common council books of Newcastle, of this date, and signed, no doubt, by the inhabitants, concerning witches, the purport of which appears, from what followed, to have been to cause all such persons as were suspected of that crime to be apprehended and brought to trial. In consequence of this, the magistrates sent two of their sergeants, viz.—Thomas Shevill and Cuthbert Nicholson, into Scotland, to agree with a Scotchman, who pretended knowledge to find out witches, by pricking them with pins, to come to Newcastle, where he should try such who should be brought to him, and to have twenty shillings a piece, for all he should condemn as witches, and free passage thither and back again.

When the sergeants had brought the said witch-finder on horseback to town, the magistrates sent their bellman through the town, ringing his bell and crying, all people that would bring in any complaint against any woman for a witch, they should be sent for, and tried by the person appointed. Thirty women were brought into the town-hall, and stripped, and then openly had pins thrust into their bodies, and most of them were found guilty. The said reputed witch-finder acquainted Lieutenant-Colonel Paul Hobson, deputy-governor of Newcastle, that he knew women whether they were witches or no by their looks; and when the said person was searching of a personable and good-like woman, the said colonel replied, and said, surely this woman is none, and need not be tried, but the Scotchman said she was, and, therefore, he would try her; and presently, in the sight of all the people, laid her body naked to the waist, with her cloathes over her head, by which fright and shame all her blood contracted into one part of her body, and then he ran a pin into her thigh, and then suddenly let her cloathes fall, and then demanded whether she had nothing of his in her body, but did not bleed! but she being amazed, replied little; then he put his hands up her cloathes and pulled out the pin, and set her aside as a guilty person, and child of the devil, and fell to try others, whom he made guilty. Lieutenant-Colonel Hobson, perceiving the alteration of the aforesaid woman, by her blood settling in her right parts, caused that woman to be brought again, and her cloathes pulled up to her thigh, and required the Scot to run the pin into the same place, and then it gushed out of blood, and the said Scot cleared her, and said she was not a child of the devil. The witch-finder set aside twenty-seven out of the thirty suspected persons, and in

consequence, fourteen witches and one wizard, belonging to Newcastle, were executed on the town moor.

ALEXANDER SELKIRK AND THE DANCING GOATS.

The adventures of Alexander Selkirk, an English sailor, who, more than one hundred and fifty years since, was left alone on the island of Juan Fernandez are very wonderful.

This extraordinary man sought to beguile his solitude by rearing kids, and he would often sing to them, and dance with his motley group around him. His clothes having worn out, he dressed himself in garments made from the skins of such as run wild about the island; these he sewed together with thongs of the same material. His only needle was a long slender nail; and when his knife was no longer available, he made an admirable substitute from an iron hoop that was cast ashore.

Upon the wonderful sojourn of this man, Defoe founded his exquisite tale of "Robinson Crusoe," a narrative more extensively read and better known than perhaps any other ever written.

JACOB BOBART.

A curious anecdote of Jacob Bobart, keeper of the physic garden at Oxford, occurs in one of Grey's notes to *Hudibras*—"He made a dead rat resemble the common picture of dragons, by altering its head and tail, and thrusting in taper sharp sticks, which, distended the skin on each side till it resembled wings. He let it dry as hard as possible. The learned immediately pronounced it a dragon; and one of them sent an accurate description of it to Dr. Magliabecchi, librarian to the Grand Duke of Tuscany; several fine copies of verses were wrote on so rare a subject; but at last Mr. Bobart owned the cheat. However, it was looked upon as a masterpiece of the art; and, as such, deposited in the Museum."

BLIND JACK.

The streets of London, in the reigns of Queen Anne and Georges I. and II., were infested with all sorts of paupers, vagabonds, impostors, and common adventurers; and many, who otherwise might be considered real objects of charity, by their disgusting manners and general appearance in public places, rather merited the interference of the parish beadles, and the discipline of Bridewell, than the countenance and encouragement of such persons as mostly congregated around common street exhibitions. One-

eyed Granny and Blind Jack were particular nuisances to the neighbourhoods in which the first practised her mad-drunk gambols, and the latter his beastly manner of performing on the flageolet. John Keiling, alias *Blind Jack*, having the misfortune to lose his sight, thought of a strange method to insure himself a livelihood. He was constitutionally a hale, robust fellow, without any complaint, saving blindness, and having learnt to play a little on the flageolet, he conceived a notion that, by performing on that instrument in a different way to that generally practised, he should render himself more noticed by the public, and be able to levy larger contributions on their pockets.

The manner of *Blind Jack's* playing the flageolet was by obtruding the mouthpiece of the instrument up one of his nostrils, and, by long custom, he could produce as much wind as most others with their lips into the pipe; but the continued contortion and gesticulation of his muscles and countenance rendered him an object of derision and disgust, as much as that of charity and commiseration.

THE YORKSHIRE TIKE.

Ah iz i truth a country youth,
Neean us'd teea Lunnon fashions;
Yet vartue guides, an' still presides,
Ower all mah steps an' passions.

Neea coortly leear, bud all sincere,
Neea bribe shall ivver blinnd me,
If thoo can like a Yorkshire tike,
A rooague thoo'll nivver finnd me.

Thof envy's tung, seea slimlee hung,
Wad lee aboot oor country,
Neea men o' t' eearth booast greter wurth,

Or mare extend ther boounty.

Oor northern breeze wi' uz agrees,
An' does for wark weel fit uz;
I' public cares, an' all affairs,
Wi' honour we acquit uz.

Seea gret a moind is ne'er confiand,
Tu onny shire or nation;
They geean meeast praise weea weel
displays
A leearned iddicasion.

Whahl rancour rolls i' lahtle souls,
By shallo views dissarning,
They're nobbut wise 'at awlus prize
Gud manners, sense, and leearnin.

TWO OF THE FATHERS ON FALSE HAIR.

Tertullian says, "If you will not fling away your false hair, as hateful to Heaven, cannot I make it hateful to yourselves, by reminding you that the false hair you wear may have come not only from a criminal, but from a very dirty head; perhaps from the head of one already damned?" This was a very hard hit indeed; but it was not nearly so clever a stroke at wigs as that dealt by Clemens of Alexandria. The latter informed the astounded wig-wearers, when they knelt at church to receive the blessing, that they must be good enough to recollect that the benediction remained on the wig, and did not pass through to the wearer! This was a stumbling-block to the people; many of whom, however, retained the peruke, and took their chance as to the percolating through it of the benediction.

FOOD OF ANIMALS.

Linnæus states the cow to eat 276 plants, and to refuse 218; the goat eats 449, and declines 126; the sheep takes 387, and rejects 141; the horse likes 262, and avoids 212; but the hog, more nice in its provision than any of the former, eats but 72 plants, and rejects 171.

SLAVE ADVERTISEMENTS.

The following announcements are curious, as showing the merchandise light in which the negro was regarded in America while yet a colony of Great Britain:—

FRANCIS LEWIS, Has for SALE,

A Choice Parcel of Muscovado and Powder Sugars, in Hogsheads, Tierces, and Barrels; Ravens, Duck, and a Negro Woman and Negro Boy.—The Coach-House and Stables, with or without the Garden Spot, formerly the Property of Joseph Murray, Esq; in the Broad Way, to be let separately or together:—Inquire of said Francis Lewis.

New York Gazette, Apr. 25, 1765.

This Day Run away from *John M' Comb*, Junier, an Indian Woman, about 17 Years of Age, Pitted in the face, of a middle Stature and Indifferent fatt, having on her a Drugat, Wastcoat, and Kersey Petticoat, of a Light Collour. If any Person or Persons, shall bring the said Girle to her said Master, shall be Rewarded for their Trouble to their Content.

American Weekly Mercury, May 24, 1726.

A Female Negro Child (of an extraordinary good Breed) to be given away; Inquire of Edes and Gill.

Boston Gazette, Feb. 25, 1765.

To be Sold, for want of Employ.

A Likely Negro Fellow, about 25 Years of Age, he is an extraordinary good Cook, and understands setting or tending a Table very well, likewise all Kind of House Work, such as washing, scouring, scrubbing, &c. Also a Negro Wench his Wife, about 17 Years old, born in this City, and understands all Sorts of House Work. For farther Particulars inquire of the Printer.

New York Gazette, Mar. 21, 1765.

PRESERVATIVE POWER OF COAL-PIT WATER.

The following is extracted from the register of St. Andrew's, in Newcastle:—"April 24th, 1695, wear buried, James Archer and his son Stephen, who, in the moneth of May, 1658, were drowned in a coal-pit in the Galla-Flat, by the breaking in of water from an old waste. The bodys were found intire, after they had lyen in the water 36 years and 11 months."

THE QUEEN BEE.

Reaumur relates the following anecdote of which he was a witness:—A queen bee, and some of her attendants, were apparently drowned in a brook. He took them out of the water, and found that neither the queen bee, nor her attendants were quite dead. Reaumur exposed them to a gentle heat, by which they were revived. The plebeian bees recovered first. The moment they saw signs of animation in their

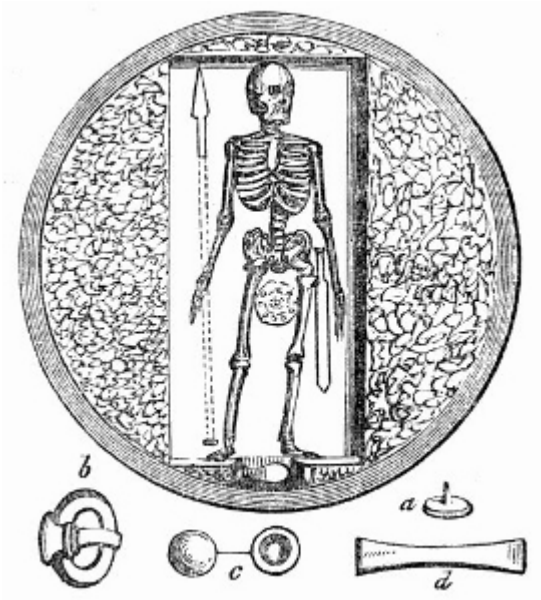
queen, they approached her, and bestowed upon her all the care in their power, licking and rubbing her; and when the queen had acquired sufficient force to move, they hummed aloud, as if in triumph!

DREAM OF KING HENRY I.

A singular dream, which happened to this monarch when passing over to Normandy in 1130, has been depicted in a manuscript of Florence of Worcester, in Corpus Christi College, Oxford. The rapacity and oppressive taxation of his government, and the reflection forced on him by his own unpopular measures, may have originated the vision. He imagined himself to have been visited by the representatives of the three most important grades of society—the husbandmen, the knights, and the clergy—who gathered round his bed, and so fearfully menaced him, that he awoke in great alarm, and, seizing his sword, loudly called for his attendants. The drawings that accompany this narrative, and represent each of these visions, appear to have been executed shortly afterwards, and are valuable illustrations of the general costume of the period. One of them is introduced in this place.

The king is here seen sleeping; behind him stand three husbandmen, one carrying a scythe, another a pitchfork, and the third a shovel. They are each dressed in simple tunics, without girdles, with plain close-fitting sleeves; the central one has a mantle fastened by a plain brooch, leaving the right arm free. The beards of two of these figures are as ample as those of their lords, this being an article of fashionable indulgence within their means. The one with the scythe wears a hat not unlike the felt hat still worn by his descendants in the same grade: the scroll in his left hand is merely placed there to contain the words he is supposed to utter to the king.

SEPULCHRAL BARROW OF THE ANGLO-SAXONS.



The engraving on the next page is copied from a plate in Douglas's *Neniæ* and represents one of the most ancient of the Kentish barrows opened by him in the Chatham Lines, Sept. 1779; and it will enable the reader at once to understand the structure of these early graves, and the interesting nature of their contents. The outer circle marks the extent of the mound covering the body, and which varied considerably in elevation, sometimes being but a few inches or a couple of feet from the level of the ground, at others of a gigantic structure. In the centre of the mound, and at the depth of a few feet from the surface, an oblong rectangular grave is cut, the space between that and the outer circle being filled in with chalk, broken into small bits, and deposited carefully and firmly around and over the grave. The grave contained the body of a male adult, tall and well-proportioned, holding in his right hand a spear, the shaft of which was of wood, and had

perished, leaving only the iron head, 15 inches in length, and at the bottom a flat iron stud (*a*), having, a small pin in the centre, which would appear to have been driven into the bottom of the spear-handle; an iron knife lay by the right side, with remains of the original handle of wood. Adhering to its under side were very discernible impressions of coarse linen cloth, showing that the warrior was buried in full costume. An iron sword is on the left side, thirty-five and a quarter inches in its entire length, from the point to the bottom of the handle, which is all in one piece, the wood-work which covered the handle having perished; the blade thirty inches in length and two in breadth, flat, double-edged, and sharp-pointed, a great portion of wood covering the blade, which indicates that it was buried with a scabbard, the external covering being of leather, the internal of wood. A leathern strap passed round the waist, from which hung the knife and sword, and which was secured by the brass buckle (*b*), which was found near the last bone of the vertebræ, or close to the os sacrum. Between the thigh-bones lay the iron umbo of a shield, which had been fastened by studs of iron, four of which were found near it, the face and reverse of one being represented at (*c*.) A thin plate of iron (*d*), four and a half inches in length, lay exactly under the centre of the umbo, having two rivets at the end, between which and the umbo were the remnants of the original wooden (and perhaps hide-bound) shield; the rivets of the umbo having apparently passed through the wood to this plate as its bracer or stay. In a recess at the feet was placed a vase of red earth, slightly ornamented round the neck with concentric circles and zigzag lines.

AN OLD GANDER.

Willoughby states in his work on Ornithology, that a friend of his possessed a gander eighty years of age; which in the end became so ferocious that they were forced to kill it, in consequence of the havock it committed in the barn-yard. He also talks of a swan three centuries old; and several celebrated parrots are said to have attained from one hundred to one hundred and fifty years.

EXTRAORDINARY SLEEPER.

M. Brady, Physician to Prince Charles of Lorraine, gives the following particulars of an extraordinary sleeper:—

"A woman, named Elizabeth Alton, of a healthful strong constitution, who had been servant to the curate of St. Guilain, near the town of Mons, about the beginning of the year 1738, when she was about thirty-six years of age grew extremely restless and melancholy. In the month of August, in the same year, she fell into a sleep which held four days, notwithstanding all possible endeavours to awake her. At length she awoke naturally, but became more restless and uneasy than before; for six or seven days, however, she resumed her usual employments, until she fell asleep again, which continued eighteen hours. From that time to the year 1753, which is fifteen years, she fell asleep daily about three o'clock in the morning, without waking until about eight or nine at night. In 1754 indeed her sleep returned to the natural periods for four months, and, in 1748, a tertian ague prevented her sleeping for three weeks. On February 20, 1755, M. Brady, with a surgeon, went to see her. About five o'clock in the evening,

they found her pulse extremely regular; on taking hold of her arm it was so rigid, that it was not bent without much trouble. They then attempted to lift up her head, but her neck and back were as stiff as her arms. He hallooed in her ear as loud as his voice could reach; he thrust a needle into her flesh up to the bone; he put a piece of rag to her nose flaming with spirits of wine, and let it burn some time, yet all without being able to disturb her in the least. At length, in about six hours and a half, her limbs began to relax; in eight hours she turned herself in the bed, and then suddenly raised herself up, sat down by the fire, ate heartily, and began to spin. At other times, they whipped her till the blood came; they rubbed her back with honey, and then exposed it to the stings of bees; they thrust nails under her finger-nails; and it seems these triers of experiments consulted more the gratifying their own curiosity than the recovery of the unhappy object of the malady."

A FAT ENGLISHMAN.

Keysler, in his travels, speaks of a corpulent Englishman, who in passing through Savoy, was obliged to make use of twelve chairmen. He is said to have weighed five hundred and fifty pounds, or thirty-nine stone four pounds.

A HAPPY FAMILY.

A gentleman travelling through Mecklenburg, some years since, witnessed a singular association of incongruous animals. After dinner, the landlord of the inn placed on the floor a large dish of soup, and gave a loud whistle. Immediately there came into the room a mastiff, an Angora cat, an old raven, and a

remarkably large rat, with a bell about its neck. They all four went to the dish, and, without disturbing each other, fed together; after which the dog, cat, and rat, lay before the fire, while the raven hopped about the room. The landlord, after accounting for the familiarity of these animals, informed his guest that the rat was the most useful of the four; for the noise he made had completely freed his house from the rats and mice with which it was before infested.

ANCIENT FIRE-ARMS IN THE TOWER OF LONDON ARMORY.

We have just now before us a drawing of an old piece of ordnance, formed of bars of iron, strongly hooped with the same material, which forms a striking contrast with the finely-wrought cannons which may be seen in store at Woolwich Arsenal, and elsewhere, at the present day. The exact date and manner of the introduction of cannon is a matter which has caused much dispute. The earliest mention of the use of cannon on shipboard is in Rymer's "Fœdera." It is an order to Henry Somer, Keeper of the Private Wardrobe in the Tower, to deliver to Mr. Goveney, Treasurer to Queen Philippa, Queen of Sweeden, Denmark, and Norway, (who was then sent by her uncle, Henry the Fourth, to her husband, in the ship called the Queen's Hall,) the following military stores: 11 guns, 40 petras pro gunnes, 40 tumpers, 4 torches, 1 mallet, 2 fire-pans, 40 pavys, 24 bows, 40 sheaves of arrows.

After the old cannon composed of bars of iron, hooped together, had been some time in use, hand-cannon, a simple tube fixed on a straight stake, was used in warfare, charged with gunpowder and an iron bullet. This was made with trunnions and

casabel precisely like the large cannon. In course of time, the touch-hole was improved, and the barrel cast in brass. This, fixed to a rod, had much the appearance of a large sky-rocket. What is now called the stock was originally called the frame of the gun.

Various improvements were from time to time made in the hand-gun, amongst which was a pan fixed for containing the touch-powder. In rainy weather, this became a receptacle for water; to obviate which, a small piece of brass made to turn on a pin was placed as a cover. This done, there was a difficulty in preserving the aim in consequence of the liability of the eye to be diverted from the sight by the motion of the right hand when conveying the lighted match to the priming. This was, to a certain extent, prevented by a piece of brass being fixed to the breech and perforated. The improved plan for holding the lighted match for firing the hand-guns is shown in the engraving of the Buckler and Pistol; it consists of a thin piece of metal something in shape of an S reversed, the upper part slit to hold the match, the lower pushed up by the hand when entended to ignite the powder.

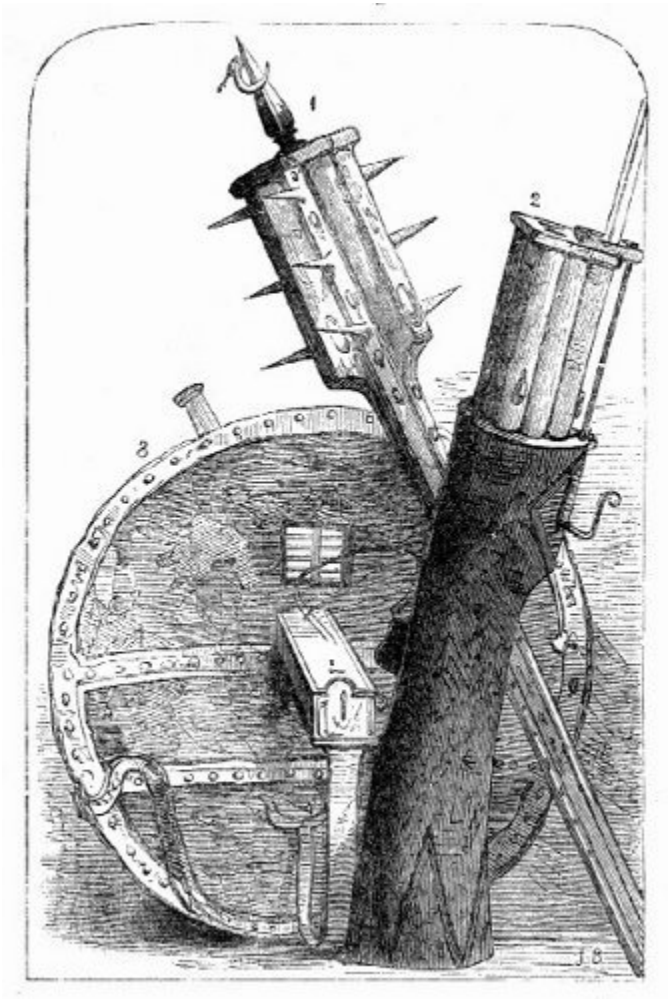
After the invention of the hand-cannon, its use became general in a very short space of time in most parts of the civilized world.

Philip de Comines, in his account of the battle of Morat, in 1476, says he encountered in the confederate army 10,000 *arquebusiers*.

The arquebusiers in Hans Burgmain's plates of the "Triumph of Maximilian the First," have suspended from their necks large powder flasks or horns, a bullet bag on the right hip, and a sword on the left, while they carry the matchlock in their hands.

Henry the Eighth's Walking-stick, as the Yeomen of Guard at the Tower call it, is a short spiked mace, in the head of which are three short guns or pistols, which may be fired at very primitive touch-holes by a match.

The Revolver has four barrels, and although clumsy in construction, is not very different in principles from those recently introduced.



1. Henry the Eighth's Walking-stick. 2. A Revolver of the Fifteenth century. 3. Buckler, with Pistol inserted.

The use of the pistol inserted inside the buckler is obvious as the latter affords protection to the person while using the former.

WIGS.

In 1772 the Maccaronies, as the exquisites of that time were called, wore wigs similar to 1, 2, 3, with a large toupee, noticed as early as 1731, in the play of the *Modern Husband*: "I meet with nothing but a parcel of *toupet* coxcombs, who plaster up their brains upon their periwigs," alluding to the pometum with which they were covered. Those worn by the ladies in 1772 are given as 4, showing the rows of curls at the sides. The pig-tails were worn hanging down the back, or tied up in a knot behind, as in 5. About 1780 the hair which formed it was allowed to stream in a long lock down the back, as in 6, and

soon afterwards was turned up in a knot behind. Towards the end of the century, the wig, as a general and indispensable article of attire to young and old, went out of fashion.

A FALSE FIND.

At Falmouth, some years ago, the sexton found coal in digging a grave; he concluded it must be a mine, and ran with the news and the specimen to the clergyman. The surgeon explained that they had stolen a French prisoner who died, and filled his coffin with coal that the bearers might not discover its emptiness.

BELLS.

As far back as the Anglo-Saxon times, before the conclusion of the seventh century, bells had been in use in the churches of this country, particularly in the monastic societies of Northumbria; and were, therefore, in use from the first erection of parish churches among us. Those of France and England appear to have been furnished with several bells. In the time of Clothaire II., King of France, and in the year 610, the army of that king was frightened from the siege of the city of Sens, by ringing the bells of St. Stephen's Church. They were sometimes composed of iron in France; and in England, as formerly at Rome, they were frequently made of brass. And as early as the ninth century many were cast of a large size and deep note.

Weever, in his work on funeral monuments, says —"In the little sanctuary at Westminster, King Edward III., erected a clochier, and placed therein three bells, for the use of St. Stephen's Chapel. About

the biggest of them were cast in the metal these words:—

"King Edward made mee thirty thousand
weight and three;
Take me down and wey mee, and more you
shall find mee."

"But these bells being taken down in the reign of Henry VIII., one wrote underneath with a coal:—

"But Henry the Eight,
Will bait me of my weight."

This last distich alludes to a fact mentioned by Stow, in his survey of London—ward of Farringdon Within to wit—that near to St. Paul's School stood a clochier, in which were four bells, called *Jesus' bells*, the greatest in all England, against which Sir Miles Partridge staked an hundred pounds, and won them of Henry VIII., at a cast of dice.

Matthew Paris observes, that anciently the use of bells was prohibited in time of mourning. Mabillon adds, that it was an old practice to ring the bells for persons about to expire, to advertise the people to pray for them—whence our passing-bell. The passing-bell, indeed, was anciently for two purposes —one to bespeak the prayers of all good Christians for a soul just departing; the other to drive away the evil spirits who were supposed to stand at the bed's foot.

This dislike of spirits to bells is mentioned in the Golden Legend, by Wynkyn de Worde. "It is said, evill spirytes that ben in the regyon of thayre, doubte moche when they here the belles rongen; and this is the cause why the belles ben rongen when it thondreth, and when grete tempeste and outrages of wether happen; to the ende that the fiends and wycked spirytes shold be abashed and flee, and cease

of the movynge of tempeste." Another author observes, that the custom of ringing bells at the approach of thunder is of some antiquity; but that the design was not so much to shake the air, and so dissipate the thunder, as to call the people to church, to pray that the parish might be preserved from the terrible effect of lightning.

Warner, in his history of Hampshire, enumerates the virtues of a bell, by translating the lines from the "Helpe to Discourse:—

"Men's death's I tell by doleful knell;
Lightning and thunder I break asunder.
On Sabbath all to church I call;
The sleepy head I raise from bed;
The winds so fierce I doe disperse;
Men's cruel rage I doe assuage."

THE CURFEW BELL.

Four of the bells of the ancient Abbey of Hexham were dedicated or baptised; and although the old bells no longer exist, the legends upon the whole six have been preserved, and a free translation given by Mr. Wright, is as follows:—

1. Even at our earliest sound,
   The light of God is spread around.
2. At the echo of my voice,
   Ocean, earth and air, rejoice.
3. Blend thy mellow tones with mine,
   Silver voice of Catherine!
4. Till time on ruin's lap shall nod.

John shall sound the praise of God.
5. With John in heavenly harmony,
Andrew, pour thy melody.
6. Be mine to chant Jehovah's fame,
While Maria is my name.

These epigraphs or legends on bells, are not uncommon. The Rev. W. C. Lukis, in his notices on church bells, read at the Wilts Archæological Meeting, gave the following instances:—

At Aldbourne, on the first bell, we read, "The gift of Jos. Pizzie and Wm. Gwynn.

"Music and ringing we like so well,
And for that reason we gave this bell."

On the fourth bell is,—

"Humphry Symsin gave xx pound to buy this bell,
And the parish gave xx more to make this ring go well."

A not uncommon epigraph is,—

"Come when I call
To serve God all."

At Chilton Foliatt, on the tenor, is,—

"Into the church the living I call,
And to the grave I summon all.
Attend the instruction which I give,
That so you may for ever live."

At Devizes, St. Mary, on the first bell, is,—

"I am the first, altho' but small.
I will be heard above you all."

And on the second bell is,—

"I am the second in this ring,
Therefore next to thee I will sing."

Which, at Broadchalk, is thus varied:—

"I in this place am second bell,
I'll surely do my part as well."

On the third bell at Coln is,—

"Robert Forman collected the money for
casting this bell
Of well-disposed people, as I do you tell."

At Bath Abbey, on the tenth bell, is,—

"All you of Bath that hear me sound,
Thank Lady Hopton's hundred pound."

On the fifth bell at Amesbury is,—

"Be strong in faith, praise God well,
Frances Countess Hertford's bell."

And, on the tenor,—

"Altho' it be unto my loss,
I hope you will consider my cost."

At Stowe, Northamptonshire, and at St. Mary the Virgin, Oxford, we find,—

"Be it known to all that doth me see,
That Newcombe, of Leicester, made me."

At St. Michael's, Coventry, on the fourth bell, is,—

"I ring at six to let men know
When to and from their work to go."

On the seventh bell is,—

"I ring to Sermon with a lusty bome,
That all may come and none can stay at
home."

On the eighth bell is—

"I am and have been called the common bell
To ring, when fire breaks out to tell."

At St. Peter's-le-Bailey, Oxford, four bells were sold towards finishing the tower, and in 1792 a large bell was put up, with this inscription:—

"With seven more I hope soon to be
For ages joined in harmony."

But this very reasonable wish has not yet been realized; whereas at St. Lawrence's, Reading, when two bells were added to form a peal of ten, on the second we find—

"By adding two our notes we'll raise,
And sound the good subscribers' praise."

The occasion of the erection of the Westminster Clock-tower, is said to have been as follows:—A certain poor man, in an action for debt, being fined the sum of 13s. 4d., Radulphus Ingham, Chief Justice of the King's Bench, commiserating his case, caused the court roll to be erased, and the fine reduced to 6s. 8d., which being soon after discovered, Ingham was amerced in a pecuniary mulct of eight hundred marks, which was employed in erecting the said bell-tower, in which was placed a bell and a clock, which, striking hourly, was to remind the judges in the hall of the offence of their brother. This bell was originally called Edward; "but," says a writer in the "Antiquarian Repertory," "when the Reformation caused St. Edward and his hours to be but little regarded; as other bells were frequently called Tom, as fancied to pronounce that name when stricken—that at Lincoln, for instance, and that at Oxford—this also followed the fashion, of which, to what I remember of it before it was hung up, I may add another proof from a catch made by the late Mr. Eccles, which begins—

"'Hark, Harry, 'tis late—'tis time to be gone,
For Westminster Tom, by my faith, strikes
one."

Hawkins, in his "History of Music," says,—"The practice of ringing bells in change, or regular peals,

is said to be peculiar to England: whence Britain has been termed the *ringing island*. The custom seems to have commenced in the time of the Saxons, and was common before the Conquest. The ringing of bells, although a recreation chiefly of the lower sort, is, in itself, not incurious. The tolling of a bell is nothing more than the producing of a sound by a stroke of the clapper against the side of the bell, the bell itself being in a pendant position, and at rest. In ringing, the bell, by means of a wheel and a rope, is elevated to a perpendicular; in its motion, the clapper strikes forcibly on one side, and in its return downwards, on the other side of the bell, producing at each stroke a sound." There are still in London several societies of ringers. There was one called the College Youths (bell-ringers, like post-boys, never seem to acquire old age). Of this it is said Sir Matthew Hale, Lord Chief Justice of the King's Bench, was, in his youthful days, a member; and in the life of that upright judge, by Burnet, some facts are mentioned which favour this relation. In England the practice of ringing has been reduced to a science, and peals have been composed which bear the names of their inventors; some of the most celebrated of these were composed about fifty years ago by one Patrick. This man was a maker of barometers. In the year 1684, one Abraham Rudhall, of the city of Gloucester, brought the art of bell-founding to great perfection. His descendants in succession have continued the business of casting bells; and by a list published by them at Lady Day, 1774, the family, in peals and odd bells, had cast to the amount of 3,594. The peals of St. Dunstan's in the East, St. Bride's, London, and St. Martin's-in-the-Fields, are among the number. The following "Articles of Ringing" are upon the walls of the belfry in the pleasant village of Dunster, in Somersetshire.

They are dated 1787:—

"1. You that in ringing take delight,
Be pleased to draw near;
These articles you must observe,
If you mean to ring here.

"2. And first, if any overturn
A bell, as that he may,
He forthwith for that only fault
In beer shall sixpence pay.

"3. If any one shall curse or swear
When come within the door,
He then shall forfeit for that fault
As mentioned before.

"4. If any one shall wear his hat
When he is ringing here,
He straightway then shall sixpence pay
In cyder or in beer.

"5. If any one these articles
Refuseth to obey,
Let him have nine strokes of the rope,
And so depart away."

BILL OF SALE FOR A NEGRO IN 1770.

"Know all Men by these Presents, That I, Elizabeth Treat, of Boston, in the county of Suffolk, widow, in consideration of the sum of £25 13s. 4d. to me in hand, paid before the ensealing hereof by Samuel Breck, of Boston aforesaid, merchant, the receipt whereof I do hereby acknowledge, have granted, bargained, and sold, and by these presents do fully and absolutely grant, bargain, and sell unto the said Samuel Breck, my Negro man named Harry, aged about forty years, with his apparel, to have and to hold the said Negro man Harry, with his apparel,

unto the said Samuel Breck, his executors, administrators, and assigns, to his and their only proper use, benefit, and behoof for ever; And I, the said Elizabeth Treat, for myself, my heirs, executors, and administrators, do covenant, that at the time of ensealing, and until the delivery hereof, I am the true and lawful owner of the said Negro man, and that he is free from all former sales, charges, and incumbrances whatsoever, and that I will warrant and defend the said Negro man unto the said Samuel Breck, his heirs, and assigns for ever, against the lawful claims and demands of all persons whomsoever.

"Witness my hand and seal, this tenth day of October, Anno Domini, one thousand seven hundred and seventy, in the tenth year of His Majesty's reign.

"Signed, sealed, and delivered in presence of us.

"THOMAS MELVILLE.
"MARY WHITE.
"ELIZABETH TREAT."

THE AZTEC CHILDREN.

THE AZTEC CHILDREN, AS EXHIBITED IN ENGLAND.

Among the animated curiosities which are occasionally exposed to the gaze of the wonder-loving public, we may prominently notice the AZTEC CHILDREN—two singular Lilliputians who were recently exhibited throughout the kingdom. Maximo and Bartolo (for by these names the two Aztec children have been baptized) are by some medical men supposed to be of the respective ages of twenty-two and sixteen. Professor Owen, stated them to be ten or twelve, and seven or nine in 1853. The height of the boy (the elder is about three feet, and the girl does not reach quite two feet six inches). Their limbs, though slender, are proportionate and well formed, and the general development of their figures is remarkably graceful. The cranium is peculiar,

being narrower than that of any other races of beings known to the world; and though the face is somewhat prominent, the features are regular and the countenances agreeable, and, after a short acquaintance, highly interesting. Each has a beautiful head of jet black hair, which flows gracefully in curls. They are lively and intelligent, showing considerable aptitude for mental training, and have already learned to give utterance to several expressions which can be readily understood by visitors.

Since the arrival of these prodigies from the United States, they have been the objects of curious ethnological speculations. Dr. Latham does not consider them as a new species of the *genus homo*. Professor Owen regards them as instances of impeded development, and Dr. Conolly was struck with their resemblance to idiots.

NOTICES TO TAR AND FEATHER.

The original handbills of the committee for Tarring and Feathering subjoined, are of singular interest, as they were the earliest emanations of the spirit that led to England's losing her American colonies, and the consequent rise of the United States:—

To the Delaware Pilots.

THE Regard we have for your Characters, and our Desire to promote your future Peace and Safety, are the Occasion of this Third Address to you.

In our second Letter we acquainted you, that the Tea Ship was a Three Decker; We are now informed by good Authority, she is not a Three Decker, but an *old black Ship, without a Head*, or *any Ornaments*.

The *Captain* is a *short fat* Fellow, and a little *obstinate* withal.—So much the worse for him.—For, so sure as he *rides rusty*, We shall heave him Keel out, and see that his Bottom be well fired, scrubb'd and paid.—His Upper-Works too, will have an Overhawling—and as it is said, he has a good deal of *Quick Work* about him, We will take particular Care that such Part of him undergoes a thorough Rummaging.

We have a still *worse Account of his Owner*;—for it is said, the Ship POLLY was bought by him on Purpose, to make a Penny of us: and that *he* and Captain *Ayres* were well advised, of the Risque they would run, in thus daring to insult and abuse us.

Captain Ayres was here in the Time of the Stamp-Act, and ought to have known our People better, than to have expected we would be so mean as to suffer his *rotten* TEA to be funnel'd down our Throats, with the *Parliament's Duty* mixed with it.

We know him well, and have calculated to a Gill and a Feather, how much it will require to fit him for an *American Exhibition*. And we hope, not one of your Body will behave so ill, as to oblige us to clap him in the Cart along Side of the *Captain*.

We must repeat, that the SHIP POLLY is an *old black Ship*, of about Two Hundred and Fifty Tons burthen, *without a Head*, and *without Ornaments*,—and, that CAPTAIN AYRES is a *thick chunky Fellow*.—As such, TAKE CARE TO AVOID THEM.

Your Old Friends,
THE COMMITTEE FOR TARRING AND FEATHERING.
Philadelphia, December 7, 1773.

To Capt. Ayres, of the Ship Polly, on a Voyage from

London to Philadelphia.

SIR,

We are informed that you have, imprudently, taken Charge of a Quantity of Tea; which has been sent out by the *India* Company, *under the Auspices of the Ministry*, as a Trial of *American* Virtue and Resolution.

Now, as your Cargo, on your Arrival here, will most assuredly bring you into hot water; and as you are perhaps a Stranger *to these Parts*, we have concluded to advise you of the present Situation of Affairs in *Philadelphia*—that, taking Time by the Forelock, you may stop short in your dangerous Errand—secure your Ship against the Rafts of combustible Matter which may be set on Fire, and turned loose against her: and more than all this, that you may preserve your own Person, from the Pitch and Feathers that are prepared for you.

In the first Place, we must tell you, that the *Pennsylvanians* are, *to a Man*, passionately fond of Freedom; the Birthright of *Americans*; and at all Events are determined to enjoy it.

That they sincerely believe, no Power on the Face of the Earth has a Right to tax them without their Consent.

That in their Opinion, the Tea in your Custody is designed by the Ministry to enforce such a Tax, which they will undoubtedly oppose; and in so doing, give you every possible Obstruction.

We are nominated to a very disagreeable, but necessary Service.—To our Care are committed all Offenders against the Rights of *America*; and hapless is he, whose evil Destiny has doomed him to suffer at

our Hands.

You are sent out on a diabolical Service; and if you are so foolish and obstinate as to compleat your Voyage; by bringing your Ship to Anchor in this Port; you may run such a Gauntlet, as will induce you, in your last Moments, most heartily to curse those who have made you the Dupe of their Avarice and Ambition.

What think you Captain, of a Halter around your Neck—ten Gallons of liquid Tar decanted on your Pate—with the Feathers of a dozen wild Geese laid over that to enliven your Appearance?

Only think seriously of this—and fly to the Place from whence you came—fly without Hesitation—without the Formality of a Protest—and above all, Captain *Ayres* let us advise you to fly without the wild Geese Feathers.

Your Friends *to serve*
THE COMMITTEE *as before subscribed.*
Philadelphia, Nov. 27, 1773.

B. FRANKLIN'S CELEBRATED LETTER TO STRAHAN.

As a sequel to the foregoing notices, we give Dr. Franklin's celebrated letter, written in the actual heat of the first outbreak.

Philadelphia, July 5, 1775.

Mr. STRAHAN,—You are a member of Parliament, and one of that majority which has doomed my country to destruction. You have begun to burn our towns, and murder our people. Look upon your hands! They are stained with the blood of your relations! You and I were long friends; you are now my enemy, and

I am, yours,
B. FRANKLIN.

HENRY II. STRIPT WHEN DEAD.

1189. Immediately upon his death, those that were about him applied their market so busilie in catching and filching awaie things that laie readie for them, that the king's corps laie naked a long time, till a child covered the nether parts of his body with a short cloke, and then it seemed that his surname was fulfilled that he had from his childhood, which was Shortmantell, being so called, because he was the first who brought short clokes out of Anjou into England.

TRANSPLANTATION OF HAIR.

The Signor Dottore Domenico Nardo addressed a letter to the Academy of Padua, in 1826, on the subject of the growth of hair after death, and even after its separation from the body. The latter property had been previously observed by Krafft. The Signor Nardo recounts the results of experiments made on his own person in the transplantation of hair, and relates, that by transplanting quickly a hair, with its root, from a pore of his head, into a pore of his chest, easily to be accomplished by widening the pore somewhat with the point of a needle, introducing the root with nicety, and exciting within the pore itself, by friction, a slight degree of inflammation, the hair takes root, continues to vegetate, and grows; in due season changes colour, becomes white, and falls.

ANCIENT CANNON RAISED FROM THE SEA.

A fisherman of Calais some time since, drew up a cannon, of very ancient form, from the bottom of the sea, by means of his nets. M. de Rheims has since removed the rust from it, and on taking off the breech was much surprised to find the piece still charged. Specimens of the powder have been taken, from which, of course, all the saltpetre has disappeared after a submersion of three centuries. The ball was of lead, and was not oxidized to a depth greater than that of a line.

COFFEE-HOUSE ATTRACTIONS IN 1760.

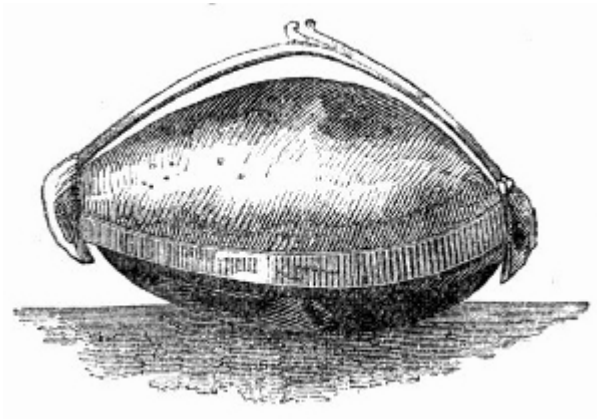
The great attraction of Don Saltero's Coffee-house was its collection of rarities, a catalogue of which was published as a guide to the visitors. It comprehends almost every description of curiosity, natural and artificial. "Tigers' tusks; the Pope's candle; the skeleton of a Guinea-pig; a fly-cap monkey; a piece of the true Cross; the Four Evangelists' heads cut on a cherry-stone; the King of Morocco's tobacco-pipe; Mary Queen of Scot's pincushion; Queen Elizabeth's prayer-book; a pair of Nun's stockings; Job's ears, which grew on a tree; a frog in a tobacco-stopper;" and five hundred more odd relics! The Don had a rival, as appears by "A Catalogue of the Rarities to be seen at Adams's, at the Royal Swan, in Kingsland Road, leading from Shoreditch Church, 1756." Mr. Adams exhibited, for the entertainment of the curious, "Miss Jenny Cameron's shoes; Adam's eldest daughter's hat; the heart of the famous Bess Adams, that was hanged at Tyburn with Lawyer Carr, January 18, 1736-7; Sir Walter Raleigh's tobacco-pipe; Vicar of Bray's clogs; engine to shell green pease with; teeth that grew in a fish's belly; Black Jack's ribs; the very comb that Abraham combed his son Isaac and Jacob's head

with; Wat Tyler's spurs; rope that cured Captain Lowry of the head-ach, ear-ach, tooth-ach and belly-ach; Adam's key of the fore and back door of the Garden of Eden, &c., &c." These are only a few out of five hundred others equally marvellous.

A WOMAN TAKES THE LIGHTED MATCH FROM A BOMB.

During the siege of Gibraltar, in 1782, the Count d'Artois came to St. Roch, to visit the place and works. While his highness was inspecting the lines, in company with the Duke de Crillon, they both alighted with their suite, and all lay flat upon the ground, to avoid the effects of a bomb that fell near a part of the barracks where a Frenchwoman had a canteen. This woman, who had two children in her arms at the time, rushed forth with them, and having seated herself, with the utmost *sang-froid*, on the bomb-shell, she put out the match, thus extricating from danger all that were around her, many of whom witnessed this courageous and devoted act. His highness rewarded this intrepid female by bestowing on her a pension of three francs a day, and engaged to promote her husband after the siege; while the Duke de Crillon, imitating the generous example of the prince, ensured to her likewise a daily payment of five francs.

THE SUMMERS MAGNET, OR LOADSTONE.



Among the great naval officers of Elizabeth's reign must be ranked Sir George Summers, the discoverer of the Bermudas, often called the Summers Islands from that circumstance. Here is a representation given of what the descendants of Sir George Summers call the "Summers magnet, or loadstone." It is in the possession of Peter Franklin Bellamy, Esq., surgeon, second son of Dr. Bellamy, of Plymouth. The tradition in the family is that the admiral before going to sea used to touch his needle with it. The stone is dark-coloured, the precise geological formation doubtful. This curious stone, with armature of iron, was probably an ancient talisman.

SWALLOWING LIZARDS.

Bertholin, the learned Swedish doctor, relates strange anecdotes of lizards, toads, and frogs; stating that a woman, thirty years of age, being thirsty, drank plentifully of water at a pond. At the end of a few months, she experienced singular movements in her stomach, as if something were crawling up and down; and alarmed by the sensation, consulted a medical man, who prescribed a dose of orvietan in a

decoction of fumitory. Shortly afterwards, the irritation of the stomach increasing, she vomited three toads and two young lizards, after which, she became more at ease. In the spring following, however, her irritation of the stomach was renewed; and aloes and bezoar being administered, she vomited three female frogs, followed the next day by their numerous progeny. In the month of January following, she vomited five more living frogs, and in the course of seven years ejected as many as eighty. Dr. Bertholin protests that he heard them croak in her stomach!

IMMENSE SEA SERPENT.

A species of sea-serpent was thrown on shore near Bombay in 1819. It was about forty feet long, and must have weighed many tons. A violent gale of wind threw it high above the reach of ordinary tides, in which situation it took nine months to rot; during which process travellers were obliged to change the direction of the road for nearly a quarter of a mile, to avoid the offensive effluvia. It rotted so completely that not a vestige of bone remained.

THE ROYAL TOUCH.

For many ages one of the regal prerogatives in this country was to touch for the cure of *regius morbus*, or scrofula; a disease too well known to need any description. At different periods hundreds of persons assembled from all parts of the country annually to receive the royal interposition. Lists of the afflicted were published, to afford a criterion for determining as to its success; and from Edward the Confessor to the reign of Queen Anne, its efficacy appears to have

obtained a ready and general belief.

The ceremony was announced by public proclamations; one of which we copy from "The Newes," of the 18th of May, 1664. "His Sacred Majesty" (Charles II.) "having declared it to be his royal will and purpose to continue the healing of his people for the Evil during the month of May, and then to give over until Michaelmas next, I am commanded to give notice thereof, that the people may not come up to town in the interim, and lose their labour."

An extract from the "Mercurius Politicus" affords additional information. "Saturday," says that paper, "being appointed by His Majesty to touch such as were troubled with the Evil, a great company of poor afflicted creatures were met together, many brought in chairs and flaskets, and being appointed by His Majesty to repair to the banqueting-house, His Majesty sat in a chair of state, where he stroked all that were brought unto him, and then put about each of their necks a white ribbon, with an angel of gold on it. In this manner His Majesty stroked above six hundred; and such was his princely patience and tenderness to the poor afflicted creatures, that, though it took up a very long time, His Majesty, who is never weary of well-doing, was pleased to make inquiry whether there were any more who had not yet been touched. After prayers were ended, the Duke of Buckingham brought a towel, and the Earl of Pembroke a basin and ewer, who, after they had made obeisance to His Majesty, kneeled down, till His Majesty had washed."

This sovereign is said to have touched nearly one hundred thousand patients.

With Queen Anne the practice was discontinued. But

so late as the 28th of February, 1712, little more than two years before her death, the following proclamation appeared in the "Gazette":—"It being Her Majesty's royal intention to touch for the Evil on Wednesday, the 19th of March next, and so to continue weekly during Lent, it is Her Majesty's command that tickets be delivered the day before at the office in Whitehall; and that all persons shall bring a certificate signed by the Minister and Churchwardens of their respective parishes, that they have never received the royal touch." Dr. Johnson, when an infant, was brought, with others, for this purpose; "and when questioned upon the subject, confessed he had a faint recollection of an old lady with something black about her head."

A religious service, of which Dr. Heylin, Prebendary of Westminster, in his "Examen Historicum," has given us the particulars, accompanied the ceremony; which, as a document of pious interest, we transcribe:—"The first Gospel is the same as that on the Ascension-day, Mark xvi. 14, to the end. At the touching of every infirm person these words are repeated: 'They shall lay their hands on the sick, and they shall recover.' The second Gospel begins with the first of St. John, and ends a these words: (John i. 14:) 'Full of grace and truth.' At the putting the angel about their necks were repeated, 'That light was the true light, which lighteth every man that cometh into the world.'

"'Lord, have mercy upon us.'

"'Christ have mercy upon us.'

"'Lord have mercy upon us. Our Father, &c.'

"'*Minister.*—O Lord, save thy servants:'

"'*Response.*—Which put their trust in thee.'

'"*M.*—Send unto them help from above:'

'"*R.*—And ever more defend them.'

'"*M.*—Help us, O God, our Saviour!'

'"*R.*—And for the glory of thy name sake deliver us: be merciful unto us, sinners, for thy name sake!'

'"*M.*—O Lord, hear our prayer:'

'"*R.*—And let our cry come unto thee.'

'"*The Collect.*—Almighty God, the eternal health of all such as put their trust in thee, hear us, we beseech thee, on the behalf of these thy servants, for whom we call for thy merciful help; that they receiving health, may give thanks unto thee in thy holy Church, through Jesus Christ our Lord! Amen.'

'"The peace of God,' &c."

PEG TANKARDS.

The pegging, or marking the drinking cups, was introduced by St. Dunstan, to check the intemperate habits of the times, by preventing one man from taking a larger draught than his companions. But the device proved the means of increasing the evil it was intended to remedy; for, refining upon Dunstan's plan, the most abstemious were required to drink precisely to a peg or pin, whether they could soberly take such a quantity of liquor or not. To the use of such cups may be traced the origin of many of our popular phrases. When a person is much elated, we still say, "He is in a merry pin;" and, "He is a peg too low," when he is not in good spirits. On the same principle we talk of "taking a man down a peg," when we would check forwardness.

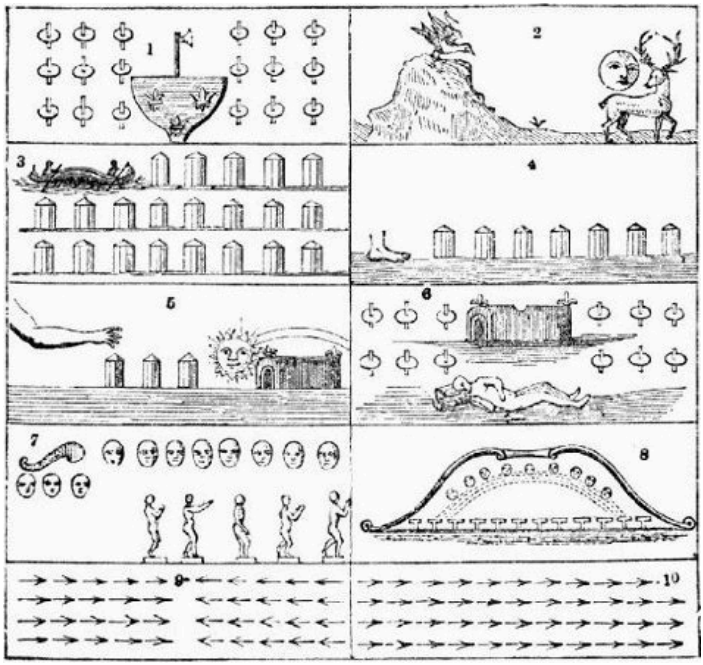
NORMAN CAPS.

There is nothing more amusing to the traveller on the continent, than to observe the extraordinary variety of those head-appendages, many of them heirlooms for generations in some families, all more or less prized according to the richness of materials employed upon them, and the peculiarity of shape. There is no article of dress more important to the *Normande*, whatever may be her means, than the cap which so jauntily and triumphantly asserts the dignity of the wearer. The wives of fermières who can afford such luxuries as expensive lace and trimmings, spend a little income in the decoration of their caps. Many cost upwards of three thousand francs for the materials and manufacture; and these, as we have before observed, are handed from mother to daughter through successive years, and are highly prized.

In the primitive villages of Normandy, on some holidays, it is a pleasing sight to see the dense army of caps, with flaps fanning the air, and following the gesticulatory movements of their talkative and volatile owners. When the weather is doubtful, the cap-wearers take care to be provided with a red umbrella of a clumsy construction, remarkably heavy, and somewhat similar, perhaps, to the original with which Jonas Hanway braved the jeers of a London populace in first introducing it.

NORTH AMERICAN INDIAN WAR DESPATCH.

The following is a *facsimile* of a gazette of a tribe of North American Indians, who assisted the French forces in Canada, during the war between France and England:—



Explanation of the Gazette, giving an account of one of their expeditions. The following divisions explain those on the plate, as referred to by the numbers:—

1. Each of these figures represents the number ten. They all signify, that 18 times 10, or 180 American Indians, took up the hatchet, or declared war, in favour of the French, which is represented by the hatchet placed over the arms of France.

2. They departed from Montreal—represented by the bird just taking wing from the top of a mountain. The moon and the buck show the time to have been in the first quarter of the buck-moon, answering to July.

3. They went by water—signified by the canoe. The number of huts, such as they raise to pass the night

in, shows they were 21 days on their passage.

4. Then they came on shore, and travelled seven days by land—represented by the foot and the seven huts.

5. When they arrived near the habitations of their enemies, at sunrise—shown by the sun being to the eastward of them, beginning, as they think, its daily course, there they lay in wait three days—represented by the hand pointing, and the three huts.

6. After which, they surprised their enemies, in number 12 times 10, or 120. The man asleep shows how they surprised them, and the hole in the top of the building is supposed to signify that they broke into some of their habitations in that manner.

7. They killed with the club eleven of their enemies, and took five prisoners. The former represented by the club and the eleven heads, the latter by the figures on the little pedestals.

8. They lost nine of their own men in the action—represented by the nine heads within the bow, which is the emblem of honour among the Americans, but had none taken prisoners—a circumstance they lay great weight on, shown by all the pedestals being empty.

9. The heads of the arrows, pointing opposite ways, represent the battle.

10. The heads of the arrows all pointing the same way, signify the flight of the enemy.

RECEIPTS FROM ALBERTUS MAGNUS.

If thou wylt make a Carbuckle stone, or a thyng shyning in the nyght.—Take verye many of the lyttle beastes shyninge by nyghte, and put them beaten smale in a

bottel of glasse, and close it, and burye it in hoate horses doung, and let it tarye xv dayes, afterwarde thou shalte destyll water of them Peralembicum, which thou shalt put in a vessel of Christal or glasse. It giueth so great clearnesse, that euery man may reade and write in a darke place where it is. Some men make this water of the gall of a snale, the gal of a wesel, the gall of a feret, and of a water dogge: they burie them in doung and destyll water out of them.

If thou wylt see that other men can not see.—Take the gall of a male cat, and the fat of a hen all whyte, and mixe them together, and anoint thy eyes, and thou shalt see it that others cannot see.

If the hart, eye, or brayne of a lapwyng or blacke plover be hanged vpon a mans necke it is profitable agaynste forgetfulnesse, and sharpeth mans vnderstanding.—"*Albertus Magnus.*" *Black Letter: very old.*

ADVERTISEMENT OF ROAST PIG IN 1726.

"On Tuesday next, being Shrove Tuesday, there will be a fine *hog barbyqu'd* whole, at the house of Peter Brett, at the Rising Sun, in Islington Road, with other diversions.—*Note.* It is the house where the ox was roasted whole at Christmas last."

A hog barbecu'd is a West Indian term, and means a hog roasted whole, stuffed with spice, and basted with Madeira wine. Oldfield, an eminent glutton of former days, gormandised away a fortune of fifteen hundred pounds a-year. Pope thus alludes to him,—

"Oldfield, with more than harpy throat
endu'd,
Cries, 'Send me, O, gods, a whole hog
barbecu'd!'"

DYING OF OLD AGE AT SEVENTEEN YEARS.

March 19th, 1754, died, in Glamorganshire, of mere old age and a gradual decay of nature, at seventeen years and two months, Hopkins Hopkins, the little Welchman lately shown in London. He never weighed more than seventeen pounds, but for three years past no more than twelve. The parents have still six children left, all of whom no way differ from other children, except one girl of twelve years of age, who weighs only eighteen pounds, and bears upon her most of the marks of old age, and in all respects resembles her brother when at that age.

"WE HAE BEEN."

In Ayrshire there is a tradition, that the family motto of De Bruce—"We have been," originated from a lady named Fullarton, married to a cadet of the family of Cassilis. They had been gained to favour England during the chivalrous achievements of Wallace, and still continued zealous partisans of Edward. Before Bruce avowed his purpose to emancipate his country, he came, disguised as a palmer, to acquaint himself how far he could rely on aid from the people. A storm compelled him, and a few faithful adherents, to take shelter on the coast of Ayrshire. Extreme darkness, and the turbulence of the billows, deprived them of all knowledge where they landed; and as, in those unhappy times, the appearance of a few strangers would create alarm, the chiefs dispersed in

different directions. Bruce chanced to go into the house of Mr. Kennedy, where the servants treated him with great reverence. The lady had gone to bed, and the prince wished they would not disturb her, but permit him to sit by the fire till day; however, one damsel had given her immediate notice of the visitor. He was ushered into her presence. She eyed him with scrutinizing earnestness. "We hae been—we hae been fause," said she, in the Scottish dialect, "but a royal ee takes me back to haly loyalty. I seid ye, mes royal de Bruce, I ken ye weel. We hae been baith untrue to Scotland, but rest ye safe: and albiet a' that's gane, Meg Fullarton wad dee in your cause."

ORIGIN OF THE PENNY POST.

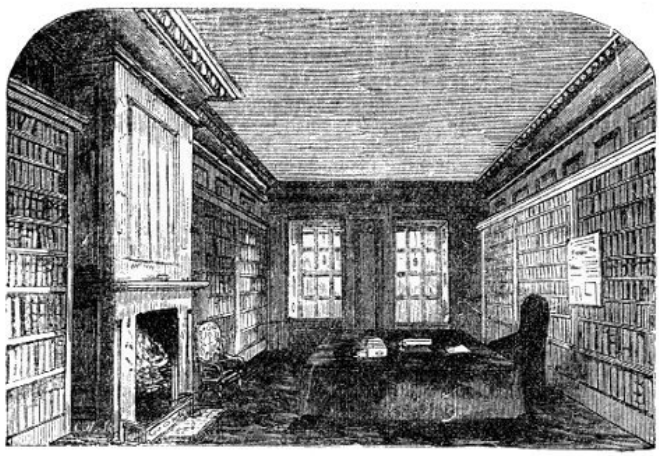
The penny-post was devised in 1683, by one Mr. David Murray, an upholder in Paternoster Row. It soon became an object of attention to Government; but so low were its profits that one Dockwra, who succeeded Murray, had a pension of only £200 a year given him in lieu of it. This occurred in 1716.

A RAFFLE IN 1725.

May 8. The following copy of an advertisement, in the *Newcastle Courant* of this date, may be considered curious:—"On Friday in the race week, being the 28th of May, at the Assembly House, in Westgate, will be raffled for, 12 fine Fans, the highest three guineas, the worst 5s., at half a Crown per Ticket. Note: the lowest throw is to have the second best Fan, value £3, the other according to the height of the numbers which shall be thrown. There will be an assembly after for those who raffle."

A VISIT TO THE RESIDENCE OF DR. JOHNSON, IN INNER TEMPLE LANE, LONDON.

In one of the dreary, old-fashioned houses leading from the arched entrance to the Temple, which almost every passenger through Temple Bar must have remarked, whether he is a stranger, or a resident in the metropolis, Dr. Johnson, who occupies one of the most distinguished positions in the literature of our country, resided for several years.



DR. JOHNSON'S RESIDENCE IN INNER TEMPLE LANE.

It was in this place that Dr. Johnson became acquainted with his future biographer, Boswell, who thus describes their first meeting:—

"A few days afterwards I called on Davies, and asked him if he thought I might take the liberty of waiting on Mr. Johnson at his chambers in the Temple. He said I certainly might, and that Mr. Johnson would take it as a compliment. His chambers were on the

first floor of No. 1, Inner Temple Lane, and I entered them with an impression given me by the Rev. Dr. Blair, of Edinburgh, who described his having found the giant in his den. He received me very courteously; but it must be confessed, that his apartment, and furniture, and morning dress, were sufficiently uncouth. His brown suit of clothes looked very rusty; he had on a little, old, shrivelled, unpowdered wig, which was too small for his head; his shirt neck and knees of his breeches were loose, his black worsted stockings ill drawn up, and he had a pair of unbuckled shoes by way of slippers;—but all these slovenly particulars were forgotten the moment he began to talk."

The "den" in which the "giant" lived, the staircase leading to it, and indeed the whole appearance of the locality, has recently undergone demolition, and its interesting features knocked down to the highest bidder, to be, let us hope, preserved in some museum or other place of safety.

OLD STAIRCASE IN THE RESIDENCE OF DR. JOHNSON.

Dr. Johnson resided at various times in Holborn, the Strand, and other places, and died, as it is well known, in No. 8, Bolt Court, Fleet Street, in 1784. His remains were placed in a grave under the statue of Shakspere, in Westminster Abbey, and near the resting-place of his friend and companion, David Garrick.

ORIGIN OF THE STUFF BALL AT LINCOLN.

During the want of employment in the manufactories in 1801, Mrs. Chaplain, of Blankney, in Lincolnshire, formed a patriotic institution for the encouragement of the local trade of the district. A ball was given at Lincoln for the benefit of the stuff manufactory, at which ladies were admitted gratis, on their appearance in a stuff gown and petticoat, spun, wove, and finished within the county, and producing a ticket signed by the weaver and dyer at Louth, one of which tickets was delivered with every twelve yards of stuff. The gentlemen were required to appear without silk or cotton in their dress, stockings excepted. The impulse thus given to trade, was of the most signal service in relieving distress, and at the same time promoting habits of industry.

STEVENS'S SPECIFIC.

In the reign of Charles II., Dr. Jonathan Goddard obtained 5,000*l.* for disclosing his secret for making a medicine, called "*Guttæ Anglicanæ*." And in 1739, the Parliament of England voted 5,000*l.* to Mrs. Stevens for a solvent for stone.

The celebrated David Hartley was very instrumental in procuring this grant to Joanna Stevens. He obtained also a private subscription to the amount of £1,356, published one hundred and fifty-five *successful* cases, and, by way of climax to the whole, after eating *two hundred pounds weight* of soap! David himself died of the stone.

AN IMPOSTOR.

From the Testament of Jerome Sharp, printed in 1786:—"I entered," says the narrator, "with one of

my friends, and found a man resembling an ourang-outang crouched upon a stool in the manner of a tailor. His complexion announced a distant climate, and his keeper stated that he found him in the island of Molucca. His body was bare to the hips, having a chain round the waist, seven or eight feet long, which was fastened to a pillar, and permitted him to circulate out of the reach of the spectators. His looks and gesticulations were frightful. His jaws never ceased snapping, except when sending forth discordant cries, which were said to be indicative of hunger. He swallowed flints when thrown to him, but preferred raw meat, which he rushed behind his pillar to devour. He groaned fearfully during his repast, and continued groaning until fully satiated. When unable to procure more meat, he would swallow stones with frightful avidity; which, upon examination of those which he accidentally dropped, proved to be partly dissolved by the acrid quality of his saliva. In jumping about, the undigested stones were heard rattling in his stomach."

The men of science quickly set to work to account for these feats, so completely at variance with the laws of nature. Before they had hit upon a theory, the pretended Molucca savage was discovered to be a peasant from the neighbourhood of Besançon, who chose to turn to account his natural deformities. When staining his face for the purpose, in the dread of hurting his eyes, he left the eyelids unstained, which completely puzzled the naturalists. By a clever sleight of hand, the raw meat was left behind the pillar, and cooked meat substituted in its place. Some asserted his passion for eating behind the pillar to be a proof of his savage origin; most polite persons, and more especially kings, being addicted to feeding in public. The stones swallowed by the pretended

savage were taken from a vessel left purposely in the room full of them; small round stones, encrusted with plaster, which afterwards gave them the appearance of having been masticated in the mouth. Before the discovery of all this, the impostor had contrived to reap a plentiful harvest.

PERUVIAN BARK.

In 1693, the Emperor Kanghi (then in the thirty-second year of his reign, and fortieth of his age) had a malignant fever, which resisted the remedies given by his physicians; the emperor recollected that Tchang-tchin, (Father Gerbillon), and Pe-tsin, (Father Bouret) two jesuit missionaries, had extolled to him a remedy for intermittents, brought from Europe, and to which they had given the name of chin-yo (two Chinese words, which signify "*divine remedies*;") and he proposed to try it, but the physicians opposed it. The emperor, however, without their knowledge took it, and with good effect. Sometime afterwards, he experienced afresh several fits of an intermittent, which, though slight, made him uneasy; this led him to proclaim through the city, that any person possessed of a specific for this sort of fever, should apply without delay at the palace, where patients might also apply to get cured. Some of the great officers of his household were charged to receive such remedies as might be offered, and to administer them to the patients. The Europeans, Tchang-tching, (Gerbillon) Hang-jo, (Father de Fontenay, jesuit) and Pe-tsin, (Bouret) presented themselves among others, with a certain quantity of quinquina, offered it to the grandees, and instructed them in the manner of using it. The next day it was tried on several patients, who were kept in sight, and were cured by it. The officers,

or grandees who had been appointed to superintend the experiment, gave an account to the Emperor of the astonishing effect of the remedy, and the monarch decided instantly on trying it himself, provided the hereditary prince gave his consent. The prince, however, not only refused, but was angry with the grandees for having spoken so favourably of a remedy, of which only one successful trial had been made; at last, after much persuasion, the Prince reluctantly grants his consent, and the emperor takes the bark without hesitation, and permanently recovers. A house is given by the emperor to the Europeans, who had made known the remedy, and through the means of Pe-tsin (Father Bouret) presents were conveyed to the King of France, accompanied with the information, that the Europeans (that is, the French jesuits) were in high favour.—*Histoire Generale de la Chine, &c.* tome xi. p. 168, 4to. Paris, 1780.

WHITE CATS.

In a number of "Loudon Gardener's Magazine," it is stated that white cats with blue eyes are always deaf, of which extraordinary fact there is the following confirmation in the "Magazine of Natural History," No. 2, likewise conducted by Mr. Loudon:—Some years ago, a white cat of the Persian kind (probably not a thorough-bred one), procured from Lord Dudley's at Hindley, was kept in a family as a favourite. The animal was a female, quite white, and perfectly deaf. She produced, at various times, many litters of kittens, of which, generally, some were quite white, others more or less mottled, tabby, &c. But the extraordinary circumstance is, that of the offspring produced at one and the same birth, such as, like the mother, were entirely white, were, like

her, invariably deaf; while those that had the least speck of colour on their fur, as invariably possessed the usual faculty of hearing.

A WOMAN DEFENDS A FORT SINGLY.

Lord Kames in his "Sketches of the History of Man," relates an extraordinary instance of presence of mind united with courage.

Some Iroquois in the year 1690, attacked the fort de Verchères, in Canada, which belonged to the French, and had approached silently, hoping to scale the palisade, when some musket-shot forced them to retire: on their advancing a second time they were again repulsed, in wonder and amazement that they could perceive no person, excepting a woman who was seen everywhere. This was Madame de Verchères, who conducted herself with as much resolution and courage as if supported by a numerous garrison. The idea of storming a place wholly undefended, except by women, occasioned the Iroquois to attack the fortress repeatedly, but, after two days' siege, they found it necessary to retire, lest they should be intercepted in their retreat.

Two years afterwards, a party of the same nation so unexpectedly made their appearance before the same fort, that a girl of fourteen, the daughter of the proprietor, had but just time to shut the gate. With this young woman there was no person whatever except one soldier, but not at all intimidated by her situation, she showed herself sometimes in one place, sometimes in another, frequently changing her dress, in order to give some appearance of a garrison, and always fired opportunely. In short, the faint-hearted Iroquois once more departed without success. Thus

the presence of mind of this young girl was the means of saving the fort.

INDENTURE OF A HORSE-RACE BETWIXT THE EARLS OF MORTON AND ABERCORN AND THE LORD BOYDE.

As indicating the state of the English language amongst the nobility of Scotland in 1621, the following is curious:—

"*Ane Indentour of ane Horse-raise betuix my Lords Mortoun, Abercorne, and Boyde.*—The erle of Mortoun obleissis himselff to produce George Rutherfuirdis Barb Naig: The erle of Abercorne obleissis him to produce his gray Naig: My lord Boyd obleissis him to produce his bay horse; Upone the conditions following. Thay ar to run the first Thursday November nixtocum, thrie mett myleis of Cowper raise in Fyff. The waidger to be for euery horse ten dowbill Anegellis. The foirmest horse to win the hail thretty. Ilk rydare to be aucht scottis stanewecht. And the pairtie not comperaud, or refuisand to consigne the waidger, sall undergo the foirfaltour of this sowme, and that money foirfaltit salbe additt to the staik to be tane away be the wynner. Forder, we declair it to be lesum to ony gentilman to produce ane horse and the lyk waidger, and thay salbe welcum. Subscrybith with all our handis, at Hammiltoune the fyfteine day off August 1621. MORTON, ABERCORNE, BOYDE."

EARLY USE OF CHOCOLATE.

An advertisement in "The Public Adviser," from Tuesday, June 16th, to Tuesday, June 23d, 1657, informs us that "in Bishopsgate-street, in Queen's-

head-alley, at a Frenchman's House, is an excellent West India drink, called *Chocolate*, to be sold, where you may have it ready at any time, and also unmade, at reasonable rates."

MATTHEW BUCKINGER.

Of all the imperfect beings brought into the world, few can challenge, for mental and acquired endowments, any thing like a comparison to vie with

this truly extraordinary little man. Matthew Buckinger was a native of Nuremberg, in Germany, where he was born, June 2, 1674, without hands, feet, legs, or thighs; in short, he was little more than the trunk of a man, saving two excrescences growing from the shoulder-blades, more resembling fins of a fish than arms of a man. He was the last of nine children, by one father and mother, viz. eight sons and one daughter; after arriving at the age of maturity, from the singularity of his case, and the extraordinary abilities he possessed, he attracted the notice and attention of all persons, of whatever rank in life, to whom he was occasionally introduced.

It does not appear, by any account extant, that his parents exhibited him at any time for the purposes of emolument, but that the whole of his time must have been employed in study and practice, to attain the wonderful perfection he arrived at in drawing, and his performance on various musical instruments; he played the flute, bagpipe, dulcimer, and trumpet, not in the manner of general amateurs, but in the style of a finished master. He likewise possessed great mechanical powers, and conceived the design of constructing machines to play on all sorts of musical instruments.

If Nature played the niggard in one respect with him she amply repaid the deficiency by endowments that those blessed with perfect limbs could seldom achieve. He greatly distinguished himself by beautiful writing, drawing coats of arms, sketches of portraits, history, landscapes, &c., most of which were executed in Indian ink, with a pen, emulating in perfection the finest and most finished engraving. He was well skilled in most games of chance, nor could the most experienced gamester or juggler

obtain the least advantage at any tricks, or game, with cards or dice.

He used to perform before company, to whom he was exhibited, various tricks with cups and balls, corn, and living birds; and could play at skittles and ninepins with great dexterity; shave himself with perfect ease, and do many other things equally surprising in a person so deficient, and mutilated by Nature. His writings and sketches of figures, landscapes, &c., were by no means uncommon, though curious; it being customary, with most persons who went to see him, to purchase something or other of his performance; and as he was always employed in writing or drawing, he carried on a very successful trade, which, together with the money he obtained by exhibiting himself, enabled him to support himself and family in a very genteel manner. The late Mr. Herbert, of Cheshunt, in Hertfordshire, editor of "Ames's History of Printing," had many curious specimens of Buckinger's writing and drawing, the most extraordinary of which was his own portrait, exquisitely done on vellum, in which he most ingeniously contrived to insert, in the flowing curls of the wig, the 27th, 121st, 128th, 140th, 149th, and the 150th Psalms, together with the Lord's Prayer, most beautifully and fairly written. Mr. Isaac Herbert, son of the former, while carrying on the business of a bookseller in Pall-Mall, caused this portrait to be engraved, for which he paid Mr. Harding fifty guineas.

Buckinger was married four times, and had eleven children, viz., one by his first wife, three by his second, six by his third, and one by his last. One of his wives was in the habit of treating him extremely ill, frequently beating and other ways insulting him,

which, for a long time, he very patiently put up with; but once his anger was so much aroused, that he sprung upon her like a fury, got her down, and buffeted her with his stumps within an inch of her life; nor would he suffer her to arise until she promised amendment in future, which it seems she prudently adopted, through fear of another thrashing. Mr. Buckinger was but twenty-nine inches in height, and died in 1722.

WONDERFUL PROVISION OF NATURE.

The insects that frequent the waters, require predaceous animals to keep them within due limits, as well as those that inhabit the earth; and the water-spider (*Argyroneta aquatica*) is one of the most remarkable upon whom that office is devolved. To this end, her instinct instructs her to fabricate a kind of diving-bell in the bosom of that element. She usually selects still waters for this purpose. Her house is an oval cocoon, filled with air, and lined with silk, from which threads issue in every direction, and are fastened to the surrounding plants. In this cocoon, which is open below, she watches for her prey, and even appears to pass the winter, when she closes the opening. It is most commonly, yet not always, under water; but its inhabitant has filled it for her respiration, which enables her to live in it. She conveys the air to it in the following manner: she usually swims on her back, when her abdomen is enveloped in a bubble of air, and appears like a globe of quicksilver. With this she enters her cocoon, and displacing an equal mass of water, again ascends for a second lading, till she has sufficiently filled her house with it, so as to expel all water. How these little animals can envelope their abdomen with an air-bubble, and retain it till they enter their cells, is

still one of Nature's mysteries that has not been explained. It is a wonderful provision, which enables an animal that breathes the atmospheric air, to fill her house with it under water, and by some secret art to clothe her body with air, as with a garment, which she can put off when it answers her purpose. This is a kind of attraction and repulsion that mocks all inquiries.

STOMACH BRUSH.

One of the Court Physicians, in the reign of Charles II., invented an instrument to cleanse the stomach, and wrote a pamphlet on it; and ridiculous as a chylopoietic-scrubbing-brush may appear, it afterwards got a place among surgical instruments, and is described as the *Excutor Ventriculi*, or cleanser of the stomach; but the moderns not having *stomach* for it, have transferred it to the wine merchant, who more appropriately applies it to the scouring the interior of bottles. Heister gives a minute description of it, and very gravely enters on the mode and manner of using it: the patient is to drink a draught of warm water, or spirit of wine, that the mucus and foulness of the stomach may be washed off thereby: then, the brush being moistened in some convenient liquor, is to be introduced into the œsophagus, and slowly protruded into the stomach, by twisting round its wire handle. When arrived in the stomach, it is to be drawn up and down, and through the œsophagus, like the sucker in a syringe, till it be at last wholly extracted. Some recommend plentiful drinking in the operation, to be continued till no more foulness is discharged. But though this contrivance is greatly extolled, and said to prolong life to a great age, especially if practiced once a week, month, or fortnight; yet, there are very few (probably, because

tried by very few) instances of its happy effects.

POPULAR AMUSEMENTS IN 1743.

In *Merrie England of the Olden Time*, we find the following copy of a handbill announcing performances:—

By a company of English, French, and Germans, at Phillips's New Wells, near the London Spa, Clerkenwell, 20th August, 1743.

This evening, and during the Summer Season, will be performed several new exercises of Rope-dancing,

Tumbling, Vaulting, Equilibres, Ladder-dancing, and Balancing, by Madame Kerman, Sampson Rogetzi, Monsieur German, and Monsieur Dominique; with a new Grand Dance, called Apollo and Daphne, by Mr. Phillips, Mrs. Lebrune, and others; singing by Mrs. Phillips and Mrs. Jackson; likewise the extraordinary performance of Herr Von Eeckenberg, who imitates the lark, thrush, blackbird, goldfinch, canary-bird, flageolet, and German flute; a Sailor's Dance by Mr. Phillips; and Monsieur Dominique flies through a hogshead, and forces both heads out. To which will be added The Harlot's Progress. Harlequin by Mr. Phillips; Miss Kitty by Mrs. Phillips. Also, an exact representation of the late glorious victory gained over the French by the English at the battle of Dettingen, with the taking of the White Household Standard by the Scots Greys, and blowing up the bridge, and destroying and drowning most part of the French army. To begin every evening at five o'clock. Every one will be admitted for a pint of wine, as usual.

DANCING ROOMS.

Dancing rooms were much frequented a century or so ago in London, which was then pretty well supplied with this means of recreation. We find that there were rare dancing doings at the original dancing room

	in the year
at the *field*-end of King-Street, Bloomsbury,	1742

Hickford's great room, Panton-Street, Haymarket,	1743
Mitre Tavern, Charing-Cross,	1743
Barber's Hall,	1745
Richmond Assembly,	1745
Lambeth Wells,	1747
Duke's long room, Paternoster Row,	1748
Large Assembly Room at the Two Green Lamps, near Exeter Change, (at the particular desire of Jubilee Dickey!)	1749
The large room next door to the Hand and Slippers, Long-lane, West Smithfield,	1750
Lambeth Wells, where a *Penny Wedding*, in the *Scotch* manner, was celebrated for the benefit of a young couple,	1752
Old Queen's Head, in Cock-lane, Lambeth,	1755

and at Mr. Bell's, at the sign of the Ship, in the

Strand, where, in 1755, a *Scotch* Wedding was kept. The bride "to be dressed without any linen; all in ribbons, and green flowers, with Scotch masks. There will be three bagpipes; a band of Scotch music, &c. &c. To begin precisely at two o'clock. Admission, two shillings and sixpence."

ORIGIN OF THE USE OF TOBACCO.

"Maister John Nicot, Counsellor to the Kyng, beeyng Embassadour for the Kyng in Portugall, in the yeres of our Lorde, 1559, 60, 61, wente one daye to see the Prysons of the Kyng of Portugall, and a gentleman beeyng the keeper of the saide Prisons presented hym this hearbe, as a strange Plant brought from Florida; the same Maister Nicot, hauyng caused the saide hearbe to be set in his garden, where it grewe and multiplied marveillously, was vpon a tyme aduertised, by one of his Pages, that a young man, a kinne to that Page, made a saye of that hearbe bruised, both the herbe and the joice together upon an ulcer whiche he had vpon his cheeke nere vnto his nose, coming of a *Noli me tangere* whiche bega to take roote already at the gristles of the Nose, wherewith he founde hym self marveillously eased. Therefore the said Maister Nicot caused the sicke yong man to be brought before hym, causing the said herbe to be continued to the sore eight or tenne daies, this saide *Noli me tangere*, was vtterly extinguished and healed: and he had sent it, while this cure was a working to a certaine Physition of the Kyng of Portugall of the moste fame, for to see the further workyng and effect of the said *Nicotiane*, and sending for the same yong man at the end of tenne daies, the said Phisition seeyng the uisage of the said sicke yong man certified, that the saide *Noli me tangere* was utterly extinguished, as in deede he

never felt it since. Within a while after, one of the Cookes of the said Embassadour hauyng almost cut off his Thombe, with a great choppyng knife, the steward of the house of the saide gentleman ranne to the saide *Nicotiane*, and dresssed him there with fyve or sixe times, and so in the ende thereof he was healed: from that time forwarde this hearbe began to bee famous throughout all *Lisborne*, where the court of the Kyng of Portugall was at that presente, and the vertue of this saide hearbe was preached, and the people beganne to name it the Ambassadour's hearbe! Wherefore there came certaine daies after, a gentleman of the country, Father to one of the Pages of the Ambassadour, who was troubled with an vlcer in his Legge, hauyng had the same two yeres, and demaunded of the saide Ambassadour for his hearbe, and vsing the same in suche order as is before written, at the ende of tenne or twelve daies he was healed. From that time fourth the fame of that hearbe encreased in such sorte, that manye came from all places to have that same herbe. Emong all others there was a woman that had her face covered with a Ringworme rooted, as though she had a Visour on her face, to whom the saide L: Ambassadour caused the herbe to be given her, and told how she should vse it, and at the ende of eight or tenne daies, this woman was thoroughleye healed, she came and shewed herself to the Ambassadour, shewing him of her healyng. After there came a captain to presente his sonne, sick of the Kinges euill to the saide L: Ambassadour, for to send him into France, vnto whom there was saye made of the saide hearbe, whiche in fewe daies did beginne to shewe greate signes of healing, and finally was altogether healed of the kinges euill. The L: Ambassadour seeing so great effectes proceeding of this hearbe,

and hauing heard say that the Lady Montigny that was, dyed at Saint Germans, of an vlcer bredde in her breast, that did turn to a *Noli me tangere*, for which there could never be remedey bee founde, and likewise that the Countesse of Ruffe, had sought for all the famous Phisitions of that Realme, for to heale her face, unto whom they could give no remedy, he thought it good to communicate the same into Fraunce, and did send it to Kyng Fraunces the seconde; and to the Queen Mother, and to many other Lords of the Courte with the maner of governyng the same: and how to applie it vnto the said diseases, even as he had found it by experience; and chiefly to the lorde of Jarnac governour of Rogell, with whom the saide Lorde Ambassadour had great amitie for the service of the Kyng. The whiche Lorde of Jarnac, told one daye at the Queenes Table, that he had caused the saide *Nicotiane* to be distilled, and caused the water to be dronke, mingled with water *Euphrasie*, otherwise called eyebright, to one that was shorte breathed, and was therewith healed."—*Joyfvll News ovt of the newe found worlde, &c.*, 1577.—*Black Letter.*

ANCIENT INSTRUMENTS OF PUNISHMENT AND TORTURE IN THE TOWER OF LONDON.

There are few things among the valuable collection of antiquities preserved in the Tower of London, which excite so much interest as the grim-looking objects forming the group figured in the accompanying engraving.

With the executioner's axe, that long list of unfortunates who have met their fate within the walls of the Tower, or on Tower Hill, since the time of Henry VIII., have been beheaded. Among them

may be enumerated Queen Anne Boleyn, whom Henry first presented to his people as their Queen while standing with her on the Tower Stairs, after she had been conveyed thither from Greenwich with every possible pomp. Crowds of gilded barges, with gay banners waving at their sterns, then lined the stream. The noblest of the land were in the young Queen's train or were waiting to receive her. Loud rounds of cannon, and soft, merry strains, announced her arrival; and the burly King stepped forward to kiss her in the sight of the assembled multitude. On the same day, three short years afterwards, she was led forth to execution within the Tower walls. The good Sir Thomas More and the chivalrous Earl of Surrey, Lady Jane Grey and her young husband, the gallant Raleigh, and a host of others, also perished by that sad symbol of the executioner's office.

The block is said to be of less ancient date, but is known to have been used at the execution of three Scotch lords—the unfortunate adherents of the Pretender—a little more than a century ago. On the top part of the block, there are three distinct cuts, two of them very deep and parallel, and the other at an angle and less effective.

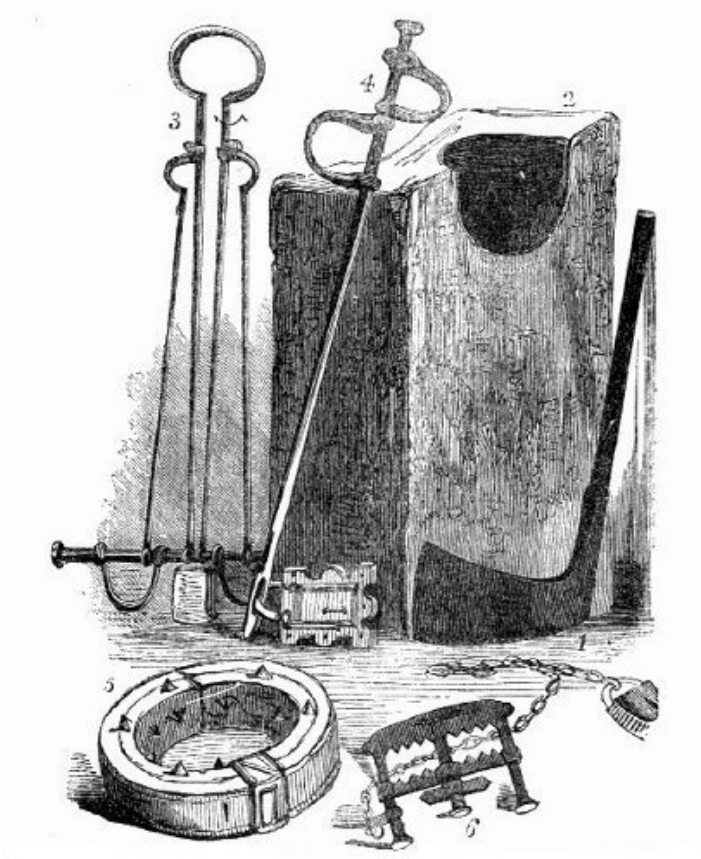
The horrible instrument of torture called the "Scavenger's Daughter," was, in the "good old days," used as a means of extorting confession. The head of the culprit was passed through the circular hole at the top, and the arms through those below. The whole of this part of the machine opens in somewhat the same manner as a pair of tongs, the upper part being fixed round the neck and arms, and the semicircular irons placed on the legs. The body was then bent, and a strong iron bar was passed through the irons connected with the head and arms, and

those in which the legs were placed. "The culprit would then," as one of the "Beefeaters" who attends on visitors makes a point of observing, "be doubled up into very small compass, and made exceedingly uncomfortable."

The Bilboes need little explanation, being only a strong rod of iron, with a nob at one end, on which are two moveable hoops, for the purpose of holding the legs; these being fixed, and a heavy iron padlock put on the proper part—the wearer was said to be in a *Bilboe*. Instruments of this description were much used on board of ship for the purpose of securing prisoners of war.

The Iron Collar is a persuader of a formidable description, for it weighs upwards of 14 lbs., and is so made that it can be fixed on the neck and then locked. Such a necklace would, we think, be sufficiently inconvenient; but it is rendered still more uncomfortable by sundry prickles of iron knowingly placed.

The Thumb-screw, also preserved in the Tower, is a characteristic example of a species of torture at one time much resorted to. The engraved example has been constructed so as to press both thumbs; nevertheless, it is a convenient little instrument, which might be easily carried about in the pocket. We have met with varieties of the thumb-screw in several collections—some for the accommodation of one thumb only. In the Museum of the Royal Antiquarian Society of Scotland there are some thumb-screws which are said to have been used upon the Covenanters.



1. The Executioner's Axe. 2. The Block on which Lords Balmerino, Lovat, &c., were beheaded. 3. The Scavenger's Daughter. 4. Spanish Bilboes. 5. Massive Iron Collar for the Neck. 6. Thumb-Screw.

Times have changed for the better since the "Scavenger's Daughter," and the other matters represented, were amongst the mildest of the methods used for the purposes of punishment and intimidation. The stocks, the public whipping-posts, boilings, and burnings in Smithfield and elsewhere, the exhibition of dead men's heads over gateways,

the boot, the rack, the pillory, the practice of making men eat their own books in Cheapside, drawing on hurdles to the place of execution, and then hanging, drawing, and quartering, chopping off hands and ears, and other revolting punishments, have gone out of use, and it is gratifying to know that we are all the better for it.

A BEAU BRUMMELL OF THE 17TH CENTURY.

This very curious representation of a first-rate exquisite is copied from a very rare broadside, printed in 1646, and styled *The Picture of an English Anticke, with a List of his ridiculous Habits and apish Gestures*. The engraving is a well-executed copperplate, and the description beneath is a brief recapitulation of his costume: from which we learn that he wears a tall hat, with a bunch of riband on

one side, and a feather on the other; his face spotted with patches; two love-locks, one on each side of his head, which hang upon his bosom, and are tied at the ends with silk riband in bows. His beard on the upper lip encompassing his mouth; his band or collar edged with lace, and tied with band-strings, secured by a ring; a tight vest, partly open and short in the skirts, between which and his breeches his shirt protruded. His cloak was carried over his arm. His breeches were ornamented by "many dozen of points at the knees, and above them, on either side, were two great bunches of riband of several colours." His legs were incased in "boot-hose tops, tied about the middle of the calf, as long as a pair of shirt-sleeves, double at the ends like a ruff-band; the tops of his boots very large, fringed with lace, and turned down as low as his spurres, which gingled like the bells of a morrice-dancer as he walked;" the "feet of his boots were two inches too long." In his right hand he carried a stick, which he "played with" as he "straddled" along the streets "singing."

PRAYING FOR REVENGE.

In North Wales, when a person supposes himself highly injured, it is not uncommon for him to go to some church dedicated to a celebrated saint, as Llan Elian in Anglesea, and Clynog in Carnarvonshire, and there to offer his enemy. He kneels down on his bare knees in the church, and offering a piece of money to the saint, calls down curses and misfortunes upon the offender and his family for generations to come; in the most firm belief that the imprecations will be fulfilled. Sometimes they repair to a sacred well instead of a church.

A FEMALE SAMPSON: FROM A HANDBILL.

September 4th, 1818, was shown at Bartholomew Fair, "The strongest woman in Europe, the celebrated French Female Hercules, Madame Gobert, who will lift with her teeth a table five feet long and three feet wide, with several persons seated upon it; also carry thirty-six weights, fifty-six pounds each, equal to 2,016 lbs., and will disengage herself from them without any assistance; will carry a barrel containing 340 bottles; also an anvil 400 lbs. weight, on which they will forge with four hammers at the time she supports it on her stomach; she will also lift with her hair the same anvil, swing it from the ground, and suspend it in that position to the astonishment of every beholder; will take up a chair by the hind stave with her teeth, and throw it over her head, ten feet from her body. Her travelling caravan, (weighing two tons,) on its road from Harwich to Leominster, owing to the neglect of the driver, and badness of the road, sunk in the mud, nearly up to the box of the wheels; the two horses being unable to extricate it she descended, and, with apparent ease, disengaged the caravan from its situation, without any assistance whatever."

TREES THAT GROW SHIRTS.

"We saw on the slope of the Cerra Dnida," says M. Humboldt, "shirt trees, fifty feet high. The Indians cut off cylindrical pieces two feet in diameter, from which they peel the red and fibrous bark, without making any longitudinal incision. This bark affords them a sort of garment which resembles a sack of a very coarse texture, and without a seam. The upper opening serves for the head, and two lateral holes are cut to admit the arms. The natives wear these

shirts of Marina in the rainy season; they have the form of the ponchos and manos of cotton which are so common in New Grenada, at Quito, and in Peru. As in this climate the riches and beneficence of nature are regarded as the primary causes of the indolence of the inhabitants, the missionaries do not fail to say in showing the shirts of Marina, 'in the forests of Oroonoko, garments are found ready made upon the trees.'"

A FEMALE VENTRILOQUIST.

A female ventriloquist, named Barbara Jacobi, narrowly escaped being burnt at the stake in 1685, at Haarlem, where she was an inmate of the public Hospital. The curious daily resorted thither to hear her hold & dialogue with an imaginary personage with whom she conversed as if concealed behind the curtains of her bed. This individual, whom she called Joachim, and to whom she addressed a thousand ludicrous questions, which he answered in the same familiar strain, was for some time supposed to be a confederate. But when the bystanders attempted to search for him behind the curtains, his voice instantly reproached them with their curiosity from the opposite corner of the room. As Barbara Jacobi had contrived to make herself familiar with all the gossip of the city of Haarlem, the revelations of the pretended familiar were such as to cause considerable embarrassment to those who beset her with impertinent questions.

CALMUC OPINION OF LIGHTNING.

The Calmucs hold the lightning to be the fire spit out of the mouth of a dragon, ridden and scourged by

evil Dæmons, and the thunder they make to be his roarings.

THE HEADING OF THE EXPIRING PENNSYLVANIA JOURNAL.

Journalism has had its trials and difficulties in England as well as in America; but we do not remember to have ever seen a more quaint last Number, than the subjoined *facsimile* exhibits:—

The TIMES are Dreadful Dismal Doleful Dolorous, and DOLLAR-LESS.

Thursday, October 31. 1765 THE NUMB. 1195

PENNSYLVANIA JOURNAL; AND WEEKLY ADVERTISER.

EXPIRING: In Hopes of a Resurrection to LIFE again.

I AM sorry to be obliged to acquaint my Readers, that as The STAMP-ACT, is fear'd to be obligatory upon us after the *First of November* ensuing, (the *fatal To-morrow*) the Publisher of this Paper unable to bear the Burthen, has thought it expedient TO STOP awhile, in order to deliberate, whether any Methods can be found to elude the Chains forged for us, and escape the insupportable Slavery; which it is hoped, from the last Representations now made against the Act, may be effected. Mean while, I must earnestly Request every Individual of my Subscribers, many of whom have been long behind Hand, that they would immediately Discharge their respective Arrers, that I may be able, not only to support myself during the Interval, but be better prepared to proceed again with this Paper, whenever an opening for that Purpose appears, which I hope will be soon.

WILLIAM BRADFORD.

Adieu Adieu to the LIBERTY OF THE PRESS

NOSTRUMS.

Unsuccessful gamesters used formerly to make a knot in their linen, of late years they have contented themselves with changing their chair as a remedy against ill-luck. As a security against cowardice, it was once only necessary to wear a pin plucked from the winding sheet of a corpse. To insure a prosperous

accouchement to your wife, you had but to tie her girdle to a bell and ring it three times. To get rid of warts, you were to fold up in a rag as many peas as you had warts, and throw them upon the high road; when the unlucky person who picked them up became your substitute. In the present day, to cure a toothache, you go to your dentist. In the olden time you would have solicited alms in honour of St. Lawrence, and been relieved without cost or pain.

PRECOCIOUS CHILDREN.

Baillet mentions one hundred and sixty-three children endowed with extraordinary talents, among whom few arrived at an advanced age. The two sons of Quintilian, so vaunted by their father, did not reach their tenth year. Hermogenes, who, at the age of fifteen, taught rhetoric to Marcus Aurelius, who triumphed over the most celebrated rhetoricians of Greece, did not die, but at twenty-four, lost his faculties, and forgot all he had previously acquired. Pica di Mirandola died at thirty-two; Johannes Secundus at twenty-five; having at the age of fifteen composed admirable Greek and Latin verses, and become profoundly versed in jurisprudence and letters. Pascal, whose genius developed itself at ten years old, did not attain the third of a century.

In 1791, a child was born at Lubeck, named Henri Heinekem, whose precocity was miraculous. At ten months of age, he spoke distinctly; at twelve, learnt the Pentateuch by rote, and at fourteen months, was perfectly acquainted with the Old and New Testaments. At two years of age, he was as familiar with Ancient History as the most erudite authors of antiquity. Sanson and Danville only could compete with him in geographical knowledge; Cicero would

have thought him an "alter ego," on hearing him converse in Latin; and in modern languages he was equally proficient. This wonderful child was unfortunately carried off in his fourth year. According to a popular proverb—"the sword wore out the sheath."

EFFECT OF MUSIC ON A PIGEON.

Bingley gives a singular anecdote of the effect of music on a pigeon, as related by John Lockman, in some reflections concerning operas, prefixed to his musical drama of Rosalinda. He was staying at a friend's house, whose daughter was a fine performer on the harpsichord, and observed a pigeon, which, whenever the young lady played the song of "Speri-si," in Handel's opera of Admetus (and this only), would descend from an adjacent dove-house to the room-window where she sat, and listen to it apparently with the most pleasing emotions; and when the song was finished it always returned immediately to the dove-house.

POWER OF FASCINATION IN SNAKES.

Some animals are held in universal dread by others, and not the least terrible is the effect produced by the rattle-snake. Mr. Pennant says, that this snake will frequently lie at the bottom of a tree, on which a squirrel is seated. He fixes his eyes on the animal, and from that moment it cannot escape: it begins a doleful outcry, which is so well known that a passer by, on hearing it, immediately knows that a snake is present. The squirrel runs up the tree a little way, comes down again, then goes up and afterwards comes still lower. The snake continues at the bottom of the tree, with his eyes fixed on the squirrel, and

his attention is so entirely taken up, that a person accidentally approaching may make a considerable noise, without so much as the snake's turning about. The squirrel comes lower, and at last leaps down to the snake, whose mouth is already distended for its reception. Le Vaillant confirms this fascinating terror, by a scene he witnessed. He saw on the branch of a tree a species of shrike trembling as if in convulsions, and at the distance of nearly four feet, on another branch, a large species of snake, that was lying with outstretched neck and fiery eyes, gazing steadily at the poor animal. The agony of the bird was so great that it was deprived of the power of moving away, and when one of the party killed the snake, it was found dead upon the spot—and that entirely from fear—for, on examination, it appeared not to have received the slightest wound. The same traveller adds, that a short time afterwards he observed a small mouse in similar agonizing convulsions, about two yards from a snake, whose eyes were intently fixed upon it; and on frightening away the reptile, and taking up the mouse, it expired in his hand.

SECOND SIGHT.

About the year 1725, the marvellous history of a Portuguese woman set the whole world of science into confusion, as will be found by referring to the "Mercure de France." This female was said to possess the gift of discovering treasures. Without any other aid than the keen penetration of her eyes, she was able to distinguish the different strata of earth, and pronounce unerringly upon the utmost distances at a single glance. Her eye penetrated through every substance, even the human body; and she could discern the mechanism, and circulation of all animal

fluids, and detect latent diseases; although less skilful than the animal magnetisers, she did not affect to point out infallible remedies. Ladies could learn from her the sex of their forthcoming progeny.

The King of Portugal, greatly at a loss for water in his newly built palace, consulted her; and after a glance at the spot, she pointed out an abundant spring, upon which his Majesty rewarded her with a pension, the order of Christ, and a patent of nobility.

In the exercise of her miraculous powers, certain preliminaries were indispensable. She was obliged to observe a rigid fast; indigestion, or the most trifling derangement of the stomach, suspending the marvellous powers of her visual organs.

The men of science of the day were of course confounded by such prodigies. But instead of questioning the woman, they consulted the works of their predecessors; not forgetting the inevitable Aristotle. By dint of much research, they found a letter from Huygens asserting that there was a prisoner of war at Antwerp, who could see through stuffs of the thickest texture provided they were not red. The wonderful man was cited in confirmation of the wonderful woman, and *vice versâ*.

CHARACTER INDICATED BY THE EARS.

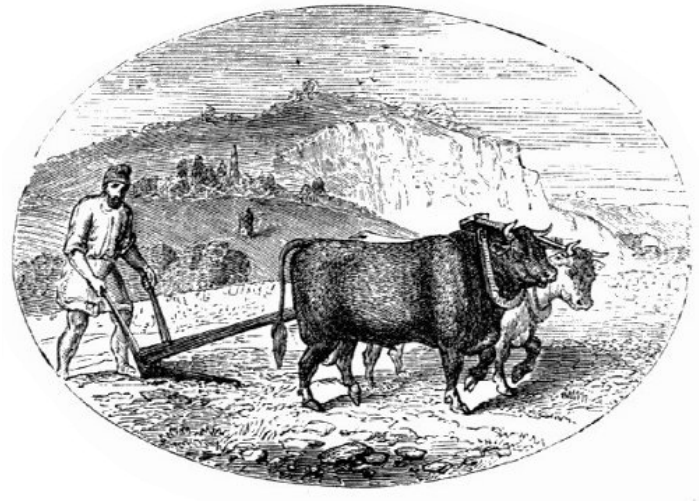
According to Aristotle, large ears are indicative of imbecility; while small ones announce madness. Ears which are flat, point out the rustic and brutal man. Those of the fairest promise, are firm and of middling size. Happy the man who boasts of square ears; a sure indication of sublimity of soul and purity of life. Such, according to Suetonius, were the ears of the Emperor Augustus.

GROANING BOARDS.

Groaning boards were the wonder in London in 1682. An elm plank was exhibited to the king, which, being touched by a hot iron, invariably produced a sound resembling deep groans. At the Bowman Tavern, in Drury Lane, the mantel-piece did the same so well that it was supposed to be part of the same elm-tree; and the dresser at the Queen's Arm Tavern, St. Martin le Grand, was found to possess the same quality. Strange times when such things were deemed wonderful; even to meriting exhibition before the monarch.

ANCIENT PLOUGHING AND THRESHING.

The ancient plough was light, the draught comparatively easy; but then the very lightness required that the ploughman should lean upon it with his whole weight, or else it would glide over the soil without making a single furrow. "Unless," said Pliny, "the ploughman stoop forward, to press down the plough, as well as to conduct it, truly it will turn aside."

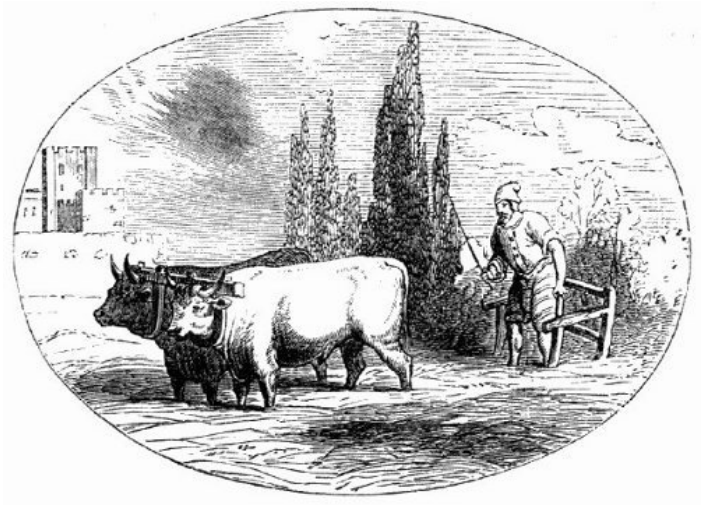


Oxen were anciently employed in threshing corn, and the same custom is still retained in Egypt and the east. This operation is effected by trampling upon the sheaves, and by dragging a clumsy machine, furnished with three rollers that turn on their axles. A wooden chair is attached to the machine, and on this a driver seats himself, urging his oxen backwards and forwards among the sheaves, which have previously been thrown into a heap of about eight feet wide and two in height. The grain thus beaten out, is collected in an open place, and shaken against the wind by an attendant, with a small shovel, or, as it is termed, a winnowing fan, which disperses the chaff and leaves the grain uninjured:—

"Thus, with autumnal harvests covered o'er,
And thick bestrewn, lies Ceres' sacred floor;
While round and round, with never-
wearied pain,
The trampling steers beat out th'
unnumber'd grain."

HOMER.

Horace further tells us, that the threshing floor was mostly a smooth space, surrounded with mud walls, having a barn or garner on one side; occasionally an open field, outside the walls, was selected for this purpose, yet uniformly before the town or city gates. Such was the void place wherein the king of Israel, and Jehoshaphat, king of Judah, sat each of them on his throne, clothed in his robes, at the entering in of the gate of Samaria, and all the prophets prophesied before them. In the marginal reading we are informed, that this void space was no other than a threshing floor; and truly the area was well adapted for such an assemblage, being equally suited to accommodate the two kings and their attendants, and to separate them from the populace.



OXEN THRESHING CORN.

Eastern ploughshares were of a lighter make than ours, and those who notice the shortness and

substance of ancient weapons, among such as are preserved in museums, will understand how readily they might be applied to agricultural uses.

FROST FAIRS.

In 1788-9, the Thames was completely frozen over below London-bridge. Booths were erected on the ice; and puppet-shows, wild beasts, bear-baiting, turnabouts, pigs and sheep roasted, exhibited the various amusements of Bartholomew Fair multiplied and improved. From Putney-bridge down to Redriff was one continued scene of jollity during this seven weeks' saturnalia. The last frost fair was celebrated in the year 1814. The frost commenced on 27th December, 1813, and continued to the 5th February, 1814. There was a grand walk, or mall, from Blackfriars-bridge to London-bridge, that was appropriately named *The City Road*, and lined on each side with booths of all descriptions. Several printing-presses were erected, and at one of these an orange-coloured standard was hoisted, with "*Orange Boven*" printed in large characters. There were E O and Rouge et Noir tables, tee-totums, and skittles; concerts of rough music, viz. salt-boxes and rolling-pins, gridirons and tongs, horns, and marrow-bones and cleavers. The carousing booths were filled with merry parties, some dancing to the sound of the fiddle, others sitting round blazing fires smoking and drinking. A printer's devil bawled out to the spectators, "Now is your time, ladies and gentlemen, —now is your time to support the freedom of the press! Can the press enjoy greater liberty? Here you find it working in the middle of the Thames!"

MAGIC RAIN STONE.

The Indian magi, who are to invoke Yo He Wah, and mediate with the supreme holy fire that he may give seasonable rains, have a transparent stone of supposed great power in assisting to bring down the rain, when it is put in a basin of water, by a reputed divine virtue, impressed on one of the like sort, in time of old, which communicates it circularly. This stone would suffer a great decay, they assert, were it even seen by their own laity; but if by foreigners, it would be utterly despoiled of its divine communicative power.

THE BOMBARDIER BEETLE.

The bombardier beetle (*Carabus crepitans*) when touched produces a noise resembling the discharge of a musket in miniature, during which a blue smoke may be seen to proceed from its extremity. Rolander says that it can give twenty discharges successively. A bladder placed near its posterior extremity, is the arsenal that contains its store. This is its chief defence against its enemies; and the vapour or liquid that proceeds from it is of so pungent a nature, that if it happens to be discharged into the eyes, it makes them smart as though brandy had been thrown into them. The principal enemy of the bombardier is another insect of the same tribe, but three or four times its size. When pursued and fatigued it has recourse to this stratagem; it lies down in the path of its enemy, who advances with open mouth to seize it; but on the discharge of the artillery, this suddenly draws back, and remains for a while confused, during which the bombardier conceals itself in some neighbouring crevice, but if not lucky enough to find one, the other returns to the attack, takes the insect by the head, and bears it off.

THE PILLORY FOR EATING FLESH IN LENT.

Even in this kingdom, so late as the Reformation, eating flesh in Lent was rewarded with the pillory. An instance of this occurs in the "Patriot King," the particulars of which, quoted in "Clavis Calendaria," are somewhat amusing. Thomas Freburn's wife, of Paternoster-row, London, having expressed a particular inclination for pig, one was procured, ready for the spit; but the butter-woman who provided it, squeamish as to the propriety of what she had done, carried a foot of it to the Dean of Canterbury. The Dean was at dinner, and one of his guests was Freburn's landlord, and Garter King at Arms, who sent to know if any of his family were ill, that he ate flesh in Lent. 'All well,' quoth Freburn, (perhaps too much of a Dissenter for the times,) 'only my wife longs for pig.' His landlord sends for the Bishop of London's apparitor, and orders him to take Freburn and his pig before Stocksly, the Bishop, who sent them both to Judge Cholmley; but he not being at home, they were again brought back to the Bishop, who committed them to the Compter. Next day, being Saturday, Freburn was carried before the Lord Mayor, who sentenced him to stand in the pillory on the Monday following, with one half of the pig on one shoulder, and the other half on the other. Through Cromwell's intercession, the poor man at last gained his liberty by a bond of twenty pounds for his appearance. The mischief-making pig was, by the order of the Bishop, buried in Finsbury-field, by the hand of his Lordship's apparitor; but Freburn was turned out of his house, and could not get another in four years. Hence we may infer his ruin.

HUGE CANNON AT THE SIEGE OF CONSTANTINOPLE.

In 1432, several kinds of artillery are mentioned, cannons, bombards, vulgaires, coulverins. The vulgaires were ordinary artillery. In the year 1460, James II. of Scotland was killed by the accidental bursting of a cannon. The artillery of the Turks, in the year 1453, surpassed whatever had yet appeared in the world. A stupendous piece of ordnance was made by them; its bore was twelve palms, and the stone bullet weighed about 600 lbs.; it was brought with great difficulty before Constantinople, and was flanked by two almost of equal magnitude: fourteen batteries were brought to bear against the place, mounting 130 guns; the great cannon could not be loaded and fired more than seven times in one day. Mines were adopted by the Turks, and counter-mines by the Christians. At this siege, which was in 1453, ancient and modern artillery were both used. Cannons, intermingled with machines for casting stones and darts, and the battering-ram was directed against the walls. The fate of Constantinople could no longer be averted: the diminutive garrison was exhausted by a double attack; the fortifications were dismantled on all sides by the Ottoman cannon; a spirit of discord impaired the Christian strength. After a siege of fifty-three days, Constantinople, which had defied the power of Chosroes, the Chagan, and the Caliphs, was subdued by the arms of Mahomet II.

A MAN IN A VAULT ELEVEN DAYS.

St. Benedict Fink.—"1673, April 23, was buried Mr Thomas Sharrow, Cloth-worker, late Churchwarden of this parish, killed by an accidental fall into a vault, in London Wall, Amen Corner, by Paternoster Row, and was supposed had lain there eleven days and nights before any one could tell where he was,

Let all that read this take heed of drink."—Truly, a quaint warning!

BLIND GRANNY.

This miserable, wretched, drunken object, who was blind of one eye, used to annoy the passengers in the streets of London, while sober, with licking her blind eye with her tongue, which was of a most enormous length, and thickness; indeed, it was of such a

prodigious size, that her mouth could not contain it, and she could never close her lips, or to use a common expression, keep her tongue within her teeth. This wonderful feat of washing her eye with her tongue was exhibited with a view of obtaining money from such as crowded around her, and no sooner had she obtained sufficient means, but she hastened to the first convenient liquor-shop, to indulge her propensity in copious libations, and when properly inspired, would rush into the streets with all the gestures of a frantic maniac, and roll and dance about, until she became a little sobered, which was sometimes accelerated by the salutary application of a pail of water, gratuitously bestowed upon her by persons whose doorway she had taken possession of, as shelter from the persecuting tormentings of boys and girls who generally followed her.

