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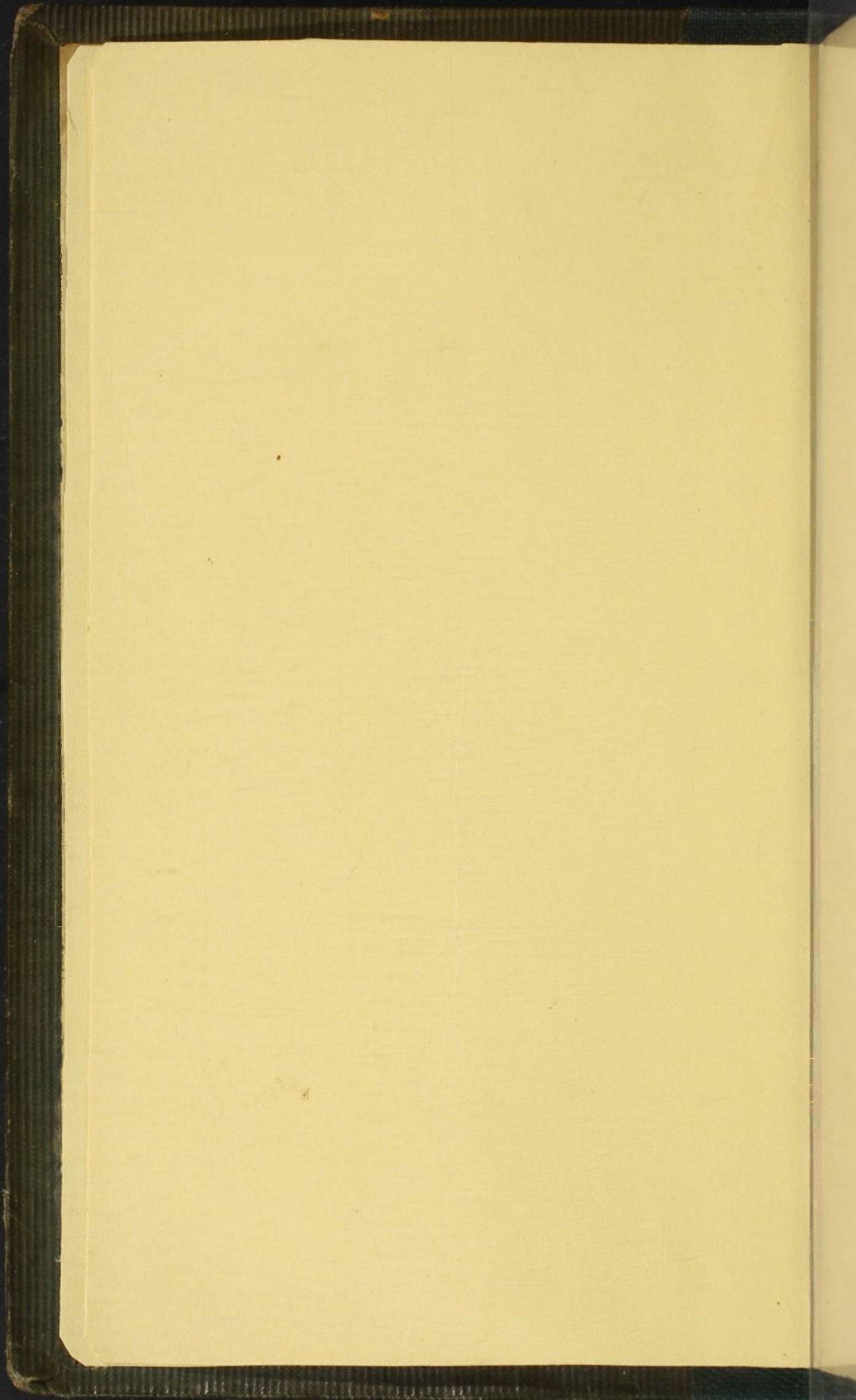
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