ANCIENT FEMALE COSTUME.

A good specimen of the costume of a female of the higher classes is here given, from an effigy of a lady of the Ryther family, in Ryther church, Yorkshire, engraved in Hollis's *Monumental Effigies*. She wears a wimple, covering the neck and encircling the head, the hair of which is gathered in plaits at the sides, and covered with a kerchief, which falls upon the shoulders, and is secured by a fillet passing over the

forehead. The sleeves of the gown hang midway from the elbow and the wrist, and display the tight sleeve with its rows of buttons beneath. The mantle is fastened by a band of ribbon, secured by ornamental studs. The lower part of the dress consists of the wide gown, lying in folds, and completely concealing the feet, which have been omitted, in order to display the upper part of this interesting effigy to greater advantage.

CHILCOTT, THE GIANT.

1815. Died at Trenaw, in Cornwall, a person known by the appellation of Giant Chilcott. He measured at the breast six feet nine inches, and weighed four hundred and sixty pounds. One of his stockings held six gallons of wheat.

DR. LETTSOM'S REASONS FOR DISMISSING A SERVANT.

The Doctor was in the practice of carrying the produce of his fees carelessly in his coat-pocket. His footman being aware of this, used to make free with a guinea occasionally, while it hung up in the passage. The Doctor, having repeatedly missed his gold, was suspicious of the footman, and took an opportunity of watching him. He succeeded in the detection, and, without even noticing it to the other servants, called him into his study, and coolly said to him, "John, art in want of money?" "No;" replied John. "Oh! then, why didst thou make so free with my pocket? And since thou didst not want money, and hast told me a lie, I must part with thee. Now, say what situation thou wouldst like abroad, and I will obtain it for thee; for I cannot keep thee; I cannot recommend thee; therefore thou must go."

Suffice it to say, the Doctor procured John a situation, and he went abroad.

HANDBILL FROM PECKHAM FAIR IN 1726.

Our ancestors just 133 years ago had but limited opportunities for gratifying a taste for Natural History if we may judge from the supply of animals deemed sufficient to attract attention in 1726:—

"*Geo. I. R.*

"To the lovers of living curiosities. To be seen during the time of *Peckham Fair*, a Grand Collection of Living Wild Beasts and Birds, lately arrived from the remotest parts of the World.

"1. The *Pellican* that suckles her young with her heart's blood, from Egypt.

"2. The Noble *Vultur Cock*, brought from *Archangell*, having the finest tallons of any bird that seeks his prey; the fore part of his head is covered with hair, the second part resembles the wool of a Black; below that is a white ring, having a Ruff, that he cloaks his head with at night.

"3. An *Eagle of the Sun*, that takes the loftiest flight of any bird that flies. There is no bird but this that can fly to the face of the Sun with a naked eye.

"4. A curious Beast, bred from a *Lioness*, like a foreign *Wild Cat*.

"5. The *He-Panther*, from Turkey, allowed by the curious to be one of the greatest rarities ever seen in *England*, on which are thousands of spots, and not two of a likeness.

"6 & 7. The two fierce and surprising *Hyænas*, Male and Female, from the River *Gambia*. These Creatures

imitate the human voice, and so decoy the Negroes out of their huts and plantations to devour them. They have a mane like a horse, and two joints in their hinder leg more than any other creature. It is remarkable that all other beasts are to be tamed, but *Hyænas* they are not.

"8. An *Ethiopian Toho Savage*, having all the actions of the human species, which (when at its full growth) will be upwards of five feet high.

"Also several other surprising Creatures of different sorts. To be seen from 9 in the morning till 9 at night, till they are sold. Also, all manner of curiosities of different sorts, are bought and sold at the above place by John Bennett."

SOMNAMBULISM.

Some years ago a Hampshire Baronet was nearly driven to distraction by the fact that, every night, he went to bed in a shirt, and every morning awoke naked, without the smallest trace of the missing garment being discovered.

Hundreds of shirts disappeared in this manner; and as there was no fire in his room, it was impossible to account for the mystery. The servants believed their master to be mad; and even he began to fancy himself bewitched. In this conjuncture, he implored an intimate friend to sleep in the room with him; and ascertain by what manner of mysterious midnight visitant his garment was so strangely removed. The friend, accordingly, took up his station in the haunted chamber; and lo! as the clock struck one, the unfortunate Baronet, who had previously given audible intimation of being fast asleep, rose from his bed, rekindled with a match the candle which had

been extinguished, deliberately opened the door, and quitted the room. His astonished friend followed: saw him open in succession a variety of doors, pass along several passages, traverse an open court, and eventually reach the stable-yard; where he divested himself of his shirt, and disposed of it in an old dung-heap, into which he thrust it by means of a pitchfork. Having finished this extraordinary operation, without taking the smallest heed of his friend who stood looking on, and plainly saw that he was walking in his sleep, he returned to the house, carefully reclosed the doors, re-extinguished the light, and returned to bed; where the following morning he awoke as usual, stripped of his shirt!

The astonished eye-witness of this extraordinary scene, instead of apprising the sleep-walker of what had occurred, insisted that the following night, a companion should sit up with him; choosing to have additional testimony to the truth of the statement he was about to make; and the same singular events were renewed, without the slightest change or deviation. The two witnesses, accordingly, divulged all they had seen to the Baronet; who, though at first incredulous, became of course convinced, when, on proceeding to the stable-yard, several dozens of shirts were discovered; though it was surmised that as many more had been previously removed by one of the helpers, who probably looked upon the hoard as stolen goods concealed by some thief.

KILLED BY EATING MUTTON AND PUDDING.

Teddington.—"James Parsons, who had often eat a shoulder of mutton or a peck of hasty pudding, at a time, which caused his death, buried March 7, 1743-4, aged 36."

CORAL REEFS.

Coral reefs are produced by innumerable small zoophytes, properly called *Coral-insects*. The Coral insect consists of a little oblong bag of jelly closed at one end, but having the other extremity open, and surrounded by tentacles or feelers, usually six or eight in number, set like the rays of a star. Multitudes of these diminutive animals unite to form a common stony skeleton called *Coral*, or *Madrepore*, in the minute openings of which they live, protruding their mouths and tentacles when under water; but suddenly drawing them into their holes when danger approaches. These animals cannot exist at a greater depth in the sea than about ten fathoms, and as the Coral Islands often rise with great steepness from a sea more than three hundred fathoms deep, it would seem that a great alteration must have taken place in the depth of the ocean since the time when these little architects commenced their labours. Throughout the whole range of the Polynesian and Australasian islands, there is scarcely a league of sea unoccupied by a coral reef, or a coral island; the former springing up to the surface of the water, perpendicularly from the fathomless bottom, "deeper than did ever plummet sound;" and the latter in various stages, from the low and naked rock, with the water rippling over it, to an uninterrupted forest of tall trees.

"Every one," says Mr. Darwin, "must be struck with astonishment when he first beholds one of these vast rings of coral rock, often many leagues in diameter, here and there surmounted by a low verdant island with dazzling white shores, bathed on the outside by the foaming breakers of the ocean, and on the inside surrounding a calm expanse of water, which, from

reflection, is of a bright but pale green colour. The naturalist will feel this astonishment more deeply after having examined the soft and almost gelatinous bodies of these apparently insignificant creatures; and when he knows that the solid reef increases only on the outer edge, which, day and night, is lashed by the breakers of an ocean never at rest."

Coral being beautiful in form and colour, is sought after for purposes of ornament; and its fishery or gathering gives employment to many persons in the Red Sea, the Persian Gulf, the Mediterranean, and other places. In the Straits of Messina, the rocks which yield coral are from about 350 to 650 feet below the surface of the water. The coral here grows to about the height or length of twelve inches, and

requires eight or ten years to come to perfection. In the general mode of fishing for coral, the instrument used consists of two heavy beams of wood, secured together at right angles, and loaded with stones to sink them.

MILITARY HATS IN OLDEN TIME.

No. 1, Charles I. No. 2, William III. No. 3, Nivernois. No. 4, Kevenhuller. No. 5, Ramilies. No. 6, Wellington.

WHY A MAN MEASURES MORE IN THE MORNING THAN IN THE EVENING, &c.

There is an odd phenomenon attending the human body, as singular as common: that a person is shorter

standing than lying; and shorter in the evening when he goes to bed, than in the morning when he rises.

This remark was first made in England, and afterwards confirmed at Paris, by M. Morand, a member of the Royal Academy of Sciences in France, and by the Abbot Fontana likewise.

The last-mentioned person found, from a year's experience, that ordinarily in the night he gained five or six lines, and lost nearly as much in the day.

The cause of which effect, so ancient, so common, but so lately perceived, proceeds from the different state or condition of the intervertebral annular cartilages.

The vertebræ, or joints of the spine, are kept separate, though joined by particular cartilages, every one of which has a spring. These yield on all sides, without any inflexion on the spine, to the weight of the head and upper extremities; but this is done by very small and imperceptible degrees, and most of all when the upper parts of the body are loaded with any exterior weight. So that a man is really taller after lying some time, than after walking, or carrying a burthen a great while.

For this reason it is that, in the day and evening, while one is sitting or standing, the superior parts of the body that weigh or press upon the inferior, press those elastic annular cartilages, the bony jointed work is contracted, the superior parts of the body descend towards the inferior, and proportionably as one approaches the other, the height of the stature diminishes.

Hence it was, that a fellow enlisting for a soldier, by being measured over-night, was found deficient in height, and therefore refused; but by accident being

gauged again the next morning, and coming up to the stature, he was admitted.

On the contrary, in the night-time, when the body is laid a-bed, as it is in an horizontal situation, or nearly so, the superior parts do not weigh, or but very little, upon the inferior; the spring of the cartilages is unbent, the vertebræ are removed from one another, the long jointed work of the spine is dilated, and the body thereby prolonged; so that a person finds himself about half an inch, or more, higher in stature in the morning than when going to bed. This is the most natural and simple reason that can be given, for the different heights of the same person at different times.

A SENSIBLE DOG REFUSING TO BAIT A CAT.

A dustman of the name of Samuel Butcher, residing at Mile-end, who kept a large dog, having taken it into his head to divert himself and others, a few days ago, by the cruel sport of cat baiting, which the dog refusing to perform to the satisfaction of his master, was beat by him in a most brutal manner, when the animal at length, in retaliation, flew at his unmerciful keeper, and inflicted very severe wounds about his face, limbs, and body, in some instances tearing large mouthfuls of his flesh quite clean out, and at one time clung so fast to the man, that before he disengaged from him the animal's throat was obliged to be cut. The man was promptly conveyed to the London Hospital, and there died of the injuries he received.

A HORSE GETTING HIMSELF SHOD.

A horse having been turned into a field by its owner,

Mr. Joseph Lane, of Fascombe, in the parish of Ashelworth, was missed therefrom the next morning, and the usual inquiries set afoot, as to what could have become of him. He had, it seems, been shod (all fours) a few days before, and *as usual* got pinched in a foot. Feeling, no doubt, a lively sense of proper shoeing, and desirous of relieving the cause of pain, he contrived to unhang the gate of his pasture with his mouth, and make the best of his way to the smithy, a distance of a mile and a half from Fascombe, waiting respectfully at the door until the bungling *artist* got up. The smith relates that he found him there at opening his shed; that the horse advanced to the forge and held up his ailing foot; and that he himself, upon examination, discovered the injury, took off the shoe, and replaced it more carefully, which having done, the sagacious creature set off at a merry pace homewards. Soon after, Mr. Lane's servants passed by the forge in quest of the animal, and upon inquiry, received for answer—"Oh, he has been here and got shod, and is gone home again."

MAN WITHOUT HANDS.

The following account is extracted from a letter sent to the Rev. Mr. Wesley by a person named Walton, dated Bristol, October 14, 1788:—

"I went with a friend to visit this man, who highly entertained us at breakfast, by putting his half-naked foot upon the table as he sat, and carrying his tea and toast between his great and second toe to his mouth, with as much facility as if his foot had been a hand, and his toes fingers. I put half a sheet of paper upon the floor, with a pen and ink-horn: he threw off his shoes as he sat, took the ink-horn in the toes of

his left foot, and held the pen in those of his right. He then wrote three lines, as well as most ordinary writers, and as swiftly. He writes out all his own bills, and other accounts. He then showed how he shaves himself with a razor in his toes, and how he combs his own hair. He can dress and undress himself, except buttoning his clothes. He feeds himself, and can bring both his meat or his broth to his mouth, by holding the fork or spoon in his toes. He cleans his own shoes; can clean the knives, light the fire, and do almost every other domestic business as well as any other man. He can make his hen-coops. He is a farmer by occupation; he can milk his own cows with his toes, and cut his own hay, bind it up in bundles, and carry it about the field for his cattle. Last winter he had eight heifers constantly to fodder. The last summer he made all his own hay-ricks. He can do all the business of the hay-field (except mowing), as fast and as well, with only his feet, as others can with rakes and forks. He goes to the field and catches his horse; he saddles and bridles him with his feet and toes. If he has a sheep among his flock that ails anything, he can separate it from the rest, drive it into a corner, and catch it when nobody else can. He then examines it, and applies a remedy to it. He is so strong in his teeth, that he can lift ten pecks of beans with them. He can throw a great sledge-hammer as far with his feet as other men can with their hands. In a word, he can nearly do as much without, as others can with, their arms. He began the world with a hen and chicken; with the profit of these he purchased an ewe; the sale of these procured him a ragged colt (as he expressed it) and then a better; after this he raised a few sheep, and now occupies a small farm."

THE THIEF CAUGHT IN HIS OWN TRAP.

A man having, some years since, stolen a sheep at Mitcham, in Surrey, tied its hind legs together, and put them over his forehead to carry it away, but in getting over a gate the sheep, it is thought, struggled, and, by a sudden spring, slipped its feet down to his throat; for they were found in that posture, the sheep hanging on one side of this gate and the man dead on the other.

COSTUME OF THE LADIES IN THE TIME OF THE PLANTAGENETS.

The ladies' costume may be seen to advantage in the annexed engraving from the Sloane MSS., No. 3983. A wimple or gorget is wrapped round the neck, and is fastened by pins at the sides of the face, which are covered above the ears; a gown of capacious size, unconfined at the waist and loose in the sleeves, trails far behind in the dirt. The under-garment, which is darker, has sleeves that fit closely; and it appears to be turned over, and pinned up round the bottom. The unnecessary amount of stuff that was used in ladies' robes rendered them obnoxious to the satirists of that period.

In Mr. Wright's collection of Latin stories, published by the Percy Society, there is one of the fourteenth century, which is so curious an instance of monkish satire, and is so apt an illustration of the cut before us, that I cannot resist presenting it to my readers. It runs thus:—

"*Of a Proud Woman.*—I have heard of a proud woman who wore a white dress with a long train, which, trailing behind her, raised a dust as far as the altar and the crucifix. But, as she left the church, and lifted up her train on account of the dirt, a certain holy man saw a devil laughing; and having adjured him to tell why he laughed, the devil said, "A companion of mine was just now sitting on the train of that woman, using it as if it were his chariot, but when she lifted her train up, my companion was

shaken off into the dirt: and that is why I was laughing."

CORPULENT MAN. NOTTINGHAM, 1819.

November 10.—Death of Mr. Henry Bucknall, confectioner, Chandlers-lane, aged forty-nine. He was excessively corpulent, weighing more than twenty-five stone, and died very suddenly, immediately after eating a hearty breakfast. In Lord Howe's memorable engagement, on the 1st of June, 1794, he had served as a marine on board the Brunswick. His interment, at St. Mary's New Burial-ground, on the 14th, drew together a large concourse of spectators. The coffin was of enormous size, and nearly equalled the body in weight. It was made of excellent oak, was 6 feet 8 inches in length, and 2 feet 11 inches across the breast; the bottom was 2½ inches thick, the sides 1½, and the lid 1. The whole, including the body, considerably exceeded five hundred-weight.

TAKING A MAN TO PIECES AND SETTING HIM UP AGAIN.

"Don John, of Austria," says Staveley, "Governor of the Netherlands for Philip the 2d of Spain, dying at his camp at Buge (Bouges, a mile from Namur), was carried from thence to the great church at Havre, where his funeral was solemnised, and a monument to posterity erected for him there by Alexander Farnese, the Prince of Parma. Afterwards his body was taken to pieces, and the bones, packed in mails, were privately carried into Spain, where being set together with small wires, the body was rejointed again, which being filled or stuffed with cotton, and

richly habited, Don John was presented to the king entire, leaning on his commander's staff. Afterwards the corpse being carried to the church of St. Laurence, at the Escurial, was there buried near his father, Charles V., with a fitting monument for him."

ORNAMENTS OF FEMALE DRESS IN THE TIMES OF THE ANCIENT BRITONS.

Fig. 1 is a necklace of beads, each bead being cut so as to represent a group of several, and give the effect of many small round beads to what are in reality long and narrow ones. Fig. 2 is a necklace of simpler construction, consisting of a row of rudely-shaped beads, its centre being remarkable for containing a rude attempt at representing a human face, the only thing of the kind Hoare discovered of so ancient a date in Britain. Fig. 3 is another necklace, consisting

of a series of curious little shells, like the hirlas horn used by the Britons, which are perforated lengthways, and thus strung together. Fig. 4 is a pin of iron, supposed to have been used as a fastening for a mantle; it is ornamented with two movable rings. Fig. 5 is a small gold ornament, checkered like a chessboard, and suspended from a chain of beautiful workmanship, which, in taste and execution, bears a striking similarity to our modern curb-chains. Fig. 6 is an ear-ring, a bead suspended from a twisted wire of gold. Fig. 7 is a brass ornament, and Fig. 8 a similar one of gold: such ornaments are usually found upon the breasts of the exhumed skeletons of our barrows, and were probably fastened on their clothes as ornaments. Their cruciform character might lead to a doubt of their high antiquity, if we were not aware of the fact, that the symbol of the cross was worn, as an amulet or ornament, ages before the Christian era.

LARGE EEL.

Lately, near Malden, an eel was taken, measuring *five feet six inches in length, seventeen in girth*, and weighing *26 pounds*, the largest of the species ever caught, or described in natural history.

PERSEVERING DOG.

A boast being made of the obedience of a Newfoundland dog in fetching and carrying, the master put a marked shilling under a large square stone by the road side, and, having ridden on three miles, ordered the dog to go back and fetch it. The dog set off, but did not return the whole day. He had gone to the place, and being unable to turn the

stone, sat howling by it. Two horsemen came by and saw his distress, and one of them alighting removed the stone, and finding the shilling, put it in his pocket, not supposing that the dog could possibly be looking for that. The dog followed the horses for upwards of twenty miles, stayed in the room where they supped, got into the bed-room, got the breeches in which the fatal shilling had been put, made his escape with them, and dragged them through mud and mire, hedge and ditch, to his master's house.

CURE FOR CORPULENCE.

A few years ago, a man of about forty years of age, hired himself as a labourer, in one of the most considerable ale-breweries in the City: at this time he was a personable man; stout, active, and not fatter than a moderate-sized man in high health should be. His chief occupation was to superintend the working of the new beer, and occasionally to set up at night to watch the sweet-wort, an employment not requiring either activity or labour; of course, at these times, he had an opportunity of tasting the liquor, of which, it appears, he always availed himself; besides this, he had constant access to the new beer. Thus leading a quiet inactive life, he began to increase in bulk, and continued to enlarge, until, in a very short time, he became of such an unwieldy size, as to be unable to move about, and was too big to pass up the brewhouse staircase; if by any accident he fell down, he was unable to get up again without help. The integuments of his face hung down to the shoulders and breast: the fat was not confined to any particular part, but diffused over the whole of his body, arms, legs, &c., making his appearance such as to attract the attention of all who saw him. He left this service to go into the country, being a burthen to himself,

and totally useless to his employers. About two years afterwards he called upon his old masters in very different shape to that above described, being reduced in size nearly half, and weighing little more than ten stone. The account that he gave of himself was, that as soon as he had quitted the brewhouse he went into Bedfordshire, where having soon spent the money he had earned, and being unable to work, he was brought into such a state of poverty, as to be scarcely able to obtain the sustenance of life, often being a whole day without food; that he drank very little, and that was generally water. By this mode of living he began to diminish in size, so as to be able to walk about with tolerable ease. He then engaged himself to a farmer, with whom he stayed a considerable time, and in the latter part of his service he was able to go through very hard labour, being sometimes in the field ploughing and following various agricultural concerns, for a whole day, with no other food than a small pittance of bread and cheese. This was the history he gave of the means by which this extraordinary change was brought about. He added, his health had never been so good as it then was.

WORSHIP OF THE SUN AND MOON.

The Sun was first worshipped, probably, as a bright manifestation of God, but soon began to be regarded as the Deity himself. The Moon, in the absence of the Sun, and next in splendour, would succeed it in superstitious attention. And so we find the Romans, as well as the Saxons, dedicating the first and second days of the week respectively to these "great lights." Formerly, festivals were held on the appearance of a New Moon; and in some parts of England it is still customary to bless it, and in Scotland at the same

time to drop a courtesy. And in times not long past, the influence of the Moon was considered to be so great as to regulate the growth of air, and the effect of medicine, and to cause steeples and other elevated buildings to bend from their upright positions.

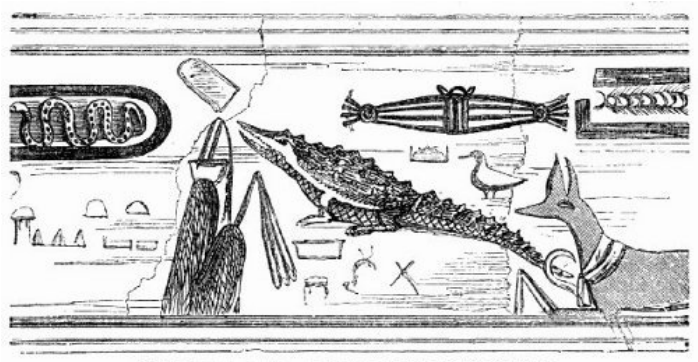
A SEA ABOVE THE SKY.

This belief is curiously illustrated by two legendary stories preserved by Gervase of Tilbury. "One Sunday," he says, "the people of a village in England were coming out of church on a thick cloudy day, when they saw the anchor of a ship hooked to one of the tombstones; the cable, which was tightly stretched, hanging down from the air. The people were astonished, and while they were consulting about it, suddenly they saw the rope move as though some one laboured to pull up the anchor. The anchor, however, still held fast by the stone, and a great noise was suddenly heard in the air, like the shouting of sailors. Presently a sailor was seen sliding down the cable for the purpose of unfixing the anchor; and when he had just loosened it, the villagers seized hold of him, and while in their hands he quickly died, just as though he had been drowned. About an hour after, the sailors above, hearing no more of their comrade, cut the cable and sailed away. In memory of this extraordinary event, the people of the village made the hinges of the church doors out of the iron of the anchor, and 'there they are still to be seen.'—At another time, a merchant of Bristol set sail with his cargo for Ireland. Some time after this, while his family were at supper, a knife suddenly fell in through the window on the table. When the husband returned, he saw the knife, declared it to be his own, and said that on such a day, at such an hour, while sailing in an unknown

part of the sea, he dropped the knife overboard, and the day and hour were known to be exactly the time when it fell through the window. These accidents, Gervase thinks, are a clear proof of there being a sea above hanging over us."—*St. Patrick's Purgatory. By Thos. Wright.* 1844.

THE PAPYRUS.

Paper as we now have it, that is to say, paper made of the pulp of fibrous materials, pressed into thin sheets, dried, and, when intended for writing or printing purposes, sized, is of comparatively modern introduction to Europe and Western Asia; although the Chinese appear to have formed paper out of silk pulp, mixed with the inner pith of the bamboo, as early at least as 95 A.D.:—not from time immemorial, as some authors have stated, because the circumstance is well attested, that in the time of Confucius, the Chinese wrote with a style on the inner bark of trees.



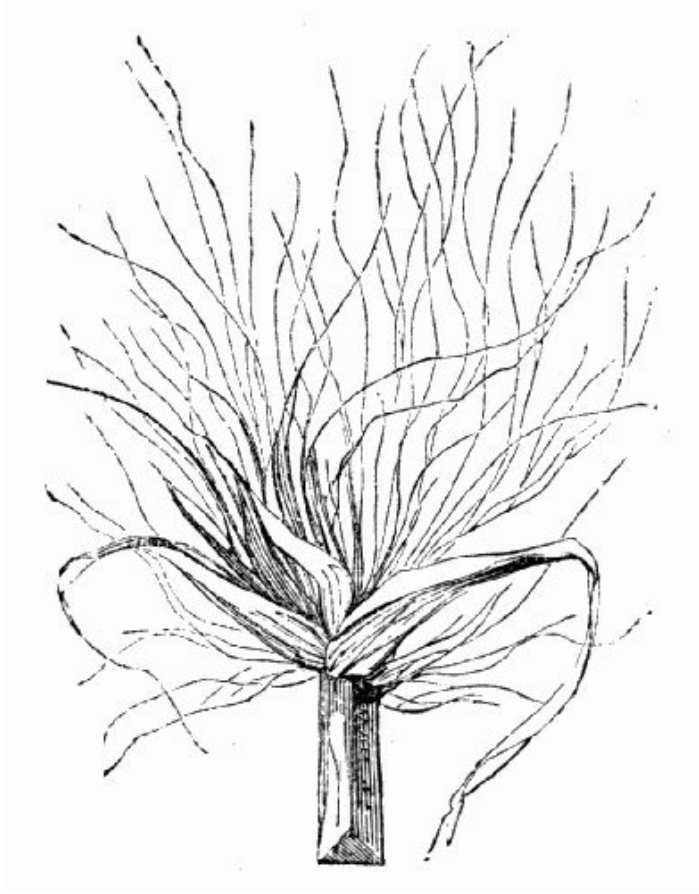
PAPYRUS ROLL, FROM A SPECIMEN IN THE BRITISH MUSEUM.

Before the invention of paper, the surfaces employed

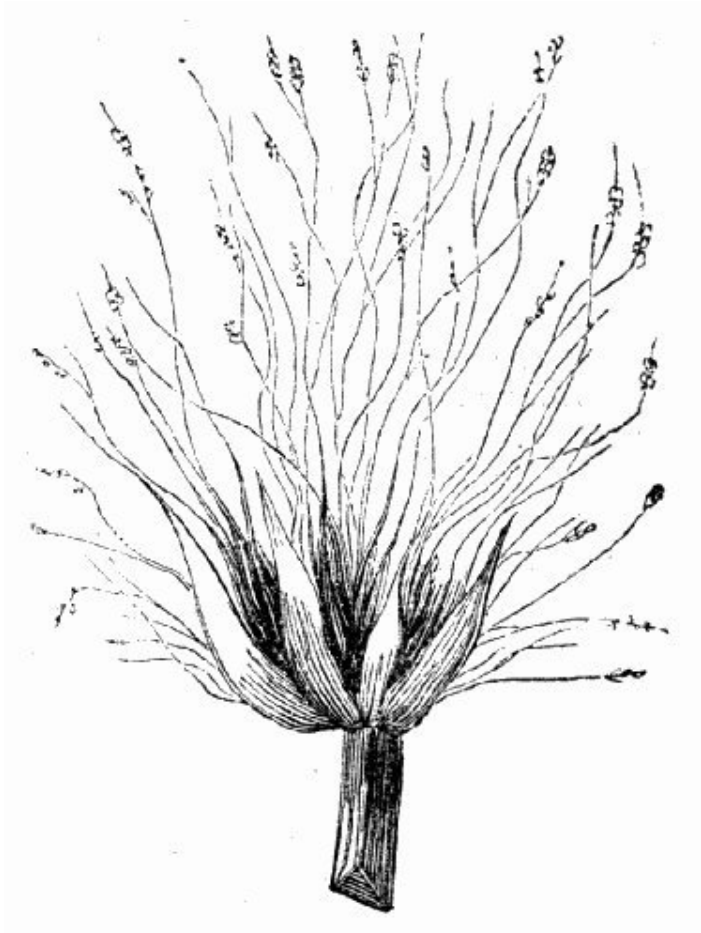
for writing upon were numerous. Surfaces of lead or other metal; tables covered with wax, skins of animals,—(parchment in fact)—all were used; but no one of these was ever so extensively employed as the Egyptian papyrus, whenever the latter material could be obtained. So soon, however, as the Saracens in the seventh century conquered Egypt, the exportation of papyrus was at an end; and writing surfaces became so scarce in Europe that many ancient documents of great value were erased in order to render them adapted for being written on once more. Thus perished many treasures of antiquity.

As the Saracens closed the avenue of supply for the ancient papyrus, so they compensated to Europe for this deprivation by discovering the manufacture of ordinary paper—at least paper made in the ordinary modern fashion,—though the material was cotton, not linen. This discovery was made some time anterior to the year 706 A.D., for at that period a manufactory of paper existed at Samarcand. In the eighth century the Saracens conquered Spain, and introduced into the Peninsula, amongst other arts, that of the manufacture of paper, which art was a long time finding its way into other parts of Europe, —in Italy not until the eleventh or twelfth century. The vast amount of papyrus which must have been employed in Italy, may be inferred from the number of rolls or *scapi* of this substance discovered in Herculaneum and Pompeii; also from a perusal of many existing documents bearing directly or indirectly on this branch of commerce. Even so late as the commencement of the sixth century, Cassiodorus congratulated the world on the abolition, by King Theodoric, of the high duty on papyrus from Egypt; and he spoke in high flown terms of the great utility of the material. The latest

papyrus roll known is of the twelfth century, containing a brief of Pope Paschal II., in favour of the Archiepiscopal see of Ravenna.



SYRIAN PAPYRUS WITHOUT FLOWERS.



SYRIAN PAPYRUS WITH FLOWERS.

The various species of papyrus plants belong to the natural order "Cyperaceæ," or sedges, of botanists; a main characteristic of which is a certain triangularity of stem. The method of constructing a writing surface from these stems was as follows:—The available portion being cut off (it was seldom more than twelve inches in length), and split, or, more properly speaking, unfolded into thin sheets, which

were glued together transversely in such a manner that the original length of the papyrus stem became the breadth of the future sheet; the length of which might be increased at the pleasure of the operator. Frequently the manufactured scrolls were more than thirty feet long. As different methods prevail in the manufacture of our ordinary paper, so in like manner there were different processes of fashioning the papyrus into shape. The rudest manufacture appears to have been that of Egypt, and the best papyrus sheets appear to have been made in Rome during the Augustine Æra. The preceding sketch represents a papyrus roll, copied from a specimen in the Egyptian Room of the British Museum.

Considering the numerous pieces entering into the composition of the roll, of which our illustration represents a portion, the lines of juncture are remarkably well concealed, only a sort of grain being visible. The surface, moreover, is smoothed, and its colour very much like that of India paper. The hieroglyphics are coloured as is usual, red is the predominant tint, and the colours are no less well demarcated and separate than they would have been on glazed paper.

Our preceding wood-cuts represent the Sicilian or Syrian papyrus, hitherto termed *cyperus papyrus*, in two states of development—one with flowers, the other without. In order that inflorescence may take place, the plant requires to be well supplied with water.

EXECUTION IN 1733.

Friday, March 9—Was executed at Northampton, William Alcock, for the murder of his wife. He never own'd the fact, nor was at all concerned at his

approaching death; refusing the prayers and assistance of any persons. In the morning he drank more than was sufficient, yet sent and paid for a pint of wine, which being deny'd him, he would not enter the cart before he had his money return'd. On his way to the gallows he sung part of an old song of "Robin Hood," with the chorus, "Derry, derry, down," &c., and swore, kick'd, and spurn'd at every person that laid hold of the cart; and before he was turn'd off, took off his shoes, to avoid a well known proverb; and being told by a person in the cart with him, it was more proper for him to read, or hear somebody read to him, than so vilely to swear and sing, he struck the book out of the person's hands, and went on damning the spectators and calling for wine. Whilst psalms and prayers were performing at the tree he did little but talk to one or other, desiring some to remember him, others to drink to his good journey, and to the last moment declared the injustice of his case.

DOG FRIENDSHIP.

At Bishops Stortford there were two dogs, which belonged to nobody, and lived upon the quay of the river or canal there. They took the greatest delight in rat hunting, and when the maltsters went about at night to see that all was safe, these dogs invariably followed them. Their mode of proceeding was very ingenious. As soon as the door of the malt-house was unlocked, one rushed in and coursed round the warehouse, not chasing any rat which might start, but pursuing its way among the malt. The other stood at the door and snapped at the rats as they endeavoured to escape. The one standing at the door was known to kill six rats, all of which had rushed to the door at the same time. The next room they came

to, they would change posts; the one which hunted before, now standing at the door and seizing the prey. By this means the dogs killed in the malting-houses of one maltster alone, upwards of 2,000 rats in the course of one year. One of them on one occasion killed sixty-seven in less than five minutes. They seemed to pursue the sport simply for their amusement.

ALL HUMBUGS.

Just as a strolling actor at Newcastle had advertised his benefit, a remarkable stranger, no less than the *Prince Annamaboo*, arrived, and placarded the town that he granted audiences at a shilling a-head. The stroller, without delay, waited on the proprietor of the *Prince*, and for a good round sum prevailed on him to command his Serene Highness to exhibit his august person on his benefit night. The bills of the day announced that between the acts of the comedy *Prince Annamaboo* would give a lively representation of the *scalping operation*, sound the *Indian war-whoop* in all its melodious tones, practice the tomahawk exercise, and dine *à la cannibal*. An intelligent mob were collected to witness these interesting exploits. At the conclusion of the third act, his *Highness* marched forward flourishing his tomahawk, and shouting, "*Ha, ha!—ho, ho!*" Next entered a man with his face blacked, and a piece of bladder fastened to his head with gum; the *Prince*, with an enormous carving-knife, began the scalping part of the entertainment, which he performed in a truly *imperial* style, holding up the piece of bladder as a token of triumph. Next came the war-whoop, an unearthly combination of discordant sounds; and lastly, the banquet, consisting of raw beef-steaks,

which he rolled up into rouleaus, and devoured with right royal avidity. Having finished his delicate repast, he wielded his tomahawk in an exulting manner, bellowed "*Ha, ha!—ho, ho!*" and made his exit. The *bénéficiaire* strolling through the market-place the following-day, spied the most puissant *Prince Annamaboo* selling penknives, scissors, and quills, in the character of a Jew pedlar. "What!" said the astonished *Lord Townley*, "my *Prince*, is it you? Are you not a pretty circumcised little scoundrel to impose upon us in this manner?" Moses turned round, and with an arch look, replied, "*Princh* be d—d! I *vash* no Princh; I *vash* acting like you. Your troop *vash* Lords and Ladies last night; and to-night dey vil be Kings, *Prinches*, and Emperor! I *vash humpugs*, you *vash humpugs*, all *vash humpugs*!"

REDUCING WEIGHT.

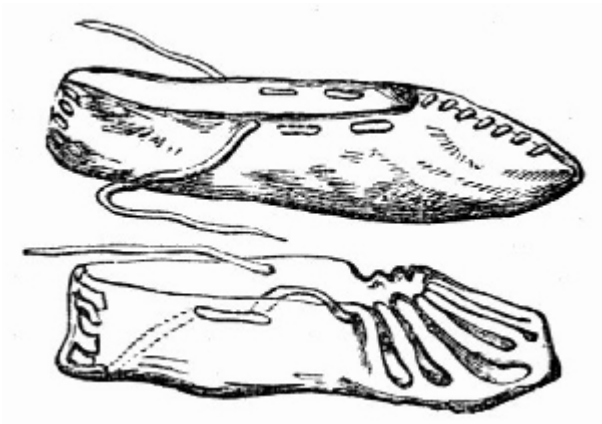
A gentleman, of great respectability in the mercantile world, who weighed thirty-two stone nine pounds, put himself upon a strict diet of *four ounces of animal food*, *six ounces* of bread, and *two pounds of liquid*, in twenty-four hours. In one week he lost thirty pounds weight, and in six months he was diminished the astonishing quantity of one hundred and thirty-four pounds. His health and spirits were much improved, and considering his remaining size of twenty-three stone, he was very active.

ANECDOTE OF A SERPENT.

Lord Monboddo relates the following singular anecdote of a serpent:—"I am well informed of a tame serpent in the East Indies, which belonged to the late Dr. Vigot, once kept by him in the suburbs of Madras. This serpent was taken by the French, when

they invested Madras, and was carried to Pondicherry in a close carriage. But from thence, he found his way back again to his old quarters, though Madras was above one hundred miles distant from Pondicherry."

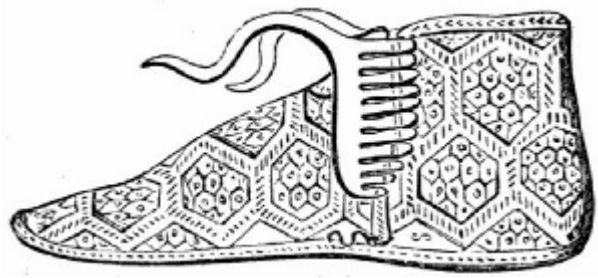
ENGLAND BEFORE THE ROMANS.



Before the Roman invasion, the dress of its chieftains consisted of a close coat or covering for the body, called by Dio a tunic, and described as checkered with various colours in divisions. It was open before, and had long close sleeves to the wrist. Below were loose pantaloons, called by the Irish *brigis*, and by the Romans *brages* and *bracæ*; whence the modern term "breeches." Over their shoulders was thrown the mantle or cloak, called by the Romans *sagum*, and derived from the Celtic word *saic*, which signified a skin or hide, and which was the original cloak of the country. Diodorus tells us that it was of one uniform colour, generally either blue or black, the predominating tint in the checkered trousers and tunic being red. On their heads they wore a conical

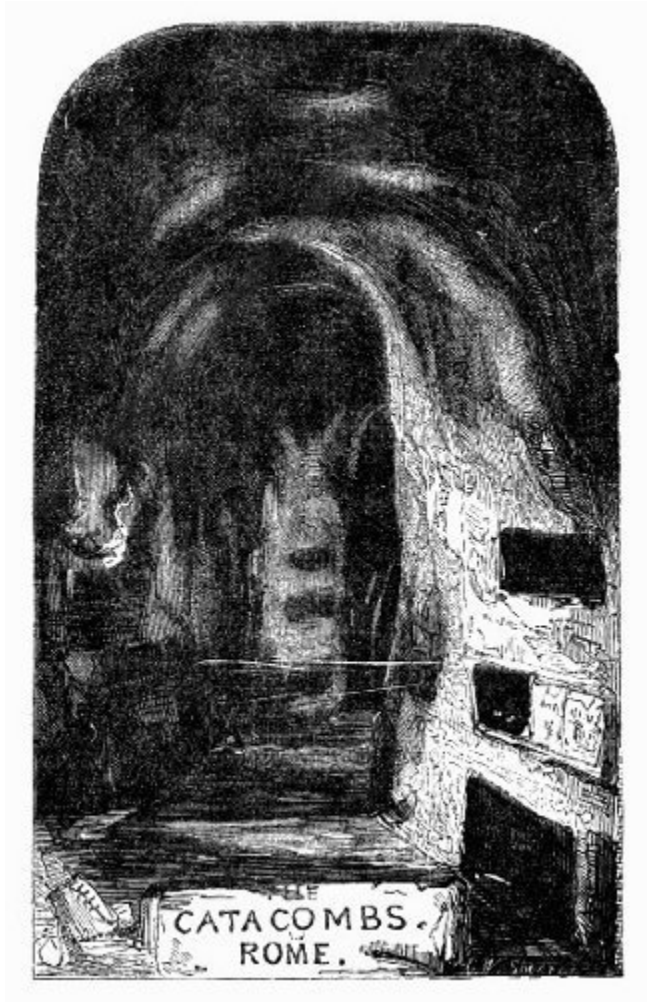
cap, which derived its name from the "cab," or hut of the Briton, which was of similar form. On their feet were shoes made of raw cow-hide, that had the hair turned outward, and which reached to the ankles. Shoes so constructed were worn within the last few years in Ireland; and we engrave two from specimens in the Royal Irish Academy. One is of cow-hide, and drawn together by a string over the foot; and the other has a leather thong, which is fastened beneath the heel inside, and, passing over the instep, draws the shoe like a purse over the foot. It is of untanned leather.

ROMANS IN BRITAIN—DRESS OF NATIVE FEMALES AT THAT PERIOD.



The British *gwn*, from whence comes the modern "gown," descended to the middle of the thigh, the sleeves barely reaching to the elbows: it was sometimes confined by a girdle. Beneath this a longer dress reached to the ancles. The hair was trimmed after the Roman fashion; and upon the feet, when covered, were sometimes worn shoes of a costly character, of which we know the Romans themselves to have been fond. An extremely beautiful pair was discovered upon opening a Roman burial-place at Southfleet in Kent, in 1802. They

were placed in a stone sarcophagus, between two large glass urns or vases, each containing a considerable quantity of burnt bones. They were of superb and expensive workmanship, being made of fine purple leather, reticulated in the form of hexagons all over, and each hexagonal division worked with gold, in an elaborate and beautiful manner.



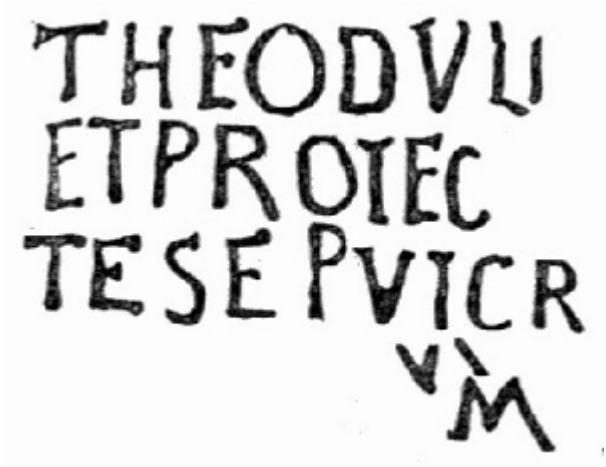
THE CATACOMBS.
ROME.

Amid the ruins of stately temples, and numerous remains of the "Eternal City," there are no objects which have such great and general interest as the subterranean churches, dwellings, and places of sepulchre of the early Christians, which perforate, by

a network of excavations, the neighbourhood of Rome.

The great increase in the extent and magnificence of Rome during the times of the Republic, led to the formation of quarries in the surrounding parts. The peculiar nature of the soil has caused the excavations to be made in a manner similar to that used in the working of coal, iron, stone, lime, &c. The useful material has, in fact, been cleared away, leaving long ranges of dark caves and passages. After the stone had been removed from these underground quarries, it was, for many centuries, customary to work out the sand for the purpose of making cement. Vitruvius has stated that the sand obtained from the Esquiline pits was preferable to any other. Ultimately the quarries and sandpits extended to a distance of upwards of fifteen miles on one side of Rome. Parts of this large range of excavations were from time to time used as burial-grounds by such of the Romans as could not afford the cost of burning the bodies of their dead relations. And, in addition, the Esquiline hills became infested by banditti, and was from these various causes rendered almost impassable.

In these excavations, it is said, that not only persons, but cattle, contrived to support existence; and although it was well known that large numbers were lodged in these dismal dwellings, their intricacy and numberless entrances rendered them a comparatively secure retreat. It is related that attempts were made to cover the galleries with earth, in order to destroy those who were concealed within.



In course of time the catacombs became, with the exception of one or two, neglected and filled up with rubbish, and remained for a period of upwards of one thousand years untouched and almost unknown. In the sixteenth century the whole range of the catacombs were reopened, and numerous inscriptions and other matters connected with the struggles and hardships of the early Christians brought to light. The annexed brief memorial will show the general style of the lettering.

OBSOLETE MODES OF PUNISHMENT.

Ante page 60, we gave representations of some ancient instruments of punishment and torture, all more or less terrible in their character, the use of which, for many a long year, has been happily abandoned. As a companion to this group, we have engraved a few of the instruments of punishment by which criminals of a vulgar character were sought to be reformed. The first of these is the felon's brand, the mark of which rendered a man infamous for life. Figure 1, p. 90 represents the instrument itself.

Figure 2, the mark branded in, which latter has been engraved the exact size. The device, which is deeply cut into the metal, is a gallows, such as was used before the invention of the Drop and the Wheel for Execution and torture.

The Stocks and Whipping-post, although long since removed from London Bridge, may be met with in retired country places. We have noticed some characteristic examples in the Forest of Dean, Gloucestershire, where some of the may-poles, day-wheels, and other curious relics, may still be seen. [2] In some instances the Stocks and Whipping-posts were richly carved, and clamped with iron work of an ornamental character. We remember seeing the stocks used within the last thirty years, once at Newcastle-on-Tyne, and once at Gateshead, the adjoining town. The culprit in the one instance was an elector, who, in the excess of zeal and beer, during an old-fashioned contested election, rushed into one of the churches during the Sunday's service, and shouted out, "Bell (one of the candidates) for ever." He was speedily taken hold of, and placed for several hours in the stocks in the churchyard; and, as the stimulating effect of the strong drink passed away, he looked a deplorable object, decked as he was with numerous cockades, the "favours" of the candidate, whose cause he so indiscreetly supported.

The punishment of the barrel we should think to have been adapted for drunkards who could preserve a perpendicular position.

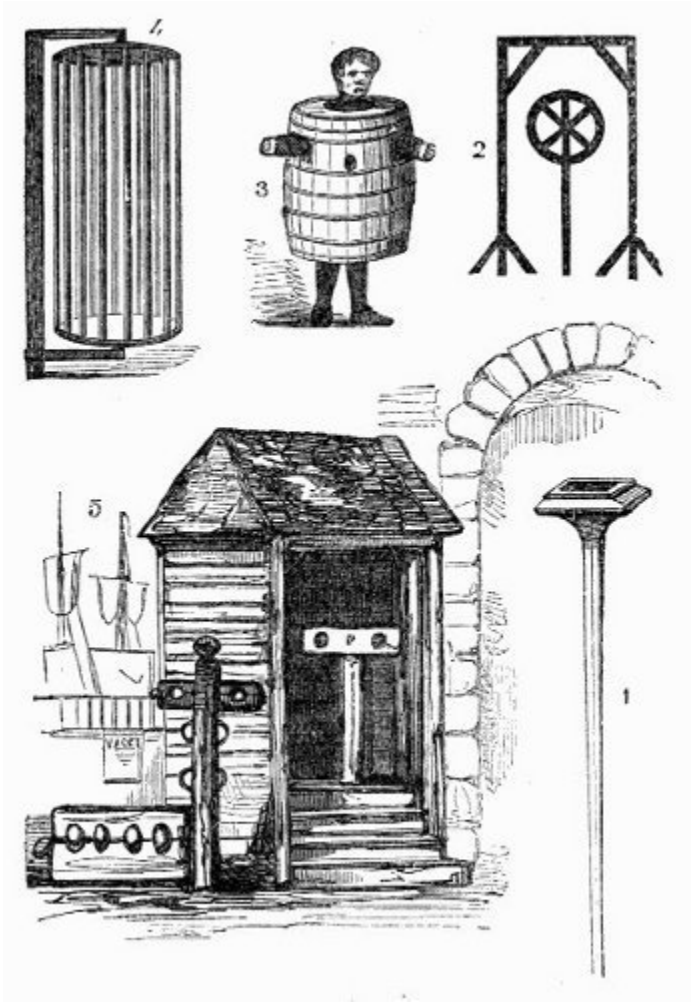
In the histories of London, it is mentioned that bakers and other dealers caught giving false weight, or in any other ways cheating the poor, were exhibited occasionally in this manner; but more frequently they were placed in the parish dung-cart,

and slowly drawn through the streets of the district.

The Whirligig, a circular cage which could be moved swiftly round on a pivot, was, in bygone days, in use for offenders in the English army. There was another instrument used for the same purpose called the Horse, which was made in rude resemblance of the animal whose name it bore. The body was composed of planks of wood, which formed a sharp angle along the back. On this the soldier was seated, and his legs fastened below to several heavy muskets. This is said to have been a very severe and dangerous punishment. In addition to the above, and flogging, imprisonment, &c., there were three ancient methods of punishment in the English army—viz., beheading, hanging, and drowning. The latter of these, according to Grose, was in use only in the reign of Richard I. This author observes that, some centuries ago, capital punishment was rare in our army, the men having generally property, which was confiscated in case of ill conduct. He, however, refers to some terrible means which were resorted to for the purpose of preserving discipline. Hanging was chiefly confined to spies; who were taken to a tree in sight of the camp, and yet sufficiently distant, and there hung up. In many instances, when a corps or a considerable body of men were guilty of crime, for which the established punishment was death, to prevent too great a weakening of the army, the delinquents, Grose says, "were decimated, that is, only every tenth man was taken. A number of billets, equal to that of the body to be decimated, were put into a helmet, every tenth billet being marked with the letter D, or some other character signifying death; the helmet was then shaken, in order to mix them, and the soldiers, filing off singly from the right, passed by the commanding officers, before

whom, on a table, stood the helmet; as they passed, each drew a billet and presented it to an officer placed to receive them. If the billet had the fatal mark; the soldier was seized and marched into the rear."

This wholesale method of capital punishment must have been a solemn affair. At times, it was customary to punish the man at the right hand of companies; without giving them the chance of the billet—on the principal that these were the most influential persons, and must, from their companionship with the others, have been acquainted with and have possessed the means of checking or giving information, which would prevent dangerous offences.



1. Brand for Marking Felons. 2. Impression of Brand. 3. Punishment for Drunkards, formerly in use at Newcastle-on-Tyne. 4. The Whirligig, a military method of punishment. 5. Pillory, Stocks, and Whipping Post, formerly on London Bridge.

The regulations of the English army during the time of Henry VIII., and previous reigns, may be met with in "Grose's Military Antiquities."

ORIGIN OF THE TERM "HUMBUG."

This, now, common expression, is a corruption of the word Hamburgh, and originated in the following manner:—During a period when war prevailed on the Continent, so many false reports and lying bulletins were fabricated at Hamburgh, that at length, when any one would signify his disbelief of a statement, he would say, "You had that from Hamburgh;" and thus, "That is Hamburgh," or Humbug, became a common expression of incredulity.

MARRIAGE LOTTERY.

It has often been said figuratively that marriage is a lottery; but we do not recollect to have met with a practical illustration of the truth of the simile, before the following, which is a free translation of an advertisement in the Louisiana Gazette:—"A young man of good figure and disposition, unable, though desirous to procure a wife, without the preliminary trouble of amassing a fortune, proposes the following expedient to attain the object of his wishes. He offers himself as the prize of a lottery to all widows and virgins under 32. The number of tickets to be 600, at 50 dollars each. But one number to be drawn from the wheel, the fortunate proprietor of which is to be entitled to himself and the 30,000 dollars."

CHINESE DAINTIES.

The common people of the country seem to fare hardly and sparingly enough, but one of our envoys praises much of the good cheer he found at the tables of the great men. They had pork, fish, and poultry,

prepared in a great variety of ways, and very nice confectionery in abundance. The feasts, moreover, were served up in a very neat and cleanly manner. But there was one dainty which much offended their nostrils, and nearly turned their stomachs when it was named to them. It was not stewed dog or fricaséed pup. No; it consisted of three bowls of *hatched eggs*! When the Englishmen expressed some surprise at the appearance of this portion of the repast, one of the native attendants observed that hatched eggs formed a delicacy beyond the reach of the poor—a delicacy adapted only for persons of distinction! On inquiry, it was found that they cost in the market some thirty per cent. more than fresh eggs. It seems that they always form a distinguished part of every great entertainment, and that it is the practice, when invitations are sent out, to set the hens to hatch. The feast takes place about the tenth or twelfth day from the issuing the invitations,—the eggs being then considered as ripe, and exactly in the state most agreeable and pleasant to the palate of a Chinese epicure.

RECEIPTS FROM ALBERTUS MAGNUS.

"Bubo a shrick owle, is a byrd wel inough knowen, which is called Magis of the Chaldes, and Hysopus of the Greekes. There bee maruaylous vertues of this Fowle, for if the hart and ryght foote of it be put upon a man sleeping, hee shall saye anone to thee whatsoever thou shalt aske of him. And thys hath beene prooued of late tyme of our brethren. And if any man put thys onder his arme hole, no Dog wyll barke at hym, but keepe silence. And yf these thynges aforesayde ioyned together with a wyng of it be hanged up to a tree, byrdes wyl gather together to that tree."

"When thou wylt that thy wyfe or wenche shewe to thee all that shee hath done, take the hart of a Doove, and the heade of a Frog, and drye them both, and braie them vnto poulder, and lay them vpon the brest of her sleeping, and shee shall shew to thee all that shee hath done, but when shee shall wake, wipe it awaye from her brest, that it bee not lifted vp."

"Take an Adders skyn, and Auri pigmentum, and greeke pitch of Reuponticum, and the waxe of newe Bees, and the fat or greace of an Asse, and breake them all, and put them all in a dull seething pot full of water, and make it to seeth at a slowe fire, and after let it waxe cold, and make a taper, and euery man that shall see light of it shall seeme headlesse."—*The Secreetes of Nature, set foorth by Albertus Magnus in Latine, newlye translated into English.* Imprinted at London by me Wyllyam Copland. No date. *Black letter*, very old.

THE MAGPIE STONING A TOAD.

There is a story told of a tame magpie, which was seen busily employed in a garden, gathering pebbles, and with much solemnity, and a studied air, dropping them in a hole, about eighteen inches deep, made to receive a post. After dropping each stone, it cried, Currack! triumphantly, and set off for another. On examining the spot a poor toad was found in the hole, which the magpie was stoning for his amusement.

ADAPTATION OF BONES TO AGE IN THE HUMAN FRAME.

Growth produces in the species a somewhat remarkable change in the mechanical qualities of the

bones. This important part of our organism consists of three constituents—fibre, cartilage, and the earthy matter already mentioned called *phosphate of lime*. From the fibre they derive their toughness; from the cartilage their elasticity; and from the lime their hardness and firmness. Nothing can be more admirable in the economy of our body than the manner in which the proportion of these constituents adapts itself to the habitudes of age. The helpless infant, exposed by a thousand incidents to external shocks, has bones, the chief constituents of which being gristly and cartilaginous, are yielding and elastic, and incur little danger of fracture. Those of the youth, whose augmented weight and increased activity demand greater strength, have a larger proportion of the calcareous and fibrous elements, but still enough of the cartilaginous to confer upon the solid framework of his body the greatest firmness, toughness, and elasticity. As age advances, prudence and tranquil habits increasing, as well as the weight which the bones have to sustain, the proportion of the calcareous constituent increases, giving the requisite hardness and strength, but diminishing the toughness and elasticity.

While the bones thus change their mechanical qualities as age advances, they diminish in number, the frame consequently having fewer joints and less flexibility. The bones of a child, whose habits require greater bodily pliability, are more numerous than those of an adult, several of the articulations becoming ossified between infancy and maturity. In like manner, the bones at maturity are more numerous than in advanced age, the same progressive ossification of the joints being continued.

It has been ascertained by anatomists that, on

attaining the adult state, the number of bones constituting the framework of the human body is 198; of which 52 belong to the trunk, 22 to the head, 64 to the arms, and 60 to the legs.

TOWER OF THE THUNDERING WINDS.

The Great Wall is certainly a wonderful monument of ancient times; but it is almost the only one that we read of in China, except a famous Temple, or Tower,

partly in ruins, which stands on an eminence in the neighbourhood of Hang-chow-foo. It is called the "Tower of the Thundering Winds," and is supposed to have been built about 2,500 years ago.

DR. MONSEY BEQUEATHS HIS OWN BODY.

This eccentric person died at the great age of 96, and was for half a century, physician to Chelsea Hospital. He left his body for dissection, and a few days before he died, wrote to Mr. Cruikshanks, the Anatomist, begging him to know, whether it would suit his convenience to do it, as he felt he could not live many hours, and Mr. Forster, his surgeon, was then out of town. He died as he predicted, and his wishes with respect to his body, were strictly attended to.

TEA.

A folio sheet of the time of Charles II. entitled "An Exact Description of the Growth, Quality, and Virtues of the Leaf Tea, by Thomas Garway, in Exchange Alley, near the Royal Exchange, in London, Tobacconist, and Seller and Retailer of Tea and Coffee," informs us that "in England it hath been sold in the leaf for six pounds, and sometimes for ten pounds the pound weight; and in respect of its former scarceness and dearness, it hath been only used as a regalia in high treatments, and entertainments, and presents made thereof to princes and grandees till the year 1657. The said Thomas Garway did purchase a quantity thereof, and first publikely sold the said Tea in leaf and drink, made according to the direction of the most knowing merchants and travellers in those eastern countries: and upon knowledge and experience of the said Garway's continued care and industry, in obtaining

the best Tea, and making drink thereof, very many noblemen, physicians, merchants, and gentlemen of quality, have ever since sent to him for the said leaf, and daily resort to his house, in Exchange Alley, to drink the drink thereof."

IT'S MUCH THE SAME NOW.

The following lines, from the *Gentleman's Magazine* of 1733, will give us some idea of what fashionable life was at that period:—

The Town Lady's Answer to,—"What tho' I am a Country Lass."

What tho' I am a London dame,
And lofty looks I bear, a?
I carry, sure, as good a name,
As those who russet wear, a.

What tho' my cloaths are rich brocades?
My skin it is more white, a
Than any of the country maids
That in the fields delight, a.

What tho' I to assemblies go,
And at the Opera's shine, a?
It is a thing all girls must do,
That will be ladies fine, a:

And while I hear Faustina sing,
Before the king and queen, a
By Eyes they are upon the wing,
To see, if I am seen, a.

My Peko and Imperial Tea
Are brought me in the Morn, a.
At Noon Champaign and rich Tokay
My table do adorn, a.

The Evening then does me invite
To play at dear Quadrille, a:
And sure in this there's more delight,

Than in a purling rill, a.

Then since my Fortune does allow
Me to live as I please, a;
I'll never milk my father's cow
Nor press his coming cheese, a.

But take my swing both night and day,
I'm sure it is no sin, a:
And as for what the grave ones say,
I value not a pin, a.

BARBERS.

The barber's pole, one of the popular relics of Merrie England, is still to be seen in some of the old streets of London and in country towns, painted with its red, blue, and yellow stripes, and surmounted with a gilt acorn. The lute and violin were formerly among the furniture of a barber's shop. He who waited to be trimmed, if of a musical turn, played to the company. The barber himself was a nimble-tongued, pleasant-witted fellow. William Rowley, the dramatist, in "A Search for Money, 1609," thus describes him:—"As wee were but asking the question, steps me from over the way (over-listning us) a news-searcher, viz. a *barber*: hee, hoping to attaine some discourse for his next patient, left his baner of basons swinging in the ayre, and closely eave-drops our conference. The saucie treble-tongu'd knave would insert somewhat of his knowledge (treble-tongu'd I call him, and thus I prove't: hee has a reasonable mother-tonger, his barber-surgions tongue; and a tongue betweene two of his fingers, and from thence proceeds his wit, and 'tis a snapping wit too). Well, sir, hee (before hee was askt the question,) told us that the wandring knight (Monsier L'Argent) sure was not farre off; for on Saterday-

night hee was faine to watch till morning to trim some of his followers, and its morning they went away from him betimes. Hee swore hee never clos'd his eyes till hee came to church, and then hee slept all sermon-time; (but certainly hee is not farre afore, and at yonder taverne showing us the bush) I doe imagine hee has tane a chamber." In ancient times the *barber* and the *tailor*, as news-mongers, divided the crown. The barber not only erected his *pole* as a sign, but hung his *basins* upon it by way of ornament.

BEES OBEDIENT TO TRAINING.

Though it is customary in many rural districts of England, when bees are swarming, to make a clanging noise with metal implements, under the impression—an erroneous one we believe—that it will induce the swarm to settle, it is not generally supposed that bees are susceptible of being trained to obey in many respects the orders of their teacher. Such, however, is the fact, and an instance of it occurs in the following advertisement, which we have copied from an old newspaper. We give it as we find it, but it is not very clear what locality is meant by "their *proper* places":—

"At the Jubilee Gardens, Dobney's, 1772. Daniel Wildman rides, standing upright, one foot on the saddle, and the other on the horse's neck, with a curious mask of bees on his face. He also rides, standing upright on the saddle, with the bridle in his mouth, and, by firing a pistol, makes one part of the bees march over a table, and the other part swarm in the air, and return to their proper places again."

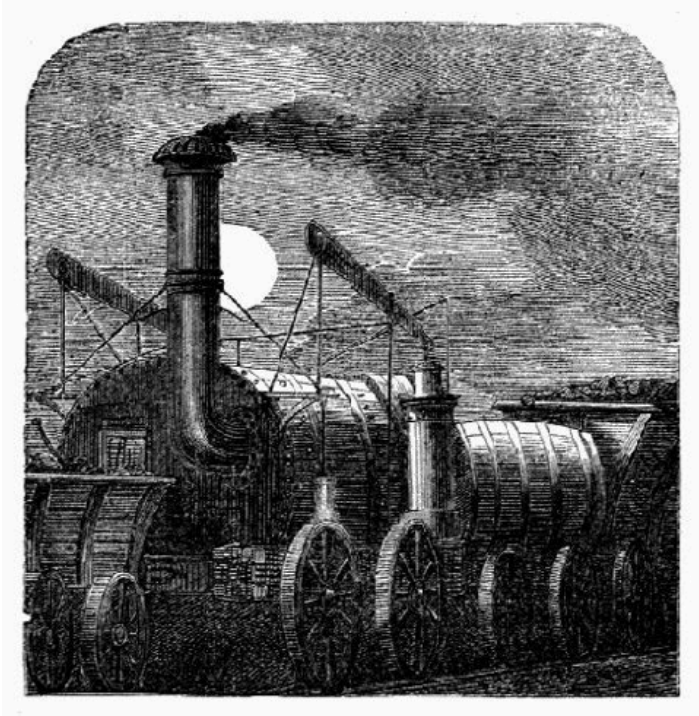
A MAN SELLING HIS OWN BODY.

Anatomists and surgeons have frequently incurred the odium of being precipitate in their post mortem examinations. It has been charged upon the illustrious Vessalius, and, in more modern times, on Mons. de Lassone, and others; nay, credulity has gone so far, as to suppose, that subjects have occasionally been kept till wanted; nor is such a notion altogether extravant, when we find an article of this kind offered to Joshua Brookes, the anatomical lecturer, in the following terms:—

"Mr. Brooke, i have taken it into consideration to send this poor man to you, being greatly in distress, hopeing you will find sum employment for him in silling the dead carcases; and if you can find him no employment, the berer of this wishes to sill himself to you, as he is weary of this life. And I remain your humble servant,

"JOHN DAVIS."

THE FIRST LOCOMOTIVES.



THE FIRST LOCOMOTIVE.

It is little more than thirty years ago, when, on the river Tyne, a large fleet of peculiarly-formed vessels was to be seen daily employed in the carriage of coals to the ships from the "staiths," which projected into the river from the various colliery tramways. At that period, there was only one very small and ill-constructed steam-packet for the conveyance of passengers between Newcastle and Shields, and against which so much prejudice existed, that the majority of persons preferred the covered wherries, which, for some centuries before, had been in use; yet so slow and uncertain was this means of transit

between the two towns, that persons in a hurry often found it advisable to walk the intervening distance, which is about eight miles.

THE PRESENT LOCOMOTIVE AND TRAIN.

The collieries situated away from the river had tramways of wood let into the ordinary roads, in such a manner as to form wheel-tracks for carriages. These, drawn by horses, were the only means thought of for bringing the coals to the river bank. Some of these tramways were nearly as old as the times of Queen Elizabeth or James I., when the increase of London and other causes began to

overcome the prejudice against the use of "sea-coal." Many of the tramways passed amid green and shadowy woods and other pleasant places, and we have often thought when wandering through them, of the difficulties that beset travellers at that time. Even at a more recent date, in 1673, day coaches were considered dangerous, and it was suggested that the multitude of them in London should be limited, and not more than one be allowed to each shire, to go once a week backwards and forwards, and to perform the whole journey with the same horses they set out with, and not to travel more than thirty miles a day in summer, and twenty-five in winter. The arguments advanced in favour of these proposals were, that coaches and caravans were mischievous to the public, destructive to trade, and prejudicial to the land—because, firstly, they destroyed the breed of good horses, and made men careless of horsemanship; secondly, they hindered the breed of watermen, who were the nursery of seamen; thirdly, they lessened the revenue.

In 1703, the road from Petworth to London (less than 50 miles) was so bad that the Duke of Somerset was obliged to rest a night on the road.

In March, 1739 or 1740, Mr. Pennant, the historian, travelled by the *stage*, then no despicable vehicle for country gentlemen, and in the first day, with "much labour," got from Chester to Whitechurch—twenty miles; and, after a "wondrous effort," reached London before the commencement of the sixth night.

Without entering into an account of the rapid improvement of the English roads soon after the time of Pennant, we may mention that, at about the date 1765, the colliery tramways underwent considerable improvement, by plating the wooden rails in many

parts with iron: stone-ways were tried in some instances, but were not found successful; and in course of time the old tramways were covered with cast-iron rails laid on the old foundations. Inclined planes, with fixed steam-engines, also came into use; and at the same time the idea of a locomotive engine was attracting attention in various directions. In 1805 a machine was used on a tramway near Merthyr Tydvil, and soon after this the "Iron Horse," shown in the engraving, was placed upon the wagon way of the Wylam Colliery, from Wylam to Newburn, on the Tyne, near Newcastle, and greatly astonished all who saw it drawing along, at the rate of three miles and a half per hour, from fifteen to twenty wagons of coals, making all the while a horrible and snorting noise, difficult to describe, and sending forth at the same time fire and dense clouds of black smoke. George Stephenson was then beginning to make way, and had provided several improved locomotives for Heaton Colliery. In 1816-1817, patents for improvements in locomotives were taken out by George Stephenson, in connexion with Messrs. Dodd and Losh; and in 1825 the projection of the Liverpool and Manchester Railway afforded a further opportunity for their development. The opposition to the use of steam-engines on this line of railway seems singular enough at the present day; still it was very great. The use of horses was, however, found to be too expensive, and George Stephenson having stated that he could work a locomotive with safety at a rate of from six to eight miles an hour ("I knew," said he, "that if I told them more than that, they would look upon me as more fit for a lunatic house than to give evidence in the House of Commons"), a reward of 500*l.* was offered for the best locomotive engine. A trial took place in

October, 1829—*only twenty-seven years ago!*—of the steam locomotive engines which were offered in competition. Of these, one was withdrawn at the commencement of the experiment. The "Novelty," by Braithwait and Ericsson, met with an accident; and the "Sanspareil," by Hackworth, attained a velocity of fifteen miles an hour, with a gross load of nineteen tons, but at length gave way, owing to an accident; the remaining engine, constructed by Robert Stephenson and Mr. Booth, succeeded in performing more than was stipulated.

The contrast between the date mentioned at the commencement of our article and the present time is remarkable: the old and clumsy fleet has vanished from the Tyne; a railway carries passengers from Newcastle to Shields in a few minutes; numerous steam vessels sail upon the river, some of large size; which travel to various and distant ports. On the colliery railway hundreds of locomotives are at work, and hundreds of thousands of miles of iron rails spread over a wide extent of the civilized world; and, in addition to other wonders, the electric telegraph will, ere long, outrival the power of Puck, the fairy, and "put a girdle round the world in (less than) forty minutes."

SIR WILLIAM WALLACE THE HERO OF SCOTLAND.

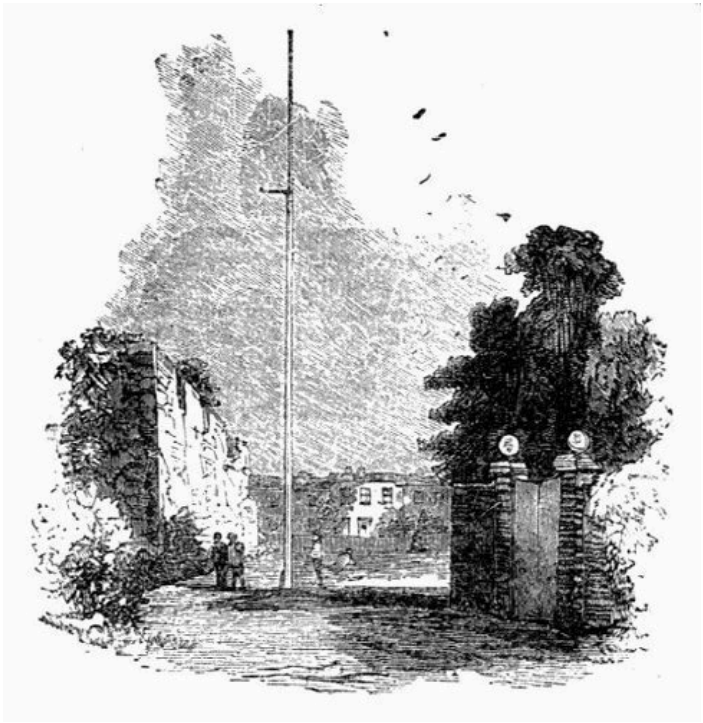
1305.—This year was marked by the capture of Sir William Wallace. It appears that the King of England had anxiously sought to discover his retreat, and that, tempted by the prospects of the rewards his baseness might earn for him, Ralph de Haliburton, one of the prisoners taken a short time previously at Sterling, had proffered his services for that purpose. Upon being seized, he was conveyed to the castle of

Dumbarton, and thence to England. He was brought to London, "with great numbers of men and women," says Stow, "wondering upon him. He was lodged in the house of William Delect, a citizen of London, in Fenchurch-street. On the morrow, being the eve of St. Bartholomew, he was brought on horseback to Westminster, John Segrave and Geoffrey, knights, the mayor, sheriffs, and aldermen of London, and many others, both on horseback and on foot, accompanying him; and in the great hall at Westminster, he being placed on the south bench, crowned with laurel—for that he had said in times past that he ought to bear a crown in that hall, as it was commonly reported—and being appeached for a traitor by Sir Peter Malorie, the king's justice, he answered, that he was never traitor to the king of England, but for other things whereof he was accused, he confessed them." These circumstantial and minute details, inartificially as they are put together, and homely or trivial as some of them may be thought, are yet full of interest for all who would call up a living picture of the scene. Wallace was put to death as a traitor, on the 23rd of August, 1305, at the usual place of execution—the Elms in West Smithfield. He was dragged thither at the tails of horses, and there hanged on a high gallows, after which, while he yet breathed, his bowels were taken out and burnt before his face. The barbarous butchery was then completed by the head being struck off, and the body being divided into quarters. The head was afterwards placed on a pole on London-bridge; the right arm was sent to be set up at Newcastle, the left arm to Berwick, the right foot and limb to Perth, and the left to Aberdeen.

AN ELEPHANT DETECTS A ROBBER.

An officer in the Bengal army had a very fine and favourite elephant, which was supplied daily in his presence with a certain allowance of food, but being compelled to absent himself on a journey, the keeper of the beast diminished the ration of food, and the animal became daily thinner and weaker. When its master returned, the elephant exhibited the greatest signs of pleasure; the feeding time came, and the keeper laid before it the former full allowance of food, which it divided into two parts, consuming one immediately, and leaving the other untouched. The officer, knowing the sagacity of his favourite, saw immediately the fraud that had been practiced, and made the man confess his crime.

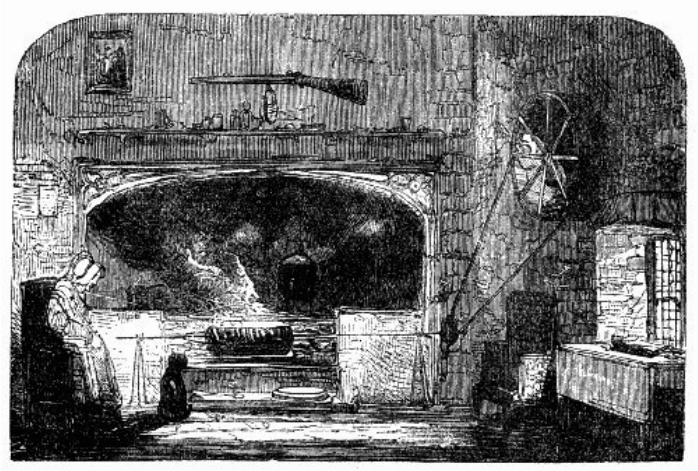
MAY-POLES.



The May-pole, decked with garlands, round which the rustics used to dance in this month, yet stands in a few of our villages through the whole circle of the year. A May-pole formerly stood in the Strand, upon the site of the church by Somerset House, but was taken down in 1717. The village May-pole we engrave still remains by the ruins of St. Briavel Castle, Forest of Dean, Gloucestershire, and forms an object of considerable interest to the visitor. Several in the village could remember the May-day dancers, and the removal and setting up of the May-pole. No notice whatever of this old English festival has, however, been taken for some years. The May-pole is about sixty feet high; about half-way up is the rod to which it was usual to fasten the garlands and

ribbons. Let us observe, that in many parts of Dean Forest, those who love to trace the remains of old manners and customs will find ample employment. The people are civil and hospitable; their manner of address reminds us of the wording of the plays of Shakspere's times; and in most houses, if a stranger calls, cider and bread are offered, as in the olden time.

THE OLD DOG WHEEL.



About a century and a half ago, the long-backed "turnspit" dog, and the curious apparatus here shown, yclept the "Old Dog Wheel," were to be found in most farm houses; simple machinery has, however, now been substituted for the wheel which the dog was made to turn round, like the imprisoned squirrels and white mice of the present day; and not only the dog wheels, but also the long-backed "turnspit" dog have almost disappeared. That which we engrave, however, still exists, and may be seen by

the curious, at the Castle of St. Briavel, which stands on the borders of the Forest of Dean, in Gloucestershire.

ABRAHAM AND SARAH.

The Talmudists relate that Abraham, in travelling to Egypt, brought with him a chest. At the custom-house the officers exacted the duties. Abraham would have readily paid them, but desired they would not open the chest. They first insisted on the duties for clothes, which Abraham consented to pay; but then they thought by his ready acquiescence that it might be gold. Abraham consents to pay for gold. They now suspect it might be silk. Abraham was willing to pay for silk, or more costly pearls—in short, he consented to pay as if the chest contained the most valuable of things. It was then they resolved to open and examine the chest; and, behold, as soon as the chest was opened, that great lustre of human beauty broke out which made such a noise in the land of Egypt—it was Sarah herself! The jealous Abraham, to conceal her beauty, had locked her up in this chest.

AGES OF CELEBRATED MEN.

Hippocrates, the greatest physician the world has ever seen, died at the age of one hundred and nine, in the island of Cos, his native country. Galen, the most illustrious of his successors, reached the age of one hundred and four. The three sages of Greece, Solon, Thales, and Pittacus, lived for a century. The gay Democritus outlived them by two years. Zeno wanted only two years of a century when he died. Diogenes ten years more; and Plato died at the age of ninety-four, when the eagle of Jupiter is said to have

borne his soul to heaven. Xenophon, the illustrious warrior and historian, lived ninety years. Polemon and Epicharmus ninety-seven; Lycurgus eighty-five; Sophocles more than a hundred. Gorgias entered his hundred and eighth year; and Asclepiades, the physician, lived a century and a half. Juvenal lived a hundred years; Pacuvius and Varro but one year less. Carneades died at ninety; Galileo at sixty-eight; Cassini at ninety-eight; and Newton at eighty-five. In the last century, Fontenelle expired in his ninety-ninth year; Buffon in his eighty-first; Voltaire in his eighty-fourth. In the present century, Prince Talleyrand, Goethe, Rogers, and Niemcewicz are remarkable instances. The Cardinal du Belloy lived nearly a century; and Marshal Moncey lately terminated a glorious career at eighty-five.

EFFECT OF A NEW NOSE.

Van Helmont tells a story, of a person who applied to Taliacotius to have his nose restored. This person, having a dread of an incision being made in his own arm, for the purpose of removing enough skin therefrom for a nose, got a labourer, who, for a remuneration, suffered the skin for the nose to be taken from his arm. About thirteen months after, the adscitious nose suddenly became cold, and, after a few days, dropped off, in a state of putrefaction. The cause of this unexpected occurrence having been investigated, it was discovered that, at the same moment in which the nose grew cold, the labourer at Bologna expired.

FRENCH DRESS.

Sigebert was buried in St. Medrad's church, at Soissons, where his statue is still seen in long clothes,

with the mantle, which the Romans called *chlamys*. This was the dress of Colvil's children, whether as more noble and majestic, or that they looked on the title of Augustus as hereditary in their family. However it be, long clothes were, for several ages, the dress of persons of distinction, with a border of sable, ermine, or miniver. Under Charles V. it was emblazoned with all the pieces of the coat of arms. At that time, neither ruffs, collars, nor bands were known, being introduced by Henry II. 'Till this time the neck of the French king was always quite bare, except Charles the *Wise*, who is everywhere represented with an ermin collar. The short dress anciently worn in the country and the camp, came to be the general fashion under Louis XI. but was laid aside under Louis XII. Francis I. revived it, with the improvement of flashes. The favourite dress of Henry II. and his children was a tight, close doublet, with trunk hose, and a cloak scarce reaching the waist. The dress of French ladies, it may be supposed, had likewise its revolutions. They seem for nine hundred years, not to have been much taken up with ornament. Nothing could require less time or nicety than their head-dress, and the disposition of their hair. Every part of their linen was quite plain, but at the same time extremely fine. Laces were long unknown. Their gowns, on the right side of which was embroidered their husband's coat of arms, and on the left that of their own family, were so close as to shew all the delicacy of their shape, and came up so high as to cover their whole breast, up to their neck. The habit of widows was very much like that of the nuns. It was not until Charles VI. that they began to expose their shoulders. The gallantry of Charles the VII.'s Court brought in the use of bracelets, necklaces, and ear-rings. Queen Anne de

Bretagne despised those trinkets; and Catherine de Medicis made it her whole business to invent new.

A LAST CHANCE.

John Jones and Jn. Davis, condemn'd for robberries on the highway, were executed at Tyburn. Davis feign'd himself sick, and desir'd he might not be ty'd in the cart: But when he came to the tree, while the hangman was fastening the other's halter, he jumpt out of the cart, and ran over two fields; but being knock'd down by a countryman, was convey'd back and hang'd without any more ceremony. Jones confessed he had been confederate in several robberies with Gordon, lately executed.—*Gentleman's Magazine 1733.*

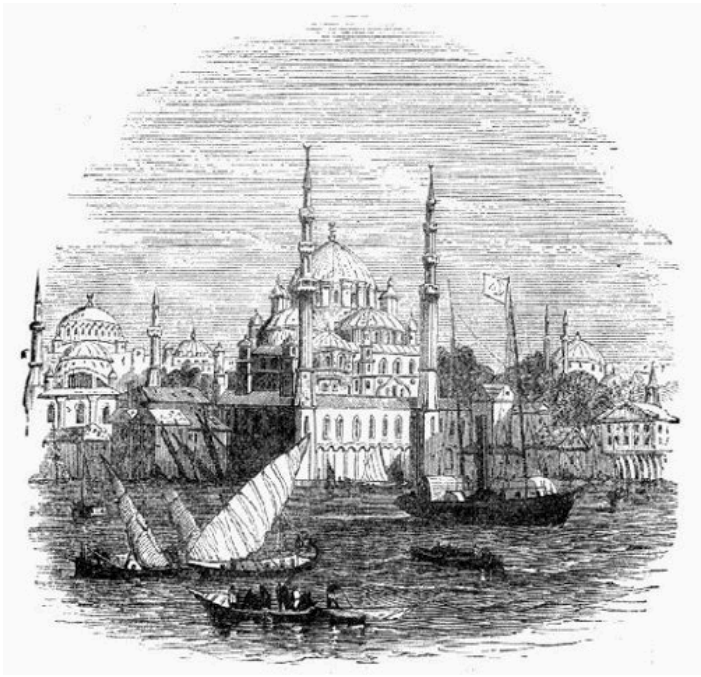
A convict running away over two fields at Tyburn, and then being caught by a countryman! How strange this seems, when we look at the streets and squares which now cover the locality, and when the only countrymen now seen there are those who come up from the rural districts!

YELLOW HAIR IN THE TIME OF THE PLANTAGENETS.

Yellow hair was at this time esteemed a beauty, and saffron was used by the ladies to dye it of a colour esteemed "odious" by modern ladies. Elizabeth also made yellow hair fashionable, as hers was of the same tint. In the romance of *King Alisaunder*, we are told of Queen Olympias:—

"Hire yellow hair was fair atyred
With riche strings of gold wyred,
And wryen hire abouten all
To hire gentil myddel small."

THE CITY OF THE SULTAN.



THE MOSQUE OF ST. SOPHIA.

The Mosques of Constantinople are the most wonderful objects of that renowned city. More than 300 are picturesquely distributed in conspicuous parts, and form a most attractive feature to the eye of the traveller. The city itself is built upon seven gentle hills, which is the main cause not only of its grandeur of appearance, but also of its salubrity and comparative cleanliness. There are fourteen chief or imperial mosques, all lofty, and magnificent in their general dimensions, and built from base to dome, of enduring materials, chiefly of white marble, slightly tinged with grey. Some of these have two, some four, and one (that of Sultan Achmet) has even six of those

light, thin, lofty, arrowy, and most graceful towers called minarets. The mosque of Santa Sophia was once a Christian cathedral, and is rich in historical recollections. This mosque ranks as one of the grandest edifices. The ridge of the first hill on which the city stands, setting out from the north eastern part, is covered by the Serai or palace of the Sultan, behind which, a little on the reverse of the hill, the dome of Santa Sophia shows itself. The colleges and hospitals, which are generally attached to or near the great mosques, offer no striking architectural features; but some of the detached chapels or sepulchres (*turbés*), where sultans, viziers, and other great personages repose, are handsome.

GOLD MASK FROM THE BANKS OF THE EUPHRATES.

MASK OF NEBUCHADNEZZAR.

This interesting relic of remote antiquity is at present preserved in the Museum of the East India Company. It was found by Colonel Rawlinson while engaged in prosecuting the discoveries commenced by Layard and Botta, at Nineveh and Babylon; and is supposed to have belonged to King Nebuchadnezzar. In exhuming from the mounds of these long-lost rival cities, the instructive remains of this once gigantic Power, the Colonel discovered, in a perfect state of preservation, what is well believed to be the mummy

of Nebuchadnezzar. The face of the rebellious monarch of Babylon, covered by one of those gold masks usually found in Assyrian tombs, is described as very handsome—the forehead high and commanding, the features marked and regular. The mask is of thin gold, and independent of its having once belonged to the great monarch, has immense value as a relic of an ancient and celebrated people.

The Arab tribes encamping about Wurka and other great mounds search in the loose gravel with their spears for coffins. Gold and silver ornaments, which have been buried in these graves for centuries, are worn by the Arab women of the present day; and many a rare object recovered from them is sold and melted by the goldsmiths of the East. The Arabs mention the discovery, by some fortunate shepherd, of Royal tombs, in which were crowns and sceptres of solid gold.

FROST FAIR ON THE THAMES.

"I went crosse the Thames," says Evelyn, January 9, 1683-4, "on the ice, which now became so thick as to bear not only streetes of boothes, in which they roasted meate, and had divers shops of wares, quite acrosse as in a towne, but coaches, carts, and horses passed over. So I went from Westminster Stayres to Lambeth, and din'd with the Archbishop. I walked over the ice (after dinner) from Lambeth Stayres to the Horseferry.

"The Thames (Jany 16) was filled with people and tents, selling all sorts of wares as in a citty. The frost (Jany 24) continuing more and more severe, the Thames before London was still planned with boothes in formal streetes, all sorts of trades and shops furnished and full of commodities, even to a

printing-presse, where the people and ladyes took a fancy to have their names printed on the Thames. This humour took so universally, that 'twas estimated the printer gained £5 a-day, for printing a line only, at sixpence a day, besides what he got by ballads, &c. Coaches plied from Westminster to the Temple, and from several other staires to and fro, as in the streetes, sleds, sliding with skeates, a bull-baiting, horse and coach races, puppet playes and interludes, cookes, tipling, and other lewd places, so that it seem'd to be a bacchanalian triumph, or carnival on the water."

"It began to thaw (Feb. 5), but froze againe. My coach crossed from Lambeth to the Horseferry at Millbank, Westminster. The booths were almost all taken down; but there was first a map, or landskip, cut in copper, representing all the manner of the camp, and the several actions, sports, and pastimes thereon, in memory of so signal a frost."

THE CHARACTER OF THE MOUTH.

We give the following extract from a very old work; not only because it contains several shrewd observations, but also because it is a good specimen of the spelling and diction which prevailed in the sixteenth century, at which period there is internal evidence that the book was written, though it bears no date on the title page:—

"The mouth greate and wyde betokeneth wrath, boldnes and warre. And such men are commonly glottons. A wyde mouth withoute meesure, as thought it were cutte and stretched out, sygnifieth ravening inhumanitie, wickednes, a warlyke hart and cruell, like unto beastes of the sea. Such men are greate talkers, boasters, babblers, enuious, lyars, and

full of follye. The mouthe that hathe but a lyttle closynge and a lyttle openynge, sygnyfyeth a fearful man, quyet, and yet unfaithfull. The mouthe that is verye apparent and rounde with thycknes of lyppes, sygnyfyeth vnclenlynes, follye, and cruelltye. The mouth whyche hath a quantitie in his sytuation with a lyttle shutting, and smylynge eyes wyth the reste of the face, sygnyfyeth a carnall man, a lover of daunces, and a greate lyar. When the mouthe turneth in speakinge it is a sygne that it is infected with some catarre or murre as is manyfest ynough. The long chynne declareth the man to be very lyttle subiecte to anger, and of a good complexion: and yet he is somewhat a babbler and a boaster of hymselfe. They that have a lyttle chinne, are much to be avoyded and taken heede of, for besydes all vices with the whyche they are fylled they are full of impietye and wyckednes and are spyes, lyke unto serpents. If the ende of the chynne be round it is a sygne of feminine maners and also it is a sygne of a woman. But the chynne of a man muste be almoste square."—"*The most excellent, profitable, and pleasant booke of the famous doctour and expert Astrologien Arcandam or Aleandrin.*" ***. *Now ready turned out of French into our vulgare tonge, by Will. Warde. Black letter. No date.* Printed by J. Rowbothum.

EXECUTION OF EARL FERRERS FOR MURDER, 1760.

Lord Ferrers was hung for the deliberate and cruel murder of his steward, Mr. Johnson, and his execution at Tyburn furnishes a curious instance of the exhibition of egregious vanity in a man who was just about to meet an ignominious death, and of misplaced pride in his family who could actually decorate the scaffold with the emblems of respectful

mourning.

His lordship was dressed in his wedding-clothes, which were of light colour, and embroidered in silver. He set out from the Tower at nine o'clock, amidst crowds of spectators. First went a large body of constables, preceded by one of the high constables; next came a party of grenadiers and a party of foot; then the sheriff, in a chariot and six, the horses dressed with ribbons; and next, Lord Ferrers, in a landau and six, escorted by parties of horse and foot. The other sheriff's carriage followed, succeeded by a mourning-coach and six, conveying some of the malefactor's friends; and lastly, a hearse and six, provided for the purpose of taking the corpse from the place of execution to Surgeons' Hall.

The procession was two hours and three-quarters on its way. Lord Ferrers conversed very freely during the passage. He said, "the apparatus of death, and the passing through such crowds of people, are ten times worse than death itself; but I suppose they never saw a lord hanged, and perhaps they will never see another." He said to the sheriff. "I have written to the king, begging that I might suffer where my ancestor, the Earl of Essex, the favourite of Elizabeth, suffered, and was in great hopes of obtaining that favour, as I have the honour of being allied to his Majesty, and of quartering part of the royal arms. I think it hard that I must die at the place appointed for the execution of common felons."

The scaffold was hung with black by the undertaker, at the expense of Lord Ferrers' family. His lordship was pinioned with a black sash, and was unwilling to have his hands tied, or his face covered, but was persuaded to both. On the silken rope being put round his neck, he turned pale, but recovered

instantly. Within seven minutes after leaving the landau, the signal was given for striking the stage, and in four minutes he was quite dead. The corpse was subjected to dissection.

STRANGE FUNERAL OBSEQUIES.

The following, taken from an old magazine, is a singular manifestation of eccentricity in a person who, from the books he selected to be buried with him, was evidently a man of an educated and refined mind:—

Died, May 4, 1733, Mr. John Underwood, of Whittlesea, in Cambridgeshire. At his burial, when the service was over, an arch was turn'd over the coffin, in which was placed a small piece of white marble, with this inscription, "*Non omnis moriar*, 1733." Then the six gentlemen who follow'd him to the grave sung the last stanza of the 20th Ode of the 2d book of Horace. No bell was toll'd, no one invited but the six gentlemen, and no relation follow'd his corpse; the coffin was painted green, and he laid in it with all his cloaths on; under his head was placed Sanadon's "Horace," at his feet Bentley's "Milton;" in his right hand a small Greek Testament, with this inscription in gold letters, "eimientôbaus [Greek: ei mi en tô bausa], J. U," in his left hand a little edition of "Horace" with this inscription, "*Musis Amicus*, J. U.;" and Bentley's "Horace" under his back. After the ceremony was over they went back to his house, where his sister had provided a cold supper; the cloth being taken away the gentlemen sung the 31st Ode of the 1st Book of "Horace," drank a chearful glass, and went home about eight. He left about 6,000*l.* to his sister, on condition of her observing this his will, order'd her to give each of the

gentlemen ten guineas, and desir'd they would not come in black cloaths. The will ends thus, "Which done I would have them take a chearful glass, and think no more of John Underwood."

QUICK TRAVELLING IN OLD TIMES.

Saturday, the seventeenth day of July, 1619, Bernard Calvert, of Andover, about three o'clock in the morning, tooke horse at St. George's Church in Southwarke, and came to Dover about seaven of the clocke the same morning, where a barge, with eight oares, formerly sent from London thither, attended his suddaine coming: he instantly tooke barge, and went to Callice, and in the same barge returned to Dover, about three of the clocke the same day, where, as well there as in diverse other places, he had layed sundry swift horses, besides guides: he rode back from thence to St. George's Church in Southwarke the same evening, a little after eight o'clock, fresh and lusty.—*Stow's Annals.*

EDDYSTONE LIGHTHOUSE.

THE EDDYSTONE LIGHTHOUSE.

As the arts and sciences improved, so did the construction of Lighthouses, until one of the greatest accomplishments of engineering skill, ever attempted upon such works, was exhibited in the construction of the Eddystone Lighthouse, which is, indeed, much more entitled than the Pharos of Alexandria to be considered one of the wonders of the world. The rock on which this tower is built is placed about twelve miles south-west of Plymouth, and consists of a series of submarine cliffs, stretching from the west side (which is so precipitous that the largest ship can ride close beside them) in an easterly direction, for nearly

half a mile. At the distance of about a quarter of a mile more is another rock, so that a more dangerous marine locality can hardly be imagined. Both these rocks had proved the cause of many fatal shipwrecks, and it was at last resolved to make an attempt to obviate the danger. In the year 1696, a gentleman of Essex, named Winstanley, who had a turn for architecture and mechanics, was engaged to erect a lighthouse upon the Eddystone rock, and in four years he completed it. It did not, however, stand long, for while some repairs were in progress under his direction in 1703, on the 26th November, a violent hurricane came on which blew the lighthouse down, and Mr. Winstanley and all his workmen perished—nothing remaining of the edifice but a few stones and a piece of iron chain.

In the spring of 1706 an Act of Parliament was obtained for rebuilding the lighthouse, and a gentleman named Rudyerd, a silk mercer, was the engineer engaged. He placed five courses of heavy stones upon the rock and then erected a superstructure of wood. The lighthouse on the Bell Rock, off the coast of Fife, and the one placed at the entrance of the Mersey on the Black Rock, are similarly constructed, so that there seemed to be good reason for adopting the principle. Mr. Smeaton thought that the work was done in a masterly and effective manner; but in 1755 the edifice was destroyed by fire, and he was next retained as the engineer for this important building.

The result of his labours has justly been considered worthy of the admiration of the world, for it is distinguished alike for its strength, durability, and beauty of form. The base of the tower is about twenty-six feet nine inches in diameter, and the

masonry is so formed as to be a part of the solid rock, to the height of thirteen feet above the surface, where the diameter is diminished to nineteen feet and a half. The tower then rises in a gradually diminishing curve to the height of eighty-five feet, including the lantern, which is twenty-four feet high. The upper extremity is finished by a cornice, a balustrade being placed around the base of the lantern for use as well as ornament.

The tower is furnished with a door and windows, and the whole edifice outside bears the graceful outline of the trunk of a mighty tree, combining lightness with elegance and strength. Mr. Smeaton commenced his labours in 1756, and completed the building in four years. Before commencing operations he took accurate drawings of the exterior of the rock, and the stones, which were brought from the striking and romantic district of Dartmoor, were all formed to fit into its crevices, and so prepared as to be dovetailed together, and strung by oaken plugs. When put into their places, and then firmly cemented, the whole seemed to form, and does indeed constitute, a part of the solid rock.

SWEATING SICKNESS.

The Sweating Sickness first visited England Anno Dom. 1483, and repeated its visitations 1485, 1506, 1517, 1528, and last of all, 1551.

This epidemic disease raged with such peculiar violence in England, and had so quick a crisis, that it was distinguished by the name of *Ephemera Britannica*. This singular fever seems to have been of the most simple, though of the most acute kind, and notwithstanding princes and nobles were its chief victims, the physicians of the day never agreed upon

the method of treating it.

The splendid French embassy, which arrived in England in 1550, found the court-festivities damped by a visitation of that strange and terrific malady.

"This pestilence, first brought into the island by the foreign mercenaries who composed the army of the Earl of Richmond, afterwards Henry VII., now made its appearance for the fourth and last time in our annals. It seized principally, it is said, on males, on such as were in the prime of their age, and rather on the higher than the lower classes: within the space of twenty-four hours, the fate of the sufferer was decided for life or death. Its ravages were prodigious; two princes died of it; and the general consternation was augmented, by a superstitious idea which went forth, that Englishmen alone were the destined victims of this mysterious minister of fate, which tracked their steps, with a malice and sagacity of an evil spirit, into every distant country of the earth whither they might have wandered, whilst it left unassailed all foreigners in their own."

AN AMERICAN ADVERTISEMENT.

The following is an early specimen of that system of poetical advertising which in recent times has become so common. It is always interesting to note the origin of customs with which we subsequently become familiar:—

Notice to the Public, and especially to Emigrants, who wish to settle on Lands.—The Subscriber offers for Sale, several Thousand Acres of Land, situated in well settled Front Townships, in Lots to suit Purchasers.

Particulars about Location,

May be known by application.
For quality of soil, and so forth,
Buyers to see, on Nag must go forth.
This much I'll tell ye plainly,
Of big trees ye'll see mainly.
'Bout Butter Nut and Beach,
A whole week I could preach;
But what the plague's the use of that?
The lands are nigh, low, round, and flat.
There's rocks and stumps, no doubt enough,
And bogs and swamps, just *quantum-suff*
To breed the finest of Musquitoes;
As in the sea are bred Bonitos,
No lack of fever or of ague;
And many other things to plague you.
In short, they're just like other people's,
Sans houses, pigsties, barns, or steeples
What most it imports you to know,
'S the terms on which I'll let 'em go.
So now I offer to the Buyer,
A Credit to his own desire,
For butter, bacon, bread, and cheese,
Lean bullocks, calves, or ducks and geese,
Corn, *Tates*, flour, barley, rye,
Or any thing but *Punkin-Pie*.
In three, four years, *Aye, five or six*,
If that won't do, why let *him* fix.
But when once fix'd, if payment's slack,
As sure as Fate, I'll take 'em back.

THOMAS DALTON.
Kingston Brewery, (Canada,) Nov. 2, 1821.

MAGNIFICENCE OF FORMER TIMES.

Account how the Earl of Worcester lived at Ragland Castle in Monmouthshire, before the Civil Wars, which began in 1641.

At eleven o'clock in the forenoon, the Castle gates were shut, and the tables laid; two in the dining-room; three in the hall; one in Mrs. Watson's apartment, where the chaplains are, (Sir Toby

Mathews being the first;) and two in the housekeeper's room for the lady's women.

The Earl came into the dining-room attended by his gentlemen. As soon as he was seated, Sir Ralph Blackstone, Steward of the house, retired. The Comptroller, Mr. Holland, attended with his staff, as did the Sewer, Mr. Blackburne; the daily waiters, Mr. Clough, Mr. Selby, and Mr. Scudamore; with many gentlemen's sons, from two to seven hundred pounds a year, bred up in the Castle; my Lady's Gentleman Usher, Mr. Harcourt; my Lord's Gentlemen of the Chamber, Mr. Morgan and Mr. Fox.

At the first table sat the noble family, and such of the nobility as came.

At the second table, in the dining-room, sat Knights and Honourable Gentlemen, attended by footmen.

In the hall, at the first table sat Sir Ralph Blackstone, Steward; the Comptroller, Mr. Holland; the Secretary; the Master of the Horse, Mr. Delewar; the Master of the Fish Ponds, Mr. Andrews; my Lord Herbert's Preceptor, Mr. Adams; with such Gentlemen as came there under the degree of a Knight, attended by footmen, and plentifully served with wine.

At the second table in the hall, (served from my Lord's table, and with other hot meats,) sat the Sewer, with the Gentlemen Waiters and Pages, to the number of twenty-four.

At the third table in the hall, sat the Clerk of the Kitchen, with the Yeomen Officers of the House, two Grooms of the Chamber, &c.

Other Officers of the Household were, Chief Auditor, Mr. Smith; Clerk of the Accounts, Mr. George

Wharton; Purveyor of the Castle, Mr. Salsbury; Ushers of the Hall, Mr. Moyle and Mr. Croke; Closet Keeper, Gentleman of the Chapel, Mr. Davies; Keeper of the Records; Master of the Wardrobe; Master of the Armoury; Master Groom of the Stable for the War Horses; Master of the Hounds; Master Falconer; Porter and his man.

Two Butchers; two Keepers of the Home Park; two Keepers of the Red Deer Park.

Footmen, Grooms, and other menial Servants, to the number of 150. Some of the footmen were brewers and bakers.

Out Officers.—Steward of Ragland, William Jones, Esq.; the Governor of Chepstow Castle, Sir Nicholas Kemys, Bart.; Housekeeper of Worcester House, in London, James Redman, Esq.

Thirteen Bailiffs.

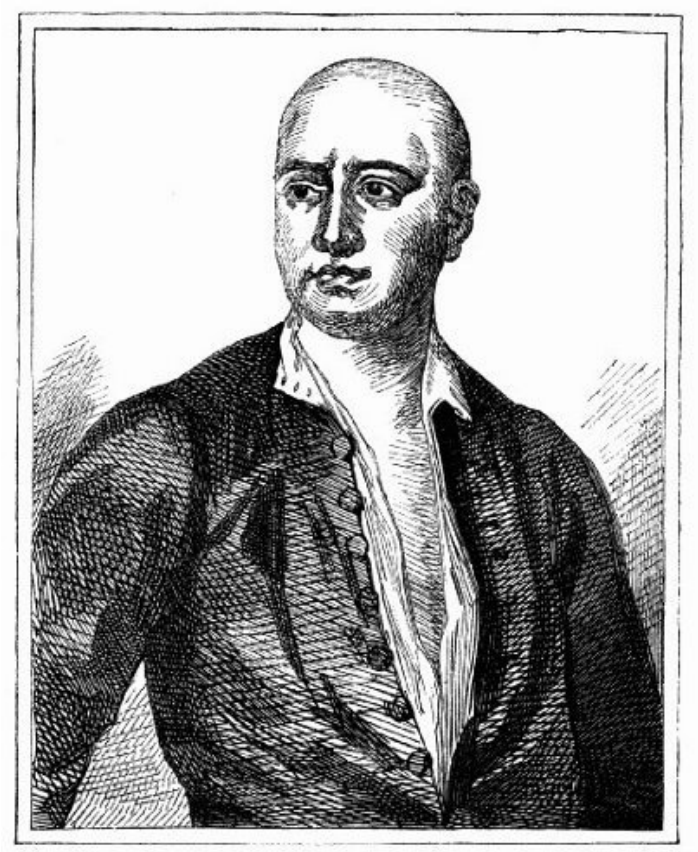
Two Counsel for the Bailiffs to have recourse to.

Solicitor, Mr. John Smith.

SADLER'S WELLS.

"T. G., Doctor in Physic," published, in 1684, a pamphlet upon this place, in which he says:—"The water of this well, before the Reformation, was very much famed for several extraordinary cures performed thereby, and was thereupon accounted sacred, and called Holywell. The priests belonging to the priory of Clerkenwell using to attend there, made the people believe that the virtue of the water proceeded from the efficacy of their prayers; but at the Reformation the well was stopped, upon the supposition that the frequenting of it was altogether superstitious; and so by degrees it grew out of

remembrance, and was wholly lost until then found out; when a gentleman named Sadler, who had lately built a new music-house there, and being surveyor of the highways, had employed men to dig gravel in his garden, in the midst whereof they found it stopped up and covered with an arch of stone." After the decease of Sadler, Francis Forcer, a musician of some eminence in his profession, became proprietor of the well and music-room; he was succeeded by his son, who first exhibited there the diversions of rope-dancing and tumbling, which were then performed in the garden. The rural vicinity of the "Wells," long made it a favourite retreat of the pleasure-seeking citizens.



CHAMPION FIGG.

James Figg, a native of Thame, in Oxfordshire, was a man of remarkable athletic strength and agility, and signalized himself greatly over any of his country competitors in the art of cudgel-playing, single-stick, and other gymnastic exercises. Having acquired a considerable knowledge of the broadsword, he came to London, and set up as master in that science, undertaking to teach the nobility and gentry of his day the noble art of self defence; and championed himself against all comers. He took a waste piece of

ground, the corner of Wells and Castle-streets, Oxford-road, and erected a wooden edifice, which, in imitation of the Romans, he denominated an amphitheatre; and established here a regular academy, to train pupils in the practice of cudgeling, broadsword, &c. &c., as well to use it, on fixed occasions, for the exhibition of prizefighting. He had many followers, and we find him commemorated and praised by most of the wits of his time. "The Tattler," "Guardian," and "Craftsman," have equally contributed to preserve his memory, as have several writers. Bramstone, in his "Man of Taste" tells us:—

"In Figg the prize-fighter by day delight,
And sup with Colley Cibber every night."

Another writer notices him in the following lines:—

"To Figg and Broughton he commits his
breast,
To steel it to the fashionable test."

Sutton, the pipe-maker of Gravesend, was his rival, and dared the mighty Figg to the combat. Twice they fought, with alternate advantage; but, at the third trial, a considerable time elapsed before victory decided for either party; at length the palm of victory was obtained by Figg. In short, neither Ned Sutton, Tom Buck, nor Bob Stokes, could resist, or stand against his skill and valour. He was never defeated but once, and then by Sutton, in one of their previous combats, and that was generally supposed to have been in consequence of an illness he had on him at the time he fought.

When Faber engraved his portrait from a painting by Ellys, he was at a loss what he should insert, as an appropriate motto, and consulting with a friend what he should put, was answered, "*A Figg for the Irish.*" This was immediately adopted, and the print had a

rapid sale.

Figg died in 1734. William Flander a noted scholar of his, fought at the amphitheatre, in 1723, with Christopher Clarkson, from Lancashire, who was called the Old Soldier. The fashion of attending prizefighting matches had attained its highest zenith in Figg's time, and it was looked upon as a very great proof of self-denial in an amateur if he failed a meeting on those occasions.

> From Figg's theatre he will not miss a night,
> Though cocks, and bulls, and Irish women,
> fight.

Figg left a widow and several children; so recently as 1794 a daughter-in-law of his was living, and resided in Charles-street, Westminster, where she kept a house, and supported herself very decently by letting lodgings, aided by a very small income.

DRESS IN 1573.

The wardrobe of a country gentleman is thus given from a will, dated 1573, in the Prerogative Court of Canterbury, in Brayley and Britton's *Graphic Illustrator*—"I give unto my brother Mr. William Sheney my best black gown, garded and faced with velvet, and my velvet cap; also I will unto my brother Thomas Marcal my new shepe colored gowne, garded with velvet and faced with cony; also I give unto my son Tyble my shorte gown, faced with wolf (skin), and laid with Billements lace; also I give unto my brother Cowper my other shorte gowne, faced with foxe; also I give unto Thomas Walker my night gown, faced with cony, with one lace also, and my ready (ruddy) colored hose; also I give unto my man Thomas Swaine my doublet of canvas that Forde made me, and my new gaskyns that Forde

made me; also I give unto John Wyldinge a cassock of shepes colour, edged with ponts skins; also I give unto John Woodzyle my doublet of fruite canvas, and my hose with fryze bryches; also I give unto Strowde my frize jerkin with silke buttons; also I give Symonde Bisshoppe, the smyth, my other frize jerkyn, with stone buttons; also I give to Adam Ashame my hose with the frendge (fringe), and lined with crane-coloured silk; which gifts I will to be delivered, immediately after my decease."

ORIGIN OF THE CREST OF THE PRINCE OF WALES.

The loss of the French at the battle of Creçy was immense. There fell 1,200 knights; 1,400 esquires; 4,000 commissioned officers; 30,000 rank and file; Dukes of Lorraine and Bourbon; Earls of Flanders, Blois, Harcourt, Vaudemont, and Aumale; the King of Bohemia; the King of Majorca. The English lost one esquire, three knights, and less than one hundred rank and file. Here did they first use field artillery; and on this battle-field did the young Prince of Wales adopt the ostrich plumes and motto of the slain King of Bohemia, who, being blind, desired to be led at a gallop between two knights into the thick of the fight, and thus met death. Those feathers and the two words "Ich dien," "I serve," are to this day the heraldic bearings of the Prince of Wales, whom God preserve! So much for Creçy or Cressy!

SINGULAR DISCOVERY OF A THIEF IN 1822.

On February 20, as a servant in the employ of J. L. King, Esq., of Stogumber, was entering a field, his attention was attracted by a magpie, which appeared to have escaped from a neighbouring house. The bird spoke so uncommonly plain that the man was

induced to follow it. "*Cheese for Marget, Cheese for Marget*," was its continual cry, as it hopped forward, till it stopped behind a hay-stack, and began to eat. On inspection, a number of hams, a quantity of cheese, &c., were discovered, which had been stolen, a short time previously, from Mr. Bowering, of Williton. The plunder was deposited in sacks, on one of which was marked the name of a person residing in the neighbourhood, which led to the apprehension of four fellows, who have been committed to Wilton gaol.

EFFECT OF VINEGAR ON THE SKIN.

By the use of vinegar the Spanish General Vitellis, made his skin hang about him like a pelisse; but of the wonderful dilatability of the skin, no instance equals the Spaniard who showed himself to Van-Horn, Silvius, Piso, and other learned men at Amsterdam. Taking up with his left hand the skin of his right shoulder, he would bring the same up to his mouth: again he would draw the skin of his chin down to his breast like a beard, and presently put it upwards to the top of his head, hiding both his eyes therewith; after which, the same would return orderly and equally to its proper place.

ADVERTISEMENT OF A DYING SPEECH BOOK IN 1731.

Newgate literature was more popular in the last century than it is now. The following is an advertisement in the *Gentleman's Magazine* of the above date:—

"A General History of Executions for the year, 1730. Containing the lives, actions, dying speeches,

confessions and behaviour, of sixty malefactors executed at Tyburn, and elsewhere; particularly three unfortunate young gentlemen, viz., Mr. Goodburn, a Cambridge scholar, Mr. Johnston, and Mr. Porter, son to the late Lord Mayor of Dublin: and of several notorious highwaymen, foot-pads, street-robbers, and housebreakers, as Dalton, Everet, Doyle, Newcomb, &c., and of the five young highwaymen taken at Windsor, said to have formed a design to rob the Queen there. To which is added, the trial of William Gordon at Chelmsford for a robbery on the highway; an account of the incendiaries at Bristol, and the apprehending John Power, for sending threatening letters, and firing Mr. Packer's house; also the life of Col. Ch—s. Together with an alphabetical list of all the persons indicted or tried at the Old Bailey, the year past. With the judgment of the court respectively passed upon each, referring to the pages in the session books for the trials at large. Printed for R. Newton at St. John's Gate, and sold by the booksellers price bound 2*s.* 6*d.*"

ADVERTISEMENT OF A FLEET PARSON.

In the last century, when marriages were allowed to be transacted—we cannot say solemnized—in the Fleet Prison, and the adjacent taverns, the profligate wretches who disgraced their sacred profession by taking part in such iniquities, were obliged to bid against one another for custom—here is one of their advertisements:—

G. R.
At the true Chapel
at the old Red Hand and Mitre, three doors from Fleet Lane and next Door to the White Swan;
Marriages are performed by authority by the

Reverend Mr. Symson educated at the University of Cambridge, and late Chaplain to the Earl of Rothes.
N.B. Without Imposition.

THE ASS.

In all countries, this sure-footed and faithful animal is adopted as an emblem of stupidity, from the patience with which it submits to punishment and endures privation. A pair of ass's ears is inflicted upon a child in reproof of his duncehood; and through life we hear every blockhead of our acquaintance called an ass. Whereas the ass is a beast of great intelligence; and we often owe our safety to its sure and unerring foot beside the perilous precipice, where the steps of the man of science would have faltered.

The Fathers of the Church, and the Disciples of the Sorbonne, persuaded of the universal influence of the Christian faith, believed the dark cross on the back of the ass to date only from the day on which our Saviour made his entry into Jerusalem. The ass of the desert was an animal of great price. Pliny mentions that the Senator Arius paid for one the sum of four hundred thousand sesterces. Naturalists have frequently remarked the extraordinary dimensions of an ass's heart, which is thought an indication of courage; and it is the custom of the peasantry of some countries to make their children wear a piece of ass's skin about their person. The ass's skin is peculiarly valuable, both for the manufacture of writing-tablets and drums; which may be the reason why a dead ass is so rarely seen. It is too valuable to be left on the highway. In many places, the ass serves as a barometer. If he roll in the dust, fine weather

may be expected; but if he erect his ears, rain is certain. Why should not these animals experience the same atmospheric influences as man? Are we not light-hearted in the sunshine, and depressed in a heavy atmosphere?

CHOICE RECEIPTS FROM "PHYSICK FOR THE POOR. LONDON, 1657."

To make any one that Sleepeth answer to whatsoever thou ask.—Take the heart of an oul, and his right legg, and put them upon the breast of one that sleepeth, and they shall reveal whatsoever thou ask them.

To know any Man or Woman's minde when they are Asleep.—Take the hart of a dove, and the legg of a frog, dry it well, and beat them to powder in a morter, put this up in a linnen cloth, with three or four round pibble stones, as big as wallnuts, then lay this upon the parties pit of their stomach, and they shall tell you all things that they have done, if there is anything remarkable that troubles them.

To make the Nose Bleed.—Take the leaves of yerrow, put it up in thy nose; this will make the nose bleed immediately.

To make a Tooth Drop out.—Mizaldus saith that if you make a powder of earth-worms and put it in the hollow of a rotten tooth, it will immediately drop out.

How strange must have been the education and intelligence of the period, when people could write, publish, and practice such incredible trash!

SHOCKING DEPRAVITY.

The following account, from an old magazine, affords a strange and lamentable instance of a wretch just about to die, being only intent with his latest breath to defame his own mother:—

Mary Lynn, condemn'd last Assizes for the County of Norfolk, was burnt to ashes at a stake, for being concern'd in the murder of her mistress; and Smith, the principal, was hang'd for the same fact. She deny'd her being guilty, and said Smith could clear her if he would. She behaved with decency, and died penitent. Smith was drunk at the gallows; and seem'd to have but little sense either of his crime or punishment; however, desired all masters to pay their servants' wages on Saturday night, that they might have money to spend, and not run in debt. Said, "My mother always told me I should die in my shoes, but I will make her a liar;" so threw them off.

PERSONAL CHARMS DISCLAIMED.

If any human being was free from personal vanity, it must have been the second Duchess d'Orleans, Charlotte Elizabeth of Bavaria. In one of her letters (dated 9th August, 1718), she says, "I must certainly be monstrously ugly. I never had a good feature. My eyes are small, my nose short and thick, my lips broad and thin. These are not materials to form a beautiful face. Then I have flabby, lank cheeks, and long features, which suit ill with my low stature. My waist and my legs are equally clumsy. Undoubtedly I must appear to be an odious little wretch; and had I not a tolerable good character, no creature could endure me. I am sure a person must be a conjuror to judge me by my eyes that I have a grain of wit."

CADER IDRIS.

On the very summit of Cader Idris there is an excavation in the solid rock, resembling a couch; and it is said that whoever should rest a night in that seat, will be found in the morning either dead, raving mad, or endued with supernatural genius.

OLD LONDON SIGNS.

Some notion of the houses and shops of old London may be gathered by a visit to Bell Yard, near Temple Bar; Great Winchester Street, near the Bank; the wooden houses near Cripplegate Church; and a few other districts which were spared by the Great Fire of 1666. In Bell Yard, for instance, the national feeling for improvement has from time to time effected changes; the lattices of diamond-shaped lead-work, carved pendants, and the projecting signs of the various tradesmen, have disappeared, and here and there sheets of plate glass have been used, to give a somewhat modern appearance to the places of business. Still the projecting and massive wood-work of the shops, and the peculiar picturesque appearance of the houses, cannot be altogether disguised; and if any of our readers, who may be curious in such matters, will walk up Bailey's Court, on the west side of Bell Yard, he will there see a group of wooden buildings exactly like the great mass which was cleared by the fire. In some of the pictures of London of about this time, the shops of the various tradesmen were chiefly unglazed, and above the door of each was suspended the silver swans; the golden swans; the chained swans; the golden heads; mitres; bells—black, red, white, and blue; rising and setting suns; moons of different phases; men in the moon; sceptres; crowns, and many other devices, which, even at that time, were necessary to distinguish one shop from another. The

chequers; St. George and the dragon; royal oaks; king's heads; and double signs, such as the horseshoe and magpie; bell and crown; bell and horns, and such like, were more particularly set apart for the use of the various hostelries. Everyone, however, who had a London shop of any kind or consequence, had his sign. Many of them were well carved in wood, and ornamented with emblazonry and gilding.

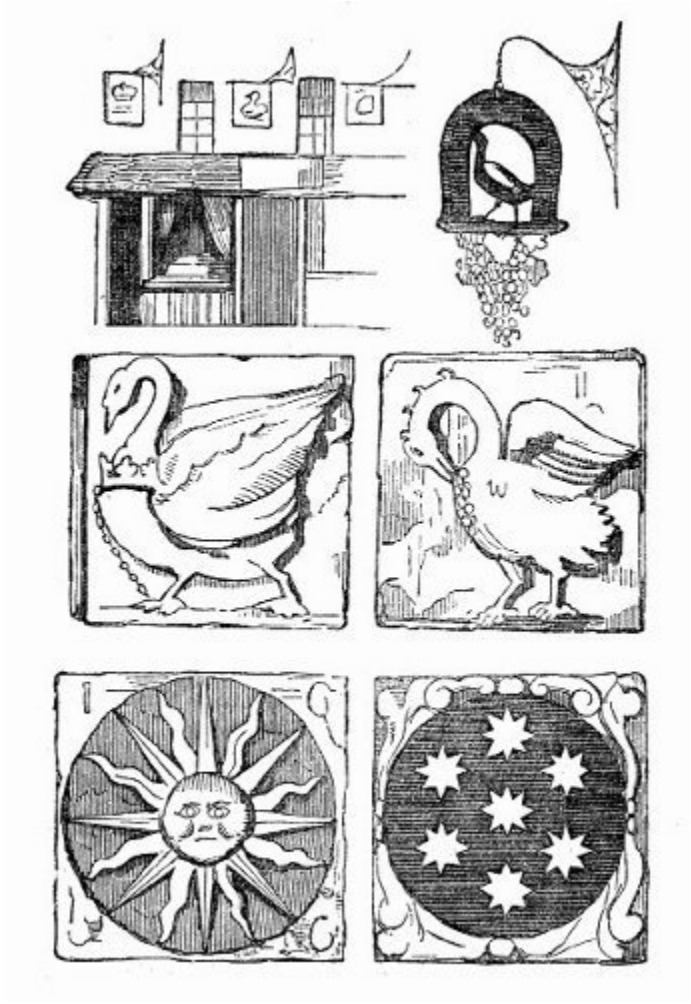
No doubt if it were possible to find at the present time the same picturesque architectural displays as were to be met with in London in Queen Elizabeth's days, our artistic friends would be able to pick up many a nice subject for their pencils, but in those days there were plenty of drawbacks; the pavement was bad, the drainage was worse, and from the eaves of the houses and pents of the shops, streams of water ran down in wet weather upon the wayfarers, and, by lodging in the thoroughfares, made the London streets something in the same state as those of Agar Town and some other neglected parts of the metropolis. We must not forget that in the days to which we allude there were no flagged footpaths, and that the only distinction from the horse and cart roads, and that for the foot passengers, was a separation by wooden posts, which, in genteel places, were made supports for chains. People, however, got tired of this bad state of things, and measures were taken to put a stop to the streams of water from the roofs, &c. After the Great Fire, an enactment was made for an alteration in the spouts, &c.; all barbers poles, and projecting signs, and other projections were to be done away with, and other changes made for the better. Up to the reign of Queen Anne, we find, by reference to views of Cheapside and the neighbourhood of the Monument, that the projecting signs were still in use; and that

even at that recent date, many of the London shops in the important neighbourhoods above mentioned were without glazing, and looked much like some of the greengrocers' sheds in use now in Bermondsey and some other places.

Severe measures seem to have been at length taken against the projecting signs, and most of them disappeared, and then it became a most difficult matter either to address letters, or find a man's shop. In Dr. Johnson's day, he and other persons gave the address "over against" a particular sign, or so many doors from such a sign. In consequence of this uncertainty, many houses in London, which from their association with eminent men would possess much interest now, cannot be pointed out; and it was a wonderful benefit to the metropolis when the plan of numbering the houses in each street was hit upon. But for this, considering that the population has doubled in the last fifty years, it is difficult to know how the genius of Rowland Hill would have worked his plan of London post-office delivery, or business could be carried on with any kind of comfort.

The booksellers and publishers seem to have been the last, with the exception of the tavern-keepers, to give up the old signs. After the Great Fire, some of the ancient signs which were cut in stone, and which had escaped the conflagration, were got out of the ruins, and afterwards placed in the front of the plain, yet solid, brick buildings which were erected after that event. Some of these—the "Chained Bear," the "Collared Swan," the "Moon and Seven Stars," and "Sun," in Cheapside, and some others which we now engrave—are still preserved. The carved wooden sign of the "Man in the Moon," in Wych Street, Strand, is a rare example; and the "Horse-shoe and Magpie," in

Fetter Lane, is one of the last of the suspended signs to be now found in the City.



Amongst the painted signs of London taverns worth notice, is one in Oxford-street (nearly opposite Rathbone-place), said to have been painted by

Hogarth. The subject is "a man loaded with mischief." He has a stout woman on his shoulders, together with a monkey, magpie, etc. The male figure shown in this street picture seems to bear up pretty well under his burden.

NARROW ESCAPE.—CALM RELIANCE ON PROVIDENCE.

In the year 1552, Francis Pelusius, of sixty-three years old, digging a well forty foot deep in the hill of St. Sebastian, the earth above him fell in upon him to thirty-five foot depth; he was somewhat sensible before of what was coming, and opposed a plank, which by chance he had with him, against the ruins, himself lying under it; by this means he was protected from the huge weight of earth, and retained some room and breath to himself, by which he lived seven days and nights without food or sleep, without any pain or sorrow, being full of hope, which he placed in God only. Ever and anon he called for help, as being yet safe, but was heard by none, though he could hear the motion, noise and words of those that were above him, and could count the hours as the clock went. After the seventh day, he being all this while given for dead, they brought a bier for his corpse, and when a good part of the well was digged up, on a sudden they heard the voice of one crying from the bottom. At first they were afraid, as if it had been the voice of a subterranean spirit; the voice continuing, they had some hope of his life, and hastened to dig to him, till at last, after they had given him a glass of wine, they drew him up living and well, his strength so entire that to lift him out he would not suffer himself to be bound, nor would use any help of another. Yea, he was of so sound

understanding, that, jesting, he drew out his purse and gave them money, saying *He had been with such good hosts, that for seven days it had not cost him a farthing.*

CEILING OF WHITEHALL.

The celebrated painting on the roof of the Banqueting House, has been restored, re-painted, and refreshed, not fewer than three times. In the reign of James II., 1687, Parrey Walton, a painter of still life, and the keeper of the king's pictures, was appointed to re-touch this grand work of art, which had then (as appears by the Privy Council Book) been painted only sixty years. Walton was paid £212 for its complete restoration, which sum was considered by Sir Christopher Wren, "as very modest and reasonable." It was restored a second time by the celebrated Cipriani; and for a third time by a painter named Rigaud.

BUNYAN'S BIBLE.

John Bunyan's Bible (printed by Bill and Barker) bound in morocco, and which had been his companion during his twelve years' unjustifiable confinement in Bedford gaol, where he wrote his "Pilgrim's Progress," was purchased at the sale of the library of the Rev. S. Palmer, of Hackney, March, 1814, for the late Samuel Whitbread, Esq., for the sum of £21. This Bible, and the "Book of Martyrs," are said to have constituted the whole library of Bunyan during his imprisonment.

SPECIMENS OF ROYAL GRANTS.

In 1206, King John grants to W. de Camville a

licence to destroy game in any of the royal forests, which proves the origin of the Game Laws.

1238. Henry III. gave 500*l.* to Baldwyn, Emperor of Constantinople.

1342. King Edward III. forgives to the mayor and citizens of London the indignation and rancour of mind that he had conceived against them.

1344. The king grants to Adam Thorp, the trimmer of his beard, certain lands at Eye, near Westminster. The scrupulous attention which Edward III. paid to that ornament of his face, may be seen in his bronze effigy in Westminster Abbey, which was taken from a mask after his death.

1409. The king settles on Joan of Navarre, his queen, 10,000*l.* per annum.

1417. Henry V. grants to Joan Warin, his nurse, an annuity of 20*l.* during life.

1422. The jewels which had belonged to King Henry V., and were valued at so large a sum as 40,000*l.*, were delivered to Sir Henry Fitz Hugh, and his other executors, for the payment of his personal debts.

1422. The "Pysane," or great collar of gold and rubies, was pawned by the king to his uncle, Cardinal Beaufort, who is supposed, at the time of his death, to have amassed more wealth than any subject in England.

COFFEE AND TEA.

The bill for attendance at the Dorchester Assizes in 1686 of Mr. John Bragge, the town-clerk of Lyme, presents this novelty—the article *coffee* is charged 2d. This may have been drunk at a coffee-house.

Coffee was introduced from Turkey in 1650.

An advertisement in the "Mercurius Politicus," Sept. 30, 1658, instructs how "That excellent and by all physitians approved *China* drink, called by the Chineans Tcha, by other nations, *tay* alias *tee*, is sold at the Sultana's Head Coffee-house, in Sweeting's-rents, by the Exchange, *London*.—"

There was a "cophee-house" in St. Michael's-alley, Cornhill, about 1657. Tea, coffee, and chocolate were placed under the excise. There was no tax upon these commodities when imported, but when made into drink, as tea was, at 8d. a gallon, and sold at these houses.

REMARKABLE PRESERVATION OF HUMAN HAIR SINCE THE NORMAN PERIOD.

In 1839 a coffin was discovered in the abbey church of Romsey, which had originally contained the body of a female of the above early time. The bones had entirely decayed, but the hair, with its characteristic indestructibility, was found entire, and appeared as if the skull had only recently been removed from it, retaining its form entire, and having plaited tails eighteen inches in length. It is still preserved in a glass case, lying upon the same block of oak which has been its pillow for centuries.

PUBLIC TASTE FOR CONJURING IN 1718.

One of the amusements of 1718 was the juggling exhibition of a fire-eater, whose name was De Hightrehight, a native of the valley of Annivi in the Alps. This tremendous person ate burning coals, chewed flaming brimstone and *swallowed* it, licked a red-hot poker, placed a red-hot heater on his tongue,

kindled coals on his tongue, suffered them to be blown, and broiled meat on them, ate melted pitch, brimstone, bees-wax, sealing-wax, and rosin, with a spoon; and, to complete the business, he performed all these impossibilities five times *per diem*, at the Duke of Marlborough's Head, in Fleet-street, for the trifling receipts of 2s. 6d., 1s. 6d., and 1s. Master Hightrehight had the honour of exhibiting before Lewis XIV., the Emperor of Germany, the King of Sicily, the Doge of Venice, and an infinite number of princes and nobles—and the Prince of Wales, who had nearly lost this inconceivable pleasure by the envious interposition of the Inquisition at Bologna and in Piedmont, which holy office seemed inclined to try *their mode of burning* on his *body*, leaving to him the care of resisting the flames and rendering them harmless; but he was preserved from the unwelcome ordeal by the interference of the Dutchess Royal Regent of Savoy and the Marquis Bentivoglia.

THE TRIUMPHS OF SCIENCE AND PERSEVERANCE.

Distance seems not to have entered into the calculations of the engineers who built those monuments of human skill—carriage-roads over the Alps. They were after a certain grade, and they obtained it, though by contortions and serpentine windings that seem almost endless. Thus the Simplon averages nowhere more than one inch elevation to a foot, and, indeed, not quite that. Thirty thousand men were employed on this road six years. There are six hundred and eleven bridges in less than forty miles, ten galleries, and twenty houses of refuge, while the average width of the road is over twenty-five feet. The Splugen presents almost as striking features as the Simplon. From these facts, some idea

may be gathered of the stupendous work it must be to carry a carriage-road over the Alps.

CHRISTMAS PIE.

The following appeared in the *Newcastle Chronicle*, 6th January, 1770:—

"Monday last was brought from Howick to Berwick, to be shipped for London, for Sir Henry Grey, bart., a pie, the contents whereof are as follows:—2 bushels of flour, 20 lbs. of butter, 4 geese, 2 turkeys, 2 rabbits, 4 wild ducks, 2 woodcocks, 6 snipes, 4 partridges, 2 neats' tongues, 2 curlews, 7 blackbirds, and 6 pigeons: it is supposed a very great curiosity, was made by Mrs. Dorothy Patterson, housekeeper at Howick. It was near nine feet in circumference at bottom, weighs about twelve stones, will take two men to present it at table; it is neatly fitted with a case, and four small wheels to facilitate its use to every guest that inclines to partake of its contents at table."

THE UPAS, (POISON) TREE.

We give here an instance of the extravagancies of ancient travellers, this tissue of falsehoods being taken from "Foersch's Description of Java:"—

The *Bohon Upas* is situated in the Island of Java about twenty-seven leagues from Batavia, fourteen from Soulis Charta, the seat of the Emperor, and between eighteen and twenty leagues from Tinkjoe, the present residence of the Sultan of Java. It is surrounded on all sides by a circle of high hills and mountains; and the country round it, to the distance of ten or twelve miles from the tree, is entirely barren. Not a tree, nor a shrub, nor even the least

plant or grass is to be seen. I have made the tour all around this dangerous spot, at about eighteen miles distant from the centre, and I found the aspect of the country on all sides equally dreary. The easiest ascent of the hills is from that part where the old Ecclesiastick dwells. From his house the criminals are sent for the poison, into which the points of all warlike instruments are dipped. It is of high value, and produces a considerable revenue to the Emperor. The poison which is procured from this tree is a gum that issues out between the bark and the tree itself, like the *camphor*. Malefactors, who for their crimes are sentenced to die, are the only persons who fetch the poison; and this is the only chance they have of saving their lives. After sentence is pronounced upon them by the Judge, they are asked in Court, whether they will die by the hands of the executioner, or whether they will go to the Upas-tree for a box of poison? They commonly prefer the latter proposal, as there is not only some chance of preserving their lives, but also a certainty, in case of their safe return, that a provision will be made for them in future by the Emperor. They are also permitted to ask a favour from the Emperor, which is generally of a trifling nature, and commonly granted. They are then provided with a silver or tortoise-shell box, in which they are to put the poisonous gum, and are properly instructed how to proceed while they are upon their dangerous expedition. They are always told to attend to the direction of the wind, as they are to go towards the tree before the wind; so that the effluvia from the tree is always blown from them. They go to the house of the old ecclesiastick who prepares them by prayers and admonitions for their future fate; he puts them on a long leathern cap with two glasses before their eyes, which comes down as far as their

breast; and also provides them with a pair of leather gloves. They are conducted by the priest, and their friends, and relations, about two miles on their journey. The old Ecclesiastick assured me that in upwards of thirty years, he had dismissed above seven hundred criminals in the manner described, and that scarcely two out of twenty have returned. All the Malayans consider this tree as an holy instrument of the great prophet to punish the sins of mankind, and, therefore, to die of the poison of the Upas is generally considered among them as an honourable death. This, however, is certain, that from fifteen to eighteen miles round this tree, not only no human creature can exist, but no animal of *any kind* has ever been discovered, there are no fish in the waters, and when any birds fly so near this tree that the effluvia reaches them, they drop down dead.

DEATH CAUSED BY SUPERSTITION.

In Hamburg, in 1784, a singular accident occasioned the death of a young couple. The lady going to the church of the Augustin Friars, knelt down near a Mausoleum, ornamented with divers figures in marble, among which was that of Death, armed with a scythe, a small piece of the scythe being loose, fell on the hood of the lady's mantelet. On her return home, she mentioned the circumstance as a matter of indifference to her husband, who, being a credulous and superstitious man, cried out in a terrible panic, that it was a presage of the death of his dear wife. The same day he was seized with a violent fever, took to his bed, and died. The disconsolate lady was so affected at the loss, that she was taken ill, and soon followed him. They were both interred in the same grave; and their inheritance, which was very

considerable, fell to some very distant relations.

ST. PAUL AND THE VIPER.—THE CHURCH AT MALTA.

Not far from the old city of Valetta, in the island of Malta, there is a small church dedicated to St. Paul, and just by the church, a miraculous statue of the Saint with a viper on his hand; supposed to be placed on the very spot on which he was received after his shipwreck on this island, and where he shook the viper off his hand into the fire, without being hurt by it. At which time the Maltese assure us, the Saint cursed all the venomous animals of the island, and banished them for ever; just as St. Patrick treated those of his favourite isle. Whether this be the cause of it or not, we shall leave to divines to determine, though if it had, St. Luke would probably have mentioned it in the Acts of the Apostles; but the fact is certain, that there are no venomous animals in Malta.

THE FIRST HERMITS—WHY SO-CALLED.

Hermits, or *Eremites*, (from the Greek [Greek: *erêmos*], a desert place,) were men who retired to desert places to avoid persecution; they lodged in caves and cells:—

> "Where from the mountain's grassy side,
> Their guiltless feast they bring;
> A scrip with herbs and fruit supply'd,
> And water from the spring."

The first hermit was Paul, of Thebes, in Egypt, who lived about the year 260; the second, was St. Anthony, also of Egypt, who died in 345, at the age of 105.

ST. JAMES'S SQUARE.

The author of *A Tour through the Island of Great Britain* (Daniel Defoe), second edition, 1738, gives us the following particulars of this aristocratic locality:—"The alterations lately made in St. James's Square are entitled to our particular notice. It used to be in a very ruinous condition, considering the noble houses in it, which are inhabited by the first quality. But now it is finely paved all over with heading-stone; a curious oval bason full of water, surrounded with iron rails on a dwarf wall, is placed in the middle, mostly 7 feet deep and 150 diameter. In the centre is a pedestal about fifteen feet square, designed for a statue of King William III. The iron rails are octagonal, and at each angle without the rails, is a stone pillar about 9 feet high, and a lamp on the top. The gravel walk within the rails is about 26 feet broad from each angle to the margin of the basin. It was done at the expense of the inhabitants by virtue of an act of parliament. The house that once belonged to the Duke of Ormond, and since to the Duke of Chandos, is pulled down and makes three noble ones, besides fine stables and coach-houses behind, and two or three more good houses in the street leading to St. James's Church. This noble square wants nothing but to have the lower part of it, near Pall Mall, built of a piece with the rest, and the designed statue to be erected in the middle of the basin.

"His Royal Highness the Prince of Wales has taken the Duke of Norfolk's house, and another adjoining to it, which are now (October, 1737), actually repairing for his town residence; Carlton House being too small for that purpose."

THE MORAYSHIRE FLOODS.

In the month of August, 1829, the province of Moray and adjoining districts were visited by a tremendous flood. Its ravages were most destructive along the course of those rivers which have their source in the Cairngorm mountains. The waters of the Findhorn and the Spey, and their tributaries, rose to an unexampled height. In some parts of their course these streams rose fifty feet above their natural level. Many houses were laid desolate, much agricultural produce was destroyed, and several lives were lost. The woodcut in our text represents the situation of a boatman called Sandy Smith, and his family, in the plains of Forres. "They were huddled together," says the eloquent historian of the Floods, "on a spot of ground a few feet square, some forty or fifty yards below their inundated dwelling. Sandy was sometimes standing and sometimes sitting on a small cask, and, as the beholders fancied, watching with intense anxiety the progress of the flood, and trembling for every large tree that it brought

sweeping past them. His wife, covered with a blanket, sat shivering on a bit of a log, one child in her lap, and a girl of about seventeen, and a boy of about twelve years of age, leaning against her side. A bottle and a glass on the ground, near the man, gave the spectators, as it had doubtless given him, some degree of comfort. About a score of sheep were standing around, or wading or swimming in the shallows. Three cows and a small horse, picking at a broken rick of straw that seemed to be half-afloat, were also grouped with the family." The account of the rescue of the sufferers is given with a powerful dramatic effect, but we cannot afford space for the quotation. The courageous adventurers who manned the boat for this dangerous enterprise, after being carried over a cataract, which overwhelmed their boat, caught hold of a floating hay-cock, to which they clung till it stuck among some young alder-trees. Each of them then grasping a bough, they supported themselves for two hours among the weak and brittle branches. They afterwards recovered the boat under circumstances almost miraculous, and finally succeeded in rescuing Sandy and his family from their perilous situation.

TREATMENT AND CONDITION OF WOMEN IN FORMER TIMES.

From the subversion of the Roman Empire, to the fourteenth or fifteenth century, women spent most of their time alone, almost entire strangers to the joys of social life; they seldom went abroad, but to be spectators of such public diversions and amusements as the fashions of the times countenanced. Francis I. was the first who introduced women on public days to Court; before his time nothing was to be seen at any of the Courts of Europe, but grey-bearded

politicians, plotting the destruction of the rights and liberties of mankind, and warriors clad in complete armour, ready to put their plots in execution. In the thirteenth and fourteenth centuries elegance had scarcely any existence, and even cleanliness was hardly considered as laudable. The use of linen was not known; and the most delicate of the fair sex wore woollen shifts. In Paris they had meat only three times a week; and one hundred livres, (about five pounds sterling,) was a large portion for a young lady. The better sort of citizens used splinters of wood and rags dipped in oil, instead of candles, which, in those days, were a rarity hardly to be met with. Wine was only to be had at the shops of the Apothecaries, where it was sold as a cordial; and to ride in a two-wheeled cart, along the dirty rugged streets, was reckoned a grandeur of so enviable a nature, that Philip the Fair prohibited the wives of citizens from enjoying it. In the time of Henry VIII. of England, the peers of the realm carried their wives behind them on horseback, when they went to London; and in the same manner took them back to their country seats with hoods of waxed linen over their heads, and wrapped in mantles of cloth to secure them from the cold.

HOMER IN A NUTSHELL.

Huet, Bishop of Avranches, thus writes in his autobiography:—"When his Highness the Dauphin was one day confined to his bed by a slight illness, and we who stood round were endeavouring to entertain him by pleasant conversation, mention was by chance made of the person who boasted that he had written Homer's Iliad in characters so minute, that the whole could be enclosed in a walnut shell. This appearing incredible to many of the company, I

contended not only that it might be done, but that I could do it. As they expressed their astonishment at this assertion, that I might not be suspected of idle boasting, I immediately put it to the proof. I therefore took the fourth part of a common leaf of paper, and on its narrower side wrote a single line in so small a character that it contained twenty verses of the Iliad: of such lines each page of the paper could easily admit 120, therefore the page would contain 2400 Homeric verses: and as the leaf so divided would give eight pages it would afford room for above 19,000 verses, whereas the whole number in the Iliad does not exceed 17,000. Thus by my single line I demonstrated my proposition."

AUTOBIOGRAPHY OF CHARING CROSS AND CHEAPSIDE CROSS.

The following interesting "Autobiographies" of the Old London Crosses, are extracted from Henry Peacham's *Dialogue between the Crosse in Cheap and Charing Cross, confronting each other, as fearing their fall in these uncertaine times*, four leaves, 4to. 1641.

"*Charing Cross.*—I am made all of white marble (which is not perceived of euery one) and so cemented with mortar made of the purest lime, Callis sand, whites of eggs and the strongest wort, that I defie all hatchets and hammers whatsoever. In King Henry the Eighth's daies I was begged, and should have been degraded for that I had:—Then in Edward the Sixe, when Somerset-house was building, I was in danger; after that, in the reign of Queen Elizabeth, one of her footmen had like to have run away with me; but the greatest danger of all I was in, when I quak'd for fear, was in the time of King James, for I was eight times begged:—part of me was bespoken

to make a kitchen chimney for a chiefe constable in Shoreditch; an inn-keeper in Holborn had bargained for as much of me as would make two troughes, one to stand under a pumpe to water his guests' horses, and the other to give his swine their meate in; the rest of my poore carcase should have been carried I know not whither to the repaire of a decayed stone bridge (as I was told) on the top of Harrow-hill. Our royall forefather and founder, King Edward the First you know, built our sister crosses, Lincolne, Granthame, Woburne, Northampton, Stonie-Stratford, Dunstable, Saint Albanes, and ourselves here in London, in the 21st yeare of his raigne, in the yeare 1289."

"*Cheapside Cross.*—After this most valiant and excellent king had built me in forme, answerable in beauty and proportion to the rest, I fell to decay, at which time one John Hatherley, maior of London, having first obtained a licence of King Henry the Sixt, anno 1441, I was repaired in a beautiful manner. John Fisher, a mercer, after that gave 600 markes to my new erecting or building, which was finished anno 1484, and after in the second yeare of Henry the Eighth, I was gilded over against the coming in of Charles the Fift Emperor, and newly then gilded against the coronation of King Edward the Sixt, and gilded againe anno 1554, against the coronation of King Philip. Lord, how often have I been presented by juries of the quest for incombrance of the street, and hindring of cartes and carriages, yet I have kept my standing; I shall never forget how upon the 21st of June, anno 1581, my lower statues were in the night with ropes pulled and rent down, as in the resurrection of Christ—the image of the Virgin Mary, Edward the Confessor, and the rest. Then arose many divisions and new sects

formerly unheard of, as Martin Marprelate, *alias* Penrie, Browne, and sundry others, as the chronicle will inform you. My crosse should have been taken quite away, and a *Piramis* erected in the place, but Queen Elizabeth (that queen of blessed memory) commanded some of her privie councell, in her Majesties name, to write unto Sir Nicholas Mosely, then Maior, to have me againe repaired with a crosse; yet for all this I stood bare for a yeare or two after: Her Highness being very angry, sent expresse word she would not endure their contempt, but expressly commanded forthwith the crosse should be set up, and sent a strict command to Sir William Rider, Lord Maior, and bade him to respect my antiquity; for that is the ancient ensigne of Christianity, &c. This letter was dated December 24, anno 1600. Last of all I was marvellously beautified and adorned against the comming in of King James, and fenced about with sharp pointed barres of iron, against the rude and villainous hands of such as upon condition as they might have the pulling me down, would be bound to rifle all Cheapside."

It is scarcely necessary to say that both crosses have long since disappeared, and their sites become uncertain, although the name of Charing Cross still distinguishes an important London district.

SOMETHING LIKE A FEAST.

Leland mentions a feast given by the Archbishop of York, at his installation, in the reign of Edward IV. The following is a specimen:—300 quarters of wheat, 300 tuns of ale, 100 tuns of wine, 1,000 sheep, 104 oxen, 304 calves, 304 swine, 2,000 geese, 1,000 capons, 2,000 pigs, 400 swans, 104 peacocks, 1,500 hot venison pasties, 4,000 cold, 5,000 custards hot

and cold. Such entertainments are a picture of manners.

EGYPTIAN TOYS IN THE BRITISH MUSEUM.

The truth of the old proverb, that "there is nothing new under the sun," will be recognised on an examination of the interesting group which forms the subject of our engraving. Here are dolls of different shapes, some of them for good children, and some, perhaps, for bad; foot-balls, covered with leather, &c., the stitches in parts still firmly adhering; models of fishes and fruit; and round pellets, which the "small boys" of the present day would call "marbles." These toys have been played with by little Egyptians who have been dead and buried three or four thousand years.

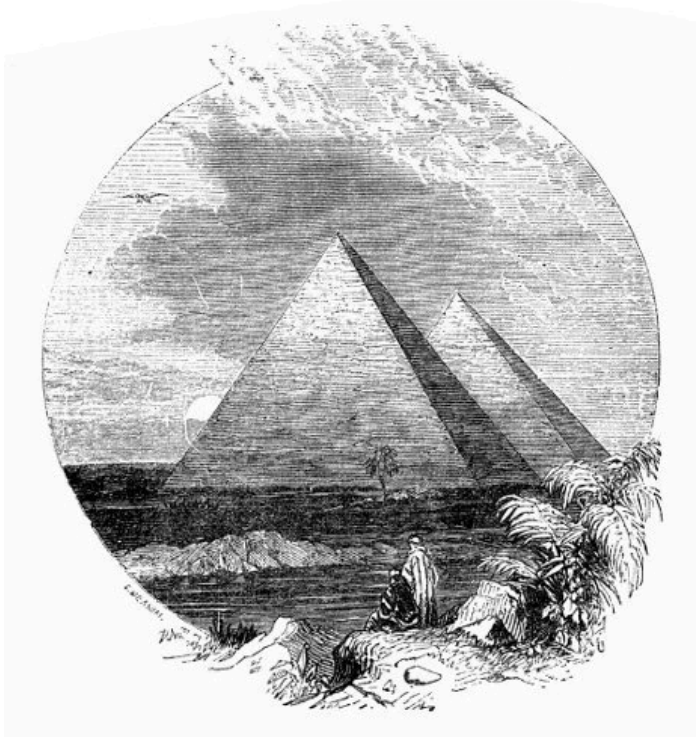
Many of the toys that hold places in the English and other markets are, so far as fashion is concerned, of considerable antiquity, having been made, without any alteration in pattern, by certain families for several generations. In the mountainous districts of the Savoy and Switzerland, large numbers, both of children and grown persons, are constantly employed in the manufacture of Noah's-arks, milkmaids &c. Some of the animals carved in wood, and sold here for small prices, show considerable skill in the imitation of the forms of nature, and could only be produced at their present cost, owing to the cheapness of living in those districts, and to the systematic division of labour.

Near the birthplace of Prince Albert is a very large manufactory of military toys, such as drums, trumpets, helmets, &c.; and in parts of Holland—

"——The children take pleasure in making
What the children of England take pleasure
in breaking."

THE PYRAMIDS OF EGYPT.

The Pyramids of Egypt, especially the two largest of the Pyramids of Jizeh, are the most stupendous masses of building, in stone, that human labour has ever been known to accomplish. The Egyptian Pyramids, of which, large and small, and in different states of preservation, the number is very considerable, are all situated on the west side of the Nile, and they extend, in an irregular line, and in groups, at some distance from each other, from the neighbourhood of Jizeh, in 30° N. lat. as far south as 29° N. lat., a length of between 60 and 70 miles. All the Pyramids have square bases, and their sides face the cardinal points.



The Pyramids of Jizeh are nearly opposite to Cairo. They stand on a plateau or terrace of limestone, which is a projection from the Libyan mountain-chain. The surface of the terrace is barren and irregular, and is covered with sand and small fragments of rock; its height, measured from the base of the Great Pyramids, is 164 feet above the Nile in its low state, taken at an average of the years 1798 to 1801. The north-east angle of the Great Pyramid is 1700 yards from the canal which runs between the terrace and the Nile, and about five miles from the Nile itself.

Herodotus was informed by the priests of Memphis that the Great Pyramid was built by Cheops, King of Egypt, about 900 B. C., or about 450 years before Herodotus visited Egypt. He says that 100,000 men were employed twenty years in building it, and that the body of Cheops was placed in a room beneath the bottom of the Pyramid, surrounded by a vault to which the waters of the Nile were conveyed through a subterranean tunnel. A chamber under the centre of the Pyramid has indeed been discovered, but it does not appear to be the tomb of Cheops. It is about 56 feet above the low-water level of the Nile. The second Pyramid was built, Herodotus says, by Cephren, or Cephrenes, the brother and successor of Cheops; and the third by Mycerinus, the son of Cheops.

TEST OF COURAGE IN A CHILD.

In the education of their children, the Anglo-Saxons only sought to render them dauntless and apt for the two most important occupations of their future lives —war and the chase. It was a usual trial of a child's courage, to place him on the sloping roof of a

building, and if, without screaming or terror he held fast, he was styled a stout herce, or brave boy.—*Howel.*

EXECUTION OF RAVILLIAC, WHO ASSASSINATED HENRY THE FOURTH OF FRANCE.

The scene is thus described in a volume published in 1728:—

"This Francis Ravilliac was born in Angoulesme, by profession a lawyer, who, after the committing of that horrid fact, being seized and put upon the rack, May 27; the 25th he had sentence of death passed on him, and was executed accordingly in the manner following. He was brought out of prison in his shirt, with a torch of two pound weight lighted in one hand, and the knife wherewith he murdered the king chained to the other; he was then set upright in a dung-cart, wherein he was carried to the greve or place of execution, where a strong scaffold was built; at his coming upon the scaffold he crossed himself, a sign that he dyed a Papist; then he was bound to an engine of wood made like St. Andrew's cross; which done, his hand with the knife chained to it was put into a furnace, then flaming with fire and brimstone, wherein it was in a most terrible manner consumed, at which he cast forth horrible cries yet would he not confess any thing; after which the executioner having made pincers red hot in the same furnace, they did pinch the brawn of his arms and thighs, the calves of his legs, with other fleshy parts of his body, then they poured into the wounds scalding oil, rosin, pitch, and brimstone melted together; but to make the last act of his tragedy equal in torments to the rest, they caused four strong horses to be brought to tear his body in pieces, where being ready to suffer

his last torment, he was again questioned, but would not reveal any thing, and so died without calling upon God, or speaking one word concerning Heaven: his flesh and joints were so strongly knit together, that these four horses could not in a long time dismember him, but one of them fainting, a gentleman who was present, mounted upon a mighty strong horse, alighted, and tyed him to one of the wretch's limbs, yet for all this they were constrained to cut the flesh under his arms and thighs with a sharp razor, whereby his body was the easier torn in pieces; which done, the fury of the people was so great, that they pulled his dismembered carcass out of the executioner's hands, which they dragged up and down the dirt, and, cutting off the flesh with their knives, the bones which remained were brought to the place of execution, and there burnt, the ashes were cast in the wind, being judged unworthy of the earth's burial; by the same sentence all his goods were forfeited to the king. It was also ordained that the house where he had been born should be beaten down, a recompence being given the owner thereof, and never any house to be built again upon that ground; that within fifteen days after the publication of the sentence, by sound of trumpet in the town of Angoulesme, his father and mother should depart the realm, never to return again; if they did, to be hanged up presently: his brethren, sisters, and other kindred were forbidden to carry the name of Ravilliac, but to take some other, and the substitute of the king's attorney-general had charge to see the execution of the sentence at his peril."

KNIVES AND FORKS.

"In all ancient pictures of Eating, &c. knives are seen in the hands of the guests, but *no Forks*."—*Turner's*

Saxons.

"Here I will mention a thing," says Coryat in his 'Crudities,' "that might have been spoken of before in the discourse of the first Italian toun. I obserued a custome in all those Italian cities and townes through which I passed, that is not vsed in any other country that I saw in my traules, neither doe I think that any other nation of Christendome doth vse it, but only Italy. The Italians, and also most strangers that are commorant in Italy, doe alwaies at their meales vse a *little forke* when they cut their meate. For while with their knife, which they hold in one hand, they cut their meate out of the dish, they fasten their forke, which they hold in their other hand, upon the same dish, so that whatsoever he be that sitting in the company of others at meate, should vnaduisedly touch the dish of meate with his fingers from which all at the table doe cut, he will give occasion of offence unto the company, as hauing transgressed the laws of good manners, in so much that for his error he shall be at the least broue-beaten, if not reprehended in words.

This form of feeding, I vnderstand, is generally vsed in all places of Italy, their forkes being for the most part made of yron or steele, and some of siluer; but those are used only by gentlemen. The reason of this their curiosity is, because the Italian cannot by any means indure to have his dish touched with fingers, seeing all men's fingers are not alike clean. Hereupon I myself thought good to imitate the Italian fashion by this forked cutting of meate, not only while I was in Italy, but also in Germany, and oftentimes in England, since I came home: being once quipped for that frequent vsing of my forke, by a certain gentleman, a familiar friend of mine, one Mr.

Laurence Whitaker, who in his merry humour doubted not to call me at table *furcifer*, only for vsing a forke at feeding, but for no other cause."—*Coryat's Crudities*, 1611.

Even when Heylin published his Cosmography, (1652,) forks were still a novelty. See his Third Book, where having spoken of the ivory sticks used by the Chinese, he adds, "The use of silver forks, which is by some of our spruce gallants taken up *of late*, came from thence into Italy, and from thence into England."—*Antiquarian Repertory*.

CHINESE PUNISHMENT OF THE KANG OR WOODEN COLLAR.

The Chinese are very quiet and orderly; and no wonder, because they are afraid of the great bamboo stick.

The mandarins (or rulers of towns) often sentence offenders to lie upon the ground, and to have thirty strokes of the bamboo. But the wooden collar is worse than the bamboo stick. It is a great piece of wood with a hole for a man to put his head through. The men in wooden collars are brought out of their prisons every morning and chained to a wall, where everybody passing by can see them. They cannot feed themselves in their wooden collars, because they cannot bring their hands to their mouths; but sometimes a son may be seen feeding his father, as he stands chained to the wall. There are men also whose business it is to feed the prisoners. For great crimes men are strangled or beheaded.

CASCADE DES PELERINES.

There is a waterfall in Chamouni which no traveller should omit going to see, called the Cascade des Pelerines. It is one of the most curious and beautiful scenes in Switzerland. A torrent issues from the Glacier des Pelerines, high up the mountain, above the Glacier du Bossons, and descends, by a succession of leaps, in a deep gorge, from precipice to precipice, almost in one continual cataract; but it

is all the while merely gathering force, and preparing for its last magnificent deep plunge and recoil of beauty. Springing in one round condensed column out of the gorge, over a perpendicular cliff, it strikes, at its fall, with its whole body of water, into a sort of vertical rock basin, which one would suppose its prodigious velocity and weight would split into a thousand pieces; but the whole cataract, thus arrested, at once suddenly rebounds in a parabolic arch, at least sixty feet into the air; and then, having made this splendid airy curvature, falls with great noise and beauty into the natural channel below. It is beyond measure beautiful. It is like the fall of divine grace into chosen hearts, that send it forth again for the world's refreshment, in something like such a shower and spray of loveliness, to go winding its life-giving course afterwards, as still waters in green pastures. The force of the recoil from the plunge of so large a body of water, at such a height, is so great, that large stones, thrown into the stream above the fall, may be heard amidst the din striking into the basin, and then are instantly seen careering in the arch of flashing waters. The same is the case with bushes and pieces of wood, which the boys are always active in throwing in, for the curiosity of visitors, who stand below, and see each object invariably carried aloft with the cataract, in its rebounding atmospheric gambols. When the sun is in the right position, the rainbows play about the fall like the glancing of supernatural wings, as if angels were taking a shower-bath. If you have "the head and the legs of a chamois," you may climb entirely above this magnificent scene, and look out over the cliff right down into the point where the cataract shoots like the lightning, to be again shot back in ten thousand branching jets of diamonds.

INTERESTING INCIDENT CONNECTED WITH THE BAROMETER.

In navigation, the barometer has become an important element of guidance, and a most interesting incident is recounted by Capt. Basil Hall, indicative of its value in the open sea. While cruising off the coast of South America, in the Medusa frigate, one day, when within the tropics, the commander of a brig in company was dining with him. After dinner, the conversation turned on the natural phenomena of the region, when Captain Hall's attention was accidentally directed to the barometer in the state-room where they were seated, and to his surprise he observed it to evince violent and frequent alteration. His experience told him to expect bad weather, and he mentioned it to his friend. His companion, however, only laughed, for the day was splendid in the extreme, the sun was shining with its utmost brilliance, and not a cloud specked the deep blue sky above. But Captain Hall was too uneasy to be satisfied with bare appearances. He hurried his friend to his ship, and gave immediate directions for shortening the top hamper of the frigate as speedily as possible. His lieutenants and the men looked at him in mute surprise, and one or two of the former ventured to suggest the inutility of the proceeding. The captain, however, persevered. The sails were furled; the topmasts were struck; in short, everything that could oppose the wind was made as snug as possible. His friend, on the contrary, stood in under every sail.

The wisdom of Captain Hall's proceedings was, however, speedily evident; just, indeed, as he was beginning to doubt the accuracy of his instrument. For hardly had the necessary preparations been

made, and while his eye was ranging over the vessel to see if his instructions had been obeyed, a dark hazy hue was seen to rise in the horizon, a leaden tint rapidly overspread the sullen waves, and one of the most tremendous hurricanes burst upon the vessels that ever seaman encountered on his ocean home. The sails of the brig were immediately torn to ribbons, her masts went by the board, and she was left a complete wreck on the tempestuous surf which raged around her, while the frigate was driven wildly along at a furious rate, and had to scud under bare poles across the wide Pacific, full three thousand miles, before it could be said that she was in safety from the blast.

ARCHBISHOP CRANMER'S DIETARY.

In this curious document, quoted by Warton (Hist. of Poet, iii., 177, edit. 1840) an archbishop is allowed to have two swans or two capons in a dish, a bishop one; an archbishop six blackbirds at once, a bishop five, a dean four, an archdeacon two. If a dean has four dishes in his first course, he is not afterwards to have custards or fritters. An Archbishop may have six snipes, an archdeacon two. Rabbits, larks, pheasants, and partridges, are allowed in these proportions. A canon residentiary is to have a swan only on a Sunday; a rector of sixteen marks, only three blackbirds in a week.

THE KING'S COCK CROWER.

A singular custom, of matchless absurdity, formerly existed in the English Court. During Lent, an ancient officer of the crown, styled the King's Cock Crower, crowed the hour each night within the precincts of the Palace. On the Ash Wednesday, after the

accession of the house of Hanover, as the Prince of Wales (afterwards George II) sat down to supper, this officer abruptly entered the apartment, and in a sound resembling the shrill pipe of a cock, crowed past ten o'clock! The astonished prince, at first conceiving it to be a premeditated insult, rose to resent the affront, but upon the nature of the ceremony being explained to him, he was satisfied. Since that period, this silly custom has been discontinued.

CHINESE DELICACIES.

The Chinese eat, indiscriminately, almost every living creature which comes in their way; dogs, cats, hawks, owls, eagles and storks, are regular marketable commodities: in default of which a dish of rats, field-mice, or snakes, is not objected to. Cockroaches, and other insects and reptiles are used for food or for medicine. Their taste for dogs' flesh is quite a passion. Young pups—plump, succulent, and tender—fetch good prices at the market-stalls, where a supply is always to be found. A dish of puppies, prepared by a skilful cook, is esteemed as a dish fit for the gods. At every grand banquet it makes its appearance as a hash or stew. A young Englishman attached to our Canton factory, dining one day with a wealthy Hong merchant, was determined to satisfy his curiosity in Chinese gastronomy by tasting all or most of the numerous dishes which were successively handed round. One dish pleased him so well that he ate nearly all that was put before him. On returning homewards some of his companions asked him how he liked the dinner, and how such and such dishes; and then began to imitate the whining and barking of half a dozen puppies. The poor young man then understood, for the first time, that he had been

eating dog, and was very angry, and very sick at the stomach. Other Europeans, however, have been known to declare that they succeeded in conquering a prejudice, and that a six weeks old pup, properly fattened upon rice, and dressed *à la Chinoise*, was really a *bonne bouche*.

A GREAT MARVEL SEEN IN SCOTLAND.

The following strange and almost incredible account is given by Lindsay, of Pitscottie:—"About this time (the beginning of the sixteenth century) there was a great marvel seen in Scotland. A bairn was born, reckoned to be a man-child, but from the waist up was two fair persons, with all members pertayning to two bodies; to wit, two heads, well-eyed, well-eared, and well-handed. The two bodies, the one's back was fast to the other's, but from the waist down they were but one personage; and it could not be known by the ingene of men from which of the bodies the legs, &c., proceeded. Notwithstanding the King's Majesty caused great care and diligence on the up-bringing of both bodies; caused nourish them, and learn them to sing and play on instruments of music. Who within short time became very ingenious and cunning in the art of music, whereby they could play and sing two parts, the one the treble, and the other the tenor, which was very dulce and melodious to hear; the common people (who treated them also) wondered that they could speak diverse and sundry languages, that is to say, Latin, French, Italian, Spanish, Dutch, English, and Irish. Their two bodies long continued to the age of twenty-eight years, and the one continued long before the other, which was dolorous and heavy to the other; for which, when many required of the other to be merry, he answered, "How can I be merry which have my true

marrow as a dead carrion about my back, which was wont to sing and play with me: when I was sad he would give me comfort, and I would do the like to him. But now I have nothing but dolour of the having so heavy a burthen, dead, cold, and unsavoury, on my back, which taketh all earthly pleasure from me in this present life; therefore I pray to God Allmighty to deliver me out of this present life, that we may be laid and dissolved in the earth, wherefrom we came, &c."

Buchanan, who relates the same strange tale, avers that he received it from "many honest and credible persons, who saw the prodigy with their own eyes." He adds that the two bodies discovered different tastes and appetites; that they would frequently disagree and quarrel, and sometimes would consult each other, and concert measures for the good of both; that when any hurt was done to the lower parts, each upper body felt pain; but that when the injury was above the junction, then one body only was affected. This monster, he writes, lived twenty-eight years, but died wretchedly; one part expiring some days before the other, which, half-putrified, pined away by degrees.

THE KING OF KIPPEN.

The following anecdote is valuable, inasmuch as it gives us an idea of the manners which a King of Scotland could practice without offence to his subjects:—

King James V. was a very sociable, *debonnaire* prince. Residing at Stirling in Buchanan of Arnpryor's time, carriers were very frequently passing along the common road with necessaries for the use of the king's family. One of these being near Arnpryor's

house, and he having some extraordinary occasion, ordered him to leave his load at his house and he would pay him for it; which the carrier refused to do, telling him he was the king's carrier, and his load was for his majesty's use. To which Arnpryor seemed to have small regard, compelling the carrier, in the end, to leave his load; telling him, if King James was King of Scotland, he was king of Kippen, so that it was reasonable he should share with his neighbour king in some of these loads so frequently carried that road. The carrier representing this usage, and telling the story as Arnpryor spoke it, to some of the king's servants, it came at length to his majesty's ears, who, shortly thereafter, with a few attendants, came to visit his neighbour king, who was, in the meantime, at dinner. King James having sent a servant to demand access, was denied the same by a tall fellow with a battle-axe, who stood porter at the gate, telling him there could be no access till dinner was over. This answer not satisfying the king, he sent to demand access a second time; upon which he was desired by the porter to desist, otherwise he would find cause to repent his rudeness. His majesty finding this method would not do, desired the porter to tell his master that the good man of Ballangeich desired to speak with the King of Kippen. The porter telling Arnpryor so much, he, in all humble manner, came and received the king, and having entertained him with much sumptuousness and jollity, became so agreeable to King James, that he allowed him to take so much of any provision he found carrying that road as he had occasion for; and, seeing he made the first visit, desired Arnpryor in a few days to return him a second at Stirling, which he performed, and continued in very much favour with the king, always thereafter being termed King of Kippen while he

lived.

AN ECCENTRIC TOURIST.

Sir Hildebrand Jacob, of Yewhall, in Oxfordshire, died at Malvern in 1790. He succeeded his grandfather, Sir John, 1740, his father, Hildebrand, having died in 1739. He was a very extraordinary character. As a general scholar, he was exceeded by few; in his knowledge of the Hebrew language he scarcely had an equal. In the earlier part of his life, one custom which he constantly followed was very remarkable. As soon as the roads became pretty good, and the fine weather began to set in, his man was ordered to pack-up a few things in a portmanteau, and with these his master and himself set off, without knowing whither they were going. When it drew towards evening, they enquired at the first village they saw, whether the great man in it was a lover of books, and had a fine library. If the answer was in the negative, they went on farther; if in the affirmative, Sir Hildebrand sent his compliments, that he was come to see him; and there he used to stay till time or curiosity induced him to move elsewhere. In this manner Sir Hildebrand had, very early, passed through the greatest part of England, without scarcely ever sleeping at an inn, unless where the town or village did not afford one person in it civilized enough to be glad to see a gentleman and a scholar.

HANGING A MAYOR.

On the right of the road leading towards Caergwrle, and about a mile from Mold, is an old structure, which presents a singular specimen of the style of domestic architecture during the ages of lawless

violence in which it was erected: it consists of an ancient square tower of three stories, and appears to have been designed as a place of fortified habitation. During the wars between the houses of York and Lancaster, it was inhabited by Reinallt ab Gruffydd ab Bleddyn, who was constantly engaged in feuds with the citizens of Chester. In 1495, a considerable number of the latter came to Mold fair, and a fray arising between the hostile parties, great slaughter ensued on both sides; but Reinallt, who obtained the victory, took the mayor of Chester prisoner, and conveyed him to his mansion, where he hung him on the staple in his great hall. To avenge this affront, a party of two hundred men was despatched from Chester to seize Reinallt, who, retiring from his house into the adjoining woods, permitted a few of them to enter the building, when, rushing from his concealment, he blocked up the door, and, setting fire to the house, destroyed them in the flames; he then attacked the remainder, whom he pursued with great slaughter; and such as escaped the sword were drowned in attempting to regain their homes. The staple on which the mayor was hung still remains fixed on the ceiling of the lower apartment.

MATERNAL AFFECTION IN A DUMB WOMAN.

Mary, Countess of Orkney, was both deaf and dumb; she was married in the year 1753, by signs. Shortly after the birth of her first child, the nurse, with considerable astonishment, saw the mother cautiously approach the cradle in which the infant was sleeping, evidently full of some deep design. The Countess, having perfectly assured herself that the child really slept, raised an immense stone which she had concealed under her shawl, and, to the horror of the nurse, (who was an Irishwoman, and like all

persons of the lower orders in her country, and indeed in most countries, was fully impressed with an idea of the peculiar cunning and malignity of "dumbies,") lifted it with an apparent intent to fling it down vehemently. Before the nurse could interpose, the Countess had flung the stone,—not, however, as the servant had apprehended, at the child, but on the floor, where, of course, it made a great noise. The child immediately awoke, and cried. The Countess, who had looked with maternal eagerness to the result of her experiment, fell on her knees in a transport of joy. She had discovered that her child possessed the sense which was wanting in herself. She exhibited on many other occasions similar proofs of intelligence, but none so interesting.

THE PERILS OF INVENTORS.

The dangers which inventors have frequently to encounter are very great. Among many instances we may mention the following:—

Mr. Day perished in a diving bell, or diving boat of his own construction, at Plymouth, in June, 1774, in which he was to have continued for a wager, twelve hours, one hundred feet deep in water, and probably, perished from his not possessing all the hydrostatic knowledge that was necessary. Mr. Spalding was professionally ingenious in the art of constructing and managing the diving bell, he had practised the business many years with success. He went down, accompanied by one of his young men, twice to view the wreck of the Imperial East Indiaman, at Kish Bank, in Ireland; on descending the third time, in June, 1783, they remained about an hour under water, and had two barrels of air sent down to them, but on the signals from below not being repeated,

after a certain time, they were drawn up by their assistants, and both found dead in the bell.

BRIBERY.

The triumphant exposure and punishments of corrupt bribe-takers on a grand scale belongs to the close of the seventeenth century. In 1695 Sir John Trevor, the Speaker of the House of Commons, was compelled to put the question himself that he should be expelled. A bill for securing the right application to poor orphans of freemen of London of funds belonging to them could not be carried without purchasing the support of influential members and of the Speaker himself, at a bribe for the latter of 1,000 guineas!

Sir Thomas Cook, the governor of the East India Company, paid £167,000 in one year for bribes to members of the House, of which Sir Basil Firebrace took for his share £40,000. Corruption was universal, therefore deemed venial.

LEGALISED GAMBLING.

The following statement shows the extent to which lotteries encouraged a spirit of gambling among the people, and we may hence appreciate the soundness of the policy which dictated their suppression:—

The *Post Boy* of December 27, says:—"We are informed that the Parliamentary Lottery will be fixed in this manner:—150,000 tickets will be delivered out at 10*l.* each ticket, making in all the sum of 1,500,000*l.* sterling; the principal whereof is to be sunk, the Parliament allowing nine per cent. interest for the whole during the term of 32 years, which interest is to be divided as follows: 3,750 tickets will

be prizes from 1,000*l.* to 5*l.* per annum during the said 32 years; all the other tickets will be blanks, so that there will be 39 of these to one prize, but then each blank ticket will be entitled to fourteen shillings a year for the term of 32 years, which is better than an annuity for life at ten per cent. over and above the chance of getting a prize." Such was the eagerness of the publick in subscribing to the above profitable scheme, that Mercers'-hall was literally crowded, and the Clerks were found incompetent to receive the influx of names. 600,000*l.* was subscribed January 21; and on the 28th of February, the sum of 1,500,000*l.* was completed.

ONE OF THE EFFECTS OF MANUFACTURES.

How greatly does the introduction of a manufacturing establishment into a town where none previously existed, alter its whole character and condition!

It is said that the burgh of Lanark was, till very recent times, so poor that the single butcher of the town, who also exercised the calling of a weaver, in order to fill up his spare time, would never venture upon the speculation of killing a sheep till every part of the animal was ordered beforehand. When he felt disposed to engage in such an enterprise, he usually prevailed upon the minister, the provost, and the town-council, to take shares; but when no person came forward to bespeak the fourth quarter, the sheep received a respite till better times should cast up. The bellman or *skellyman*, as he is there called, used often to go through the streets of Lanark with advertisements such as are embodied in the following popular rhyme:—

"Bell-ell-ell!

There's a fat sheep to kill!
A leg for the provost,
Another for the priest,
The bailies and deacons,
They'll tak the neist;
And if the fourth leg we connot sell,
The sheep it maun leeve and gae back to
the hill!"

PÂTÉS DE FOIES GRAS.

Strasbourg is the great market for *pâtés de foies gras*, made, as it is known, of the livers of geese. These poor creatures are shut up in coops, so narrow they cannot turn round in them, and then stuffed twice a day with Indian corn, to enlarge their livers, which have been known to swell till they reached the enormous weight of two pounds and a half. Garlick, steeped in water, is given them, to increase their appetites. This invention is worthy of the French nation, where cooks are great as nobles.

INSCRIPTION IN CONWAY CHURCH.

Here lyeth the body of Nicholas Hookes, of Conway, gentleman, (who was the forty-first child of his father, Wm. Hookes, Esq., by Alice, his wife,) the father of twenty-seven children, who died the 27th day of March, 1637.

DROPPING-WELLS.

If you journey through Yorkshire, be sure to stop opposite the ruins of Knaresborough Castle, because, on the south-west bank of the river Nidd, you will observe the petrifying spring of Knaresborough,—the celebrated dropping-well—where the peasants and the needy crowd to make their humble fortunes by afterwards retailing small sprigs of trees, such as the

elder or ash, or pieces of the elegant geranium, the wild angelica, or the lovely violet, turned into "obdurate stone."

Every spring does not possess the petrifying properties of that of Knaresborough; but there are, doubtless, many dropping-wells distributed over the earth's crust; and some of these are well known to possess the property of petrifying various objects submitted to the action of their waters. For example: we have seen birds' nests, with the eggs, and delicate sprigs of moss surrounding them, and even the fibres of wool turned into stone, aye, and delicate flowers. Whence is this extraordinary power? From the soil over which the waters flow! The limpid streams

absorb the silicious particles, and deposit them in the intimate structure of the materials submitted to the action of the waters; and thus we find the materials of which the earth's crust is composed, always undergoing a change.

Twenty gallons are poured forth every minute from the top of the Knaresborough cliff, and the beauty of the scene can only be appreciated by those who have stood upon the margin of those "stony waters" and beheld the crystal fluid descend from above with metallic fall.

CHINESE IVORY BALLS.

Nothing can afford a greater proof of the patience and perseverance, as well as of the taste of a Chinese handicraftsman, than one of these elegant baubles, each ball being exquisitely carved, and no two alike in pattern. Each of the balls rolls freely within that which encloses it, and is visible through apertures; so that however many there be, the beauties of each can be examined, and the number of the whole counted. Much time is spent upon the carving of these toys, for the cleverest artist will employ a whole month in the execution of each separate ball; consequently the labour of two years is not unfrequently bestowed on the production of a single toy, which is formed out of a solid globe of ivory, and has no junction in any part. The outside of this globe is first carved in some very open pattern, and is then carefully cut with a sharp, fine instrument, through the openings, till a complete coating is detached from the solid part inside, as the peel of an orange might be loosened with a scoop from the fruit, without being taken off. One hollow ball is thus formed, with a solid one inside of it. The surface of the inner ball is then

carved through the interstices of the outer one, and when finished, is subjected to the same operation as the first; and thus a second hollow ball is produced, still with a solid one of smaller dimensions inside. This process is repeated again and again, the difficulties increasing as the work proceeds, till at length only a small ball, of the size of a marble, is left in the centre, which is also ornamented with figures cut upon it, and then the ingenious but useless bauble is complete. This process is said to be performed under water.

CREDULITY OF THE ANCIENTS.

The credulity of even the learned men in the early ages may be judged of by the following facts:—

Marcus Varro writeth, that there was a town in Spain undermined with rabbits; another likewise in Thessaly by moles or molewharps. In Africa the people were compelled by locusts to leave their habitations; and out of Gyaros, an island, one of the Cyclades, the islanders were forced by rats and mice to fly away; moreover in Italy the city of Amyclæ was destroyed by serpents. In Ethiopia there is a great country lies waste and desert, by reason it was formerly dispeopled by scorpions; and if it be true that Theophrastus reporteth, the Treriens were chased away by certain worms called scolopendres. Annius writes, that an ancient city situate near the Volscian Lake, and called Contenebra, was in times past overthrown by pismires, and that the place is thereupon vulgarly called to this day, the Camp of Ants. In Media, saith Diodorus Siculus, there was such an infinite number of sparrows that eat up and devoured the seed which was cast into the ground, so that men were constrained to depart from their old

habitations, and remove to other places.

CLOCK PRESENTED TO CHARLEMAGNE.

The French historians describe a clock sent to Charlemagne in the year 807, by the famous eastern caliph, Haroun al Raschid, which was evidently furnished with some kind of wheelwork, although the moving power appears to have been produced by the fall of water. This clock was a rather wonderful affair, and excited a great deal of attention at the French court. In the dial of it were twelve small doors forming the divisions for the hours, each door opened at the hour marked by the index, and let out small brass balls, which, falling on a bell, struck the hours—a great novelty at that time. The doors continued open until the hour of twelve, when twelve figures representing knights on horseback came out and paraded round the dial plate.

REMARKABLE EVENTS, INVENTIONS, &c.

Memnon, the Egyptian, invents the letters, in the year 1822, *before* Christ.

The Alexandrian library, consisting of 400,000 valuable books, burnt by accident, B. C. 52.

Silk first brought from India, 274: the manufactory of it introduced into Europe by some monks, 551: first worn by the clergy in England, in 1534.

Glass invented in England by Benalt, a monk, A. C. 400.

The University of Cambridge founded A. C. 915.

Paper made of cotton rags was in use, 1000; that of linen rags in 1170: the manufactory introduced into England, at Dartford, 1588.

Musical notes invented, 1070.

Justices of the Peace first appointed in England in 1076.

Doomsday-book began to be compiled by order of William, from a survey of all the estates in England (and finished in 1086), 1080.

Glass windows began to be used in private houses in England in 1186.

Surnames now began to be used, first among the nobility, in 1200.

The houses of London and other cities in England, France, and Germany, still thatched with straw in 1233.

Tallow candles so great a luxury, that splinters of wood were used for lights, 1298.

Wine sold by apothecaries as a cordial, 1298.

Gunpowder and guns first invented by Swartz, a monk of Cologn, 1340; Edward 3rd had four pieces of cannon, which contributed to gain him the battle of Cressy, 1346; bombs and mortars were invented in the same year.

Cards invented in France for the king's amusement in 1391.

Windsor Castle built by Edward 3rd, 1386.

Guildhall, London, built 1410.

About 1430, Laurentius, of Haarlem, invented the art of Printing, which he practised with separate wooden types. Guttenburg afterwards invented cut metal types: but the art was carried to perfection by Peter Schoeffer, who invented the mode of casting the types in matrices. Frederick Corsellis began to print

at Oxford, in 1468, with wooden types; but it was William Caxton who introduced into England the art of printing with fusile types, in 1474.

Shillings first coined in England, 1505.

Silk stockings first worn by the French King, 1543; first worn in England by Queen Elizabeth in 1561.

Tobacco first brought from Virginia into England, 1583.

Watches first brought into England from Germany, in 1597.

Regular Posts established from London to Scotland, Ireland, &c., 1635.

The Plague rages in London, and carries off 68,000 persons, 1665.

The great fire of London began, September 2nd, and continued three days, in which were destroyed 13,000 houses, and 400 streets, 1666.

Tea first used in England, 1666.

The Habeas Corpus act passed, 1678.

William Penn, a Quaker, receives a charter for planting Pennsylvania, 1680.

Bank of England established by King William 1693.

The first public Lottery was drawn same year.

The first British Parliament, 1707.

The Cathedral Church of St. Paul, London, rebuilt by Sir Christopher Wren, in 37 years, at one million expense, by a duty on coals, 1710.

Westminster Bridge, consisting of 15 arches, begun 1738, finished in 1750, at the expense of 389,000*l.*, defrayed by parliament.

Commodore Anson returns from his voyage round the world, 1774.

The British Museum erected at Montagu House, 1753.

149 Englishmen are confined in the black-hole at Calcutta, in the East Indies, by order of the Nabob, and 123 found dead next morning, 1755.

LEGENDS AMONG SAVAGE NATIONS.

It is curious to note how savages endeavour to account for the prodigies of nature. In the island of Samoa, one of the Sandwich group, there is the following legend.

Mafuie is their god of earthquakes, who was deemed to possess great power, but has, according to the Samoans, lost much of it. The way in which they say this occurred is as follows:—One Talago, who possessed a charm capable of causing the earth to divide, coming to a well-known spot, cried, "Rock, divide! I am Talago; come to work!" The earth separating at his command, he went down to cultivate his taro patch. His son, whose name was Tiitii, became acquainted with the charm, and watching his father, saw him descend, and the earth close after him. At the same spot, Tiitii said, "Rock, divide! I am Talago; come to work!" The rock did not open, but on repeating the words and stamping his foot violently, the earth separated, and he descended. Being a young man, he made a great noise and bustle, notwithstanding the advice of his father to be quiet, lest Mafuie would hear him. The son then asked, "Who is Mafuie, that I should be afraid of him?" Observing smoke at a distance, he inquired the cause of it. Talago said, "It is Mafuie

heating his oven." Tiitii determined to go and see, notwithstanding all the persuasions of his father, and met Mafuie, who inquired who he was, "Are you a planter of taro, a builder, or a twister of ropes?" "I am a twister of ropes," said Tiitii; "give me your arm, and I shall show you." So, taking the arm of Mafuie, he twisted it off in a moment. Such a practical illustration of his powers soon made Mafuie cry out, "Na fia ola, na fia ola!"—I desire to live, I desire to live! Tiitii then took pity upon him, and let him go. The natives, on feeling an earthquake, exclaim, "Thanks that Mafuie has but one arm! if he had two, he would shake the earth to pieces."

ORIGIN OF THE WORD LADY.

It was the custom at the time of the Plantagenets, and previously, for ladies of distinction and wealth regularly to distribute money or food to the poor. The title of *lady*, is derived from the Anglo-Saxon, and literally signifies *giver of bread*. The purse, with similar meaning, was named as a receptacle for *alms*, and not as an invention for the preservation of money.

ANECDOTES IN SERMONS.

The fashion which once prevailed of introducing historical anecdotes into addresses from the pulpit, is illustrated by the following extract from a sermon by the Martyr Bishop Ridley:—

Cambyses was a great emperor, such another as our master is; he had many lord-deputies, lord-presidents, and lieutenants under him. It is a great while ago since I read the history. It chanced he had under him, in one of his dominions, a briber, a gift-

taker, a gratifier of rich men; he followed gifts as fast as he that followed the pudding, a hand-maker in his office, to make his son a great man; as the old saying is, "Happy is the child whose father goeth to the devil." The cry of the poor widow came to the emperor's ear, and caused him to flay the judge quick, and laid his skin in his chair of judgment, that all judges that should give judgment afterward should sit in the same skin. Surely it was a goodly sign, a goodly monument, the sign of the judge's skin: I pray God we may once see the sign of the skin in England.

STATE OF LONDON IN 1756.

The state of the police regulations in the metropolis at the above date, is exhibited in the following extract from an old magazine:—

"At one o'clock this morning (Oct. 4, 1756), the Hon. Captain Brudenel was stopped in his chair, just as it entered Berkeley-square, from the Hay-hill, by two fellows with pistols, who demanded his money; he gave them five-sixpences, telling them he had no more, which having taken, they immediately made off. The captain then put his purse and watch under the cushion, got out, drew his sword, and being followed by one of the chairmen with his pole, and the watchman, pursued them up the hill, where the Hon. Captain West, who was walking, having joined them, one of the fellows having got off, they followed the other into Albemarle-mews, where finding himself closely beset, he drew a pistol, and presented it, upon which the captain made a lunge at him, and ran him through the body. The fellow at the same time fired his pistol, which, the captain being still stooping, went over his head and shot the

watchman through the lungs; at the instant the pistol was discharged, while the fellow's arm was extended, the chairman struck it with his pole and broke it; he was then seized and carried with the watchman to the round-house in Dover-street, where Mr. Bromfield and Mr. Gataker, two eminent surgeons, came; but the captain would not suffer the villain to be dressed, till he discovered who he and his confederates were; when he acknowledged they were both grenadiers in Lord Howe's company. The poor watchman died in half an hour after he was shot; and the soldier was so disabled by his wound that he was carried in a chair to Justice Fielding, who sent him to New Prison, where he died."

FROM A HANDBILL OF BARTHOLOMEW FAIR IN 1700.

The following extract is worth notice, inasmuch as it shows that in the matter of amusement, the tastes of the lower orders of the present day are not much improved since the last century:—

"You will see a wonderful girl of ten years of age, who walks backwards up the sloping rope driving a wheelbarrow behind her; also you will see the great Italian Master, who not only passes all that has yet been seen upon the low rope, but he dances without a pole upon the head of a mast as high as the booth will permit, and afterwards stands upon his head on the same. You will be also entertained with the merry conceits of an Italian scaramouch, who dances on the rope with two children and a dog in a wheelbarrow, and a duck on his head."

PASSAGE THROUGH THE ISTHMUS OF PANAMA SUGGESTED THREE HUNDRED TEARS AGO.

Ancient Globe.—In the Town Library (*Stadt Bibliothek*) of Nuremberg is preserved an interesting globe made by John Schoner, professor of mathematics in the Gymnasium there, A.D. 1520. It is very remarkable that the passage through the Isthmus of Panama, so much sought after in later times, is, on this old globe, carefully delineated.

HEIGHT OF MOUNTAINS.

The perpendicular height of Snowdon is, by late admeasurements, 1,190 yards above the level of the sea. This makes it, according to Pennant, 240 yards higher than Cader Idris. Some state Whernside, in Yorkshire to be the highest mountain in South Britain, and more than 4,000 feet. Helvellyn is 3,324 feet, Ben Lomond 3,262. Mont Blanc rises 15,680 feet; the American Chimborazo is 20,909 feet, the highest ground ever trodden by man; and the mountains of Thibet above 25,000 feet, the highest at present known.

INTRODUCTION OF THE WEEPING WILLOW INTO ENGLAND.

The *Salix Babylonica*, that is the Willow of Babylon, or our English weeping Willow, is a native of the Levant, the coast of Persia, and other places in the East. The manner of its introduction into England is curious; the account is as follows: Pope, the celebrated poet, having received a present of Turkey figs, observed a twig of the basket, in which they were packed, putting out a shoot. The twig he planted in his garden: it soon became a fine tree, and from this stock, all our weeping Willows have descended. This species of Willow is generally planted by a still pool, to which it is a beautiful

appropriate ornament; and when in misty weather, drops of water are seen distilling from the extremities of its branches, nothing can be more descriptive than the title it has obtained of *the weeping Willow*.

FINE FOR INSULTING A KING.

The use of gold and silver was not unknown to the Welsh in 842, when their laws were collected. The man who dared to insult the King of Aberfraw, was to pay (besides certain cows and a silver rod) a cup, which would hold as much wine as his majesty could swallow at a draught; its cover was to be as broad as the king's face; and the whole as thick as a goose's egg, or a ploughman's thumb-nail.

CARRONADES.

This species of great gun, so much used on board of ships, is generally accounted a modern invention, taking its name from the Carron foundry where they were made. In the patent office, however, will be found a notice dated September, 1727, to the following effect: "That his Majesty was pleased to grant to Henry Brown, Esquire, a patent for the sole use and benefit of his new invention of making cannon and great guns, both in iron and brass, which will be much shorter and lighter, and with less powder will carry farther than those of equal bore now in use, and which, it is said, will save great expense to the public."

EXTRAVAGANCE AT ELECTIONS.

On the death of Sir James Lowther, his son William stood for the shire of Cumberland, and entertained

3,650 gentlemen freeholders at a dinner, at which were consumed 768 gallons of wine, 1,454 gallons of ale, and 5,814 bottles of punch. Sir James appears to have been eccentric in some of his habits, for after his decease £30,000 in bank notes were discovered in a closet, and £10,000 in the sleeve of an old coat.

MARTIN LUTHER'S TANKARD.

This interesting relic of the great Reformer is of ivory, very richly carved, and mounted in silver gilt. There are six medallions on its surface, which consist, however, of a repetition of two subjects. The upper one represents the agony in the garden, and the Saviour praying that the cup might pass from Him; the base represents the Lord's Supper, the centre dish being the incarnation of the bread. This tankard, now in the possession of Lord Londesborough, was formerly in the collection of Elkington of Birmingham, who had some copies of it made. On the lid, in old characters, is the following inscription—"C. M. L., MDXXIIII." This drinking vessel, which, independent of its artistic merit, was no doubt highly valued as a mere household possession, brings to mind many recollections of the life of him who raised himself from a very lowly position to one of great power and usefulness.

Martin Luther, who was the son of John Lotter or Lauther (which name our Reformer afterwards changed to Luther) and Margaret Lindenen, was born in the little town of Islebern, in Saxony, on November 10th, 1483. His father was a miner.

Luther died in 1546, and princes, earls, nobles, and students without number, attended the funeral of the miner's son in the church of Islebern. On this occasion, Melancthon delivered the funeral oration.

HOT CROSS BUNS.

How strange the following reads from an old journal! and how odd the state of things to give rise to such an intimation!

1793.
Wednesday, 27th March.
ROYAL BUN HOUSE, CHELSEA, GOOD FRIDAY.
No Cross Buns.

Mrs. Hand respectfully informs her friends, and the public, that in consequence of the great concourse of people which assembled before her house at a very early hour, on the morning of Good Friday; by which her neighbours (with whom she has always lived in friendship and repute,) have been much alarmed and annoyed; it having also been intimated, that to encourage or countenance a tumultuous assembly at this particular period, might be attended with consequences more serious than have hitherto been apprehended; desirous, therefore, of testifying her regard and obedience to those laws by which she is happily protected, she is determined, though much to her loss, not to sell *Cross Buns* on that day, to any person whatever; but Chelsea Buns as usual.

Mrs. Hand would be wanting in gratitude to a generous public, who, for more than fifty years past, have so warmly patronized and encouraged her shop, to omit so favourable an opportunity of offering her sincere acknowledgments for their favours; at the

same time, to assure them she will, to the utmost of her power, endeavour to merit a continuance of them.

LOCUSTS.

The locusts are remarkable for the hieroglyphic that they bear upon the forehead. Their colour is green throughout the whole body, excepting a little yellow rim that surrounds their head, and which is lost at the eyes. This insect has two upper wings, pretty solid. They are green, like the rest of the body, except that there is in each a little white spot. The locust keeps them extended like great sails of a ship going before the wind. It has besides two other wings underneath the former, and which resemble a light transparent stuff pretty much like a cobweb, and which it makes use of in the manner of smack sails, that are along a vessel. But when the locust reposes herself, she does like a vessel that lies at anchor; for she keeps the second sails furled under the others.

QUEEN ELIZABETH'S LAWS.

The following extract from a very old book is truly curious:—

"Queene Elizabeth, in the xiiii and xviii yeres of hir gracious rayne, two Actes were made for ydle vagrante and maisterlesse persons, that vsed to loyter, and would not worke, should for the first offence haue a hole burned through the gristle of one of his eares of an ynch compasse. And for the second offence committed therein, to be hanged. If these and such lyke lawes were executed iustlye, treulye, and severelye (as they ought to be,) without any respect of persons, favour, or friendshippe, this dung and

filth of ydlenesse woulde easily be reiected and cast oute of thys Commonwealth, there woulde not be so many loytering ydle persons, so many Ruffians, Blasphemers, Swinge-Buckelers, so many Drunkards, Tossepottes, Dauncers, Fydlers, and Minstrels, Dice-players, and Maskers, Fencers, Theeves, Enterlude-players, Cut-purses, Cosiners, Maisterlesse Seruantes, Jugglers, Roges, sturdye Beggars, counterfaite Egyptians, &c., as there are, nor yet so manye Plagues to bee amongst vs as there are, if these Dunghilles and filthe in Commonweales were remooued, looked into, and cleane caste oute, by the industrie, payne, and trauell of those that are sette in authoritie, and haue gouernment."—"*A Treatise against Dicing, Dauncing, Vaine playes or Enterluds.*" *Black Letter; no date.*

THE INVENTION OF TYPES.

The honour of the invention of movable types has been disputed by two cities, Haarlem and Mentz. The claims of Haarlem rest chiefly upon a statement of Hadrien Junius, who gave it upon the testimony of Cornelius, alleged to be a servant of Lawrence Coster, for whom the invention is claimed. The claims of Mentz, which appear to be more conclusive, are in favour of Peter Schæffer, the assistant and son-in-law of John Faust, better known as Dr. Faustus. The first edition of the *Speculum humanæ salvationis* was printed by Coster at Haarlem, about the year 1440, and is one of the earliest productions of the press of which the printer is known. The celebrated Bible, commonly known as the Mentz Bible, without date, is the first important specimen of printing with moveable metal types. This was executed by Gutenberg and Faust, or Fust, as it is sometimes spelt, between the years 1450 and

1455. The secret of the method then becoming known, presses were speedily established in all parts of Europe, so that before the year 1500 there were printing-offices in upwards of 220 different places in Austria, Bavaria, Bohemia, Calabria, the Cremonese, Denmark, England, Flanders, France, Franconia, Frioul, Geneva, Genoa, Germany, Holland, Hungary, Italy, Lombardy, Mecklenburg, Moravia, Naples, the Palatinate, Piedmont, Poland, Portugal, Rome, Sardinia, Upper and Lower Saxony, Sicily, Silesia, Spain, Suabia, Switzerland, Thessalonica, Turkey, Tuscany, the Tyrol, Venice, Verona, Westphalia, Wurtemberg, &c.

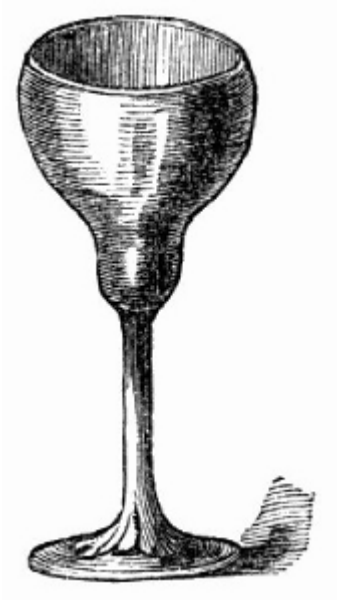
This vast and rapid extension of the art, combined with the skill which the earlier printers displayed in it, seems to be totally incompatible with the date assigned to the invention, and it is more than probable, that the art having been long practised in private under continued attempts at secrecy, it at length broke into publicity after it had already attained a considerable degree of perfection.

THE PROTEUS ANGUINUS.

It has been satisfactorily proved that the polypus cannot see its prey, but is only aware of its presence by the actual agitation of the water, from its remaining altogether passive when a thin piece of glass is interposed between them. There are many Monads, which, without possessing any trace of an eye, are yet susceptible of light. An equally extraordinary phenomenon presents itself in the Proteus Anguinus. This singular animal is found in the subterranean lakes of the interminable stalactital caverns in the limestone range of the Carniolan Alps, where the author saw it. In appearance it is between

a fish and a lizard; it is of a flesh-colour, and its respiratory organs, which are connected with lungs, so as to enable it to breathe above or below the water, form a red crest round the throat, like a cock's comb. It has no eyes, but small points in the place of them, and light is so obnoxious to it, that it uses every effort to exclude it, by thrusting its head under stones. It is reported also to exist in Sicily, but is known nowhere else.

BUMPER.



The jolly toper is so fond of the thing we call a *bumper*, that he troubles not himself about the name, and so long as the liquor is but fine and clear, cares not a farthing in how deep an obscurity the etymology is involved. The sober antiquarian, on the contrary, being prone to etymology, contemplates

the sparkling contents of a full glass with much less delight than he does the meaning, the occasion, and the original of the name. The common opinion is, that the *bumper* took its name from the *grace-cup*; our Roman Catholic ancestors, say they, after their meals, always drinking the Pope's health in this form, *au bon Pere*. But there are great objections to this; the Pope was not the *bon Pere*, but the *Saint Pere*; amongst the elder inhabitants of this kingdom, the attribute of sanctity being in a manner appropriated to the Pope of Rome, and his see. Again, the grace-cup, which went round of course, after every repast, did not imply anything extraordinary, or a full glass. Drinking-glasses were not in use at the time here supposed, for the grace-cup was a large vessel, proportioned to the number of the society, which went round the table, the guests drinking out of one cup, one after another.

COFFEE.

From a number of the "*Public Advertiser*," of May 19 to May 26, 1657, we have 'In Bartholomew-lane, on the back side of the Old Exchange, the drink called *Coffee* is advertised as to be sold *in the morning*, and at *three of the clock* in the afternoon.'

QUAINT RECEIPTS.

The following Receipts are taken from a work entitled, "*New Curiosities* in *Art* and *Nature*, or a *Collection* of the most valuable *Secrets* in all *Arts* and *Sciences*. Composed and Experimented by Sieur Lemery, Apothecary to the French King. London: John King, Little Britain. 1711."

To make one Wake or Sleep.—You must cut off

dexterously the head of a toad alive, and at once, and let it dry, in observing that one eye be shut, and the other open; that which is found open makes one wake, and that shut causes sleep, by carrying it about one.

Preservative against the Plague.—Take three or four great toads, seven or eight spiders, and as many scorpions, put them into a pot well stopp'd, and let them lye some time; then add virgin-wax, make a good fire till all become a liquor, then mingle them all with a spatula, and make an ointment, and put it into a silver box well stopp'd, the which carry about you, being well assured that while you carry it about you, you will never be infected with the plague.

We give the above as indicating the delusions which prevailed with respect to certain nostrums as late as the year 1711.

EXECUTION OF GOVERNOR WALL IN 1802.

As the following account, by a gentleman who witnessed the scene, avoids all disgusting details, we give it as containing a description of some of the circumstances which attended the execution, at the commencement of the present century, of a criminal of the higher class. The wretched man was hung for murder and barbarity: his victims were the men he had under his charge as Governor of the Island of Goree:—

"As we crossed the Press-yard, a cock crew; and the solitary clanking of a restless chain was dreadfully horrible.

"The prisoner entered. He was death's counterfeit, tall, shrivelled, and pale; and his soul shot so

piercingly through the port-holes of his head that the first glance of him nearly petrified me. I said in my heart, putting my pencil in my pocket, God forbid that I should disturb thy last moments! His hands were clasped, and he was truly penitent. After the yeoman had requested him to stand up, 'he pinioned him,' as the Newgate phrase is, and tied the cord with so little feeling that the governor, who had not given the wretch the accustomed fee, observed 'You have tied me very tight;' upon which Dr. Ford, the chaplain, ordered him to slacken the cord, which he did, but not without muttering, 'Thank you, sir,' said the governor to the doctor: 'it is of little moment.' He then observed to the attendant, who had brought in an immense iron shovel-full of coals to throw on the fire, 'Ay, in one hour that will be a blazing fire,' then turning to the doctor, questioned him: 'Do tell me, sir: I am informed I shall go down with great force; is it so?' After the construction and action of the machine had been explained, the doctor questioned the governor as to what kind of men he had at Goree:—'Sir,' he answered, 'they sent me the very riff-raff.' The poor soul then joined the doctor in prayer; and never did I witness more contrition at any condemned sermon than he then evinced.

"The sheriff arrived, attended by his officers, to receive the prisoner from the keeper. A new hat was then partly flattened on his head, for owing to its being too small in the crown, it stood many inches too high behind. As we were crossing the Press Yard, the dreadful execrations of some of the felons so shook his frame that he observed, the clock had struck; and quickening his pace, he soon arrived at the room where the sheriff was to give a receipt for his body, according to the usual custom. Owing, however, to some informality in the wording of this

receipt, he was not brought out as soon as the multitude expected; and it was this delay which occasioned a partial exultation from those who betted as to a reprieve, and not from any pleasure in seeing him executed.

"After the execution, as soon as I was permitted to leave the prison, I found the Yeoman selling the rope with which the malefactor had been suspended, at a shilling an inch; and no sooner had I entered Newgate-street, than a lath of a fellow, passed threescore years and ten, who had just arrived from the purlieus of Black Boy Alley, woe-begone as *Romeo's* apothecary, exclaimed, 'Here is the identical rope at sixpence an inch.'"

STAGE-COACH IN 1760.

Ayscough's Nottingham Courant of this date, contained the following advertisement:—The flying machines on steel springs set off from the Swan with Two Necks Inn, Lad-lane, London, and from the Angel Inn in Sheffield, every Monday and Thursday morning at five o'clock, and lies the first night from London at the Angel Inn in Northampton, the second at the Blackmoor's Head Inn, Nottingham, and the third at Sheffield. Each passenger to pay 1*l.* 17*s.*, and to be allowed fourteen pounds of luggage. Performed (if God permit) by John Hanforth and Samuel Glanville.

BLIND WORKMAN.

A young man, in Greenock, of the name of Kid, who was blind from his infancy, finished the model of a sixty-four gun ship, of about five feet keel, planked from the keel, with carriages for the guns, and every necessary material and apparelling of a ship of that

rate, without any assistance whatever, or other instrument than a small knife and hammer.

SPORTS OF THE LOWER CLASSES IN 1749.

The following handbill is curious, on account of the light it sheds on what was considered attractive to the million a hundred years ago:—

"*According to Law. September 22, 1749.* On Wednesday next, the 27th inst., will be run for by *Asses* (!!) in *Tothill Fields*, a purse of gold, not exceeding the value of Fifty Pounds. The first will be entitled to the gold; the second to two pads; the third to thirteen pence half-penny; the last to a halter fit for the neck of any ass in Europe. Each ass must be subject to the following articles:—

"No person will be allowed to run but *Taylors* and *Chimney-sweepers*; the former to have a cabbage-leaf fixed in his hat, the latter a plumage of white feathers; the one to use nothing but his yard-wand, and the other a brush.

"No jockey-tricks will be allowed upon any consideration.

"No one to strike an ass but the rider, lest he thereby cause a retrograde motion, under a penalty of being ducked three times in the river.

"No ass will be allowed to start above thirty years old, or under ten months, nor any that has won above the value of fifty pounds.

"No ass to run that has been six months in training, particularly above stairs, lest the same accident happen to it that did to one nigh a town ten miles from London, and that for reasons well known to that place.

"Each ass to pay sixpence entrance, three farthings of which are to be given to the old clerk of the race, for his due care and attendance.

"Every ass to carry weight for inches, if thought proper."

Then follow a variety of sports, with "an ordinary of *proper victuals*, particularly for the riders, if desired."

"*Run, lads, run! there's rare sport in Tothill Fields!*"

STATE COACH AT THE PROROGATION OF PARLIAMENT IN 1796.

Never was a greater assemblage of persons collected together than on this occasion: in the Park and in Parliament-street there were at least 20,000 people. By the repair of the state coach, which has undergone several material alterations since the damage it received at the opening of the last session, the king is now secluded from the sight. Hitherto, the upper pannels of it had always been of glass, so that the multitude could see the king in all directions, through the front, through the sides, as well as through the windows in the doors: it has been newly glazed, and the whole of the carriage is lined with sheet copper, musket proof; between the crimson lining of the carriage is a wadding of fine wool, coated with buffalo skin, the nature of which is so close that no bullets can penetrate it.

HISTORICAL ANECDOTE.

On the dollars, stivers, &c., coined at the town of Dordrecht in Holland, is the figure of a milk-maid sitting under her cow, which figure is also exhibited in relievo on the water-gate of the place. The occasion was as follows: In the noble struggle of the

United Provinces for their liberties, the Spaniards detached a body of forces from the main army, with the view of surprising Dordrecht. Certain milkmaids, belonging to a rich farmer in the vicinity of the town, perceived as they were going to milk, some soldiers concealed under the hedges. They had the presence of mind to pursue their occupation without any symptoms of alarm. On their return home they informed their master of what they had seen, who gave information to the Burgomaster, and the sluices were let loose, by which great numbers of the Spaniards were drowned, and the expedition defeated. The States ordered the farmer a handsome revenue for the loss he sustained by the overflowing of his lands, rewarded the women, and perpetuated the event in the manner described.

TOMB OF JOHN BUNYAN.

"Who has not read the "Pilgrim's Progress," "that wonderful book," writes Mr. Macaulay, "which, while it obtains admiration from the most fastidious critics, is loved by those who are too simple to admire it?" We can remember our own delight on reading, for the first time, the precious volume. This was in the days of our childhood, when we were deeply imbued with the fairy lore which at that time was so plentifully supplied, and so eagerly devoured.

John Bunyan was buried in Bunhill Fields burying-ground, City-road; and the tablet on his tomb, which the engraving very correctly represents is as follows: —"Mr. John Bunyan, author of the 'Pilgrim's Progress,' ob. 12 Aust. 1688, æt. 60." Formerly there were also the following lines:—

"The Pilgrim's Progress now is finished.
And death has laid him in his earthly bed."

Bunhill Fields burying-ground was opened as a suburban cemetery in 1665, in the time of the great plague, and was a favourite burying-place with the Dissenters. Here are buried Daniel Defoe; Dr. Isaac Watts; Joseph Ritson the antiquary; Dr. Thomas Goodwin, the chaplain who attended Cromwell's death-bed; George Fox, the founder of the Quakers; the mother of John Wesley; Lieut.-General Fleetwood, son-in-law of Oliver Cromwell; Thomas Stothard, R.A., and other eminent men.

SPIDERS FOND OF MUSIC.

Spiders hear with great acuteness, and it is affirmed that they are attracted by music. Disjonval relates

the instance of a spider which used to place itself on the ceiling of a room over the spot where a lady played the harp, and which followed her if she removed to another part; and he also says that the celebrated violinist Berthome, when a boy, saw a spider habitually approach him as soon as he began to play, and which eventually became so familiar that it would fix itself on his desk, and on his arm. Bettina noticed the same effect with a guitar, on a spider which accidentally crossed over it as she was playing.

BREAKFASTING HUT IN 1745.

This quaint announcement, in a handbill of the time, shows how cheaply those who lived a century or so past could enjoy suburban pleasures in merrie Islington:—

"This is to give notice to all Ladies and Gentlemen, at Spencer's original Breakfasting-Hut, between Sir Hugh Middleton's Head and St. John Street Road, by the New River side, fronting Sadler's Wells, may be had every morning, except Sundays, fine tea, sugar, bread, butter, and milk, at fourpence per head; coffee at threepence a dish. And in the afternoon, tea, sugar, and milk, at threepence per head, with good attendance. Coaches may come up to the farthest garden-door next to the bridge in St. John Street Road, near Sadler's Wells back gate.—*Note.* Ladies, &c., are desired to take notice that there is another person set up in opposition to me, the next door, which is a brick-house, and faces the little gate by the Sir Hugh Middleton's, and therefore mistaken for mine; but mine is the *little boarded place* by the river side, and my backdoor faces the same as usual; for

I am not dead, I am not gone,
Nor liquors do I sell;
But, as at first, I still go on,
Ladies, to use you well.

No passage to my hut I have,
The river runs before;
Therefore your care I humbly crave,
Pray don't mistake my door.

"Yours to serve,
S. SPENCER."

SPONTANEOUS COMBUSTION.

In Leroux's Journal de Medicine, is an account of a very fat woman, twenty-eight years of age, who was found on fire in her chamber, where nothing else was burning. The neighbours heard a noise of something like frying, and when the body was removed it left a layer of black grease. The doctor conceives that the combustion began in the internal parts, and that the clothes were burnt secondarily.

MOTHER MAPP THE BONE-SETTER.

She was the daughter of a man named Wallis, a bone-setter at Hindon, in Wiltshire, and sister to the celebrated "Polly Peachem," who married the Duke of Bolton. Upon some *family quarrel*, Sally Wallis left her professional parent, and wandered up and down the country in a miserable manner, calling herself "Crazy Sally," and pursuing, in her perambulations, a course that fairly justified the title. Arriving at last at Epsom, she succeeded in humbugging the worthy bumkins of that place, so decidedly, that a subscription was set on foot to keep her among them; but her fame extending to the metropolis, the dupes of London, a numerous class then as well as now,

thought it no trouble to go ten miles to see the conjuror, till at length, she was pleased to bless the afflicted of London with her presence, and once a week drove to the Grecian Coffee-house, in a coach and six with out-riders! and all the appearance of nobility. It was in one of these journeys, passing through Kent-street, in the Borough, that being taken for a certain woman of quality from the Electorate in Germany, a great mob followed and bestowed on her many bitter reproaches, till Madame, perceiving some mistake, looked out of the window, and accosted them in this gentle manner, "Confound you, don't you know me? I am Mrs. Mapp, the *bone-setter*!" upon which, they instantly changed their revilings into loud huzzas.

TWO CERTIFICATES OF GRETNA-GREEN MARRIAGES AT DIFFERENT DATES.

"This is to sartfay all persons that my be consernid, that A B from the parish of C in the County of D and E F from the parish of G and in the county of H and both comes before me and declayred themseless both to be single persons, and now mayried by the form of the Kirk of Scotland, and agreible to the Church of England, and givine ondre my hand, this 18th day of March 1793."

"Kingdom of Scotland
"County of Dumfries
"Parish of Gretna

"These are to certify, to all whom it may concern, that John N.... from the parish of Chatham in the County of Kent, and Rosa H.... from the Parish of St. Maries in the County of Nottingham, being both here now present and having declared to me that they are single persons, but have now been married

conformable to the Laws of the Church of England, and agreeable to the Kirk of Scotland. As witness our hands at Springfield this 4th day of October 1822.

"Witness"Witness me.
Jane RaeDavid Lang.
John Ainslie."John N....
Rosa H...."

THE WOMEN OF ENGLAND.

The women here are generally more handsome than in other places, sufficiently endowed with natural beauties, without the addition of adulterate sophistications. In an absolute woman, say the Italians, are required the parts of a Dutch woman, from the girdle downwards; of a French woman, from the girdle to the shoulders: over which must be placed an English face. As their beauties, so also their prerogatives are greater than any nation; neither so servilely submissive as the French, nor so jealously guarded as the Italians; but keeping so true a decorum, that as England is termed the Pergatorie of Servants, and the Hell of Horses, so is it acknowledged the *Paradise* of *Women*. And it is a common by-word amongst the Italians, that *if there were a bridge built across the narrow seas, all the women in Europe would run into England*. For here they have the upper hand in the streets, the upper place at the table, the thirds of their husband's estates, and their equal share of all lands; privileges with which other women are not acquainted. They were in high esteem in former times amongst foreign nations, for the modestie and gravitie of their conversation; but of late so much addicted to the light garb of the French, that they have lost much of their ancient honour and reputation amongst

knowing and more sober men of foreign countries who before admired them.—*Peter Heylin's Cosmographie*, 1652.

PRICES FOR SEATS AT CORONATIONS.

On consulting Stowe, Speed, and other antiquaries, it appears that the price of a good place at the coronation of William the Conqueror was a *blank*; and probably the same at that of his son William Rufus. At that of Henry I. it was a *crocard*, and at King Stephen's and Henry the Second's a *pillard*. At King Richard's and King John's, it was a *fuskin*; and rose at Henry the Third's to a *dodkin*. In the reign of Edward I. the coins began to be more intelligible; and we find that for seeing his coronation a Q was given, or the half of a *ferling*, or farthing, which was, as now, the fourth part of a *sterling*, or penny. At the coronation of Edward II. it was a farthing; and at that of Edward III. a halfpenny, which was very generally given. In the reign of Richard II. it was a penny, and continued the same at that of Henry IV. But at that of Henry V. it was two pennies, or half of a *grossus*, or groat; and the same at that of Henry VI. and of Edward IV.; nor do we find it raised at the coronation of Richard III. or that of Henry VII.

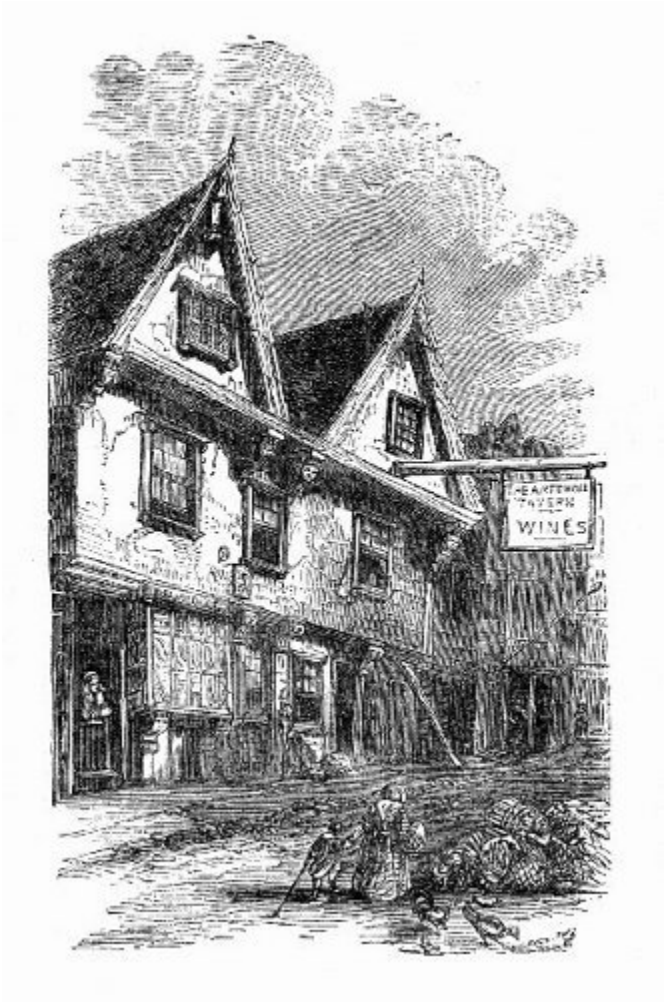
At that of Henry VIII. it was the whole *grossus*, or groat, nor was the price altered at those of Edward VI. and Queen Mary; but at Queen Elizabeth's it was a *teston*, *tester*, or sixpence. At those of James I. and Charles I. a shilling was given; which sum was advanced to half a crown at the coronations of Charles and James II. At King William's and Queen Anne's, it was a crown; and at George the First's the show was seen by many at the same price.

At the coronation of George II. some gave half a

guinea; but at that of George III. and Queen Charlotte, anno 1761, curiosity seems to have risen to an amazing height. On this occasion the price given for single seats were almost incredible; in some houses ten guineas, and in ordinary houses five guineas. Great and universal anxiety prevailed to see this grand spectacle, from the reflection how improbable it was that many who were there could ever have an opportunity of witnessing the like again. As an instance of this extreme anxiety, it is confidently related, that a gentleman was prevailed on to take a room for his lady, at the price of one hundred and forty guineas; but the appointment of the solemnity of the coronation falling unluckily at the exact time when she expected to be delivered, she actually further prevailed on her husband to let a skilful man-midwife, nurse, &c., attend her, and to hire another room, lest the hurry of the day should bring on her labour, when it might be impossible for her to be removed without endangering her life.

ANCIENT HOUSE AT BLACKWALL—SAID TO BE THE RESIDENCE OF SIR WALTER RALEIGH.

The house shown in the engraving is interesting from two causes; first, that it was the house in which Sir Walter Raleigh smoked his first pipe of tobacco in England, and secondly, that it is one of the few relics remaining of those picturesque old houses of the days of Queen Bess. The house is built of strongly framed timber, which, in recent years, has been plastered over; and the carved heads that ornament the gables, and which are good both in design and execution, show that this house is at least 350 years old.



At the present time a tavern has been built between this house and the river. Formerly, however, there was, no doubt, a trimmed garden and terrace towards the Thames, from which the inhabitants may have watched the progress of Queen Elizabeth from the Tower to her palace at Greenwich.

It is singular to notice the fashion of these old houses, arising from the value of space within walled towns; each floor projects over the other, so that the upper apartments have more room than the lower. While, in an artistic point of view, we cannot help regretting the disappearance of the venerable and quaint gables, for sanitary and other reasons we must be content with the change.

AMBASSADORS—WHY HELD BY THE ARMS AT THE OTTOMAN COURT.

A dervise addressed Bajazet, emperor of the Turks, 1495, for alms, and while the charitable Sultan searched for his money, the treacherous beggar wounded him with a dagger, and was instantly slain by the royal attendants. This incident is rendered memorable by its having occasioned the ungracious restraint under which even the ambassadors of Christian powers were subject to in former times when they received an audience from the Ottoman Emperor.

They were held by the arms by two attendants, when they approached the throne, nor were their arms loosed till they had quitted the presence.

TRAVELLING IN 1760.

The nobility and gentry were accustomed to make their long journeys in ponderous family-carriages, drawn by four horses. These vehicles would be laden at the top with an array of trunks and boxes, while perhaps six or seven persons, with a lapdog, would be stowed within. The danger of famine on the road was averted by a travelling larder of baskets of various condiments; the risk of thirst would be

provided against by bottles of usquebaugh, black cherry-brandy, cinnamon-water, sack, port, or strong beer: while the convoy would be protected by a basket-hilted sword, an old blunderbuss, and a bag of bullets and a great horn of gunpowder.

OLD ST. PAUL'S.

In the old cathedral was a tower of stone, in height from the ground 260 feet, on which was a spire of wood, covered with lead, 274 feet high. In the tower was a celebrated peal of bells; and somewhat above the stone-work was a "faire dial," from which there was order taken in the eighteenth year of Edward III. that the rich chasing and gilding should be always kept in good preservation. On this dial was the figure of an angel pointing to the hours of both day and night—a device more appropriate than most of the clock-hands in present use. From this lofty steeple, which formed such an important feature of old London, the chimes rung merrily on saints' days and holidays; and at times the choristers mounted up aloft and chaunted forth their orisons at dawn and sunset—a custom still observed at Durham Cathedral. Before the fire of London, the spire of St. Paul's was more than once destroyed or damaged by fire and lightning.

On Candlemas Eve, 1444, about two o'clock in the afternoon, the lightning fired the steeple. The citizens came forth and succeeded in overcoming the fire; it, however, broke forth again at night, and but little of the spire was saved. In the year 1561, in the month of June, there fell a prodigious quantity of rain, attended with thunder and lightning. St. Paul's steeple was struck within a yard of the top. At first, a little fire appeared, resembling the light of a torch,

and in eight minutes the weather-cock fell; and the wind rising high, the fire within an hour afterwards destroyed the steeple down to the very battlements, and then, in consequence of the mass of burning timber that fell from the spire, burnt so violently that the iron-work and the bells melted and fell upon the stairs in the church; the east and west roofs catching fire communicated with the north and south, and destroyed them all. Much damage was also done to other parts.

The spire was again reared, and the damaged bells properly replaced. In addition to the bells in the tower of old St. Paul's there was a common bell, the property of the city, hung in a suitable building, closely adjoining to the Cathedral, which was rung that the inhabitants might assemble at wardmotes and other important occasions. Another fire damaged the ancient church, and then the great fire of 1666, swept steeples, bells, churches, and all before it.

THE BEDFORD MISSAL.

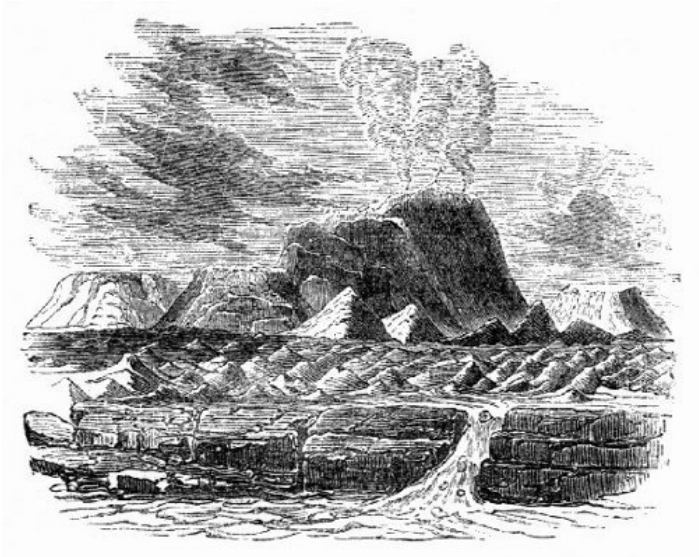
In January, 1786, when the Bedford Missal was on sale, with the rest of the Duchess of Portland's collection, King George III. sent for his bookseller, and expressed his intention to become the purchaser. The bookseller ventured to submit to his majesty, that the article in question, as one highly curious, was likely to fetch a high price. "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 up her hands 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; and Mr. Edwards carried off the prize by adding three pounds more. The same Missal was afterwards sold at Mr. Edwards's sale, in 1815, and purchased by the Duke of Marlborough, for £637 15s.

FORMATION OF THE VOLCANO OF JORULLO.

The Mexican volcanoes of Orizaba, Popocatepetl, Jorullo, and Colima appear to be connected with each other, being placed in the direction of a line running transverse to the former, and passing east and west from sea to sea.

As was first observed by Humboldt, these mountains are all situated between north latitude 18° 59' and 19° 12'. In an exact line of direction with the other volcanoes, and over the same transverse fissure, Jorullo was suddenly elevated on the 29th of September, 1759. The circumstances attending the production of this volcano are so remarkable, that we shall here notice them in some detail.

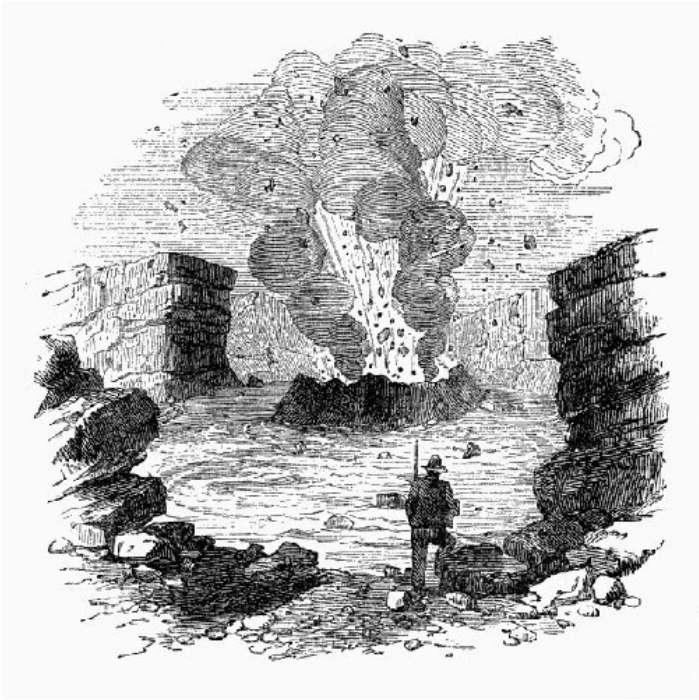


VOLCANO OF JORULLO, MEXICO.