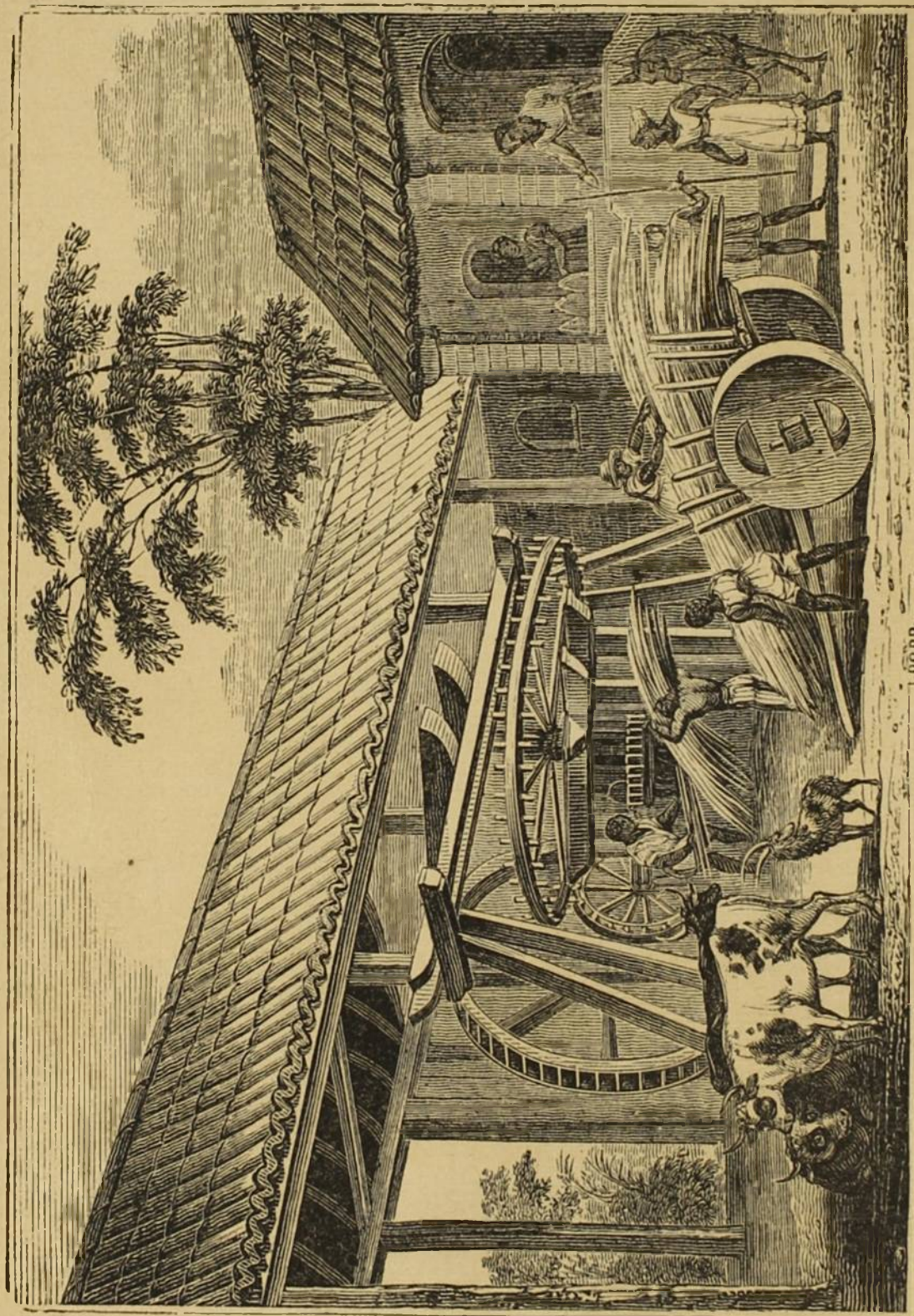
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Brazilian Sugar Mill.