An extensive plain, called the Malpays, was covered by rich fields of cotton, sugar-cane, and indigo, irrigated by streams, and bounded by basaltic mountains, the nearest active volcano being at the distance of eighty miles. This district, situated at an elevation of about 2600 feet above the level of the sea, was celebrated for its beauty and extreme fertility. In June, 1759, alarming subterranean sounds were heard, and these were accompanied, by frequent earthquakes, which were succeeded by others for several weeks, to the great consternation of the neighbouring inhabitants. In September tranquillity appeared to be re-established, when, in the night of the 28th, the subterranean noise was again heard, and part of the plain of Malpays, from three to four miles in diameter, rose up like a mass of viscid fluid, in the shape of a bladder or dome, to a height of nearly 1700 feet; flames issued forth,

fragments of red-hot stones were thrown to prodigious heights, and, through a thick cloud of ashes, illumined by volcanic fire, the softened surface of the earth was seen to swell up like an agitated sea. A huge cone, above 500 feet high, with five smaller conical mounds, suddenly appeared, and thousands of lesser cones (called by the natives *hornitos*, or ovens,) issued forth from the upraised plain. These consisted of clay intermingled with decomposed basalt, each cone being a *fumarolle*, or gaseous vent, from which issued thick vapour. The central cone of Jorullo is still burning, and on one side has thrown up an immense quantity of scoriaceous and basaltic lavas, containing fragments of primitive rocks. Two streams, of the temperature of 186° of Fahrenheit, have since burst through the argillaceous vault of the hornitos, and now flow into the neighbouring plains. For many years after the first eruption, the plains of Jorullo were uninhabitable from the intense heat that prevailed.

CRATER OF VESUVIUS IN 1829.



The crater Stromboli, which has been in activity since the most ancient times, presents at present the same appearances as those which were described by Spallanzani, in 1788. It is constantly filled with lava in a state of fusion, which alternately rises and falls in the cavity. Having ascended to ten or twelve yards below the summit of the walls, this boiling fluid is covered with large bubbles, which burst with noise, letting enormous quantities of gas escape from them, and projecting on all sides scoriaceous matter. After these explosions, it again subsides, but only to rise again and produce like effects—these alternations being repeated regularly at intervals of some minutes. In craters where the lava is less fluid than in that of Stromboli, new cones are sometimes

formed in the midst of the Crater, which first rise in the form of a dome, and then burst out so as to form a small active volcano in the middle of the crater of the great one. This phenomenon is often presented within the crater of Vesuvius, and was more particularly witnessed in 1829.

LOAF SUGAR.

In 1553 a sugar-loaf was presented to Mr. Waldron, of Bovey House, which weighed 7 lbs., at 1s. 1d. per lb. (7s. 7d.)

The late Lord Rolle married the last of that branch of the Waldron family. The house remains about ten miles west of Lyme. The sugar-loaf was charged at a high rate, considering the greater value of money in Queen Mary's reign. This article began to be highly prized. The sugar-cane, which had been grown from the year 1148 in Sicily, had been imported into Madeira A.D. 1419. About the year 1503 the art of refining sugar, before called "blanch powdre," was discovered by a Venetian; before which the juice, when selected instead of honey for sweetening, was used as it came from the cane. Only twenty-seven years from this date, in 1526, it was imported from St. Lucar in Spain by Bristol merchants. Let not the present of the Mayor of Lyme be considered as a cheap article produced in abundance in the islands of the West Indies. The sugar-cane was not imported thither into Barbadoes from the Brazils till the year 1641. How surprising the result of official inquiries in the year 1853 into the consumption of sugar! It amounted to 7,523,187 cwts., or 30 lbs. each individual of the United Kingdom.

SUSPENSION BRIDGES AT FREYBOURG.

There are two suspension bridges in Freybourg; one remarkable for its great length, the other for its extreme beauty. The latter connects the top of two mountains, swinging over a frightful gulf that makes one dizzy to look down into. There are no buttresses or masonwork in sight at a little distance; shafts are sunk in the solid rock of the mountains, down which the wires that sustain it are dropped. There it stretches, a mere black line, nearly three hundred feet in the heavens, from summit to summit. It looks like a spider's web flung across a chasm; its delicate tracery showing clear and distinct against the sky. While you are looking at the fairy creation suspended in mid-heaven, almost expecting the next breeze will waft it away, you see a heavy waggon driven on it; you shrink back with horror at the rashness that could trust so frail a structure at that dizzy height; but the air-hung cobweb sustains the pressure, and the vehicle passes in safety. Indeed, weight steadies it; while the wind, as it sweeps down the gulf, makes it swing under you. The large suspension bridge is supported on four cables of iron wire, each one composed of one thousand and fifty-six wires. As the Menai bridge of Wales is often said to be longer than this, I give the dimensions of both as I find them in Mr. Murray:—Freybourg: length, nine hundred and five feet; height, one hundred and seventy-four feet; breadth, twenty eight feet. Menai: length, five hundred and eighty feet; height, one hundred and thirty feet; breadth, twenty-five feet. A span of nine hundred and five feet, without any intermediate pier, seems impossible at first, and one needs the testimony of his own eyes before he can fully believe it.

WONDERFUL CLOCK.

Towards the end of the last century, a clock was constructed by a Genevan mechanic named Droz, capable of performing a variety of surprising movements, which were effected by the figures of a negro, a shepherd, and a dog. When the clock struck, the shepherd played six tunes on his flute, and the dog approached and fawned upon him. This clock was exhibited to the King of Spain, who was highly delighted with the ingenuity of the artist. The king, at the request of Droz, took an apple from the shepherd's basket, when the dog started up and barked so loud that the king's dog, which was in the same room, began to bark also. We are moreover informed that the negro, on being asked what hour it was, answered the question in French, so that he could be understood by those present.

MANDRIN THE SMUGGLER, 1757.

Mandrin was the son of a peasant in Dauphiny who dealt in cattle. His first employment was buying and selling horses, by which he subsisted several years. But having on some occasion committed a murder, he was obliged to fly from justice, and in his absence was condemned by the Parliament of Grenoble to be broken on the wheel. Being now a fugitive, and destitute of employment, he learned to counterfeit money, and by this fraud made considerable gain, till, being discovered, the officers of the Mint at Lyons issued a warrant for apprehending him, and he was again obliged to quit the country. While he was wandering about from place to place, and hiding himself in caves and woods, he became acquainted with a gang of smugglers, and associating with them was, after some time, made their captain. As this gang was very numerous, he was less cautious of being seen, and having at length lost his sense of fear

by habitual danger, he frequently entered towns and cities, raised contributions on the king's officers by force, and spread the same terror among others that others had brought upon him. But in proportion as he became more formidable he was, in fact, less secure; for the Government found it necessary to detach after him such a force as he could not resist, and the Farmers-General offered 48,000 livres reward for taking him. After many times attacking his party in a running fight, in which several were cut off, Mandrin, with eight of his men, took shelter in a castle on the frontiers of Savoy. They were closely pursued by several detachments, under the command of Colonel de Molière, who entered the King of Sardinia's territory after him, without having first obtained leave. Molière was immediately opposed by a great number of peasants: whether they were instigated by Mandrin, or whether they were jealous of their privilege, is not known; but all his expostulations being fruitless, and being determined not to relinquish his prey, for whom he hoped to receive so considerable a reward, he forced his way against them, killing twelve and wounding many others. Mandrin waited the issue of this contest in his castle, where he was soon besieged by 150 men, who attacked the place with great vigour. Mandrin and his partisans defended themselves like men who had nothing to fear in a battle equal to being taken alive; and after several of them were killed, and the castle gates burst open, they retreated, fighting from chamber to chamber, and from story to story, till, reaching the garret, and being able to proceed no further, they were at last overpowered by numbers, having killed twenty of their adversaries, and spent all their ammunition. Mandrin, with those that survived of his little party, were carried prisoners to

Valence in Dauphiny. * * * Mandrin was examined every day from the 13th of May to the 25th, in order to discover his accomplices. In the mean time several of his associates were put to the torture to discover what they knew of him, and were afterwards broken on the wheel, that death might give a sanction to their testimony.

He himself was subjected to torture, but without eliciting anything further than he had previously revealed. Throughout he steadfastly refused to betray his comrades, and conducted himself with much dignity and heroism. On the day of his execution he received absolution from Father Gasperini, a Jesuit, who had administered to him the consolations of religion during his confinement.

Before he was led out of the prison, his shoes and stockings were taken from him; but, though barefooted, he walked along with great firmness and a good grace. When he came to the cathedral to perform the *amende honorable*, he asked forgiveness of the monks and priests for his want of respect to their order, and was then conducted to the scaffold. He mounted with great composure, and addressed himself in a short and pathetic exhortation to the spectators, especially the young persons of both sexes; he then sat down on the nave of the wheel, and loosened the buttons of his shirt-sleeves himself. Then he entreated pardon of the custom-house officers, whom he had so often and so grossly injured; and turning to the penitents who surrounded the scaffold—with his confessor and two other eminent persons of his order—he earnestly recommended himself as the object of their prayer, and immediately delivered himself up to the executioner. He received eight blows on his arms and

legs, and one on his stomach, and was intended to have been left to expire of the wounds; but as the executioner was going down from the scaffold, an order came to strangle him; the bishop and all the considerable persons at Valence having interceded for this mitigation of his punishment. Mandrin was twenty-nine years of age, about five feet five inches high, well made, had a long visage, blue eyes, and sandy chesnut hair; he had something rough in his countenance, and a strong robust port; he was perpetually smoking tobacco, with which he drank plentifully of any liquor that was at hand, and ate till the last with a good appetite.

SUDDEN RECOVERY FROM MADNESS.

The following extraordinary account is taken from the *Gentleman's Magazine* of 1784:—"About six years since, a seafaring person was taken into the Asylum for Maniacs at York; during the space of five years and six months he never expressed any desire for sustenance, and was fed in the manner of an infant. The servants undressed him at night, and dressed him in the morning; he never spoke, and remained with his body bent all day, and was regarded by all about him as an animal nearly converted into a vegetable. About the middle of May, 1783, he suddenly astonished the people round him with saying, 'Good morrow to you all.' He then thanked the servants for the care they had taken of him, and appeared perfectly sane. A few days after, he wrote a letter to his wife, in which he expressed himself with great propriety. On the 28th of May following he was allowed to leave the hospital, and return to his family; and has now the command of a ship in the Baltic trade, and is in full enjoyment of perfect health, both in mind and body. This very singular

case is attested by Dr. Hunter, F.E.S., of York, in a letter to Dr. Percival, of Manchester, and by the servants now at the Asylum in York."

SUMMARY OF THE BIBLE.

The following table is published, as containing accurate particulars of the English version of the Bible:—

In the Old Testament.	*In the New Testament.*	*Total.*
Books, 39	Books, 27	Books, 66
Chapters, 929	Chapters, 260	Chapters, 1,189
Verses, 23,214	Verses, 7,959	Verses, 31,173
Words, 592,493	Words, 181,253	Words, 773,746
Letters, 2,728,100	Letters, 838,380	Letters, 3,566,480

The middle chapter and the shortest in the Bible is the hundred and seventeenth Psalm; the middle verse is the eighth of the hundred and eighteenth Psalm. The twenty-first verse of the seventh chapter of Ezra, in the English version, has all the letters of the alphabet in it. The nineteenth chapter of the second book of Kings and the thirty-seventh chapter of Isaiah are alike.

THE LEPROSY.—LAZARS.—LAZAR-HOUSES.

That loathsome disorder, leprosy, was introduced into England in the reign of Henry I., and was supposed to have been brought out of Egypt, or perhaps the East, by means of the crusaders. To add to the horror, it was contagious, which enhanced the charity of a provision for such miserables, who were not only naturally shunned, but even chased by royal

edict, from the society of their fellow-creatures.

Lepers, or Lazars, were sick persons removed out of monasteries to cells or hospitals, always built out of cities and towns. Their usual maintainence was, from liberty allowed them to go upon every market-day, to the market, where with a dish, called a *clap* dish, they would beg corn.

Their sickness and loathsome appearance giving great disgust, many withheld their charity, upon which account they were afterwards restrained from begging at large, but permitted to send the proctor of the hospital, who came with his box one day in every month to the churches, and other religious houses, at time of service; and there received the voluntary charity of the congregations. This custom is said to be the origin of the present practice of collecting briefs.

The leprosy was much more common formerly, in this part of the globe, than at present. It is said, that there were in Europe fifteen thousand hospitals founded for them. Perhaps near half the hospitals that were in England were built for lepers.

Lepers were so numerous in the twelfth century, that by a decree of the Lateran Council under pope Alexander III., A.D. 1179, they were empowered to erect churches for themselves, and to have their own ministers to officiate in them. This shows at once how infectious and offensive their distemper was.

And on this account, "In England where a man was a leper, and was dwelling in a town, and would come into the churches, or among his neighbours when they were assembled, to talk to them to their annoyance or disturbance, a writ lay De Leproso amovendo."—What follows is remarkable. The writ is

for those lepers "who appear to the sight of all men, they are lepers, by their voice and their sores, the putrefaction of their flesh, and by the smell of them."

And so late as the reign of Edward VI. multitudes of lepers seem to have been in England; for in 1 Edw. 6. c. 3. in which directions are given for carrying the poor to the places where they were born, &c. we read the following clause: "Provided always, that all *leprous* and poor *bed-red* creatures may, at their liberty, remain and continue in such houses appointed for lepers, or bed-red people, as they now be in."

1184 to 1191.—The leprosy was at this period, and long after, a cruel epidemic in our country, possibly brought by the crusaders from the Holy Land, and spread here by filth and bad diet. It was supposed to be infectious, and was shunned as the plague; so that, had it not been for these pious institutions, multitudes must have perished under this loathsome disorder.

Among other wild fancies of the age, it was imagined that the persons afflicted with leprosy, a disease at that time (1327, Edward II.) very common, probably from bad diet, had conspired with the Saracens to poison all springs and fountains; and men being glad of any pretence to get rid of those who were a burthen to them, many of those unhappy people were burnt alive on the chimerical imputation.

Every one of the lazar-houses had a person, called a *fore-goer*, who used to beg daily for them.

THE CONDOR IN PERU.

Dr. Pickering, of the United States Antarctic Expedition of 1839, being in the vicinity of the

Andes, attempted the ascent of one of the summits; by noon he had reached a high elevation, and looking up, he espied a huge condor soaring down the valley. He stopped to observe the majestic bird as it sailed slowly along. To his surprise it took a turn around him, then a second and a third, the last time drawing so near that he began to apprehend that it meditated an attack. He describes himself as being in the worst possible condition for a fight, his strength being exhausted by climbing, and his right hand having been lamed for some days from a hurt. The nature of the ground, too, was anything but favourable for defence; but there was nothing left but to prepare for a fight, and with this intent he took a seat and drew his knife. At the instant, as if intimidated by the sight of the weapon, the bird whirled off in another direction. Dr. Pickering confessed, however humiliating the acknowledgment, that he was at the time very well satisfied with the condor's determination to let him alone.

COST OF SIR CHRISTOPHER WREN'S CHURCHES.

The following is an account of what the undermentioned churches cost building, the designs for which were furnished by Sir Christopher Wren :—

	£	s.	d.
St. Paul's	736,752	2	3¼
Allhallows the Great	5,641	9	9

—— Bread-street	3,348	7	2
—— Lombard-street	8,058	15	6
St. Alban's, Wood-street	3,165	0	8
St. Anne and Agnes	2,448	0	10
St. Andrew's, Wardr.	7,060	16	11
—— Holborn	9,000	0	0
St. Anthony's	5,685	5	10¾
St. Austin's	3,145	3	10
St. Benet, Grailchurch	3,583	9	5¼
—— Paul's Wharf	3,328	18	10
—— Fink	4,129	16	10
St. Bride's	11,430	5	11
St. Bartholomew's	5,077	1	1
Christ Church	11,778	9	6

St. Clement, Eastcheap	4,365	3	4½
—— Danes	8,786	17	0½
St. Dionis Back Church	5,737	10	8
St. Edmund the King	5,207	11	0
St. George, Botolph-lane	4,509	4	10
St. James, Garlick-hill	5,357	12	10
—— Westminster	8,500	0	0
St. Lawrence, Jewry	1,872	1	9
St. Michael, Basinghall	2,822	17	1
—— Royal	7,455	7	9
St. Michael, Queenhithe	4,354	3	8
—— Wood-street	2,554	2	11

——— Crooked-lane	4,641	5	11
——— Cornhill	4,686	5	11
St. Martin, Ludgate	5,378	18	8
St. Matthew, Friday-str	2,301	8	2
St. Margaret Pattens	4,986	10	4
——— Lothbury	5,340	8	1
St. Mary, Abchurch	4,922	2	4½
——— Magdalen	4,291	12	9¼
——— Somerset	6,579	18	1¼
——— at Hill	3,980	12	3
——— Aldermanbury	5,257	3	6
——— le Bow	8,071	18	1
——— le Steeple	2,388	8	7¾

St. Magnus, Lond. bridge	9,579	19	10
St. Mildred, Bread-street	3,705	13	6¼
Poultry	4,654	9	7¾
St. Nicholas Cole Abbey	5,042	6	11
St. Olav, Jewry	5,580	4	10
St. Peter's, Cornhill	5,647	8	2
St. Swithin, Canon-street	4,687	4	6
St. Stephen, Walbrook	7,652	13	8
Coleman-str	4,020	16	6
St. Vedast, Foster-lane	1,853	15	6

EARLY CLOCKS.

The first clock which appeared in Europe, was probably that which Eginhard (the secretary of Charlemagne), describes as sent to his royal master by Abdalla, King of Persia. "A horologe of brass, wonderfully constructed, for the course of the twelve hours, answered to the hourglass, with as many little brazen balls, which drop down on a sort of bells underneath, and sounded each other."—The Venetians had clocks in 872, and sent a specimen of them that year to Constantinople.

SINGULAR SPECIMEN OF ORTHOGRAPHY IN THE SIXTEENTH CENTURY.

The following letter was written by the Duchess of Norfolk to Cromwell, Earl of Essex. It exhibits a curious instance of the monstrous anomalies of our orthography in the infancy of our literature, when a spelling book was yet a precious thing:—

"My ffary gode lord,—her I sand you in tokyn hoff the neweyer, a glasse hoff Setyl set in Sellfer gyld, I pra you tak hit in wort. An hy wer babel het showlde be bater. I woll hit war wort a m crone."

Thus *translated*:—

"My very good lord,—Here I send you, in token of the new year, a glass of setyll set in silver gilt; I pray you take it in worth. An I were able it should be better. I would it were worth a thousand crown."

DEATH OF THE EARL OF KILDARE.

In 1513, died the most powerful baron and active soldier of his age, Fitzgerald, Earl of Kildare. He had been, during thirty years, at different times, chief governor of Ireland, and was too potent to be set aside, otherwise his strong attachment to the house

of York would probably have been his ruin. The untameable spirit of the earl sometimes involved him in trouble, from which he was extricated by a lucky bluntness; as when once, when charged before Henry VIII. with setting fire to the cathedral of Cashel, "I own it," said the earl, "but I never would have done it had I not believed that the archbishop was in it." The king laughed, and pardoned the ludicrous culprit. The Bishop of Meath was his bitterest foe. He accused him to Henry of divers misdeeds, and closed his accusation with "Thus, my liege, you see that all Ireland cannot rule the earl." "Then," said the perverse monarch, "the earl shall rule all Ireland," and instantly made him lord-deputy. The English loved the earl because he was brave and generous, and because his good humour equalled his valour. Once, when he was in a furious paroxysm, a domestic who knew his temper, whispered in his ear, "My lord, yonder fellow has betted me a fine horse, that I dare not take a hair from your lordship's beard; I pray, my lord, win me that wager." The earl's features relaxed, and he said to the petitioner, "Take the hair, then, but if thou exceedest thy demand, my fist shall meet thy head."

THE BRITANNIA TUBULAR BRIDGE.

This is one of the most remarkable structures in the world, the design of the celebrated architect, Sir R. Stephenson. This bridge is on the line of the Chester and Holyhead Railway, crossing the Menai Straits, within sight of Telford's Chain Suspension Bridge. It is made of cast iron of a tubular form, in the tube of which the railway passes. Four of these span the Strait, and are supported by piles of masonry; that on the Anglesea side is 143 feet 6 inches high, and from the front to the end of the wing walls is 173 feet.

These wing walls terminate in pedestals, on which repose colossal lions of Egyptian character. The Anglesea pier is 196 feet high, 55 feet wide, and 32 feet long. In the middle of the Strait is the Britannia Rock, from which the bridge derives its name; on this the Britannia pier is raised. It is equi-distant from the Anglesea and Carnarvon piers, being 460 feet in the clear from each, and sustains the four ends of the four long tubes, which span the distance from shore to shore. There are two pairs of short and two of long tubes, the lengths of these pairs being 250 feet and 470 respectively. The Egyptian lions are 25 feet 6 inches long, 12 feet 6 inches high, 8 feet wide, and weigh 80 tons. Two thousand cubic feet of stone were required for each lion. The total quantity of stone in the bridge is 1,400,000 cubic feet. The weight of malleable iron in the tubes is 10,000 tons; of cast iron, 1,400 tons. The whole length of the entire bridge, measuring from the extreme front of the wing walls, is 1,833 feet, and its greatest elevation at Britannia pier, 240 feet above low-water-mark. The total cost of the structure is £601,865. This wonderful structure was begun April 13, 1846, and completed July 25, 1850; opened for traffic Oct. 21, 1850.

DAFFEY'S ELIXIR.

In the *Postboy*, Jan. 1, 1707-8, is the following curious advertisement:—"Daffey's famous *Elixir Salutis* by Catherine Daffey, daughter of Mr. Thomas Daffy, late rector of Redmile, in the valley of Belvoir, who imparted it to his kinsman, Mr. Anthony Daffy, who published the same to the benefit of the community and his own great advantage. The original receipt is now in my possession, left to me by my father. My own brother, Mr. Daniel Daffy, apothecary in Nottingham, made the Elixir from the said receipt, and sold it there during his life. Those

who know it, will believe what I declare; and those who do not, may be convinced that I am no counterfeit, by the colour, taste, smell, and operation of my Elixir. To be had at the Hand and Pen, Maiden-Lane, Covent Garden."

JENNY'S WHIM.

"This was a tea garden, situated, after passing over a wooden bridge on the left, previous to entering the long avenue, the coach way to where Ranelagh once stood. This place was much frequented, from its novelty, being an inducement to allure the curious, by its amusing deceptions, particularly on their first appearance there. Here was a large garden, in different parts of which were recesses; and if treading on a spring, taking you by surprise, up started different figures, some ugly enough to frighten you—a harlequin, a Mother Shipton, or some terrific animal. In a large piece of water, facing the tea alcoves, large fish or mermaids, were showing themselves above the surface. This queer spectacle was first kept by a famous mechanist, who had been employed at one of the winter theatres, there being then two."—Angelo's *Pic Nic or Table Talk*, p. 106.

Horace Walpole, more than once alludes to this place of entertainment in his Letters; and in 1755 a 4to. satirical tract appeared entitled *Jenny's Whim; or a Sure Guide to the Nobility, Gentry, and other Eminent Persons, in this Metropolis*.

ANECDOTE RELATIVE TO THE MASKED EXECUTIONER OF CHARLES I.

It is universally known, that, at the execution of King

Charles I., a man in a vizor performed the office of executioner. This circumstance has given rise to a variety of conjectures and accounts. In the Gentleman's Magazine for November, 1767, and January, 1768, are accounts of one William Walker, who is said to be the executioner. In the same magazine for June, 1784, it is supposed to be a Richard Brandon, of whom a long account is copied from an Exeter newspaper. But William Lilly, in his "History of his Life and Times," has the following remarkable passage:—"Many have curiously inquired who it was that cut off his [the king's] head: I have no permission to speak of such things: only thus much I say, he that did it is as valiant and resolute a man as lives, and one of a competent fortune." To clear up this passage, we shall present our readers with Lilly's examination (as related by himself) before the first parliament of King Charles II. in June, 1660.

"At my first appearance, many of the young members affronted me highly, and demanded several scurrilous questions. Mr. Weston held a paper before his mouth; bade me answer nobody but Mr. Prinn; I obeyed his command, and saved myself much trouble thereby, and when Mr. Prinn put any difficult or doubtful query unto me, Mr. Weston prompted me with a fit question. At last, after almost one hour's tugging, I desired to be fully heard what I could say as to the person that cut Charles I.'s head off. Liberty being given me to speak, I related what follows, viz.:—

"That the next Sunday but one after Charles I. was beheaded, Robert Spavin, Secretary to Lieutenant-General Cromwell at that time, invited himself to dine with me, and brought Anthony Pearson, and

several others, along with him to dinner. That their principal discourse all dinner-time was only who it was that beheaded the king; one said it was the common hangman; another, Hugh Peters; others were also nominated; but none concluded. Robert Spavin, so soon as dinner was done, took me by the hand, and carried me to the south window: saith he. 'These are all mistaken; they have not named the man that did the fact; it was Lieutenant-Colonel Joice. I was in the room when he fitted himself for the work, stood behind him when he did it; when done, went in with him again. There is no man knows this but my master, viz., Cromwell, Commissary Ireton, and myself.'—'Doth Mr. Rushworth know it?' saith I.—'No, he doth not know it,' saith Spavin. The same thing Spavin since has often related to me when we were alone."

WHIPPING PRISONERS.

Mr. Ellesdon, Mayor of Lyme, in 1595, paid for—

	s.	*d.*
Four yards of canvas to make a coat to whip the rogues in	3	0
Making the same	0	6

	Whipping of three of the ship boys for stealing of Mr. Hassard's salmon fish in the Cobb	1	0
	(N.B.—Salmon was plentiful in the west at this epoch.)		

The charge of fourpence made for whipping a boy continued for many years the same. The whipping of a woman who was a stranger was little more costly; but the inflicting such a punishment upon a townswoman was remunerated at a higher rate, as may well be supposed, from a consideration of several circumstances. To take a violent, noisy woman from her chamber, tie madam to the tumbrel and whip her round the town, was an undertaking that demanded assistance and protection to the official or hireling that wielded the thong. In the Town Accompt Book are found such entries as those which are given in illustration:—

		s.	*d.*
	For whipping William Wynter's		
1625.	boy	0	4

	" Agnes Abbott twice	2	4
1644.	Paid two soldiers to attend the whipping of a woman	2	6
	Paid to whipping four women	4	0

THE INIQUITIES OF THE SLAVE TRADE.

We may form some idea of the temptations which the trade in human beings held out, even to people who held an honourable position in the world, from the fact that the captain of a frigate, within a few years before the slave trade was abolished, was known to purchase slaves in the West India market, have them entered as able seamen, and compel the artificers to teach them a trade; so that when the ship returned each was sold at a high rate as a valuable piece of property. The worst, however, has to be told. Upon sailing from Portsmouth, some of the best men were sent away upon duty in a ship's boat, in order that they might be returned "run," by which they lost pay and clothes, but made room for the negroes lately kidnapped, who were entered, though they did no work for the ship, as able seamen! We have all heard of a naval officer who had his pocket picked at a Westminster election, and

who openly professed his vow, which he rigidly performed, of flogging every Londoner that joined his ship for this act. This, it is said, was no idle vow!

DISCOVERY OF THE BODY OF CANUTE THE GREAT.

In June 1766, some workmen who were repairing Winchester Cathedral discovered a monument, wherein was contained the body of King Canute. It was remarkably fresh, had a wreath round the head, and several other ornaments of gold and silver bands. On his finger was a ring, in which was set a large and remarkably fine stone; and in one of his hands a silver penny. *Archæologia*, vol. iii. The penny found in the hand is a singular instance of a continuance of the pagan custom of always providing the dead with money to pay Charon.

M.P.'S AND MAYORS PRIVATEERS.

William Morfote, who represented Winchelsea in Parliament in 1428, was a privateer with a hundred men under him. He found it necessary to obtain the king's pardon in 1435, by the advice of Parliament, there being a legal difficulty about his having broken prison at Dover Castle.

Two merchants of Sherborne in Dorsetshire were robbed of their cargo, worth £80, A.D. 1322, by Robert de Battyle. This transaction did not lose him the good opinion of his townsmen, who chose him Mayor of Winchelsea a few years later.

ALGERINE INVASION OF IRELAND.

The Algerines landed in Ireland in 1627, killed 50 persons, and carried off about 400 into slavery. One

vessel captured by them was worth £260,000. They made purchases of stores and provisions they wanted in the western parts of Ireland by Baltimore, and in 1631 carried off 100 captives from that town. They landed their poor captives at Rochelle, and marched them in chains to Marseilles. Twenty-six children are said to have been carried off at one time from Cornwall. In 1633, Lord Wentworth, appointed lord deputy of Ireland, named noted pirate vessels off the coast of Ireland and their captures. Persons in their wills used to leave sums of money for redeeming well-known captives from bondage in Algiers and other places.

WILLIAM JOY, THE ENGLISH SAMPSON.

William Joy was a native of Kent, and born May 2, 1675, at St. Lawrence, a small village one mile from Ramsgate, in the Isle of Thanet. When very young, he distinguished himself among his juvenile companions and playmates, by his amazing superiority in strength, over any antagonist that dare to come in competition with his power, whether in play or earnest When about twenty-four years of age, he first began to exhibit in public his astonishing feats, in a display of personal prowess inferior to none but the Hebrew champion recorded in holy

writ. Among many other of this man's extraordinary performances may be recorded:—1. A strong horse, urged by the whip to escape his powerful rein, is restrained and kept from escape solely by the check of his pull, aided by a strong rope, and this without any stay or support whatever. 2. Seated upon a stool, with his legs horizontally elevated, solely by muscular power, he jumps clearly from his seat. 3. To prove the agility and flexibility of his joints, he places a glass of wine on the sole of his foot, and, in an erect posture, without the least bending of his head or body, raises the glass to his mouth, and drinks the contents, turning his foot with both hands, to accommodate his draught. 4. Aided by a strong leather girdle, or belt, and supporting himself by pressing his arms on a railing, he lifts from the ground a stone of the enormous weight of 2,240 lbs. 5. A rope fastened to a wall, which had borne 3,500 lbs. weight, without giving way, is broke asunder by his amazing strength. The celebrity of this man attracted the curiosity of King William III., before whom he exhibited at Kensington Palace; likewise before George, Prince of Denmark, and his royal consort, the Princess, afterwards Queen Anne, and their son William, Duke of Gloucester, called the Hope of England. He also went through a regular course of performances at the Duke's Theatre, in Dorset-gardens, Salisbury-square, which was attended by the first nobility and gentry in the kingdom.

PRICE OF SHELL-FISH IN 1675.

A bill for shell-fish enables us to ascertain the prices paid in Charles II.'s reign for these delicacies. Mr. Walter Tucker, mayor of Lyme, Dorset, paid for the judges, for—

30	lobsters	£1	10	0
6 crabs		0	6	0
100	scallops	0	5	0
300	oysters	0	4	0
50	oranges	0	2	0
		£2	7	0

DISTRIBUTING HAND-BILLS.

The month of July 1736 afforded a singular *popular explosion*, contrived in the following strange manner:—A brown paper parcel, which had been placed unobserved near the side-bar of the Court of King's-bench, Westminster-hall, blew up during the solemn proceedings of the Courts of Justice assembled, and scattered a number of printed bills, giving notice, that on the last day of Term five Acts of Parliament would be publicly burnt in the hall, between the hours of twelve and one, at the Royal Exchange, and at St. Margaret's hill, which were the Gin Act, the Smuggling Act, the Mortmain Act, the Westminster Bridge Act, and the Act for borrowing 600,000*l.* on the Sinking fund.

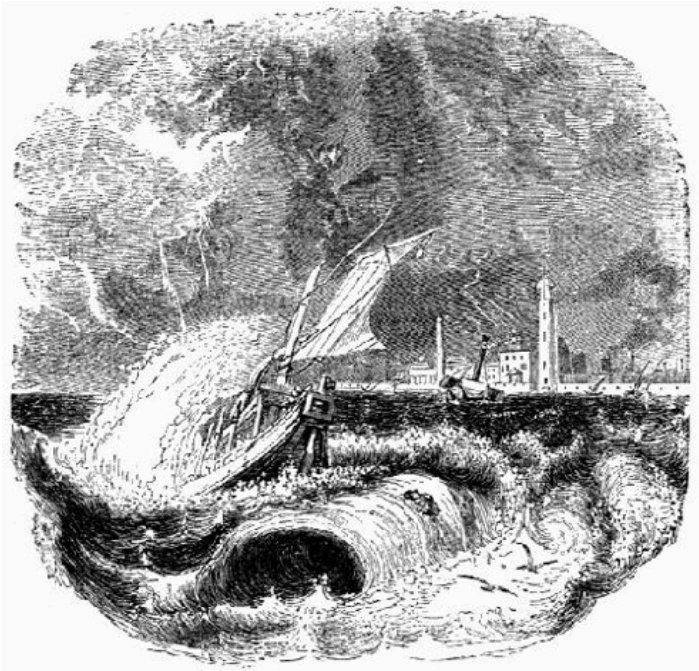
One of the bills was immediately carried to the Grand Jury then sitting, who found it an infamous libel, and recommended the offering of a reward to discover the author.

RANZ DES VACHES.

The "Ranz des Vaches," which is commonly supposed to be a single air, stands in Switzerland for a class of melodies, the literal meaning of which is cow-rows. The German word is *Kureihen*—rows of cows. It derives its origin from the manner the cows march home along the Alpine paths at milking time. The shepherd goes before, keeping every straggler in its place by the tones of his horn, while the whole herd wind along in Indian file, obedient to the call. From its association it always creates home-sickness in a Swiss mountaineer, when he hears it in a foreign land. It is said, these melodies are prohibited in the Swiss regiments attached to the French army, because it produces so many desertions. One of the "Ranz des Vaches" brings back to his imagination his Alpine cottage—the green pasturage—the bleating of his mountain goats—the voices of the milkmaids, and all the sweetness and innocence of a pastoral life; till his heart turns with a sad yearning to the haunts of his childhood, and the spot of his early dreams and early happiness.

The Swiss retain their old fondness for rifle-shooting, and there is annually a grand rifle match at some of the large towns, made up of the best marksmen in all Switzerland. There are also yearly contests in wrestling, called *Zwing Feste*, the most distinguished wrestlers at which are from Unterwalden, Appenzel, and Berne.

MONSOONS.



These are periodical winds which blow over the Indian Ocean, between Africa and Hindustan for nearly six months from the north-east, and during an equal period from the south-west. The region of the monsoons lies a little to the north of the northern border of the trade-winds, and they blow with the greatest force and with most regularity between the eastern coast of Africa and Hindustan. When the sun is in the southern hemisphere a north-east wind, and when it is in the northern hemisphere, a south-west wind blows over this sea. The north-east monsoon blows from November to March. It extends one or two degrees south of the equator. It becomes regular near the coasts of Africa sooner than in the middle of the sea, and near the equator sooner than in the vicinity of the coasts of Arabia. This wind brings rain

on the eastern coasts of Africa. The south-west monsoon does not extend south of the equator, but usually begins a short distance north of it. It blows from the latter end of April to the middle of October. Along the coast of Africa, it appears at the end of March; but along the coast of Malabar, not before the middle of April; it ceases, however, sooner in the former than in the latter region. The rainy season on the west coast of Hindustan commences with the first approach of the south-west monsoon. The monsoons prevail also on the seas between Australia and China.

The effect of the struggle which precedes the change in the direction of the wind in this part of the world is thus described in "Forbes's Oriental Memoirs." The author was encamped with the English troops:

"The shades of evening approached as we reached the ground, and just as the encampment was completed, the atmosphere grew suddenly dark, the heat became oppressive, and an unusual stillness presaged the immediate setting-in of the monsoon. The whole appearance of external nature resembled those solemn preludes to earthquakes and hurricanes in the West Indies, from which the East in general is providentially free. We were allowed very little time for conjecture. In a few minutes the heavy clouds burst over us. I had witnessed seventeen monsoons in India, but this surpassed them all in its awful appearance and dreadful effects. Encamped in a low situation on the borders of a lake formed to collect the surrounding water, we found ourselves in a few hours in a liquid plain; tent-pins giving way in a loose soil—the tents fell down—and left the whole army exposed to the contending elements. It requires a lively imagination to conceive the situation of a hundred thousand human beings of every

description, with more than two hundred thousand elephants, camels, horses, and oxen, suddenly overwhelmed by this dreadful storm in a strange country, without any knowledge of high or low ground, the whole being covered by an immense lake, and surrounded by thick darkness, which rendered it impossible for us to distinguish a single object except such as the vivid glare of the lightning occasionally displayed in horrible forms. No language can adequately describe the wreck of a large encampment thus instantaneously destroyed, and covered with water, amid the cries of old men and helpless women, terrified by the piercing shrieks of their expiring children, unable to afford them relief. During this dreadful night more than two hundred persons and three thousand cattle perished miserably, and the morning dawn exhibited a shocking spectacle!"

UNUSUAL LOCALITY FOR SAYING PRAYERS.

Francis Atkins was porter at the palace gate, at Salisbury, from the time of Bishop Burnet to the period of his death in 1761, at the age of 104 years. It was his office every night to wind up the clock, which he was capable of performing regularly till within a year of his decease, though on the summit of the palace. In ascending the lofty flight of stairs, he usually made a halt at a particular place and said his evening prayers. He lived a regular and temperate life, and took a great deal of exercise; he walked well, and carried his frame upright and well balanced to the last.

BILLY IN THE SALT BOX.

Political caricatures are generally well worth preserving, they familiarize us with the features and peculiarities of celebrated men, and they tell us what was the popular feeling of the day. We regret that in general they are too large for our pages, but now and then we meet with a small one which we are glad to present to our readers.

Mr. Pitt's budget of 1805 was not allowed to pass without severe remarks, and a heavily increased duty on salt excited general dissatisfaction. People said that the grand contriver of taxes had visited every corner of the house above stairs, and that he had now descended into the kitchen; and the annexed caricature, by Gilray, which was published at this period, represents the premier alarming the poor cook by popping his head out of the salt-box, with the unexpected salutation—"How do you do, cookey?" The person thus apostrophised cries out in consternation, "Curse the fellow, how he has frightened me!—I think, on my heart, he is getting in everywhere!—who the deuce would have thought of finding him in the salt-box?"

DANGEROUS FEAT.

An extraordinary instance of the rash feats which men with cool heads and courageous hearts will sometimes perform, was witnessed at Nottingham on January 22, 1789.—The vane at the top of St. Peter's spire, which was placed there in 1735, and measured thirty-three inches in length, having become insecure, the parish officers agreed with Mr. Robert Wooton, of Kegworth, to take it down and reinstate it.

This venturous man, henceforth known as "*the steeple climber*," commenced his undertaking by placing a ladder against the steeple, and securing it to the wall with tenters: he then mounted that with another on his shoulder, which he fastened above it in like manner; and so on till he reached the top. To prevent himself falling, he was girded round with belts, which he connected with the ladders by means of hooks. In this manner he replaced the vane and cock, and rebuilt four yards of the steeple.

The celerity with which the man placed the ladders was remarkable. He began to affix the first at eleven in the morning, and brought the vane down in triumph by two in the afternoon. The bells were then set a-ringing, the congregation of people became very great, and Wooton re-ascended the spire, to exhibit his daring. He extended himself on its summit, only thirteen inches in diameter, and spread out his arms and legs. He afterwards balanced himself on the uppermost stave of the top ladder, and for a quarter of an hour capered about in every imaginable posture, the admiring crowd beneath expecting momentarily to witness his descent in a manner much less agreeable than precipitate.

Subsequently, when his undertaking was

accomplished, to excite admiration and obtain money, he again balanced himself on the apex of the spire, beat a drum, and drank a bottle of ale, in the sight of thousands of people, on a market-day; but the reprobation of the man's temerity so far preponderated over public approval, as in a considerable degree to diminish his expected reward.

POST-HASTE ONE HUNDRED YEARS AGO.

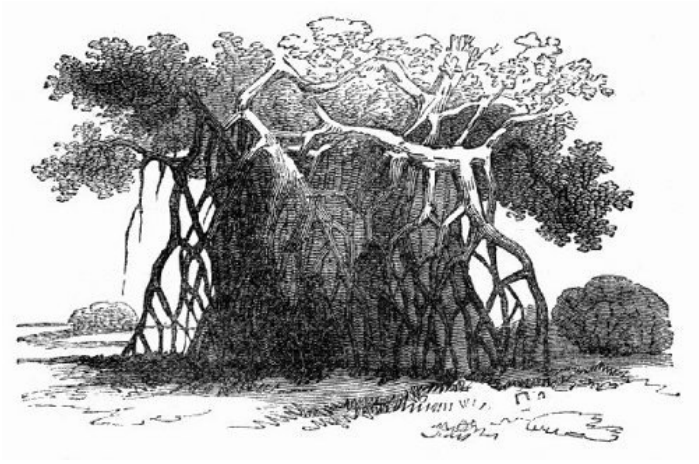
Glasgow is now within one minute of London; in the last century it was scarcely within a fortnight of it. It is a positive fact that when the post arrived there a hundred years ago, the firing of a gun announced its coming in. The members of the clubs who heard it tumbled out of bed, and rushed down to the club-room, where a tankard of hot herb ale, or a beverage which was a mixture of rum and sugar, was ready for them before breakfast. How forcibly do these things bring before us the size of Glasgow at that time, and the habits of its citizens.

EXECUTION OF ADMIRAL BYNG.

The horrid details of the execution of criminals are wholly unfitted for our pages, but Admiral Byng was not a criminal; his life was sacrificed to party spirit and party interests, and an account of his murder—for such it really was—is therefore highly interesting, as it enables us to see the dauntless manner in which a brave man can meet a dreadful fate, which he knew to be wholly undeserved. The execution took place on board the "St. George," man-of-war in Portsmouth harbour, on the 14th of March, 1757. The Admiral, accompanied by a clergyman who attended him during his confinement, and two gentlemen, his relations, walked out of the great

cabin to the quarterdeck, where he suffered, on the larboard side, a few minutes before twelve o'clock. He was dressed in a light grey coat, white waistcoat, and white stockings, and a large white wig, and had in each hand a white handkerchief. He threw his hat on the deck, kneeled on a cushion, tied one handkerchief over his eyes, and dropped the other as a signal, on which a volley from six marines was fired, five of whose bullets went through him, and he was in an instant no more. The sixth went over his head. From his coming out of his cabin could not be two minutes till he fell motionless on his left side. He died with great resolution and composure, not showing the least sign of timidity. The *Ramillies*, the ship the admiral had in the Mediterranean, was riding at her moorings in the harbour, and about half an hour before he suffered, she broke her mooring chain, and only held by her bridle, which is looked on as a wonderful incident by people who do not consider the high wind at that time.

EXTRAORDINARY TREE.



The Samoan group of islands in the South Sea lies between the latitudes of 13° 30' and 14° 30' S, and the longitudes of 168° and 173° W. In some of these islands there is a most remarkable tree which well deserves a place in our roll of extraordinary productions. It is a species of banyan (*Ficus religiosa*), and is called by the natives Ohwa. Our sketch gives a good idea of some of these trees. The pendant branches of many of them take root in the ground to the number of thousands, forming stems from an inch to two feet in diameter, uniting in the main trunk more than eighty feet above the ground, and supporting a vast system of horizontal branches, spreading like an umbrella over the tops of the other trees.

THE PLAGUE IN ENGLAND.

The Register of Ramsay, in Huntingdonshire, mentions 400 people who died there of the plague, in or about February 1665, and that it was introduced into the place by a gentleman, who first caught the infection by wearing a coat, the cloth of which came from London: the tailor who made the coat, with all his family, died, as did no less than the number above mentioned.

But the ravages made by the plague in *London*, about 1665, are well known: it was brought over from Holland, in some Levant goods, about the close of the year 1664: its progress was arrested, in a great degree, by a hard frost which set in in the winter; but as the spring of 1665 advanced, its virulence advanced. Infected houses were shut up and red crosses painted on the doors, with this inscription, "Lord have mercy upon us." Persons going to market took the meat off the hooks themselves, for their *own*

security, and for the *Butcher's*, dropped their money into pans of vinegar; for it was supposed that even their provisions were tainted with the infection. In the months of August and September the greatest mortality occurred; for the deaths of one week have been estimated at 10,000! It may be supposed, that no great accuracy existed in the Registers, to afford a correct estimate; for, in the parish of Stepney, it is said they lost, within the year, 116 sextons, grave-diggers and their assistants; and, as the disorder advanced, the churchyards were incapable of holding more bodies, and large pits were therefore dug in several parts, to which the dead were brought by cartloads, collected by the ringing of a bell and the mournful cry of "Bring out your dead." Add to this, that these carts worked in the night, and no exact account was kept, as the clerks and sextons were averse to a duty exposing them to such dangerous consequences, and often carried off before such accounts as they had taken were delivered in. All the shops were shut up, grass grew in the most public streets, until about December 1665, when the plague abated, and the citizens who had left their abodes for the country, crowded back again to their residences. The computation is, that this horrible disease carried off 100,000 persons in London: it is singular, that the only parish quite exempt from infection was St. John the Evangelist, in Watling Street.

LANDSLIP AT COLEBROOK, SHROPSHIRE.

A most remarkable circumstance happened there in the morning of the 27th of May, 1773, about four o'clock. Near 4,000 yards from the river Severn stood a house, where a family dwelt; the man got up about three o'clock, heard a rumbling noise, and felt the ground shake under him, on which he called up his

family. They perceived the ground begin to move, but knew not which way to run; however, they providentially and wonderfully escaped, by taking an immediate flight, for just as they got to an adjacent wood, the ground they had left separated from that on which they stood. They first observed a small crack in the ground about four or five inches wide, and a field that was sown with oats to heave up and roll about like waves of water; the trees moved as if blown with wind, but the air was calm and serene; the Severn (in which at that time was a considerable flood) was agitated very much, and the current seemed to run upwards. They perceived a great crack run very quick up the ground from the river. Immediately about thirty acres of land, with the hedges and trees standing (except a few that were overturned), moved with great force and swiftness towards the Severn, attended with great and uncommon noise, compared to a large flock of sheep running swiftly. That part of the land next the river was a small wood, less than two acres, in which grew twenty large oaks; a few of them were thrown down, and as many more were undermined and overturned; some left leaning, the rest upright, as if never disturbed. The wood was pushed with such velocity into the channel of the Severn (which at that time was remarkably deep), that it forced the waters up in columns a considerable height, like mighty fountains, and drove the bed of the river before it on the opposite shore, many feet above the surface of the water, where it lodged, as did one side of the wood; the current being instantly stopped, occasioned a great inundation above, and so sudden a fall below, that many fish were left on dry land, and several barges were heeled over, and when the stream came down were sunk, but none were damaged above. The

river soon took its course over a large meadow that was opposite the small wood, and in three days wore a navigable channel through the meadow. A turnpike road was moved more than thirty yards from its former situation, and to all appearance rendered for ever impassable. A barn was carried about the same distance, and left as a heap of rubbish in a large chasm; the house received but little damage. A hedge that was joined to the garden was removed about fifty yards. A great part of the land was in confused heaps, full of cracks, from four inches to more than a yard wide. Several very long and deep chasms were formed in the upper part of the land, from about fourteen to upwards of thirty yards wide, in which were many pyramids of earth standing, with the green turf remaining on the tops of some of them. Hollows were raised into mounts, and mounts reduced into hollows. Less than a quarter of an hour completed this dreadful scene.

CURIOUS CUSTOM AT STRASBOURG.

At Strasbourg they show a large French horn, whose history is as follows:—About 400 years ago, the Jews formed a conspiracy to betray the city, and with this identical horn they intended to give the enemy notice when to attack.

The plot, however, was discovered; many of the Jews were burnt alive, the rest were plundered of their money and effects, and banished the town; and this horn is sounded twice every night from the battlements of the steeple in gratitude for the deliverance.

The Jews deny the fact of this story, except the murdering and pillaging their countrymen. They say the whole story is fabricated to furnish a pretext for

these robberies and murders, and assert that the steeple of Strasbourg, as has been said of the Monument of London,—

"Like a tall bully lifts the head and lies."

DOWN AMONG THE DEAD MEN.

The following is an extraordinary instance of the recklessness of sailors when in the pursuit of what they call pleasure. In the year 1779, a Mr. Constable, of Woolwich, passing through the churchyard there at midnight, heard people singing jovially. At first he thought they were in the church, but the doors were locked, and it was all silent there:—on looking about he found some drunken sailors who had got into a large family vault, and were regaling with bread, cheese, tobacco, and strong beer. They belonged to the Robust, man of war, and having resolved to spend a jolly night on shore, had kept it up in a neighbouring alehouse till the landlord turned them out, and then they came here to finish their evening. They had opened some of the coffins in their dare-devil drunkenness and crammed the mouth of one of the bodies with bread, and cheese, and beer. Constable, with much difficulty, prevailed on them to return to the ship. In their way one fell down in the mud, and was suffocated, as much from drunkenness as the real danger. The comrades took him on their shoulders, and carried him back to sleep in company with the honest gentlemen with whom he had passed the evening.

CHAIR BROUGHT OVER TO AMERICA IN THE MAYFLOWER BY THE PILGRIM FATHERS.

How frequently do we obtain, from the ordinary articles of domestic life which they were accustomed to use, a correct idea of the habits and tastes of whole communities which have long since passed away. A striking instance of this is the chair, of which the above is a correct sketch. It belonged to John Carver, who was one of the band of single-hearted men who constituted the Pilgrim Fathers, and who after first setting out from Holland, eventually sailed from Plymouth in England, in August, 1620. They landed in Cape Cod Harbour, New England, on the 9th of November following. Carver, was one of the chief spirits of the band, and the chair which we have sketched was one of his best articles of furniture, which he took with him in the Mayflower. He was elected the first governor of the community, and died in the year following his election. How forcibly does it show the simplicity of taste, and the freedom from pomp and vanity which

characterised the devoted and fearless men who left their native shores, and sought "freedom to worship God" in a land to them unknown, that they should have selected as their first governor, an individual, the best chair in whose house was the homely article which we have here depicted.

A HARMLESS ECCENTRIC.

The annexed cut represents a singular character who was well known about the year 1790 in the southern part of the county of Cumberland. Her appearance is thus described by a correspondent of the Gentleman's Magazine of that date:—"Though I have seen her at various times, and frequently conversed with her, for these 20 years, I have never been able to learn any particulars respecting her family, friends, or name. The country people know her by the appellation of Jenny Darney, from the manner, I presume, in which she used to mend her clothes. Her present garb is entirely of her own manufacture. She collects the small parcels of wool which lie about the fields in sheep farms, spins it on a rock and spindle of her own making; and as she cannot find any other method of making the yarn into cloth, she knits it on wooden needles, and by that means procures a warm comfortable dress. In the lifetime of the late Charles Lutwidge, Esq., of Holm Rook, she took possession of an old cottage, or rather cow-house, on his estate, in which she has ever since been suffered to continue. Her intellects seem at certain times greatly deranged, but her actions are harmless, and her language inoffensive. On that score she is caressed by all the villagers, who supply her with eatables, &c., for money she utterly refuses. She seems a person in her lucid intervals, of much shrewdness, and her understanding is above the common level. This has also been improved by a tolerable education. Her appearance has been much the same for these 20 years, so that she must now be nearly 90 years of age; but of this, as well as her family and name, she is always silent. She seems to have chosen out the spot where she now lives, to pass the remainder of her days unknown to her friends, and in a great measure from a distaste of a wicked world, to

'prepare herself,' as she often in her quiet hours says, 'for a better.'"

THE RULING PASSION.

A remarkable instance of the irresistible strength of the ruling passion was to be seen a few years ago in a Londoner, who had kept are retail spirit-shop, and retired into the adjoining county when he had made a fortune, to enjoy himself. This man used to amuse himself by having one puncheon filled with water, and measuring it off by pints into another. There was also another retired cit who used every day to angle in his round wash-hand-basin sized fish-pond for gold-fish. One fish he knew, because it had once lost its eye in being caught—and he used to say "Confound that fellow, this is the fifth, sixth, &c., time that I have caught him this season." It used to provoke him.

INTERESTING REPORT WRITTEN BY SIR CHRISTOPHER WREN.

In the history of public buildings and monuments, it is always curious to note the original plans of those who designed them, and to mark the different proposals and suggestions which were taken into consideration. On this account our readers will no doubt be gratified by perusing the following Report of Sir Christopher Wren, on the ornament which it would, in his opinion, be most desirable to place on summit of the Monument, on Fish Street-hill. The Report was drawn up for the use of the Committee of City Lands:—

"In pursuance of an Order of the Comittee for City Landes, I doe heerwith offer the several designes

which some monthes since I showed His M^tie^. for his approbation; who was then pleased to thinke a large Ball of metall, gilt, would be most agreeable, in regard it would give an Ornament to the Town at a very great distance; not that His M^tie^. disliked a statue; and if any proposall of this sort be more acceptable to the City, I shall most readily represent the same to His M^tie^.

"I cannot but comend a large Statue, as carrying much dignitie with it, and that wch would be more valewable in the eyes of Forreiners and strangers. It hath been proposed to cast such a one in Brasse, of 12 foot high for £1,000. I hope (if it be allowed) wee may find those who will cast a figure for that mony of 15 foot high, wch will suit the greatnesse of the pillar, & is (as I take it) the largest at this day extant, and this would undoubtedly be the noblest finishing that can be found answerable to soe goodly a worke in all men's judgements.

"A Ball of Copper, 9 foot diameter, cast in severall peeces with the Flames and gilt, may well be don with the iron worke and fixing for 350lb., and this will be most acceptable of any thing inferior to a statue, by reason of the good appearance at distance, and because one may goe up into it, & upon occasion use it for fireworkes.

"A Phœnix was at first thought of, & is the ornament in the wooden modell of the pilar wch I caused to be made before it was begun; but upon second thoughtes I rejected it, because it will be costly, not easily understood at that highth, and worse understood at a distance, and lastly dangerous, by reason of the sayle, the spread winges will carry in the winds.

"The Belcony must be made of substantial well forged worke, there being noe need at that distance of filed worke, and I suppose (for I cannot exactly guesse the weight) it may be well performed and fixed according to a good designe for fourscore & ten poundes, including painting, All wch is humbly submitted to your consideration.

"July 28, 1675.
"CHR. WREN."

CHANGE OF SEX.

Connected with the plumage of birds is an extraordinary problem which has baffled all research, and towards the solution of which not the slightest approach has been made. Among certain of the gallinaceous birds, and it has been observed in no other family, the females occasionally assume the male plumage. Among pheasants in a wild state, the hen thus metamorphosed, assumes with the livery a disposition to war with her own race, but in confinement she is spurned and buffeted by the rest. From what took place in a hen pheasant in the possession of a lady, a friend of the late Sir Joseph Banks, it would seem probable that this change arises from some alteration in the temperament at a late period of the animal's life. This lady had paid particular attention to the breeding of pheasants. One of the hens, after having produced several broods, moulted, and the succeeding feathers were exactly those of a cock. This animal never afterwards laid an egg. The pea-hen, has sometimes been known to take the plumage of the cock bird. Lady Tynte had a favourite pea-hen, which at eight several times produced chicks. Having moulted when about eleven years old, the lady and her family were astonished by

her displaying the feathers peculiar to the other sex, and appearing like a pied peacock. In this process the tail, which was like that of the cock, first appeared. In the following year she moulted again, and produced similar feathers. In third year she did the same, and then had also spurs resembling those of the cock. The bird never bred after this change of her plumage.

TILBURY FORT.

The chief fame of Tilbury rests on the formation of the camp here, in the reign of Queen Elizabeth, to defend London against the Spanish invasion. Although it is unnecessary to recount the well-known circumstances which led to the formation of the Tilbury camp, it may not be out of place to give the famous speech of Queen Elizabeth on the occasion of her visit:—

"My loving People,—We have been persuaded by some that are careful of our safety, to take heed how we trust ourselves to armed multitudes for fear of treachery; but assure you I do not desire to live to distrust my faithful and loving people. Let tyrants fear. I have always so behaved myself that under God I have placed my chiefest strength and safeguard in the loyal hearts and goodwill of my subjects; and therefore I am come among you at this time, not as for my recreation or sport, but being resolved, in the midst and heat of the battle, to live or die amongst you all—to lay down for my God, and for my kingdom, and for my people, my honour and my blood even in the dust. I know that I have but the body of a weak and feeble woman, but I have the heart of a king, and a king of England too; and I think foul scorn that Parma or Spain, or any prince

of Europe, should dare to invade the borders of my realms to which, rather than any dishonour shall grow by me, I will myself take up arms—I myself will be your general, judge, and rewarder of every one of your victories in the field."

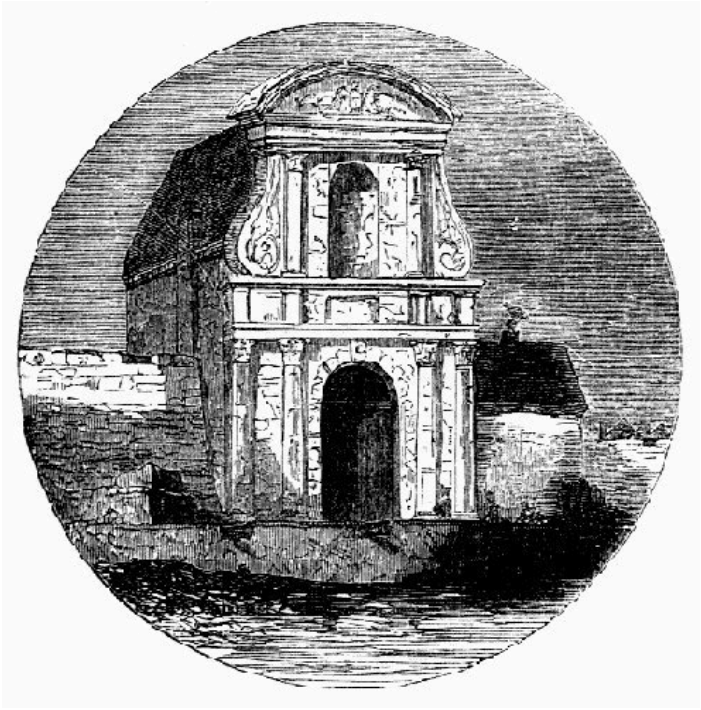
The most full description of Elizabeth's reception at Tilbury is printed in a sort of doggrel poem, headed, "Elizabetha Triumphans, briefly, truly, and effectually set forth, declared, and handled by James Aske."

The poem mentions, that when about 20,000 well-appointed men had arrived at Tilbury, orders were sent to the various shires to cause the troops in each to remain until further notice; and so great was the desire to meet the enemy, that one thousand men of Dorsetshire offered £500 to be allowed to march to the camp at Tilbury.

The alarm of the Spanish invasion was, however, not the last to threaten the Londoners, and direct attention to Tilbury.

On the 8th of June, 1667, Ruyter, the Dutch admiral, sailed out of the Texel with fifty ships, and came to the mouth of the Thames, from whence he detached Vice-Admiral Van Ghent, with seventeen of his lightest ships and some fire-ships. Van Ghent in the same month sailed up the Medway, made himself master of the fort of Sheerness, and, after burning a magazine of stores to the value of £40,000, blew up the fortifications. This action alarmed the City of London; so that to prevent similar mischief, several ships were sunk, and a large chain put across the narrowest part of the Medway. But by means of an easterly wind and a strong tide, the Dutch ships broke through the chain, and sailed between the sunk vessels. They burnt three ships, and carried

away with them the hull of the "Royal Charles," besides burning and damaging several others. After this they advanced as far as Upnor Castle, and burnt the "Royal Oak," the "Loyal London," and the "Great James." Fearing that the whole Dutch fleet would sail to London Bridge, the citizens caused thirteen ships to be sunk at Woolwich, and four at Blackwall, and platforms furnished with artillery to defend them were raised in several places. The consternation was very great, and the complaints were no less so. It was openly said the king, out of avarice, had kept the money so generously given to him to continue the war, and left his ships and subjects exposed to the insults of the enemy. After this exploit, Ruyter sailed to Portsmouth, with a design to burn the ships in that harbour; but finding them secured, he sailed to the west, and took some ships in Torbay. He then sailed eastward, beat the English force before Harwich, and chased a squadron of nineteen men-of-war, commanded by Sir Edward Spragg, who was obliged to retire into the Thames. In a word, he kept the coasts of England in a continual alarm all July, till he received news of the conclusion of peace.



WATER-GATE OF TILBURY FORT.

This daring attack was no doubt the cause of Tilbury Fort being made to assume its present form. It is now a regular fortification, and may be justly looked upon as the key to the City of London. The plan of the building was laid out by Sir Martin Beckman, chief engineer to Charles II., who also designed the works at Sheerness. The foundation is laid upon piles driven down, two on end of each other, till they were assured they were below the channel of the river, and that the piles, which were pointed with iron, entered into the solid chalk rock. On the land side, the works are complete; the bastions are faced with brick. There is a double ditch, or moat, the innermost of which is 180 feet broad, with a good counterscarp,

and a covered way marked out with ravelins and tenailles. There are some small brick redoubts; the chief strength, however, of this part of the fort consists in being able to lay the whole level under water, and, by that means, make it impossible for an enemy to carry on approaches that way. On the river side is a very strong curtain, with the picturesque water-gate shown in our engraving in the middle. Before this curtain is a platform, in the place of a counterscarp, on which are planted cannon of large size. These completely command the river, and would no doubt cripple the ships of an enemy attempting to pass in this direction. A few years ago there were placed on the platform 106 cannon, carrying from 24 to 46 pounds each, besides smaller ones planted between them. The bastions and curtains are also planted with guns.

The circular tower shown in the engraving was in existence in the time of Queen Elizabeth, and was called the Block-house.

RINGING THE CHANGES.

It is curious to note the number of changes which may be rung on different peals. The changes on seven bells are 5,040; on twelve 479,001,600, which it would take ninety-one years to ring at the rate of two strokes in a second. The changes on fourteen bells could not be rung through at the same rate in less than 16,575 years: and upon four-and-twenty, they would require more than 117,000 billions of years.

DISGRACEFUL STATE OF THE LONDON POLICE IN 1724.

That notorious burglar, Jack Sheppard, finished his disgraceful career at Tyburn in the year 1724, and we notice the event, not with the view of detailing the disgusting particulars of an execution, but because the outrages which were allowed to take place after the dreadful scene was over, exhibit in a striking light the miserable police regulations which existed at that period, and the manner in which the mob were allowed to have it nearly all their own way. The Sheriff's officers, aware of the person they had to contend with, thought it prudent to secure his hands on the morning of execution. This innovation produced the most violent resistance on Sheppard's part; and the operation was performed by force. They then proceeded to search him, and had reason to applaud their vigilance, for he had contrived to conceal a penknife in some part of his dress. The ceremony of his departure from our world passed without disorder; but, the instant the time expired for the suspension of the body, an undertaker, who had followed by his friends' desire with a hearse and attendants, would have conveyed it to St. Sepulchre's churchyard for interment; but the mob, conceiving that surgeons had employed this unfortunate man, proceeded to demolish the vehicle, and attack the sable dependants, who escaped with difficulty. They then seized the body, and, in the brutal manner common to those wretches, beat it from each to the other till it was covered with bruises and dirt, and till they reached Long-acre, where they deposited the miserable remains at a public-house called the Barley-mow. After it had rested there a few hours the populace entered into an enquiry why they had contributed their assistance in bringing Sheppard to Long-acre; when they discovered they were duped by a bailiff, who was actually employed by the

surgeons; and that they had taken the corpse from a person really intending to bury it. The elucidation of their error exasperated them almost to phrensy, and a riot immediately commenced, which threatened the most serious consequences, The inhabitants applied to the police, and several magistrates attending, they were immediately convinced the civil power was insufficient to resist the torrent of malice ready to burst forth in acts of violence. They therefore sent to the Prince of Wales and the Savoy, requesting detachments of the guards; who arriving, the ringleaders were secured, the body was given to a person, a friend of Sheppard, and the mob dispersed to attend it to the grave at St. Martin's in the fields, where it was deposited in an elm coffin, at ten o'clock the same night, under a guard of soldiers, and with the ceremonies of the church.

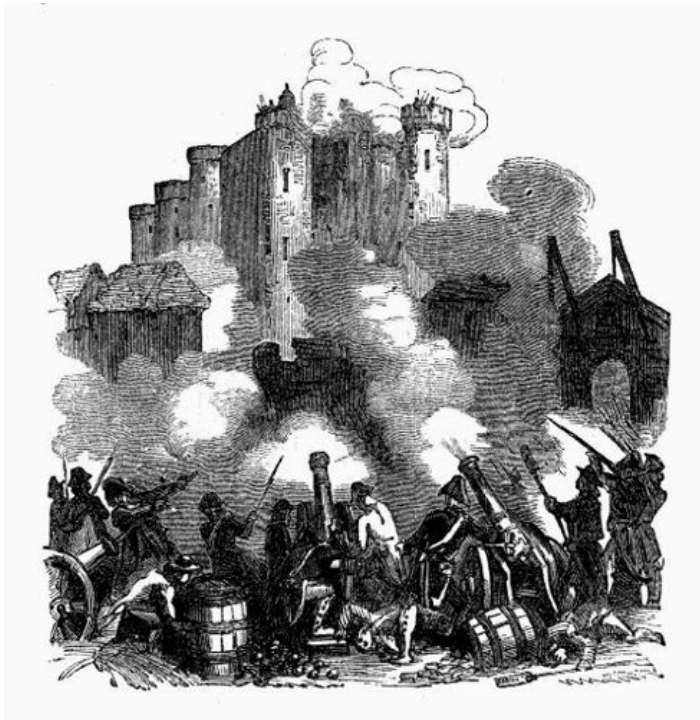
A TRIUMPH OF ENERGY.

After the accession of Tippoo Saib to the throne of Mysore in 1782, the English made overtures for a termination of the war which had been commenced by his father; but flushed by the possession of a large army, a well-filled treasury, a passion for war, and an inordinate sense of his own importance, Tippoo refused all terms of pacification, and left the English no alternative but to battle against him as they could. Lord Macartney, who was at that time the Governor of Madras, on becoming acquainted with the determination of Tippoo, resolved to prosecute hostilities with the greatest vigour, and having placed Col. Fullerton at the head of his force, he provided him with an army, collected from various parts, of 16,000 good troops, and afforded that excellent officer all available assistance in carrying the war into Tippoo's territory. Fullerton laid his

plans with considerable skill; he encouraged the natives to bring and sell provisions to him on his march, effectually checked devastation and plundering, scrupulously respected the religious opinions of the Hindus, consolidated and improved the mode of march, and availed himself of the subtle cunning and nimble feet of the natives to establish a remarkably complete courier-system, whereby he could receive and communicate intelligence with a rapidity never before attained by any European officer in India. He had to choose between two systems of strategy—either to march through the Mysore territory, and frustrate Tippoo in his siege of Mangalore; or boldly to attack Seringapatam, in order to compel Tippoo to leave Mangalore as a means of defending his own capital. The colonel decided on the adoption of the latter course, as promising more fruitful results. Being at Daraporam, 200 miles south of Seringapatam, Fullerton resolved to divert the route, and take a circuit nearer the western coast, where the capture of the strong fort of Palagatcherry would afford him a valuable intermediate depôt, commanding one of the chief roads from the Malabar to the Coromandel coasts. On the 18th of October he started. After capturing a few small forts, he ascended to high ground, where dense forests, deep ravines, and tortuous water courses embarrassed every yard of his progress: to fill up the ravines before he could drag his artillery over them, to throw trees across them where the depth was too great for filling up, to clear gaps through forests with the axe, to contend against tremendous rains—were only part of the difficulties he had to meet; but he met them like a skilful commander, reached Palagatcherry on the 5th of November, and captured the fort on the 15th,

obtaining with it a welcome supply of money, grain, guns, powder, shot, and military stores. When the difficulties which Colonel Fullerton had to encounter, and the triumphant manner in which he overcame them, are taken into consideration, it will be readily admitted, we think, that his enterprise is well deserving of being recorded as a striking example of what may be accomplished by a union of professional skill and invincible energy. Our engraving represents one of the devices which Colonel Fullerton employed for the purpose of enabling his forces to pass over a mountain torrent.

STORMING OF THE BASTILLE AT PARIS.



The great Revolution in France, at the close of the last century, was full of wonderful events, many of which might be appropriately recorded in our pages. One of the most striking among them was the storming and capture of the Bastille, a vast state-prison which was begun to be built in 1369 by Charles V., and finished by his successor in 1383. The demolition of this fortress was the first triumph of the armed populace of Paris, and it rendered the progress of the revolution irresistible. As the day closed in on the evening of Monday, the 14th of July, 1789, a reckless multitude of rioters, after seizing

30,000 muskets and several pieces of artillery at the Hotel des Invalides, rushed in wild excitement to the Bastille, rendered hateful to the people by the political imprisonment of many hapless men in past times, although less frequently applied to similar purposes under the milder rule of Louis XVI. An armed mob of at least 100,000 men, aided by troops who joined them in whole regiments at a time, had not long to contend against the old fortress. The governor, De Launay, made such a defence as a brave officer might at such a juncture; but his few troops were bewildered and wavering; he received orders from the Hotel de Ville which he knew not whether to obey or resist, but no instructions from the court or the ministers; and the military aid to the mob became stronger than any force he could bring to bear against them. The chains of three drawbridges were broken by hatchets; straw, wood, oil, and turpentine were brought and kindled, to burn down the gates; and after many volleys from the mob had been answered by a few from the fortress, De Launay, seeing no hope of succour, resolved to blow up the place rather than yield. In this he was prevented by the Swiss guards, who formed a part of the small garrison, and who, after a parley with the insurgents, opened the gates, and surrendered. The Bastille was taken. The ruffians, heeding nothing but their own furious passions, disregarded the honourable rules of capitulation; they beheaded De Launay in a clumsy and barbarous manner, and putting his head on a spike, carried it through the streets shouting, laughing, and singing; they were prevented only by an accidental interruption from burning alive a young lady whom they found in one of the court-yards; they hung or maltreated many of the Swiss and invalid soldiers;

and they fearfully hacked the bodies of three or four officers in the endeavour to decapitate them. The prisoners within, only seven in number, were liberated, and treated with a drunken revel; while the Châtelet and other prisons became scenes of renewed disorders. The sketch which we give above, of the attack on the Bastille, is taken from a medallion by Andrieu.

DURATION OF LIFE AMONG ARTISTS.

In Gould's Dictionary of Artists, published in 1839, the names, with the ages, of 1,122 persons are given; which furnish the following remarkable facts as to the longevity of this class of men. Died under 60 years old, 474; 60 years and under 70, 250; 70 years and under 80, 243; 80 years and under 90, 134; 90 years and under 100, 19; above 100, 1. The mean age at death of the whole number being 55 years; from which it would appear that the pursuit of the fine arts has a tranquilizing effect upon the spirits, and a tendency to moral refinement in the habits and manners of its professors extremely favourable to the prolongation of life.

CHANGE IN THE VALUE OF LAND.

At Brighton, within the present century, a spot of ground was offered to a hair-dresser in fee, upon condition of shaving the possessor for life. The terms were declined, and the land soon became of immense value.

UNACCOUNTABLE ANTIPATHIES.

The following are a few of the more striking manifestations of that unaccountable feeling of

antipathy to certain objects, to which so many persons are subject, and with instances of which—in a modified form perhaps—most people are acquainted with:—

Erasmus, though a native of Rotterdam, had such an aversion to fish, that the smell of it threw him into a fever.

Ambrose Paré mentions a gentleman, who never could see an eel without fainting.

There is an account of another gentleman, who would fall into convulsions at the sight of a carp.

A lady, a native of France, always fainted on seeing boiled lobsters. Other persons from the same country experienced the same inconvenience from the smell of roses, though they were particularly partial to the odour of jonquils or tuberoses.

Joseph Scaliger and Peter Abono never could drink milk.

Cardan was particularly disgusted at the sight of eggs.

Uladislaus, king of Poland, could not bear to see apples.

If an apple was shown to Chesne, secretary to Francis I., he bled at the nose.

A gentleman, in the court of the emperor Ferdinand, would bleed at the nose on hearing the mewing of a cat, however great the distance might be from him.

Henry III. of France could never sit in a room with a cat.

The Duke of Schomberg had the same aversion.

M. de Lancre gives an account of a very sensible

man, who was so terrified at seeing a hedgehog, that for two years he imagined his bowels were gnawed by such an animal.

The same author was intimate with a very brave officer, who was so terrified at the sight of a mouse, that he never dared to look at one unless he had his sword in his hand.

M. Vangheim, a great huntsman in Hanover, would faint, or, if he had sufficient time, would run away at the sight of a roasted pig.

John Rol, a gentleman in Alcantara, would swoon on hearing the word *lana*, wool, pronounced, although his cloak was woollen.

The philosophical Boyle could not conquer a strong aversion to the sound of water running through a pipe.

La Mothe le Vayer could not endure the sound of musical instruments, though he experienced a lively pleasure whenever it thundered.

The author of the Turkish Spy tells us that he would rather encounter a lion in the deserts of Arabia, provided he had but a sword in his hand, than feel a spider crawling on him in the dark. He observes, that there is no reason to be given for these secret dislikes. He humorously attributes them to the doctrine of the transmigration of the soul; and as regarded himself, he supposed he had been a fly, before he came into his body, and that having been frequently persecuted with spiders, he still retained the dread of his old enemy.

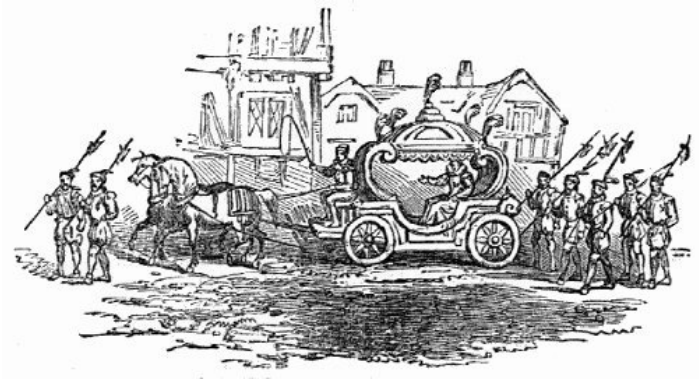
LONDON RESORTS A HUNDRED YEARS AGO.

In addition to the regular theatres, there were many

places of amusement, such as the Vauxhall and Ranelagh Gardens, the site of the latter being now occupied by the houses that hem in Chelsea College; the Rotunda, famous for its music, its gardens, and its piece of water; Bell-size House and Gardens on the Hampstead Road, where tea, coffee, and other refreshments could be had, together with music, from seven in the morning,—with the advantage of having the road to London patrolled during the season by twelve "lusty fellows," and of being able to ride to Hampstead by coach for sixpence a-head; Perrot's inimitable grotto, which could be seen by calling for a pot of beer; Jenny's Whim, at the end of Chelsea Bridge, where "the royal diversion of duck-hunting" could be enjoyed, "together with a decanter of *Dorchester*" for sixpence; Cuper's Gardens, in Lambeth, nearly opposite Somerset House, through which the Waterloo Road was ruthlessly driven; the Marble Hall, at Vauxhall, where an excellent breakfast was offered for one shilling; Sadler's Wells, celebrated both for its aquatic and its wire-dancing attractions; the Floating Coffee-House, on the river Thames, the Folly House at Blackwall, Marybone Gardens, the White Conduit House, and a multitude of others, to enumerate which would be tedious and unprofitable. On Sunday, we are told, the "snobocracy," amused themselves by thrusting their heads into the pillory at Georgia, by being sworn at Highgate, or rolling down Flamstead Hill in Greenwich Park. Some regaled their wives and families with buns at Chelsea and Paddington; others indulged in copious draughts of cyder at the Castle in the pleasant village of Islington; while the undomestic cit, in claret-coloured coat and white satin vest, sipped his beer and smoked his pipe at Mile End, or at the "Adam and Eve" in Pancras, or

"Mother Red Cap's" at Camden.

QUEEN ELIZABETH'S STATE COACH.



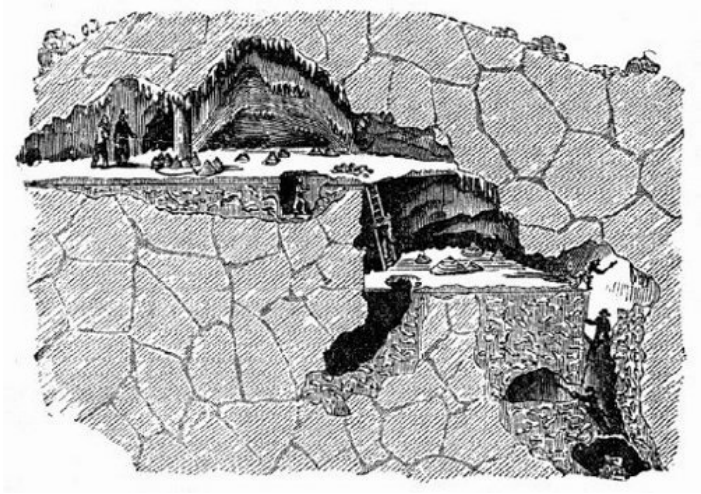
The accompanying engraving is taken from a very old print representing the state procession of Queen Elizabeth on her way to open Parliament on 2nd April, 1571. This was the first occasion on which a state coach had ever been used by a Sovereign of England, and it was the only vehicle in the procession; the Lord Keeper, and the Lords Spiritual and Temporal, all attending on horseback. It was drawn by two palfreys, which were decked with trappings of crimson velvet; and, according to an old authority, the name of the driver was William Boonen, a Dutchman, who thus became the first state coachman.

THE ORIGIN OF EATING GOOSE ON MICHAELMAS DAY.

Queen Elizabeth, on her way to Tilbury Fort on the 29th of September, 1589, dined at the ancient seat of Sir Neville Umfreville, near that place; and as British Bess had much rather dine off a high-seasoned and substantial dish than a simple fricassee or ragout, the knight thought proper to provide a brace of fine

geese, to suit the palate of his royal guest. After the Queen had dined heartily, she asked for a half-pint bumper of Burgundy, and drank "Destruction to the Spanish Armada." She had but that moment returned the glass to the knight who had done the honours of the table, when the news came (as if the Queen had been possessed with the spirit of prophecy) that the Spanish fleet had been destroyed by a storm. She immediately took another bumper, in order to digest the goose and good news; and was so much pleased with the event, that she every year after, on that day, had the above excellent dish served up. The Court made it a custom, and the people the same, ever since.

PRE-ADAMITE BONE CAVERNS.



Among the wonders of the world, the bone caves of the pre-Adamite period deserve a prominent place. It is to this period that the extensive remains of

Mammiferæ found in the strata of the Pampas of Buenos Ayres, and in the caverns which are scattered in such vast numbers over the continents of Europe and America, and even in Australia, are to be ascribed. We regret that we can find room for a description of only one of these caverns, but it is a most extensive one, and among the first which attracted attention. It is situated at Baylenreuth, in Franconia, and the engraving which we here give represents a section of it.

The entrance of this cave, about seven feet in height, is placed on the face of a perpendicular rock, and leads to a series of chambers from fifteen to twenty feet in height, and several hundred feet in extent, in a deep chasm. The cavern is perfectly dark, and the icicles and pillars of stalactite reflected by the torches present a highly picturesque effect. The floor is literally paved with bones and fossil teeth, and the pillars and corbels of stalactite also contain osseous remains. Cuvier showed that three-fourths of the remains in this and like caverns were those of bears, the remainder consisting of bones of hyenas, tigers, wolves, foxes, gluttons, weasels, and other Carnivora.

HOW DISTANT AGES ARE CONNECTED BY INDIVIDUALS.

Mr. Robert Chambers, in a curious and interesting chapter in the "Edinburgh Journal," entitled "Distant Ages connected by Individuals," states, in 1847, "There is living, in the vicinity of Aberdeen, a gentleman who can boast personal acquaintance with an individual who had seen and conversed with another who actually had been present at the battle of Flodden Field!" Marvellous as this may appear, it is not the less true. The gentleman to whom allusion

is made was personally acquainted with the celebrated Peter Garden, of Auchterless, who died in 1775, at the reputed age of 131, although there is reason to believe that he was several years older. Peter, in his young days, was servant to Garden, of Troup, whom he accompanied on a journey through the north of England, where he saw and conversed with the famous Henry Jenkins, who died 1670, at the age of 169. Jenkins was born in 1501, and was of course twelve years old at the period of the battle of Flodden Field; and, on that memorable occasion, bore arrows to an English nobleman whom he served in the capacity of page. "When we think of such things," adds Mr. Chambers, "the ordinary laws of nature seem to have undergone some partial relaxation; and the dust of ancient times almost becomes living flesh before our eyes."

THE EARTHQUAKE AT LISBON.

On the 1st of November, 1755, a few minutes before 10 a.m. the inhabitants of Lisbon were alarmed by several violent vibrations of the ground which then rose and fell several times with such force that hundreds of houses came toppling into the streets, crushing thousands of people. At the same time the air grew pitchy dark from the clouds of dust that rose from the crumbling edifices. Many persons ran down to the river side, in the hope of escaping to the shipping; but the water suddenly rose some yards perpendicularly, and swept away everything before it. The quay, with nearly 200 human beings standing on it, all at once disappeared. Large ships, which were lying high and dry, floated off, and were dashed against each other or carried down the river. In every direction the surface of the water was overspread with boats, timber, casks, household

furniture and corpses. The scene on dry land was yet more horrifying. Churches, government buildings, and private houses, were all involved in the same ruin. Many thousands of trembling fugitives had collected in the great square, when it was discovered that flames were spreading in every quarter. Taking advantage of the universal panic and confusion, a band of miscreants had fired the city. Nothing could be done to stay the progress of the flames, and for eight days they raged unchecked. Whatever the earthquake had spared fell a prey to this new calamity. "It is not to be expressed by human tongue," writes an eye-witness, "how dreadful and how awful it was to enter the city after the fire was abated; and looking upwards, one was struck with horror in beholding dead bodies, by six or seven in a heap, crushed to death, half buried and half burnt; and if one went through the broad places or squares, nothing was to be met with but people bewailing their misfortunes, wringing their hands, and crying, 'The world is at an end.' If you go out of the city, you behold nothing but barracks, or tents made with canvass or ship's sails, where the poor inhabitants lye."

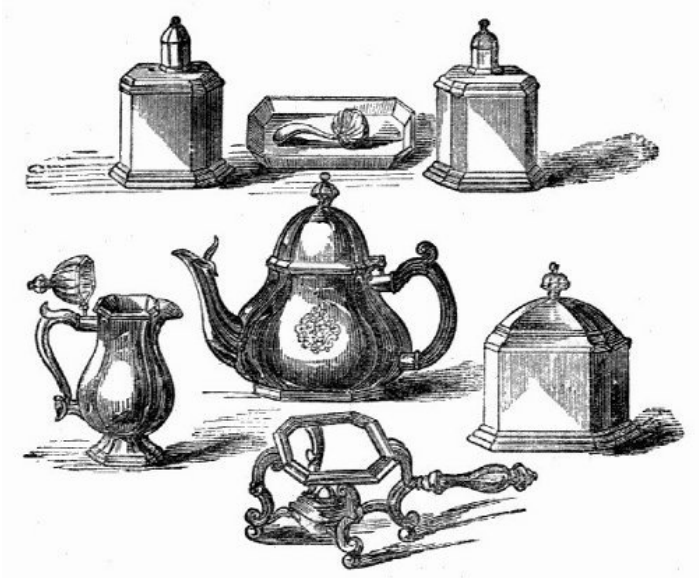
Another eye-witness is still more graphic. "The terror of the people was beyond description: nobody wept, —it was beyond tears;—they ran hither and thither, delirious with horror and astonishment—beating their faces and breasts—crying '*Misericordia*, the world's at an end;' mothers forgot their children, and ran about loaded with crucifixed images. Unfortunately, many ran to the churches for protection; but in vain was the sacrament exposed; in vain did the poor creatures embrace the altars; images, priests, and people, were buried in one common ruin. * * * The prospect of the city was

deplorable. As you passed along the streets you saw shops of goods with the shopkeepers buried with them, some alive crying out from under the ruins, others half buried, others with broken limbs, in vain begging for help; they were passed by crowds without the least notice or sense of humanity. The people lay that night in the fields, which equalled, if possible, the horrors of the day; the city all in flames; and if you happened to forget yourself with sleep, you were awakened by the tremblings of the earth and the howlings of the people. Yet the moon shone, and the stars, with unusual brightness. Long wished-for day at last appeared, and the sun rose with great splendour on the desolated city. In the morning, some of the boldest, whose houses were not burnt, ventured home for clothes, the want of which they had severely felt in the night, and a blanket was now become of more value than a suit of silk."

STRANGE CURE FOR RHEUMATISM.

Bridget Behan, of Castle-waller, in the county of Wicklow, Ireland, retained the use of all her powers of body and mind to the close of her long life, 110 years, in 1807. About six years preceding her death she fell down stairs, and broke one of her thighs. Contrary to all expectation, she not only recovered from the effects of the accident, but actually, from thence, walked stronger on this leg, which, previously to the accident, had been a little failing, than she had done for many years before. Another remarkable circumstance relating to this fracture was, that she became perfectly cured of a chronic rheumatism of long standing, and from which on particular occasions she had suffered a good deal of affliction. A short while before her death she cut a new tooth.

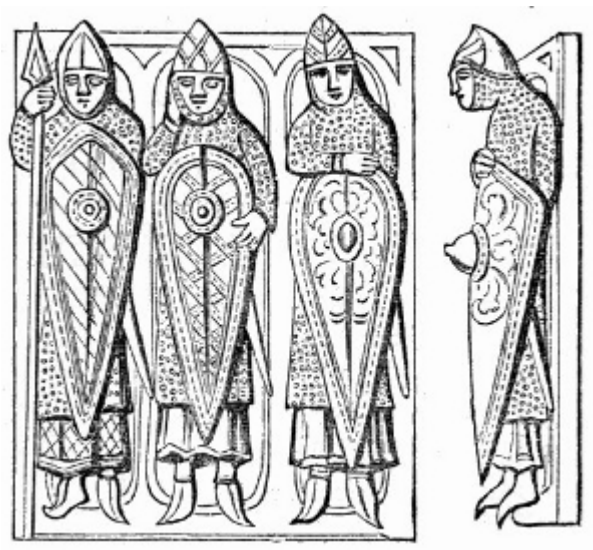
SILVER TEA SERVICE WHICH BELONGED TO WILLIAM PENN.



Articles of ordinary use, however small may be their intrinsic value, which have once been the property of men who have been good and great—how rare the conjunction!—are always invested with a peculiar interest. They often afford a clue to the tastes of those who once possessed them. On this account we have great pleasure in laying before our readers a representation of the silver tea-service which belonged to the celebrated William Penn, the founder and legislator of Pennsylvania, whom Montesquieu denominates the modern Lycurgus. He was the son of Admiral Penn, was born at London in 1644, and was educated at Christchurch, Oxford. At college he imbibed the principles of Quakerism, and having endeavoured to disseminate them by

preaching in public, he was thrice thrown into prison. It was during his first imprisonment that he wrote "*No Cross, no Crown*." In March, 1680-81, he obtained from Charles II. the grant of that territory which now bears the name of Pennsylvania. In 1682 he embarked for his new colony; and in the following year he founded Philadelphia. He returned to England in 1684, and died in July, 1718. He was a philosopher, a legislator, an author, the friend of man, and, above all, a pious Christian. In addition to the reasons above given, the sketch of the tea-service is an object of curiosity, as showing the state of silversmith's work in England, at the close of the seventeenth century, for articles of domestic use.

CURIOUS FIGURES ON A SMALL SHRINE.



The figures here given are copied from a curious little bronze, strongly gilt, which was engraved in the "Gentleman's Magazine" for 1833, accompanied with

a description, by A. J. Kempe, Esq., the author of the letterpress to "Stothard's Monumental Effigies," whose intimate knowledge in these matters enables him to well authenticate dates; and he considers this relic may safely be attributed to the early part of the twelfth century; it was discovered in the Temple Church, and had originally formed a portion of a pyx, or small shrine, in which the consecrated host was kept. Our engraving is more than half the size of the original, which represents the soldiers watching the body of Our Lord, who was, in mystical form, supposed to be enshrined in the pyx. They wear scull-caps of the Phrygian form, with the nasal like those in the Bayeux Tapestry; and the mailles or rings of the hauberk appear, as in the armour there, sewn down, perhaps, on a sort of gambeson, but not interlaced. They bear kite-shaped shields, raised to an obtuse angle in the centre, and having large projecting bosses: the third of these figures is represented beside the cut in profile, which will enable the reader more clearly to detect its peculiarities. On two of these shields are some approaches to armorial bearings; the first is marked with four narrow bendlets; the second is fretted, the frets being repeated in front of his helmet, or *chapelle de fer*: all the helmets have the nasal. A long tunic, bordered, and in one instance ornamented with cross-lines, or chequered, appears beneath the tunic. The sword is very broad, and the spear carried by the first figure, obtuse in the head,—a mark of its antiquity. The shoes are admirable illustrations of that passage of Geoffry of Malmesbury, where, representing the luxury of costume in which the English indulged at the time when Henry I. began his reign, he says: "Then was there flowing hair, and extravagant dress; and then was invented the fashion

of shoes with curved points: then the model for young men was to rival women in delicacy of person, to mimic their gait, to walk with loose gesture, half-naked." The curvature of the points of the shoes in the little relic before us, in conformity with the custom censured by Malmesbury, is quite remarkable. One turns up, another down; one to the left, another to the right; and scarcely any two in the same direction.

THE QUEEN'S SHARKS.

The harbour of Trincomalee swarms with gigantic sharks, and strange to relate, they are all under British protection; and if any one is found molesting or injuring them, the fine is £10, or an imprisonment! How this ridiculous custom originated, it is hard to say; but we are told, that in the early days of British conquest in the East, sailors were apt to desert, and seek refuge in the then inaccessible wilds of the interior; and of later years, when civilisation has unbarred the gates of Cingalese commerce to all nations of the world, the soldiers of the regiment stationed at Trincomalee, discontented with their lot in life, were wont to escape from the thraldom of the service, by swimming off to American and other foreign vessels, preferring chance, under a strange flag, to a hard certainty under their own. Thus the Queen's sharks are duly protected as a sort of water-police for the prevention of desertion both from the army and navy.

OLD VERSES ON QUEEN ELIZABETH.

The following quaint and curious verses are taken from a very old volume, entitled *A Crowne Garland of Goulden Roses, Gathered out of England's Royall*

Garden, &c., &c. By Richard Johnson.

A SHORT AND SWEET SONNET MADE BY ONE OF THE MAIDES OF HONOR UPON THE DEATHE OF QUEENE ELIZABETH, WHICH SHE SOWED UPON A SAMPLER IN RED SILKE.

To a new tune, or "Phillida flouts me."

Gone is Elizabeth,
Whom we have lov'd so deare;
She our kind mistres was
Full foure and forty yeare.

England she govern'd well,
Not to be blamed;
Flanders she govern'd well
And Ireland tamed.

France she befrended,
Spaine she hath foiled,
Papists rejected,
And the Pope spoyled.

To princes powerfull,
To the world vertuous,
To her foes mercifull,
To her subjects gracious.

Her soule is in heaven,
The world keeps her glory,
Subjects her good deeds,
And so ends my story.

RANELAGH.

Ranelagh, of which no traces now remain, was situated on part of Chelsea Hospital garden, between Church Row and the river, to the east of the Hospital. It takes its name from a house erected in 1691, by Viscount Ranelagh. This house, in which the Viscount had resided from the period of its being

built, was sold in 1733 to an eminent builder named Timbrell for £3,200, who advertised it for sale in the following year, as a freehold with garden, kitchen garden, and offices, and a smaller house and garden with fruit trees, coach-houses, &c., &c. These were the first vicissitudes of Ranelagh, preparatory to its conversion into a place of public amusement.

Walpole, in one of his entertaining letters to Mann, April 22nd, 1742, thus speaks of the gardens, which were then unfinished:—

"I have been breakfasting this morning at Ranelagh Garden; they have built an immense ampitheatre, with balconies full of little alehouses; it is in rivalry to Vauxhall, and cost above twelve thousand pounds. The building is not finished, but they got great sums by people going to see it and breakfasting in the house: there were yesterday no less than three hundred and eighty persons, at eighteen-pence a piece." Again, under the date May 26th, 1742, he writes to his friend as follows:—

"Two nights ago, Ranelagh Gardens were opened at Chelsea; the prince, princess, duke, much nobility, and much mob besides were there. There is a vast ampitheatre, finely gilt, painted, and illuminated; into which everybody that loves eating, drinking, staring, or crowding, is admitted for twelve pence. The building and disposition of the gardens cost sixteen thousand pounds. Twice a week there are to be ridottos at guinea tickets, for which you are to have a supper and music. I was there last night, but did not find the joy of it. Vauxhall is a little better, for the garden is pleasanter, and one goes by water."

"The only defect in the elegance and beauty of the ampitheatre at Ranelagh," says the *London Chronicle* for August, 1763, "is an improper and inconvenient

orchestra, which, breaking into the area of that superb room about twenty feet farther than it ought to do, destroys the symmetry of the whole, and diffuses the sound of music with such irregular rapidity, that the harmonious articulations escape the nicest ear when placed in the most commodious attitude; it also hurts the eye upon your first entry.

"To remedy these defects, a plan has been drawn by Messrs. Wale and Gwin, for adding a new orchestra, which being furnished with a well-proportioned curvature over it, will contract into narrower bounds the modulations of the voice, and render every note more distinctly audible. It will, by its form, operate upon the musical sounds, in the same manner as concave glasses affect the rays of light, by collecting them into a focus. The front of this orchestra being planned so as to range parallel to the balustrade, the whole area also will be disencumbered of every obstruction that might incommode the audience in their circular walk. There is likewise provision made in this plan for a stage capable of containing 30 or 40 performers, to officiate as chorus-singers, or otherwise assist in giving additional solemnity on any extraordinary occasion."

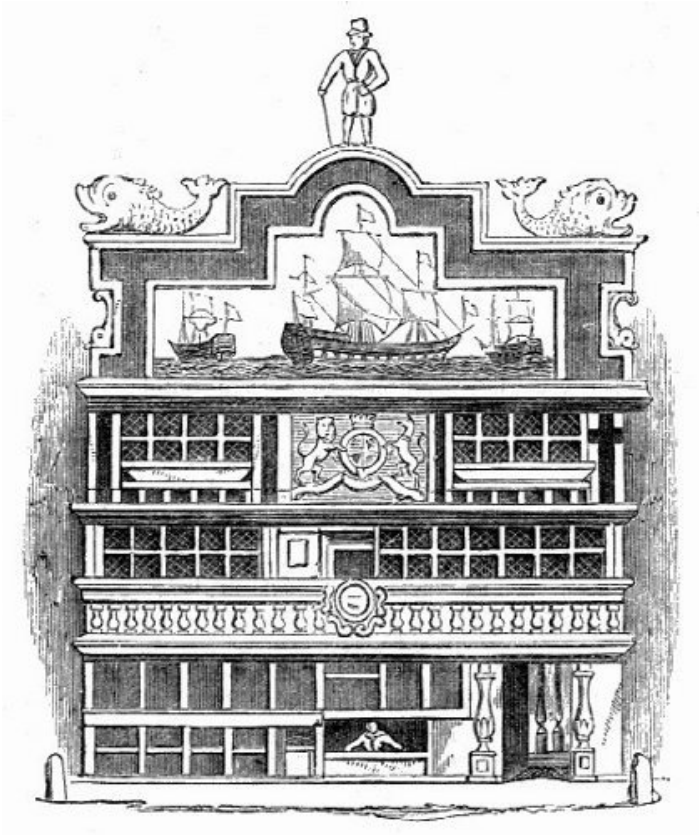
"At Ranelagh House, on the 12th of May, 1767," says the *Gentleman's Magazine*, "were performed (in the new orchestra) the much admired catches and glees, selected from the curious collection of the Catch Club; being the first of the kind publickly exhibited in this or any other kingdom. The entertainments consisted of the favourite catches and glees, composed by the most eminent masters of the last and present age, by a considerable number of the best vocal and instrumental performers. The choral and instrumental parts were added, to give the the

catches and glees their proper effect in so large an amphitheatre; being composed for that purpose by Dr. Arne."

The Rotunda, or amphitheatre, was 185 feet in diameter, with an orchestra in the centre, and tiers of boxes all round. The chief amusement was promenading (as it was called) round and round the circular area below, and taking refreshments in the boxes while the orchestra and vocalists executed different pieces of music. It was a kind of 'Vauxhall under cover,' warmed with coal fires. The rotunda is said to have been projected by Lacy, the patentee of Drury Lane Theatre. "The *coup d'œil*," Dr. Johnson declared, "was the finest thing he had ever seen."

The last great event in the history of Ranelagh was the installation ball of the knights of the Bath, in 1802, shortly after which the place was pulled down.

THE FIRST EAST INDIA HOUSE.



The tradition is, that the East India Company, incorporated December 31st, 1600, first transacted their business in the great room of the Nag's Head Inn, opposite St. Botolph's Church, Bishopsgate Street. The maps of London, soon after the Great Fire of 1666, place the India House on a part of its present site in Leadenhall Street. Here originally stood the mansion of Alderman Kerton, built in the reign of Edward VI., rebuilt on the accession of Elizabeth, and enlarged by its next purchaser, Sir W. Craven, Lord Mayor in 1610. Here was born the

great Lord Craven, who, in 1701, leased his house and a tenement in Lime Street to the Company at £100 a year. A scarce Dutch etching, in the British Museum, of which the annexed engraving is a correct copy, shows this house to have been half timbered, its lofty gable surmounted with two dolphins and a figure of a mariner, or, as some say, of the first governor; beneath are mecrhant ships at sea, the royal arms, and those of the Company. This grotesque structure was taken down in 1726, and upon its site was erected the old East India House, portions of which yet remain; although the present stone front, 200 feet long, and a great part of the house, were built in 1798 and 1799, and subsequently enlarged by Cockerell, R.A., and Wilkins, R.A.

ADVERTISEMENTS IN THE LAST CENTURY.

The following strange advertisements have been culled at random from magazines and newspapers *circa* 1750. They give us a good idea of the manners and tastes of that period:—

"Whereas a tall young Gentleman above the common size, dress'd in a yellow-grounded flowered velvet (supposed to be a Foreigner), with a Solitair round his neck and a glass in his hand, was narrowly observed and much approved of by a certain young lady at the last Ridotto. This is to acquaint the said young Gentleman, if his heart is entirely disengaged, that if he will apply to A. B. at Garaway's Coffee House in Exchange Alley, he may be directed to have an interview with the said young lady, which may prove greatly to his advantage. Strict secresy on the Gentleman's side will be depended on."

"A Lady who had on a Pink-coloured Capuchin,

edged with Ermine, a black Patch near her right eye, sat in a front seat in the next Side Box but one to the Stage on Wednesday night at Drury Lane Playhouse; if that Lady is single and willing to treat on terms of honour and generosity of a married state, it would be deemed a favour to receive a line directed to C. D., at Clifford's Inn Old Coffee House, how she may be address'd, being a serious affair."

"To be seen this week, in a large commodious room at the George Inn, in Fenchurch-street, near Aldgate, the Porcupine Man and his Son, which has given such great satisfaction to all that ever saw them: their solid quills being not to be numbered nor credited till seen; but give universal satisfaction to all that ever saw them; the youth being allowed by all to be of a beautiful and fine complexion, and great numbers resort daily to see them."

"A Bullfinch, that pipes 'Britons rouse up your great magnanimity,' at command, also talks, is to be sold at the Cane Shop facing New Broad street, Moorfields; likewise to be sold, two Starlings that whistle and talk extremely plain.

"Great variety of fine long Walking Canes."

THEODORA DE VERDION.

This singular woman was born in 1744, at Leipsic, in Germany, and died at her lodgings, in Upper Charles-street, Hatton Garden, London, 1802. She was the only daughter of an architect of the name of Grahn, who erected several edifices in the city of Berlin, particularly the Church of St. Peter's. She wrote an excellent hand, and had learned the mathematics, the French, Italian, and English languages, and possessed a complete knowledge of her native

tongue. Upon her arrival in England she commenced teaching of the German language, under the name of Dr. John de Verdion.

In her exterior, she was extremely grotesque, wearing a bag wig, a large cocked hat, three or four folio books under one arm, and an umbrella under the other, her pockets completely filled with small volumes, and a stick in her right hand. She had a good knowledge of English books; many persons entertained her for her advice relative to purchasing them. She obtained a comfortable subsistence from teaching and translating foreign languages, and by selling books chiefly in foreign literature. She taught the Duke of Portland the German language, and was always welcomed to his house, the Prussian Ambassador to our Court received from her a knowledge of the English language; and several distinguished noblemen she frequently visited to instruct them in the French tongue; she also taught Edward Gibbon, the celebrated Roman Historian, the German language, previous to his visiting that country. This extraordinary female has never been known to have appeared in any other but the male dress, since her arrival in England, where she remained upwards of thirty years; and upon occasions she would attend court, decked in very superb attire; and was well remembered about the streets of London; and particularly frequent in attending book auctions, and would buy to a large amount, sometimes a coachload. Here her singular figure generally made her the jest of the company. Her general purchase at these sales was odd volumes, which she used to carry to other booksellers, and endeavour to sell, or exchange for other books. She was also a considerable collector of medals and foreign coins of gold and silver; but none of these

were found after her decease. She frequented the Furnival's Inn Coffee-house, in Holborn, dining there almost every day; she would have the first of every thing in season, and was as strenuous for a large quantity, as she was dainty in the quality of what she chose for her table. At times, it is well-known, she could dispense with three pounds of solid meat; and we are very sorry to say, she was much inclined to the dreadful sin of drunkenness. Her death was occasioned by falling down stairs, and she was, after much affliction, at length compelled to make herself known to a German physician, who prescribed for her, when the disorder she had, turned to a dropsy, defied all cure, and finished the life of so remarkable a female.

DRIVING STAGS LIKE CATTLE.

Buried at Disley, Cheshire, June 2nd, 1753, Mr. Joseph Watson, in the 105th year of his age. He was born at Moseley Common, in the parish of Leigh, in the county of Lancaster; and married his wife from Etchells, near Manchester, in the said county. They were an happy couple 72 years. She died in the 94th year of her age. He was park-keeper to the late Peter Leigh, Esq., of Lime, and his father used to drive and show red deer to most of the nobility and gentry in that part of the kingdom, to the general satisfaction of all who ever saw them; for he could have driven and commanded them at his pleasure, as if they had been common horned-cattle. In the reign of Queen Anne, Squire Leigh was at Macclesfield, in Cheshire, in company with a number of gentlemen, amongst whom was Sir Roger Mason, who was then one of the members for the said county; they being merry and free, Squire Leigh said his keeper should drive 12 brace of stags to the Forest of Windsor, a present

to the Queen. Sir Roger opposed it with a wager of 500 guineas, saying that neither his keeper, nor any other person, could drive 12 brace of red deer from Lime Park to Windsor Forest on any account. So Squire Leigh accepted the wager from Sir Roger, and immediately sent a messenger to Lime for his keeper, who directly came to his master, who told him he must immediately prepare himself to drive 12 brace of stags to Windsor Forest, for a wager of 500 guineas. He gave the Squire, his master, this answer, that he would, at his command, drive him 12 brace of stags to Windsor Forest, or to any part of the kingdom by his worship's direction, or he would lose his life and fortune. He undertook, and accomplished this most astonishing performance, which is not to be equalled in the annals of the most ancient history. He was a man of low stature, not bulky, of a fresh complexion, pleasant countenance, and he believed he had drank a gallon of malt liquor a day, one day with another, for above sixty years of his time.

ECCENTRIC WILL.

The following will, as an exhibition of strange eccentricity, is not inappropriate to our pages. Mr. Tuke, of Wath, near Rotherham, who died in 1810, bequeathed one penny to every child that attended his funeral (there came from 600 to 700); 1s. to every poor woman in Wath; 10s. 6d. to the ringers to ring one peal of grand bobs, which was to strike off while they were putting him into the grave. To seven of the oldest navigators, one guinea for puddling him up in his grave. To his natural daughter, £4 4s. per annum. To his old and faithful servant, Joseph Pitt, £21 per annum. To an old woman who had for eleven years tucked him up in bed, £1 1s. only. Forty dozen penny loaves to be thrown from the church

leads at twelve o'clock on Christmas day for ever. Two handsome brass chandeliers for the church, and £20 for a set of new chimes.

EXTRAORDINARY FROST.

As an instance of great rarity in England of the severity of a frost, it is worth notice, that in January, 1808, the rain froze as it fell, and in London the umbrellas were so stiffened that they could not be closed. Birds had their feathers frozen so that they could not fly, and many were picked up as they lay helpless on the ground.

ANCIENT SNUFF-BOXES.

These ancient snuff-boxes furnish proof of the love of our ancestors for the titillating powder. An admiring writer of the last century, reflecting on the curious and precious caskets in which snuff was then imprisoned, asks—

"What strange and wondrous virtue must
there be,
And secret charm, O snuff! concealed in
thee,
That bounteous nature and inventive art,
Bedecking thee thus all their powers exert."

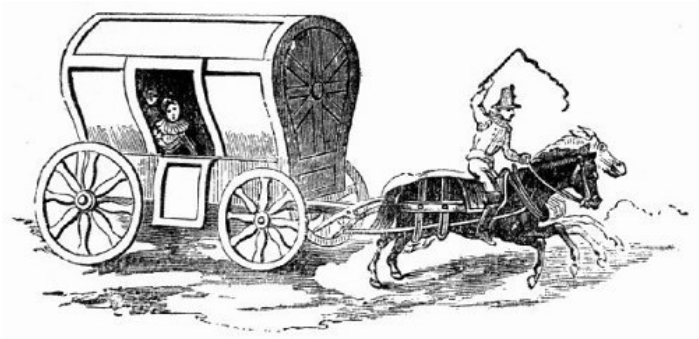
But every age, since snuff was in use, appears to have cherished great regard for the beauty and costliness of its snuff boxes, and even at the present time, the snuff box is the recognised vehicle of the highest honour a corporation can bestow. Those here represented are not so much boxes as bottles. They are richly and elaborately ornamented with sporting subjects, and no doubt once belonged to some

famous personage. Judging of their very antique form and figures, we are inclined to think they must have been in use earlier than it is generally supposed that snuff was introduced into this country.

SEEING THE FIRST AND THE LAST OF TWO GENERATIONS.

Frances Barton, of Horsley, Derbyshire, died 1789, aged 107. She followed the profession of a midwife during the long period of eighty years. Her husband had been sexton of the parish seventy years; so that this aged pair frequently remarked, that *she* had twice brought into the world, and *he* had twice buried, the whole parish. Her faculties, her memory in particular, were remarkably good, so that she was enabled well to remember the Revolution in 1688, and being present at a merry making on that glorious occasion.

THE EARLIEST HACKNEY-COACH.



The above is a correct representation of one of the earliest forms in which coaches for hire were first made. They were called Hackney, not, as is

erroneously supposed, from their being first used to carry the citizens of London to their villas in the suburb of Hackney, but from the word "hack," which signifies to offer any article for sale or hire. Hackney coaches were first established in 1634, and the event is thus mentioned in one of *Strafford's Letters*, dated April in that year:—

"One Captain Bailey hath erected some four *Hackney-coaches*, put his men in livery, and appointed them to stand, at the May-pole in the Strand, giving them instructions at what rates to carry men into several parts of the town, where all day they may be had. Other hackney-men seeing this way, they flock to the same place, and perform their journeys at the same rate. So that sometimes there is twenty of them together, which disperse up and down; that they and others are to be had everywhere, as watermen are to be had by the water-side. * * * Everybody is much pleased with it."

A UNIQUE LIBRARY.

A singular library existed in 1535, at Warsenstein, near Cassel; the books composing it, or rather the substitutes for them, being made of wood, and every one of them is a specimen of some different tree. The back is formed of its bark, and the sides are constructed of polished pieces of the same stock. When put together, the whole forms a box; and inside of it are stored the fruit, seed, and leaves, together with the moss which grows on the trunk, and the insects which feed upon the tree; every volume corresponds in size, and the collection altogether has an excellent effect.

DRESS FORTY YEARS AGO.

Caricature, even by its very exaggeration, often gives us a better idea of many things than the most exact sketches could do. This is more especially the case with respect to dress, a proof of which is here given by the three caricatures which we now lay before our readers. They are copied from plates published at the period to which they refer, and how completely do they convey to us a notion of the fashions of the day!

With the peace of 1815 commenced a new era in English history; and within the few years immediately preceding and following it, English society went through a remarkably rapid change; a change, as far as we can see, of a decidedly favourable kind. The social condition of public sentiment and public morals, literature, and science, were all improved. As the violent internal agitation of the country during the regency increased the number of political caricatures and satirical writings,

so the succession of fashions, varying in extravagance, which characterised the same period, produced a greater number of caricatures on dress and on fashionable manners than had been seen at any previous period. During the first twelve or fifteen years of the present century, the general character of the costume appears not to have undergone any great change. The two figures here given represent the mode in 1810.

A few years later the fashionable costume furnished an extraordinary contrast with that just represented. The waist was again shortened, as well as the frock and petticoat, and, instead of concealment, it seemed to be the aim of the ladies to exhibit to view as much of the body as possible. The fops of 1819 and 1820 received the name of dandies, the ladies that of dandizettes. The accompanying cut is from a rather broadly caricatured print of a dandizette of the year 1819. It must be considered only as a type of the general character of the foppish costume of the period; for in no time was there ever such a variety of forms in the dresses of both sexes as at the period alluded to.

DANDIZETTE.

DANDY.

We give with the same reservation, a figure of a dandy, from a caricature of the same year. The number of caricatures on the dandies and dandizettes, and on their fopperies and follies, during the years 1819, 1820, and 1821, was perfectly astonishing.

FASHIONABLE DISFIGUREMENT.

The extent to which people may be led to disfigure themselves by a blind compliance with the fashion of the day, was never more strikingly displayed than in the custom of dotting the face with black patches of different patterns. It might easily be supposed that the annexed sketch is a caricature, but such is not the case; it is a correct likeness of a lady of the time of Charles the First, with her face in full dress. Patching was much admired during the reign of that

sovereign, and for several succeeding years. Some authors think that the fashion came originally from Arabia. No sooner was it brought to England and France, than it became an absolute *fureur*. In the former country, old and young, the maiden of sixteen and the grey-haired grandmama, covered their faces with these black spots, shaped like suns, moons, stars, hearts, crosses, and lozenges; and some even, as in the instance before us, carried the mode to the extravagant extent of shaping the patches to represent a carriage and horses.

A REMARKABLE OLD MAN.

Mr. Ingleby, of Battle Abbey, Sussex, died 1798, aged 117. He had been for upwards of ninety-five years a domestic in the family of Lady Webster. The following narrative of this remarkable man is by a gentleman who visited him in the autumn of 1797:—

"To my great surprise," he says, "I found Mr. Ingleby in a situation very far removed from the luxuries of life, or the place which might be deemed necessary for his years. He was in an antique outbuilding, near the Castle Gate, where his table was spread under an arched roof; nearly the whole of the building being filled with billet-wood, and scarcely affording room for the oaken bench on which this wonder of longevity was reclining by the fire. His dress was a full-bottomed wig, and a chocolate-coloured suit of clothes with yellow buttons. His air and demeanour was pensive and solemn; though there was nothing in his look which impressed the mind with the idea of a person more than fourscore years old, except a slight falling of the under jaw, which bespoke a more advanced age. We were introduced by a matron, who served as a sort of interpreter between us—Mr.

Ingleby's deafness not permitting any regular conversation. When the nurse explained our errand, he replied, in a very distinct but hollow voice, 'I am much obliged to the gentlemen for the favour they do me; but I am not well, and unable to converse with them.' He then turned his face to the higher part of the bench on which he reclined, and was silent. In each of his withered hands he held a short, rude, beechen walking stick, about three feet high, by the help of which he was accustomed not only to walk about the extensive premises in which he passed the most part of his life, but also to take his little rambles about the town; and once (for, occasionally, the old gentleman was irascible,) he set out on a pedestrian excursion to Hastings, *to inquire for another situation in service*, because his patroness desired him to be more attentive to personal neatness. It is but justice to the lady alluded to, to add, that the uncouth abode in which Mr. Ingleby dwelt was the only one in which he could be persuaded to reside, and which long familiarity had rendered dear to him. The choice appeared very extraordinary; but such persons, in their conduct, are seldom governed by the fixed and settled rules by which human life is ordinarily regulated."

CURIOUS MANUSCRIPT.

A very curious manuscript was presented to the Antiquarian Society of Yorkshire in 1828. It contains sundry rules to be observed by the household of Henry the 8th, and enjoins the following singular particulars:—"None of his Highness's attendants to *steal* any locks, or keys, tables, forms, cupboards, or other furniture, out of noblemen's, or gentlemen's, houses where he goes to visit. No herald, minstrel, falconer, or other, to bring to the Court any boy or

rascal; nor to keeps lads or rascals in Court to do their business for them. Master cooks not to employ such scullions as shall go about *naked, or lie all night on the ground* before the kitchen fire. Dinner to be at *ten*, and supper at *four*. The Knight Marshal to take care that all such unthrifty and common women as follow the Court be banished. The proper officers are, between six and seven o'clock every morning, to make the fire in and *straw* his Highness's Privy Chamber. Officers of his Highness's Privy Chamber to keep secret every thing said or done, leaving hearkening or inquiring where the King is or goes, be it early or late, without grudging, mumbling, or talking of the King's past time, late or early going to bed, or any other matter. Coal only allowed to the King's, Queen's, and Lady Mary's Chambers. The Queen's Maids of Honour to have a chet loaf, a manchet, a *gallon of ale*, and a chine of beef, for their *breakfasts*. Among the fishes for the table is a porpoise, and if it is too big for a *horse-load*, a further allowance is made for it to the purveyor." The manuscript ends with several proclamations. One is "to take up and punish strong and mighty beggars, rascals, and vagabonds, who hang about the Court."

WONDERFUL ESCAPE.

In 1809, a barge was going along the new cut from Paddington with casks of spirits and barrels of gunpowder. It is supposed that one of the crew bored a hole in a powder-barrel by mistake, meaning to steal spirits; the gimlet set fire to the powder, and eleven other barrels were driven to the distance of 150 yards; but only the single barrel exploded.

DAVID HUME ON HIS OWN DEATH.

The letter which we here lay before our readers was addressed by David Hume to the Countess de Boufflers, and is supposed to be the last that was ever written by that great historian, as he died only five days afterwards, August 25th. With what calmness did that illustrious philosopher contemplate the rapid approach of his own death!

The letter was torn at the places where the words are printed in italics:

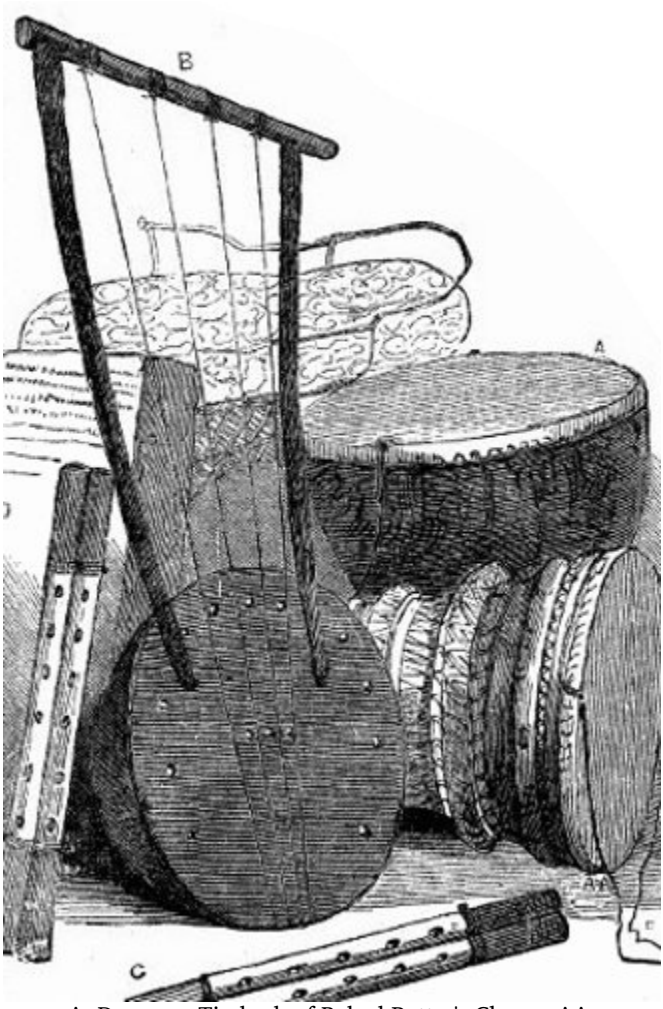
"Edinburgh, 20th of August, 1776.

"Tho' I am certainly within a few weeks, dear Madam, and perhaps within a few days, of my own death, I could not forbear being struck with the death of the Prince of Conti, so great a loss in every particular. My reflection carried me immediately to your situation in this melancholy incident. What a difference to you in your whole plan of life! Pray, write me some particulars; but in such terms that you need not care, in *event* of decease, into whose hands your letter may fall.

"*My* distemper is a diarrhœa, or disorder in my bowels, which has *been* gradually undermining me these two years; but within these six months has been visibly hastening me to my end. I see death approach gradually without any anxiety or regret. I salute you with great affection and regard for the last time.

"DAVID HUME."

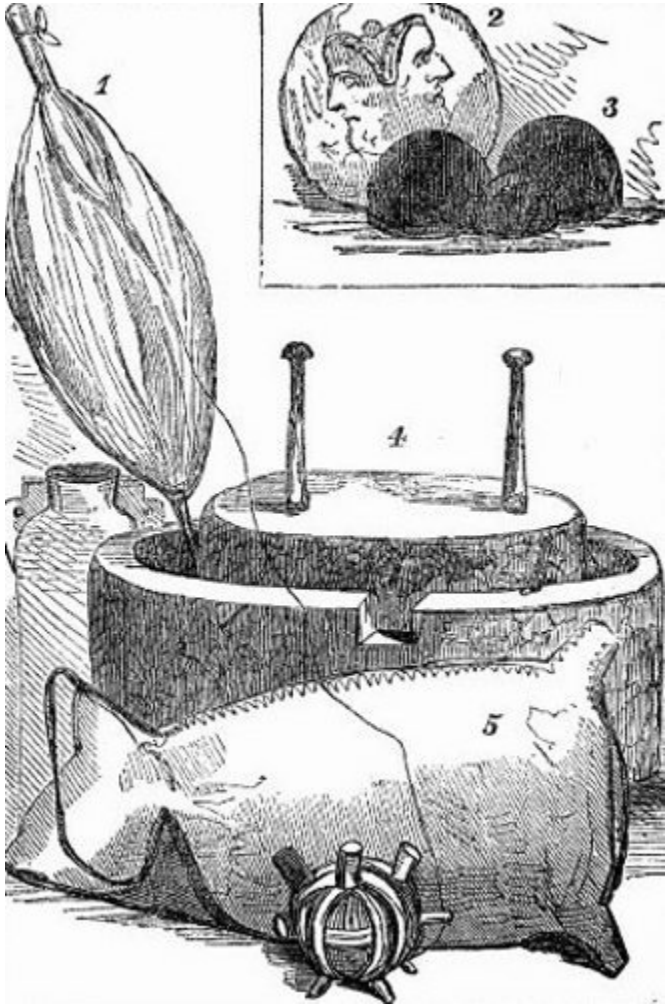
SCRIPTURAL ANTIQUITIES.



A. Drum, or Timbrel, of Baked Potter's Clay. —AA. Drum in use in the East.—B. Harp.—C. Lutes.—D. Inscribed Stone.—E. Sandals.

The rude musical instruments here represented, have been collected by modern travellers, and are but little changed from the ancient forms. The drum or timbrel marked A, is made of thin baked clay,

something in the shape of a bottle, with parchment stretched over the wider part. On being struck with the finger, this instrument makes a remarkably loud sound. These relics are lodged in the London Scriptural Museum, and are all ticketed with the texts they serve to illustrate. This arrangement is very judicious, and gives a great additional interest to the sacred objects while under inspection.



1. Distaff.—2. Roman Farthing.—3. Stone Money Weights.—4. Hand Mill. 5. Eastern Wine and Water Bottles.

The distaff was the instrument which wrought the materials for the robes of the Egyptian Kings, and for the "little coat" which Hannah made for Samuel; by it, too, were wrought the cloths, and other fabrics

used in Solomon's temple. By reference to the above engraving, it will be seen that nothing can be more simple than this ancient instrument, which is a sort of wooden skewer, round which the flax is wrapped; it is then spun on the ground in the same manner as a boy's top, and the thread wrought off, and wound upon a reel shown in the foreground of the picture. "Querns," or stone hand-mills of various sizes, similar to that represented in our engraving, have been repeatedly found in connection with Roman, Saxon, and other ancient remains in this country. They are still to be met with in constant use over the greater part of India, in Africa, and also those districts of the East which are more particularly associated with Holy Writ. It may be worth while to mention that this description of mill is an improvement upon the method of simply crushing the corn laid on a flat stone with another held in the hand. The "Quern" is a hard stone roughly rounded, and partly hollowed, into which another stone, which has a handle, is loosely fitted. The corn required to be ground is placed in the hollow receptacle, and the inner stone is moved rapidly round, and, in course of time, by immense labour, the wheat &c. is ground into flour. The Scripture prophecies mention that of two women grinding at the mill, one shall be left, and the other taken—the two-handled mill will explain the meaning of this passage.

CHRONOLOGICAL TABLE OF REMARKABLE EVENTS.

The following curious table is extracted *literatim* from Arthur Hopton's *Concordancie of Years*, 1615:

—

1077.—A blazing star on Palm Sunday, nere the sun.
1100.—The yard (measure) made by Henry I.

1116.—The moone seemed turned into bloud.
1128.—Men wore haire like women.
1180.—Paris in France, and London in Englande, paued, and thatching in both left, because all Luberick was spoiled thereby with fire.
1189.—Robin Hood and Little John lived. This yeare London obtained to be gouerned by sheriffes and maiors.
1205.—By reason of a frost from January to March wheate was sold for a marke the quarter, which before was at 12 pence. *Anno Regni* 6. John.
1209.—London bridge builded with stone; and this yeare the citizens of London had a grant to choose them a maior.
1227.—The citizens of London had libertie to hunt a certain distance about the citie, and to passe toll-free through England.
1231.—Thunder lasted fifteen daies; beginning the morrow after St. Martin's day.
1233.—Four sunnes appeared, beside the true sunne, of a red colour.
1235.—The Jews of Norwich stole a boy and circumcised him, minding to have crucified him at Easter.
1247.—The king farmed Queene-hiue for fifty pounds per annum, to the citizens.
1252.—Great tempests upon the sea, and fearful; and this year the king (Henry III.) granted, that wheretofore the citizens of London were to present the maior before the king, wheresoeuer he were, that now barons of the exchequer should serue.
1292.—The Jewes corrupting England with vsury, had first a badge giuen them to weare, that they might be knowne, and after were

banished to the number of 150,000 persons.

1313.—This yeare the king of France burned all his leporous and pocky people, as well men as women: for that he supposed they had poysoned the waters, which caused his leprosie. About this time, also, the Jews had a purpose to poyson all the Christians, by poysoning all their springs.

1361.—Men and beasts perished in diuers places with thunder and lightning, and fiends were seene speake unto men as they trauelled.

1372.—The first bailiffes, in Shrewsbury.

1386.—The making of gunnes found; and rebels in Kent and Essex, who entred London, beheaded all lawyers, and burnt houses and all bookes of law.

1388.—Picked shooes, tyed to their knees with siluer chaines were vsed. And women with long gownes rode in side-saddles, like the queene, that brought side-saddles first to England; for before they rode astrid.

1401.—Pride exceeding in monstrous apparrell.

1411.—Guildhall in London begun.

1417.—A decree for lantherne and candle-light in London.

1427.—Rain from the 1st of Aprill to Hollontide.

1510.—St. John's College in Cambridge being an ancient hostell, was conuerted to a college by the executors of the Countesse of Richmond and Derby, and mother of Henry VII., in this yeare, as her will was.

1552.—The new service book in English.

1555.—The first use of coaches in England.

1606.—The cawsies about London taken down.

1610.—Britaines Bursse builded. Hix Hall builded.

Aldgate builded new. Sutton's Hospitall founded. Moore fields new railed and planted with trees. Westminster palace paued.

COCK-FIGHTING AT SCHOOLS.

Many years ago the scholars at our large schools had regular cock-fights, which would appear to have been an affair of the school, recognised by the masters, and the charges for which were defrayed by them, to be afterwards paid by the parents, just as some innocent excursions and festivities are managed now a days. The credit of the school was, without doubt, often involved in the proper issue of the fight.

Sir James Mackintosh, when at school at Fortrose in 1776-7, had this entry in his account, in which books were charged 3s. 6d.:—

To cocks'-fight dues for 2 years, 2s. 6d. each, 5s.

Associated are three months' fees at the dancing-school, minuet, country-dances, and hornpipe, &c. Cock-fighting up to the end of the last century was a very general amusement, and an occasion for gambling. It entered into the occupations of the old and young. Travellers agreed with coachmen that they were to wait a night if there was a cock-fight in any town through which they passed. A battle between two cocks had five guineas staked upon it. Fifty guineas, about the year 1760, depended upon the main or odd battle. This made the decision of a "long main," at cock-fighting an important matter. The church bells at times announced the winning of a "long main." Matches were sometimes so arranged as to last the week. When country gentlemen had sat long at table, and the conversation had turned upon

the relative merits of their several birds, a cock-fight often resulted, as the birds in question were brought for the purpose into the dining-room.

COMMON TRAVELLING.

We have here the common travelling dress in use at the commencement of the 12th century, *tempus* Henry I. and Stephen. The original is intended for the Saviour meeting the two disciples on the road to Emmaus. The Saviour wears an under tunic, and his mantle, fastened by a narrow band across the chest, is held up by the right hand. The figures of the disciples are, however, the most curious, the central one particularly so, as he would seem to wear a dress expressly invented for travelling: his large round hat, with its wide brim, seems to be the original of the pilgrim's hat so well known in later times, and which formed so distinguishing a mark in their costume. His short green tunic, well adapted for journeying, is protected by a capacious mantle of skin, provided with a "capa" or cowl, to draw over the head, and

which was frequently used instead of a hat. He wears white breeches ornamented with red cross-stripes; they end at the ankle, where they are secured by a band or garter, the foot being covered by close shoes. His companion wears the common cap so frequently met with, and he has his face ornamented to profusion by moustaches and beard, each lock of which appears to be most carefully separated and arranged in the nicest order. He has an under-tunic of white, and an upper one of red, and a white mantle bordered with gold; he also wears the same kind of breeches, reaching to the ankle, but he has no shoes, which frequently appears to have been the case when persons were on a journey.

FASHIONABLE DANCES OF THE LAST CENTURY.

The style of dancing which was fashionable at the latter part of the last century, may be seen from the following advertisement from a dancing-master, which we have copied from a newspaper of the year 1775:—

"At Duke's Long Room, in Paternoster Row, Grown Gentlemen or Ladies are taught a Minuet, or the Method of Country Dances, with the modern Method of Footing; and that in the genteelest, and most expeditious, and private Manner. And for the greater expedition of such gentlemen, as chuse to dance in company, there's a complete Set of Gentlemen assembled every Monday and Wednesday evening for the said purpose. Gentlemen or Ladies may be waited on at their own Houses by favouring me with a line directed as above. Likewise to be had at my House, as above, a Book of Instructions for the figuring part of Country Dances, with the Figure of the Minuet annex'd thereon, drawn out in Characters, and laid

down in such a Manner, that at once casting your Eye on it, you see the Figure directly form'd as it is to be done; so that a person, even that had never learnt, might, by the help of this book, soon make himself Master of the figuring Part. Such as reside in the Country, I doubt not, would find it of immediate Service, as they have not always an Opportunity of having Recourse to a Dancing Master. Price 10s. 6d. N. Dukes, Dancing Master."

PREACHING FRIARS.

In the romance of "St. Graal," executed in the fourteenth century, we have this representation of one of these preaching friars in his rude portable pulpit. From the contrast afforded by their mendicancy, and enthusiasm in teaching, to the pride and riches of the higher clergy, and their constant mixing with the people, they became excessively popular. The preacher in the cut has a

crowded and attentive audience (though one lady seems inclined to nap); the costume of the entire body, who are all seated, after a primitive fashion, on the bare ground, is worthy of note, and may be received as a fair picture of the commonalty of England about the year 1350.

THE ECCENTRIC LADY LEWSON.

Mrs. Jane Lewson, widow, of No. 12, Coldbath Square, London, died 1816, aged 116. Mrs. Lewson, from the very eccentric style of her dress, was almost universally recognised as *Lady* Lewson. She was born in Essex Street, Strand, in the year 1700, during the reign of William and Mary; and was married at an early age to a wealthy gentleman then living in the house in which she died. She became a widow at the early age of 26, having only one child, a daughter, living at the time. Mrs. Lewson being left by her husband in affluent circumstances, though she had many suitors, preferred to remain in a state of widowhood. When her daughter married, being left alone, she became very fond of retirement, and rarely went out or permitted the visits of any person. For the last thirty years of her life she had kept no servant, except one old female, who died in 1806; she was succeeded by the old woman's granddaughter, who was married about 1813; and she was followed in the situation by an old man, who attended the different houses in the square to go on errands, clean shoes, &c. Mrs. Lewson took this man into her house, and he acted as her steward, butler, cook, and housemaid; and with the exception of two old lap-dogs and a cat, he was her only companion. The house she occupied was elegantly furnished, but after the old style; the beds were kept constantly made, although they had not been slept in for about

fifty years. Her apartment was only occasionally swept out, but never washed; the windows were so encrusted with dirt that they hardly admitted a ray of light to pass through them. She had used to tell her acquaintances that if the rooms were wetted, it might be the occasion of her taking cold; and as to cleaning the windows, she observed that many accidents happened through that ridiculous practice; the glass might be broke, and the person wounded, when the expense of repairing the one, and curing the other, would both fall upon her. A large garden at the rear of the house was the only thing connected with her establishment to which she really paid attention. This was always kept in good order; and here, when the weather permitted, she enjoyed the air, or sometimes sat and read by way of pastime; or else chatted on times past with any of the few remaining acquaintances whose visits she permitted. She seldom visited any person except Mr. Jones, a grocer at the corner of the square, with whom she dealt. She was so partial to the fashions prevailing in her youthful days, that she never changed the manner of her dress from that worn by ladies in the reign of George the First. She always wore powder with a large *toupée* made of horsehair on her head, nearly half a foot high, over which her front hair was turned up; a cap over it, which knotted under the chin, and three or four curls hanging down her neck. She generally wore silk gowns, the train long with a deep flounce all round, a very long narrow waist, very tightly laced up to her neck, round which was a ruff or frill. The sleeves of her gown, to which four or five large ruffles were attached, came below the elbow; a large straw bonnet, quite flat, high-heeled shoes, a full-made black silk cloak trimmed round with lace, and a gold-headed cane, completed her

every-day costume for the last eighty years of her life, and in which habiliments she occasionally walked round the square, when she was uniformly spoken of by all spectators as *Lady Lewson*. She never practised ablutions of any kind, or hardly in any degree, because, as she alleged, those persons who washed themselves were always taking cold, or laying the foundation of some dreadful disorder. Her method was to besmear her face and neck all over with hog's lard, because that was soft and lubricating; and then, because she required a little colour in her cheeks to set off her person to advantage, she had used to paint them with rose-pink. Her manner of living was so methodical, that she would not take her tea out of any other than a favourite cup. She was equally particular with respect to her knives, forks, plates, &c. At breakfast she arranged, in a particular manner, the paraphernalia of her table: at dinner she always observed a particular rule as to the placing of the two or three empty chairs, by which the table was surrounded, but herself always sat in one favourite chair. She constantly enjoyed an excellent state of health; assisted at all times in regulating the affairs of her household; and never, until a little previous to her decease, had an hour's illness. She entertained the greatest aversion to medicine; and, what is remarkable, cut two new teeth at the age of 87, and was never troubled with the toothache. Towards the close of her life her sight failed her. She lived in five reigns, and was believed to be the most faithful living chronicler of the age. A few days previous to her decease, an old lady who was her neighbour died suddenly, which had such an effect upon her that she frequently said her time was also come, and she should soon follow. She enjoyed the use of all her

faculties till that period, when she became weak and took to her bed; but steadily refused all medical aid. Her conduct to a few relations was extremely capricious; and she would never see any of them; and it was not until a few hours before her dissolution that any relaxation in her temper was manifested. She was interred in Bunhill Fields burying-ground.

WHEN FIRE ENGINES WERE FIRST MADE.

The Phœnix was the first fire-office established, in 1682. There were used, in towns, squirts or syringes, for extinguishing fire, which did not exceed two or three feet in length. These yielded to the Fire Engine, with leathern pipes, which was patented in 1676. Water-tight, seamless hose was made in Bethnal Green in 1720. About this date—

	£	s.	d.
A fire engine and pipe for Lyme cost	6	0	0
A square pipe, 23 feet long	1	18	0
12 leather fire-buckets	2	3	3

A Fire Engine was considered an appropriate present

for an aspirant to a borough. At Lewes, in 1726, T. Pelham, Esq., gave one, and having been chosen representative in 1731, he presented a second.

EXTRAORDINARY CATARACT.

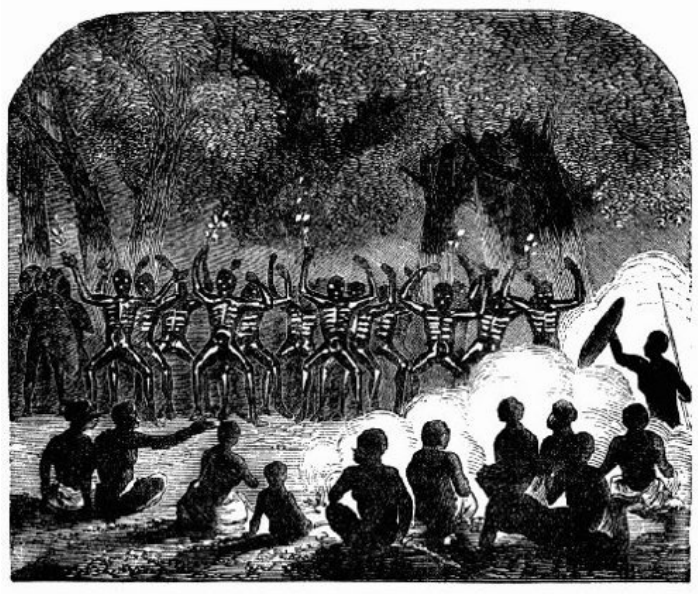
In the Island of Pulo Penang, in the Straits of Malacca, there is a cataract which is surpassed by very few in the four quarters of the earth. It is rarely

visited, and, therefore, has been but seldom described; but those who have been fortunate enough to witness it all agree in the opinion that it forms one of the wonders of the world. The stream which supplies it is of considerable volume, and after traversing a long tract of comparatively level country, is suddenly precipitated almost without a break into a ravine nearly two hundred feet below the summit of the fall. The annexed engraving gives an excellent representation of the scene. The stream descends with a mighty roar, and rushes on with a lightning speed. If you take the trouble of bringing a small looking-glass in your pocket, and come here about an hour before noon, you will be able to produce some very beautiful artificial rainbows. But, whatever you do, never attempt to clamber to the top of the rocks; for though, doubtless, the scenery is very sublime up there, the pathway is slippery and dangerous in the extreme; and the guides can tell how two hapless youths, officers belonging to a regiment stationed here some twenty years ago, clambered up that hill, and how they shouted with triumph on reaching yon summit, and waved their handkerchiefs bravely; but they can also tell the gloomy and disastrous end of all this; how the wild screams echoed far and wide, as both slipped and fell headlong into the surging torrent, and the sun shone brightly upon the bright red uniforms as they were hurried over the precipice, and dashed from rock to rock; and, whilst yet the horror-stricken spectators gazed with speechless agony and terror, the bodies of the poor young men were borne away and hid by the blood-stained waters from human recovery.

DANCES OF THE NATIVES IN NEW SOUTH WALES.

The manners and customs of the uncivilized are

always legitimate objects of wonder and curiosity to the civilized. It is on this account that we give the above sketch of one of the festival dances of the natives of Australia.



These dances are not only the usual close of their combats, but are frequent in time of peace. They appear almost necessary to stir up their blood; and under the excitement they produce, the whole nature of the people seems to be changed. To a spectator the effect of one of these exhibitions almost equals that of a tragic melo-drama.

A suitable place for the performance is selected in the neighbourhood of their huts. Here a fire is built by the women and boys, while such of the men as are to take a share in the exhibition, usually about twenty in number, disappear to arrange their

persons. When these preparations are completed, and the fire burns brightly, the performers are seen advancing in the guise of as many skeletons. This effect is produced by means of pipe clay, with which they paint broad white lines on their arms and legs, and on the head, while others of less breadth are drawn across the body, to correspond to the ribs. The music consists in beating time on their shields, and singing, and to it the movements of the dancers conform. It must not be supposed that this exhibition is a dance in our sense of the word. It consists of violent and odd movements of the arms, legs, and body, contortions and violent muscular actions, amounting almost to frenzy. The performers appear more like a child's pasteboard supple-jack than anything human in their movements.

This action continues for a time, and then the skeletons, for so they appear to be, since they truly resemble them, suddenly seem to vanish and reappear. The disappearance is effected by merely turning round, for the figures are painted only in front, and their dusky forms are lost by mingling with the dark background. The trees, illuminated by the fire, are brought out with some of the figures in bold relief, while others were indistinct and ghost-like. All concurs to give an air of wildness to the strange scene. As the dance proceeds, the excitement increases, and those who a short time before appear only half alive, become full of animation, and finally are obliged to stop from exhaustion.

A PUDDING AS AN ADVERTISEMENT.

The following fact is interesting, inasmuch as it gives us an insight into the popular tastes of the period, and the power of mob-law:—

In 1718, James Austin, inventor of the Persian ink powder, invited his customers to a feast. There was a pudding promised, which was to be boiled fourteen days, instead of seven hours, and for which he allowed a chaldron of coals. It weighed 900 pounds. The copper for boiling it was erected at the Red Lion in Southwark Park, where crowds went to see it; and when boiled, it was to be conveyed to the Swan Tavern, Fish Street Hill, to the tune of "What lumps of pudding my mother gave me." The place was changed to the Restoration Gardens in St. George's Fields, in consequence of the numerous company expected, and the pudding set out in procession with banners, streamers, drums, &c., but the mob chased it on the way and carried all off.

THE DESOLATION OF EYAM.

The ancient custom of hanging a garland of white roses, made of writing paper, and a pair of white gloves over the pew of the unmarried villagers who die in the flower of their age, prevailed up to the year 1837 in the village of Eyam, and in most other villages and little towns in the Peak of Derbyshire. In the year 1665, the plague was conveyed to this unfortunate village, which for a time had been chiefly confined to London. The infection, it appears, was carried in a box of woollen clothes; the tailor, to whom they were directed was, together with his family, the immediate victims of this fatal importation; and a few days sufficed to confirm the fact, that the entire hamlet was deeply infected. A general panic ensued, the worthy and truly christian Rector, the Rev. William Mompesson, at this eventful and awful crisis, summoned the parish, and after energetically stating the case, and declaring his decided intention of remaining at his post, induced

his hearers to adopt the measures he was about to propose, if not for their own preservation, at least for the more important cause, the preservation of the surrounding country. Eyam, from this moment, like a besieged city, was cut off from the living world, and to the zeal and fidelity of this ever-to-be-respected minister was confided the present, as well as eternal welfare of those who were about to prove to posterity, that devotion to their country, as well as to their God, was combined in the truly christian creed taught them by this reverend man. But alas! it was the will of the Almighty that the ranks of this devoted flock should be rapidly thinned, though Mr. and Mrs. Mompesson had been hitherto spared; but in August, the latter was carried off by the fatal disease, in the 27th year of her age; her monument may still be seen at no great distance from the chancel door. A number of grave-stones, bearing date 1666, in the churchyard, show that for a time, at least, the dead had been deposited there in the usual manner. Soon after the death of Mrs. Mompesson, the disorder began to abate, and in about two months might be said to have entirely ceased. The pious and amiable Rector was graciously preserved.

CURIOUS PLAY BILL.

The following remarkable theatrical announcement is worth preservation, inasmuch as it forms a curious effusion of vanity and poverty, in the shape of an appeal to the taste and feelings of the inhabitants of a town in Sussex:—

(*Copy.*)

At the old theatre in East Grinstead, on Saturday, May 5th, 1758, will be represented (by particular desire, and for the benefit of Mrs. P.) the deep and

affecting Tragedy of Theodosius, or the Force of Love, with magnificent scenes, dresses, &c.

Varanes, by Mr. P., who will strive, as far as possible, to support the character of this fiery Persian Prince, in which he was so much admired and applauded at Hastings, Arundel, Petworth, Midworth, Lewes, &c.

Theodosius, by a young gentleman from the university of Oxford, who never appeared on any stage.

Athenais, by Mrs. P. Though her present condition will not permit her to wait on gentlemen and ladies out of the town with tickets, she hopes, as on former occasions, for their liberality and support.

Nothing in Italy can exceed the altar, in the first scene of the play. Nevertheless, should any of the Nobility or Gentry wish to see it ornamented with flowers, the bearer will bring away as many as they choose to favour him with.

As the coronation of Athenais, to be introduced in the fifth act, contains a number of personages, more than sufficient to fill all the dressing rooms, &c., it is hoped no gentlemen and ladies will be offended at being refused admission behind the scenes.

N.B. The great yard dog, that made so much noise on Thursday night, during the last act of King Richard the Third, will be sent to a neighbour's over the way; and on account of the prodigious demand for places, part of the stable will be laid into the boxes on one side, and the granary be open for the same purpose on the other.

Vivat Rex.

THE EAR OF BIRDS NOT TO BE DECEIVED.

The sense of hearing in birds is singularly acute, and their instinct leads them instantly to detect the slightest variation in the song of those of their own kind. The following is a laughable instance of this:—

A bird-catcher, wishing to increase his stock of bullfinches, took out his caged bird and his limed twigs, and placed them in such a situation of hedge and bush as he judged favourable to his success. It so happened that his own bird was one of education, such as is usually termed a piping bullfinch. In the first instance a few accidentally thrown out natural notes, or calls, had attracted three or four of his kindred feather, which had now taken their station not far distant from the cage. There they stood in doubt and curiosity, and presently moving inch by inch, and hop by hop towards him and the fatal twigs, they again became stationary and attentive. It was in this eager and suspended moment that the piping bullfinch set up the old country-dance of "Nancy Dawson." Away flew every astounded bullfinch as fast as wings could move, in such alarm and confusion as bullfinches could feel and they only can venture to describe.

FLYING COACH.

If the *Exeter Flying Stage* arrived from London at Dorchester in two days, and at Exeter at the end of the third day, about 1739, the speed must have been considered surprising. Those who made use of such a conveyance were doubtless looked upon as presumptuous, neck-or-nothing mortals.

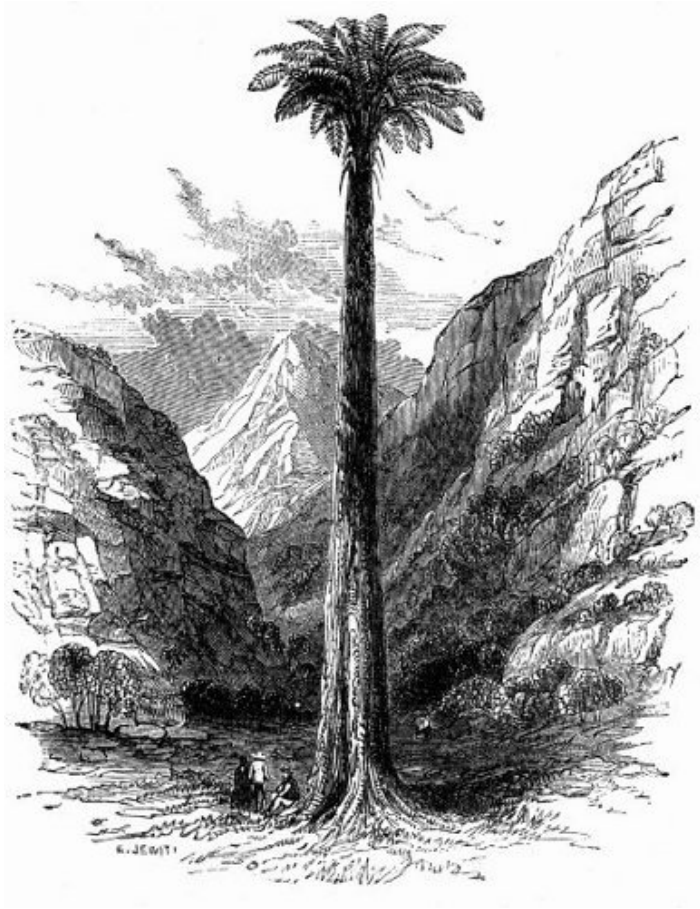
There was a "Devizes chaise" from London at this time which took a route through Reading, Newbury, and Marlborough.

There is a good house at Morcomb Lake, east of Charmouth, now no longer in the road, owing to this having been diverted. This was a road-side inn, where the judges slept. The Fly Coach from London to Exeter *slept* there the fifth night from town. The coach proceeded the next morning to Axminster, where *it* breakfasted, and there a woman barber *shaved the coach.*

AN AGED SPIRIT DRINKER.

Daniel Bull M'Carthy, of the county of Kerry, Ireland, died 1752, aged 111. At the age of eighty-four he married a fifth wife, a girl little more than fourteen years of age, by whom he had twenty children—one every subsequent year of his life. It was remarked that he was scarcely ever seen to expectorate; nor did any extent of cold ever seem to affect him. For the last seventy years of his life, when in company, he drank plentifully of rum and brandy, which he always took neat; and, if in compliance with solicitations he took wine or punch, always drank an equal sized glass of rum or brandy, which he designated *a wedge*. The temperature of his body was generally so hot that he could bear but little clothing, either by day or night upon his person.

GIANT TREE.



There are few trees in the world like the giant tree in the island of Pulo Penang, of which the annexed engraving is a correct representation. It is one of the various kinds of palm, and some idea may be formed of its height from the fact that it is twice as tall, and quite as straight, as the mainmast of a line-of-battle ship; there are no branches, no twigs anywhere to be seen, save just at the very summit, and here they bend over gracefully, something like what one would

imagine a large-sized palm-tree to be if gazed at through Lord Rosse's telescope. It is a only specimen of its kind to be met with in the whole island.

PUNISHING FALSE ACCUSERS.

Wisdom may sometimes be learned at a Quarter Sessions, and it would be advantageous if we occasionally took a hint from our ancestors. The magistrates at sessions in Charles the First's reign could and did address themselves to questions arising between parties moving in humble life, very important to them, and who could now-a-day in vain seek redress in the same quarter. A modern Bridget might continue to charge men with a breach of promise of marriage without legal measures being available against her. This was not so in 1626. Her case was considered, and her injurious conduct and mode of life were duly estimated, with what result we shall learn from the following entry in the minute book of a quarter sessions in Devonshire of that date: —"Forasmuch as it hath appeared unto this Court that Bridget Howsley of Langton, spinster, liveth idly and lewdly at home, not betaking herself to any honest course of life, and hath lately falsely and scandalously accused one [left blank in the original] of Honiton, in Devon, challenging a promise of marriage from him, which tended much to his disgrace, and that she is a continual brawler and sower of strife and debate between her neighbours, inhabitants of Langton aforesaid, this court doth therefore think fit and order that the said Bridget Howsley be forthwith committed to the House of Correction, there to be set on work and remain for the space of six whole months, and from thenceforth until she shall find very good sureties for her appearance at the next Sessions, after the said six

months shall be expired, or until she shall procure a master that will take her into service."

A PHASE OF THE SOUTHCOTTIAN DELUSION.

One of the most remarkable cases on record of combined knavery, credulity, and superstition, is the belief which so extensively prevailed about fifty years ago in the mission and doctrines of Joanna Southcott, and of which, strange to say, some traces remain even to the present day. Is it not astonishing that so recently as the year 1814, August 3rd, the following paragraph—which we believe gives a correct statement of the facts—should have appeared in the *Courier* newspaper? "Joanna Southcott has lately given out that she expects in a few weeks to become the mother of the true Messiah. She is nearly seventy years of age. A cradle of most expensive and magnificent materials has been bespoken by a lady of fortune for the accouchement, and has been for some days exhibited at the warehouse of an eminent cabinet maker in Aldersgate-street. Hundreds of genteel persons of both sexes have been to see this cradle, in which her followers believe the true Messiah is to be rocked. The following has been given us as a correct description: 'A child's crib, three feet six inches, by two feet, of satin wood, with brass trellis, side and foot board; turned feet, carved and gilt, on castors; a swing cot, inside caned, to swing on centre; at each end gilt mouldings, top and bottom for gold letters; a canopy cover, with blue silk; carved and gilt under it, a gold ball, and dove, and olive branch; green stars at each corner, gilt; blue silk furniture; an embroidered celestial crown, with Hebrew characters, gold letters; a lambs'-wool mattress, with white fustian down bed, down pillow, and two superfine blankets.'"

HOUSEHOLD EXPENSES OF KING EDWARD THE FIRST.

Edward the First kept three Christmasses at Rhuddlan castle, in Flintshire; and it is a fact not generally known, that his queen Eleanor, exclusively of the young prince Edward, born at Caernarvon, was delivered of a princess there in 1283. This shows that his entire household must have been transferred into Wales, at the time his policy was directed to complete the annexation of the principality of Wales to that of England. In an ancient record in the tower of London, dated 1281-2, and translated by Samuel Lysons, Esq., is a curious roll of Edward's expenses when at Rhuddlan. It consists of four sheets, containing the particulars, under proper heads, of the sums of money paid for the maintenance of his household. The sum of the expenses in this roll is £1,395 10s., which sum, with the expenses of the other roll of the queen's household is £2,220 2s. 10-1/2d. The roll is very curious, but too long to be inserted here. We append the following as a specimen of the various items it contains:—

Paid on the day of the queen's churching in oblations to mass	£0	3	0

The queen's gift to divers minstrels attending her churching	10	0	0
The queen's gift to a female spy	0	1	0
A certain female spy, to purchase her a house as a spy	1	0	0
For the brethren at the hospital at Rhuddlan	0	1	1
For a certain player as a gift	0	8	0
For the celebration of mass for the soul of William de Bajor	0	1	10

For the messenger carrying letters to the king at London, to be sent to the court of Rome, for his expenses	0	1	0
Paid sundry bailiffs at the castle	0	4	10
For the carriage of 80 casks of wine from the water to the castle	0	22	0

For a cart bringing lances and cross bows from Ruthlan to Hope	0	1	4
For the carriage of £3,000 from the king's wardrobe to the queen's wardrobe	0	10	5
For 600 turves, to place about the queen's stew pond in the castle	0	1	0
Carriage of figs and raisins to Aberconway	0	0	1

Paid wages for 1,060 archers at twopence, with 53 captains at fourpence, with 10 constables of cavalry at 12d. a day	68	8	6
Paid the same for 1,040 archers, &c. &c.	67	4	0

GARRICK'S CUP.

This celebrated Shakspearean relic was presented to David Garrick, by the Mayor and Corporation of Stratford-upon-Avon, in September, 1769, at the Jubilee which he instituted in honour of his favourite Bard. It measures about 11 inches in height. The tree from which it is carved was planted by Shakspeare's own hand, in the year 1609, and after having stood 147 years, was, in an evil hour, and when at its full growth and remarkably large, cut down, and cleft to pieces for fire-wood, by order of the Rev. Francis Gastrell, to whom it had become an object of dislike, from its subjecting him to the frequent importunities of travellers. Fortunately, the greater part of it fell into the possession of Mr. Thomas Sharp, a watchmaker of Stratford, who, "out of sincere veneration" for the memory of its immortal planter, and well knowing the value the world set upon it, converted the fragments to uses widely differing from that to which they had been so sacrilegiously

condemned. Garrick held this cup in his hand at the Jubilee, while he sung the beautiful and well-known air, which he had composed for the occasion, beginning

"Behold this fair goblet, 'twas carved from
the tree,
Which, O my sweet Shakspeare, was
planted by thee;
As a relic I kiss it, and bow at the shrine,
What comes from thy hand must be ever
divine!
All shall yield to the Mulberry tree,
Bend to thee,
Blest Mulberry;
Matchless was he
Who planted thee,
And thou like him immortal be!"

QUICK WORK.

Mr. John Coxetter, of Greenham Mills, Newbury, had two South down sheep shorn at his factory exactly at five o'clock in the morning, from the wool of which, after passing its various processes, a complete damson coloured coat was made, and worn by Sir John Throckmorton, at a quarter past six in the evening, being two and three-quarter hours within the time allotted, for a wager of 1,000 guineas. The sheep were roasted whole, and a sumptuous dinner given by Mr. Coxetter.

ORIGIN OF THE GREAT WALL OF CHINA.

As has been invariably the case in the early history of all the leading nations of the earth, great confusion and civil discord existed in the empire of China in its first stages. It was divided into petty princedoms, each prince striving to outwit the other, and all anxiously aiming at the supreme power of the land, till the Emperor Chi-hoang-ti, who came to the throne about three hundred years before the Christian era, conquered the whole of the jealous petty princes, and united their states into one vast empire. But no sooner had he achieved this, than the Tartars began to be troublesome, and, hoping effectually to exclude their invasions, this emperor caused to be constructed the often-read-of great wall of China, a stupendous work of masonry, extending from the sea to the western province of Shensee and carried over a tract of fifteen hundred miles, comprising high mountains, deep valleys, and broad rivers, the wall being supported over the latter by gigantic arches. Fortified towers were erected at

every hundred yards, and its summit admitted of six horsemen riding abreast. This sovereign is said to be the founder of the Hau dynasty. The wall proved an insignificant barrier to the Huns or Tartars, who harassed the princes of the Hau dynasty, and were a very scourge to the farmers of the frontier provinces. About the year 264, the Hau dynasty gave way to the Tsin, which latter was founded by a lineal descendant, through many generations, of the builder of the great wall. In the sketch which we have given, our chief object has been to show the extraordinary inflexibility of the Chinese in carrying their wall strictly along their frontier line, in spite of the stupendous obstacles which, intervened in the shape of mountains and valleys.

PRIVY PURSE EXPENSES OF CHARLES II.

Malone, the well known editor of Shakespeare, possessed a curious volume—an account of the privy expenses of Charles II, kept by Baptist May. A few extracts from this MS., taken from Malone's transcripts, are here offered:—

	£	s.	d.
My Lord St. Alban's bill	1,746	18	11
Lady Castlemaine's debts	1,116	1	0
Sir R. Viner, for plate	850	0	0

For grinding cocoa-nuts	5	8	0
Paid Lady C., play money	300	0	0
For a band of music	50	0	0
To the footman that beat Teague	5	7	6
To Mr. Pears, for the charges of a body dissected before the king	5	1	0
Lady C., play money	300	0	0
To the Morrice Dancers at Ely	1	1	0

Lady C., play money	300	0	0
Mr. Knight for bleeding the king	10	10	0
For a receipt of chocolate	227	0	0
Mr. Price, for milking the asses	10	0	0
To one that showed tumblers' tricks	5	7	6
For weighing the king	1	0	0
Paid Hall for dancing on the rope	20	0	0

The Queen's allowance	1,250	0	0
Paid Lord Lauderdale for ballads	5	0	0
To a bone-setter attending the Duchess of Monmouth	10	0	0
Paid Terry for waiting on the king swimming	2	0	0
For 3,685 ribbons for the healing	107	10	4
Mrs. Blague, the king's valentine	218	0	0
Nell Gwyn	100	0	0

Lost by the king at play on Twelfth-night	220	0	0
Paid what was borrowed for the Countess of Castlemaine	1,650	0	0

COLOUR OF THE HAT FOR CARDINALS.

Innocent IV. first made the hat the symbol or cognizance of the cardinals, enjoining them to wear a *red* hat at the ceremonies and processions, *in token of their being ready* to spill their blood for Jesus Christ.

SEVERITY OF THE LAWS A HUNDRED YEARS AGO.

Two lads were hanged for stealing a purse containing two shillings and a brass counter. Of ten criminals convicted at one sessions, four were hanged and six transported. Very often half a dozen were sentenced to death at a single sessions. On the 17th March, 1755, eight malefactors were hanged together at Tyburn. It was recorded as a matter of surprise, that, "only six convicts received sentence of death at Gloucester Assizes." One of these was a woman named Anne Ockley, who was executed on the following day, on the charge of murdering an

illegitimate child. To the last she denied her guilt, except in not having called in medical advice for her infant after a bad fall. She took the Sacrament, and begged for more time to prepare herself for the change; this favour being denied, she remained praying for two hours on the drop before she would give the signal.

MARKING THE KING'S DISHES WITH THE COOK'S NAMES.

King George II. was accustomed every other year to visit his German dominions, with the greater part of the officers of his household, and especially those belonging to the kitchen. Once on his passage at sea, his first cook was so ill with the sea-sickness, that he could not hold up his head to dress his majesty's dinner; this being told to the king, he was exceedingly sorry for it, as he was famous for making a Rhenish soup, which his majesty was very fond of; he therefore ordered inquiry to be made among the assistant-cooks, if any of them could make the above soup. One named Weston (father of Tom Weston, the player) undertook it, and so pleased the king, that he declared it was full as good as that made by the first cook. Soon after the king's return to England, the first cook died; when the king was informed of it, he said, that his steward of the household always appointed his cooks, but that he would now name one for himself, and therefore asking if one Weston was still in the kitchen, and being answered that he was, "That man," said he, "shall be my first cook, for he makes most excellent Rhenish soup." This favour begot envy among all the servants, so that, when any dish was found fault with, they used to say it was Weston's dressing: the king took notice of this, and said to the servants, it was very extraordinary that

every dish he disliked should happen to be Weston's; "In future," said he, "let every dish be marked with the name of the cook that makes it." By this means the king detected their arts, and from that time Weston's dishes pleased him most.

This custom was kept up till late in the reign of George III.

PARLOUS DAYS.

Bloodletting, considered during the last century to be necessary for every one in health or not, at spring and fall, was an operation performed by the country surgeons on the labourers on a Sunday morning, at a charge of 6d. each. Bleeding in bed by a barber was, in the reign of Charles II., sometimes charged, for a lady, so high as 10s., and for a gentleman, 1s. and 2s. 6d. The operator perhaps barboured the patient at an additional charge. Barbouring by the year was charged 16s. Superstition had marked certain days in each month as dangerous for bloodletting, which were called *parlous* days. In July, the 1st, 7th, 13th, 12th, 25th, and 20th were of the above kind.

As the whole population had recourse to bloodletting twice a year, bleeders or barbers were in constant demand.

A FUNERAL APPROPRIATELY CONDUCTED.

During the year 1700, the minister of a parish in Kent was interred at the age of 96 years; the gentleman who preached his funeral sermon was 82; he who read the service 87; the clerk of the parish was the same age; the sexton was 86; in addition to which list of aged persons, there were several present from the adjacent parishes 100 years old each, and

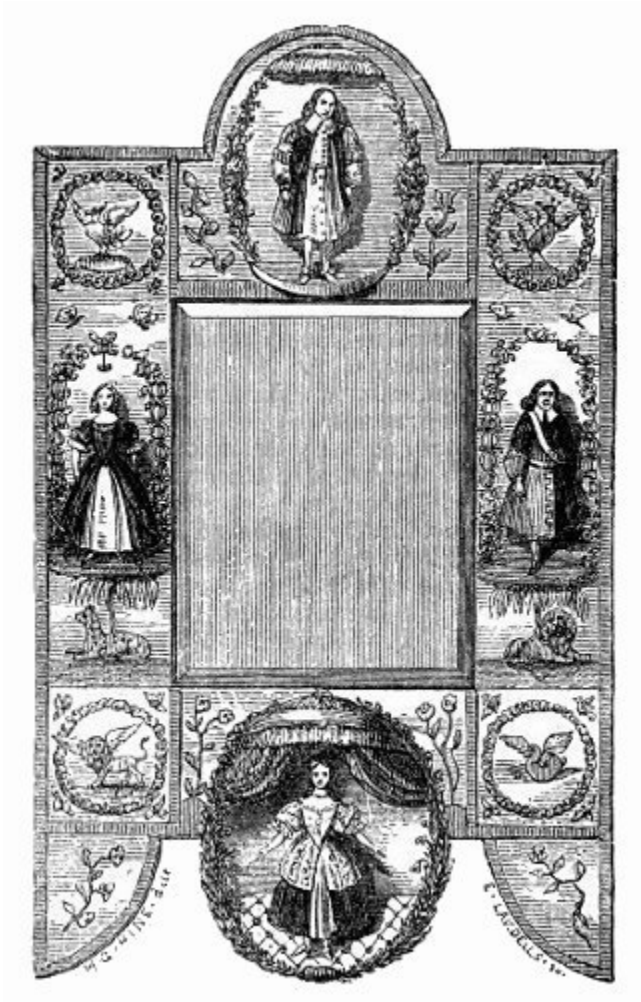
upwards.

ANCIENT NUT-CRACKERS.

The two quaint instruments pictured in our engraving, of about the time of Charles I. or II., are made of hard wood rather rudely carved; and look as if in their time they had seen good service. The

grotesque heads, with the mouth, affording the means of cracking the nuts, are examples of the fitness of design for a particular purpose, which characterize many of the objects in domestic use in the middle ages, and up to the reign of Queen Anne, after which ornamental art for household uses seems almost to have been disused. Even in the time of George III., our chairs, tables, side-boards, &c., were made heavy, very ugly, and without any attempt at appropriate pattern.

NELL GWYNNE'S LOOKING-GLASS.



This glass is in the possession of Sir Page Dicks, of Port Hall. It bears the likeness of Nell Gwynne and King Charles, which are modelled in wax; and also the supporters, or crest, which Nell assumed, namely, the lion and the leopard. The whole is curiously worked in coloured glass beads, and the figures, with the dresses, made to project in very high relief;

indeed, they are merely attached to the groundwork. In the upper compartment is Charles in his state dress; and the bottom one, that of Nell Gwynne, in her court dress—the pattern of which is very tasteful. On the right is Charles in his hunting dress. The beads have retained their colours, which are very appropriate to the subject, and must have been a work of considerable time and patience; but whether done by Nell or not, there is no record.

A REMARKABLE HIGHLANDER.

In August, 1827, John Macdonald expired in his son's house, in the Lawnmarket, Edinburgh, at the advanced age of one hundred and seven years. He was born in Glen Tinisdale, in the Isle of Skye, and, like the other natives of that quarter, was bred to rural labour. Early one morning in his youth, when looking after his black cattle, he was surprised by the sight of two ladies, as he thought, winding slowly round a hill, and approaching the spot where he stood. When they came up, they inquired for a well or stream, where a drink of water could be obtained. He conducted them to the "Virgin Well," an excellent spring, which was held in great reverence on account of its being the scene of some superstitious and legendary tales. When they had quenched their thirst, one of the ladies rewarded Macdonald with a shilling, the first silver coin of which he was possessed. At their own request he escorted them to a gentleman's house at some distance, and there, to his great surprise and satisfaction, he learned that the two "ladies" were Flora Macdonald and Prince Charles Stewart.

This was the proudest incident in Macdonald's patriarchal life; and, when surrounded by his Celtic

brethren, he used to dilate on all the relative circumstances with a sort of hereditary enthusiasm, and more than the common garrulity of age. He afterwards turned joiner, and bore a conspicuous part in the building of the first Protestant church which was erected in the island of North Uist. He came to Edinburgh twenty-three years before his death, and continued to work at his trade till he was ninety-seven years of age.

Macdonald was a temperate, regular-living man, and never paid a sixpence to a surgeon for himself, nor had an hour's sickness in the whole course of his life. He used to dance regularly on New-year's day, along with some Highland friends, to the bagpipe. On New-year's day, 1825, he danced a reel with the father, the son, the grandson, and great-grandson, and was in more than his usual spirits. His hearing was nothing impaired, and till within three weeks of his demise he could have threaded the finest needle with facility, without glasses.

CATS WITH KNOTTED TAILS.

We extract the following paragraph from the narrative of a voyager in the Indian Ocean, because it contains an account of a rarity in natural history with which few, we believe, are acquainted.

"The steward is again pillowed on his beloved salt fish, and our only companion is a Malacca cat, who has also an attachment for the steward's pillow. Puss is a tame little creature, and comes rubbing herself mildly against our shoes, looking up in our faces, and mewing her thoughts. Doubtless she is surprised that you have been so long looking at her without noticing the peculiarity in her tail, which so much distinguishes her from the rest of the feline race in

other quarters of the globe. Take her up in your lap, and see for yourself. Did you ever observe such a singular knot—so regular, too, in its formation? Some cruel monster must have tied it in a knot whilst puss was yet a kitten, and she has outlived both the pain and inconvenience. But here comes a kitten, all full of gambols and fun, and we find that her tail is in precisely the same condition. So, then, this is a remarkable feature amongst the whole race of Malayan cats, but for which, no one we meet with, is able to give us a satisfactory explanation."

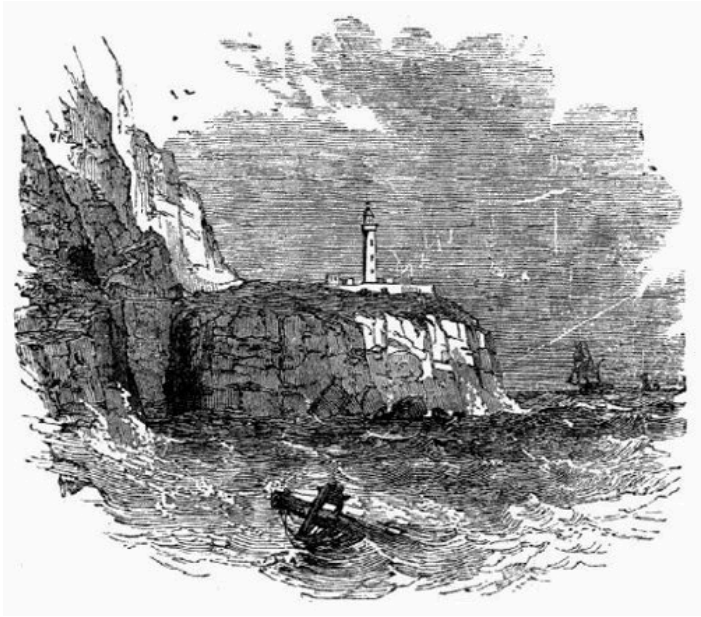
CURIOUS FEATS.

In 1553, the following extraordinary exhibition was performed in the presence of Queen Mary, in her passage through London to Westminster.—It is thus described by Holinshed, in his "Chronicle," printed 1577:—"When shee didd come to Sainte Paule's churchyarde, Maister Haywood sat in a pageant under a vine, and made to her an oration in Latine; and then there was one Peter, a man of Holland, who didd stand upon the weathercocke of St. Paule's steeple, holdyng a streamer in his handes of five yardes long, and waving thereof. Hee sometimes stood on one foot and shock the other, and then hee kneeled on his knees to the verie grate marvel of al the people. Hee hadd made two scaffolds under him —one above the cross, having torches and streamers sett upon it, and another over the ball of the cross, likewise sett with streamers and torches which could not burne, the wind was so greate." Our chronicler further informs us, that "Peter didd have xvi pounds xiii shillings and iii pence given to him by the citie of London for his costes and pains, and for all his stuffe."

IMPUDENCE OR CANDOUR, WHICH IS IT?

The following advertisement appeared in the *St. James's Chronicle* of 1772. "Wanted immediately, fifteen hundred, or two thousand pounds, by a person not worth a groat; who, having neither houses, land, annuities, or public funds, can offer no other security than that of simple bond, bearing simple interest, and engaging the repayment of the sum borrowed in five, six, or seven years, as may be agreed on by the parties. Whoever this may suit, (for it is hoped it will suit somebody), by directing a line for A. Z. in Rochester, shall be immediately replied to, or waited on, as may appear necessary."

THE SOUTH STACK LIGHTHOUSE.



Though not so celebrated as the Eddystone, the

South Stack Lighthouse is unquestionably one of the marvels of science, and as such may be appropriately described in our pages. It is erected on the summit of an isolated rock, three or four miles westward from Holyhead, and separated from the main land by a chasm ninety feet in width. This splendid structure was raised in the year 1808. The elevation of the summit of the rock on which it is erected is 140 feet above the level of the sea at high-water mark; the height of the tower, from the base to the gallery, is sixty feet; and the lantern is twelve feet high from the gallery; making the total elevation of the light 212 feet above high-water mark. The light is produced by twenty-one brilliant lamps, with powerful reflectors, placed on a revolving triangular frame, displaying a full-faced light every two minutes, which, in clear weather, is distinctly visible at a distance of ten leagues. Latterly there has been an addition of three red lights placed at the rock, which are more distinctly visible in foggy weather than the lighthouse lights. The rough sea caused by the strong tides about the head rendered the communication by boat very precarious. In order to obviate the danger, a passage was contrived by means of two ropes thrown across the gulf, along which the individual was drawn in a box or cradle, by the assistance of pulleys affixed at each end. This plan was superseded by a bridge of ropes, which was used some years after, though always considered unsafe, on account of the constant wear of the ropes. In 1827, a modern suspension chain-bridge was thrown over the sound, the span of which is 110 feet, the chains being firmly bolted in the rock on each side, and carried over two massive stone pillars erected for the purpose. The chain supports a platform of timber five feet wide, and seventy feet

above high-water mark. The bridge is attained by descending the Holyhead mountain in a zigzag direction by a flight of 380 steps.

BRASS MEDAL OF OUR SAVIOUR.

In 1702, the late Rev. H. Rowlands, author of *Mona Antiqua*, while superintending the removal of some stones, near Aberfraw, Wales, for the purpose of making an antiquarian research, found a beautiful brass medal of our Saviour, in a fine state of preservation, which he forwarded to his friend and countryman, the Rev. E. Llwyd, author of the *Archeologiæ Britannica*, and at that time keeper of the Ashmolean library at Oxford.

This medal, of which an engraving is subjoined, has on one side the figure of a head exactly answering the description given by Publius Lentulus of our Saviour, in a letter sent by him to the emperor Tiberius and the senate of Rome. On the reverse side, it has the following legend or inscription, written in Hebrew characters, "This is Jesus Christ, the Mediator or Reconciler;" or "Jesus, the Great Messias,

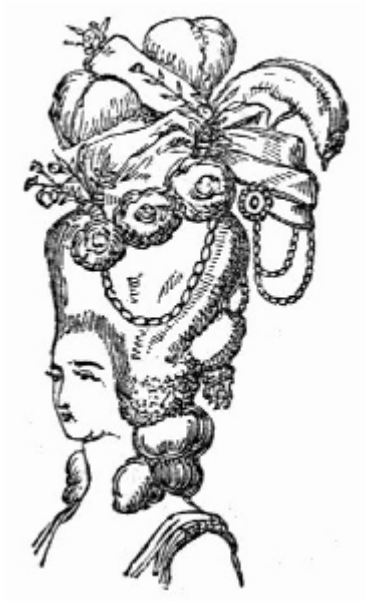
or Man Mediator." And being found among the ruins of the chief Druids resident in Anglesea, it is not improbable that the curious relic belonged to some Christian connected with Brân the Blessed, who was one of Caractacus's hostages at Rome from A.D. 52 to 59, at which time the Apostle Paul was preaching the gospel of Christ at Rome. In two years afterwards, A.D. 61, the Roman General Suetonius extirpated all the Druids in the island. The following is a translation of the letter alluded to, a very antique copy of which is in the possession of the family of Kellie, afterwards Lord Kellie, now represented by the Earl of Mar, a very ancient Scotch family—taken from the original at Rome:—

"There hath appeared in these our days, a man of great virtue, named Jesus Christ, who is yet living among us, and of the Gentiles is accepted as a prophet, but his disciples call him 'the Son of God.' He raiseth the dead, and cures all manner of diseases; a man of stature somewhat tall and comely, with very reverend countenance, such as the beholders both love and fear; his hair the colour of chesnut, full ripe, plain to his ears, whence downwards it is more orient, curling, and waving about his shoulders. In the midst of his head is a seam or a partition of his hair after the manner of the Nazarites; his forehead plain and very delicate; his face without a spot or wrinkle, beautified with the most lovely red; his nose and mouth so formed that nothing can be reprehended; his beard thickish, in colour like his hair, not very long but forked; his look, innocent and mature; his eyes, grey, clear, and quick. In reproving, he is terrible; in admonishing, courteous and fair spoken; pleasant in conversation, mixed with gravity. It cannot be remarked that any one saw him laugh, but many have seen him weep.

In proportion of body, most excellent; his hands and arms most delicate to behold. In speaking, very temperate, modest, and wise. A man, for his singular beauty, surpassing the children of men!"

The representation of this sacred person which is in the Bodleian library, somewhat resembles that of the print of this medal, when compared together. It was taken from a likeness engraved in agate, and sent as a present from the sultan for the release of his brother, who was taken prisoner. There is a well-executed drawing of this at the Mostyn library, much worse for age.

MONSTROUS HEAD-DRESS.



At no period in the history of the world was anything more absurd in head-dress worn than that here depicted, which was in vogue with the fashionables

of 1782. The body of this erection was formed of tow, over which the hair was turned, and false hair added in great curls, bobs, and ties, powdered to profusion; then hung all over with vulgarly-large rows of pearls, or glass beads, fit only to decorate a chandelier; flowers as obtrusive were stuck about this heap of finery, which was surmounted by broad silken bands and great ostrich-feathers, until the head-dress of a lady added three feet to her stature, and the male sex, to use the words of the *Spectator*, "became suddenly dwarfed beside her." To effect this, much time and trouble was wasted, and great personal annoyance was suffered. Heads, when properly dressed, "kept for three weeks," as the barbers quietly phrased it; that they would not really "keep" longer may be seen by the many recipes they give for the destruction of insects which bred in the flour and pomatum so liberally bestowed upon them. The description of "opening a lady's head," after a three weeks' dressing, given in the magazines of this period, it would be imagined, would have taught the ladies common sense; but fashion could reconcile even the disgust that must have been felt by all.

PRICE OF HUMAN HAIR.

Long flaxen hair was bought from the head at 10s. the ounce, and any other fine hair at 5s. or 7s. the ounce in 1662.

Within the present century the heads of hair of whole families in Devonshire were let out by the year at so much rent per poll. An Exeter perriwig maker went round periodically, cut the locks, and oiled the numskull of each thus left in stubble.

INTERESTING AND FANCIFUL RELIQUE.

The enamelled jewel, of which we give an engraving, was presented by Mary, Queen of Scots, to George Gordon, fourth Earl of Huntley. The precise period at which the gift was made is not now known, though the time was not improbably during the residence of the Queen in France, when the Order of St. Michael was conferred on the Duke of Chatelherault, the Earl of Huntley, and several other Scottish nobles, about 1548. The lock of Mary's hair which is attached to the small ivory skull, is of a light auburn, inclining to a gold-colour; and if allowance be made for some fading in the course of years, and for the hair of the Queen having generally become darker as she advanced in life, the accuracy of Melvil will be confirmed, when, in speaking of her after her return to Scotland, he says, "her hair was light auburn; Elizabeth's more red than yellow." In this particular little reliance can be placed upon the portraits of

Queen Mary; since it is well known, that in the latter part of her life, it was a fashionable practice to wear false hair of various hues, though in some of her pictures the colour of the locks is nearly similar to the hue of that represented in the present. The skull, from which it issues is connected by a twisted skein of silk with the figure of a Cupid shooting an arrow, standing on a heart enamelled red, transfixed with a dart. On one side the heart is a setting for a precious stone, now vacant; and, on the other, in white letters, the words "Willingly Wounded." From the point of the heart is a pendant, containing on one side a small ruby, and having the other enamelled blue with an ornament in white. Our engraving represents one side of the jewel, of the exact size of the original.

FASTIDIOUSNESS IN DRESS AT AN OLD AGE.

Jonn Benbow, of Northwood, in the parish of Prees, Salop, died 1806, aged 107. His occupation was that of a maker of clocks and watches. His steadiness of hand, clearness of intellect, and complete command of all his faculties, were such that, till within a very few years of his decease, he was enabled to execute the most intricate and delicate manipulations connected with his business. He lived in three centuries; and, at the time of his decease, had a son, a grandson, and several great-grandchildren, living in the house with him. He was remarkable for industry, sobriety, early rising, and soon retiring to rest, and was universally respected for his integrity and ingenuity. His favourite beverage was "small beer" brewed of molasses. To the very close of his life he was remarkable for his extreme attention to his dress and everything relating to his personal appearance, as will be seen by the following

anecdote. About three years before his death, his tailor brought him home a new coat; on examining which he discovered that the man, either through not being provided with the necessary material or inadvertence, had substituted a cloth collar for a velvet one, which he was accustomed to have added to his garment. Mortified at this circumstance, and learning that the tailor had not velvet of the necessary quality by him, he took up his walking-stick and straitway went off to Whitchurch, a distance of seven miles, to purchase the materials proper to make a new collar, and, to the astonishment of all his family, returned home in a few hours.

SUPERSTITION OF THE JAVANESE.

Nowhere has superstition a greater power over the human mind than among the inhabitants of Java.

When the proper chord is touched, there is scarcely anything too gross for the belief of these islanders. Mr. Crawfurd relates that some years since, it was almost accidentally discovered, that the skull of a buffalo was superstitiously conveyed from one part of the island to another. The point insisted upon was, never to let it rest, but to keep it in constant progressive motion. It was carried in a basket, and no sooner was one person relieved from the load than it was taken up by another; for the understanding was, that some dreadful imprecation was denounced against the man who should let it rest. In this manner, the scull was hurried from one province to another, and after a circulation of many hundred miles, at length reached the town of Samarang, the Dutch governor of which seized it and threw it into the sea, and thus the spell was broken.

The Javanese expressed no resentment, and nothing further was heard of this unaccountable transaction. None could tell how or where it originated.

The same writer relates a still more extraordinary instance of infatuation. During the occupation of Java by the English, in the month of May 1814, it was unexpectedly discovered, that, in a remote but populous part of the island, a road, leading to the top of the mountain of Sumbeng, one of the highest in Java, had been constructed. An enquiry being set on foot, it was discovered that the delusion which gave rise to the work had its origin in the province of Banyunas, in the territories of the Susunan, and that the infection had spread to the territory of the Sultan, and thence extended to that of the Europeans. On examination a road was found constructed twenty feet broad, and from fifty to sixty miles long, and it was wonderfully smooth and well made. One point which appears to have been considered necessary, was, that this road should not cross rivers, and in consequence it wound in a thousand ways. Another point as peremptorily insisted on was, that its straight course should not be interrupted by any private rights; and in consequence trees and houses were overturned to make way for it. The population of whole districts, occasionally to the amount of five or six thousand labourers, were employed on the road, and, among a people disinclined to active exertion the laborious work was nearly completed in two months—such was the effect of the temporary enthusiasm with which they were inspired. It was found in the sequel that the whole work was set in motion by an old woman, who dreamt, or pretended to have dreamt, that a divine personage was about to descend from heaven on the mountain in question. Piety suggested

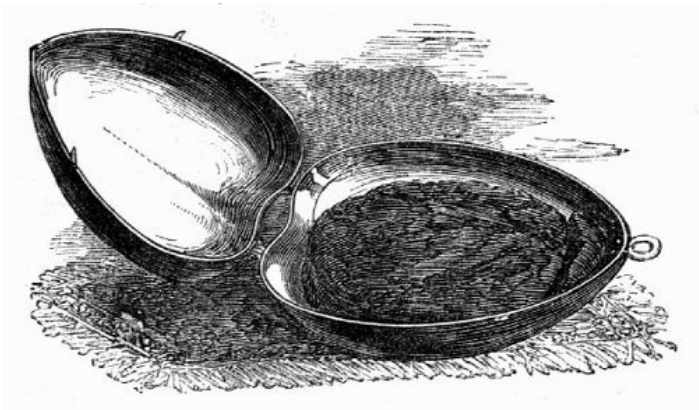
the propriety of constructing a road to facilitate his descent; and it was rumoured that divine vengeance would pursue the sacrilegious person who refused to join in the meritorious labour. These reports quickly wrought on the fears and ignorance of the people, and they heartily joined in the enterprise. The old woman distributed slips of palm-leaves to the labourers, with magic letters written upon them, which were charms to secure them against sickness and accidents. When this strange affair was discovered by the native authorities, orders were issued to desist from the work, and the inhabitants returned without a murmur to their wonted occupations.

SIZE OF THE BRITISH ISLANDS.

The exact size of our own country is a legitimate object of curiosity. We believe the following will be found strictly accurate:—

The area of	England is estimated at	31,929,340	acres.
"	Wales	4,320,000	"
"	Scotland	16,240,000	"
"	S. Isles adjacent to the coast	1,055,080	"
"	W. Isles	851,200	"
"	Orkneys	153,606	"
"	Shetlands	643,840	"

CASE CONTAINING THE HEART OF LORD EDWARD BRUCE.



Lord Edward Bruce was eldest son of Sir Edward, baron of Kinloss, so created by James I. in 1603, to whom the king gave the dissolved abbey of Kinloss, in Ayrshire, after he had been instrumental in his succession to the crown of England; whither accompanying the king, he was made master of the Rolls in 1604, died in 1610, and was buried in the Rolls chapel. His son, the lord Edward, killed in duel by Sir Edward Sackville in 1613, was succeeded by his brother, who was created Earl of Elgin in 1633, and an English baron in 1641.

Sir Edward Sackville, by whose hand the Lord Edward Bruce fell, was younger brother to Richard Sackville, Earl of Dorset, on whose death he succeeded to the title. He was lord president of the council, a joint lord keeper, and filled several other distinguished offices under Charles I., to whom he adhered, by whose side he fought at the battle of Edge-hill, and whose death he took so much to heart, that he never afterwards stirred out of his house in

Salisbury-court, but died there on the 17th of July, 1652.

Between these noblemen there arose a quarrel, which terminated in their duel; and all that is, or probably can be known respecting it, is contained in the following correspondence, preserved in a manuscript in Queen's college library, Oxford.

A Monsieur, Monsieur Sackvile.

"I that am in France, hear how much you attribute to yourself in this time, that I have given the world leave to ring your praises; and for me, the truest almanack, to tell you how much I suffer. If you call to memory, when as I gave you my hand last, I told you I reserved the heart for a truer reconcilliation. Now be that noble gentleman, my love once spoke, and come and do him right that could recite the tryals you owe your birth and country, were I not confident your honour gives you the same courage to do me right, that it did to do me wrong. Be master of your own weapons and time; the place wheresoever, I will wait on you. By doing this, you shall shorten revenge, and clear the idle opinion the world hath of both our worths.

"ED. BRUCE."

A Monsieur, Monsieur Baron de Kinloss.

"As it shall be always far from me to seek a quarrel, so will I always be ready to meet with any that is desirous to make tryal of my valour, by so fair a course as you require. A witness whereof yourself shall be, who, within a month, shall receive a strict account of time, place and weapon, where you shall find me ready disposed to give honourable satisfaction, by him that shall conduct you thither. In the mean time, be as secret of the appointment, as it

seems you are desirous of it.

"E. SACKVILE."

A Monsieur, Monsieur Baron de Kinloss.

"I am at Tergose, a town in Zeland, to give what satisfaction your sword can render you, accompanied with a worthy gentleman for my second, in degree a knight. And, for your coming, I will not limit you a peremptory day, but desire you to make a definite and speedy repair, for your own honour, and fear of prevention; at which time you shall find me there.

Tergose, 10th of August, 1613.
"E. SACKVILE.""

A Monsieur, Monsieur Sackvile.

"I have received your letter by your man, and acknowledge you have dealt nobly with me; and now I come, with all possible haste, to meet you.

"E. BRUCE."

The combat was fierce, and fatal to Lord Bruce.

It has always been presumed that the duel was fought under the walls of Antwerp; but the combatants disembarked at Bergen-op-Zoom, and fought near that town, and not Antwerp.

In consequence of a tradition, that the heart of Lord Edward Bruce had been sent from Holland, and interred in the vault or burying-ground adjoining the old abbey church of Culross, in Perthshire, Sir Robert Preston directed a search in that place in 1808, with the following result:— Two flat stones, without inscription, about four feet in length and two in breadth, were discovered about two feet below the level of the pavement, and partly under an old projection in the wall of the old building. These stones were strongly clasped together with iron; and when separated, a silver case, or box, of foreign workmanship, shaped like a heart, was found in a

hollow or excavated place between them. Its lid was engraved with the arms and name "Lord Edward Bruse;" it had hinges and clasps; and when opened, was found to contain a heart, carefully embalmed, in a brownish coloured liquid. After drawings had been taken of it, as represented in the present engravings, it was carefully replaced in its former situation. There was a small leaden box between the stones in another excavation; the contents of which, whatever they were originally, appeared reduced to dust.

Some time after this discovery, Sir Robert Preston caused a delineation of the silver case, according to the exact dimensions, with an inscription recording its exhumation and re-deposit, to be engraved on a brass plate, and placed upon the projection of the wall where the heart was found.

It is a remarkable fact, that the cause of the quarrel between Lord Bruce and Sir Edward Sackville has remained wholly undetected, notwithstanding successive investigations at different periods. Lord Clarendon, in his "History of the Rebellion," records the combat as an occurrence of magnitude, from its sanguinary character and the eminence of the parties engaged in it. He does not say any thing respecting the occasion of the feud, although Lord Bruce's challenge seems to intimate that it was a matter of public notoriety.

The exact day of the duel is not known, but it was certainly in 1613, and most probably in August from the date of one of the above letters.

EXTRAORDINARY FEMALE INTREPIDITY.

Early on the 24th of January, 1822, the turnpike-house, about four miles from Basingstoke, on this

side of Overton, was attacked, with intent to enter, by two men, who had taken off some tiles at the back part of the premises (the roof being very low) to effect their purpose. These villains knew, it would appear, that a lone woman, Mrs. Whitehouse, received the tolls at this gate, and that her husband attended a gate as far distant as Colebrook. Mrs. Whitehouse, however, very fortunately possessed three loaded pistols, one of which she fired—then a second, and a third, without effect. These determined ruffians (notwithstanding being thrice fired at) were, it appears, resolved not to depart without accomplishing the projected robbery. Mrs. Whitehouse's little boy, only 11 years of age, in the mean time had re-loaded a brace of pistols, one of which Mrs. Whitehouse fired, and wounded one of the desperadoes full in the face—he fell, and the blood flowed profusely; yet, strange to relate, the accomplice had hardihood enough to drag away the wounded robber! On observing this, Mrs. Whitehouse fired the fifth pistol at them, but missed them. The fellow who received the contents of the fourth pistol being supposed to have been killed, and some persons residing at a considerable distance from the spot having heard of the circumstance, assembled, and made diligent search at daybreak to discover the body of the deceased; but, although the blood could be traced some distance from the house, the body could not be found; nor were those concerned in the attack ever found out. The successful resistance, however, deserves to be recorded.

GIGANTIC BONES.

Whenever any bones of unusual magnitude were discovered, it was invariably the custom to ascribe them to some giant. This was always so up to recent

years, and no wonder it was intensely the case at the early period of 1660. About that period, when the brook or rivulet from which the town of Corbridge, in the north of England, derives its name, had been worn away by some impetuous land-flood, a skeleton, supposed to be that of a man of extraordinary and prodigious size, was discovered. The length of the thigh bone was nearly six feet, and the skull, teeth, and other parts proportionably monstrous, so that the length of the whole body was computed at twenty-one feet. It is conjectured, by the more enlightened men of modern times, that these strange bones belonged to some large animal that had been sacrificed by the Romans at the altar dedicated to Hercules, which was found here some years ago. Notwithstanding that the superstition of our forefathers has lost nearly all its credit and influence, a singularly large bone found here is now exhibited in the Keswick Museum as the rib of the giant Cor.

NEW STYLE OF ADVERTISEMENT.

The following editorial announcement is taken from the Philadelphia *Weekly Mercury*, of November 30, 1752, because it forms a complete novelty in its way, and also affords us an insight into the degree of communication which existed at that period between the large towns and the provinces in America. It is, moreover, a curious jumble of information, strangely mixing up the starting of the stage coach with the news of the day:—

ON *Monday* next the Northern Post sets out from *New-York*, in order to perform his Stage but once a Fortnight, during the Winter Quarter; the Southern Post changes also, which will cause this Paper to

come out on *Tuesdays* during that Time. The Colds which have infested the Northern Colonies have also been troublesome here, few Families having escaped the same, several have been carry'd off by the Cold, among whom was *David Brintnall*, in the 77th Year of his Age; he was the first Man that had a Brick House in the City of *Philadelphia*, and was much esteem'd for his just and upright dealing. There goes a Report here, that the Lord *Baltimore* and his Lady are arrived in *Maryland*, but the Southern Post being not yet come in, the said Report wants Confirmation.

MAKING A CANDLESTICK OF GUNPOWDER.

A marvellous escape from destruction is related in the MS. Life of Alderman Barnes.—"One of his brother-in-law's (Alderman Hutchinson's) apprentices, stepping up into the back-lofts to fetch somewhat he wanted, in his heedlessness and haste, stops his candle into a barrel of gunpowder whose head was struck off, to serve instead of a candlestick. But the man reflecting what he had done, was struck with affrightment, his heart failed him, nor durst he stay any longer, but running down stairs, leaves the candle burning in the gunpowder cask, and with horror, trembling, and despair, tells the family what indiscretion he had committed; they were all immediately as their wits' end, and well they might, for the lofts were three stories high, very large, and stowed full with whatever is combustible, as brandy, oil, pitch, tar, rosin, flax, alum, hops, and many barrels of gunpowder. Had the candle fallen to one side, or had the least spark fallen from the snuff into the cask, the whole town had been shaken, and the whole of the house immediately blown up and in a blaze; but one of the labourers, a stout fellow, ran forthwith into the loft, and joining both his hands

together, drew the candle softly up between his middlemost fingers, so that if any snuff had dropped, it must have fallen into the hollow of the man's hand, and by this means was Newcastle saved from being laid in ashes." This must have happened about the year 1684.

THE CAMDEN CUP.

The subjoined engraving represents the Silver-gilt Standing Cup and Cover bequeathed by the celebrated historian, William Camden, Clarenceux King at Arms, to the Worshipful Company of Painter Stainers'. Camden's will is recorded in the Prerogative Court of Canterbury (in the register designated III Swann 3, probate granted November 10, 1623), and it has been printed by Hearne in his *Collection of Curious Discourses*, Ox. 1720. After directing the sum of eight pounds to be given "to the poore of that place (Chislehurst) when it shall please God to call me to his mercie," Camden continues—"I bequeath to Sir Foulke Greville, Lord Brooke, Chancellor of the Exchequer, who preferred me gratis to my Office, a peece of plate of ten pounds; Item, to the Company of Painter-Stainers of London, to buy them a peece of plate in memoriall of mee,

sixteene pounds;" the inscription upon which is directed to be—"*Guil. Camdenus Clarenceux, filius Sampsonis, Pictoris Londinensis, dono dedit*." This stately and richly-decorated cup and cover is used on Corporation Festivals, in memory of the illustrious donor. In height, it is altogether twenty-three inches and a quarter, the cover only being eight inches and three-quarters; and the cup, independent of the stand, five inches and a-half, its greatest diameter being five inches and a-half. The inscription encircles the upper rim of the cup; and directly under it is an engraved escutcheon of Camden's arms; *Or*, a fess engrailed, between six cross crosslets fitchée, *Sable*. The cover presents an object of much elegance, a richly ornamented open pyramid, based on the heads of birds, the breasts bending gracefully with cartouche ornaments: the pinnacle of the pyramid surmounted by a female figure, the right hand resting on a shield, charged with the same arms as shown on the side of the cup. The birds' heads have apparently a reference to the phœnix heads in the second and third quarters of the armorial ensigns, and to the crest of the Company of Paper-Stainers.

RICHARDSON, THE SHOWMAN.

This eccentric individual, who died in 1836, left behind him upwards of £20,000. He was born in the workhouse of Marlow, Bucks, but ran away from that place in order to seek his fortune in London. After various vicissitudes, he became the landlord of the Harlequin public-house, in Drury-lane, where he saved some money, which he embarked in fitting up a portable theatre, and was known for forty years as the "Prince of Showmen," and used frequently to boast that Edmund Kean and several other eminent actors were brought out by him. His property, after

various legacies to the itinerant company which had attended him for many years, descended to two nephews and a niece, and he desired by his will to be buried in Marlow churchyard, in the same grave as his favourite "spotted boy," a lad who, some years before, was exhibited by him, and attracted great notice in consequence of the extraordinary manners in which he was marked on various parts of his body. Some years since the scenery, dresses, and decorations of Richardson's theatre were exposed for auction by Mr. George Robins, and £2,000 were bid for them. They were bought in; the "old man," as he was technically denominated, considering them to be worth at least £3,000.

PRESERVATION OF DEAD BODIES.

There is an arched vault, or burying-ground, under the church of Kilsyth, in Scotland, which was the burying-place of the family of Kilsyth, until the estate was forfeited, and the title became extinct in the year 1715; since which it has never been used for that purpose, except once. The last Earl fled with his family to Flanders, and, according to tradition, was smothered to death about the year 1717, along with his lady and an infant child, and a number of other unfortunate Scottish exiles, by the falling in of the roof of a house in which they were assembled. What became of the body of the Earl is not known, but the bodies of Lady Kilsyth and her infant were emboweled and embalmed, and soon afterwards sent over to Scotland. They were landed, and lay at Leith for some time in a cellar, whence they were afterwards carried to Kilsyth, and buried in great pomp in the vault above mentioned. In the spring of 1796, some rude regardless young men, having paid a visit to this ancient cemetery, tore open the coffin

of Lady Kilsyth and her infant. With astonishment and consternation, they saw the bodies of Lady Kilsyth and her child as perfect as in the hour they were entombed. For some weeks this circumstance was kept secret, but at last it began to be whispered in several companies, and soon excited great and general curiosity.

"On the 12th of June," says the Minister of the parish of Kilsyth, in a letter to J. Garnet, M.D., "when I was from home, great crowds assembled, and would not be denied admission. At all hours of the night, as well as the day, they afterwards persisted in gratifying their curiosity. I saw the body of Lady Kilsyth soon after the coffin was opened; it was quite entire. Every feature and every limb was as full, nay, the very shroud was as clear and fresh, and the colours of the ribbons as bright, as the day they were lodged in the tomb. What rendered this scene more striking and truly interesting was, that the body of her son and only child, the natural heir of the title and estates of Kilsyth, lay at her knee. His features were as composed as if he had been only asleep. His colour was as fresh, and his flesh as plump and full, as in the perfect glow of health; the smile of infancy and innocence sat on his lips. His shroud was not only entire, but perfectly clean, without a particle of dust upon it. He seems to have been only a few months old. The body of Lady Kilsyth was equally well preserved; and at a little distance, from the feeble light of a taper, it would not have been easy to distinguish whether she was dead or alive. The features, nay the very expression of her countenance, were marked and distinct; and it was only in a certain light that you could distinguish anything like the ghastly and agonizing traits of a violent death. Not a single fold of her shroud was decomposed nor

a single member impaired.

"Let the candid reader survey this sketch; let him recal to mind the tragic tale it unfolds; and say, if he can, that it does not arrest the attention and interest the heart. For my own part, it excited in my memory a thousand melancholy reflections; and I could not but regret that such rudeness had been offered to the ashes (remains) of the dead, as to expose them thus to the public view.

"The body seemed to have been preserved in some liquid, nearly of the colour and appearance of brandy. The whole coffin seemed to have been full of it, and all its contents saturated with it. The body had assumed somewhat the same tinge, but this only served to give it a fresher look. It had none of the ghastly livid hue of death, but rather a copper complexion. It would, I believe, have been difficult for a chemist to ascertain the nature of this liquid; though perfectly transparent; it had lost all its pungent qualities, its taste being quite vapid.

"The head reclined on a pillow, and, as the covering decayed, it was found to contain a collection of strong-scented herbs. Balm, sage, and mint were easily distinguished; and it was the opinion of many, that the body was filled with the same. Although the bodies were thus entire at first, I confess I expected to see them crumble into dust; especially as they were exposed to the open air, and the pure aromatic fluid had evaporated; and it seems surprising that they did not. For several weeks they underwent no visible change, and had they not been sullied with dust and drops of grease from the candles held over them, I am confident they might have remained as entire as ever; for even a few months ago (many months after), the bodies were as firm and compact

as at first, and though pressed with the finger did not yield to the touch, but seemed to retain the elasticity of the living body. Even the shroud, through torn by the rude hands of the regardless multitude, is still strong and free from rot.

"Perhaps the most singular phenomenon is, that the bodies seem not to have undergone the smallest decomposition or disorganization. Several medical gentlemen have made a small incision into the arm of the infant; the substance of the body was quite firm, and every part in its original state." To the above remarkable instance we may add the following:—The tomb of Edward the First, who died on the 7th July, 1307, was opened on the 2nd of January, 1770, and after the lapse of 463 years, the body was found not decayed; the flesh on the face was a little wasted, but not putrid.

The body of Canute the Dane, who got possession of England in the year 1017, was found very fresh in the year 1766, by the workmen repairing Winchester Cathedral. In the year 1522, the body of William the Conqueror was found as entire as when first buried, in the Abbey Church of St. Stephen, at Caen; and the body of Matilda, his wife, was found entire in 1502, in the Abbey Church of the Holy Trinity in the same city.

No device of art, however, for the preservation of the remains of the dead, appears equal to the simple process of plunging them over head and ears in peat-moss.

In a manuscript by one Abraham Grey, who lived about the middle of the 16th century, now in the possession of his representative, Mr. Goodbehere Grey, of Old Mills, near Aberdeen, it is stated, that in 1569, three Roman soldiers in the dress of their

country, fully equipped with warlike instruments, were dug out of a moss of great extent, called Kazey Moss. When found, after a lapse of probably about fifteen hundred years, they "were quite fresh and plump."

PERFUMES.

So perfect were the Egyptians in the manufacture of perfumes, that some of their ancient ointment, preserved in an alabaster vase in the Museum at Alnwick, still retains a very powerful odour, though it must be between 2,000 and 3,000 years old.

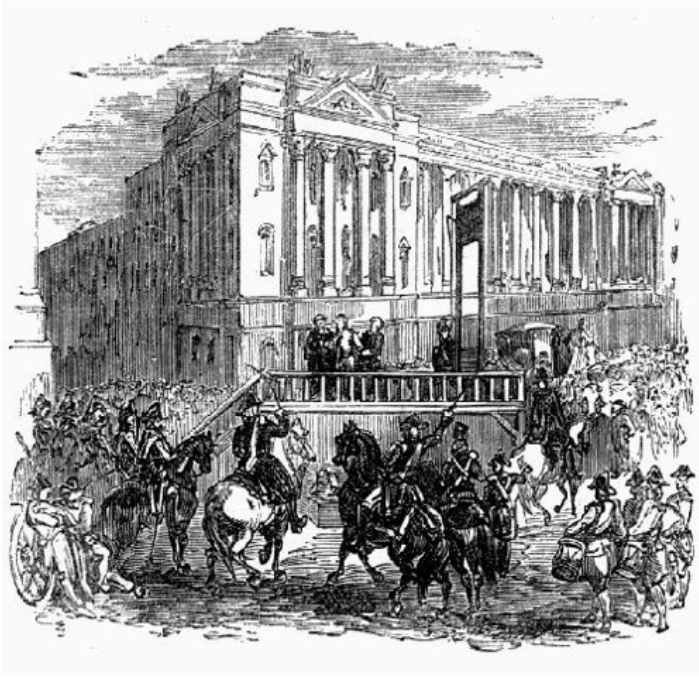
FRENCH ASSIGNATS—THEIR ORIGIN.

Extraordinary devices for raising money are legitimate subjects for our pages. Of these devices, the French Assignats are not the least remarkable. They originated thus—in the year 1789, at the commencement of the great Revolution in France, Talleyrand proposed in the National Assembly a confiscation of all church property to the service of the state. The Abbé Maury opposed this project with great vehemence, but being supported by Mirabeau, it received the sanction of the Assembly by an immense majority on the 2nd of November. The salaries fixed for the priesthood were small, and, moreover, were not sufficiently guaranteed; whence originated much misery to all classes of priests, from the archbishops down to the humble cures; and as monastic institutions were treated in the same way, monks and nuns were suddenly placed in precarious circumstances regarding the means of subsistence. Here, however, an unexpected difficulty sprang up; the National Assembly were willing to sell church property, but buyers were wanting; conscience,

prudence, and poverty combined to lessen the number of those willing to purchase; and thus the urgent claims of the treasury could not be satisfied. Applications for loans were not responded to; taxes had been extinguished; voluntary donations had dwindled almost to nothing; and 400,000,000 of livres were necessary for the vast claims of the year 1790. The municipalities of Paris and other cities sought to ameliorate the state of affairs by subscribing for a certain amount of church property, endeavouring to find private purchasers for it, and paying the receipts into the national exchequer. This, however, being but a very partial cure for the enormity of the evils, the National Assembly fell upon the expedient of creating state-paper or bank-notes, to have a forced currency throughout the kingdom. Such was the birth of the memorable assignats. Four hundred millions of this paper were put in circulation; and a decree was passed that church property to that amount should be held answerable for the assignats. Our sketch represents several of the different forms in which the Assignats were issued to the public.

EXECUTION OF LOUIS XVI.

The judicial murder of Louis XVI. was the climax of the Revolution in France. The Convention voted his death at three o'clock on the morning of the 20th January, 1793, and he was taken to execution in twenty-six hours afterwards.



The guillotine was erected in the middle of the Place Louis XV., a large open square, having the Champs Elysées on one side, and the gardens of the Tuileries on the other. The Place bristled with artillery, and every street and avenue leading to it was crowded with troops and armed multitudes, who had cannon with them charged with grape-shot; while the carriage was surrounded by picked men, who had orders to despatch the king with their carbines in case of any rescue being attempted. At about half-past ten, the king, who had been engaged in prayer during the ride, arrived at the spot; he descended from the coach, and his confessor followed him. Three executioners approached to remove his upper garments, but he put them back, and performed that simple office for himself. He resisted somewhat the

indignity of having his hands tied, and only yielded on the entreaty of his confessor; and had also to yield on the subject of cutting off his back hair. He ascended the steps that led to the platform with a firm bearing, still followed by M. Edgeworth. When on the top, he made a sudden movement towards the edge of the scaffold, and exclaimed with a loud and firm voice: "Frenchmen, I die innocent; it is from the scaffold, and when about to appear before my God, that I tell you so. I pardon my enemies; I pray that France"——Here Santerre, on horseback, raised his right hand, and cried: "Drums! Executioners, do your duty!" Several drummers immediately began by their noise to drown the sound of the king's voice: and six executioners brought him to the centre of the scaffold. He exclaimed again: "I die innocent; I ever desired the good of my people;" but his voice could be heard only by the executioners and the priest. He then knelt down, in order to place his head in the appointed spot; the confessor, bending over him said: "Son of St. Louis, ascend to heaven!" The spring of the machine was touched, the heavy axe descended in its grooves, and the once royal head was severed from the body. Samson, the chief executioner, took up the bleeding head by the hair, and walked three times round the scaffold, holding it up at arm's-length to show it to the people. The troops and the spectators shouted: "Vive la République!" put their hats and caps upon their bayonets and pikes, and waved them in the air, with prolonged and re-echoing cries of "Vive la République!" "Vive la Nation!" "Vive la Liberte!" Many of the savage men standing near the scaffold dipped their pike-heads into the king's blood, and others their handkerchiefs —not as a sacred memento, but as a symbol of the downfall of all kings; they even paraded these gore-

stained objects before the windows of the Temple, that perchance the queen and her children might see them. The headless trunk of Louis was put into a large wicker-basket, placed in the coach, and carried to the cemetery of La Madeleine; where, without coffin or shroud, it was thrown into a deep pit, partly filled up with quicklime. On that same morning, one Benoit Leduc, a tailor, who had on some occasions worked for Louis, presented a petition to the Convention, praying to be allowed, at his own expense, to bury the body of the king by the side of his father, Louis XV., and under the monument raised to that prince by the city of Sens; but the Convention rejected his petition, and ordered the executive council to see that Louis was buried like other criminals.

A MAN AGED ONE HUNDRED YEARS CLAIMING A BOTTLE OF WINE.

John Bull, of London, stock-broker, died 1848, aged 100 years. When at the age of about 93, and in the employ of Messrs. Spurling, stock-brokers, he left by mistake in the office of the accountant of the Bank of England, a large number of bank notes. On discovering his loss, after diligently searching for the missing parcel, he went back to the accountant's office, partly to acquaint Mr. Smee with the circumstance, and partly as a last hope that he might there find the missing treasure. To his great joy he found the parcel safe in the accountant's possession, whom he earnestly implored to keep the secret, lest his employers should think his faculties were failing. Mr. Smee of course gave him the required assurance, and goodnaturedly added, that when Mr. Bull should attain the age of 100 years, he would treat him to the finest bottle of wine in his cellar. Some time before

his becoming a centenarian, he was pensioned off by his employer, and Mr. Smee had, in all probability, quite forgotten the affair; when, true to the engagement, the venerable, but still active old clerk, made his appearance at the bank on the important day, and claimed the promised bottle of wine. The claim was promptly allowed; and the last birthday of the aged official was one of the happiest among his friends of the long list of such events which had been its precursor. After continuing vigorous and active, and almost free from indisposition up to this time, he, along with many other aged persons, fell a victim to that fatal influenza which prevailed so extensively throughout the country, and more especially in London and its suburbs, during the autumn of 1847 and the winter of 1848.

CHARITY REWARDED BY A RICH AND LIBERAL MENDICANT.

Within the present century, a beggar in Moorfields used daily to have a penny given him by a merchant on his way to the Exchange. The penny was withheld, and the appearance of the merchant manifested his embarrassment and distress. The beggar at length spoke to him, offered him a loan of £500, and another of the same sum if it were required. It re-established his affairs.

HACKNEY COACHMAN OF THE TIME OF CHARLES II.

The print from which the engraving on next page is taken, is one of a set published by Overton, at the sign of the "White Horse" without Newgate; and its similarity to the figures given by Francis Barlow in his *Æsop's Fables*, and particularly in a most curious

sheet-print etched by that artist, exhibiting Charles the Second, the Duke of York, &c., viewing the Races on Dorset Ferry, near Windsor, in 1687, sufficiently proves this Hackney Coachman to have been of the reign of that monarch.

The early Hackney Coachman did not sit upon the box as the present drivers do, but upon the horse, like a postillion; his whip is short for that purpose; his boots, which have large open broad tops, must have been much in his way, and exposed to the weight of the rain. His coat was not according to the fashion of the present drivers as to the numerous capes, which certainly are most rational appendages, as the shoulders never get wet; the front of the coat has not the advantage of the present folding one, as it is single breasted.

His hat was pretty broad, and so far he was screened from the weather. Another convincing proof that he rode as a postillion is, that his boots are spurred. In that truly curious print representing the very interesting Palace of Nonsuch, engraved by Hoefnagle, in the reign of Queen Elizabeth, the coachman who drives the royal carriage in which the Queen is seated, is placed on a low seat behind the horses, and has a long whip to command those he guides. How soon, after Charles the Second's time, the Hackney Coachmen rode on a box we have not been able to learn, but in all the prints of King William's time the coachmen are represented upon the box, though by no means so high as at present; nor was it the fashion at the time of Queen Anne to be so elevated as to deprive the persons in the carriage of the pleasure of looking over their shoulders.

In 1637, the number of Hackney Coaches in London

was confined to 50, in 1652 to 200, in 1654 to 300, in 1662 to 400, in 1694 to 700, in 1710 to 800, in 1771 to 1,000, and in 1802 to 1,100. In imitation of our Hackney Coaches, Nicholas Sauvage introduced the Fiacres at Paris, in the year 1650. The hammer-cloth is an ornamental covering of the coach-box. Mr. S. Pegge says, "The coachman formerly used to carry a hammer, pincers, a few nails, &c., in a leather pouch hanging to his box, and this cloth was devised for the hiding of them from public view."

It is said that the sum of £1,500, arising from the duty on Hackney Coaches, was applied to part of the expense in rebuilding Temple Bar.

A LONDON WATER-CARRIER IN OLDEN TIMES.

The conduits of London and its environs, which were

established at an early period, supplied the metropolis with water until Sir Hugh Middleton brought the New River from Amwell to London, and then the conduits gradually fell into disuse, as the New River water was by degrees laid on in pipes to the principal buildings in the City, and, in the course of time, let into private houses.

When the conduits afforded a supply, the inhabitants either carried their vessels, or sent their servants for the water as they wanted it; but we may suppose that at an early period there were a number of men who for a fixed sum carried the water to the adjoining houses.

The figure of a Water-carrier in the following engraving, is copied from one of a curious and rare set of cries and callings of London, published by Overton, at the "White Horse" without Newgate. The figure retains the dress of Henry the Eighth's time; his cap is similar to that usually worn by Sir Thomas More, and also to that given in the portrait of Albert

Durer, engraved by Francis Stock. It appears by this print, that the tankard was borne upon the shoulder, and, to keep the carrier dry, two towels were fastened over him, one to fall before him, the other to cover his back. His pouch, in which we are to conclude he carried his money, has been thus noticed in a very curious and rare tract, entitled, *Green's Ghost, with the merry Conceits of Doctor Pinch-backe*, published 1626: "To have some store of crownes in his purse, coacht in a faire trunke flop, like a boulting hutch."

EXPENSES OF A ROYAL PRISONER TWO HUNDRED YEARS AGO.

The following curious document is a return, by the Parliamentary Committee of Revenue, of the expenses of Charles the First and his retinue, during a residence of twenty days, at Holdenby, in Northamptonshire, in the year 1647, commencing February the 13th and ending March the 4th inclusive. Sir Christopher Hatton had built a splendid mansion at Holdenby in the time of Queen Elizabeth, and to it King Charles was conveyed a prisoner by the Parliamentary Commissioners, after he had been given up to them by the Scottish army:—

His Majestie's diet of xxviij dishes at xxxl. per diem	£700
The Lords' diet of xx days	520

For the Clarke of the green cloth, kitchen, and spicery, a messe of vij dishes	40
Dyetts for the household and chamber officers, and the guard	412
Board wages for common houshold servants, pott and scourers, and turnbroaches	36
Badges of Court and riding wages	140
For linnen for his Majestie's table, the lords and other diets	273
For wheat, wood, and cole	240
For all sorts of spicery store, wax-lights, torches, and tallow-lights	160

For pewter, brasse, and other necessaries incident to all officers and carriages 447

WOMAN'S CLEVERNESS.

It is a singular fact that on one occasion the lives of thousands, probably, of the Irish Protestants, were saved by a clever device, which the unaided wit and presence of mind of a woman enabled her to plan and execute.

At the latter end of Queen Mary's reign, a commission was signed for the purpose of punishing the heretics in that kingdom, and Dr. Cole, Dean of St. Paul's, was honoured with this *humane* appointment, to execute which, he set off with great alacrity. On his arrival at Chester, he sent for the mayor to sup with him, and in the course of conversation related his business; then going to his cloak-bag, he took out the box containing the commission, and having shewn it, with great joy exclaimed, 'This will lash the heretics of Ireland.' Mrs. Edmonds, the landlady, overheard this discourse, and having several relations in Ireland, who were Protestants as well as herself, resolved to put a trick upon the doctor; and while he went to attend the magistrate to the door, took the commission out of the box, and in its room placed a pack of cards, with the knave of clubs uppermost. The zealous doctor, suspecting nothing of the matter, put up his box, took shipping, and, arriving safe in Dublin, went immediately to the Viceroy. A council was called; and, after a speech, the doctor delivered

his box, which being opened by the secretary, the first thing that presented itself was the knave of clubs. This sight surprised the Viceroy and the council, but much more the doctor, who assured them that he had received a commission from the Queen, but what was come of it, he could not tell. 'Well, well,' replied the Viceroy, 'you must go back for another, and we will shuffle the cards in the mean time.' The doctor accordingly hastened across the channel; but at Holyhead he received the intelligence of the Queen's death, and the accession of Elizabeth, who settled on Mrs. Edmonds a pension of forty pounds a year, for saving her Protestant subjects in Ireland.

DRESS IN THE PROVINCES IN 1777.

In the days when mail-coaches had not begun to run, and when railroads and telegraphs had not entered into the imagination of man, the style of dress in the provinces was often very different to what it was in London, and on this account the following paragraph is deserving of record. We have taken it from a copy of the *Nottingham Journal*, of September 6, 1777, where it is headed "Ladies undress."—"The ladies' fashionable undress, commonly called a *dishabille*, to pay visits in the morning, also for walking in the country, on account of its being neat, light, and short, consists of a jacket, the front part of which is made like a sultana; the back part is cut out in four pieces; the middle part is not wider at the bottom than about half an inch; the sides in proportion very narrow. The materials most in vogue are, white muslins with a coloured printed border chintz pattern, printed on purpose, in borders about an inch deep. The silks, which are chiefly lutestrings, are mostly trimmed with gauze. The gauze is tuckered

upon the bottom of the jacket, and edged with different-coloured fringes. The petticoat is drawn up in a festoon, and tied with a true lover's knot, two tassels hanging down from each festoon. A short gauze apron, striped or figured, cut in three scollops at the bottom, and trimmed round, with a broad trimming closely plaited; the middle of the apron has three scollops reversed. The cuffs are puckered in the shape of a double pine, one in the front of the arm, the other behind, but the front rather lower. To complete this dress for summer walking, the most elegant and delicate ladies carry a long japanned walking-cane, with an ivory hook head, and on the middle of the cane is fastened a silk umbrella, or what the French call 'a parasol,' which defends them from the sun and slight showers of rain. It opens by a spring, and it is pushed up towards the head of the cane, when expanded for use. Hats, with the feathers spread, chiefly made of chip, covered with fancy gauze puckered, variegated artificial flowers, bell tassels, and other decorations, are worn large."

A GROUP OF RELICS.

The Dagger of Raoul de Courcy, of which a representation is included in the cut over leaf, is an interesting relic, and its authenticity can be relied upon. Raoul de Courcy, according to the old French chroniclers was a famous knight, the lord of a noble castle, built upon a mountain that overlooks the Valée d'Or, and the descendant of that haughty noble who took for his motto: "Neither king, nor prince, nor duke, nor earl am I, but I am the Lord of Courcy"—in other words, greater than them all. He fell in love with the wife of his neighbour, the Lord of Fayel, and the beautiful Gabrielle loved him in return. One night he went as usual to meet her in a

tower of the Château of Fayel, but found himself face to face with her lord and master. Raoul escaped, and Gabrielle was ever after closely guarded. Still they found the opportunity for numerous interviews, at which they interchanged their vows of love. At length, Raoul, like a true knight, set out to fight beneath the banner of the Cross, for the possession of the Holy Sepulchre. Ere he went, at a stolen meeting, he bade the fair Gabrielle adieu, giving to her "a silken love-knot, with locks of his own hair worked in with the threads of silk." She gave him a costly ring, which she had always worn, and which he swore to wear till his last breath. What tears were shed—what kisses were exchanged at this last meeting!—for the Holy Land was very far from France in the Middle Ages.

On his arrival in Syria, Ralph de Courcy became known as the "Knight of Great Deeds," for it seems he could only conquer his love by acts of daring valour. After braving every danger, he was at length wounded in the side by an arrow, at the siege of Acre. The king of England took him in his arms with respect, and gave him the kiss of hope, but the arrow was a poisoned one, Raoul felt that he had little time to live. He stretched out his arms towards France, exclaiming, "France, France! Gabrielle, Gabrielle!"

He resolved to return home, but he was hardly on board the ship that was to waft him there, ere he summoned his squire, and begged of him after he was dead, to carry his heart to France, and to give it the Lady Fayel, with all the armlets, diamonds, and other jewels which he possessed, as pledges of love and remembrance.