BRAZILIAN SUGAR MILL

HABITS,

MANNERS AND CUSTOMS

OF
ALL NATIONS:

FOR

THE INSTRUCTION OF THE YOUTH

ILLUSTRATED

WITH NUMEROUS ENGRAVINGS



LONDON:

EDWARD LACBY, 75, ST. PAUL'S CHURCHYARD,

AND SOLD BY ALL BOOKSELLERS.

Wesleyan Higher Mill.



Brazilian Sugar Mill

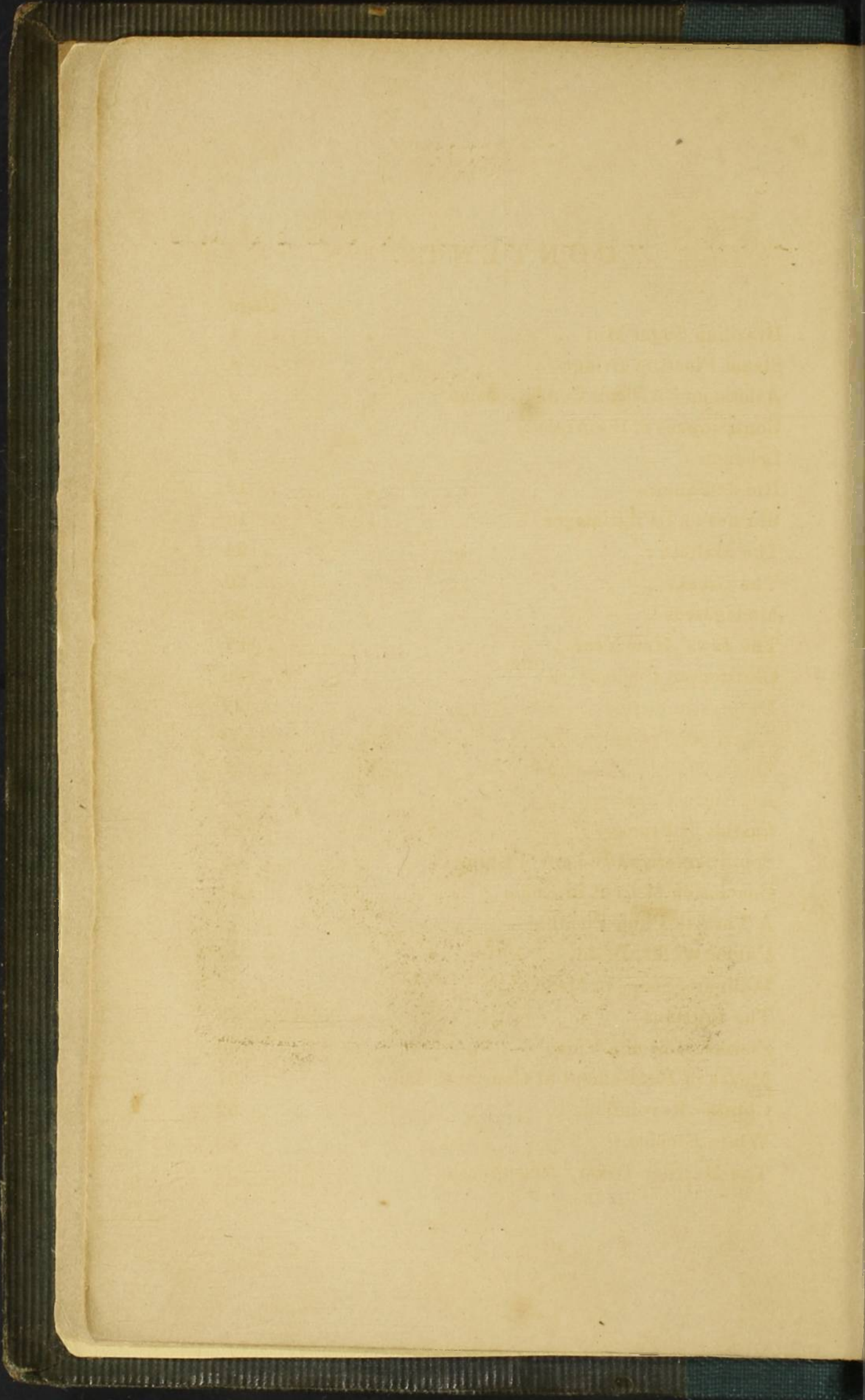
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BRAZILIAN SUGAR MILL.

HISTORY tells us that in 1548, the Jews of Portugal being banished to Brazil, procured sugar-canes from Madeira, and thus began the cultivation of the cane in South America.