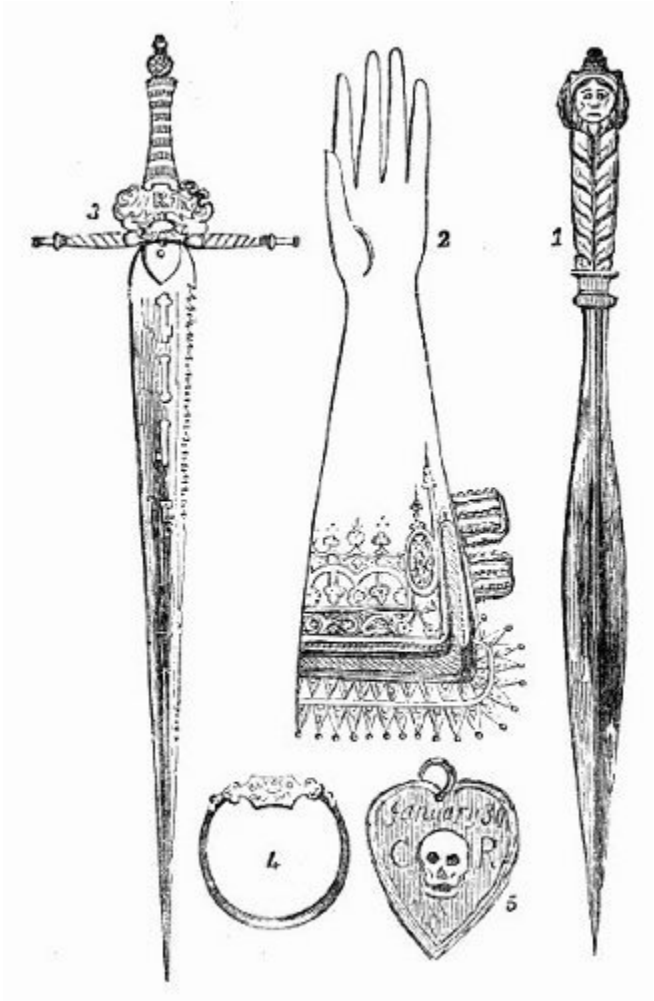
The heart was embalmed, and the squire sought to deliver his precious legacy. He disguised himself in a

mean dress, but unluckily met with the Lord of Fayel, and, not knowing him, applied to him for information as to how admittance into the château could be gained. The Lord of Fayel at once attacked and disarmed the poor squire, who was wounded in the side with a hunting-hanger. The precious packet was soon torn open, and the heart discovered. The Lord of Fayel hastened home, and, giving it to his cook, desired that it might be dressed with such a sauce as would make it very palatable.

Raoul's heart was served up at table, and the fair Gabrielle partook of it. When she had finished eating, the Lord of Fayel said—"Lady, was the meat you eat good?" She replied, that the meat was good. "That is the reason I had it cooked," said the Castellan; "for know that this same meat, which you found so good, was the heart of Raoul de Courcy."

"Lord of Fayel," said Gabrielle, "the vengeance you have taken corresponds with the meanness of your soul; you have made me eat his heart, but it is the last meat I shall ever eat. After such noble food I will never partake of any other."

She fainted, and only recovered her consciousness a few minutes before death. Such is the history of Raoul de Courcy and the Lady Gabrielle, as told in the language of the old chroniclers.



1. Dagger of Raoul de Courcy. 2. Embroidered Glove, presented by Mary Queen of Scotland, on the Morning of her Execution, to one of her Attendants. 3. Spanish Dagger of the Sixteenth Century. 4. Ring, with Inscription, "Behold the End," formerly the Property of Charles I. 5. Silver Locket, in Memory of the Execution of Charles I.

The glove shown in the engraving is said to have

been presented by the unfortunate Queen Mary, on the morning of her execution, to a lady of the Denny family. The embroidery is of tasteful design, and may be useful as a contrast with many of the patterns for needlework at present in fashion. Moreover, the sight of this memorial brings to recollection a few particulars in connection with this somewhat important part of both male and female costume.

The ancient Persians wore gloves, and the Romans, towards the decline of the empire, began to use them. In England they seemed to have been introduced at a very early period. In the Anglo-Saxon literature we meet with *glof*, a covering for the hand, and in the illuminated MSS. of that period the hands of bishops and other dignitaries are shown encased in gloves which, in many instances, were ornamented with costly rings; while on the tombs of kings and queens, &c., the hands are shown almost invariably covered.

It is related of the patron Saint of Brussels, who lived in the sixth century, that she was famous for only two miracles: one consisted in lighting a candle by means of her prayers, after it had been extinguished; the other happened in this way—the fair saint being in a church barefooted, a person near, with respectful gallantry, took off his gloves and attempted to place them under her feet. This comfort she declined; and, kicking the gloves away, they became suspended at some height in the church for the space of an hour.

On opening the tomb of Edward the First, some years ago, in Westminster Abbey, the antiquaries assembled on that occasion were surprised to find no traces of gloves. It has been suggested that in this instance linen or silk gloves had been used at the

burial of the king, but which are supposed to have perished with age.

The practice of throwing down a glove as a challenge, is mentioned by Matthew Paris as far back as 1245; and a glove was worn in the hat or cap as a mistress's favour, as the memorial of a friend, and as a mark to be challenged by an enemy.

At a time when the Borders were in a state of incessant strife, Barnard Gilpin, who has been so justly called "the Apostle of the North," wandered unharmed amid the confusion. On one occasion, entering a church (we believe that of Rothbury, Northumberland,) he observed a glove suspended in a conspicuous place, and was informed that it had been hung up as a challenge by some horse-trooper of the district. Mr. Gilpin requested the sexton to remove it; who answered, "Not I sir, I dare not do it." Then Gilpin called for a long staff, took down the glove, and put it in his bosom, and in the course of his sermon, said, "I hear that there is one among you who has even in this sacred place hung up a glove in defiance;" and then producing it in the midst of the congregation, he challenged them to compete with him in acts of Christian charity.

Gloves, in former times, were common amongst other gifts offered to friends at the new year; and they were received without offence by the ministers of justice. It is related that Sir Thomas More, as Lord Chancellor, decreed in favour of Mrs. Crooker against the Earl of Arundel. On the following New-year's day, in token of her gratitude, she presented Sir Thomas with a pair of gloves containing forty angels. "It would be against good manners," said the chancellor, "to forsake the ladies' New-year's gift, and I accept the gloves; the lining you may bestow

otherwise."

The custom of the presentation by the sheriff of a pair of white gloves to the judge on the occasion of a maiden assize is still in vogue; and, judging from the reports in the newspapers, such presents appear to be of frequent occurrence.

"Gloves, as sweet as damask roses," were highly prized by Queen Elizabeth, and, in her day, formed such an important item of a lady's expenses, that a sum was generally allowed for "glove money."

The old fashioned gloves have now a considerable value amongst the curious. At the sale of the Earl of Arran's goods in 1759, the gloves given by Henry VIII. to Sir Anthony Denny, sold for 38*l.* 17s.; those given by James I. to Edward Denny, sold for 22*l.* 4s.; and the mitten given by Queen Elizabeth to Sir Edward Denny's lady, for 25*l.* 4s.

Some of the English towns which formerly were famous for the manufacture of gloves, still keep up their character. Amongst these Woodstock, Yeovil, Leominster, Ludlow, and Worcester may be mentioned.

The Spanish dagger formerly belonged to a governor of Castile, in the sixteenth century, as is shown by the perforated fetter-lock on the blade; and although the initials are engraven there also, we have not been able to discover any particulars of the original owner. The workmanship and style of the dagger are of great beauty.

The little ring with the inscription "Behold the end," was once the property of Charles I., and was presented by him to Bishop Juxon on the morning of his execution. The silver lockets, on which are the emblems of death, were extensively manufactured

and sold after the execution of Charles I. They generally bore the date of the king's death.

THE HAMSTER RAT.

There are various kinds of rats, and one of these is the Hamster, of the genus Cricetus of Cuvier. Though rare in Europe to the west of the Rhine, it is widely spread from that river to the Danube on the south-west, and north-easterly through a vast extent of country into Siberia. We notice it in our pages on account of its extraordinary habits. Its life appears to be divided between eating and fighting. It seems to have no other passion than that of rage, which induces it to attack every animal that comes in its way, without in the least attending to the superior strength of its enemy. Ignorant of the art of saving itself by flight, rather than yield, it will allow itself to be beaten to pieces with a stick. If it seizes a man's hand, it must be killed before it will quit its hold. The magnitude of the horse terrifies it as little as the address of the dog, which last is fond of hunting it. When the hamster perceives a dog at a distance, it begins by emptying its cheek-pouches if they happen to be filled with grain; it then blows them up so prodigiously, that the size of the head and neck greatly exceed that of the rest of the body. It raises itself on its hind legs, and thus darts upon the enemy. If it catches hold, it never quits it but with the loss of its life; but the dog generally seizes it from behind, and strangles it. This ferocious disposition prevents the hamster from being at peace with any animal whatever. It even makes war against its own species. When two hamsters meet, they never fail to attack each other, and the stronger always devours the weaker. A combat between a male and a female commonly lasts longer than between two males.

They begin by pursuing and biting each other, then each of them retires aside, as if to take breath. After a short interval, they renew the combat, and continue to fight till one of them falls. The vanquished uniformly serves for a repast to the conqueror.

KNAVERY OF THE PRIESTS IN BURMAH.

BURMESE PRIEST PREACHING.

The manner in which an uncivilized people will calmly submit to be duped by the extortionate rascality of their priests, is strongly exhibited in the kingdom of Burmah. The people who are there held in the highest estimation are the priests. Any one who pleases may be a priest. The priests pretend to be poor, and go out begging every morning with their empty dishes in their hands; but they get them well filled, and then return to their handsome houses, all shining with gold, in which they live together in plenty and in pride. They are expected to dress in rags, to show that they are poor; but not liking rags, they cut up cloth in little pieces, and sew the pieces together to make their yellow robes; and

this they call wearing rags. They pretend to be so modest, that they do not like to show their faces, and so hide them with a fan, even when they preach; for they do preach in their way, that is, they tell foolish stories about Buddha. The name they give him is Guadama, while the Chinese call him Fo. They have five hundred and fifty stories written in their books about him; for they say he was once a bird, a fly, an elephant, and all manner of creatures, and was so good whatever he was, that at last he was born the son of a king. Is it not marvellous that a whole people should, for generation after generation, not only submit to be thus scandalously cheated, but should also hold those who cheat them in the highest esteem? A curious fact, indeed, in the history of mankind.

MIRACULOUS ESCAPE.

One of the most singular circumstances occurred a few years ago that ever came within our observation. Mr. Charlton, surgeon, of Wylam, near Newcastle-on-Tyne, having at a late hour been called upon in haste to give his attendance at Ovingham, borrowed a spirited horse of a friend, that he might proceed with the least possible delay. He had not gone above half a mile when he perceived his horse stumble, and he immediately threw himself from the saddle. It was fortunate he did so, for the next instant his horse had fallen down a precipice of near seventy feet; and, incredible as it may seem, the animal sustained no injury, but immediately dashed into the Tyne, and swam to the opposite side. Search was made after him, and hearing his master's voice, he was heard to neigh even across the water in token of recognition, and was ultimately restored without speck or blemish.

A NATIONAL TASTE FOR GAMING.

It is a remarkable fact that a taste for gaming appears in some cases to pervade a whole people, and to become one of the chief national characteristics. No where is this more manifest than among the inhabitants of the Asiatic Islands.

Games of hazard are the favourites of these islanders. Some of them they have learned of the Chinese, the most debauched of gamesters, and others of the Portuguese. The only game of hazard, of native origin, among the Javanese consists in guessing the number of a certain kind of beans which the players hold in their hands.

But of all the species of gaming that to which the Indian islanders are most fondly addicted is betting on the issue of the combats of pugnacious animals, and particularly the cock. The breed in highest estimation is the produce of Celebes. The people of Java fight their cocks without spurs; but the Malays and natives of Celebes with an artificial spur, in the shape of a small scythe, which, notwithstanding its barbarous appearance, is in reality less destructive than the contrivance employed among ourselves.

Quail fighting also is extremely common in Java. The most famous breed of this bird is found in the island of Lombok; and it is a singular fact, that the female is used in these bitter but bloodless combats, the male being comparatively small and timid. Neither do the Javanese hesitate to bet considerable sums on a battle between two crickets, which are excited to the conflict by the titillation of a blade of grass judiciously applied to their noses. They will likewise risk their money on the strength and hardness of a nut, called *kamiri*; and much skill, patience and

dexterity, are exercised in the selection and the strife. At other times two paper kites decide the fortune of the parties; the object of each in this contest being to cut the string of his adversary. On a favourable day fifty or sixty kites, raised for this purpose, may sometimes be seen hovering over a Javanese city.

A FRIEND TO PHYSIC.

Mr. Samuel Jessup, who died at Heckington, Lincolnshire, in 1817, was an opulent grazier and of pill-taking memory. He lived in a very eccentric way, as a bachelor, without known relatives, and at his decease was possessed of a good fortune, notwithstanding a most inordinate craving for physic, by which he was distinguished for the last thirty years of his life, as appeared on a trial for the amount of an apothecary's bill, at the assizes at Lincoln, a short time before Mr. Jessup's death, wherein he was defendant. The evidence on the trial affords the following materials for the epitaph of the deceased, which will not be transcended by the memorabilia of the life of any man. In twenty-one years (from 1791 to 1816) the deceased took 226,934 pills (supplied by a most highly respectable apothecary and worthy person of the name of Wright, who resided at Bottesford), which is at the rate of 10,806 pills a year, or 29 pills each day; but as the patient begun with a more moderate appetite, and increased it as he proceeded, in the last five years preceding 1816, he took the pills at the rate of 78 a-day, and in the year 1814, he swallowed not less than 51,590. Notwithstanding this, and the addition of 40,000 bottles of mixture, and juleps and electuaries, extending altogether to fifty-five closely written columns of an apothecary's bill, the deceased

lived to attain the advanced age of sixty-five years.

AN INCULPATORY EPITAPH.

The following epitaph at West Allington, Devon, is deserving a place in our record of curiosities, inasmuch as it appears to be a successful attempt in making a monumental stone, both a memorial of the deceased, and also a means of reproving the parson of the parish:—

"Here lyeth the Body of
Daniel Jeffery the Son of Michael
Jeffery and Joan his Wife he
was buried ye 22 day of September
1746 and in ye 18th year of his age.
This Youth When In his sickness lay
did for the minister Send + that he would
Come and With him Pray + But he would not atend
But When this young man Buried was
The minister did him admit + he should be
Caried into Church + that he might money geet
By this you See what man will dwo + to geet
money if he can + who did refuse to come
pray + by the Foresaid young man."

HUNTING A SHEEP KILLER.

It has been remarked, that when once a dog acquires wild habits, and takes to killing sheep, he does far more mischief than a wild beast, since to the cunning of the tamed animal he adds the ferocity of the untamed. A remarkable case of this sort is mentioned in the following paragraph, which we have copied from the *Newcastle Courant* of the year 1823. It is also curious to note the account of the chase, and of the joy which the whole country-side seems to have

manifested at the slaughter of the animal.—September 21—A few days ago a dog of a most destructive nature infested the fells of Caldbeck, Carrock, and High Pike, about sixteen miles south of Carlisle. Little doubt remains of its being the same dog which has been so injurious to the farmers in the northern parts of Northumberland, as no less than sixty sheep or upwards have fallen victims to its ferocity. It was thought proper to lose no time in attempting to destroy it, and Tuesday last was fixed upon. Sir H. Fletcher, Bart., of Clea Hall, offered his pack of hounds, and several other dogs with about fifty horsemen set out from Hesket New-market. Several persons with firearms were stationed at different parts. The dog was descried upon an eminence of Carrock-fell, and on sight of the pursuers set off by way of Hesket New-market, Stocklewath, and Barwick-field, then returned by Cowclose, Castle Sowerby, and attempted to gain the fells again, when Mr. Sewell, farmer at Wedlock, lying in ambush at Mossdale, fired, and succeeded in shooting him. He appears to be of the Newfoundland breed, of a common size, wire-haired, and extremely lean. During the chase he frequently turned upon the dogs which were headmost, and so wounded several as obliged them to give up the pursuit. The joy manifested on this occasion was uncommon, insomuch that on the day following about thirty persons sat down to a dinner provided at Mr. Tomlinson's, Hesket New-market. Upon the most moderate computation, excluding the various windings, the chase could not be less than thirty miles, and occupied no less than six hours.

LONGEVITY.

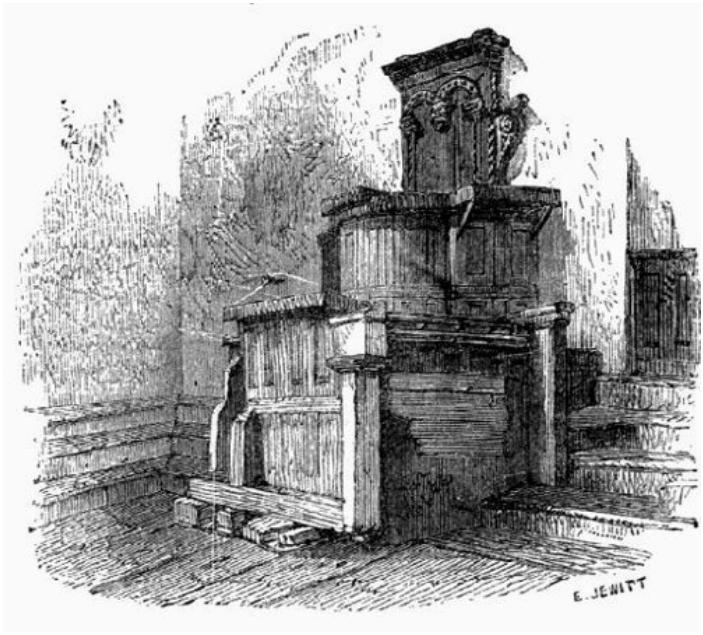
Henry Jenkins, of Ellerton-upon-Swale, Yorkshire,

died 1670, aged 169. He remembered the battle of Flodden Field, fought between the English and the Scotch, September 9, 1513, when he was about twelve years old. He was then sent to Northallerton with a cartload of arrows, but an older boy was employed to convey them to the army. At Ellerton there was also living, at the same time, four or five other old men, reputed to be of the age of one hundred years and thereabouts, and they all testified that Jenkins was an elderly man when first they knew him. Jenkins was once butler to Lord Conyers; he perfectly remembered the Abbot of Fountain's Dale before the dissolution of the monasteries. In the last century of his life he was a fisherman, and often swam in the river after he was a hundred years old. In the King's Remembrancer Office in the Exchequer, there is a record of a deposition in a cause, taken April, 1665, at Kettlewell, Yorkshire, where Henry Jenkins, of Ellerton-upon-Swale, labourer, aged 157 years, was produced, and made deposition as a witness. He was buried at Bolton, Yorkshire. In 1743, a monument, with a suitable inscription, was erected to perpetuate his memory.

THE PULPIT OF JOHN KNOX AT ST. ANDREW'S.

John Knox, the great precursor of the Protestant Reformation, having been driven from Edinburgh by the threats of his opponents, reluctantly withdrew to St. Andrew's, in the county of Fife, where he continued with undiminished boldness to denounce the enemies of the reformed faith. It was in that place that he had first discoursed against the degeneracy of the Church of Rome, and there he occupied the Pulpit represented in the accompanying engraving; and the following curious and characteristic anecdote connected with his preaching

in it, is related in the Manuscript Diary of James Melville, then a student at the college of St. Andrew's, and subsequently Minister of Anstruther. "Of all the benefits I haid that year (1571) was the coming of that maist notable profet and apostle of our nation, Mr. Jhone Knox, to St. Andrew's: who, be the faction of the Queen occupying the castell and town of Edinburgh, was compellit to remove therefra, with a number of the best, and chusit to come to St. Andrew's. I heard him teache there the Prophecies of Daniel that simmer, and the winter following; I haid my pen and my little buike, and tuk away sic things as I could comprehend. In the opening up of his text he was moderat the space of an half houre; but when he onterit to application, he made me so to *grew* (thrill) and tremble, that I could not hold a pen to wryt. He was very weak. I saw him every day of his life go *hulie and fear* (hoolie and fairly—slowly and warily) with a furring of marticks, (martins) about his neck, a staffe in the ane hand, and gud godlie Richard Ballanden, his servand, haldin up the uther *oxier* (arm-pit), from the Abbey to the Parish-Kirk; and be the said Richart and another servant lifted up to the Pulpit, whar he *behovit* (was obliged) to lean at his first entry: bot er he had done with his sermone he was sa active and vigourous, that he was lyk to *ding the pulpit in blads* (beat it into shivers) and flie out of it."



The interesting relique commemorated in this curious extract, is of that stately style of carving which was introduced towards the close of the sixteenth century in Protestant preaching-places; and continued, though of a more heavy character, throughout the whole of the succeeding century. A scroll-bracket remaining on the preacher's left hand, and some broken pieces at the top of the back, appear to indicate that it was once more extended, and had probably a canopy or sounding-board.

THE BIBLE USED BY KING CHARLES THE FIRST ON THE SCAFFOLD.

There is so much external evidence of the genuineness of this very beautiful and interesting relique, that no doubt can exist as to its perfect authenticity, though the circumstance of the King having a Bible with him on the scaffold, and of presenting it to Dr. Juxon, is not mentioned in any contemporaneous account of his death. The only notice of such a volume, as a dying gift, appears to be that recorded by Sir Thomas Herbert, in his narrative, which forms a part of the *Memoirs of the last Two Years of the Reign of that unparalleled Prince of ever-blessed memory, King Charles I.* London, 1702, 8vo, p. 129, in the following passage:—"The King thereupon gave him his hand to kiss: having the day before been graciously pleased under his royal hand, to give him a certificate that the said Mr. Herbert was not imposed upon him, but by his Majesty made choice of to attend him in his bed-chamber, and had

served him with faithfulness and loyal affection. His Majesty also delivered him his Bible, in the margin whereof he had with his own hand, written many annotations and quotations, and charged him to give it to the Prince so soon as he returned." That this might be the book represented in our engraving, is rendered extremely probable, by admitting that the King would be naturally anxious, that his son should possess that very copy of the Scriptures which had been provided for himself when he was Prince of Wales. It will be observed that the cover of the volume is decorated with the badge of the Principality within the Garter, surmounted by a royal coronet in silver gilt, inclosed by an embroidered border; the initials C. P. apparently improperly altered to an R., and the badges of the Rose and Thistle, upon a ground of blue velvet: and the book was therefore bound between the death of Prince Henry in 1612, and the accession of King Charles to the throne in 1625, when such a coronet would be no longer used by him. If the Bible here represented were that referred to by Herbert, the circumstance of Bishop Juxon becoming the possessor of it might be accounted for, by supposing that it was placed in his hands to be transmitted to Charles II. with the George of the Order of the Garter belonging to the late King, well known to have been given to that Prelate upon the scaffold, January 30th, 1648-9.

LAMBETH WELLS, THE APOLLO GARDENS, AND FINCH'S GROTTO.

Among the numerous public places of amusement which arose upon the success of Vauxhall Gardens, which were first opened about 1661, was one in Lambeth Walk, known as Lambeth Wells. This place was first opened on account of its mineral waters,

which were sold at a penny per quart. The music commenced at seven o'clock in the morning, and the price of admission was three pence. A monthly concert under the direction of Mr. Starling Goodwin, organist of St. Saviour's Church Southwark, was afterwards held here, and Erasmus King, who had been coachman to the celebrated Dr. Desaguliers, read lectures and exhibited experiments in natural philosophy, the price of admission being raised to sixpence.

This place was open before 1698, and existed as late as 1752, when "A Penny Wedding after the Scotch fashion, for the benefit of a young couple," was advertised to be kept there.

Lambeth Wells at length becoming a public nuisance, the premises were shut up, and ultimately let as a Methodist Meeting-house. The music gallery was used as a pulpit; but the preacher being greatly disturbed in his enthusiastic harangues, he was obliged to quit, when the premises were converted to various purposes, except the dwelling, which is now known by the sign of the Fountain public-house.

On the site of Messrs. Maudslay's factory, in the Westminster Road, formerly stood the Apollo Gardens. This place of amusement was opened in 1788, by an ingenious musician named Clagget, who published, in 1793, a small quarto pamphlet, entitled "Musical Phenomena: An Organ made without Pipes, Strings, Bells, or Glasses; the only Instrument in the world that will never require to be re-tuned. A Cromatic Trumpet, capable of producing just Intervals, and regular Melodies in all Keys, without undergoing any change whatever. A French Horn answering the above description of the Trumpet."

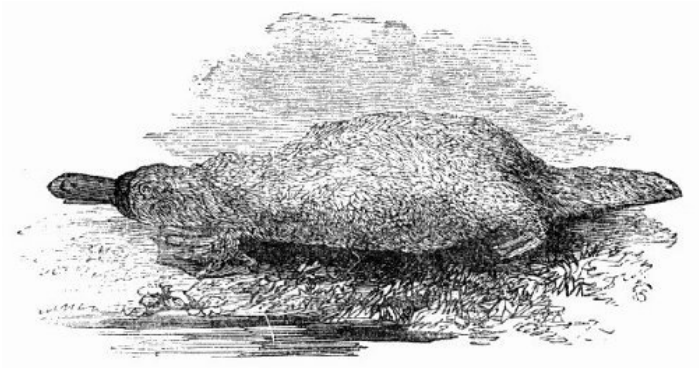
The Apollo Gardens had one spacious room elegantly

fitted up, and decorated in taste suitably to its intention. The gardens consisted of a number of elegant pavilions or alcoves, well adapted for the accommodation of different companies; they were ornamented chiefly with a succession of paintings, relating to romantic histories, particularly the different adventures of Don Quixote. It had a fine orchestra erected in the centre of the gardens. The place being ultimately converted into a receptacle for loose and dissolute characters, the magistracy very properly suppressed it about the year 1799.

In Gravel Lane, Southwark, was Finch's Grotto, a public garden and place of amusement, so named from William Finch, the proprietor. The Grotto was opened to the public in 1770 upon the plan of Vauxhall gardens. An orchestra and a band of musicians, added to the rural character of the place, and drew a numerous body of visitors.

Very little is known about the Grotto, but it is supposed to have been closed early in the present century.

THE DUCK-BILLED PLATYPUS, OR, ORNITHORYNCHUS PARADOXUS.



Of the genus *Ornithorynchus* only one species—the *Paradoxus*—has yet been discovered in the whole world, and it is, therefore, one of the great curiosities of animal life. It appears to be a union of a quadruped and a bird, and is only to be found in New Holland, where it inhabits the reeds by the side of rivers. Our engraving represents it very accurately. It is about twenty inches long, having a flattened body, somewhat like the otter, and is clothed with a dark soft fur. The elongated nose very much resembles the beak of a duck, like which these animals feed upon water insects, shell-fish, and aquatic plants. The feet are five-toed and webbed, and in the fore-feet this membrane extends beyond the nails: the male is armed with a spur on each hind leg. This curious animal, in which a duck's beak is united to the body of a quadruped, rolls itself up like a hedgehog, when it sleeps in its burrows on the banks of the streams whence its food is derived.

ORIGIN OF BOLTON ABBEY.

About midway up the Vale of Bolton, amidst the gloomy recesses of the woods, the Wharfe, which is otherwise a wide and shallow river, is suddenly

contracted by two huge rocks, which approach each other so nearly, that the country folk, or rather the villagers, call it the *Strid*, because adventurous people stride or leap from one rock to the other. In ancient days, the whole of this valley belonged to Baron Romillie, whose eldest son having died, left a younger brother, of the name of EGREMONT, sole heir of the domains and inheritance of this family. One day, however, when this young man, familiarly called the "Boy of Egremont," was returning from hunting with the hounds in the *leash*, he, as he had done many times before, was going to leap the *Strid*, when, just as he had attempted it, the hounds held back, and precipitated him headlong into the deep and awful chasm, which the impetuous fall of water (thus produced by the sudden contraction of the river) had worn in the base of the two rude rocks, and he was never seen afterwards. The Baron, being now left childless, built the Abbey, and endowed it with the domains of Bolton.

LENGTH OF LIFE WITHOUT BODILY EXERCISE.

The Rev. William Davies, Rector of Staunton-upon-Wye, and Vicar of All Saints, Hereford, died 1790, aged 105. The life of this gentleman displays one of the most extraordinary instances of departure from all those rules of temperance and exercise, which so much influence the lives of the mass of mankind, that is, probably to be found in the whole records of longevity. During the last thirty-five years of his life, he never used any other exercise than that of just slipping his feet, one before the other, from room to room; and they never after that time were raised, but to go down or up stairs, a task, however, to which he seldom subjected himself. His breakfast was hearty; consisting of hot *rolls well buttered*, with a plentiful

supply of tea or coffee. His dinner was substantial, and frequently consisted of a variety of dishes. At supper he generally eat hot roast meat, and always drank wine, though never to excess. Though nearly blind for a number of years, he was always cheerful in his manners, and entertaining in his conversation, and was much beloved by all who knew him. He had neither gout, stone, paralysis, rheumatism, nor any of those disagreeable infirmities which mostly attend old age; but died peaceably in the full possession of all his faculties, mental and corporeal, save his eyesight. Like most long livers he was very short of stature.

EXTRAORDINARY FASHION IN CIGARS.

A taste for tobacco in some form or other seems to extend over the whole inhabitable globe. In this respect it matters not whether nations are civilized or uncivilized; and however completely they may differ from each other in everything else, they all agree in a fondness for "the weed." In the mode, however, of indulging in the luxury, there is the greatest diversity, and no where is this more strikingly manifested than in the Philippine Islands.

"It is not till evening that the inhabitants of the higher class begin to stir; till that time they are occupied in eating, sleeping, and smoking tobacco, which is no where more general than on the island of Luzon; for children, before they can walk, begin to smoke segars. The women carry their fondness for it to a greater height than the men; for, not content with the usual small segars, they have others made for them, which are a foot long and proportionably thick. These are here called the women's segars, and it is a most ludicrous sight to see elegant ladies

taking their evening walk, with these burning brands in their mouths."

How widely does the fashion in Luzon differ from the fashion at Paris!

NOVEL WAY OF PURCHASING A HUSBAND.

The following paragraph, which we have copied from a magazine of 1790, not only gives us a curious instance of female determination in the pursuit of a husband, but tells us of the price which human hair was worth at the period when ladies wore such monstrous head-dresses of false curls.

"An Oxfordshire lass was lately courted by a young man of that country, who was not willing to marry her unless her friends could advance 50*l.* for her portion; which they being incapable of doing, the lass came to London to try her fortune, where she met with a good chapman in the Strand, who made a purchase of her hair (which was delicately long and light), and gave her *sixty pounds* for it, being 20 ounces at 3*l. an ounce*; with which money she joyfully returned into the country, and bought her a husband."

GLOVES.—ORIGIN OF "PIN MONEY."

Gloves were very common as New Year's gifts. For many hundreds of years after their introduction into England in the 10th century, they were worn only by the most opulent classes of society, and hence constituted a valuable present. They are often named in old records. Exchange of gloves was at one period a mode of investiture into possession of property, as amongst the ancient Jews was that of a shoe or sandal; and "glove-money" is to this day presented by

High Sheriffs to the officers of their courts, upon occasion of a maiden assize, or one in which no cause is tried. Pins, which at the commencement of the sixteenth century displaced the wooden skewers previously in use, became a present of similar consequence; and at their first introduction were considered of so much importance in female dress, that "pin-money" grew into the denomination of dower, which, by the caution of parents, or justice of a consort, was settled upon a lady at her marriage.

HABITS AND HABITATIONS OF THE DYAKS OF BORNEO.

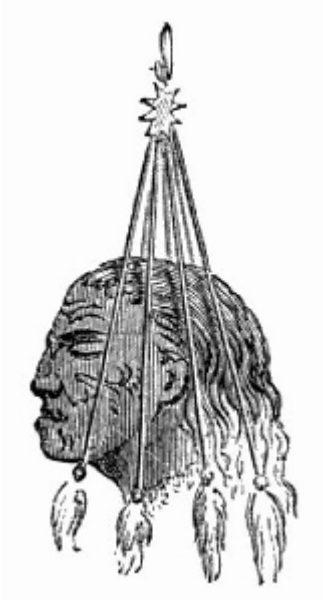
It is impossible to appreciate properly the courage, determination, and skill which have been displayed by the gallant Sir James Brooke, unless we make ourselves acquainted with the character and habits of the extraordinary race of men over whom he triumphed. The Dyaks are a savage people who inhabit Borneo. They lived there before the Malays came, and they have been obliged to submit to them. They are savages indeed. They are darker than the Malays; yet they are not black; their skin is only the colour of copper. Their hair is cut short in front, but streams down their backs; their large mouths show a quantity of black teeth, made black by chewing the betel-nut. They wear but very little clothing, but they adorn their ears and arms, and legs, with numbers of brass rings. Their looks are wild and fierce, but not cunning like the looks of the Malays. They are not Mahomedans; they have hardly any religion at all. They believe there are some gods, but they know hardly anything about them, and they do not want to know. They neither make images to the gods, nor say prayers to them. They live like the beasts, thinking only of this life; yet they are more unhappy than

beasts, for they imagine there are evil spirits among the woods and hills, watching to do them harm. It is often hard to persuade them to go to the top of a mountain, where they say evil spirits dwell. Such a people would be more ready to listen to a missionary than those who have idols, and temples, and priests, and sacred books.

DYAK WITH HEADS.

Their wickedness is very great. It is their chief delight to get the heads of their enemies. There are a great many different tribes of Dyaks, and each tribe tries to cut off the heads of other tribes. The Dyaks who live by the sea are the most cruel; they go out into the boats to rob and bring home, not *slaves*, but HEADS!! And how do they treat a head when they get it? They take out the brains, and then they dry it in the smoke, with the flesh and hair still on; then they put a string through it, and fasten it to their

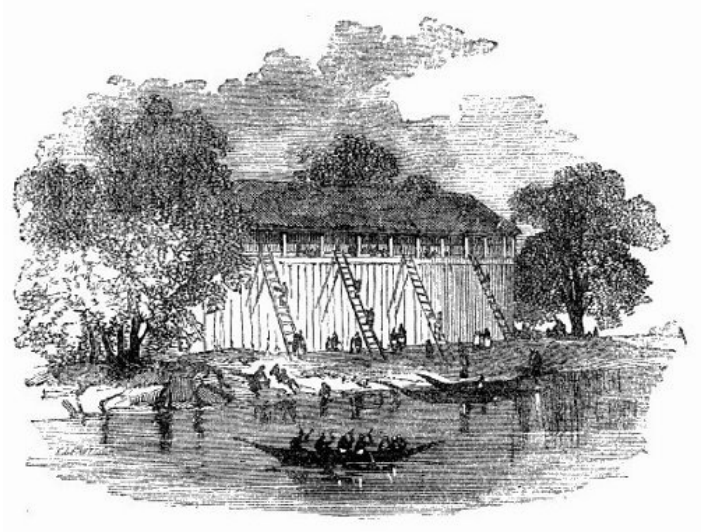
waists. The evening that they have got some new heads, the warriors dance with delight,—their heads dangling by their sides;—and they turn round in the dance, and gaze upon their heads,—and shout,—and yell with triumph! At night they still keep the heads near them; and in the day they play with them, as children with their dolls, talking to them, putting food in their mouths, and the betel-nut between their ghastly lips. After wearing the heads many days, they hang them up to the ceilings of their rooms.



HEAD OF A DYAK.

No English lord thinks so much of his pictures, as the Dyaks do of their heads. They think these heads are the finest ornaments of their houses. The man who has *most* heads, is considered the *greatest* man. A man who has *no heads* is despised! If he wishes to be respected, he must get a head as soon as he can. Sometimes a man, in order to get a head, will go out

to look for a poor fisherman, who has done him no harm, and will come back with his head. When the Dyaks fight against their enemies, they try to get, not only the heads of men, but also the heads of women and children. How dreadful it must be to see a poor baby's head hanging from the ceiling! There was a Dyak who lost all his property by fire, but he cared not for losing anything, so much as for losing his precious heads; nothing could console him for his loss; some of them he had cut off himself, and others had been cut off by his father, and left to him!



HOUSE OF SEA DYAKS.

SKULL HOUSE.

People who are so bent on killing, as these Dyaks are, must have many enemies. The Dyaks are always in fear of being attacked by their enemies. They are afraid of living in lonely cottages; they think it a better plan for a great many to live together, that they may be able to defend themselves, if surprised in the night. Four hundred Dyaks will live together in one house. The house is very large. To make it more safe, it is built upon very high posts, and there are ladders to get up by. The posts are sometimes forty feet high; so that when you are in the house, you find yourself as high as the tall trees. There is one very large room, where all the men and women sit, and talk, and do their work in the day. The women pound the rice, and weave the mats, while the men make weapons of war, and the little children play about. There is always much noise and confusion in this room. There are a great many doors

along one side of the long room; and each of these doors leads into a small room where a family lives! the parents, the babies, and the girls sleep there, while the boys of the family sleep in the large room, that has just been described.

The Hill Dyaks do not live in houses quite so large. Yet several families inhabit the same house. In the midst of their villages, there is always one house where the boys sleep. In this house all the heads of the village are kept. The house is round, and built on posts, and the entrance is underneath, through the floor. As this is the best house in the village, travellers are always brought to this house to sleep. Think how dreadful it must be, when you wake in the night to see thirty or forty horrible heads, dangling from the ceiling! The wind, too, which comes in through little doors in the roof, blows the heads about; so that they knock against each other, and seem almost as if they were still alive. This is the Dead-house. Such are the men whom the Rajah Brooke subdued!

SCOTTISH WILD CATTLE.

The wild white cattle, a few of which are still to be found in Chatelherault Park, belonging to the Duke of Hamilton, in Lanarkshire, are great objects of curiosity, inasmuch as they are identical with the primitive source of all our domestic cattle.

The following description of their habits is abridged from an article by the Rev. W. Patrick, in the Quarterly Journal of Agriculture:—

"I am inclined to believe that the Hamilton breed of cattle is the oldest in Scotland, or perhaps in Britain. Although Lord Tankerville has said they have 'no

wild habits,' I am convinced, from personal observation, that this is one of their peculiar features. In browsing their extensive pasture, they always keep close together, never scattering or straggling over it, a peculiarity which does not belong to the Kyloe, or any other breed, from the wildest or most inhospitable regions of the Highlands. The white cows are also remarkable for their systematic manner of feeding. At different periods of the year their tactics are different, but by those acquainted with their habits they are always found about the same part of the forest at the same hour of the day. In the height of summer, they always bivouac for the night towards the northern extremity of the forest; from this point they start in the morning, and browse to the southern extremity, and return at sunset to their old rendezvous; and during these perambulations they always feed *en masse*.

"The bulls are seldom ill-natured, but when they are so they display a disposition more than ordinarily savage, cunning, pertinacious, and revengeful. A poor bird-catcher, when exercising his vocation among the 'Old Oaks,' as the park is familiarly called, chanced to be attacked by a savage bull. By great exertion he gained a tree before his assailant made up to him. Here he had occasion to observe the habits of the animal. It did not roar or bellow, but merely grunted, the whole body quivered with passion and savage rage, and he frequently attacked the tree with his head and hoofs. Finding all to no purpose, he left off the vain attempt, began to browse, and removed to some distance from the tree. The bird-catcher tried to descend, but this watchful Cerberus was again instantly at his post, and it was not till after six hours' imprisonment, and various

bouts at 'bo-peep' as above, that the unfortunate man was relieved by some shepherds with their dogs. A writer's apprentice, who had been at the village of Quarter on business, and who returned by the 'Oaks' as a 'near-hand cut,' was also attacked by one of these savage brutes, near the northern extremity of the forest. He was fortunate, however, in getting up a tree, but was watched by the bull, and kept there during the whole of the night, and till near two o'clock the next day.

"These animals are never taken and killed like other cattle, but are always shot in the field. I once went to see a bull and some cows destroyed in this manner—not by any means for the sake of the sight, but to observe the manner and habits of the animal under peculiar circumstances. When the shooters approached, they, as usual, scampered off in a body, then stood still, tossed their heads on high, and seemed to snuff the wind; the manœuvre was often repeated, till they got so hard pressed (and seemingly having a sort of half-idea of the tragedy which was to be performed), that they at length ran furiously in a mass, always preferring the sides of the fence and sheltered situations, and dexterously taking advantage of any inequality in the ground, or other circumstances, to conceal themselves from the assailing foe. In their flight, the bulls, or stronger of the flock, always took the lead! a smoke ascended from them which could be seen at a great distance; and they were often so close together, like sheep, that a carpet would have covered them. The cows which had young, on the first 'tug of war,' all retreated to the thickets where their calves were concealed; from prudential motives, they are never, if possible, molested. These and other wild habits I can testify to be inherent in the race, and are well

known to all who have an opportunity of acquainting themselves with them."

BELLS OF THE ANCIENTS.

Bells were known in the earliest ages of which we have any certain account. But the bells of the ancients were very small in comparison with those of modern times, since, according to Polydore Virgil, the invention of such as are hung in the towers, or steeples of Christian churches, did not occur till the latter end of the fourth, or beginning of the fifth century; when they were introduced by Paulinus, Bishop of Nola. The Jews certainly employed bells, since they are spoken of in Scriptures; and the mention of them by Thucydides, Diodorus Siculus, Suidas, Aristophanes, and other ancient writers, proves that they were used in Greece; while Plautus, Ovid, Tibullus, Statius, and a variety of Latin authors, speak of bells as in use among the Romans. But these bells of the ancients were all made for the hand; or were of a size to be affixed to other musical instruments, like those which were occasionally appended to the drum. Whether, when detached from other instruments, they were used on other occasions, or only in particular ceremonies, or as signals, is not known; nor have we any clue by which to guess whether they were tuned in concordance with any scale, or whether they were unisons to each other, or not formed to any particular pitch, but merely used as sonorous auxiliaries to other instruments, without any regard to their agreement of tone, either with one another, or with the instruments they accompanied.

EARTHQUAKE AT NOTTINGHAM IN 1816.

Earthquakes are providentially occurrences of great rarity in England. The one which took place on the 17th of March, 1816, was one of the most dangerous that has ever been experienced in this kingdom. It extended over a vast area of country, and in some localities its effects were felt very severely. As a proof of this, we have copied the following paragraph from a Nottingham paper of the day:—

Nottingham, in common with a great part of the North Midland district, experienced a smart shock of an earthquake. It was felt at half-past twelve p.m., and as Divine service, it being Sunday, was not over at the churches, great alarm was expressed by the congregations. At St. Peter's and St. Nicholas's, the consternation was so great, that service had to be suspended for a few seconds, and one lady was borne out in a state of insensibility. The pillars supporting St. Mary's tower shook very visibly, but, fortunately, the attention of the crowded congregation was so engrossed by the eloquence of the sheriff's chaplain, and the presence of the Judge and his retinue, that the alarm was but slight, or the rush and loss of life might have been great. In various parts of the town and neighbourhood, glasses were shaken off of shelves, articles of domestic use displaced, window-casements thrown open, and other indications manifest of the influence of the subterranean movement.

SINGULAR STATE OF PRESERVATION OF A DEAD BODY.

According to a statement in Holinshed, in 1495, while digging for a foundation for the church of St. Mary-at-hill, in London, the body of Alice Hackney was discovered. It had been buried 175 years, and

yet the skin was whole, and the joint pliable. It was kept above ground four days without annoyance, and then re-interred.

ASYLUM FOR DESTITUTE CATS.

Of all the curious charitable institutions in the world, the most curious probably is the Cat Asylum at Aleppo, which is attached to one of the mosques there, and was founded by a misanthropic old Turk, who being possessed of large granaries, was much annoyed by rats and mice, to rid himself of which he employed a legion of cats, who so effectually rendered him service, that in return he left them a sum in the Turkish funds, with strict injunctions that all destitute and sickly cats should be provided for, till such time as they took themselves off again. In 1845, when a famine was ravaging in all North Syria —when scores of poor people were dropping down in the streets from sheer exhaustion and want, and dying there by dozens per diem before the eyes of their well-to-do fellow creatures, men might daily be encountered carrying away sack loads of cats to be fed up and feasted on the proceeds of the last will and testament of that vagabond old Turk, whilst fellow creatures were permitted to perish.

TOMB OF SAINT GEORGE.

The tomb of Saint George, England's patron-saint, is situated in the Bay of Kesrouan, between the Nahr-et-Kelb and Batroun, surrounded by luxuriant gardens and groups of romantic-looking villages and convents. The Arabs venerate St. George, whom they style Mar Djurios, and point to a small ruined chapel (as in our engraving), originally dedicated to him to commemorate his victory over the dragon, which, they say, took place near to the spot. The tradition is, that the dragon was about to devour the king of Beyrout's daughter, when St. George slew him, and thus saved the lady fair; and the credulous natives point to a kind of well, upwards of sixty feet deep, where they stoutly affirm that the dragon used to come out to feed upon his victims.

All this is very curious, inasmuch as it gives an Arabian interest to the career of the patron saint of England, whose portrait, in the act of slaying the

dragon, constitutes the reverse of most English coin, and is regarded as the embodiment of English valour.

BEGGARS SELECTED AS MODELS BY PAINTERS.

Michael Angelo Buonarotti often drew from beggars; and report says, that in the early part of his life, when he had not the means of paying them in money, he would make an additional sketch, and, presenting it to the party, desire him to take it to some particular person, who would purchase it. Fuseli, in his life of Michael Angelo, says that "a beggar rose from his hand the patriarch of poverty." The same artist, in one of his lectures, delivered at the Royal Academy, also observes, that "Michael Angelo ennobled his beggars into Patriarchs and Prophets, in the ceiling of the Sistine Chapel."

Annibal Caracci frequently drew subjects in low life. His *Cries of Bologna*, etched by Giuseppe Maria Mitelli: pub. 1660, in folio, are evidently from real characters. It will also be recollected, that some of the finest productions of Murillo, Jan Miel, and Drogsloot, are beggars. Callot's twenty-four beggars are evidently from nature; and among Rembrandt's etchings are to be found twenty-three plates of this description.

Sir Joshua Reynolds frequently painted from beggars, and from these people have originated some of his finest pictures, particularly his "Mercury as a Pickpocket," and "Cupid as a Link-boy." His Count Ugolino was painted from a paviour, soon after he had left St. George's Hospital, from a severe fever. Mr. West painted the portrait of a beggar, on the day when he became a hundred years old; and considered him as a pensioner for several years

afterwards. The same person was used also as a model, by Copley, Opie, &c. Who can forget the lovely countenance of Gainsborough's "Shepherd's Boy," that has once seen Earlom's excellent engraving from it? He was a lad, well known as a beggar to those who walked St. James's-street seventy years ago. The model for the celebrated picture of the "Woodman," by the same artist, died in the Borough, at the venerable age of 107.

Mr. Nollekens, in 1778, when modelling the bust of Dr. Johnson, who then wore a wig, called in a beggar to sit for the hair. The same artist was not equally fortunate in the locks of another great character; for on his application to a beggar for the like purpose, the fellow declined to sit, with an observation that three half-crowns were not sufficient for the trouble.

SUPPLY OF WATER FOR OLD LONDON.

Leaden pipes conveyed spring water to London city from Tyburn in 1236; and in 1285 the first great conduit of lead was begun there. In 1442 Henry VI. granted to John Hatherley, Mayor, license to take up 200 fother of lead. The pipes from Highbury brought in the water in 1483. We may learn how much was thought of this useful work by the fact that the Lord Mayor, Aldermen, and many worshipful persons used to ride and view the conduit heads at Tyburn; and after dinner there, somewhat different from recent sportsmen, they hunted a fox.

The water-works at London Bridge were established in 1512. In 1534, two-fifteenths were granted by the Common Council for defraying the expense of bringing water from Hackney to Aldgate to a conduit. But Peter Morris did not bring his supply of water to the highest parts of London till the year

1569, and Sir Hugh Middleton's far-famed New River was only rendered available in 1618, that is, a space of sixty-eight years after the introduction of a stream of pure water into the western parts of the town of Lyme in Dorset.

COMBINATION OF INSTINCT AND FORCE OF HABIT IN A DOG.

A dog which had been accustomed to go with his master regularly for some time to Penkridge church, still continued to go there by himself every Sunday for a whole year, while the edifice was under repair, and divine service was not held. Whenever he could, he would get into the family pew and there pass the proper time. His instinct enabled him to perceive the occasion, and to measure the regular time, but it could carry him no further. A remarkable exemplification of the difference between instinct and reason.

YORKSHIRE IN THE LAST CENTURY.

Anecdotes which are apparently trifling in themselves, are often of importance, as exhibiting in a striking light the dialect and social condition of the people, and the period they refer to. An instance of this is the following, which has been recorded as the bellman's cry at Ripon, on the occasion of a great frost and fall of snow, about 1780:—

"I is to gie notidge, that Joanie Pickersgill yeats yewn to neit, to moarn at moarn, an to moarn at neit, an nea langer, as lang as storm hods, 'cause he can git na mare eldin."

The Translation.

I am to give notice, that John Pickersgill heats his

oven to-night, to-morrow morning, and to-morrow at night, and no longer as long as the storm lasts, because he can get no more fuel.

INSTANCE OF MANY AGED PERSONS DYING ABOUT THE SAME DATE.

The following is taken from a copy of Nile's "Weekly Register," published at Baltimore, in the month of January, 1823. It is the list of deaths which had been notified to the paper within one week, and we give it, as a singular instance of the decease of so many persons above one hundred years old being announced in the same paragraph.

"In Franklin co. Pennsylvania, Elizabeth Campbell, aged 104—several of her relatives had reached 100. —At Troy, N. Y., Ann Fowler, 100.—At Tyngsboro', N. Y., Abigail Hadlock, 104.—At Somers, N. Y., Michael Makeel, 103.—At Rutland, Oswego, N. Y., Mrs. Buroy, 110.—At Brunswick, Maine, Gen. James W. Ryan, 107—his wife is yet living, aged 94; they were married together 75 years before his death.—At Georgetown, Col. Yarrow, a Moor, (supposed) 135!—At the city of New York, a woman, a native of St. Domingo, 106. At Sargus, Mass., Mrs. Edwards, 101. —In Edgecomb county, N. C., William Spicer, aged about 112.—In Boston, William Homer, 116."

CORPSE BEARERS DURING THE PLAGUE.

Of all the calamities with which a great city is infested, there can be none so truly awful as that of a plague, when the street doors of the houses that were visited with the dreadful pest were padlocked up, and only accessible to the surgeons and medical men, whose melancholy duty frequently exposed them

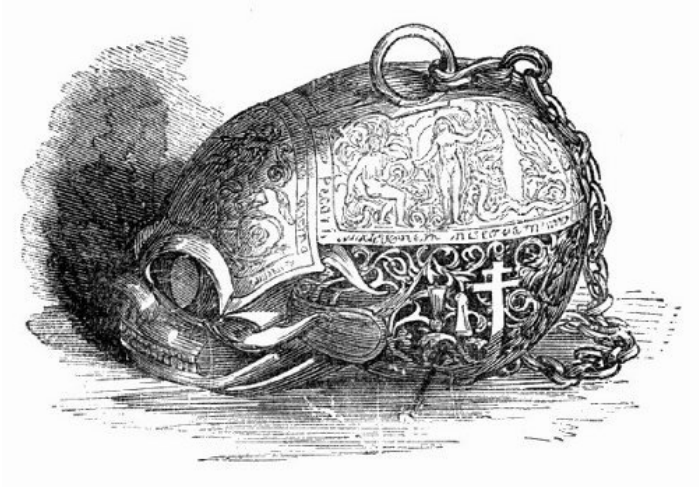
even to death itself; and when the fronts of the houses were pasted over with large bills exhibiting red crosses, to denote that in such houses the pestilence was raging, and requesting the solitary passenger, to pray that the Lord might have mercy upon those who were confined within. Of these bills there are many extant in the libraries of the curious, some of which have borders engraved on wood printed in black, displaying figures of skeletons, bones, and coffins They also contain various recipes for the cure of the distemper. The Lady Arundel, and other persons of distinction, published their methods for making what was then called plague-water, and which are to be found in many of the rare books on cookery of the time; but happily for London, it has not been visited by this affliction since 1665, a circumstance owing probably to the Great Fire in the succeeding year, which consumed so many old and deplorable buildings, then standing in narrow streets and places so confined, that it was hardly possible to know where any pest would stop.

Every one who inspects Agas's Plan of London, engraved in the reign of Elizabeth, as well as those published subsequently to the rebuilding of the City after the fire, must acknowledge the great improvements as to the houses, the widening of the streets, and the free admission of fresh air. It is to be hoped, and indeed we may conclude from the very great and daily improvements on that most excellent

plan of widening streets, that this great city will never again witness such visitations.

When the plague was at its height, perhaps nothing could have been more silently or solemnly conducted than the removal of the dead to the various pits round London, that were opened for their reception; and it was the business of Corpse Bearers, such as the one exhibited in the preceding engraving, to give directions to the carmen, who went through the city with bells, which they rang, at the same time crying "Bring out your Dead." This melancholy description may be closed, by observing that many parts of London, particularly those leading to the Courts of Westminster, were so little trodden down, that the grass grew in the middle of the streets.

A MEMENTO-MORI WATCH.



The curious relic, of which we herewith give an engraving, was presented by Mary, Queen of Scots,

to her Maid of Honour, Mary Seaton, of the house of Wintoun, one of the four celebrated Maries, who were Maids of Honour to her Majesty.

"Yestreen the Queen had four Maries,
The night she'll hae but three;
There was Marie Seaton, and Marie Beaton,
And Marie Carmichael and me."

The watch is of silver, in the form of a skull. On the forehead of the skull is the figure of Death, with his scythe and sand-glass; he stands between a palace on the one hand, and a cottage on the other, with his toes applied equally to the door of each, and around this is the legend from Horace "*Pallida mors æquo pulsat pede pauperum tabernas Regumque turres*." On the opposite, or posterior part of the skull, is a representation of Time, devouring all things. He also has a scythe, and near him is the serpent with its tail in its mouth, being an emblem of eternity; this is surrounded by another legend from Horace, "*Tempus edax rerum tuque invidiosa vetustas*." The upper part of the skull is divided into two compartments: on one is represented our first parents in the garden of Eden, attended by some of the animals, with the motto, "*Peccando perditionem miseriam æternam posteris meruere*." The opposite compartment is filled with the subject of the salvation of lost man by the crucifixion of our Saviour, who is represented as suffering between the two thieves, whilst the Mary's are in adoration below; the motto to this is "*Sic justitiæ satisfecit, mortem superavit salutem comparavit*." Running below these compartments on both sides, there is an open work of about an inch in width, to permit the sound to come more freely out when the watch strikes. This is formed of emblems belonging to the crucifixion, scourges of various kinds, swords, the flagon and cup of the Eucharist, the cross,

pincers, lantern used in the garden, spears of different kinds, and one with the sponge on its point, thongs, ladder, the coat without seam, and the dice that were thrown for it, the hammer and nails, and the crown of thorns. Under all these is the motto, "*Scala cæli ad gloriam via*."

The watch is opened by reversing the skull, and placing the upper part of it in the hollow of the hand, and then lifting the under jaw which rises on a hinge. Inside, on the plate, which thus may be called the lid, is a representation of the Holy Family in the stable, with the infant Jesus laid in the manger, and angels ministering to him; in the upper part an angel is seen descending with a scroll on which is written, "*Gloria excelsis Deo, et in terra pax hominibus bonæ volu*——" In the distance are the shepherds with their flocks, and one of the men is in the act of performing on a cornemuse. The works of the watch occupy the position of the brains in the skull itself, the dial plate being on a flat where the roof of the mouth and the parts behind it under the base of the brain, are to be found in the real subject. The dial plate is of silver, and it is fixed within a golden circle richly carved in a scroll pattern. The hours are marked in large Roman letters, and within them is the figure of Saturn devouring his children, with this relative legend round the outer rim of the flat, "*Sicut meis sic et omnibus idem*."

Lifting up the body of the works on the hinges by which they are attached, they are found to be wonderfully entire. There is no date, but the maker's name, with the place of manufacture, "Moyse, Blois," are distinctly engraven. Blois was the place where it is believed watches were first made, and this suggests the probability of the opinion that the watch

was expressly ordered by Queen Mary at Blois, when she went there with her husband, the Dauphin, previous to his death. The watch appears to have been originally constructed with catgut, instead of the chain which it now has, which must have been a more modern addition. It is now in perfect order, and performs wonderfully well, though it requires to be wound up within twenty-six hours to keep it going with tolerable accuracy. A large silver bell, of very musical sound, fills the entire hollow of the skull, and receives the works within it when the watch is shut; a small hammer set in motion by a separate escapement, strikes the hours on it.

This very curious relic must have been intended to occupy a stationary place on a *prie-dieu*, or small altar in a private oratory, for its weight is much too great to have admitted of its having been carried in any way attached to the person.

A MONSTER.

It is almost incredible that such a monster, as the one we are about to describe should have been allowed to continue his wicked career for some years, in a civilized country like France, little more than a hundred years ago, but the following paragraph is copied from a Paris journal of that period—1755, January the 17th—and there is every reason to believe that it is strictly correct. "What was his fate we do not know, but can hardly doubt.—The Marquis de Plumartin, whose execrable crimes are known over all France, has at last been taken in his castle, by 300 men of the King's Own regiment of foot, and carried to Poitiers, loaded with irons. The king is going to appoint a commission to try him. This monster turned away his wife some years ago,

and became the terror of Poitou. Neither woman nor man durst appear in the neighbourhood. Having one day lost a cause in one of the king's courts, he caused the usher and his man, who came to intimate the sentence to him, to be burnt alive. Some days after, having drawn six of his creditors into his castle, where he had shut himself up with several of his crew, he ordered some of his people to drag them into a pond, tied to the tails of horses, and afterwards fastened them to a stake near a great fire, where three expired, and the other three died a few days after. Thirty of the Marshalsea guards, who were sent to apprehend him, having beset his castle, he barricaded the doors and fired on them from the garret window, killing the commanding officer and five others. After which he left the kingdom, but absurdly imagining that his crimes were forgot, he lately returned."

PERSEVERANCE REWARDED BY FORTUNE.

We have copied the following paragraph from the pages of a local historian, because it gives us a striking instance of what perseverance and good fortune will accomplish, in raising a man to comparative distinction from the humblest walks of life.

August 26, 1691—Sir John Duck, bart., departed this life, being Wednesday at night, and was buried upon the Monday after, being the 31st of August. The wealthiest burgess on the civic annals of Durham. Of Sir John's birth, parentage, and education, the two first have hitherto remained veiled in impenetrable obscurity; as to the third, he was bred a butcher under John Heslop, in defiance of the trade and mystery of butchers, in whose books a record still

exists, warning John Heslop that he forbear to sett John Ducke on worke in the trade of a butcher. John Duck however grew rich, married the daughter of his benefactor, and was created a baronet by James II. He built a splendid mansion in Silver-street, where a panel still exists recording his happy rise to fortune. The baronet, then humble Duck, cast out by the butchers, stands near a bridge in an attitude of despondency; in the air is seen a raven bearing in his bill a piece of silver, which according to tradition fell at the feet of the lucky John, and was naturally calculated to make a strong impression on his mind. He bought a calf, which calf became a cow, and which cow being sold enabled John to make further purchases in cattle, and from such slender beginnings, to realise a splendid fortune. On the right of the picture is a view of his mansion in Silver-street, and he seems to point at another, which is presumed to be the hospital he endowed at Lumley. He died without issue, and was buried at St. Margaret's, where his wife, Pia—— Prudens—— Felix, lies buried beside him.

On Duck the Butchers shut the door;
But Heslop's Daughter Johnny wed:
In mortgage rich, in offspring poor,
Nor son nor daughter crown'd his bed.

TRAVELLING IN THE UNITED STATES EXACTLY ONE HUNDRED YEARS AGO.

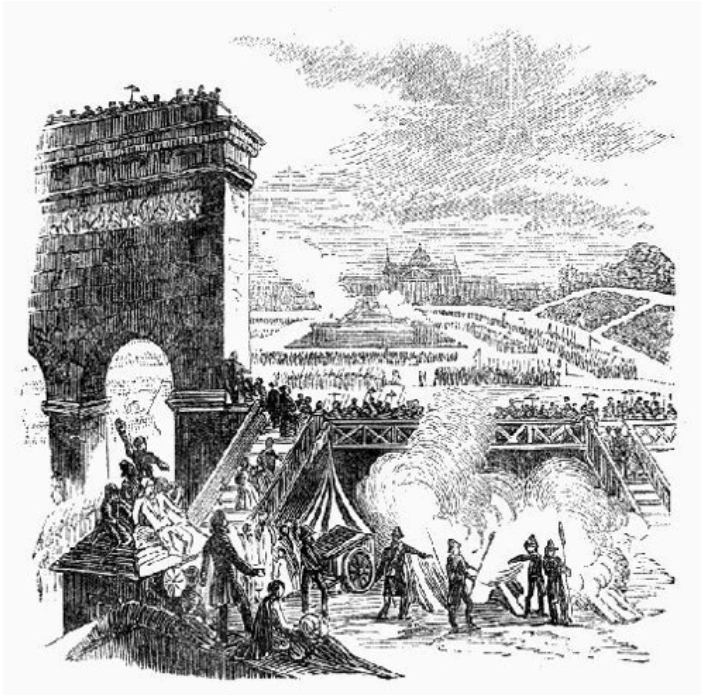
The American advertisement, of which we here give a literal copy, is deserving of preservation on account of the quaintness of the inn-signs, the peculiarity of the spelling and diction, the "shifting" of the passengers which it announces, and the general idea it gives us of the way in which travelling was performed in America at the time when it was issued.

Philadelphia STAGE-WAGGON, and New-York STAGE BOAT performs their Stages twice a Week.

JOHN BUTLER, with his waggon, sets out on Mondays from his House, at the Sign of the Death of the Fox, in Strawberry ally, and drives the same day to Trenton Ferry, when Francis Holman meets him, and proceeds on Tuesday to Brunswick, and the passengers and goods being shifted into the waggon of Isaac Fitzrandolph, he takes them to the New Blazing-Star to Jacob Fitzrandolph's the same day, where Rubin Fitzrandolph, with a boat well suted, will receive them, and take them to New-York that night. John Butler returning to Philadelphia on Tuesday with the passengers and goods delivered to him by Francis Holman, will again set out for Trenton Ferry on Thursday, and Francis Holman, &c. will carry his passengers and goods, with the same expedition as above to New-York.

Weekly Mercury.
March 8, 1759.

FÊTE OF THE FEDERATION. PARIS 1790.



The leading events of the great Revolution in France, may be fairly classed with the marvellous, and among our "Ten Thousand Wonderful Things" there will be found few more wonderful than the civic festival of the general federation of the National Guards of France, which took place on the 14th of July, 1790, and of which the above is a correct representation, taken from a view by Duplessis Bertaux. The proceedings of that memorable day had in them a mixture of religious celebration apparently singular among a people who had lately so much trampled on religion; but as this celebration was more pagan than Christian in its character, the singularity becomes less marked. On the preceding evening, a *Hiérodrame* was performed at the

cathedral of Nôtre Dame—a kind of sacred drama, made up by M. Désaugiers of scraps from the Bible mixed with other matter, and set to music; it professed to tell the story of the taking of the Bastille, and to typify the sadness, trouble, confusion, joy, and alarm of the Parisians. Then succeeded a *Te Deum*, chanted in presence of some of the principal federal and municipal bodies. Early in the morning of the 14th, amid dense clouds and heavy rain, the National Guards from all the eighty-three departments of France, together with deputations from the state army and navy, began to assemble, and speedily formed an immense line from the Porte St. Antoine to the Porte St. Martin; whence they marched, with bands playing and colours flying, to the Champ de Mars, regaled and cheered by the Parisians on the route. On reaching the great square of the Tuileries, the procession was headed by the municipality of Paris and the members of the National Assembly, and followed by a body of gray-headed veterans. The procession traversed the Seine by one of the bridges, greeted by salvos of artillery drawn up on the quays, and entered the Champ de Mars under a triumphal arch almost hidden by flags and patriotic inscriptions. One o'clock had arrived before the various bodies forming the procession had taken their destined places in the enclosed parallelogram, surrounded by nearly 300,000 spectators on the raised terraces, most of whom were by this time drenched by the continuous rain. In the centre of the area was a lofty altar, half pagan, half Catholic in its adornments; and around this altar the provincial National Guards danced and sang in very excited fashion. The royal family appeared at three o'clock. In an immense gallery near the altar, the National Assembly were seated, with the king and

the president on two chairs of state exactly equal in height and richness, and the queen and the rest of the court seated behind—a significant interpretation of the decree just announced. At the instant of the king taking his seat, the air was rent with cries of *Vive le Roi! Vive la Nation!* The banners were unfurled; 1,800 musicians burst forth with jubilant strains; cannon poured out continuous volleys; Talleyrand, as bishop of Autun, assisted by sixty chaplains of the Paris National Guards, performed mass at the altar; and the banners were blessed by sprinkling with holy-water. Then Lafayette, dismounting from his white charger, received from the hands of the king a written form of oath; he swore to this oath at the altar, and with his raised arm gave a signal for the countless host to do likewise—every one raising his right hand, and saying *Je le jure!* The king took the oath prescribed to him; and the queen held up the dauphin in her arms, as if to denote that he also, poor child, had sworn to defend the national liberties. At five o'clock the royal family retired, and the crowd began to leave the Champ de Mars. Twenty-five thousand federates or provincial deputies went to a royal château about a mile distant, where a dinner had been prepared for them by order of the municipality of Paris, with Lafayette as chairman of the banquet. At night all Paris was illuminated; and for three or four days the feastings, reviews, and celebrations were numerous, including a grand dance on the site of the demolished Bastille. On the 18th, Lafayette reviewed the provincial or federate National Guards, and on the 19th they were reviewed by the king. Paris was intoxicated for an entire week, each man displaying at once his delight and his vanity.

A MAN CARRIES HIS HOUSE ON HIS HEAD.

Simeon Ellerton, of Craike, Durham, died 1799, aged 104. This man, in his day, was a noted pedestrian, and before the establishment of regular "Posts," was frequently employed in walking commissions, from the northern counties to London and other places, which he executed with singular fidelity and despatch. He lived in a neat stone cottage of his own erecting; and what is remarkable, he had literally carried his house on his head; it being his constant practice to bring back with him from every journey which he undertook, some suitable stone, or other material for his purpose, and which, not unfrequently, he carried 40 or 50 miles on his head.

IGNORANCE AND FEAR.

In the year 1712, Whiston predicted that the comet would appear on Wednesday, 14th October, at five minutes after five in the morning, and that the world would be destroyed by fire on the Friday following. His reputation was high, and the comet appeared. A number of persons got into boats and barges on the Thames, thinking the water the safest place. South Sea and India stock fell. A captain of a Dutch ship threw all his powder into the river, that the ship might not be endangered. At noon, after the comet had appeared, it is said that more than one hundred clergymen were ferried over to Lambeth, to request that proper prayers might be prepared, there being none in the church service. People believed that the day of judgment was at hand, and acted some on this belief, more as if some temporary evil was to be expected. There was a prodigious run on the bank, and Sir Gilbert Heathcote, at that time the head director, issued orders to all the fire offices in

London, requiring them to keep a good look out, and have a particular eye upon the Bank of England.

ARABIAN HORSES.

It is a singular circumstance, that it is to the Arabian that England is indebted for her improved, and now unrivalled, breed of horses for the turf, the field, and the road.

The Arabian horses are divided into two great branches; the Kadischi whose descent is unknown, and the Kochlani, of whom a written genealogy has been kept for 2000 years. These last are reserved for riding solely, they are highly esteemed and consequently very dear. They are said to derive their origin from King Solomon's studs. However this may be they are fit to bear the greatest fatigues, and can pass whole days without food. They are also said to show uncommon courage against an enemy. It is even asserted, that when a horse of this race finds himself wounded and unable to bear his rider much longer, he retires from the fray, and conveys him to a place of security. If the rider falls upon the ground, his horse remains beside him, and neighs till assistance is brought. The Kochlani are neither large nor handsome but amazingly swift. The whole race is divided into several families, each of which has its proper name. Some of these have a higher reputation than others on account of their more ancient and uncontaminated nobility.

We may not believe, perhaps, all that is told us of the Arabian. It has been remarked that there are, on the deserts which his horse traverses, no milestones to mark the distance, or watch to calculate the time; and the Bedouin is naturally given to exaggeration, and most of all when relating the prowess of the

animal which he loves as dearly as his children; yet it cannot be denied that at the introduction of the Arabian into the European stables, there was no other horse comparable to him.

HEAD-QUARTERS OF PRINCE RUPERT AT EVERTON, DURING THE SIEGE OF LIVERPOOL, IN 1644.

Prince Rupert, assisted by the Earl of Derby, having taken Bolton by storm, and refreshed his army there for some days, advanced on Liverpool, where the Parliament had a strong garrison under the command of Colonel More, of Bank-hall; and finding on his approach to the town, the high ground near it favourable to his design, compared it to a crow's nest, probably imagining it would be taken with as little difficulty; but the resistance he met with, induced him to declare it was more like an eagle's nest, or a den of lions.

The siege began about the 2nd of June, and the view exhibits his head-quarters from that time till the reduction of the place. His main camp was established round the beacon, about a mile from the town, and his officers were placed in the adjoining villages, from whence a detachment marched every day, being relieved every twenty-four hours, to open trenches and erect batteries. From these advances Prince Rupert frequently attacked the besieged and their works in the way of storm, but was constantly repulsed with great slaughter of his men. At length, Colonel More, finding the town must of necessity surrender, and desirous of ingratiating himself with the Prince, for the preservation of his house and effects at Bank Hall, gave such orders for his soldiers to retire, that the works on the enemy's side were abandoned, and the royalists entered the town at

three o'clock in the morning of June 26, putting to the sword all they met with, till they arrived at the High Cross, which then stood on the site where the Exchange now stands. Here the soldiers of the Castle, drawn up in line, beat a parley, and demanded quarter, which, on their submitting as prisoners of war, and surrendering the Castle to the Prince, was granted. The soldiers were then sent to the tower, St. Nicholas's Church, and other places of security; but the Parliament-army, soon after the siege, repossessed themselves of the Castle, and appointed Col. Birch, as governor.

FIRE AT BURWELL, CAMBRIDGESHIRE. 1727.

Some strollers brought down a puppet-show, which was exhibited in a large thatched barn. Just as the show was about to begin, an idle fellow attempted to thrust himself in without paying, which the people of the show preventing, a quarrel ensued. After some altercation, the fellow went away, and the door being made fast, all was quiet; but the same man, to gain admittance privately, got over a heap of hay and straw, which stood near to the barn, and accidentally set it on fire. The spectators of the show, alarmed by the flames, which had communicated to the barn, rushed to the door; but it happened unfortunately that it opened inwards, and the crowd pressing violently against the door, there could be no escape. Thus the whole company, consisting of more than 160 persons, were kept confined till the roof fell in, and covered them with fire and smoke: six only escaped with life; the rest, among whom were several young ladies of fortune, were reduced to one undistinguishable heap of mangled bodies, totally disfigured. The friends of the dead, not knowing which were the remains they sought, caused a large

hole to be dug in the churchyard, and all the bodies were promiscuously interred together, and a tablet erected in the church to perpetuate this most melancholy event.

AN APPARENT SINGULARITY ACCOUNTED FOR.

It is generally well known that birds are very active agents in the extension of vegetation, and that fruit and flowers are, to a great extent, rendered prolific by the insects which visit their blossoms; but few people are aware of the means through which fish are formed in lakes and ponds, which are not connected with other waters. Here, also, an insect is the principal agent. The large water-beetle, which is in the habit of feeding upon the spawn of fish, occasionally in the evening climbs up the stems of rushes, &c. out of the water, sufficiently high to enable it to take wing; in these circumstances it has been caught, and, putting it into water, has been found to give out the spawn with which it had gorged itself previous to taking flight, both in a digested and undigested state; so that, on trial, it has been found that it produced fish of various kinds.

EUROPEAN BALANCING EQUAL TO THE INDIAN JUGGLERS.

The astonishing dexterity of the Indian jugglers is known to all, but many years ago a Spaniard named Cadenas made himself equal, if not superior to them. He may be truly said to be superior to them, inasmuch as several of his feats have never been attempted by them. Don Cadenas extended himself flat on his back on a large table. He then elevated his legs until they were at right angles with his body; he was assisted in keeping this position by a sort of

pyramidal cushion, which was placed under him, a little below the lower end of his back. His feet and ankles were covered with boots, on which were many small castanets and little bells. The tranca, which is a round piece of wood, about 8 feet long and five inches in diameter, handsomely painted, was then laid horizontally on the soles of his feet, his legs being perpendicular. Having exactly balanced the tranca, he alternately struck his feet against it, the castanets, &c., keeping time with the music. In proportion to the strength with which he struck the tranca, with one foot or both feet, was the height to which he elevated it, always catching it, in its descent, with great accuracy, on the soles of his feet. Sometimes by bending his knees and then striking out with his limbs, he threw the tranca several feet into the air, catching it, in its descent, on his feet, with as much neatness and more certainty than the Indian jugglers used to catch the brass balls in their hands. He concluded the performance with the tranca, by exactly balancing it on the sole of his left foot, and then by repeated strokes of his right foot set it rapidly in motion like a horizontal fly-wheel.

MOB-WISDOM.

A singular instance of a mob cheating themselves by their own headlong impetuosity, is to be found in the life of Woodward, the comedian. On one occasion, when he was in Dublin, and lodged opposite the Parliament House, a mob who were making the members swear to oppose an unpopular bill, called out to his family to throw them a Bible out of the window. Mr. W. was frightened, for they had no such book in the house, but he threw out a volume of Shakespere, telling the mob they were welcome to it. They gave him three cheers, swore the members

upon this book, and afterwards returned it without discovering its contents.

COMMUNICATION BETWEEN ANIMALS.

The means by which animals contrive to communicate their ideas to each other is a phenomenon which has never been satisfactorily explained. The two following instances of it are very curious. A gentleman who was in the habit of occasionally visiting London from a distant county performed the journey on horseback, accompanied by a favourite little terrier dog, which he left at an inn at some distance from London till his return. On one occasion on calling for his dog the landlady told him that it was lost; it had had a quarrel with the great house dog, and had been so worried and bit that it was thought he would never recover, but at the end of a few days he crawled out of the yard, and no one saw him for almost a week, when he returned with another dog bigger than his enemy, on whom they both fell and nearly destroyed him. This dog had actually travelled to its own home at Whitmore in Staffordshire, had coaxed away the great dog in question, which followed him to St. Alban's to assist in resenting the injury of his friend. The following story is related of a little spaniel which had been found lame by a surgeon at Leeds. He carried the poor animal home, bandaged up his leg, and after two or three days turned him out. The dog returned to the surgeon's house every morning till his leg was perfectly well. At the end of several months, the spaniel again presented himself in company with another dog, which had also been lamed; and he intimated, as well as piteous and intelligent looks could intimate, that he desired the same assistance to be rendered to his friend as had been bestowed upon

himself. The combination of ideas in this case, growing out of the recollection of his own injury, and referring that to the cure which had been performed; the compassion he had for his friend to whom he communicated the occurrence, and induced to seek relief under his guidance, together with the appeal to the humane surgeon, is as extraordinary a piece of sagacity as can be found in all the annals of animals.

STRANGE CUSTOM ABOUT NAMES.

The following anecdote forcibly illustrates the absurd custom which prevailed many years ago in America, of giving children names, made up of Scripture sentences. We record the anecdote as being descriptive of a curious local custom. About the beginning of the present century a New England sea captain having some business at a public office, which required him to sign his name, was rather tedious in performing the operation, which did not escape the observation of the officer, who was a little impatient at the delay, and curious withal to see what sort of a name it could be that required so long a time to spread it upon paper. Perhaps the captain had a long string of titles to grace it, such as honorable, esquire, colonel of militia, selectman of the town of ——, &c., which he chose to make an ostentatious parade of; or perhaps it was his whim to subscribe the place of his nativity and that of his residence, together with his age, height, and complexion. He was mistaken; for the captain had subscribed nothing but simply his name, which, when he had done, the officer, after some trouble in decyphering, found to read thus:—Through-Much-Tribulation-We-Enter-Into-the-Kingdom-of-Heaven Clapp. "Will you please to tell me, Captain Clapp,"

said he, with as demure a face as his violent inclination to indulge in a hearty laugh would allow him to put on, "what might your mother have called you in your infancy, to save herself the trouble of repeating a sermon whenever she had occasion to name her darling?" "Why, sir," replied Captain Clapp, with laughable simplicity, "when I was little they used to call me Tribby, for shortness."

DRESS IN LONDON DURING THE LAST CENTURY.

The seven illustrations which accompany this article represent the progress of dress in London from 1690 to 1779. They speak for themselves, and tell their own tale far better than any description in words could tell it for them. The scale in society to which the persons depicted in the engravings belong, is what may be called the upper middle class, and we thus obtain a more correct idea of the general style of dress, than we should have done had we confined our observations solely to the higher ranks.

DRESS 1690-1715.

DRESS 1721.

DRESS, 1735—COMMON LIFE.

DRESS, 1738.

DRESS, 1752.

DRESS CIRCA 1773, 1778.

DRESS, 1779.

It is, however, very curious to notice the value placed upon dress during the period indicated; and how frequently its loss is recorded. Thus we find it mentioned that Lady Anderson, whose house was robbed at a fire in Red Lion Square in 1700, lost a gown of orange damask, lined with, striped silk. The

family of George Heneage, Esq., at the same time, and by the same casualty, lost "*a head*, with very fine looped lace of very great value, a Flanders' laced hood, a pair of double ruffles and tuckers, two laced aprons, one edged with point lace, and a large black scarf embroidered with gold." At the same period the ladies wore Holland petticoats, embroidered in figures with different coloured silks and gold, with broad orrice at the bottom. In 1702 diamond stomachers adorned the ladies; they were composed of that valuable stone set in silver, and sewed in a variety of figures upon black silk. The men imported the Champaign wig from France. They were made very full, curled, and eighteen inches in length to the point, with drop locks. In the *Post Boy*, of November 15, 1709, there were advertised as stolen, "A black silk petticoat, with red and white calico border, cherry-coloured stays, trimmed with blue and silver, a red and dove-coloured damask gown, flowered with large trees; a yellow satin apron, trimmed with white Persian, and muslin head-clothes, with crow-foot edging; a black silk furbelowed scarf, and a spotted hood." Black and beaver hats for ladies were advertised in 1719, faced with coloured silks, and trimmed with gold and silver lace. A man of fashion in 1720 wore the full flowing curled wig, which fell in ringlets half-way down his arms and back, a laced coat, straight, formal, with buttons to the very bottom, and several on the pockets and sleeves; his shoes were square at the toes, had diminutive buckles, a monstrous flap on the instep, and high heels, a belt secured the coat and supported the sword. Perukes were a highly important article of dress in 1734. Fans were much used, ladies seldom appeared without this useful ornament in their hands. The hoop underwent many important

changes; sometimes it projected at the sides only, or, like its ancestor, the fardingale, it spread itself all round in imposing majesty. High-heeled shoes maintained their place. In 1740 tight sleeves with full ruffles, small pointed waists, enclosed in whalebone, loose gowns, called sacques, and cloaks with hoods, named cardinals, were *la grande monde*. Among the gentlemen's costumes, the most striking was the *Ramilies* tail, which was a plaited tail to the wig, with an immense bow at the top and one at the bottom. Claret coloured clothes were considered as handsome; and light blue with silver button-holes, and silver garters to the knees, was very fashionable between 1740 and 1751. The change to wearing the natural hair instead of wigs took place about 1765. From that date the female dress altered by degrees: the cap was enlarged to an enormous size, and the bonnet swelled in proportion. Hoops were entirely discontinued. Hats and bonnets of straw, chip, and beaver, became well proportioned, and velvet pelisses, shawls and silk spencers were contrived to improve rather than injure the form. The male dress also insensibly changed from formality to ease, and thus, by degrees, the fashion became what our illustrations represent it to have been in 1779.

ATTAR OF ROSES.

Lieutenant Colonel Polier gives a full history of extracting this essential oil, in vol i. p. 332, of the *Asiatic Researches*. The roses grow, cultivated near Lucknow, in fields of eleven acres each. The oil is procured by distillation; the petals of the flowers only are used; and in that country no more than a quantity of about two drachms can be procured from an hundred-weight of rose leaves, and even that in a favourable season, and by the process being

performed with the utmost care. The oil is by accident of different colours; of a bright yellow, of a reddish hue, and a fine emerald. It is to the mother of Mebrul Nessa Begum, afterwards called Nourjehan Begum, or, *Light of the World*, that the fair sex is indebted for this discovery. On this occasion the emperor of Hindostan rewarded the inventress with a string of valuable pearls. Nourjehan Begum was the favourite wife of Jehangir, and her game the fiercest of India. In a hunting party she killed four tigers with a matchlock, from her elephant, and her spouse was so delighted at her skill, that he made her a present of a pair of emerald bracelets, valued at a lack of rupees, and bestowed in charity a thousand mohurs.

FLEET MARRIAGES ABOUT 1740.

Many of the early Fleet weddings were *really* performed at the chapel of the Fleet; but as the practice extended, it was found more convenient to have other places within the Rules of the Fleet, (added to which the Warden was compelled by act of parliament not to suffer them,) and thereupon many of the Fleet parsons and tavern-keepers in the neighbourhood fitted up a room in their respective lodgings or houses as a chapel. The parsons took the fees, allowing a portion to the plyers, &c., and the tavern-keepers, besides sharing in the fees, derived a profit from the sale of liquors which the wedding party drank. In some instances the tavern-keepers kept a parson on their establishment at a weekly salary of twenty shillings; while others, upon a wedding-party arriving, sent for any clergyman they might please to employ, and divided the fee with him. Most of the taverns near the Fleet kept their own registers, in which (as well as in their own books,) the parsons entered the weddings.

EFFECTS OF THE GREAT EARTHQUAKE AT LISBON.

The earthquake happened on November the 1st, 1755, and its sphere of action embraced many cities and states. St. Ubes was totally destroyed. At Cadiz the sea broke down the outer wall, flooded the town, and drowned some hundreds of persons. The Cathedral of Seville was seriously damaged, several houses overthrown, and many persons injured. The shock was felt, indeed, throughout the whole of Spain, except in Catalonia, and also in Germany. In many parts of Great Britain the water in lakes and ponds was violently upheaved, and ebbed and flowed over the banks. A solemn Fast was consequently commanded to be observed on the 6th of February next ensuing, in the hope to avert, by prayer and penitence, a similar calamity from this country. A ship at sea, 100 leagues to the westward of Lisbon, had her cabin windows shattered to fragments, and many vessels in deep water quivered as if they had struck against a rock. In Morocco the effects of the shock were most disastrous. In Mequinez two-thirds of the houses were destroyed, and above 300 in Fez. A caravan of 200 persons going along the coast from Sallee to Morocco were overwhelmed by the sea, and a still more numerous caravan was swept away by the sudden rise of the inland rivers. In France and Holland earthquakes were repeatedly felt during the entire month of November, and occasionally even in December.

SNAKE-CHARMERS.

In the East Indies, the Pambatees, or snake-charmers, come from the mountains called the Ghauts. They make a trade of catching serpents, training them and

exhibiting them for money. These reptiles are commonly the *cobra-di-capello*, the hooded or spectacle serpent, and of other similar species. A Pambatee will sometimes carry eight or more of them in a low round basket, in which the serpents lie coiled round one another.

As soon as the lid is removed from the basket, the serpent creeps out of it. The master plays on an instrument somewhat resembling the bagpipe, and the snakes are taught to mark the cadence by the motion of their heads, till at length they fall asleep. In order to rouse them, the Pambatee suspends his music and shakes a ring round his arm to which a piece of red cloth is fastened. The irritated serpent darts at the ring; but as the master has taken care to extract the pouch containing the poison, and to file his teeth, he can do no harm.

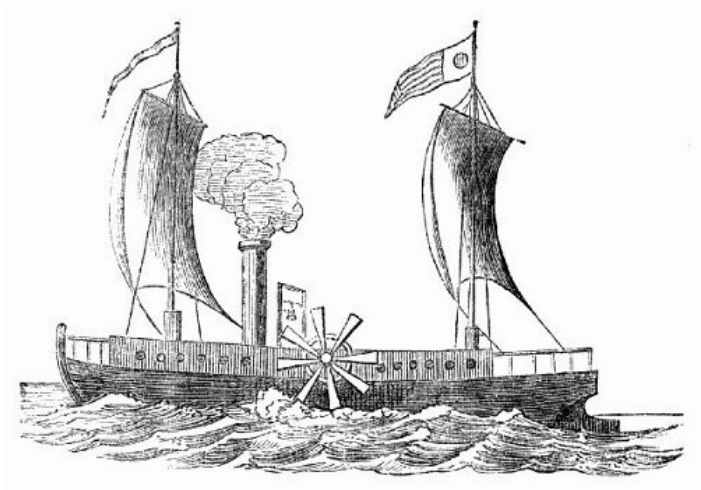
The musical instrument just mentioned is called *magootee*. It is composed of a hollow calebash, to one end of which is fitted a mouthpiece similar to that of the clarinet. To the other extremity is adapted a tube perforated with several holes, which are successively stopped by the fingers, like those of the flute, while the player blows into the mouthpiece. In the middle of the instrument is a small mirror, on which the serpents fix their eyes while dancing. The above engraving will convey a correct idea of the Pambatee and his instrument.

WONDERFUL ESCAPE.

In 1785, at Winster, in Derbyshire, a show being exhibited at a public-house, some gunpowder being scattered on the floor of an upper chamber, took fire, and communicated to the remainder of a barrel, by which the whole upper part of the house was blown up; about sixty persons were below, and not one

hurt.

FAC-SIMILE OF THE FIRST STEAM BOAT.



The triumph of steam navigation is one of the wonders of science; and, traversed in all directions as the navigable waters of the earth now are, by vessels propelled by steam, it is not a little curious to look at the first rude effort, and to examine the attempt which has been followed by such extraordinary success.

The world stands indebted, not for the discovery, but for the successful application of steam power to navigation, to Robert Fulton, who was born in Pennsylvania in 1765, being the son of a poor Irish labourer who had emigrated to America. He came to London in 1786, and subsequently, in the character of an inventor and projector, proceeded to Paris, where, however, he did not meet with much success or encouragement. It is evident, from the following

letter to a friend, that while residing in the French capital, that his attention was even then turned to the subject of propelling vessels by mechanical power:—

Paris, the 20th of September, 1802.

TO MR. FULNER SKIPWITH.

Sir,—The expence of a patent in France is 300 livers for three years, 800 ditto for ten years, and 1500 ditto for fifteen years; there can be no difficulty in obtaining a patent for the mode of propelling a boat which you have shewn me; but if the author of the model wishes to be assured of the mirits of his invention before he goes to the expence of a patent, I advise him to make the model of a boat, in which he can place a clock spring which will give about eight revolutions; he can then combine the movements so as to try oars, paddles, and the leaves which he proposes; if he finds that the leaves drive the boat a greater distance in the same time than either oars or paddles, they consequently are a better application of power. About eight years ago the Earl of Stanhope tried an experiment on similar leaves in Greenland Dock, London, but without success. I have also tried experiments on similar leaves, wheels, oars, paddles, and flyars similar to those of a smoak jack, and found oars to be the best. The velocity with which a boat moves, is in proportion as the sum of the surfaces of the oars, paddles, leaves, or other machine is to the bow of the boat presented to the water, and in proportion to the power with which such machinery is put in motion; hence, if the sum of the surfaces of the oars is equal to the sum of the surfaces of the leaves, and they pass through similar curves in the same time, the effect must be the same; but oars have this advantage, they return through air

to make a second stroke, and hence create very little resistance; whereas the leaves return through water, and add considerably to the resistance, which resistance is increased as the velocity of the boat is augmented: no kind of machinery can create power; all that can be done is to apply the manuel or other power to the best advantage. If the author of the model is fond of mechanics, he will be much amused, and not lose his time, by trying the experiments in the manner I propose, and this perhaps is the most prudent measure, before a patent is taken.

I am, Sir, with much respect, yours,
ROBT. FULTON.

In the following year, 1803, he appears to have made an experiment in France of propelling a vessel by mechanism, and though it failed in consequence of the timbers of the boat being too weak, it served to convince him so completely of ultimate success, that he immediately gave instructions to Watt and Boulton to prepare a suitable steam engine for him, and send it to New York. Having returned to that city in 1806, he set about building a boat, and having received the engines he had ordered, he successfully started the first steam-boat in the world on her trial trip to Albany from New York in August, 1807. Her name was the "*Clermont*," and the above engraving is a correct representation of her. She was in length 133 feet, in depth 7, and in breadth 18.

SEVERE ENACTMENT AGAINST BEGGARS.

At the commencement of the reign of Edward VI., a most severe and extraordinary statute was made for the punishment of vagabonds and relief of poor persons. It does not appear who were the contrivers of this instrument, the preamble and general spirit of

which were more in accordance with the tyrannical and arbitrary measures of the preceding reign, than with the mild and merciful character of the infant sovereign, who is well known to have taken a very active part in the affairs of government. It repeals all the former statutes on this subject, and enacts, that if any beggar or other person, not being lame or impotent, and after loitering or idly wandering for the space of three days or more, shall not offer himself to labour, or being engaged in any person's service, shall run away or leave his work, it shall be lawful for the master to carry him before a justice of peace, who, on proof of the offence, shall cause the party to be marked with a hot iron with the letter V on the breast, and adjudge him to be his master's slave for the space of two years, who shall feed him "on bread and water, or at his discretion, on refuse of meat, and cause the said slave to work by beating, chaining, or otherwise in such work or labour (how vile soever it be) as he shall put him unto." If the slave should run away or absent himself for a fortnight without leave, the master may pursue and punish him by chaining or beating, and have his action of damage against any one who shall harbour or detain him. On proof before the justice of the slave's escape, he is to be sentenced to be marked on the forehead or ball of the cheek with a hot iron with the letter S, and adjudged to be his master's slave for ever; and for the second offence of running away, he is to be regarded as a felon and suffer death. The children of beggars to be taken from them, and, with other vagrant children, to be apprenticed by the magistrate to whoever will take them; and if such children so apprenticed run away, they are to be retaken, and become slaves till the age of twenty in females, and twenty-four in males, with punishment

by chains, &c., and power to the master to let, sell, or bequeath them, as goods and chattels, for the term aforesaid. If any slave should maim or wound the master, in resisting correction, or conspire to wound or murder him, or burn his house or other property, he is to suffer death as a felon, unless the master will consent to retain him as a slave for ever; and if any parent, nurse, or bearer about of children, so become slaves, shall steal, or entice them away from the master, such person shall be liable to become a slave to the said master for ever, and the party so stolen or enticed away restored. If any vagrant be brought to a place, where he shall state himself to have been born, and it shall be manifest that he was not so born there, for such lie he shall be marked in the face with an S, and become a slave to the inhabitants or corporation of the city for ever. Any master of a slave may put a ring of iron about his neck, arm, or leg, for safe custody, and any person taking or helping to take off such ring, without consent of the master, shall forfeit the sum of ten pounds.

This diabolical statute, after remaining for two years, was repealed, on the ground that, from its extreme severity, it had not been enforced.

JUDGES IN THEIR ROBES ATTENDING PUBLIC BALLS.

That the ideas of good taste and propriety which now prevail are greatly in advance of those which our ancestors entertained, is strikingly manifested by the fact, that the dreadful scenes which followed the last business of a county assize did not prevent a festive beginning of the same. On the commission day at each county town was held an assize ball. The judges attended in black silk gowns with band and

two-curl bob-wig. They did not dance, but usually played at whist. What would be thought now-a-days of judges who went to a public ball room on commission day, and played at whist in their robes?

ST. WINIFRED'S WELL.

The most copious spring in Great Britain is St. Winifred's Well, near the town of Holywell, in Flintshire. The well is an oblong square, about twelve feet by seven. The water passes into a small square court through an arch; it has never been known to freeze, and scarcely ever varies in quantity either in drought or after the greatest rains. The water thrown up is not less than eighty-four hogsheads every minute.

ST. WINIFRED'S WELL.

This sacred well is the object of many pilgrimages, even in the present day, and several modern miracles are related of the influence of its waters. Pope Martin V. especially enjoined such pilgrimages, and the monks of Basingwerk were furnished with pardons and indulgences to sell to the devotees. James the 2nd visited the well in 1686, and Leopold, King of the Belgians, in 1819. Apart from all superstitious notions, its waters doubtless possess many curative properties.

Over the well, Queen Margaret, the mother of Henry VII., erected a beautiful chapel, whose elegantly fretted roof, and graceful columns and arches, are generally admired as examples of good architecture. Our engraving is a correct representation of the interior.

INSTANCE OF ASSIDUITY AND PERSEVERANCE.

The Rev. Wm. Davy, a Devonshire curate, in the year 1795, begun a most desperate undertaking, viz., that of printing himself twenty-six volumes of sermons, which he actually did, working off page by page, for fourteen copies; and continuing this almost hopeless task for twelve years, in the midst of poverty! Such wonderful perseverance almost amounts to a ruling passion.

PHENOMENON AT THE POWERSCOURT FALL.

The Powerscourt Fall, of which the annexed is an engraving, is formed by the river Dargle, and is situated in the county of Wicklow. When the river is full, it presents a very grand appearance. The stream precipitates itself over a nearly perpendicular cliff, 300 feet in height, and falls into a natural basin or reservoir, encircled by rocky masses of considerable magnitude, whilst the whole scene is backed by mountains. This fall exhibits rather a singular phenomenon, in the different degrees of velocity with which the water descends in different parts of the cascade. Thus, on one side, the water may be observed to pour down with considerable velocity; while, on the other side, the fall, in the upper part, presents the appearance of a continued stream of frothy foam, gliding slowly down the face of the cliff, though the lower part moves with greater velocity. This circumstance is, however, readily accounted for; being, in fact, mainly attributable to the

comparatively small body of water which forms the cascade. The water, on the one side, that which descends with the greater velocity (and this forms by far the larger portion of the cascade) meets with no interruption in its descent, but falls, almost from the top, to the bottom in an unbroken sheet. On the other side, however, the cliff in the upper part deviates from the perpendicular, and the consequence is, that, owing to the slope or inclination of the rock over which it flows, the progress of the water is checked in that particular part, though lower down, where the cliff is again perpendicular, it regains its velocity. If the body of water in this cascade were greater, this phenomenon would not occur.

HOW CHESS ORIGINATED IN INDIA.

By the unanimous consent of all nations, chess holds the first place among social amusements. The history of this game has exercised many able pens. According to Sir William Jones, it is decidedly of Hindoo invention. "If," says he, in a learned memoir on this subject inserted in the second volume of the *Asiatic Researches*, "evidence were required to prove this fact, we may be satisfied with the testimony of the Persians, who, though as much inclined as other nations to appropriate the ingenious inventions of a foreign people, unanimously agree that the game was imported from the west of India in the sixth century of our era. It seems to have been immemorially known in Hindoostan by the name of *Cheturanga*, the four *angas*, or members of an army, which are *elephants*, *horses*, *chariots*, and *foot-soldiers*; and in this sense, the word is frequently used by epic poets in their description of real armies. By a natural corruption of the pure Sanscrit word, it was changed

by the old Persians into *chetrang*; but the Arabs, who soon after took possession of their country, had neither the initial nor the final letter of that word in their alphabet, and consequently altered it farther into *shetranj*, which presently found its way into the modern Persian, and at length into the dialects of India, where the true derivation of the name is known only to the learned. Thus has a very significant word in the sacred language of the Brahmins been transformed by successive changes into *axedrez*, *scacchi*, *echecs*, chess, and by a whimsical concurrence of circumstances given birth to the English word *check*, and even a name to the *exchequer* of Great Britain."

Of the origin of this game various accounts are given. Some Hindoo legends relate, that it was invented by the wife of Ravanen, king of Lanca, or Ceylon, to amuse her husband with an image of war, when Rama, in the second age of the world, was besieging his capital. The high degree of civilization which the court of Ravanen had attained at so remote a period is worthy of notice. An ancient Hindoo painting represents his capital regularly fortified with embattled towers. He there defended himself with equal skill and valour, whence he and his subjects were denominated magicians and giants. Ravanen seems to have been the Archimedes of Lanca; and his science must have appeared supernatural to the invader, Rama, and his wild horde of mountaineers, who were termed in derision satyrs or apes, whence the fable of the divine Hanooman.

According to another account, the occasion of this invention was as follows:—Behub, a young and dissolute Indian prince, oppressed his people in the most cruel manner. Nassir, a Brahmin, deeply

afflicted by his excesses, and the lamentations of his subjects, undertook to recal the tyrant to reason. With this view he invented a game, in which the king, impotent by himself, is protected only by his subjects, even of the lowest class, and frequently ruined by the loss of a single individual.

The fame of this extraordinary invention reached the throne, and the king summoned the Brahmin to teach him the game, as a new amusement. The virtuous Brahmin availed himself of this opportunity to instil into the mind of the young tyrant the principles of good government, and to awaken him to a sense of his duties. Struck by the truths which he inculcated, the prince conceived an esteem for the inventor of the new game, and assured him of his willingness to confer a liberal remuneration, if he would mention his own terms. Nassir demanded as many grains of wheat as would arise from allowing one for the first square, two for the second, four for the third, and so on, doubling for each square of the sixty-four on the chessboard. The king, piqued at the apparently trivial value of the demand, desired him somewhat angrily to ask a gift more worthy of a monarch to bestow. When, however, Nassir adhered to his first request, he ordered the required quantity of corn to be delivered to him. On calculating its amount, the superintendents of the public granaries, to their utter astonishment, found the demand to be so enormous, that not Behub's kingdom only, but even all Hindoostan would have been inadequate to the discharge of it. The king now admired the Brahmin still more for the ingenuity of his request than for the invention, appointed him his prime-minister, and his kingdom was thenceforward prosperous and happy.

The claim of the Hindoos to the invention of chess has been disputed in favour of the Chinese; but as they admit that they were unacquainted with the game till 174 years before Christ, and the Hindoos unquestionably played it long before that time, the pretensions of the latter must naturally fall to the ground.

DISORDERS CURED BY FRIGHT.

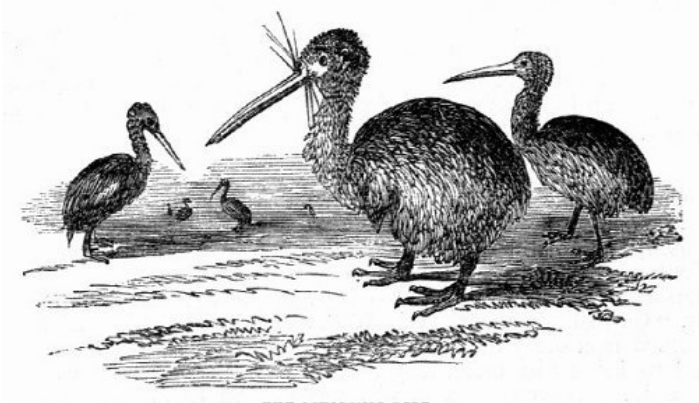
Fabritius makes mention of a gentleman, with whom he was familiar, who, being unjustly suspected, was tortured upon the rack, and, when released, found himself quite cured of the gout, which was, *before* this violent remedy, rather troublesome. Again, we have instances of disorders being cured by fright. We find, in the Journal de Henri IV., that, "On Friday, June the 9th, 1606, as Henry IV. of France, and his Queen, were crossing the water in the ferry-boat of Neuilly, the Duke of Vendome being with them, they were all three in great danger of being drowned, especially the queen, who was obliged to drink a great deal more than was agreeable to her; and had not one of her footmen, and a gentleman called La Chatagnieraie, who caught hold of her hair, desperately thrown themselves into the water to pull her out, she would have inevitably lost her life. This accident cured the king of a violent toothache; and, after having escaped the danger, he diverted himself with it, saying he had never met with so good a remedy for that disorder before, and that they had ate too much salt meat at dinner, therefore they had a mind to make them drink after it."

THE WINGLESS BIRD OF NEW ZEALAND.

One of the chief wonders of the world of Ornithology

is the Apteryx, a bird which is found only in New Zealand, and even there, is rapidly becoming extinct. It is a creature so strange, that no imagination could have fancied a bird without wings or tail, with robust legs, and with claws which are suited for digging, and are actually used in forming excavations, in which this singular bird lays its eggs, and hatches its young. If the Apteryx were to become extinct, and all that remained of it, after the lapse of one or two centuries, for the scrutiny of the naturalist were a foot in one Museum, and a head in another, with a few conflicting figures of its external form, the real nature and affinities of this most remarkable species would be involved in as much obscurity and doubt, and become the subject of as many conflicting opinions among the ornithologists of that period, as are those of the Dodo in the present day.

The Apteryx is not larger than a full-grown fowl, and has only a rudimentary wing, so covered with the body feathers as to be quite concealed; the terminating slender claw may, however, be discerned on examination.

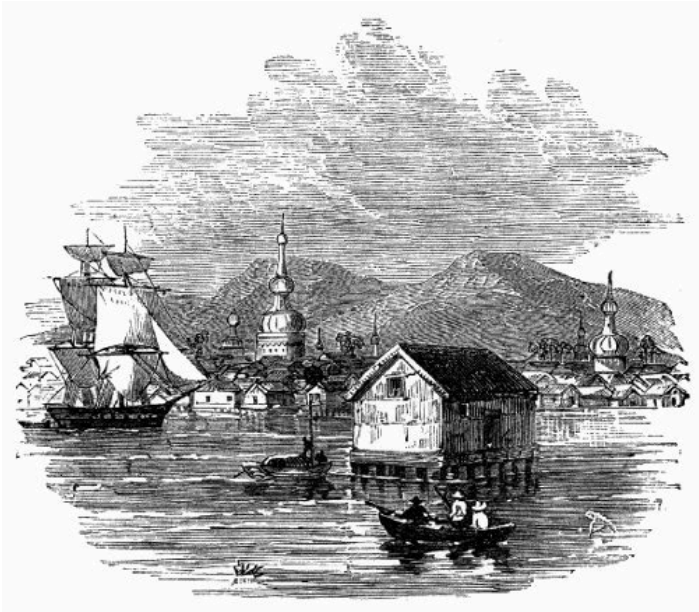


THE WINGLESS BIRD.

The bill is long and slightly curved, having the nostrils at the extremity; its feathers, the sides of which are uniform in structure, do not exceed four and a-half inches in length, and are much prized as material for mantles or cloaks by the chiefs. It is a nocturnal bird, using its long bill in search of worms, upon which it principally feeds; it kicks with great power, and burrows at the root of the rata, at the base of which tree is also found the extraordinary Sphæria Robertsia, a species of vegetating caterpillar. Retaining the form of the caterpillar, the fungus pervades the whole body, and shoots up a small stem above the surface of the ground, the body of the caterpillar being below the earth in an erect position. The Apteryx frequently leans with its bill upon the earth—one of its chief characteristics—and thus, when viewed from a distance, appears to be standing on three legs.

By the natives of New Zealand, these birds are called Kiwis, from the cry they utter, and they are frequently caught by a cunning imitator of their tone, who, when they approach, dazzles and frightens them with a light previously concealed, and throwing his blanket over them thus secures them.

A FLOATING CITY.



FLOATING CITY OF BANKOK.

One of the most wonderful cities in the world is Bankok. It is the capital of Siam, and is situated on—or rather in—the great river Meinam. Our engraving represents a portion of this unique metropolis, and we find the following graphic account of it in a volume of recent travels—"The capital of Siam! Did you ever witness such a sight in your life? On either side of the wide, majestic stream, moored in regular streets and alleys, and extending as far as the eye can reach, are upwards of seventy thousand neat little wooden houses, each house floating on a compact raft of bamboos; and the whole intermediate space of the river presents to our astonished gaze one dense mass of ships, junks, and boats, of every conceivable shape, colour, and size. As we glide along amongst these, we occasionally encounter a stray floating house, broken loose from its moorings, and hurrying

down the stream with the tide, amidst the uproar and shouts of the inhabitants and all the spectators. We also observe that all the front row of houses are neatly painted shops, in which various tempting commodities are exposed for sale; behind these again, at equal distances, rise the lofty and elegant porcelain towers of the various watts and temples. On our right-hand side, far away as we can see, are three stately pillars, erected to the memory of three defunct kings, celebrated for some acts of valour and justice; and a little beyond these, looming like a line-of-battle ship amongst a lot of cockle-shells, rises the straggling and not very elegant palace of the king, where his Siamese Majesty, with ever so many wives and children, resides. Right ahead, where the city terminates, and the river, making a curve, flows behind the palace, is a neat-looking-fort, surmounted with a tope of mango-trees, over which peep the roofs of one or two houses, and a tall flag-staff, from which floats the royal pendant and jack of Siam—a flag of red groundwork, with a white elephant worked into the centre. That is the fort and palace of the prince Chou Fau, now king of Siam, and one of the most extraordinary and intellectual men in the East. Of him, however, we shall see and hear more, after we have bundled our traps on shore, and taken a little rest. Now, be careful how you step out of the boat into the balcony of the floating house, for it will recede to the force of your effort to mount, and if not aware of this, you lose your balance and fall into the river. Now we are safely transhipped, for we cannot as yet say landed; but we now form an item, though a very small one, of the vast population of the city of Bangkok.

We take a brief survey of our present apartments, and find everything, though inconveniently small,

cleanly and in other respects comfortable. First, we have a little balcony which overhangs the river, and is about twenty yards long by one and a half broad. Then we have an excellent sitting-room, which serves us for parlour, dining-room, and all; then we have a little side room for books and writing; and behind these, extending the length of the other two, a bed-room. Of course we must bring or make our own furniture; for, though those houses inhabited by the Chinese are pretty well off on this score, the Siamese have seldom anything besides their bedding materials, a few pots and pans to cook with, a few jars of stores and fishing-net or two. Every house has a canoe attached to it, and no nation detests walking so much as the Siamese; at the same time they are all expert swimmers, and both men and women begin to acquire this very necessary art at a very early age. Without it a man runs momentary risk of being drowned, as, when a canoe upsets, none of the passers-by ever think it necessary to lend any aid, supposing them fully adequate to the task of saving their own lives. Canoes are hourly being upset, owing to the vast concourse of vessels and boats plying to and fro; and, owing to this negligence or carelessness in rendering assistance, a Mr. Benham, an American missionary, lost his life some twelve years ago, having upset his own canoe when it was just getting dusk, and though surrounded by hundreds of boats, not one deemed it necessary to stop and pick the poor man up."

BEQUESTS FOR LIGHTING THE STREETS.

There cannot be a greater contrast than between the present and the ancient mode of lighting the streets of London. What a picture do the two following bequests present to us of the state of things a

hundred years ago!

John Wardall, by will, dated 29th August, 1656, gave to the Grocers' Company a tenement called the White Bear, in Walbrook, to the intent that they should yearly, within thirty days after Michaelmas, pay to the churchwardens of St. Botolph, Billingsgate, £4, to provide a good and sufficient iron and glass lantern, with a candle, for the direction of passengers to go with more security to and from the water-side, all night long, to be fixed at the north-east corner of the parish church of St. Botolph, from the feast-day of St. Bartholomew to Lady-Day; out of which sum £1 was to be paid to the sexton for taking care of the lantern. This annuity is now applied to the support of a lamp in the place prescribed, which is lighted with gas.

John Cooke, by will, dated 12th September, 1662, gave to the churchwardens, &c., of St. Michael's, Crooked Lane, £76, to be laid out to the most profit and advantage, for various uses, and amongst them, for the maintenance of a lantern and candle, to be eight in the pound at least, to be kept and hanged out at the corner of St. Michael's Lane, next Thames Street, from Michaelmas to Lady-Day, between the hours of nine and ten o'clock at night, until the hours of four or five in the morning, for affording light to passengers going through Thames Street, or St. Michael's Lane.

EXTRAORDINARY INSTANCE OF CREDULITY.

To the honour of the lords of the creation, there are *some* husbands who so grieve at the death of their partners, that they will not part with them when actually dead; and even go so far as to wish, and try hard, for their resurrection; witness Sir John Pryse,

of Newtown, Montgomeryshire, who married three wives, and kept the first two who died, in his room, one on each side of his bed; his third lady, however, declined the honour of his hand till her defunct rivals were committed to their proper place. Sir John was a gentleman of strange singularities. During the season of miracles worked by Bridget Bostock, of Cheshire, who healed all diseases by prayer, faith, and an embrocation of fasting spittle, multitudes resorted to her from all parts, and kept her salivary glands in full employ. Sir John, with a high spirit of enthusiasm, wrote to this wonderful woman to make him a visit at Newtown Hall, in order to restore to him his third and favourite wife (above mentioned), now dead. His letter will best tell the foundation on which he built his strange hope, and very uncommon request:—

Purport of Sir J. Pryse's letter to Mrs. Bridget Bostock, 1748.

Madam,—Having received information, by repeated advices, both public and private, that you have, of late, performed many wonderful cures, even where the best physicians have failed, and that the means used appeared to be very inadequate to the effects produced, I cannot but look upon you as an extraordinary and highly-favoured person; and why may not the same most merciful God, who enables you to restore sight to the blind, hearing to the deaf, and strength to the lame, also enable you to raise the dead to life? Now, having lately lost a wife, whom I most tenderly loved; my children an excellent step-mother, and our acquaintances a very dear and valuable friend, you will lay us all under the highest obligations; and I earnestly entreat you, for God Almighty's sake, that you will put up your petitions to the Throne of Grace, on our behalf, that the

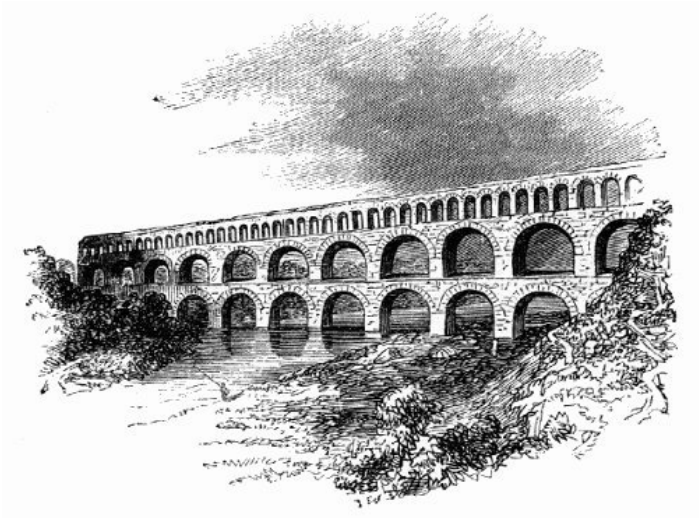
deceased may be restored to us, and the late dame Eleanor Pryse be raised from the dead. If your personal attendance appears to you to be necessary, I will send my coach and six, with proper servants, to wait on you hither, whenever you please to appoint. Recompense of any kind, that you could propose, would be made with the utmost gratitude; but I wish the bare mention of it is not offensive to both God and you.

I am, madam, your obedient, &c.
JOHN PRYSE.
(*Pennant's Wales*, vol. 3, p. 190.)

HIGH PRICE OF FISH IN LONDON.

It is on record that on January 4, 1809, there being only four cod-fish in Billingsgate, a fishmonger gave fourteen guineas for them, and salmon soon after was sold at a guinea a pound!

THE GREAT AQUEDUCT OF PONT DU GARD.



The remains of Roman aqueducts, of great extent and massiveness, occur in various parts of Europe, over which the Roman dominion once extended. Among these, the most celebrated are the Pont du Gard, near Nismes, in the Department du Gard, in the south of France; the aqueduct over the Moselle, near Metz; and the aqueduct of Segovia, in Old Castile. The Pont du Gard (of which we here give an engraving) was designed to convey the waters of the fountain of Aure to the town of Nismes, the ancient Nemausus. This aqueduct crosses the beautiful valley, and the stream of the river Gardon, uniting two steep hills, by which the valley is bounded at this place. It consists of two tiers of large arches, the lower of which are eighty feet in span, and a third tier of small arches, which support the trunk of the aqueduct. The channel for the water is above four feet wide, and five deep, and is lined with cement three inches thick, and covered with a thin coating of red clay. The whole work, with the exception of the

above-mentioned channel for the water, is built without mortar or any other cement; and its elevation above the bed of the river Gardon, is not less than a hundred and fifty feet. The extremities of this splendid structure are in a dilapidated condition, but the remainder is in a very good state of preservation.

EXTRAORDINARY SITUATION FOR A TREE.

The Lower and Middle Lakes at Killarney are

separated by a peninsula, upon which stands the ruin of the Abbey of Muckross, which was founded in 1440, and re-edified in 1602. The ruin, which consists of parts of the convent and church, is not remarkable either for extent, or for beauty of workmanship, but its preservation, seclusion, beauty of situation, and accompanying venerable trees, render it one of the most interesting abbey remains in Ireland. The entire length of the church is about 100 feet, its breadth 24. The cloister, which consists of twenty-two arches, ten of them semicircular, and twelve pointed, is the best preserved portion of the abbey. In the centre grows a magnificent yew-tree, as represented in our engraving, which covers as a roof the whole area; its circumference is thirteen feet, and its height in proportion. It is more than probable that the tree is coeval with the abbey, and that it was planted by the hands of the monks who first inhabited the building. It is believed by the common people that any person daring to pluck a branch, or in any way attempting to injure this tree, will not be alive on that day twelvemonth.

PRAYING BY MACHINERY.

Mr. Moorcroft informs us, in his "Journey to Lake Manasawara, in Undés, a province in Little Thibet," that the inhabitants used the following most extraordinary way of saying their prayers:—It is done by motion, which may be effected by the powers of steam, wind, or water. A large hollow cylinder, like a drum, is erected, within which is inclosed all the written prayers the people choose to offer, and then it is set going, by being whirled round its own axis; thus saving the trouble of repeating them. Mr. Turner, whose travels in Thibet are before the public, corroborates the account of these

whirligigs. They are common, also, among the Monguls, the Calmucs, and the Kalkas; so that the engineers for these pious wheels must have a tolerably extensive trade, as this national mode of worship is naturally liable to wear out. But even this mode is innocence itself, compared with that of a set of savages, who *pray people to death*; for Lisiansky, in his Voyage round the World, gives us an account of an extra-religious sect, in the Sandwich Islands, who arrogate to themselves the power of praying people to death. Whosoever incurs their displeasure, receives notice that the homicide-litany is about to begin; and such are the effects of imagination, that the very notice is frequently sufficient, with these weak people, to produce the effect, or to drive them to acts of suicide.

TOPING IN THE LAST CENTURY.

At a Somersetshire hunt dinner, seventy years since, thirteen toasts used to be drunk in strong beer; then every one did as he liked. Some members of the hunt occasionally drank a glass of wine at the wind up, who were not themselves previously wound up. In country towns, after a dinner at one o'clock P.M., friends used to meet to discuss the local news over their glasses of strong beer, the merits of which furnished a daily theme. At Bampton one knot of gentlemen took four times the duration of the Trojan war, and even then failed to settle which of the party brewed the best beer.

A FINE OLD SOLDIER.

Jeremiah Atkins, of the Scar, near Bromyard, Herefordshire, died in 1796, aged 102. He had been a soldier through all the earlier periods of his

manhood, and had seen much service; was present at the taking of Martinico, and at the Havannah; and, on one occasion, being taken prisoner by the Indians of North America, was very near being scalped, as he was only rescued at the moment they were about to perform the operation. He was likewise at the taking of Crown Point, in America, and in the battle of Fontenoy with the Duke of Cumberland, whom he also accompanied in his resistance to the advance of the Scotch rebels, being in several of the skirmishes and battles fought on that occasion. He afterwards went again to America, and took part in the storming of Quebec, when Wolfe was killed. The last battle in which he was engaged was that of Tournay, in Flanders. This extraordinary man retained the full use of all his natural faculties, save hearing, to the very close of his life.

POPULAR FALLACY OF THE VIRTUES OF A SEVENTH SON.

It is believed that a seventh son can cure diseases, but that a seventh son of a seventh son, and no female child born between, can cure the king's evil. Such a favoured individual is really looked on with veneration. An artist visiting Axminster in 1828, noticing the indulgence granted to one urchin in preference to others, and seeing something particular in this child, addressed his mother as follows:—"This little man appears to be a favourite: I presume he is your little Benjamin." "He's a seventh son, sir," said the mother. Affecting an air of surprise, I expressed myself at the instant as being one very anxious to know what a *seventh* son could do? The mother, a very civil woman, told me that "she did think, to cure all diseases, should be the seventh son of a seventh son; but *many folk do come to touch my son*." In April,

1826, a respectable looking woman was engaged in collecting a penny from each of thirty young women, unmarried; the money to be laid out in purchasing a silver ring, to cure her son of epileptic fits. The money was to be freely given, without any consideration, or else the charm would have been destroyed. The young women gave their pence, because it would have been a *pity* for the lad to continue afflicted *if* the charm would cure him.

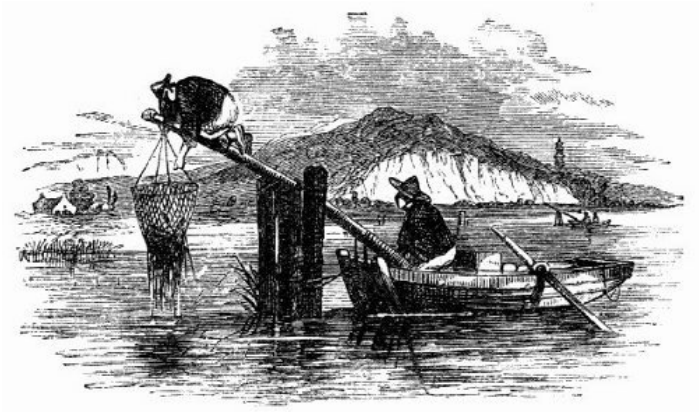
SELF-NOURISHMENT.

That animals may sometimes be kept alive for a long time solely on nourishment supplied from their own bodies, is evident from the fact that after a great fall of earth on one occasion from the cliff at Dover, which buried a whole family, a hog was found alive five months and nine days after it had thus been buried! It weighed about seven score when the accident happened, and had wasted to about thirty pounds, but was likely to do well.

CHINESE METHOD OF FISHING.

There is nothing more extraordinary in the history of the different nations of the world than the ingenuity of the Chinese. They are the most handy people on the face of the earth, and the lower orders are just as clever as the higher. A proof of this may be seen at a fishing village which is contiguous to the town of Victoria, in Hong Kong. It remains in much the same state as that in which it existed prior to the British occupation of the island. Old worn-out boats, and torn mat-sails, bamboos and dried rushes,—these are the principal materials employed in the construction of their domiciles. The fishing boats are most ingeniously built. Each of these has a long projecting

bamboo, which is rigged out from the stem in the form of a bowsprit, only working on a pivot. From the extremity of this outrigger, a strong rope communicates with a balance-board, that exactly poises the bamboo outrigger, when the net is immersed in water, and the fisherman has only to walk up and down this plank to raise the net and let it drop again in the water. But opposite to the island, and on many of the little insular rocks which constitute the "ten thousand isles," of which the emperor of China, amongst his vast pretensions to titles, lays claim to be lord, fishing is conducted on a larger scale, though worked upon the same principles. Huge poles are driven into the ground where the water is comparatively shallow, and leading ropes, which pass over a block-wheel inserted in the tops of these poles, communicate at one end with large circular nets, (constructed somewhat in the shape of a funnel, the upper rim being attached to floats, whilst from the centre are pendant weights,) the other end being fastened on shore to a balance plank, which the weight of one man suffices to work.



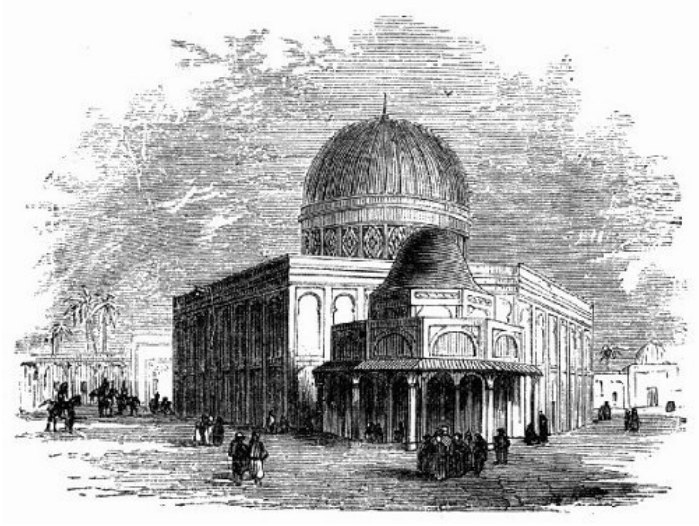
CHINESE METHOD OF FISHING.

MOSQUE OF OMAR.

The opposite engraving represents the Great Mosque at Jerusalem. It is built on the exact site of Solomon's Temple, and takes its name from its original founder, the Caliph Omar. It is a Turkish edifice, and is devoted to the worship of Mahomet.

Titus having taken Jerusalem in the second year of Vespasian's reign, not one stone was left upon another of that Temple where Christ had done such glorious things, and the destruction of which he had predicted. When the Caliph Omar took Jerusalem, in 636 A.D., it appears that the site of the Temple, with the exception of a very small part, had been abandoned by the Christians. Said-Eben-Batrick, an Arabian historian, relates that the Caliph applied to the Patriarch Sophronius, and enquired of him what would be the most proper place at Jerusalem for building a mosque. Sophronius conducted him to the ruins of Solomon's Temple. Omar, delighted with the opportunity of erecting a mosque on so celebrated a spot, caused the ground to be cleared, and the earth to be removed from a large rock, where God is said to have conversed with Jacob. From that rock the new mosque took its name of Gameat-el-Sakhra, and became almost as sacred an object to the Mussulmans, as the mosques of Mecca and Medina. The Caliph El-Oulid contributed still more to the embellishment of El-Sakhra, and covered it with a dome of copper, gilt, taken from a church at Balbeck. In the sequel, the crusaders converted the Temple of Mahomet into a sanctuary of Christ; but when Saladin re-took Jerusalem, he restored this edifice to

its original use.



GREAT MOSQUE AT JERUSALEM.

The form is an octagon, either side being seventy feet in width; it is entered by four spacious doors, the walls are white below, intermingled with blue, adorned with pilasters, but above, it is faced with glazed tiles of various colours. The interior is described as paved with grey marble, the plain walls are covered with the same material in white. It contains many noble columns, in two tiers. The dome is painted, and gilt in arabesque, whence depend antique vessels of gold and silver; immediately beneath it stands a mass of limestone, reported to have fallen from heaven when the spirit of prophecy commenced. On this sat the destroying angel, during the slaughter caused by David's numbering the people. From this Mahomet ascended to heaven. Within the storied walls, moreover, are the scales for weighing the souls of men, the shield of Mahomet,

and other relics, besides the entrance to the infernal regions; seventy thousand angels ever guard the precious stone.

Entrance to this hallowed edifice has been gained only by two or three Europeans; indeed, the Turks will not allow infidels to approach the sacred enclosure around it, which measures about sixteen hundred feet in length, by one thousand in width, and is adorned with fountains, orange, cypress, and other trees.

The mosque itself is esteemed the finest piece of Saracenic architecture in existence, far surpassing St. Sophia in beauty. Its view, combined with the distinguished monuments in the City of the Sultan, in Egypt, Greece, and Italy, strongly induces a belief in the accuracy of an able article in the *Quarterly Review*, in which the origin of the five predominant styles of architecture throughout the world, viz., the Byzantine, Chinese, Egyptian, Grecian, and Gothic are assigned respectively to the convex and concave curves, to the oblique, horizontal, and perpendicular lines.

A COUPLE OF ECCENTRICS.

Mr. Day, the eccentric founder of Fairlop fair, had a housekeeper, who had lived with him for thirty years, and was equally eccentric. She had two very strong attachments; one to her wedding-ring and garments, and the other to tea. When she died, Mr. Day would not permit her ring to be taken off; he said, "If that was attempted, she would come to life again;" and directed that she should be buried in her wedding-suit, and a pound of tea in each hand; and these directions were literally obeyed.

THE UNIVERSALITY OF TAXATION.

The following extract, from the *Edinburgh Review*, is not inappropriate to our pages, inasmuch as it is both a rare specimen of effective composition, and also serves to show us what the state of taxation was in England even within the last forty years.—Taxes upon every article which enters into the mouth, or covers the back, or is placed upon the feet—taxes upon every thing which it is pleasant to see, hear, feel, smell, or taste—taxes upon warmth, light, and locomotion—taxes on everything on earth, and the waters under the earth—on every thing that comes from abroad, or is grown at home—taxes on the raw material—taxes on every fresh value that is added to it by the industry of man—taxes on the sauce which pamper's man's appetite, and the drug that restores him to health—on the ermine which decorates the judge, and the rope which hangs the criminal—on the poor man's salt, and the rich man's spice—on the brass nails of the coffin, and the ribands of the bride at bed or board, *couchant* or *levant*, we must pay;—the schoolboy whips his taxed top—the beardless youth manages his taxed horse, with a taxed bridle, on a taxed road:—and the dying Englishman, pouring his medicine, which has paid seven per cent., into a spoon that has paid fifteen per cent., flings himself back upon his chintz bed, which has paid twenty-two per cent.—makes his will on an eight-pound stamp, and expires in the arms of an apothecary, who has paid a license of an hundred pounds for the privilege of putting him to death. His whole property is then immediately taxed from two to ten per cent. Besides the probate, large fees are demanded for burying him in the chancel; his virtues are handed down to posterity on taxed markle; and he is then gathered to his fathers—to be taxed no

more.

SHAM PROPHETS.

William Hackett, a fanatic of the sixteenth century, after a very ill life, turned prophet, and signified the desolation of England. He prophesied at York and at Lincoln; where, for his boldness, he was whipped publicly, and condemned to be banished. He had an extraordinary fluency of speech, and much assurance in his prayers; for he said, that if all England should pray for rain, and he should pray to the contrary, it should not rain. Hackett had two brother-prophets joined with him, Edward Coppinger, named the prophet of mercy, and Henry Arthington, the prophet of judgment. Coppinger, the merciful prophet, declared that Hackett was the sole monarch of Europe; and at length they proclaimed him, July 16, 1592. On the 28th of the same month, however, the monarch of the whole earth, who had also personated divinity, was hanged and quartered. Coppinger famished himself in prison, and Arthington was pardoned. Fitz Simon relates, that in a quarrel Hackett had at Oundle, "He threw down his adversary, and bit off his nose; and, instead of returning it to the surgeon, who pretended to set it on again, while the wound was fresh, ate it." Hackett, on the scaffold, made a blasphemous prayer, which is recorded by Fitz Simon and Camden, too horrid to be repeated. He hated Queen Elizabeth, and tried to deprive her of her crown; he confessed to the judges that he had stabbed the effigies of this princess to the heart, with an iron pin; and a little before he was hanged, being an accomplished swearer, he cursed her with all manner of imprecations.

HOOKING A BOY INSTEAD OF A FISH.

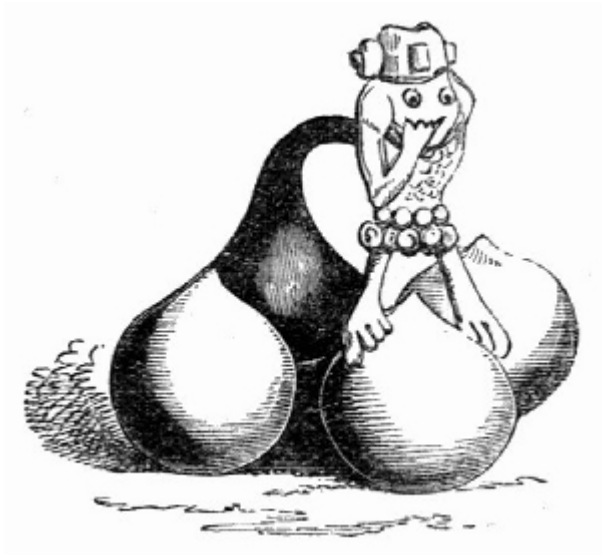
About five and thirty years ago, as Mr. George Moor was fishing in the river Tyne at Pipewellgate, Gateshead, he espied something in the water which seemed like a drowned dog, but the day being clear, and the sun shining, he thought he perceived a face, upon which he threw his line to it (which had but three hairs at the hook) and hooked a coat, by which he found it was a boy, but the hook loosing hold, he again cast his line and struck him in the temple and drew him to the shore, and in less than quarter of an hour he revived.

CHILDREN OF AGED PARENTS.

Margaret Krasiowna, of the village of Koninia, Poland, died 1763, aged 108. The following extraordinary circumstances are stated, by Eaton, as connected with the life of this woman:—"At the age of ninety-four she married her third husband, Gaspard Raycolt, of the village of Ciwouszin, then aged one hundred and five. During the fourteen years they lived together she brought him two boys and a girl; and, what is very remarkable, these three children, from their very birth, bore evident marks of the old age of their parents—their hair being grey, and a vacuity appearing in their gums, like that which is occasioned by the loss of teeth, though they never had any. They had not strength enough, even as they grew up, to chew solid food, but lived on bread and vegetables, they were of a proper size for their age, but their backs were bent, their complexions sallow, with all the other external symptoms of decrepitude. Though most of these particulars," he adds, "may appear fabulous, they are certified by the parish registers. The village of

Ciwouszin is in the district of Stenzick, in the palatinate of Sendonier. Gaspard Raycolt, the father, died soon after, aged 119."

SEPULCHRAL VASE FROM PERU.



The vessel of which the annexed is an engraving, was taken from the tomb of one of the ancient inhabitants of Peru; the subjects of the Incas, or princes who ruled over that country before it was conquered by the Spaniards. Vases of this sort were probably placed in the sepulchres of the Peruvians to contain the ashes of the dead, or offerings to their disembodied spirits;—usages which are familiar to us through the frequent allusions to them which we meet with in the works of the poets of ancient Rome, and the discovery of urns and lachrymatories in Roman tombs which have been in our own and other cemeteries. The specimen which we have engraved is quadruple, but forms one vessel.

FIRST IRON CANNON.

The first cannon was cast in Sussex in 1535. In after years bonds were taken in £1,000 from the owners of the charcoal furnaces, that none should be sold till a license for the sale or issue of the ordnance had been procured. Fears were entertained that the enemy would purchase them.

PROLIFIC AUTHOR.

No one need despair, after the following instance, of shining in quantity, if not in quality:—"Hans Sacks was a Nuremberg shoemaker, born there in 1494; he was instructed, by the master-singers of those days, in the praiseworthy art of poetry; he, therefore, continued to make verses and shoes, and plays and pumps, boots and books, until the seventy-seventh year of his age; when he took an inventory of his poetical stock in trade, and found, according to his narrative, that his works filled thirty folio volumes, all written with his own hand; and consisted of four thousand two hundred mastership songs, two hundred and eight comedies, tragedies, and farces (some of which were extended to seven acts), one thousand seven hundred fables, tales, and miscellaneous poems, and seventy-three devotional, military, and love songs; making a sum total of six thousand and forty-eight pieces, great and small." Out of these, we are informed, he culled as many as filled three massy folios, which were published in the year 1558-61; and, another edition being called for, he increased this three volumes folio abridgement of his works, in the second, from his other works. None but Lope de Vega exceeded him in quantity of rhyme-making.

THE ART OF POTTERY IN CHINA.

1. 2. 3.

The Chinese traditions carry back the practice of the potter's art to a very remote epoch. Father Entrecolles, a French missionary, resided in China at the beginning of the last century, and his letters published in Paris, in 1741, supply some curious and interesting information on this subject. Writing in 1712, he says that at that time ancient porcelain was very highly prized, and bore large prices. Articles were extant which were reputed to have belonged to the Emperors Yao and Chun, two of the most ancient mentioned in the Chinese annals. Yao reigned in 2357 and Chun in 2255 before Christ. Other authorities place the reign of Chun in 2600 before Christ. It appears from the researches of M. Stanislaus Julian that, from the time of the Emperor Hoang-ti, who reigned 2698 to 2599 before Christ, there had always existed a public officer bearing the title of the Intendant of Pottery, and that it was under the reign of Hoang-ti that the potter's art was

invented by Kouen-ou. It is also certain that porcelain, or fine pottery, was common in China in the time of the Emperors Han, 163 B.C.

In digging the foundations of the palaces, erected by the dynasties of Han and Thang, from 163 B.C. to 903 A.D. great quantities of ancient vases were found which were of a pure whiteness, but exhibited little beauty of form or fabrication. It was only under the dynasty of Song, that is to say, from 960 to 1278 A.D., that Chinese porcelain began to attain a high degree of perfection.

Further evidence of the antiquity of the potter's art in China, as well as of the existence of intercommunication between that country and Egypt, is supplied by the discoveries of Rossellina, Wilkinson, and others, who found numerous vases of Chinese fabrication, and bearing Chinese inscriptions, in the tombs at Thebes. Professor Rossellini found a small vase of Chinese porcelain with a painting of a flower on one side, and on the other Chinese characters not differing much from those used at the present day. The tomb was of the time of the Pharaohs, a little later than the eighteenth dynasty.

This vase, with its Chinese inscription, is represented in Fig. 1, from an exact cast made by Mr. Francis Davis.

Another of the Chinese vases, found in the Theban tombs, is represented in Fig. 2. This is preserved in the Museum of the Louvre. The shape of the vase is that of a flat-sided flask. A side view is given in Fig. 3.

These flasks are very small. The engravings represent them of their proper dimensions. Mr. Wilkinson

thinks it probable that they were brought to Egypt from India, the Egyptians having had commercial relations with that country at a very remote epoch, and that they came not as pieces of porcelain, but as vessels containing some articles of importation.

STRONG ATTACHMENT TO SMOKING.

The following is a curious case of extreme fondness for smoking in a very poor and very old man. In the year 1810, there died in Dartford workhouse, aged 106, one John Gibson. He had been an inmate of the house for ten years, and till within two months of his death used daily to perambulate the town. His faculties were entire to the last. He was so much attached to smoking, that he requested his pipe, together with his walking-stick, might be placed in his coffin, which request was complied with.

EXTRAORDINARY LETTER.

The following strange and curious epistle, we are assured, was sent to a surgeon of eminence by a malefactor who had been sentenced to death. It has a degree of character and quaintness about it which is rarely found in the letters of convicts. Whether or not the surgeon complied with his request we do not know.

"Sir,—Being informed that you are the only surgeon in this county, in the habit of dissecting dead bodies —being very poor, I am desirous of passing what remains to me of life, with as much comfort as my unhappy condition admits of. In all probability I shall be executed in the course of a month; having no friend to intercede for me, nor even to afford me a morsel of bread, to keep body and soul together till

the fatal moment arrives, I beg you will favour me with a visit; I am desirous of disposing of my body, which is healthy and sound, for a moderate sum of money. It shall be delivered to you on demand, being persuaded that on the day of general resurrection, I shall as readily find it in your laboratory, as if it were deposited in a tomb. Your speedy answer will much oblige your obedient servant,

JAMES BROWN."

A MATTRESS FOR A BANK.

In the month of April, 1822, Mrs. Motley, broker, Bedford-street, North Shields, purchased an old mattress for 2s. from a shipowner, who was going to reside with his daughter; in arranging some papers a few days ago, he found a document in the hand-writing of his deceased wife, not intended for his perusal, but that of her son by a former husband, in which it was stated that property to a considerable amount was deposited in the said mattress. His daughter in consequence waited on Mrs. Motley, and offered her a few shillings to return it. Mrs. M. naturally supposed that this seeming generosity was not without a cause, but having sold it to a Mrs. Hill for 3s., for a small consideration she regained possession of the prize, but on entering her house the original proprietor and a constable were ready to receive her, and without ceremony cut open the mattress, when a purse, said to contain 100gs., two gloves filled with current silver coin, several valuable rings, trinkets, silver spoons, &c., were discovered. Mrs. Hill had considerably reduced the mattress to fit a small bedstead without finding the hidden treasure.

ARCHITECTURE FOR EARTHQUAKES.

Sumatra is one of the largest islands in the Indian Archipelago, and the houses of the inhabitants are deserving of notice, inasmuch as they furnish a correct and curious specimen of the style of building, which the frequent occurrence of earthquakes renders the safest in the countries where such visitations are common.

The frames of the houses are of wood, the under-plates resting on pillars six or eight feet high, which have a sort of capital, but no base, and are wider at top than at bottom. The people appear to have no idea of architecture as a science, though much ingenuity is often shown in working up their materials. The general appearance of their houses is accurately represented in the annexed plate. For the floorings they lay whole bamboos, four or five inches in diameter, close to each other, and fasten them at the ends to the timbers. Across these are laid laths of split bamboo, about an inch wide and of the length of the room, which are tied down with filaments of the rattan, and over these are usually spread mats of different kinds. This sort of flooring has an elasticity alarming to strangers when they first tread on it.

The sides of the houses are generally closed in with bamboo, opened and rendered flat by notching or splitting the circular joints on the outside, chipping away the corresponding divisions within, and laying it to dry in the sun pressed down with weights. This is sometimes nailed to the upright timbers or bamboos, but in the country parts it is more commonly interwoven or matted in breadths of six inches, and a piece or sheet formed at once of the size required. In some places they use for the same purpose the inner bark procured from some particular trees. When they prepare to take it, the

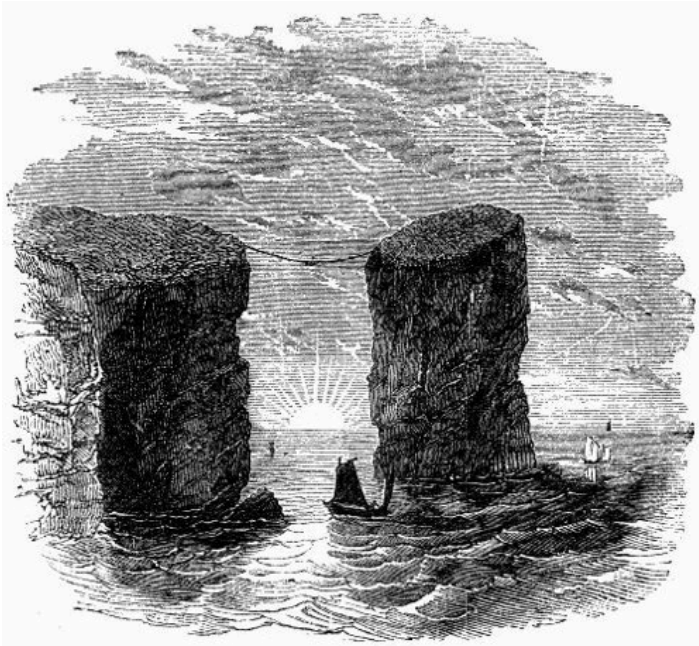
outer bark is first torn or cut away; the inner is then marked out with a proper tool to the requisite size, usually three cubits by one; it is afterwards beaten for some time with a heavy stick to loosen it from the stem, and being peeled off, laid in the sun to dry, care being taken to prevent its warping. The bark used in building has nearly the texture and hardness of wood; but the pliable and delicate bark of which clothing is made is procured from a bastard species of the bread-fruit.

The most general mode of covering houses is with the leaf of a kind of palm called *nipah*. These, before they are laid on, are formed into sheets about five feet long, and as deep as the length of the leaf will admit, which is doubled at one end over a slip or

lath of bamboo. They are then disposed on the roof so that one sheet shall lap over the other, and are tied to the bamboos which serve for rafters.

THE NOSS IN SHETLAND.

Off Bressay is the most remarkable of the rock phenomena of Shetland, the Noss, a small high island, with a flat summit, girt on all sides by perpendicular walls of rock. It is only 500 feet in length, and 170 broad, and rises abruptly from the sea to the height of 160 feet. The communication with the coast of Bressay is maintained by strong ropes stretched across, along which a cradle or wooden chair is run, in which the passenger is seated. It is of a size sufficient for conveying across a man and a sheep at a time. The purpose of this strange contrivance is to give the tenant the benefit of putting a few sheep upon the Holm, the top of which is level, and affords good pasture. The animals are transported in the cradle, one at a time, a shepherd holding them upon his knees in crossing.



CRADLE OF NOSS.

The temptation of getting access to the numberless eggs and young of the sea-fowl which whiten the surface of the Holm, joined to the promised reward of a cow, induced a hardy and adventurous fowler, about two centuries ago, to scale the cliff of the Holm, and establish a connexion by ropes with the neighbouring main island. Having driven two stakes into the rock and fastened his ropes, the desperate man was entreated to avail himself of the communication thus established in returning across the gulf. But this he refused to do, and in attempting to descend the way he had climbed, he fell, and perished by his foolhardiness.

SWALLOWED UP BY AN EARTHQUAKE AND

THROWN OUT AGAIN.

A tombstone in the island of Jamaica has the following inscription:—

"Here lieth the body of Lewis Galdy, Esq., who died on the 22nd of September, 1737, aged 80. He was born at Montpellier, in France, which place he left for his religion, and settled on this island, where, in the great earthquake, 1672, he was swallowed up, and by the wonderful providence of God, by a second shock was thrown out into the sea, where he continued swimming until he was taken up by a boat, and thus miraculously preserved. He afterwards lived in great reputation, and died universally lamented."

CUSTOMS OF THE BORDER BETWEEN ENGLAND AND SCOTLAND.

In the courts held by the lords wardens of the Marches, a jury was established: the English lord chose six out of Scotland, and the Scotch six out of England. The defendant, upon the trials, was acquitted upon his own oath; these oaths are singular: we transcribe them.—1. JUROR'S OATH. You shall clean no bills worthy to be fouled: you shall foul no bills worthy to be cleaned; but shall do that which appeareth with truth, for the maintenance of truth, and suppressing of attempts. So help you God.—2. PLAINTIFF'S OATH. You shall leile (little) price make, and truth say, what your goods were worth at the time of their taking, to have been bought and sold in the market, taken all at one time, and that you know no other recovery but this. So help you God.—3. DEFENDANT'S OATH. You shall swear, by heaven above you, hell beneath you, by your part in Paradise, by all that God made in six

days and seven nights, and by God himself, you are whart and sackless, of art, part, way, witting, ridd, kenning, having, or reciting, of any of the goods and chattles named in this bill. So help you God. These oaths and proceedings arose from the frequent incursions of both Scotch and English, on both sides the wall, to where they had no right.

TURKISH MODE OF REPARATION.

On April 25th, 1769, at Constantinople, the Turks were removing the standard of Mahomet, making a grand procession through the city; all Christians, upon this occasion, were forbid to appear in the streets or at their windows. But the wife and daughter of the Imperial minister, being excited by curiosity, placed themselves at a secret window to observe the procession; which was no sooner discovered by the Turks, than they attacked the ambassador's house, and endeavoured to force an entrance. But the servants of the minister opposing them, well-armed, a dreadful fray ensued, in which no less than one hundred persons lost their lives, and the ambassador's lady was very severely treated. Some of the rioters dragged her down into the court-yard, and made preparations to strangle her; when a party of Janissaries, who were despatched to her assistance by an aga in the neighbourhood, happily came and preserved her. Upon complaint being made of this outrage, by her husband, to the grand vizier, that minister expressed great sorrow for the insult that had been offered, and assured him he should have all the reparation it was possible to procure. A few hours after the vizier sent the Imperial minister a rich present of jewels for his lady, *and a bag, which was found to contain the heads of the three principal rioters*.

HAIR TURNED GREY BY FRIGHT.

There is an interesting anecdote of a boy, in one of the rudest parts of the County of Clare, in Ireland, who, in order to destroy some eaglets, lodged in a hole one hundred feet from the summit of a rock, which rose four hundred feet perpendicular from the sea, caused himself to be suspended by a rope, with a scimitar in his hand for his defence, should he meet with an attack from the old ones; which precaution was found necessary; for no sooner had his companions lowered him to the nest, than one of the old eagles made at him with great fury, at which he struck, but, unfortunately missing his aim, nearly cut through the rope that supported him. Describing his horrible situation to his comrades, they cautiously and safely drew him up; when it was found that his hair, which a quarter of an hour before was a dark auburn, was changed to grey.

MEMORABLE SNOW-STORM.

The following characteristic account is taken *literatim* from the parish register of the village of Youlgrave in Derbyshire:—"This year 1614-5 Jan. 16 began the greatest snow which ever fell uppon the earth, within man's memorye. It cover'd the earth five quarters deep uppon the playne. And for heapes or drifts of snow, they were very deep, so that passengers, both horse and foot, passed over yates hedges and walles. It fell at ten severall tymes, and the last was the greatest, to the greate admiration and fear of all the land, for it came from the foure p^{ts} of the world, so that all c'ntryes were full, yea, the south p'te as well as these mountaynes. It continued by daily encreasing until the 12th day of March,

(without the sight of any earth, eyther uppon hilles or valleys) uppon wch daye, being the Lordes day, it began to decrease; and so by little and little consumed and wasted away, till the eight and twentyth day of May, for then all the heapes or drifts of snow were consumed, except one uppon Kinder-Scout, wch lay till Witson week."

ROADS IN 1780.

A squire from the neighbourhood of Glastonbury, journeying to Sarum in his carriage, about 1780, took care that his footman was provided with a good axe to lop off any branches of trees that might obstruct the progress of the vehicle.

WONDERFUL PEDESTRIAN FEAT.

Captain Cochrane, who set out from St. Petersburg in May, 1820, to walk through the interior of Russia to the east of Asia, with a view of ascertaining the fact of a north-east cape, travelled at the rate of *forty-three miles a day for one hundred and twenty-three successive days*. He afterwards walked upwards of four hundred miles without meeting a human being. Wherever he went he seems to have accommodated himself to the habits of the people, however rude and disgusting. With the Kalmucks, he ate horse-flesh, elks, and wolves; and with the Tchutski he found as little difficulty in pasturing upon bears, rein-deer, and *raw frozen fish*, the latter of which he considered a great delicacy.

BOOK-SHAPED WATCH.

The unique curiosity, of which the annexed is an accurate representation, was one of the choicest rarities of the Bernal collection, and is, therefore, highly appropriate to our pages. It once belonged to, and was made for, Bogislaus XIV., Duke of Pomerania, in the time of Gustavus Adolphus. On the dial-side there is an engraved inscription of the Duke and his titles, with the date 1627, and the engraving of his armorial bearings; on the back of the case there are engraved two male portraits, buildings, &c.; the dial-plate is of silver, chased in relief; the insides are chased with birds and foliage. This watch has apparently two separate movements, and a large bell; at the back, over the bell, the metal is ornamentally pierced in a circle, with a dragon and other devices, and the sides are pierced and engraved in scrolls. It bears the maker's name, "Dionistus Hessichti."

THE RULING PASSION.

Mr. Henry Stribling, farmer, who died at Goodleigh, near Barnstaple, August 1st, 1800, in the eightieth year of his age, was one of the greatest fox-hunters in Devonshire, and had collected such a number of foxes pads, all of which he had himself cut off when in at the death, that they entirely covered his stable door and door-posts. At his own particular request, a pad was placed in each of his hands in his coffin, and he was attended to the grave by the huntsmen and whippers-in of the packs with which he had hunted.

EDICTS AGAINST FIDDLERS.

An idea may be formed of the strictness with which all popular amusements were prohibited when the Puritans had the ascendancy, from the fact that in 1656-7 Oliver Cromwell prohibited all persons called fiddlers or minstrels from playing, fiddling, or making music in any inn, alehouse, or tavern, &c. If they proffered themselves or offered to make music, they were to be adjudged to be rogues, vagabonds, and sturdy vagabonds, and were to be proceeded against as such.

SCENE OF DESOLATION.

The pass of Keim-an-eigh is one of the numerous wonders of nature. It is situated on the road from Macroom to Bantry, in the county of Cork, and winds through a deep and narrow rocky defile, about two English miles in length. Its name means, in Irish, "The Path of the Deer." Perhaps, in no part of the kingdom, is there to be found a place so utterly desolate and gloomy. A mountain has been divided by some convulsion of nature, and the narrow pass is overhung on either side, as seen in our engraving, by perpendicular cliffs clothed in wild ivy and underwood, with, occasionally, a stunted yew-tree or arbutus growing among them. At every step advance seems impossible—some huge rock jutting out into

the path, or sweeping round it, seeming to conduct only to some barrier still more insurmountable; while from all sides rush down the "wild fountains," and forming for themselves a rugged channel, make their way onward, the first tributary to the gentle and fruitful Lee. Nowhere has Nature assumed a more apalling aspect, or manifested a more stern resolve to dwell in her own loneliness and grandeur, undisturbed by any living thing; for even the birds seem to shun a solitude so awful, and the hum of bee or chirp of grasshopper is never heard within its precincts.

THE FIRST ENGLISH NUN.

Face, widow of Edwin, king of Northumberland, is said to have been the first English nun; and the first nunnery in England appears to have been at Barking, in Essex, which was founded by Erkenwald, Bishop of London, wherein he placed a number of Benedictine or black nuns. The most rigid nuns are those of St. Clara, of the order of St. Francis, both of which individuals were born and lived in the same town: the nuns are called poor Clares, and both they and the monks wear grey clothes. Abbesses had formerly seats in parliament. In one, held in 694, says Spelman, they sat and deliberated, and several of them subscribed the decrees made in it. They sat, says Ingulphus, in a parliament held in 855. In the reigns of Henry III. and Edward I. four of them were summoned to a national council, viz. those of Shaftesbury, Barking, Winchester, and Wilton.

PRESENCE OF MIND—ESCAPE FROM A TIGER.

In 1812, a party of British naval and military officers were dining in a jungle at some distance from

Madras, when a ferocious tiger rushed in among them, seized a young midshipman, and flung him across his back. In the first emotion of terror, the other officers had all snatched up their arms, and retired some paces from their assailant, who stood lashing his sides with his tail, as if doubtful whether he should seize more prey, or retire with that which he had already secured. They knew that it is usual with the tiger, before he seizes his prey, to deprive it of life, by a pat on the head, which generally breaks the skull; but this is not his invariable practice. The little midshipman lay motionless on the back of his enemy; but yet the officers, who were uncertain whether he had received the mortal pat or not, were afraid to fire, lest they should kill him together with the tiger. While in this state of suspense, they perceived the hand of the youth gently move over the side of the animal, and conceiving the motion to result from the convulsive throbs of death, they were about to fire, when, to their utter astonishment, the tiger dropped stone dead; and their young friend sprung from the carcass, waving in triumph a bloody dirk drawn from the heart, for which he had been feeling with the utmost coolness and circumspection, when the motion of his hand had been taken for a dying spasm.

COST OF ARTICLES IN THE FOURTEENTH CENTURY.

The following article is taken from Martin's *History of Thetford*. It is copied from an original record in that borough, when John le Forester was mayor, in the tenth year of Edward the Third, A.D. 1336. It is so far curious, as it exhibits an authentic account of the value of many articles at that time; being a bill, inserted in the town book, of the expenses attending

the sending two light-horsemen from Thetford to the army, which was to march against the Scots that year.

	£	s.	d.
To two men chosen to go into the army against Scotland	1	0	0
For cloth, and to the tailor for making it into two *gowns*	0	6	11
For two pair of gloves, and a stick or staff	0	0	2
For two horses	1	15	0½
For shoeing these horses	0	0	4

For two pair of boots for the light-horsemen	0	2	8
Paid to a lad for going with the mayor to Lenn (Lynn), to take care of the horses (the distance between Thetford and Lynn is 53 miles)	0	0	3
To a boy for a letter at Lenn (viz., carrying it thither)	0	0	3

Expenses for the horses of two light-horsemen for four days before they departed	0	1	0

LAW AND ORDER IN THE STREETS OF LONDON IN 1733.

What an extraordinary state of things does the following extract from the *Weekly Register* of December 8th, 1733, disclose! The stages and hackney-coaches actually made open war upon private carriages. "The drivers," says the paragraph, "are commissioned by their masters to annoy, sink, and destroy all the single and double horse-chaises they can conveniently meet with, or overtake in their way, without regard to the lives or limbs of the persons who travel in them. What havoc these industrious sons of blood and wounds have made within twenty miles of London in the compass of a summer's season, is best known by the articles of accidents in the newspapers: the miserable shrieks of women and children not being sufficient to deter the villains from doing what they call their duty to their masters; for besides their daily or weekly wages, they have an extraordinary stated allowance for every chaise they can reverse, ditch, or bring by the road, as the term or phrase is." Verily, we who live in the present day have reason to rejoice that in *some* things

there is a decided improvement upon "the good old times."

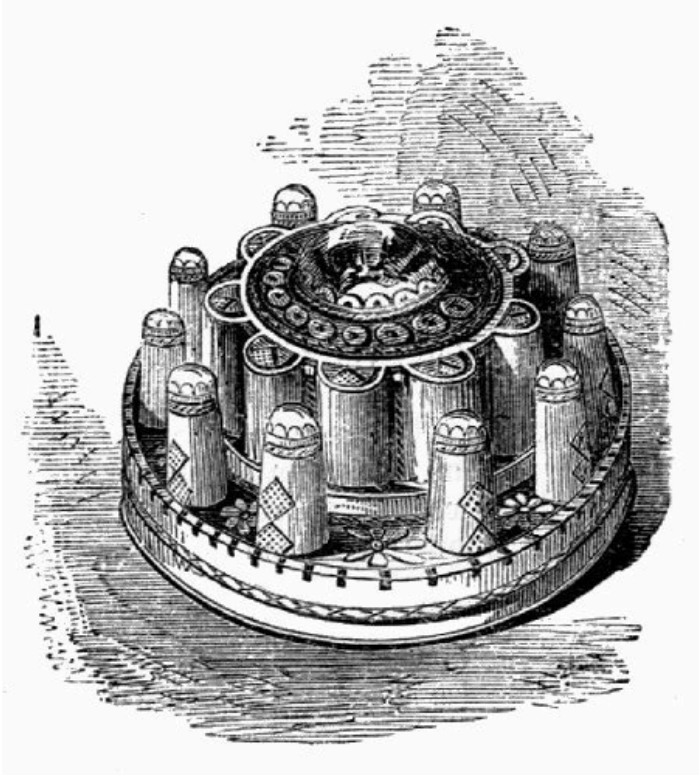
NEVER SLEEPING IN A BED.

Christopher Pivett, of the city of York, died 1796, aged 93. He was a carver and gilder by trade; but during the early part of his life served in the army, and was in the retinue of the Duke of Cumberland, under whose command he took part in the battle of Fontenoy, as he did at the battle of Dettingen under the Earl of Stair; he was likewise at the siege of Carlisle, and the great fight of Culloden. His house, after he had settled at York, being accidentally burnt down, he formed the singular resolution of never again sleeping in a bed, lest he should be burned to death whilst asleep, or not have time sufficient, should such a misfortune again befall him, to remove his property; and this resolution he rigidly acted upon during the last forty years of his life. His practice was to repose upon the floor, or on two chairs, or sitting in a chair, but always with his clothes on. During the whole of this period he lived entirely alone, cooked his own victuals, and seldom admitted any one into his habitation: nor would he ever disclose to any the place of his birth, or to whom he was related. He had many singularities, but possessed, politically as well as socially, a laudable spirit of independence, which he boldly manifested on several trying occasions. Among other uncommon articles which composed the furniture of his dwelling, was a human skull, which he left strict injunctions should be interred with him.

AMULET BROTCHE.

The subjoined engraving represents an ancient Gaelic

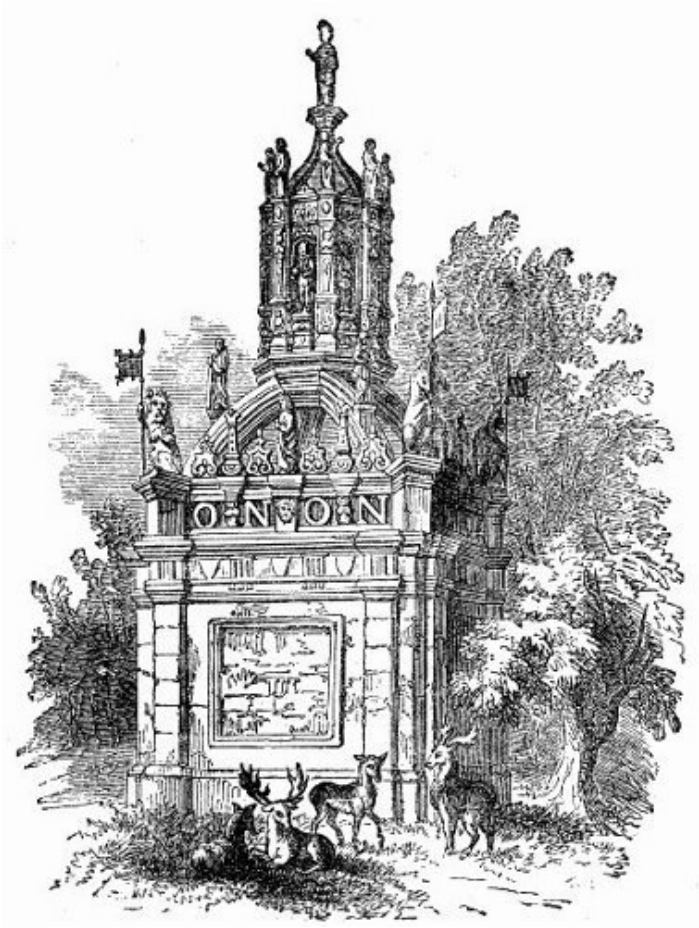
Brotche, which was made in the reign of Queen Elizabeth, and once belonged to a Highland Chief, Maclean of Lochbuy in the Isle of Mull, being formed of silver found on his estate. It is of circular form, scolloped, and surrounded by small upright obelisks, each set with a pearl at top; in the centre is a round crystalline ball, considered a magical gem; the top may be taken off, showing a hollow, originally for reliques. On the reverse side of the brotche are engraved the names of the three kings of Cologne, with the word *consummation*. It was probably a consecrated brotche, and worn not only for the purpose of fastening the dress, but as an amulet.



THE GOLYNOS OAK.

This wonderful tree grew on the estate from which it takes its name, about four miles from Newport, Monmouth. It was purchased by Thomas Harrison, Esq., in the year 1810, for 100 guineas, and was felled and converted by him the same year. Five men were twenty days stripping and cutting it down; and a pair of sawyers were employed 138 days in its conversion. The expense of stripping, felling, and sawing was £82. The trunk of the tree was 9½ feet in diameter, and no saw could be found long enough to cut it down; two saws were therefore brazed together. The rings in its butt being reckoned, it was discovered that this tree had been improving upwards of 400 years! and, as many of its lateral branches were dead, and some broken off, it is presumed it must have stood a century after it had attained maturity. When standing it overspread 452 square yards of ground, and produced 2,426 feet of timber. When all its parts were brought to market they produced nearly £600.

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 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 candlestyckes, 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 universytes 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 animalcule-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 (Hasselquist, 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.

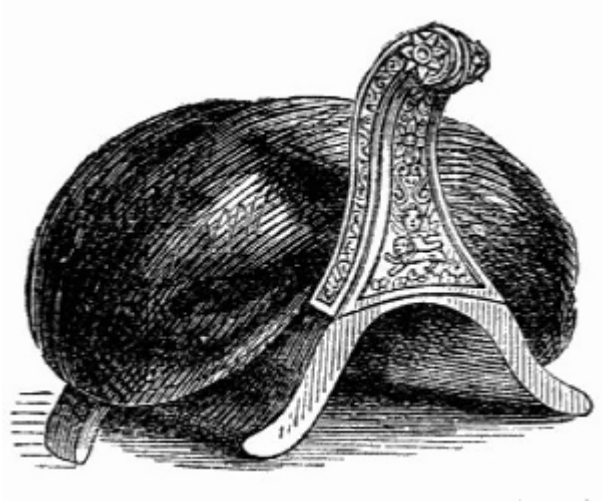
The Armenians, who believe hell and limbo to be the same place, say that Judas, after having betrayed our Lord, resolved to hang himself, because he knew Christ was to go to limbo, and deliver all the souls which he found there, and therefore he thought to get there in time. But the Devil was cunninger than he, and knowing his intent, held him over limbo till the Lord had passed through, and then let him fall plum 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 fire-place of one of the

parlours. It is remarkable as being one of the very few portraits painted by Titian.



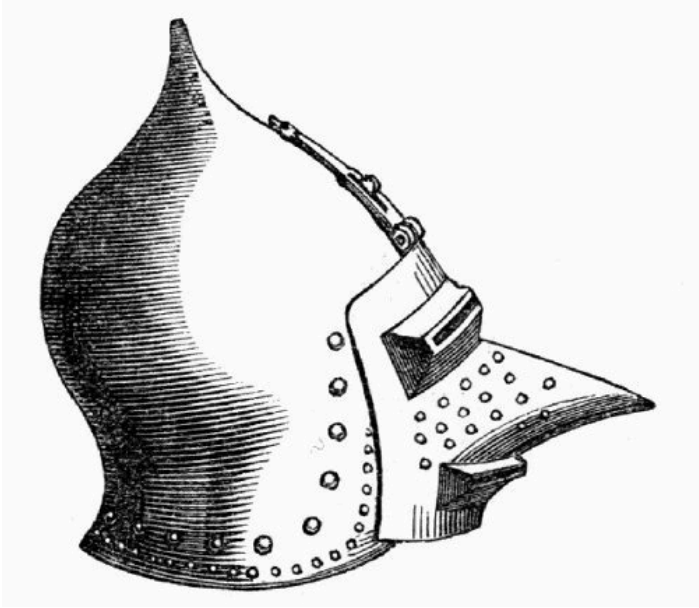
Another interesting relic is represented in the annexed cut. It is preserved in the Great Hall, and is the side-saddle of Queen Elizabeth; the pommel is of wrought metal, and has been gilt; the ornament upon it is in the then fashionable style of the Renaissance; the seat of velvet is now in a very ruinous 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 girting 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 ECHO.

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

bystanders, 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 latter insists upon having his ring in its original state. 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 koona'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 tisht 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.

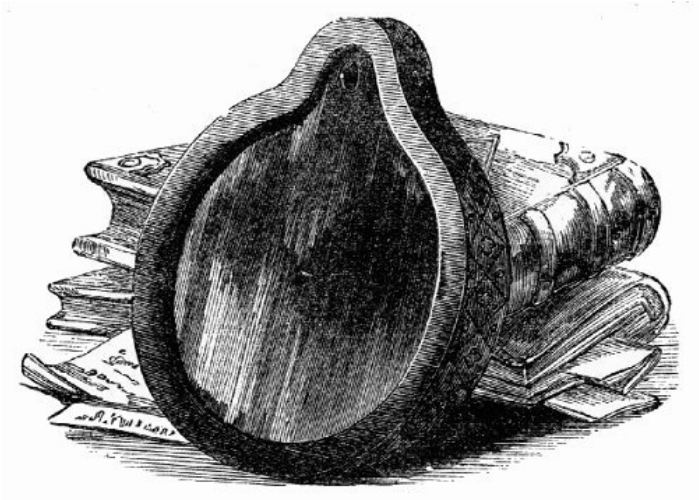
ORIGIN OF ATTAR OF ROSES.

"In the Histoire Generale de l'Empire du Mogol, (*T.* 1, *p*, 327,) compiled by Catrou 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 a 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 mysterious pursuits, without the necessity of an external impulse. One of the oldest and most generally credited of magical operations, was that of bringing spirits or visions into a glass or mirror, a practice which has 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 Merio 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 Frederick 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 Coleby, 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 + LONA + HELOI + YSSARAY + || + MEPHENOLPHETON + AGLA + ACHEDION + YANA + BACHIONODONAVALI M[*] ILIOR + || BACHIONODONAVALI M[**] 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.
Whitfield, 18th September, 1770, a few hours before the new moon.
Swedenburg, 19th March, 1772, the day of the full moon.
Linnæus, 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."

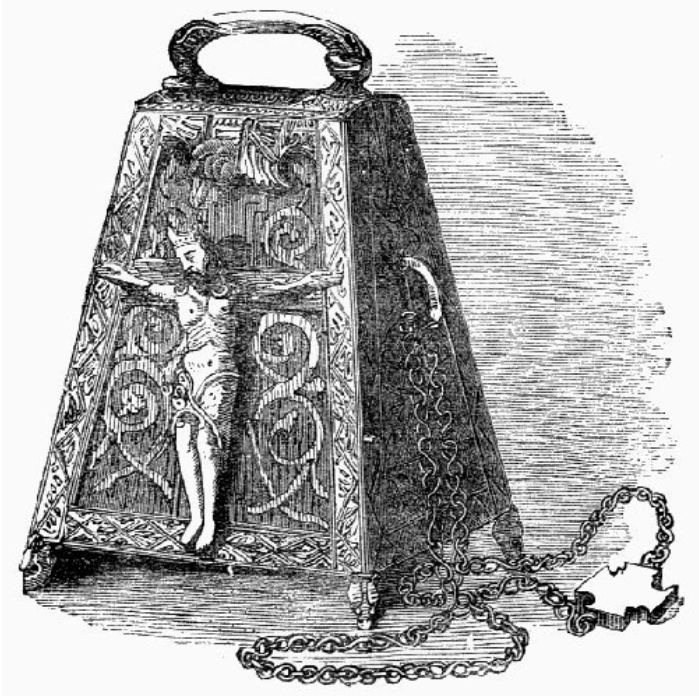
GLUTTONY OF THE MONKS.

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 discovered. 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.



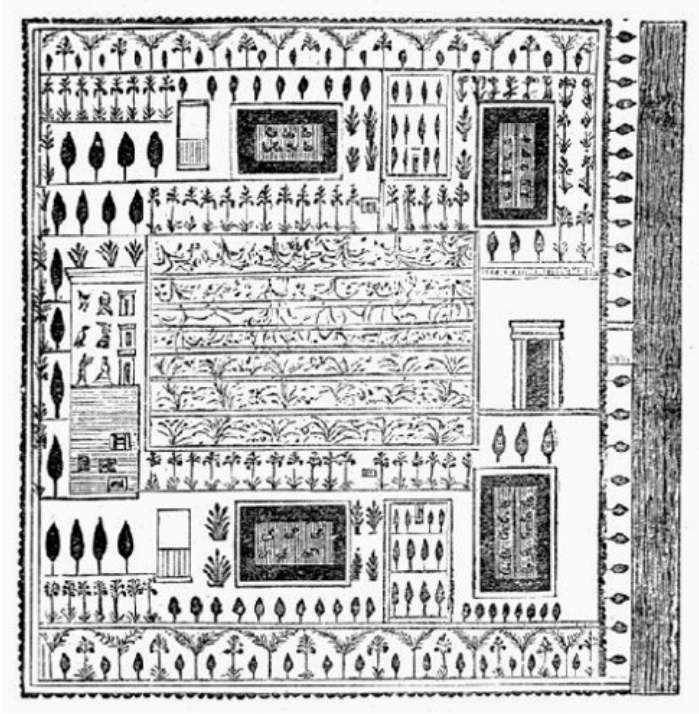
That it must have been deposited in the wall where it was found, for the purpose of concealment at a period of danger and alarm, seems abundantly obvious; but of the occasion of this concealment no tradition has been preserved. Within the beautiful case is a rude iron bell, so greatly corroded that its 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 case 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 in 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 bagpipe, 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 excrescence, 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.

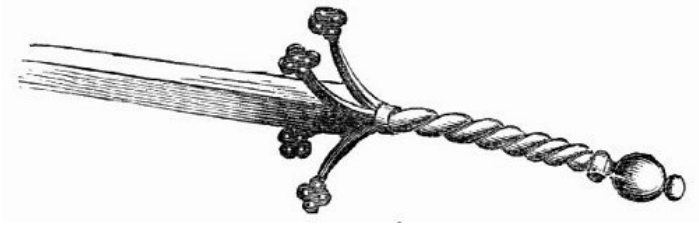
INSTANCE OF INCREMATION.

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 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 Ahazuerus 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 dispense 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 civil 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.

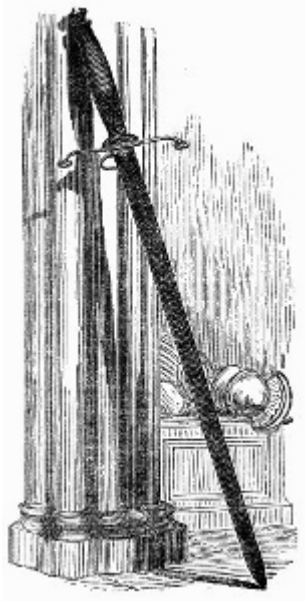
Before this fatal event we are taught to believe, by Rigordus, an historian of the thirteenth century, that the mouths of Christians used to be supplied with 30, or in some instances, no doubt according to their faith, with 32 teeth; but that *after* the Cross was stolen by the infidels no mortal has 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 archaeological 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, skilless, 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 Lekinfield, 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 baconed 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 victuals 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——e, 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 cuccu,
Groweth sed, and bloweth med,

And springth ye wedé nu:
Singe cuccu."

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 claws. The remains of this animal were brought under examination by M. Collini, director of the Museum of the Elector Palatine at Manheim. There was at first some discussion as to the actual character of the animal. M. Blumenbach supposed it to be a bird, and M. de Soemmering classed it among the bats. M. Cuvier, however, maintained that it was a reptile, and showed that all its bones, from the teeth to the claws, 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

Cuttack, 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 Cuttack, 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 ecclesiastics 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 from the kingdom. This circumstance was highly favourable to the circulation of their learning in England. The suddenness of their dismission 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 proficients 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-piquers, 317; lapwings, 720; becfique (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, 1,712; 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 Margaritifera* of Linnæus) and Suetonius 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.

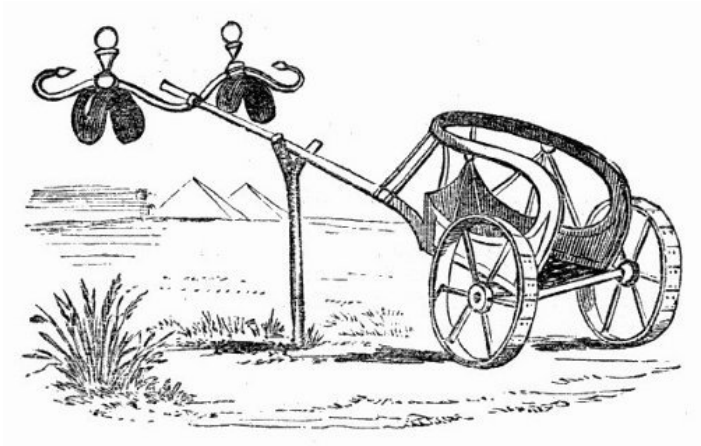
Stone Chambers, which once formed places of interment, are frequently discovered within large barrows of earth raised by the hands of man. They are to be referred to the period of the Danish

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 car 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 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 (Acland) 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.

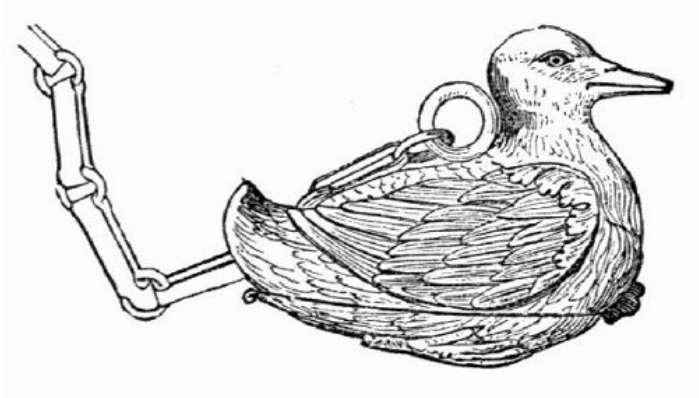
Mr. Jukes, in his "Excursions in and about Newfoundland," speaks of a dog which appeared to be of the pure breed, and which he thought to be more intelligent than the mixed race. This animal caught his own fish, for which purpose he sat on a projecting rock, beneath a fish stage, on which the fish were 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 Château 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

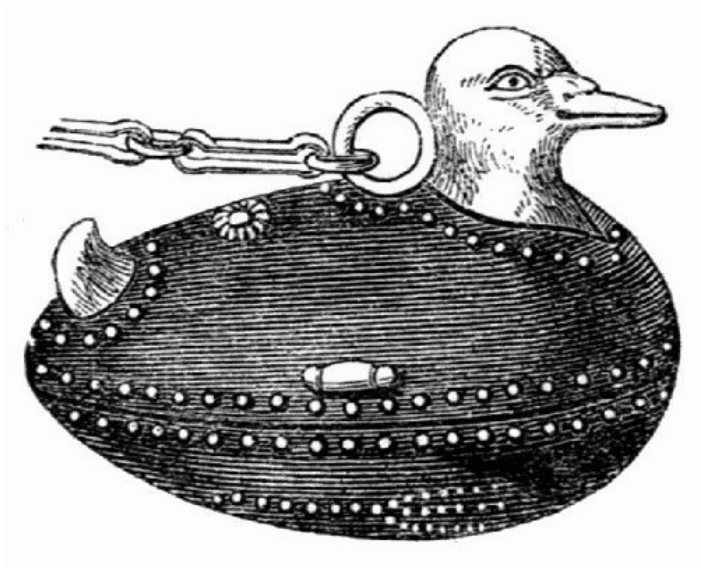
thousands and tens of thousands of invisible tongues, starting from the earth beneath, or as if every pebble was gifted with powers of speech, the sentence is repeated with a slight hissing sound, not unlike the whirling of small shot passing through the air. On removing from this spot, however trifling 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.

ANTIQUE 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 woodcut 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 corn; 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 aliment, while

acupuncture is in general use both in China and Japan; bathing and *champooing* are also frequently recommended, and bloodletting is seldom resorted to.

China has also her animal magnetisers, 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 Pekin; 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 martyrized 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 heuv har (I have heard) sum neus from Scotland; 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, conforme to that y spak zesternicht vnto zou, and sut hesti ansur y refer all to zour discretion, and 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 opne, 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 weilcom to apur (poor) strenger hua (who) nocht bien (not being) aquentet vth her, wil nocht bi ouuer bald (bold) to vreit bot for the aquentans betuix ous (us: *i. e.* herself and Sir Francis Knolles). Y wil send zou letle tokne (token) to rember (remember) zou off the gud hop y heuu (have) in zou guef (gif—if) ze fend

(find) a mit (meet) 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 vreitin 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 penury, 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 engrailed 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, cups, 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 cups, 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 Gessoriacum, and at Mesnil.

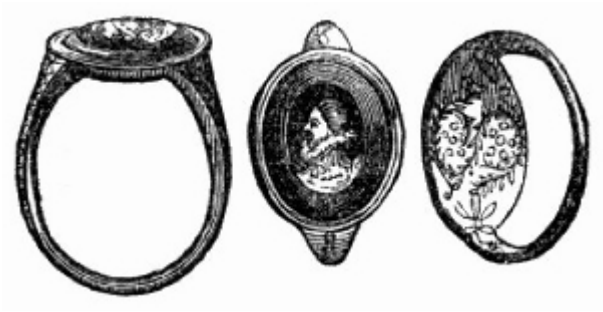
Some rarer and finer specimens from Bredene, in the department of Lis, have a moulding round the foot. Great quantities are found in England, Holland, Belgium, and France. It is found on the right bank of the Rhine. A variety of this ware has been lately found at a spot called Crockhill, in the New Forest, 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, decrepitated 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 peculiar 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 Liddel) 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 paste 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 Houssaie'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.

CURIOUSLY-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 Pollock 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 seaweed. 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 intelligence, 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 Volturno. 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 cup	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
	£434	2	9

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 accompts 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, sixpence. Herrings, threepence. Stockfish, fourpence. Porpoise and fish, fourpence. Perch and roach, seven-pence. Large eels, seven-pence. Vegetables, threepence farthing. Figs and raisins, twopence. Fuel, five-pence. A bed for two nights, twopence. 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

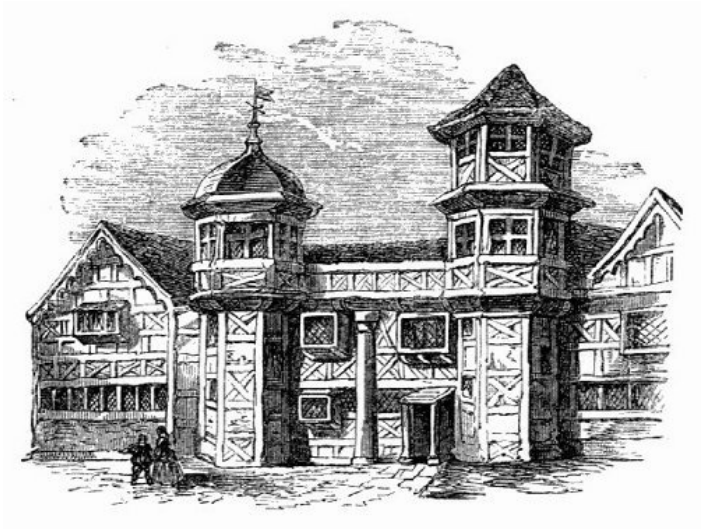
the roll is on a Sunday, "in expenses of my lord at Westminster, when he held a breakfast there for knights, clerks, and squires. Bread, two shillings. Beer, twelve-pence. Wine, three shillings and eight-pence. Half a salmon, for the standard, with the chine, three shillings and eight-pence. A fresh conger eel, three shillings. Three fat pikes, five fat eels, and twenty-seven fat roaches, twelve shillings and fourpence. Half a hundred lamprorns, twelve-pence. Oysters, threepence. Vegetables, twopence. 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, twopence. 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 threepence 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: the 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.

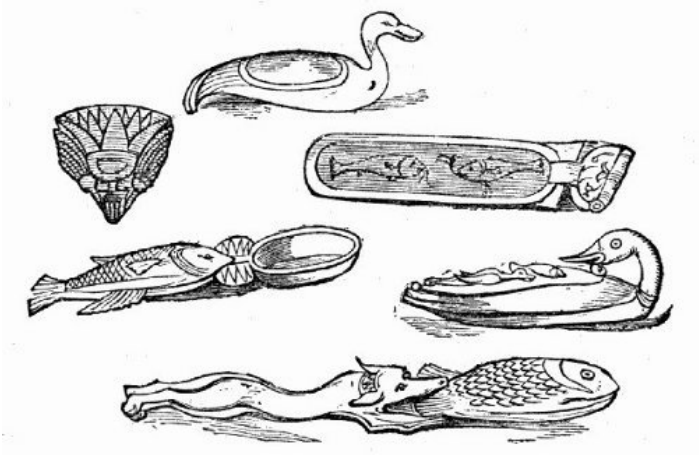


The trees seen above the houses at the foot of the Surrey side of Westminster Bridge are those of Vauxhall Gardens, the site of which will soon be covered with buildings. These grounds were once the glory of English pleasure-gardens, frequented by the highest in the land from the gay days of Charles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

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 court-yard 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 Ancrum, 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 caves 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'Coul, 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 archaeological 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 Lamlash, 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:—

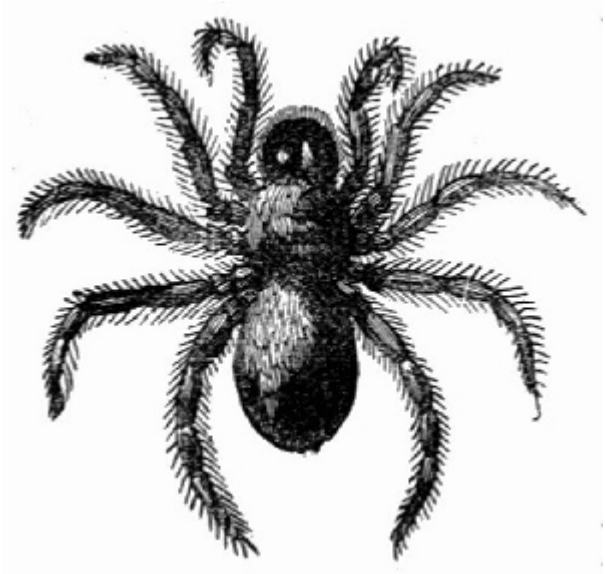
1st.—Nocturnal, at cock-crowing, or two o'clock in the morning.
2nd.—Matins, at six o'clock in the morning.
3rd.—Tierce, at nine o'clock in the morning.
4th.—Sext, at twelve o'clock at noon.
5th.—None, at three o'clock in the afternoon.
6th.—Vespers, at six o'clock in the afternoon.
7th.—Compline, soon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

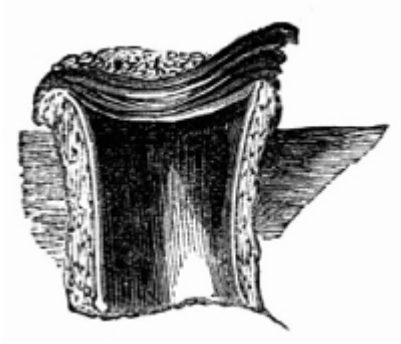
There are few insects of such extraordinary habits as the Trap-door Spider, and the following account of it by Professor Jones is so interesting, that we are glad to extract it from his excellent work on insect Architecture:—



TRAP-DOOR SPIDER.

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 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 underside 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.



SECTION OF NESt.

NEST OF TRAP-DOOR SPIDER.

TRAP-DOOR OPENING BY A LEVER

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 of 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 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 Crœsus, which was purchased for the Louvre at the price of 6,600 francs, or £264. The vase with the subject of Arcesilaus 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 Acamas and Demophoon bringing back Æthra, was

obtained by M. Magnoncourt for 4,250 francs, or £170. A Bacchic 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 *œnochoe*, 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 Œnomaus 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. Beckford's sale, the late Duke of Hamilton gave £200 for a small vase, with the subject of the Indian Bacchus.

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 bustle 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.

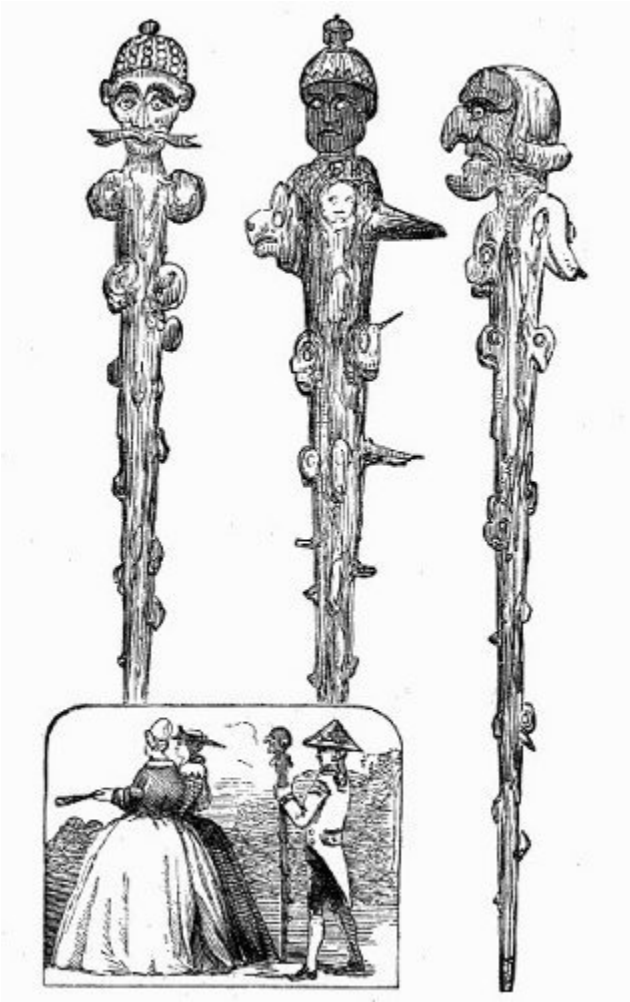
The staff was a weapon long before flint-headed arrows and such-like instruments were invented. Sheriffs, and others high in authority, have wands or staffs borne before them on important occasions; the bishops' pastoral staff is as old as episcopal authority.

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. Monkeys 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 centre 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.



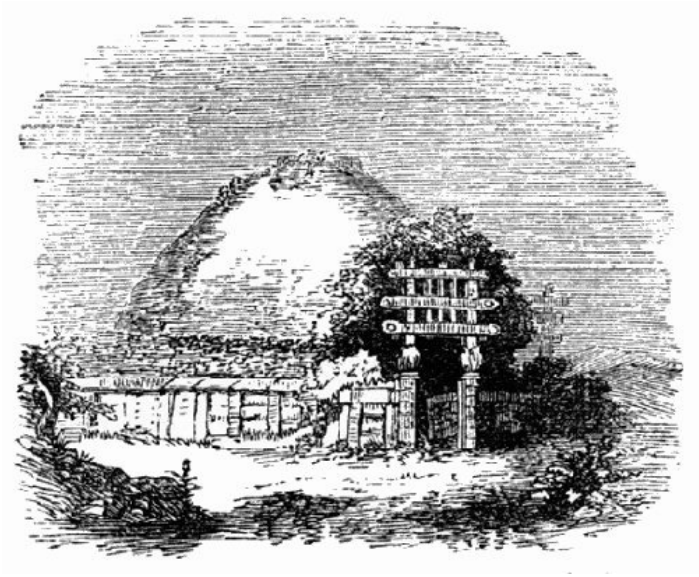
No doubt before long these staffs, which might be necessary for the protection of the ladies from the "Mohawks" of the time, will have disappeared, and people will look with curiosity at Hogarth's representation of them. Perhaps good specimens of such objects, which have passed out of use, would be worthy 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 Sanscrit *sthupa*, 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 Maddock, 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, Howe, Addison, Prior, Congreve, Gray, 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 St. 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; Parnell, 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, at Chichester; Gray, in the churchyard at Stoke-Pogis, where he conceived his "Elegy;" Goldsmith, in the churchyard of the Temple Church; Falconer, 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 Hucknall, near Newstead; Crabbe, at Trowbridge; Coleridge, in the church at Highgate; Sir Walter Scott, in Dryburgh Abbey; Southey, in Crosthwaite 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 eighteen 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 9,010; 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 blooming. 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 dreaded 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 serious accidents. Boyle fainted when he heard the splashing of water; Scaliger turned pale at the sight of water-cresses; Erasmus experienced febrile symptoms when smelling fish; the Duke d'Epernon 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 coverda 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 relic, 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 Stitchel, in the county of Roxburgh. It bears a resemblance in some respects to relics of the same class in the Christiansborg Palace, 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 clasped

when closed 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 encircle 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 crucifix 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 scroll 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 limestone, 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 Stonehenge, *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 Sweden; 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 excesse of apparel; in wide surcoates reaching to their loines; some in a garment reaching to their heels, close before and sprowting 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 symbolic 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 symbolic 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 cruel 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 incantations, long since forgotten. The shrew-ash in Richmond Park is, therefore, amongst the few legacies of the kind bequeathed to their country by the wisdom of our ancestors.

Our readers will perceive that across 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 replaced in the same spot every morning. The superstition is, that if a child afflicted with what the people in the neighbourhood call "decline," or whooping-cough, 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 recover. If the charm fails to produce the desired effect, the old women believe that the sun was too far up, or not up enough. If the child recovers, of course, the fame of the tree is whispered about. There is a sort of shrew-mother to every shrew-ash, who acts as guide and teacher to any young mother who has an afflicted

child and believes in the charm. The ash in Richmond Park is still used, and still firmly believed in.

A DRUM MADE OF HUMAN SKIN.

John Zisca, 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 cruelly 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 enthusiastic Zisca proved, for many years, fatal to the Emperor, who, with difficulty, in the space of sixteen years, recovered Bohemia, though assisted by the forces of Germany, and the terror of Crusades. The insurgents were 40,000 in number, and well disciplined.

EARTHQUAKE IN JAMAICA.

The Earthquake of Jamaica, in 1692, is one of the most dreadful that history has to record. 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 principal street in the town of Port Royal sank into a fearful gulf forty fathoms deep, and water came 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 closed 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 cases 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 yeomen 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 fooles 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 torc, 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 Stitchel 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 necklace 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 torcs, furnishes an exceedingly interesting illustration of the development of imitative design, in contradistinction to the more simple and archaic funicular torc, 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 Pictish house or burgh, in Caithness. It measures nearly four and a half inches in length, by three inches in breadth, and two and two-fifth 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 Imba'bee! 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, penetrated 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 life time 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 "Worcester 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.

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

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'hhir, 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.

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 Rycote, 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 Bosco 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 by a discharge of sand from that part of the mountain called Zoccolaro. 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.

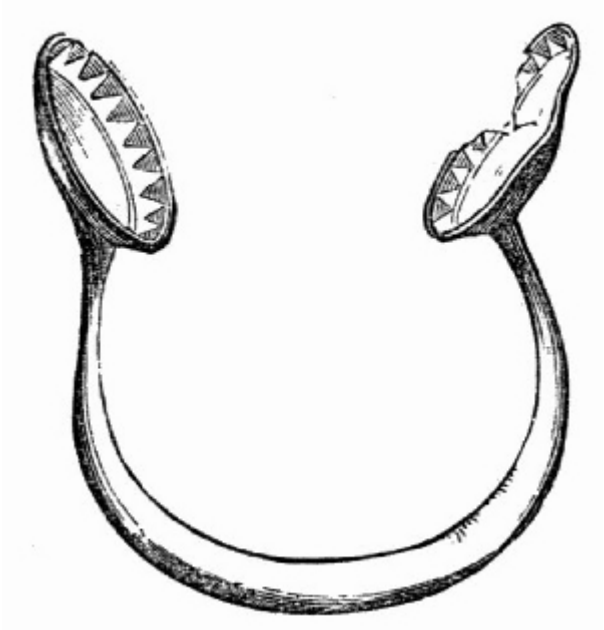
According to the "Annual Register" for August, 1760, there were expended at the funeral of Farmer Keld, of Whitby, in that year, one hundred and ten dozen of penny loaves, eight large hams, eight legs of veal, twenty stone of beef (fourteen pounds to the stone), sixteen stone of mutton, fifteen stone 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 l5s. 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 semicircle 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, somewhat 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 stuck 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-sycamore 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 sycamore cases were not always of the sycamore 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 cedar. 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.

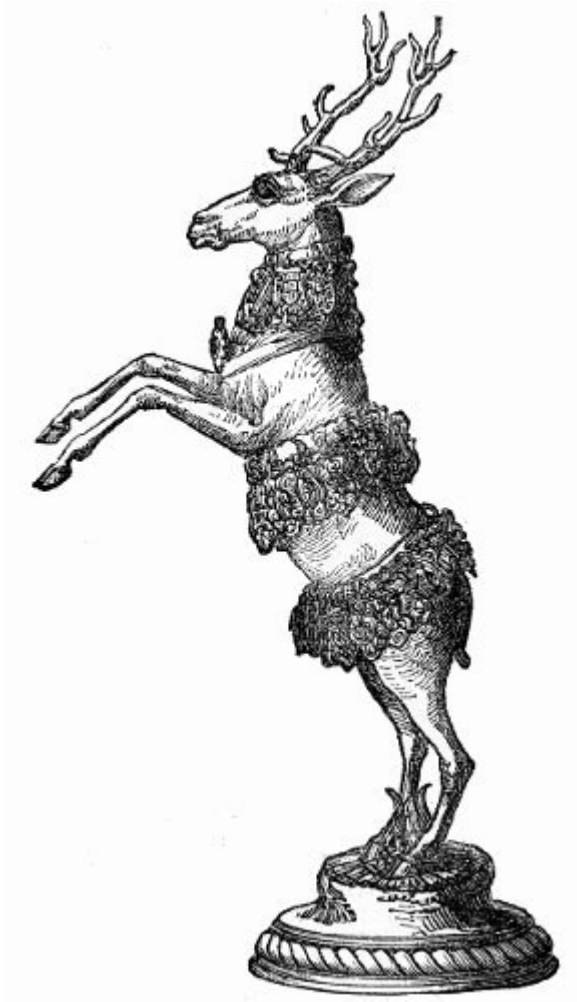
BELL OF ST. MURA.

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 concourse 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 Abodh Slaine. 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 sockets 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 escutcheons engraved with the arms and names of distinguished officers of the Court of Saxe Gotha, the latest being "Her Von Maagenheim, Camer Juncker und Regierung Assessor in Gotha, d. 15 Augusti, A^{o} 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-cellar, 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. Petersburgh 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.

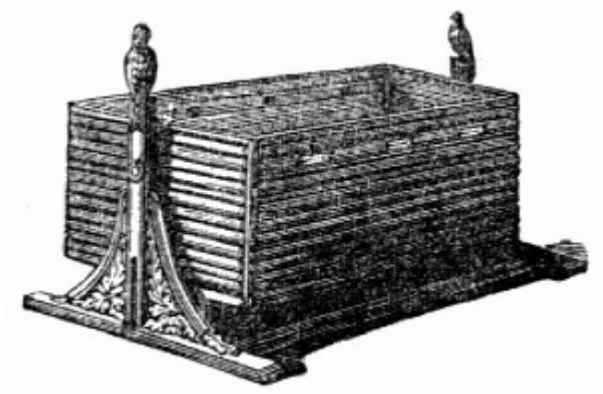
BARA.

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.



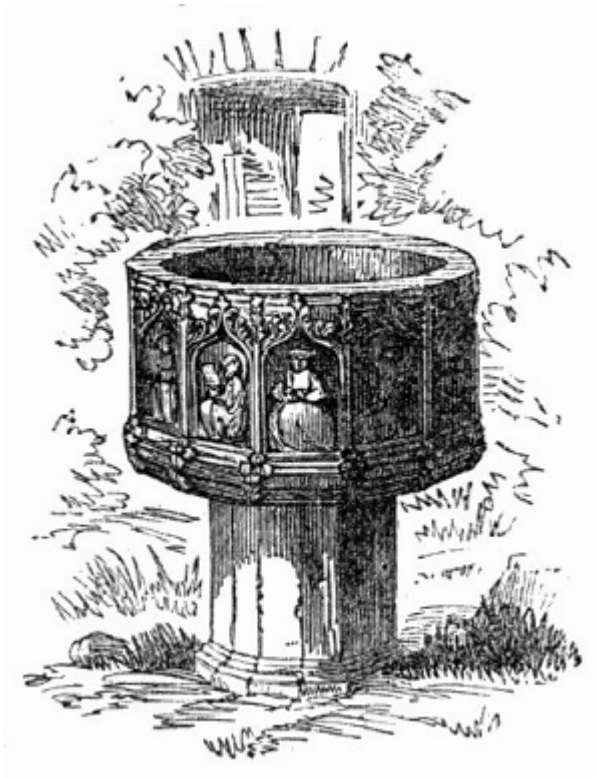
It was made for the use of Henry Prince of Wales, afterwards King Henry V, generally called Henry of Monmouth, because he was born in the castle there in the year 1388. He was the son of Henry IV of Bolingbroke, by his first wife Mary de Bohun. He was educated at Queen's College, Oxford, under the

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 barefooted, 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 mucking 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 parfumed gloves, parfumed with orrange flowers and jacemin, 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 animalculæ 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.

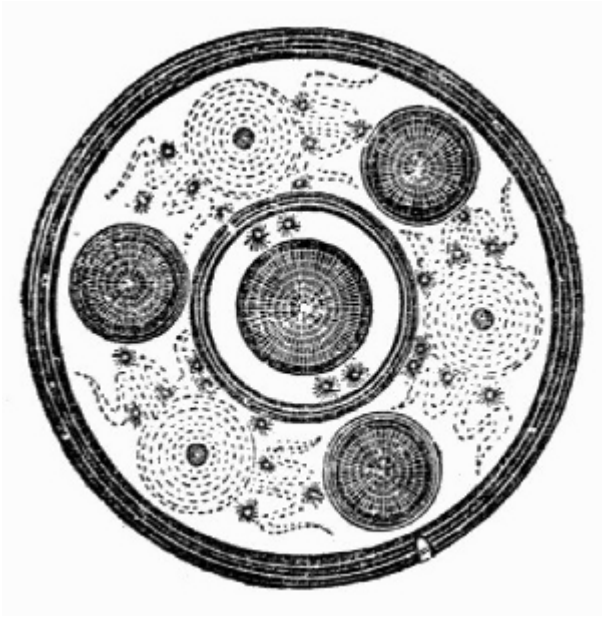
The matrimonial ceremony, like many others, has undergone some variation in the progress of time. Upwards of three centuries ago, the husband, on taking his wife, as now, by the right hand, thus addressed her:—"I. N. *undersygne* the N. for my wedded wyfe, for better, for worse, for richer, for porer, yn sickness, and in helthe, tyl dethe 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 churche 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 *facsimile* 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.



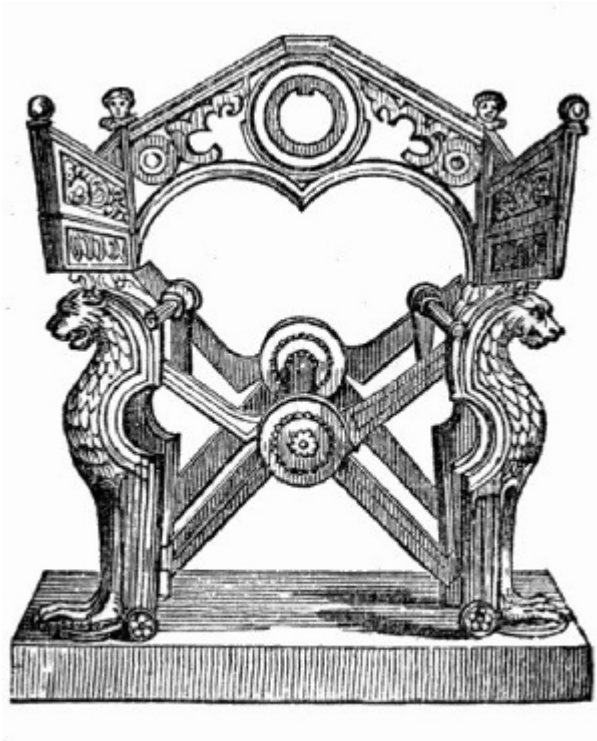
In Asia, from whence the greater number, probably all, of the European nations have migrated, numerous implements and weapons of copper have been discovered in a particular class of graves; nay, in some of the old and long-abandoned mines in that country workmen's tools have been discovered, made of 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 Alcinous. 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 Golubacz's fly. It is thought when the Danube rises, as it does in the early part of the summer, the caverns 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 caverns, 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 quick sale of y^{r} burgundy, much latin, and greeke to one of y^{r} Children, much Law, much of cooke, and littleton, to the other. quiet and joy to mistress 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 Bollingbroke. 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 sacred ceremonies, is figured on various early Scottish ecclesiastical seals, as well as on sepulchral slabs and other medieval sculptures. But an original Scottish chalice, a relic of the venerable abbey of St. Columba, presented, till a very few years since, an older example of the sacred vessels of the altar than is indicated in any existing memorial of the medieval Church. The later history of this venerable relic is replete with interest. It was of fine gold, of a very simple form, and ornamented in a style that gave evidence of its belonging to a very early period. It was transferred from the possession of Sir Lauchlan MacLean to the Glengarry family, in the time of Æneas, afterwards created by Charles II. Lord Macdonell and Arross, under the circumstances narrated in the following letter from a cousin of the celebrated Marshal Macdonald, Duke of Tarentum, and communicated by a clergyman (Rev. Æneas M'Donell 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 sent 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 as 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 on without being convinced of its very great antiquity. The workmanship was rude, the ornamental drawings or engravings even more hard than medieval ones in their outlines, and the cup bore marks of the original hammering which had beaten it into shape."

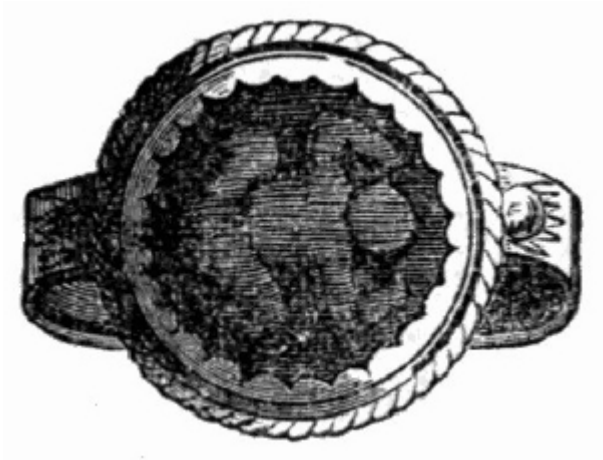
NEW MODE OF REVENGE.

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 toadstone. 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 crepaudina, 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*—

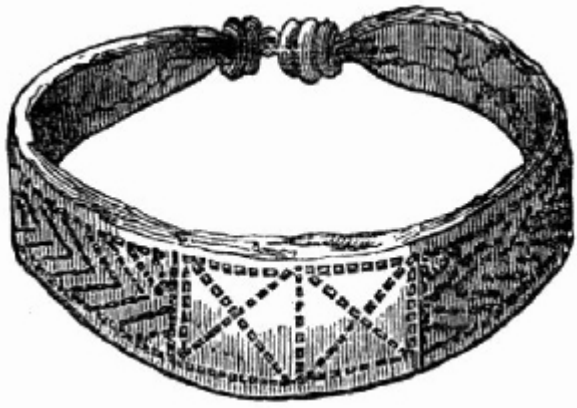
"The foule toad hath a faire stone in his head."

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 [Greek: to toi] (*reason*) of this, till Bishop Andrewes, in whose diocese the tree grew, caused one of his own chaplaines, 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 stuck in claye 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 chance 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 particulars 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, fourpence; a week's board, five shillings each; besides the wood burned in their chamber; to an old woman for sweeping and cleaning the chamber, twopence; mending a shoe, one penny; three candles, nine-pence; a book, Esop's Fables, fourpence; 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 accommodation as would cost sixty pounds, though the accommodation would be far short of that now customary 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 François 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 Civille, 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, Civille, like Macduff, 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 woodcut. 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 Bolebec, 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.* 6s.; it had two monks designing to go to houses of religion; servants, none; woods, none; debts, none; its bells worth 2*l.* 1s. 8d.; the value of its moveable goods 1*l.* 3s. 8d.; 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.

HORNED CHÆTODON.

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 *Chætodontidæ*, 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 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.

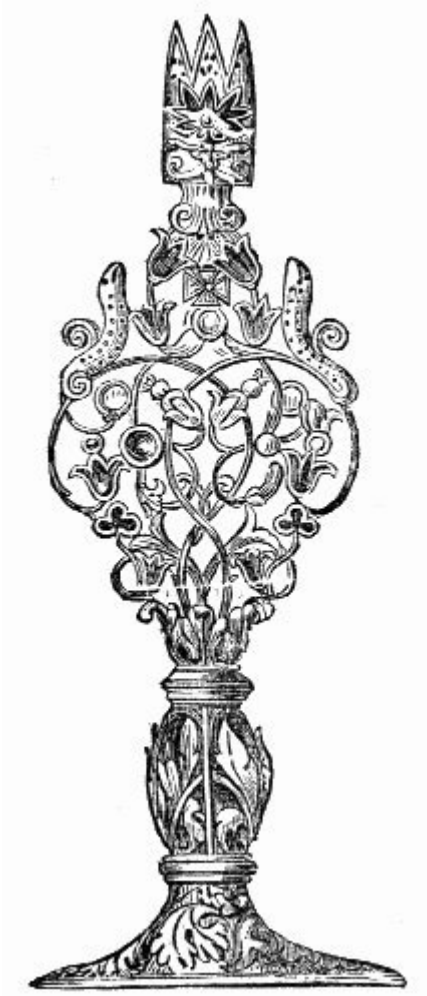
THE DUKE DE REICHSTADT.

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 head-quarters, 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 vouz 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 lifetime 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.

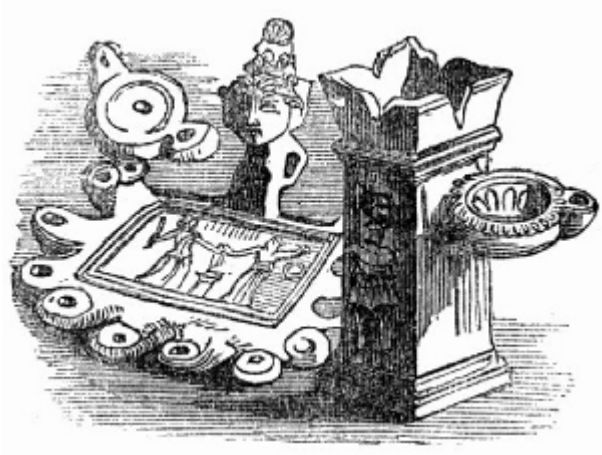
In 1534, in the wars of Edward III. with France, Fordun relates that a Frenchman purchased from the Scots several English prisoners, and that he beheaded them to avenge the death of his father. This sentimental cruelty can perhaps be paralleled by that of Coccinas, who, at the massacre of Paris, bought many Huguenots, that he might torture them to death for his private satisfaction. Philip Galeas 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, maybe 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-cat 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 eyesight, 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.

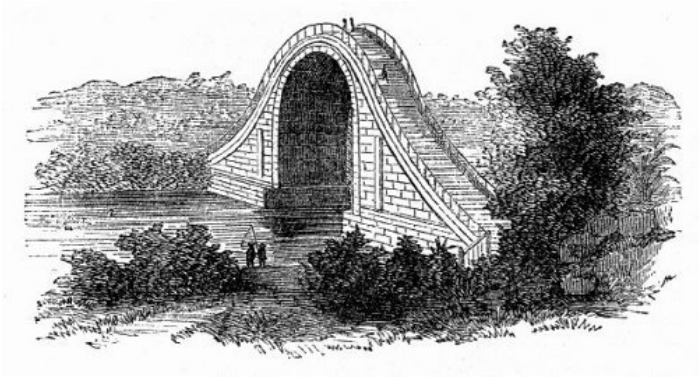
A very remarkable peculiarity in the banquets of the ancients was, their not confining the resources of the table to the gratification of one sense alone. Having exhausted their invention in the confection of stimulants for the palate, they broke new ground, and called in another sense to their aid; 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 Hang-chow, and near the Lake called Tae-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 horseshoe, 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 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.

NEST OF SOCIABLE WEAVER BIRD.

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° 8' 30" north, and longitude 12° 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 roebucks, and 12,435 partridges.

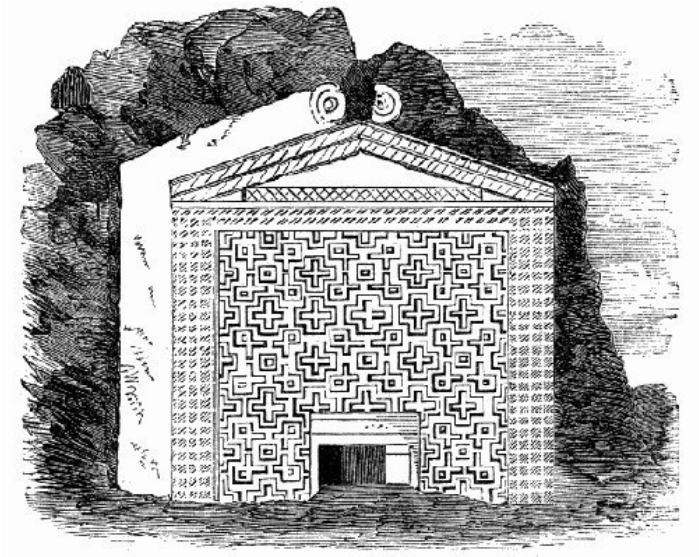
LIFE IN DEATH.

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 Poictiers, 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 beautiful. 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 Ancona, 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 hockogrocle.

"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 *Ckoo'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 *ckoor's alma's*, or diamond ckoor's. This is composed of diamonds set generally in gold; and is 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 ckoor'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 ckoor's: they are extremely fond of diamonds, and generally endeavour to get some, however bad. The ckoor'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 ckoor's, *ckoor'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 ckoor'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.

ANTIQUE 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 *débris*, 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} CR^{O}CODES AD DIATHESES—The crocodes, or preparation of saffron, of L. Vallatinus, of the Palatine School, (?) for affections of the eyes. Both the Euodes 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 occular 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 from 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 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 athletæ. 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 convivia 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 assafœtida 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. Catius 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.

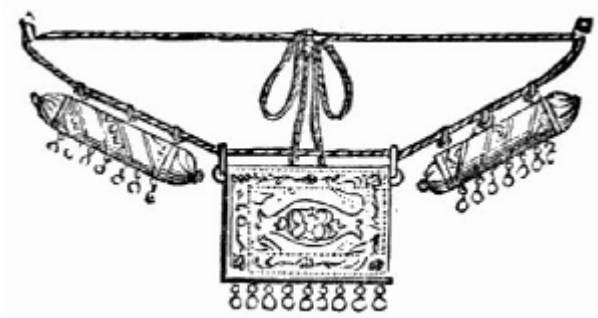
The first time the whole Bible appeared in English was in the year 1535, in folio. The translator and publisher was Miles Coverdale, afterwards Bishop of Exeter, who revised Tyndale's version, compared it with the original, and supplied what had been left untranslated by Tyndale. It was printed at Zurich, 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 intumescent 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'b*, 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´cha´dee el-hhaga´t" ("O decreer of the things that are needful!") We here insert an engraving of three hhega'bs 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 burck along the bottom. Hhega´bs 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.

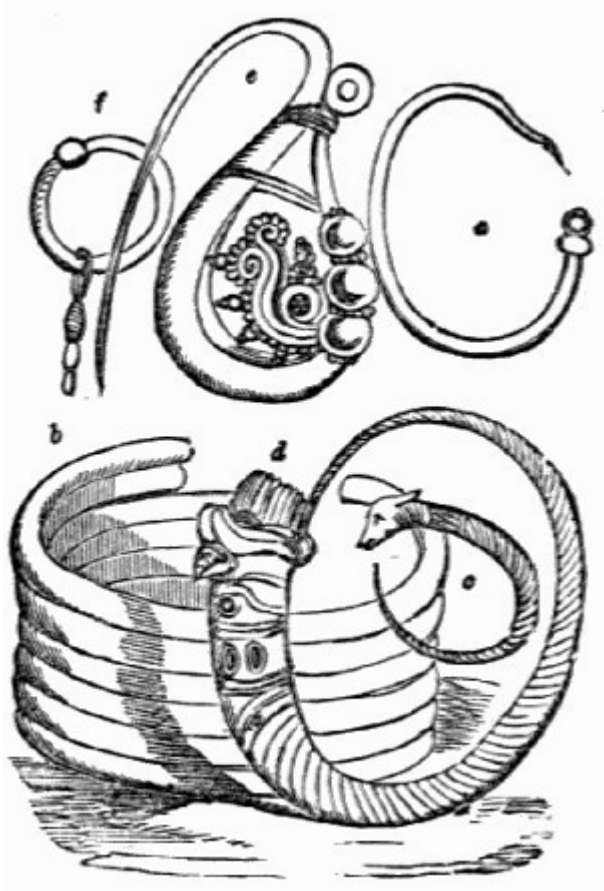
PERSONAL ORNAMENTS OF THE ANCIENT EGYPTIANS.

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 Rosselini, "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

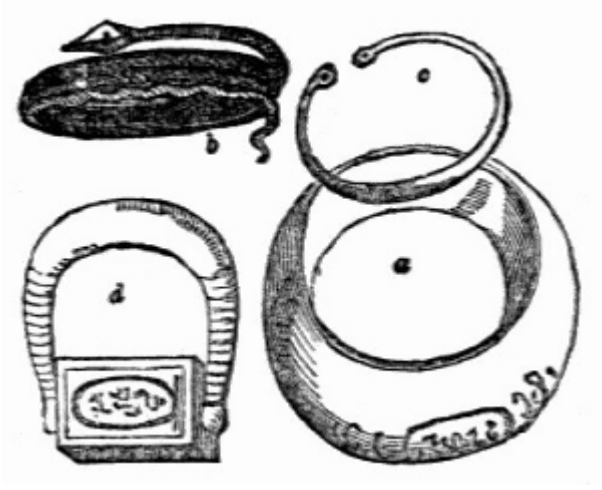
with necklaces and other jewels."

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 2-1/3 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 20*l.* 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 Storus, 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 Suesca, found him under the hands of his nine wives, who were tying him, and having done so, proceeded, in spite of Quesada'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 Milanaise 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-lys* 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 beleaguring 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 onlye 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 chyldren, 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 grace 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 recreation, 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 poynt is my greatest care that you should be paynfull and dylygent. Avoyd the alehouse, to sytte and keepe drunkard's company ther, being the greatest discredit 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.

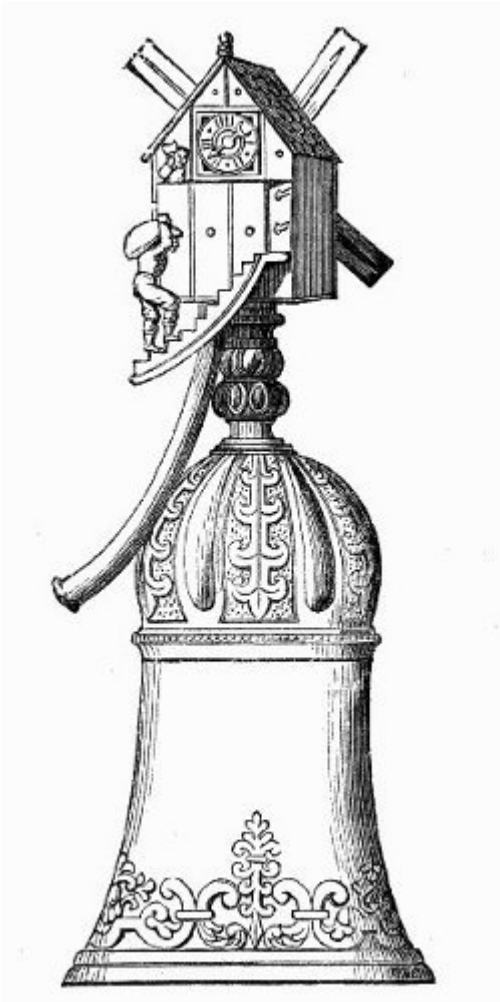
The following anecdote relating to the august House of Brunswick is taken from the "Annual Register" of 1765:—"The late Duchess of Blakenburgh, great grandmother to the hereditary prince, who died some years since in a very advanced age, had the singular happiness to reckon amongst her posterity, sixty-two 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; Pieresc, 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 Richelieu, 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.

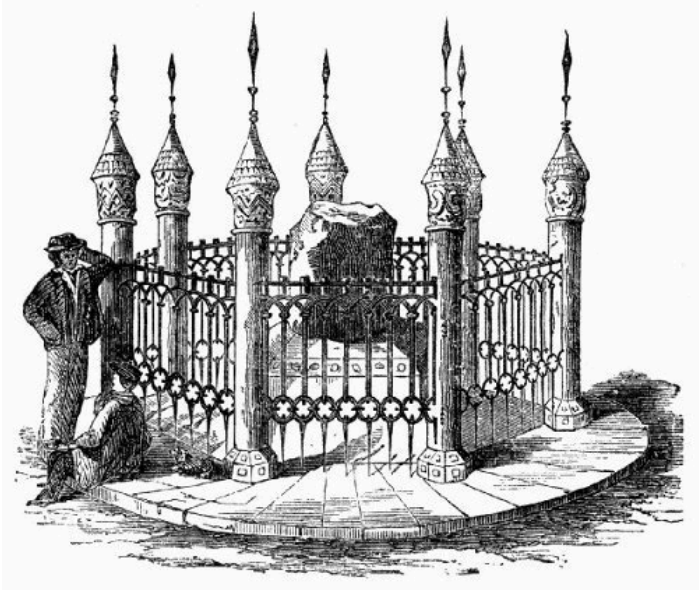
EARLY GERMAN DRINKING CUP.



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 certen knowledge that a few kinges were crounid 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 palace, "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 Dusaussois, 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 uncrossed 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.

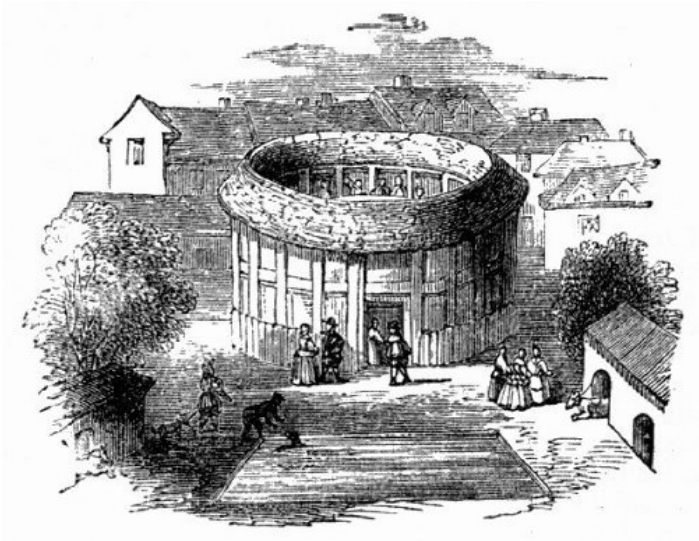
Among the Chinese no relics are more valuable than the *boots* which have been worn by an upright

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 cuneiform 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, chalcedony, 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 network 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 outlived 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, Akenside, 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 Medicis, 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.

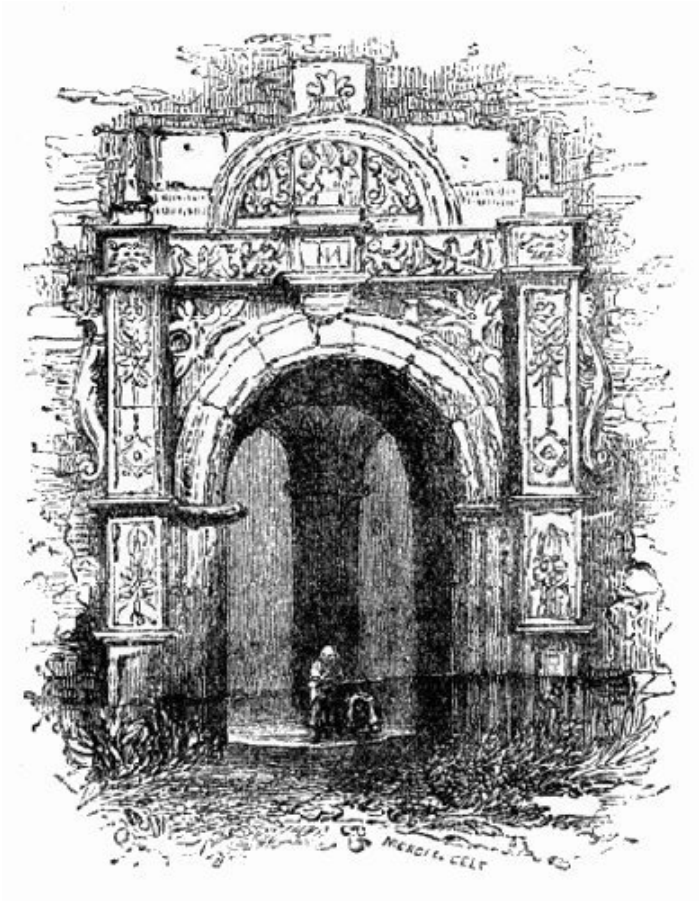
Jeffery thus made of consequence, grew to think himself really so. He had borne with little temper the teasing of the courtiers and domestics, and had many squabbles with the king's gigantic porter. At last, being provoked by Mr. Crofts, a young gentleman of family, a challenge ensued; and Mr. Crofts 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 doorway, 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 Medicis, put to the torture and beheaded; with the additional penalty of having his children degraded to villeinnage; 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, etc.	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 locked 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.

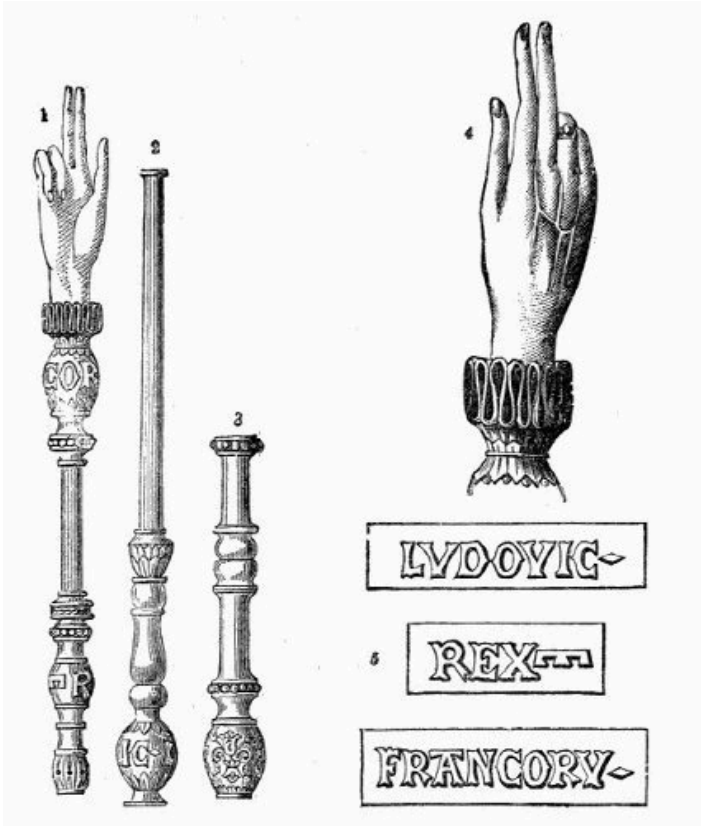
The compression of ladies' feet to less than half their natural size is not to be regarded as a mark, or as a consequence, of the inferiority of the sex; it is merely a mark of gentility. Various accounts are given of the origin of this custom. One is, that an emperor was jealous of his wife, and to 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 Urchin 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 sceptre, 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 relievo upon three of the convex decorations, and commences on the lowest one.

TOMB OF CÆCILIA 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 sacque, 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 in 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 Nicarus, 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.

Button, 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.

FUNEREAL 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 Paraïba 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 daybreak, 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 infamous 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 Phoenician 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, then 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

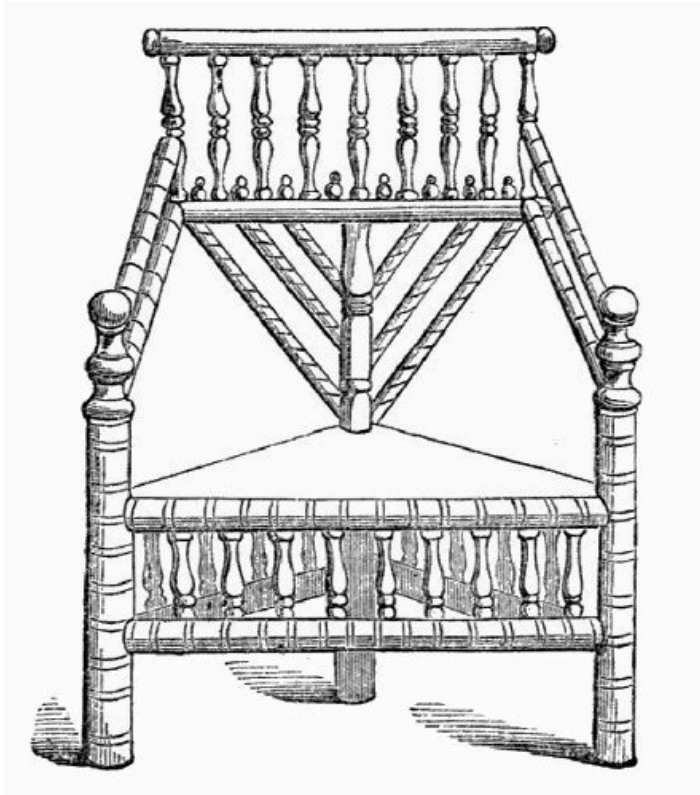
senatorial duties. It was an old mode revived; and at an earlier day, when these nether garments were ample enough to have covered the lower man of Boanerges, the comfort of the popular representative was thus cared for:—"Over the seats in the parliament-house, there were certain holes, some two inches 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 cups and saucers were from 10 to 12 guineas. A beautiful specimen of a Bleu de Roi cup, 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 his 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 carouse, 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 century; 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 Lubeck, 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 reproduction, 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 versâ*. 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 Arien and Athanasian controversy began there.

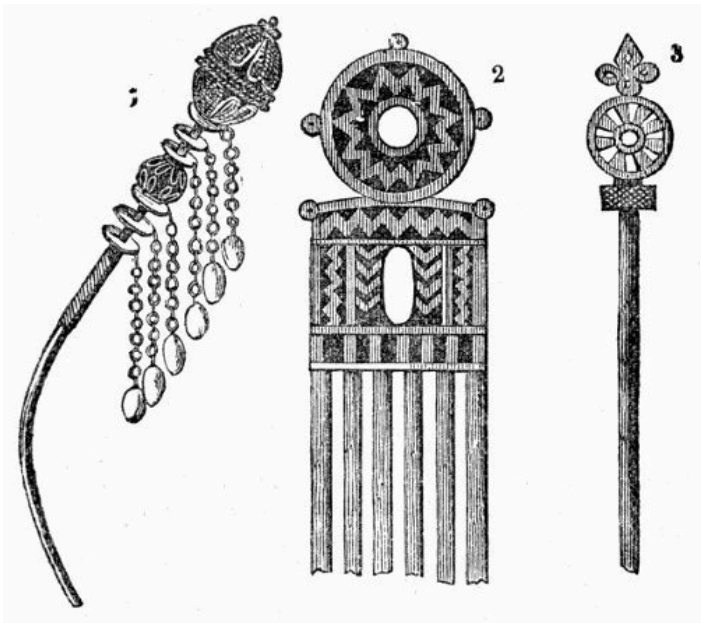
The buildings which now remain are the oldest buildings in the world, and the largest in the world. On the banks of its great river may be seen the oldest arch, and the oldest column. Up this noble river sailed Herodotus, the most entertaining of travellers, and Strabo, the most judicious. Indeed, as 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 calico from Manchester, instead of the country fabric, and richly embroidered in silk of divers colours and various patterns round the neck, down the front, and on the cuffs. 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 calico, 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, bracelets, &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 cord, 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 pairs 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 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.



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.)

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 ceremonials 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 Mocha 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 animalculæ, 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 Trebizond, Samsoon, and Sinope. The following is the average price in Circassia:—

A 30 year of age,	£10
20 "	10 to £30
15 "	30 " 70
10 "	20 " 50

"5"	10 " 30
A 50	of age, £10 to £30
wo years	
of	
"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.

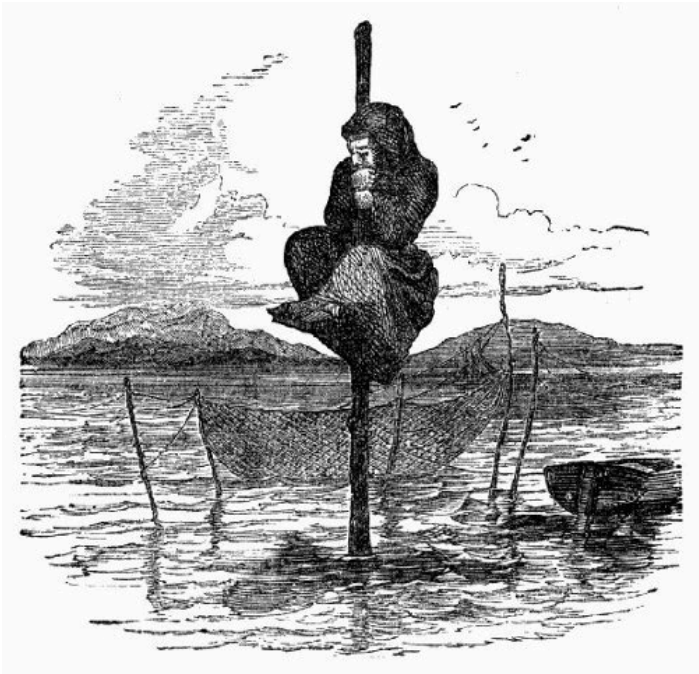
The annexed cut is a sketch of an Abyssinian lady, tattooed in the height of the fashion. The following extract from that interesting work "Parkyns's Abyssinia" gives a good account of the custom as it prevails in the larger cities there, and of the manner in which the operation is performed. "The men 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 of 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 Scutari to the lighthouses 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 mignionette (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 current. 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 kochlani, 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 Kallac, and the unique Alket sire of Manasseh, sire of Alsheh, 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 Areopagus, 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 reappear 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 timepiece 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.

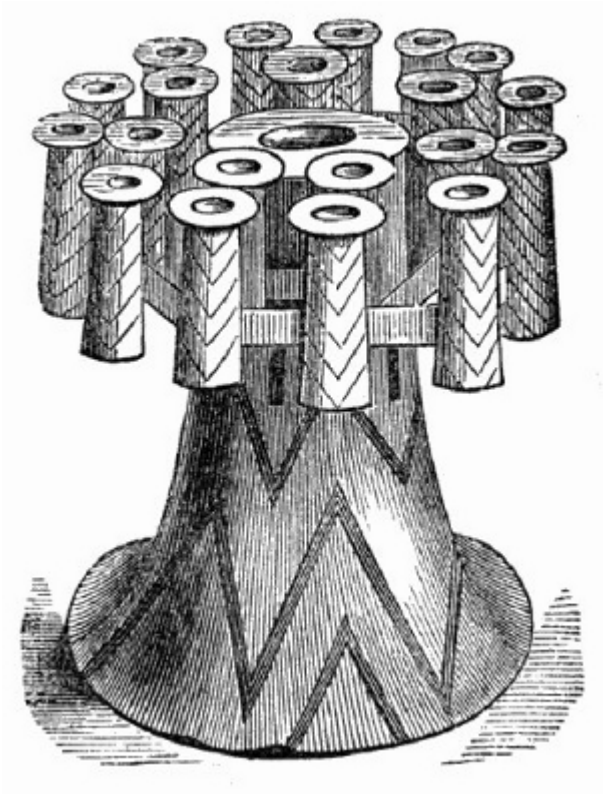
Annexed is a Scottish costume of the eighth or ninth century, after a drawing on parchment, extracted from an old book, which, according to the characters on the back, appears to have been written in Gaelic or Erse. According to the assertion of the possessor, this Caledonian document was brought to 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 brassarts—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 Pictish king, Hang.

GREEK VASES.

Vases of various shapes have been found in the sepulchres of Greece, such as the *œnochoe*, 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 receded, 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, mæanders, 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 *kernos*, 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, munsy cloth, tawney satin, horse-flesh coloured satin, Isabella coloured satin dove coloured velvet, lady blush satin, drake coloured satin, and [...] 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 frock of cloth of silver, checquered 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, peascods, 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 case 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 lace, 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 chains 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 "llavnawr"—*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 Llanllolved. 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 gleves; thus—

"Grant coupes de gleves trenchant
Les escurs ne lur vailut gans."

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

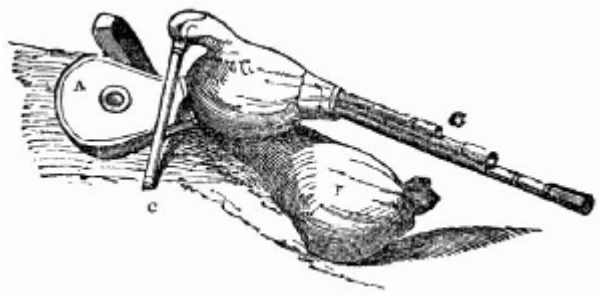
They were also in frequent use on the Continent, and the "Chronicle of Flanders" mentions an instance of the cavalry having armed themselves with glaives, which they ornamented with pennoncels. The specimen which we have here engraved is one which was made for the Doge of Venice, during the time that 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.

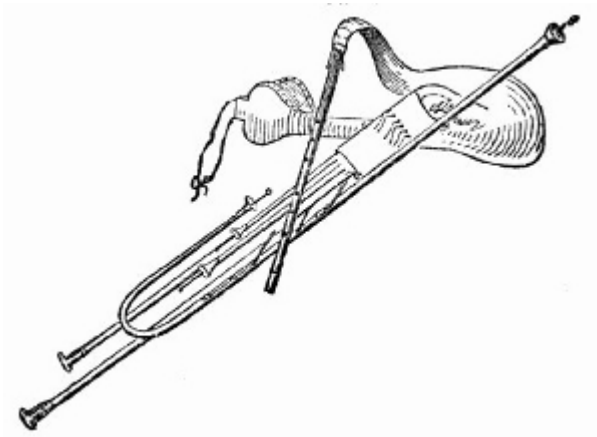
IRISH PIPES.



COMMON BAGPIPES.

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 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 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 cronan, or bass, to the chanter. The second cut represents the improved, or union pipes, the drones of which, tuned at thirds and fifths by 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.



UNION PIPES.

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 committed 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.

Burckhardt 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 Schappeiswrack 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 the usual power to heave it up.

M. Hugi, president of the Society of Natural History at Soleure, 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

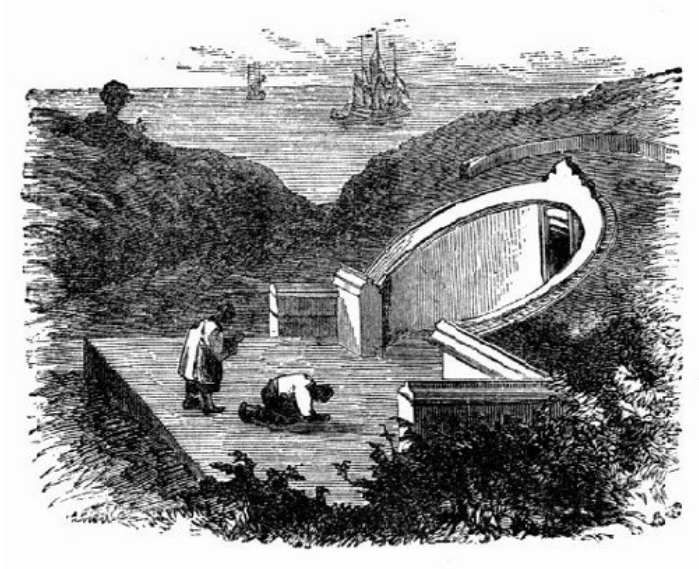
and other foreign bodies.

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 existence. 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 calculate that it is 131,400,007,205,000 years since the birth of Brahma, or the beginning of the world.

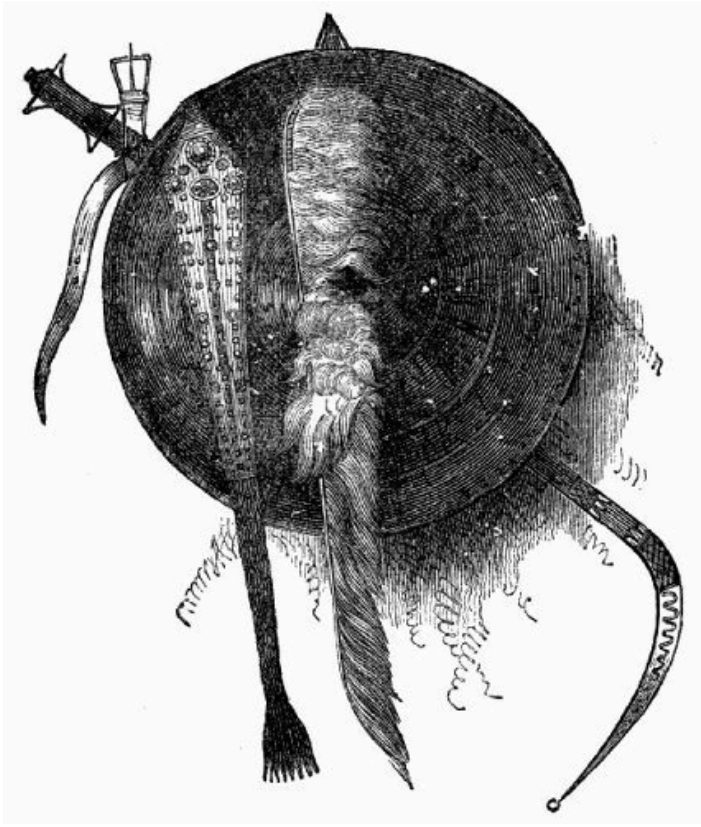
CHINESE TOMB.

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



Their tombs are of different kinds; but the most common arrangement 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 back, 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 fantastic ornament common to Chinese architecture. When the tomb is situated, as is generally the case, on a hillside, 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 topers, 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 frighted; 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:—

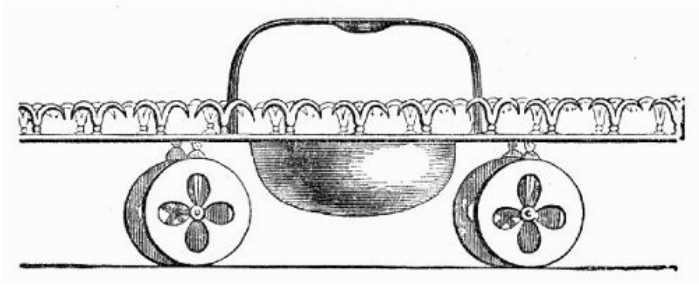
"Every professed, inveterate, and incurable snuff-taker," says his lordship, "at a moderate computation, takes one pinch in ten minutes. Every pinch, with the agreeable ceremony of blowing and wiping the nose and other incidental circumstances, consumes one minute and a half. One minute and a half out 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 out 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 ancients, 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 graceful forms of which will be appreciated in the side-view we have given of it. 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:" 8vo, Lond. 1611.

"Man, I dare challenge thee to THROW THE SLEDGE,
To jump or LEAPE over ditch or hedge,
To WRASTLE, 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 JUAN;
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 congregate 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 negociations 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 innermost 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 "Jeameses" 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.

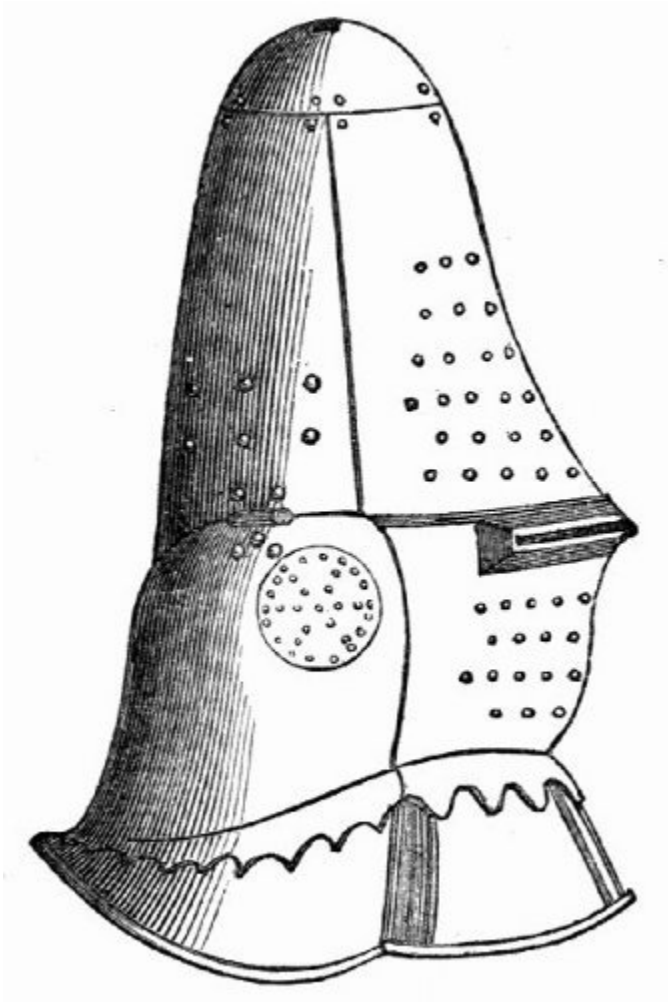
In France, superstition at this day is even more prevalent than it is in England. Garinet, in his history of Magic and Sorcery in that country, cites upwards of twenty instances which occurred between the years 1805 and 1818. In the latter year no less than three tribunals were occupied with trials originating 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* Boudouin 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 "Sack," was found in Old Tabley Hall, Cheshire, and is a veritable specimen of the sort of vessel from which the topers 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 Rock, 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 opprobious 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 close 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 salt-cellar 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

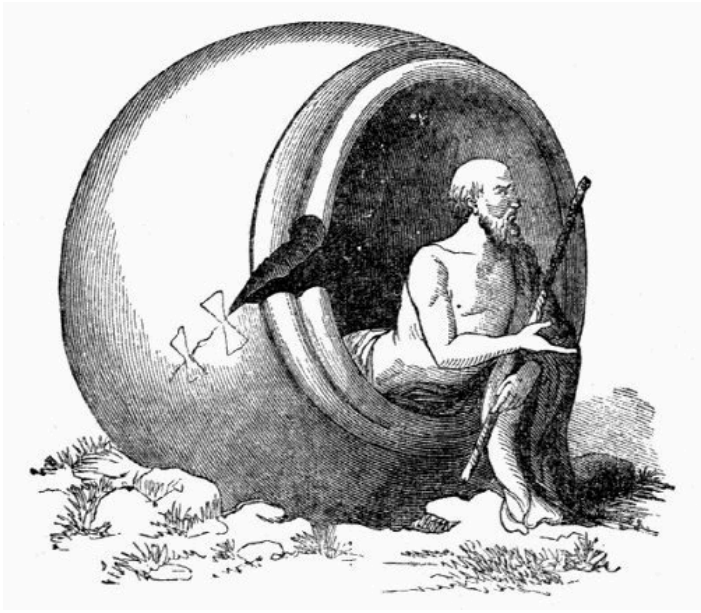
retinue in 1528, two cupboards, extending across the banquet chambers, were piled to the top with plate and illuminated; yet, without encroaching on these ostentatious repositories, a profuse service remained for the table. Two hundred and eighty beds were provided for the guests; every chamber had a bason and ewer of silver, beside other utensils.

DIOGENES 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 dovetailed across the crack. This, Winckelmann concludes to have been lead (commesso col piombo), simply, however, upon the authority of the following

lines in Juvenal:—

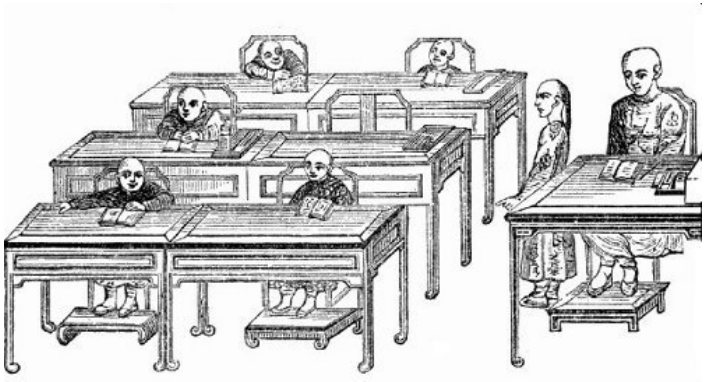
"Si Fregeris, altera fiet
Cras domus, aut eadem plumbo commissa manebit."
Sat. xiv 310.



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 "[Greek: pithaknê]." 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 Cynici), 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 hillock, 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 pricke 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 fireworks 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

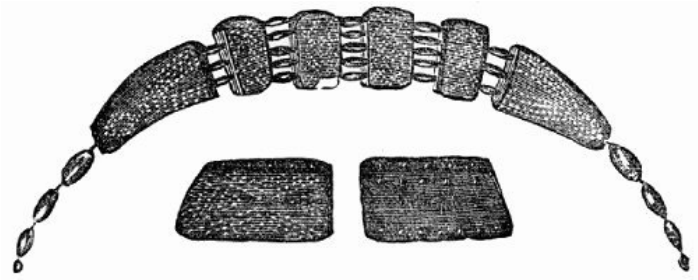
house, from whence soon after a signal was given, by firing a rocket, for the fireworks to go off, which were immediately lighted; the performance was extraordinary fine, and much applauded; the same continued somewhat better than half an hour, and there were divers sorts of fireworks; some had the king's name, others the arms of England; in a word, they were very curious. There was a man and a woman unfortunately killed, and divers others hurt by the falling down of sticks. 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 Ballycastle 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 rocky 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 perceive 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 districts 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 climb, or rather stalk up the rocks, 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, Rossshire, 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 climb 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 (Prince), 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 rustics:

"Neither sleep, neither lie,
For Inkbro'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,

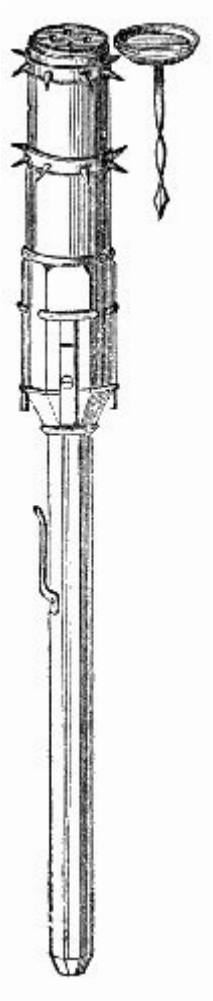
And his funeral knell are we:
His funeral knell our passing bells beat,
And his winding sheet the sea."

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 gonnes at the ende." This awkward weapon, prior, in point of date, to the invention of the matchlock, and, therefore, not later than the time of Edward IV., was made to hang at the saddle-bow instead of a mace. The iron cap 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.

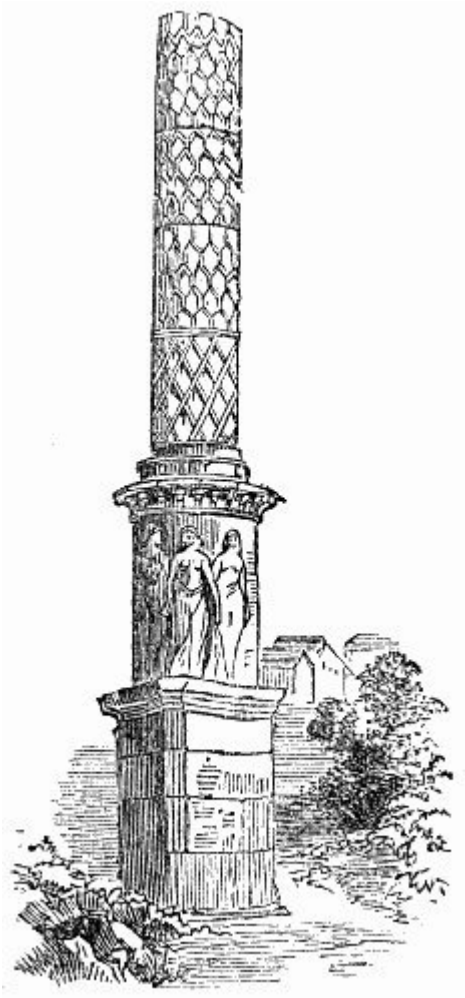
In using this weapon the intention was first to fire at the enemy with the "gonnes at the ende," and then to club him on coming to close quarters. To effect all this, however, in a satisfactory manner, much time must have been lost, and many accidents, no doubt, were liable to happen to the person who 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 club, the open lid should strike against the head of the man who wielded it. No wonder that this dangerous compound of club 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. Hutchinson'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 stick 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 bareheaded, 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 beautiful costumes, and are a fund of interest to those who are curious in such matters.

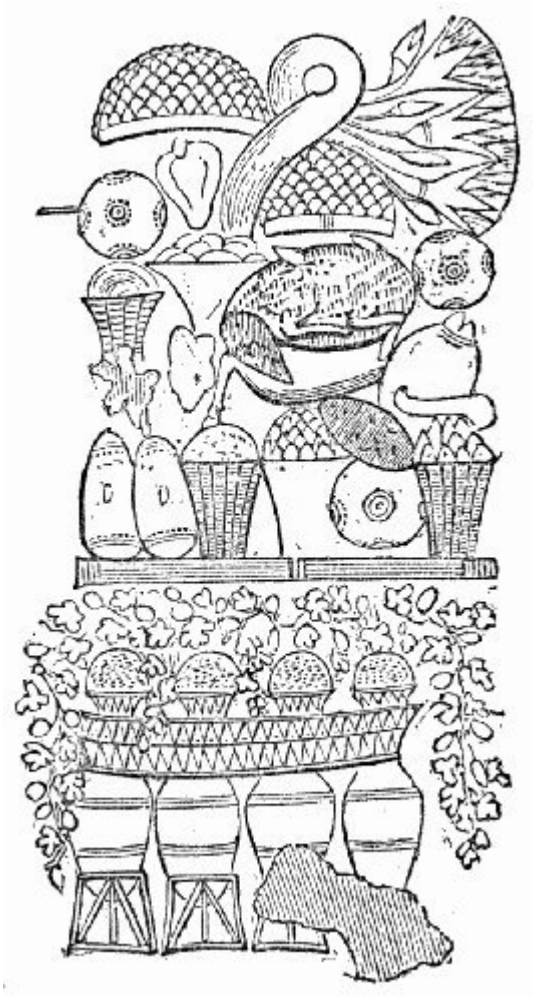
ABSURDITIES OF THE TOILET.

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 Amarapoora, 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 San-germano 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 Taroup 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 induced 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 prescience 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.

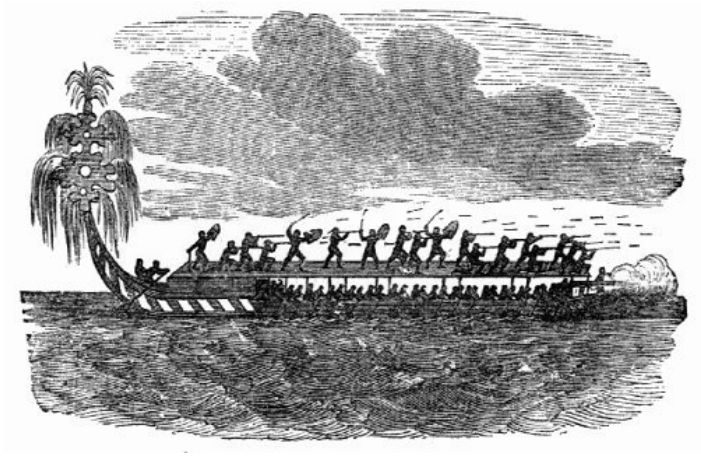
In the "New View of London," published in 1708, it is

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-cases 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 understand, 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 case 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 encased 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-cry 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 Thegonnec*, in her nun-like costume. On one side extends *la coulie de Penhoat*, bordered with willows, honeysuckles, 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 Fleece, 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 surcoat appear the orders of the Golden Fleece and the Holy Sepulchre. According to contemporary statues and monuments, Georg von Ekingen and Heinrich von Wællwerth, 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 Wællwerth Chapel, in the cloister of Lorch 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 intercourse 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 hand 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 secresy 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 cupboard 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 conveied the water into his celar; 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 whereabout 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 cray-fish from the Persian Gulf—a food which ought to be an abomination to a true Sheeah. Singers and dancing-boys enliven the scene. A Persian despises a wine-glass; a tumbler is his measure. He has an aversion to "heeltaps," 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 topers; 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.

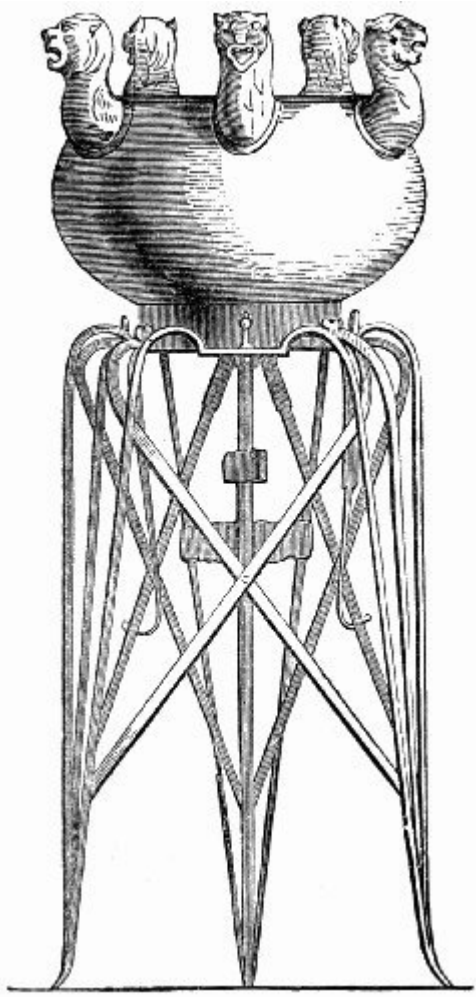
The costume-sketch which we give on next page, is taken from an original drawing, having the following superscription:—

"Varium et mutabile semper foemina
Faec 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 surcoat 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 Stuttgardt and Boeblingen, on the summit of a rock overhanging the valley of Hesslach. 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 Regulini 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 underneath. 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 instinct with life, demanding vengeance with fearful cries: 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 mechanism which lends a firm support to this fire-stand, has been restored according to 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 articulations.

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 ear-rings 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 encircled 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 Yezzid 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. Burckhardt 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 unpleasing 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."

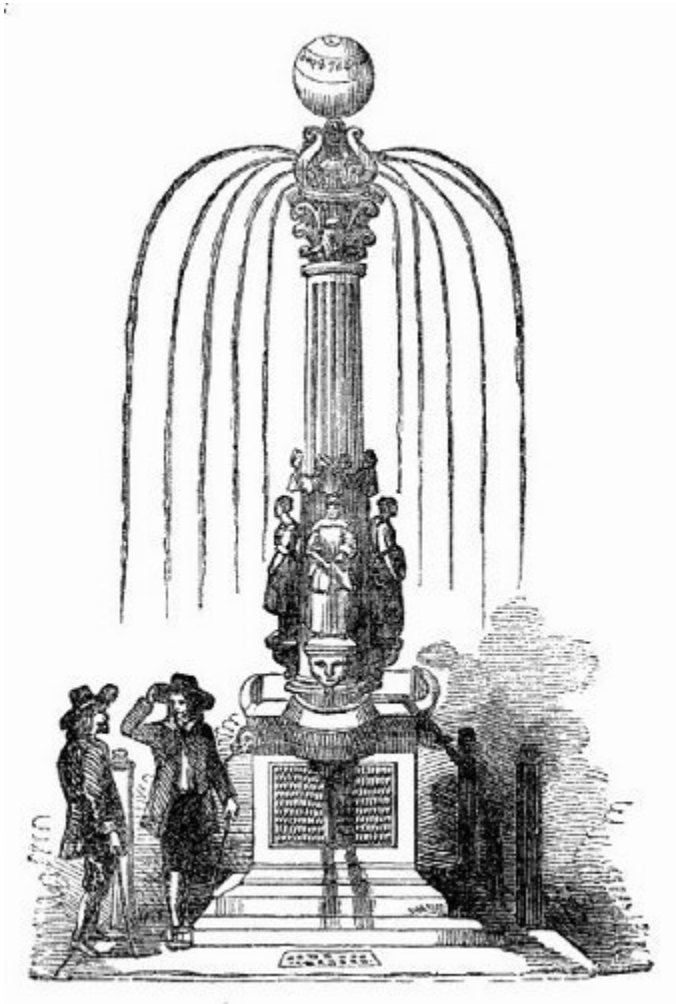
THE CUPID OF THE HINDOOS.

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 Lacshmi. 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 dyal 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 halfs, 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 dyal of this sort was made by Mr. John Leak and set up on a composite columne 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. 626.

The invaders could not express their mingled sensations of surprise and delight, while surveying in this splendid capital the miracles 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-feda, the calculation of fancy or numbers; and the historian Elmacin 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 he delighted with this superb display of wealth and workmanship, Saad persuaded the soldiers to relinquish their claims. 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 commonwealth. 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 drachms (£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.

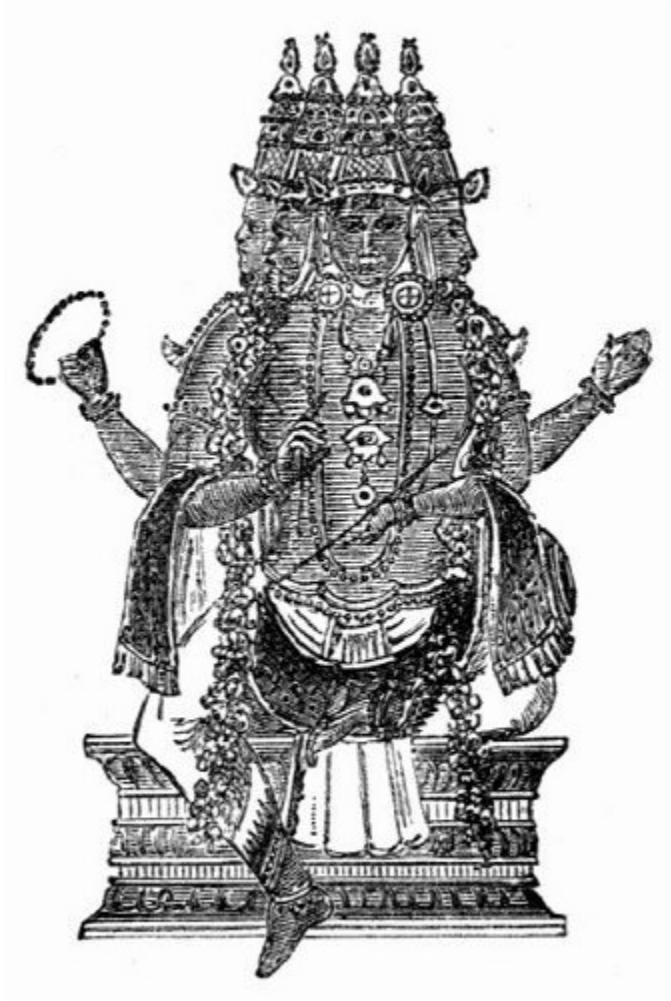
COURTSHIP OF WILLIAM THE CONQUEROR.

The following extract from the life of the wife of the Conqueror, is exceedingly curious, as characteristic 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 compose 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.



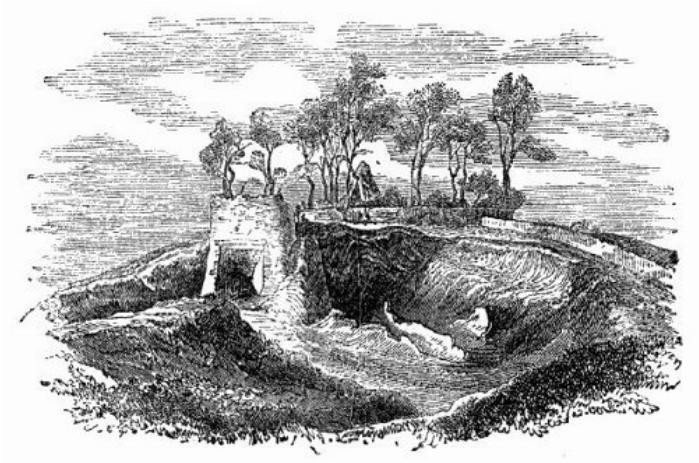
Brama, according to the vulgar mythology, takes but little notice of human affairs. Identified with the sun, he is adored by the Bramins in the *gayatri*, the most sacred passage of the *vedas* (or sacred books), which is itself ranked among the gods, and to which offerings are made. One of the most 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 thick of the *mêlée*, 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 preceeding 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 case of any misfortune."

HANGING GARDENS OF BABYLON.

When Babylon the Great was in the zenith of her glory, adjoining the grand palace, 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 thickness. 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 thick 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 [...] 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 acacia, 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.

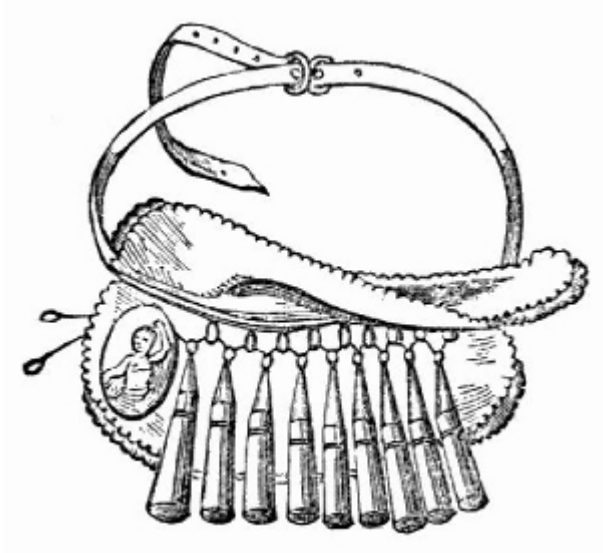
THE GREAT BELL OF BURMAH.

At a temple in the environs of Amarapoora, 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, cased 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 statue 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 Heralds' 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 herafter.*

"*Furste*, a groome or a page to take a torche, and to goo to the warderobe of the kynges bedd, and bryng theym of the warderobe with the kynges stuff unto the chambr for makyng 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 torch. They of the warderobe openyng the kinges stuff of hys bedde upon a fayre sheete, bytwen 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 theym 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 caste up the bedde of downe upon that, and oon of theym to tomble over yt for the serche thereof. Then they to bete and tufle 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 warderobe 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 comaundement 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 warderoper to delyver the second 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 covervnge as shall content the kynge. 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 lyttle small

pyllowes, werwythall the squyres for the bodye or gentylman-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 kissynge yt where there handes were. Then ii yomen next to the feete to make the feers as the ussher shall teche theym. And so then every of them sticke 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 gentylman-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 kepynge 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 torche, whyle the bedde ys yn makyng, to feche a loof of brede, a pott wyth ale, a pott wyth wine, for them that maketh the bedde, and every man.

"Item, the gentylman-ussher aught to forbede that no manner of man do sett eny dysshe upon the kynge's bedde, for fere of hurtying 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

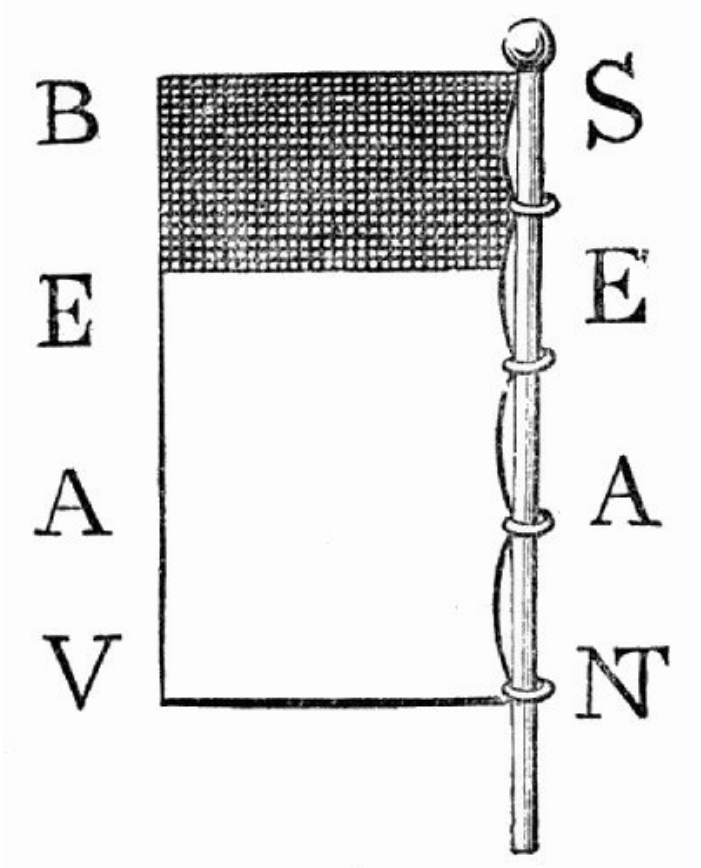
ill for their success in opposing the steady and disciplined forces of William.

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 to 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 inspiriting 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 Ommiades, 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 Guadalquiver, 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.

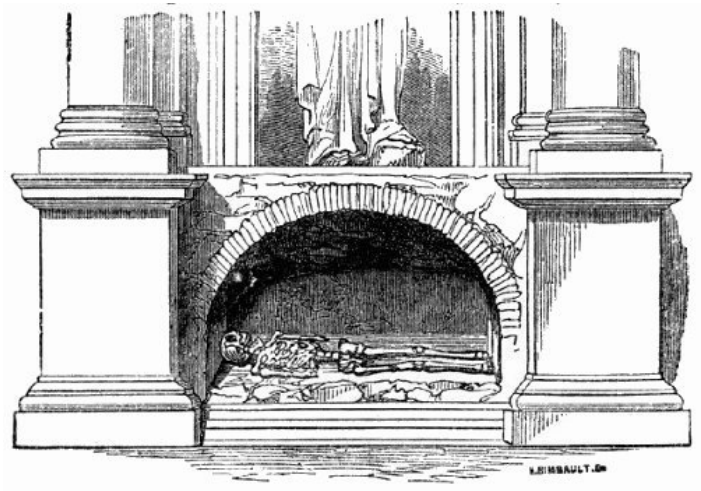
It once formed part of the collection of Prince Potemkin, and was originally the property of Charles IX. of France; it is traditionally reported to have been the gun he used in firing on his Huguenot subjects, from one of the windows of the Louvre, during the massacre of St. Bartholomew. The barrel is 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 Raffaelle 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 Raffaelle'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 Raffaelle'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 (Raffaelle's betrothed) was removed to make way for Maratti's new inscription; and it was currently believed that the skull of Raffaelle 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 Raffaelle'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 Camuccini 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

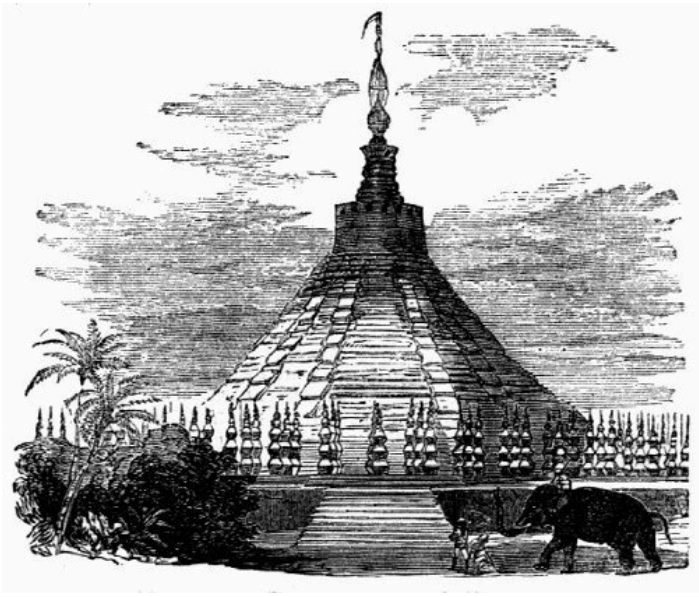
him. He was of a middle stature, of a clear, fair skin, and ruddy complexion. His head and features, though large, were well proportioned; he had a prominent forehead, large dark-brown eyes, an aquiline nose, and a thick bushy beard. His mouth, though rather wide, was handsomely formed, and adorned with 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 ancles 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 ancles, 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 Shoëmadoo 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 breastwork 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 gentlemen 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 Mahommedan 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, sextors; 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 relic, 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 keep-sake 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 windmills, *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 Spires 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 firearms, 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 elsewhere, as it might be) and tak down the hail images thereof, and bring furth to the kirk-zyard, and burn them openly. And sicklyke cast down the altaris, and purge the kirk of all kynd of monuments of idolatrye. 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.

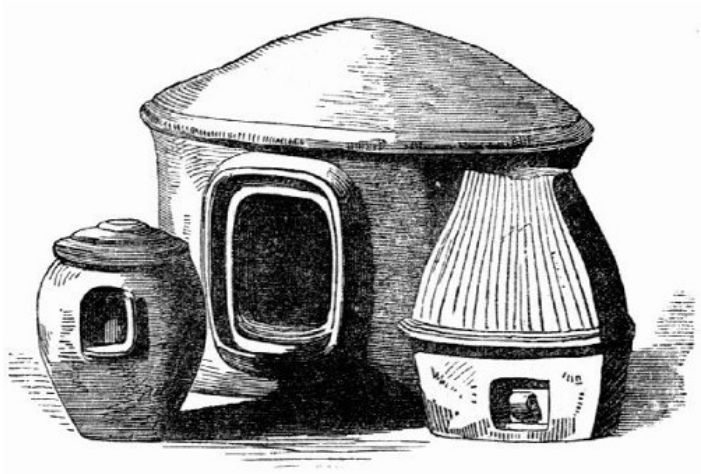
The table of the great Frederic of Prussia was regulated by himself. There were always from nine to a dozen dishes, and these were brought in one at a time. The King carved the solitary dish, and helped the company. One singular circumstance connected with this table was, that each dish was cooked by 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 Parchim had a shorter body, taller roof, and door at the side. Still more remarkable was another found at Aschersleben, 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 German 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.

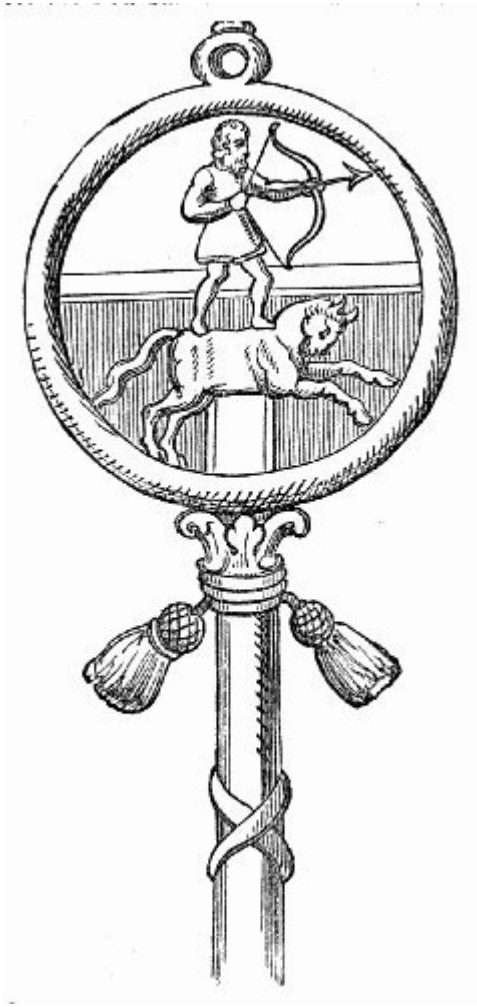
ANCIENT BANNERS AND STANDARDS.

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.

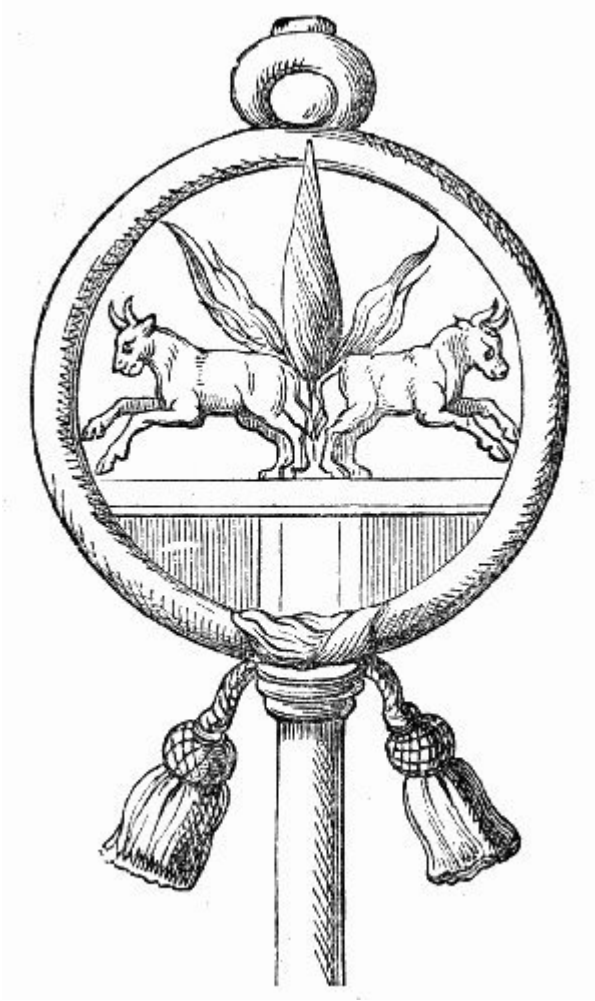
The raven has been regarded from very early ages as an emblem of God's providence, no doubt from the record in Holy Writ of its being employed to feed Elijah the Prophet, in his seclusion by the brook Cherith; and it was the well-known ensign of the Danes, at the time of their dominion in this country. 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 cold 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 firearms; 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.

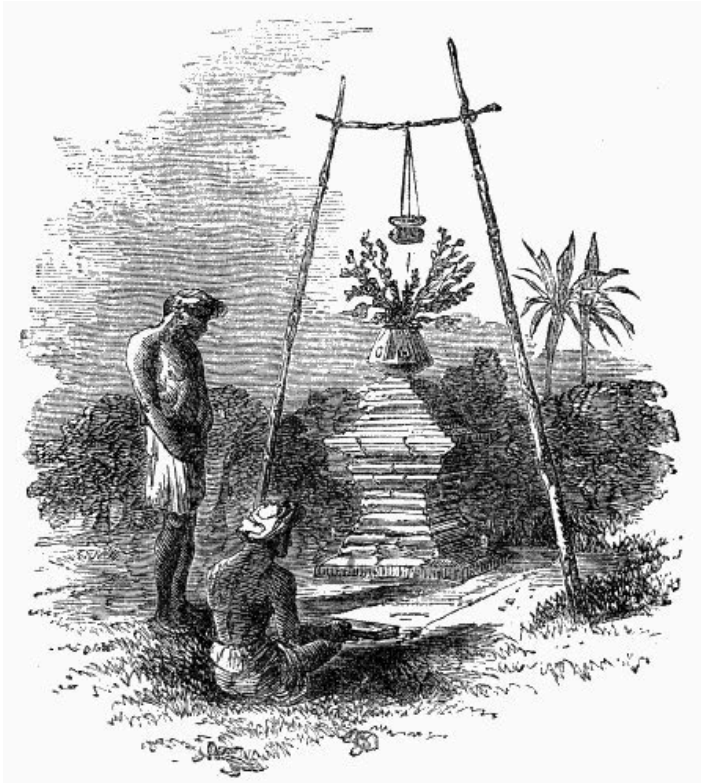
WAYSIDE MONUMENTS.

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 masonwork, 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 Joyce, & Mary Joyce, 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 "cupboard;" 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 worshippers 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 call 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 thunderbolt 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 (Ocymum 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.

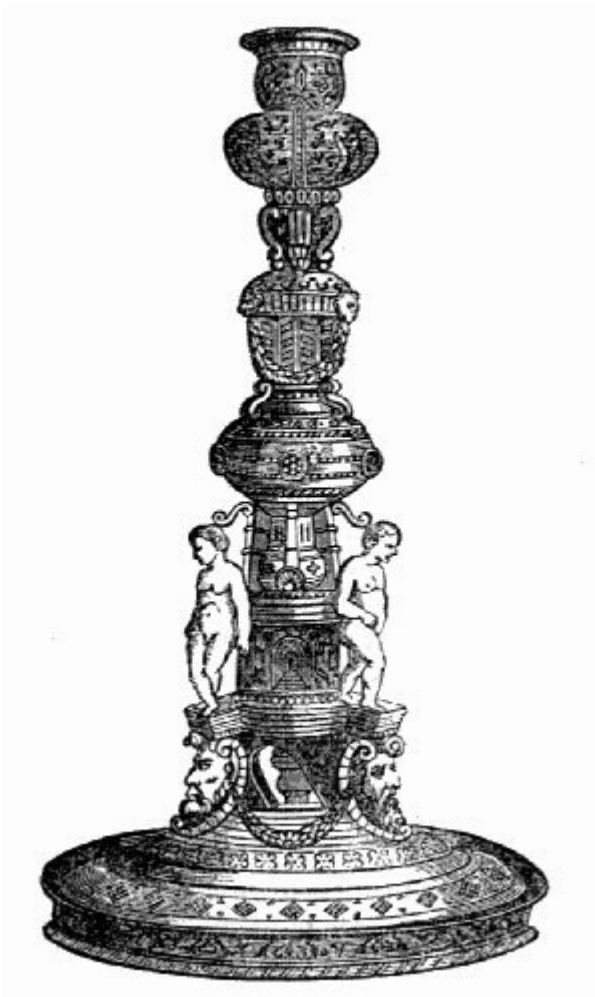
The earliest known fabric of this earthenware is that mysterious and unique manufacture of the "Renaissance," the fine Fayence of Henry II. The manufacture of this ware, which was at once carried to a high degree of perfection, seems to have been suddenly and unaccountably lost, without leaving any record 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 Vendée. 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 a 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 descents 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 lucre, and their decided taste for stockjobbing 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	3,000
" Bucks and Bedford	40	66	40	2,100
" Oxford	40	67	40	2,100
" Kent	40	67	40	2,100
" Surrey and Sussex	40	67	40	2,100
" Warwick and Leicester	60	98	40	3,000

"	Somerset and Dorset	100	176	110	5,000
"	Essex	60	101	60	3,160
	Total, twelve counties	440	743	430	22,560

In the year 1307, King Edward II. issued an order to the seneschal 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.

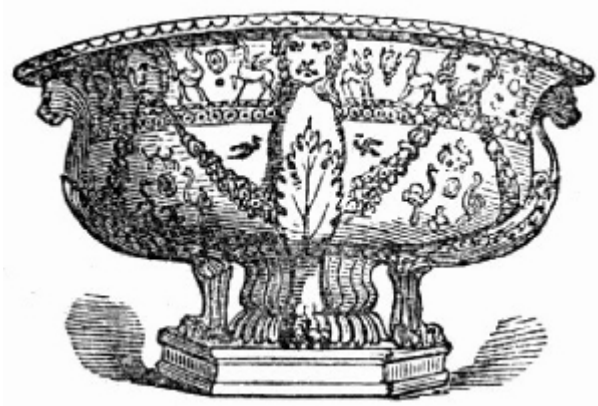
All these weapons, with one exception, are composed of a soft kind of iron. Many of the swords were found doubled up, a circumstance for which it is difficult to assign a reason, as they had evidently been purposely bent. The sword we have represented in our engraving, is remarkable for the unusual degree 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. Alexader 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, twopence, 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 Worcestershire, 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 soe 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 contineue in their dronckenes three 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, whereupon 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 myery places, &c." A nice picture of young England in the seventeenth century.

A CHAPTER-HOUSE IN THE TIME OF HENRY VII.

In abbey-churches 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 groining, and a lofty, conical, lead-covered roof. In these instances it is placed in the open space eastward of the cloister, and is usually approached 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 woodcut 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 woodcut 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 Moikenyamma, 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.

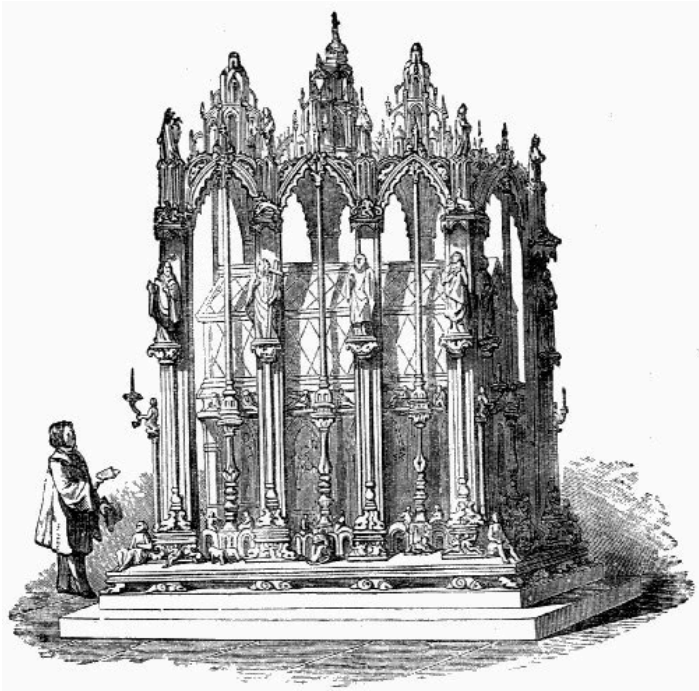
ORIGIN OF THE HOUSE OF MULGRAVE.

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 subscription 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 NUREMBURG.

The city of Nuremberg—the birthplace 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 *Rennaissance* 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 recorded, 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 hold 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 Vischer; 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 considerable 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 table-cloth than an old newspaper; he was also as 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 paviours 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 countersunk 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 Socharis Osiris, the pygmean god of Memphis. The second vase of the series was in the shape of the genius Hapi, the "concealed." 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 Trautmutf, "the adorer of his mother." We here annex an engraving of it. It had a cover in shape of the head of a jackal, and held the lungs and heart. This genius presided over the East, and was brother of the preceding. 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 preceding. 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 jackal, 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 relic. 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 Sacro 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 table-cloth by the waiters, who, besides, lay the trenchers, spoons, knives, with little forks, table napkins, bread, with a salt-cellar 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 cupboard, 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

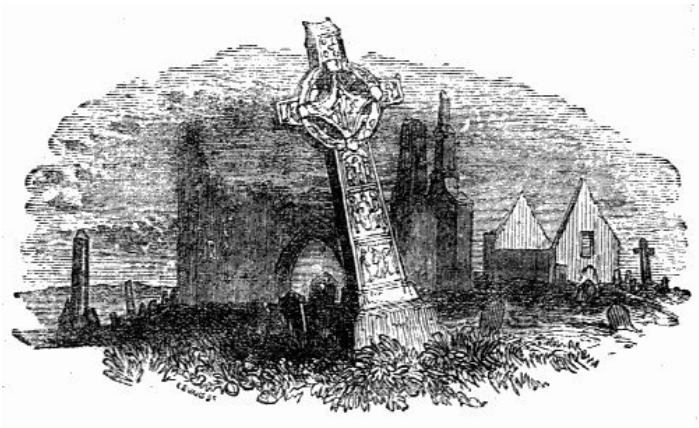
could give no name, though he candidly admits that one ingredient in it was fear, with a considerable deal of wonder and astonishment. He declares it was in vain to think of flying; the swiftest horse, or fastest sailing ship, could be of no use to carry them out of this danger,—and the full persuasion 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.

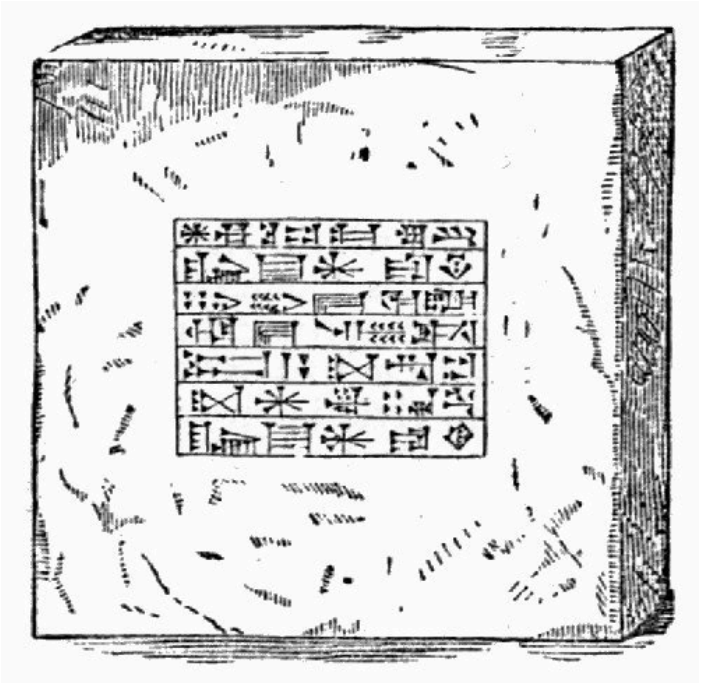
RUINS OF CLONMACNOIS.



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 casing 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 12½ in. square, and 2¾ in. thick, and are placed at the base of the monument. The bricks of Al Hymer, on the eastern bank, measure 14 in. long, 12¾ in. broad, 2½ 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 3¼ in. thick; they are of a pale red colour, and used for revetting the monument. Lower down to the east of this, they are 4¾ in. broad, and 12¾ 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 cuneiform 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 mouthpieces, 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, Marseilles, and all along the glowing shores of the Mediterranean, safely carried over the dark and leaping sea, by brave iron monsters that have fought the winds with their scalding breath, these wares have come, to tempt the purchasers, in the pleasant, calm, 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 cups and dishes, the inner substance of which is wood or paper, or what we term papier-maché.

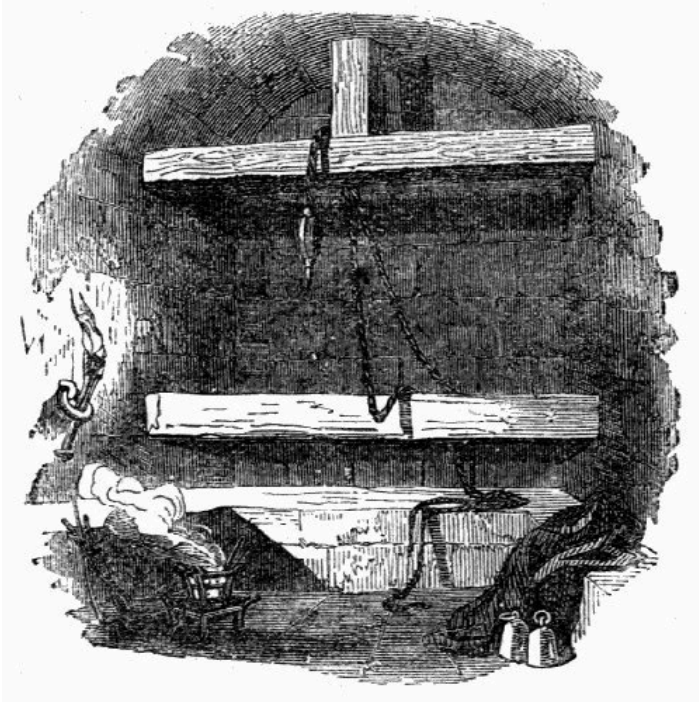
Another tree, called *forasi*, renders a varnish of an inferior quality.

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 palace 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 gratings. 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

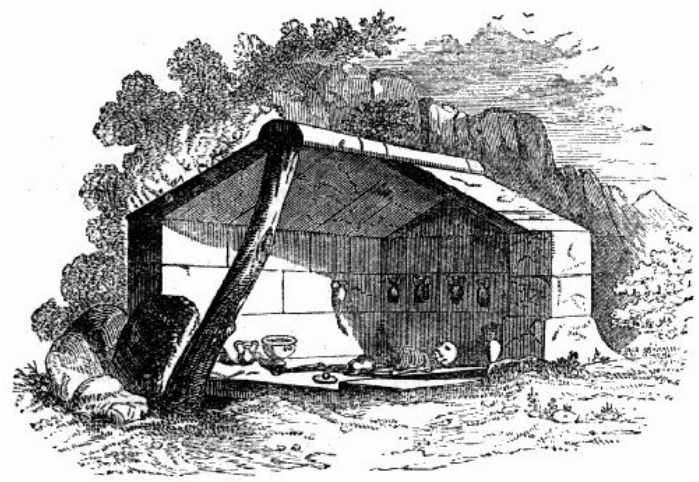
torture-chamber, which we here engrave.



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. Angela 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 Cære, or Cervetri, in Italy, are tunnelled in the earth; and those at Vulci and in the Etruscan 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 5¼ 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 Etruscan 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 case, 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 Speillman; from which period we may, perhaps, date its manufacture in this country.

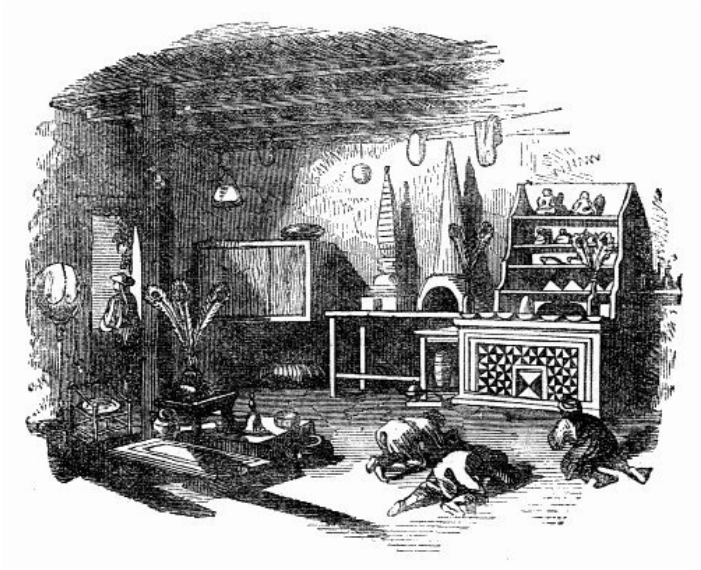
It appears, however, that it was known in the East much earlier; it being observed that most of the ancient manuscripts in Arabic and other Oriental languages, were written upon cotton paper, and it is thought the Saracens first introduced it into Spain.

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, according 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.

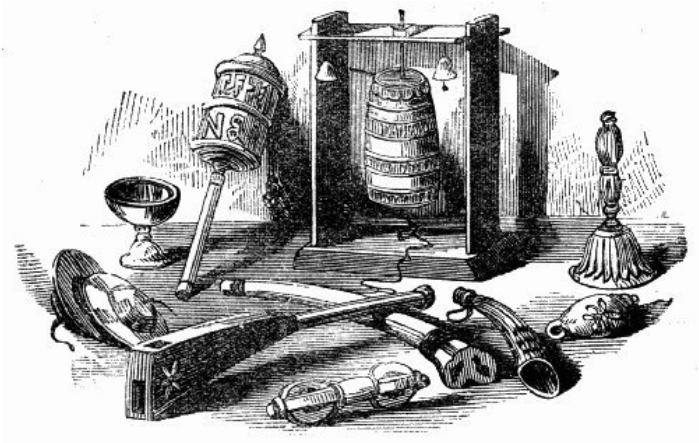


The above is a correct representation of the great Lepcha temple at Simonbong, in Sikkim, a district of India near Thibet. We take the following account of it from the Journal of Dr. Hooker, who visited it in 1848:—"Simonbong is one of the smallest and poorest goompas, or temples, in Sikkim, being built 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 *dorge*, 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 malicious 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 Kinlockeill, 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 foul 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 birthday 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 forsee 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 *hæt*. 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*, *poell*, *pylca*, *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 intercalary 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 GROTTO, 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, lances, 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 sorcerers. 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:—

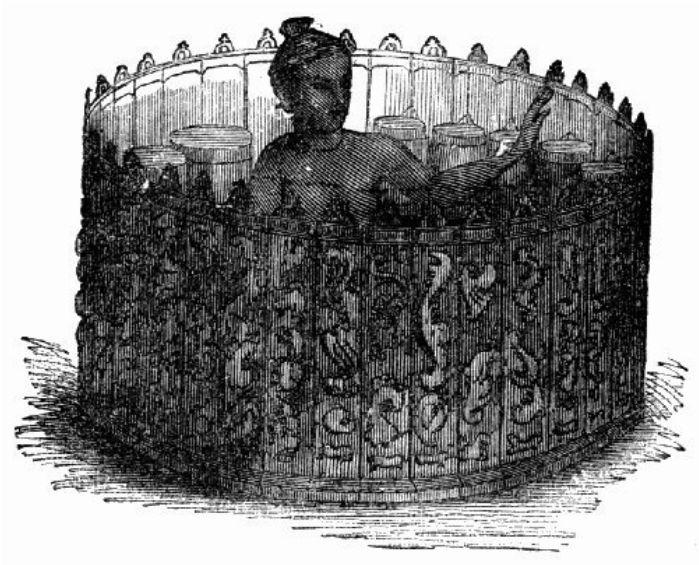
"To satisfy ourselves of the sanguinary character of some of the Hindoo deities, and of the influence they exert over the deluded victims of superstition, we must witness some of the cruel practices which the popular goddess, Kali, imposes on her worshippers. The most remarkable festival is the one called *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 existence, 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 musical 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.

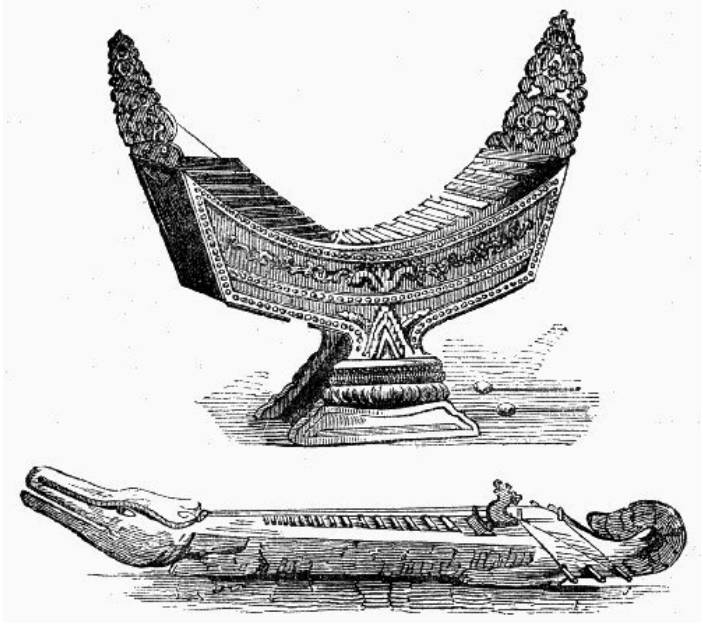
"The Governor had provided both a puppet play and a regular dramatic performance for our benefit, and on this first occasion of the kind the Envoy thought it right that we should visit both.

"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 Burmah.

"The chief instrument in size and power is that called in Burmese *pattshaing*, 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 staccato 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 was 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 musical 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 knibbed 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
> gownnes."

but that all this, as well as habits of "cloth of greene and scarleteen,—cut work and brodwar, was all," as the Chronicler expresses it, "for unpayed;" 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 Cracrow 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 Huo'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.

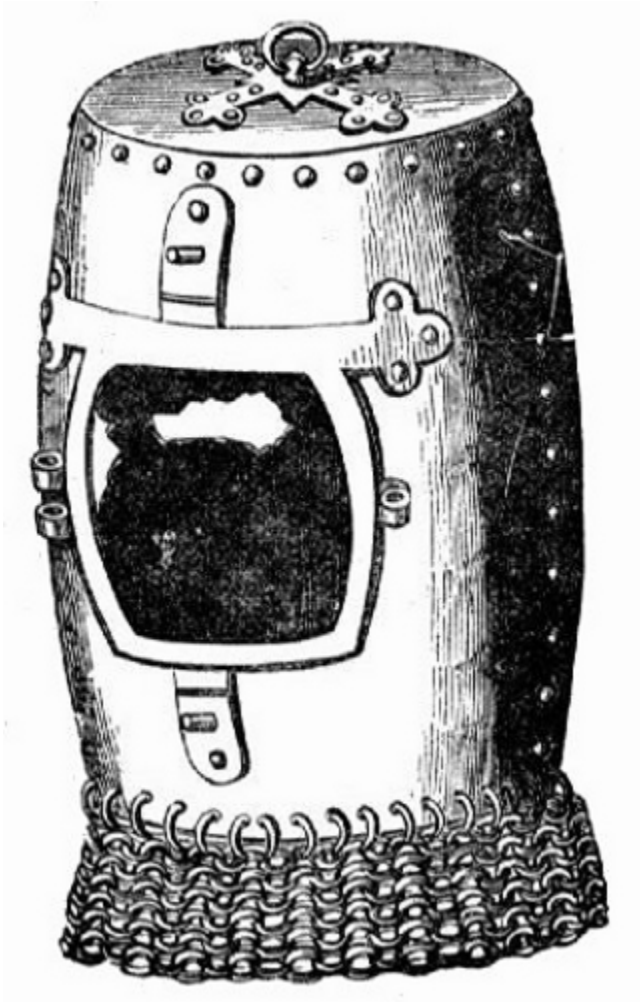
To say the truth, we had not at all understood the proceeding; but we did not wish to question the little pagan, lest he should find out that we were Europeans by our ignorance. As soon as ever we reached the farm, however, we made haste to ask our Christians whether they could tell the clock by looking 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 cat, or who may fear some danger to their own eyes from too close an examination of hers."

EARLY ENGLISH HELMET.

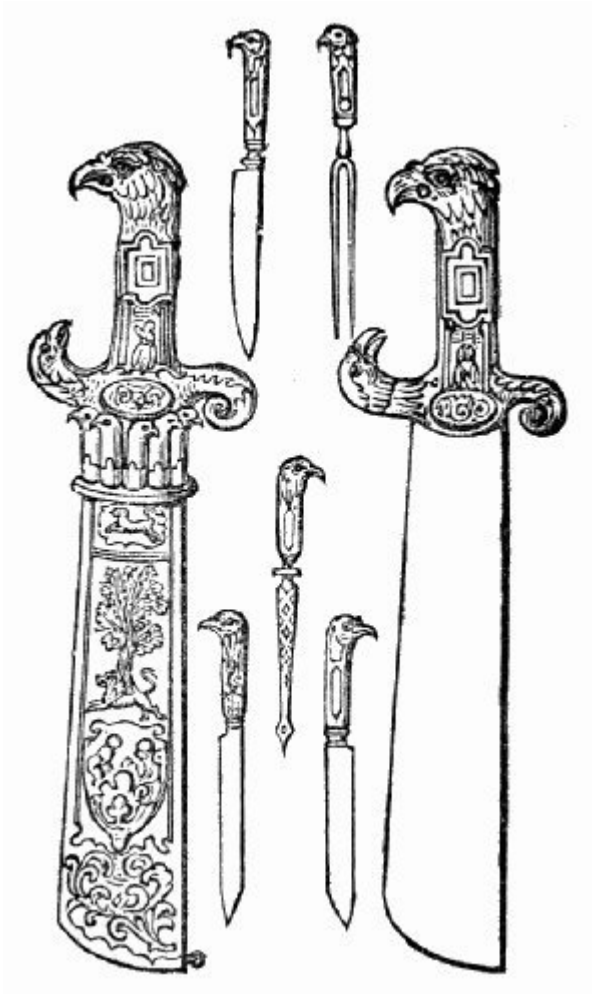


The above is a correct representation of a helmet of the latter part of the twelfth century, resembling those seen on the great seals of Richard I. The *aventaille*, or moveable grating for covering the face, has been lost, but the hinges, staples, and other means of fastening it still remain. Its form 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. Socrates was a farmer, and yet wedded to the glory of his immortal philosophy. Cincinnatus 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 enthusiastic Lafayette, the steadfast Pickering, 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 knees, 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 mightly 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 cycle. 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:—

Sichkan eel	Year of the	Mouse.
Ood eel	"	Bull.
Bars eel	"	Leopard.
Tavishkan eel	"	Hare.
Looee eel	"	Crocodile.
Eelan eel	"	Snake.
Yoont eel	"	Horse.
Kooree eel	"	Ram.
Beechee 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 verely, 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 trottynge 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 trottynge hors to travel on in winter. Item, double trottynge hors, called a curtal, for his lordship to ryde on out of townes. Another trottynge gambaldyn hors, for his lordship to ryde upon when he comes into townes. An amblynge hors, for his lordship to journey on daily. A proper amblyng little nag, for his lordship when he gaeth 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 trottynge 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 amblynge 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 Tagius 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 begins 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 instantly 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-crested 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 course 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 shopkeeper 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

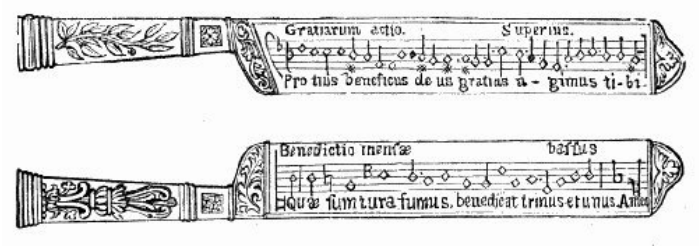
also of enamel; his tunic is red, and his scarf blue. On the side of the watch is the motto of the Order of the Garter; the *fleurs-de-lys* above and below it on a ruby ground. The interior of the case is enriched by a delicately executed arabesque filled with black enamel upon a dotted ground. The entire 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 cider, 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 case 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 acre or more in extent, and lay to the north of the stately castle: a pleasant terrace, 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 pyramidical 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 terrace, 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 Secchi 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

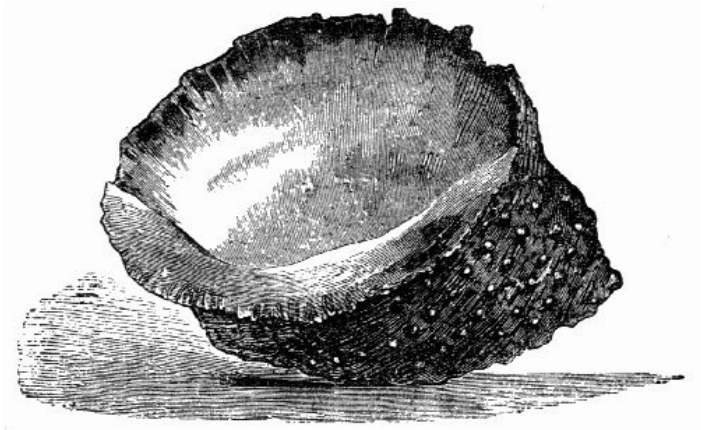
there is a tree, by way of distinction; and over several of the principal figures there are inscriptions, but many of them obliterated. It is annually hung up on St. John's day, and goes round the nave of the church, where it continues eight days; and at all other times it is carefully kept locked up in a strong wainscot 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-on-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 individuals, 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*; Lacshmi, goddess of riches, wife of Vishu; 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 fantastic 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 sapeck 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 Bethsaida 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 palace nor a temple, but some vast aqueduct or reservoir; and if any name should flash through the mist or 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 rescuing them from the ruin which overtakes the ordinary monument of historical 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 back," quoth our informant; "for they knew the ould villian to be a man of his word."

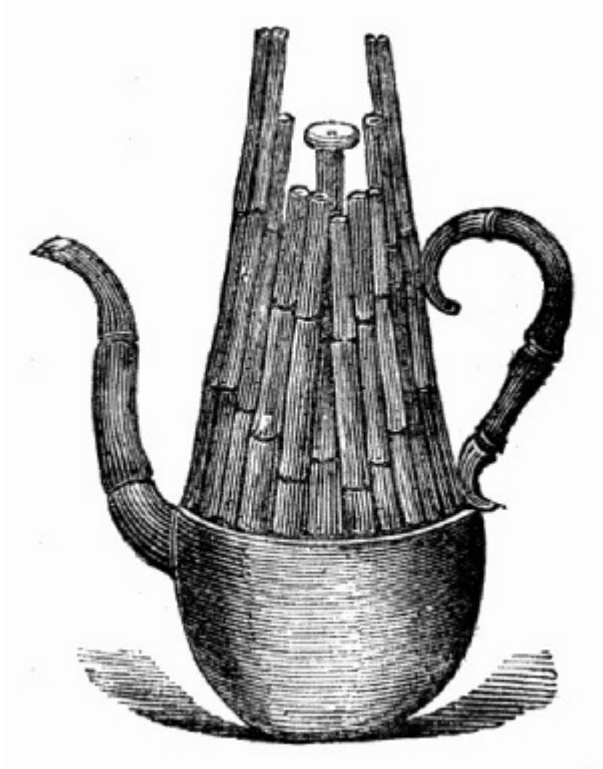
THE TURBAN IN ARABIA.

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 encumbrance 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 expenditure 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 comparatively 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 sixpences. 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 *fête 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.

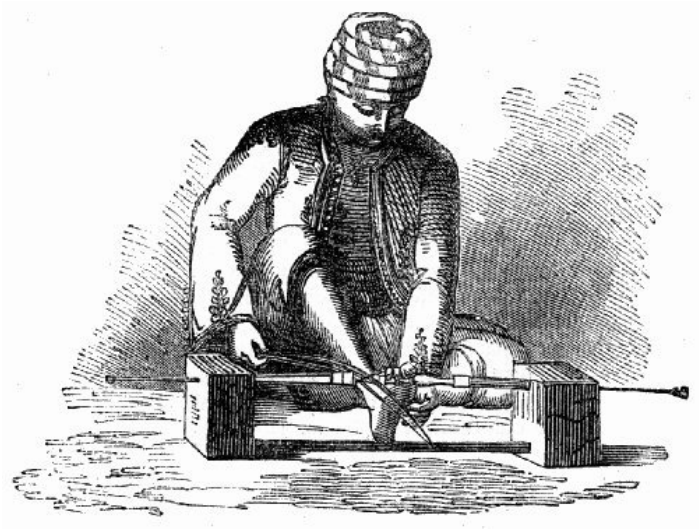
EXPENSIVENESS OF DRESS IN THE TIME OF JAMES I.

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, mercantile pursuits, professions and trades, the Tunisians are centuries behind. But, with all their disadvantages, the traveller, in traversing their crowded *sooks* (market places) and serpentine streets, finds numerous illustrations of the proverb, "Necessity is the mother of invention." In every workshop some tool, or implement, 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 Tin-nevelly (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 vieing 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 violently, 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 innuendos 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 *Vénérable* 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 *Vénérable* 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 recal 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 churchyard; 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 akin. 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 phœnix 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.

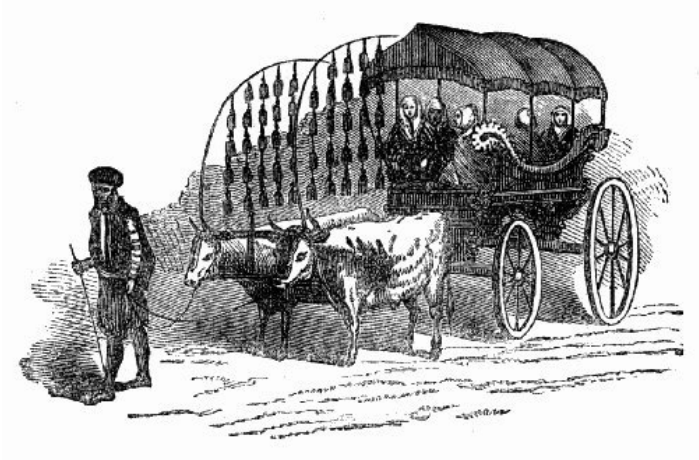
TURKISH CARRIAGE.

The curiously-shaped vehicle which we have engraved on the 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.

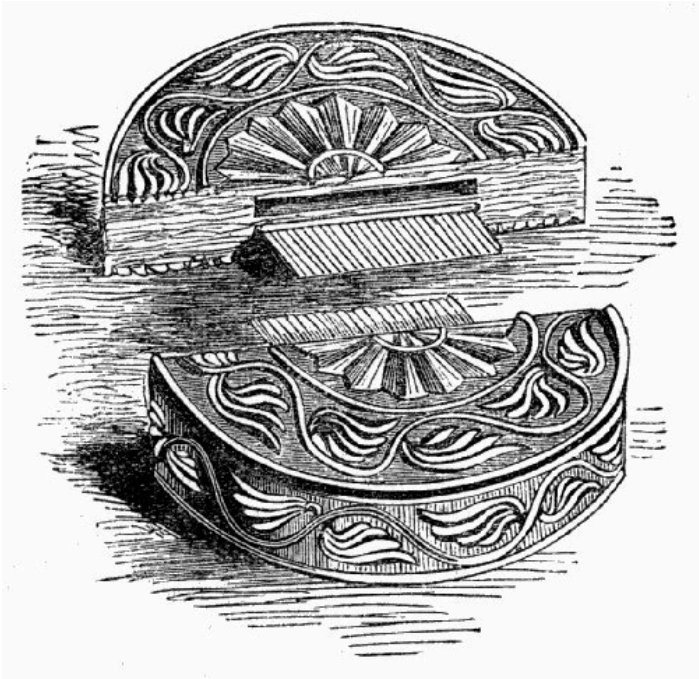
A crowd of people, consisting principally of females, had collected before the mosque, and a square space was kept by the soldiers. Some little courtesy was shown to visitors, as the Franks were permitted to cross this enclosure to a corner close to the door, by which the Sultan was to enter.



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 degenerating, 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 rhinoceros 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 Hindoo 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 gatehouse 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 Amarapoora, the capital of the empire of Burmah, Captain Yule met with some tame fish, which he thus describes:—

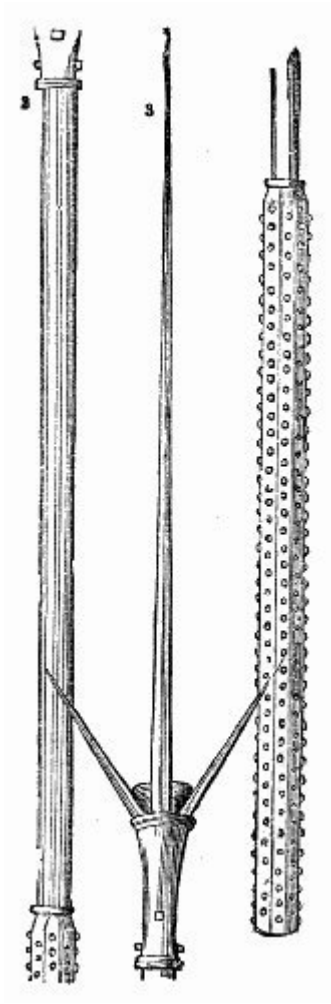
"Having gone over the little island, I returned to my boat, where a sight awaited me, that I confess astonished me more than anything I have ever seen before.

"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 unmuffled peal, in manifestation of joy for the deliverance and escape of the infant Saviour.

GAUNTLET OF HENRY PRINCE OF WALES.

The highly interesting relic 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 Edmondes to send him a suit of armour from Holland. On the discovery of the Gunpowder Plot, Lord Spencer 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 Lenox, 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 receaved of our said late deere sonne the somme of one hundred and forty poundes only, soe 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 carcases 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 Pemiongchi, situated on the summit of a lofty spur on the opposite side of the Ratong.

"The ascent to Pemiongchi was very steep, through woods of oaks, chesnuts, and magnolias, but no tree-fern, palms, pothos, or planntain, 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.

"Pemiongchi 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.

"Pemiongchi 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 Ghorkas plundered Tassisuding, Pemiongchi, Changachelling, 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 Pemiongchi, 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 Changachelling 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 *dorge*, 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 whin-stone, 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.

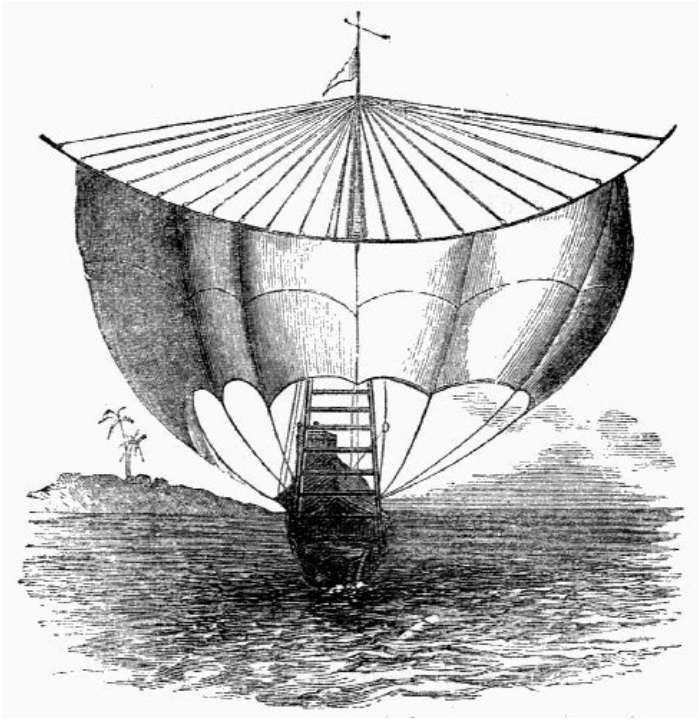
The curious boat which is here depicted in full sail is one of those which is used by the Burmese on the river Irawadi. They are called *hnau*, and Captain Yule gives the following description of them in his

"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 fire 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 steerman'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 scrap 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, accompanied 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 clocks 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

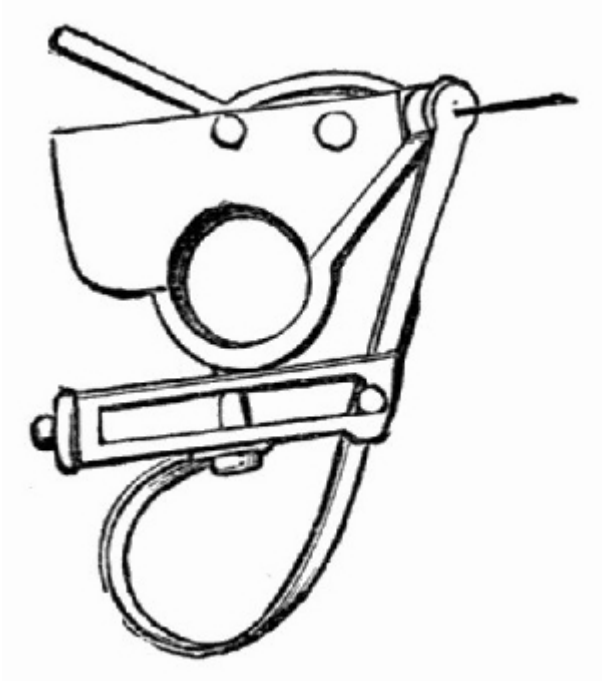
the surrounding villages, humanity at length dictated the necessity of making some efforts to save the remaining few, who had escaped the contagion, from the no less frightful evil of famine. The scene that presented itself was appalling; several little children, whose parents were dead, were found sucking 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 plucke 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 anything 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 clarge, and nine dates, cleaned, picked, pared, and a handful 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 hedgehog, and quarter him in pieces, 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 thore 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 Greenwiche, y^{e} 9 of May, 1553, by your trewe heartie friend, JOHN of AUDELAY."

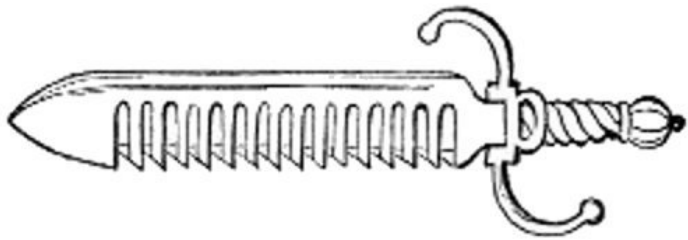
A POISON WEAPON.



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 "amase 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 swiftness, 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 enemie must take hold fast of the handle neere the crosse and underneath, the other hand above and near the pomell."

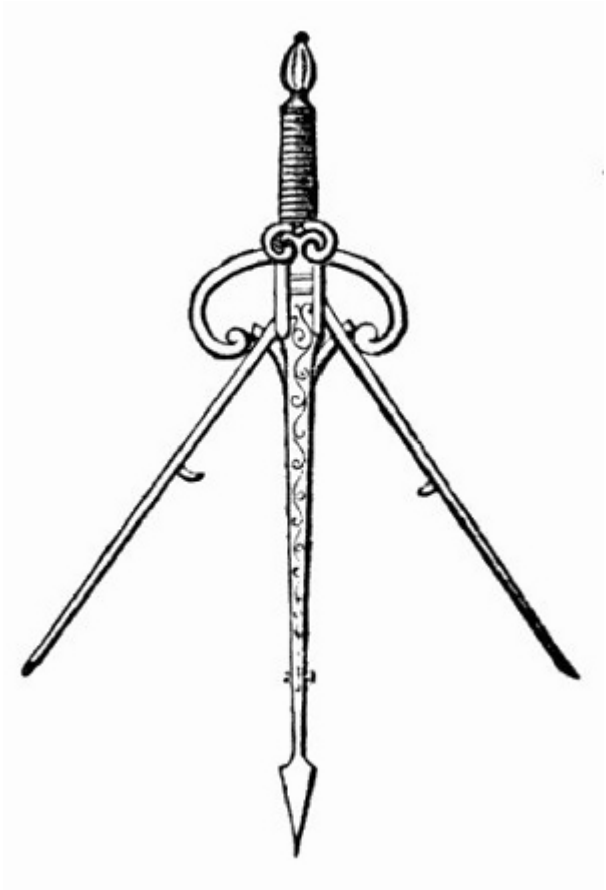
Silver, in his "Paradox" gives the following as the proportions of a two-handed sword in his day: "The perfect length of your two-handed sword is the blade to the length and hilt of your single sword."

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 enchanting 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 chiselled 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

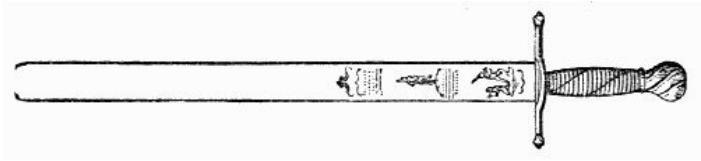
temple of Apollo, famous for its oracles. The time of its foundation ascends to the first years of the Christian era, since, in the year 47, the Emperor Claudius came hither in great pomp, to acknowledge the power of the god; and he left proofs of his piety and munificence. The débris and mysterious 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 Amarapoora, the capital of Burmah, the Captain says:—

"To-day we had a singular visitor at the residency. This was Maphoon, the daughter of Shwé-maong, the "Homo hirsutus" described and depicted in Crawfurd'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 kingdome 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

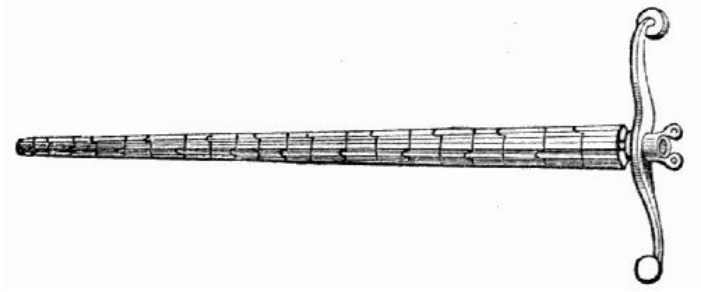
commemorated on a monument in Chaddesley Church, Worcestershire, as having died in 1696, at the age of 86, she must have been 70 years old when these precautions were taken by the Government against the poor old lady attempting to invade the country, or to comfort the Pope with her presence and support. 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 *lo salt*, is performed by four men and four women. At the given signal, the cavaliers simultaneously raise the four ladies, forming a pyramid, the caps of the ladies making the apex. The music which accompanies these dances consists of a

lo flaviol, a sort of flageolet, a drum, two hautboys, prima and tenor, and the *cornemuse*, called in the country *lo gratla*: this instrument, by its description, must somewhat resemble the bagpipes. The dance called *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 composed of several truncated cones, grooved with sharp edges, and held in opposite directions, so as to give sufficient oscillation without rising so far as to strike the hand of the executioner. 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 scarcely 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.

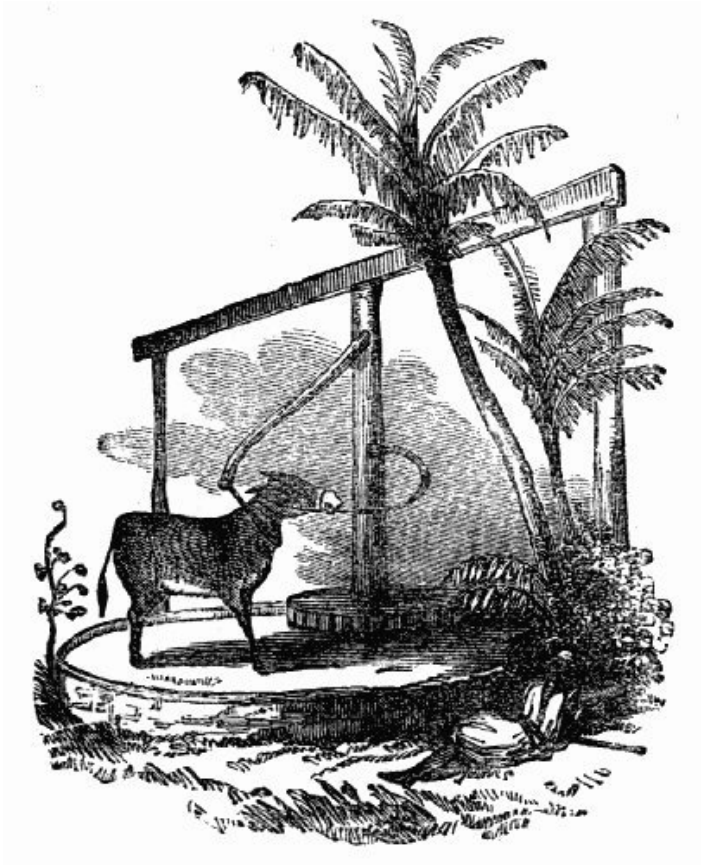
MONKS AND FRIARS.

There was a distinction between the Monks and Friars, which caused the latter to become the object of hatred and envy. Both the monastic, or regular, and parochial clergy, encouraged the attacks made upon them. The Monks were, by most of their rules, absolutely forbidden to go out of their monasteries, and, therefore, could receive only such donations as were left to them. On the contrary, the Friars, who were professed mendicants, on receiving notice of the sickness of any rich person, constantly detached some of their members, to persuade the sick man to bequeath alms to their convent; thus often, not only anticipating the Monks, but, likewise the parochial clergy. 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 rediculous 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 handbill 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 prices are 2s. 6d. for each *bob*, and 3s. for every *tye wigg* and *pigtail*, *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 dulcet 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 *sangíta*, symphony, as applied to music by the Hindoos, conveys the idea of the union of *voices*, *instruments*, and *action*. Musical treatises accordingly treat of *gáná*, *vádya*, *uritya*, 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, *Sóbhavinóda*, the Delight of Assemblies; a fourth, *Sangítaderpana*, the Mirror of Song; and another, *Rágavibódha*, 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.

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FOOTNOTES:

[1] Thus we have the origin of Twelfth-day.

[2] A good specimen was demolished at Tottenham not long ago.

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- Mid-paragraph illustrations have been moved between paragraphs and some illustrations have been moved closer to the text that references them. The Index to Engravings paginations were not corrected.
- The links for some incorrect index entries have been remedied, but others may remain, as the index was not checked for accuracy.
- VARIANTS UNCHANGED:
    - Pages xiii and 201: Colebrook and Colebroke.
    - Page 51: Tchang-tchin and Tchang-tching.

- Pages 108, 390 and others: Southwark and Southwarke.
- Pages 498 and 571: Mahomed, Mahommed and Mahomet.
- Pages 298, 306 and others: Hindostan and Hindoostan.
- Pages 322 and 452: Rossellina, Rosselini and Rossellini.
- Pages 370 and 371: ivil and ivel.
- Pages 432, 537 and others: Brama and Brahma.
- Pages 416 and 422: Bolinbroke and Bollinbroke.
- Pages 634 and 635: Clothseck and clothsek; Gambaldyn and gambaldynge.
- Page 635: Krees and Kreez.
- Multiple pages: Shakespere/ Shakspeare/Shakspere.

• OTHER NOTES:

- Pages v and xi: Removed entry "Architecture for Earthquakes" as no such engraving or description could be found.
- Page 85: bénéficiare changed to bénéficiaire.
- Page 128: Hatherly changed to Hatherley.
- Page 246: Sackvile changed to Sackville.

- Page 250: Clarencieux changed to Clarenceux.
- Page 330: Shaftsbury to Shaftesbury.
- Page 339: Hasselquiet changed to Hasselquist.
- Page 346: + IONA + IHOAT + IONA + HELOI + YSSARAY + 11 + MEPHENOLPHETON + AGLA + ACHEDION + YANA + BACHIONODONAVALI M ILIOR + 11 BACHIONODONAVLI M ACH + changed to
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  [M*] denotes counter-clockwise rotated M and [M**] clockwise rotated M. Also rendered in other texts as the letter Z or the number 3. Sources: Thomas R. Forbes, "Verbal Charms in British Folk Medicine." Proceedings of the American Philosophical Society, Vo. 115, August 20, 1971, p. 308. And Frederick W. Fairholt, Ancient, Medieval, and Renaissance Remains in the Possession of Lord Londesborough. Drawn, Engraved and Described by Frederick W. Fairholt. London: Chapman and Hall, 1857, p. 83.
- Page 451: Strasburgh changed to Strasburg.

- Page 502: "drake coloured satin, and [illegible word] coloured satin." Changed to "drake coloured satin, and [...] coloured satin."
- Page 546: "into his elar;" changed to "into his celar.
- Pages 549-550: "the slaughtered sun hulls become...." "hulls" changed to "bulls."
- Page 550: "according the the indication" changed to "according to the indication."
- Page 558: "as with the [illegible word]" changed to "as with the [...]."
- Page 630: "It said to have been made...." changed to "It was said to have been made...."

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