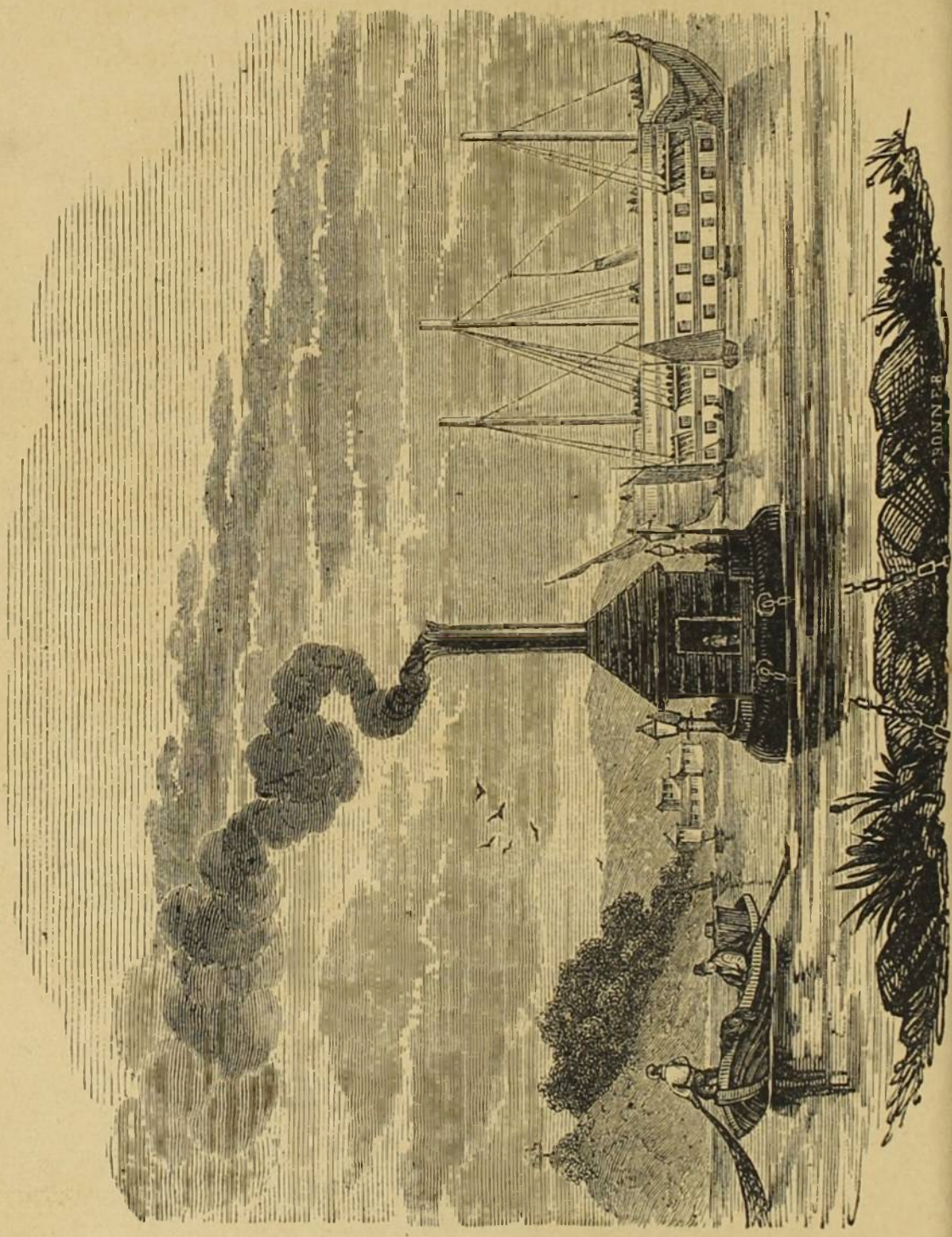
But, there can be no doubt that this was a work of supererogation, and that the cane was indigenous both to the American continent and islands. It is not for the plant itself, which flourished spontaneously when it was discovered by Columbus, but for the secret of making sugar from it, that the New World is indebted to the Spanish and Portuguese; and these to the nations of the East. Be this as it may, Brazil is now one of the principal sources whence are derived the supplies of sugar required for the European and American Markets.

The first stage of the manufacture of Sugar in Brazil is to crush it in a mill. The cane being ripe, it is cut close to the ground, and all the leaves are stripped off, which, with the rubbish, are left until the whole field be cut, when they are burnt; and immediately afterwards the roots

are irrigated. In some parts of South America, the cane is carried to the mill on the backs of asses, and elsewhere in carts drawn by oxen or mules.

The labours of the sugar plantation must be so distributed, that the different operations go on at the same time. While some negroes cut the canes, others convey them to the mill, where they are ground as fast as they arrive. The juice extracted from the cane is immediately subjected to the process for converting it into sugar. Every thing must be done at once: if the sugar-cane is not pressed as soon as cut, it undergoes a fermentation, which affects the saccharine portion, rendering the manufacture very difficult, and the results less favourable. If the juice be not exposed to the fire as soon as expressed, it contracts a degree of acidity, which greatly embarrasses the refiner. The West India colonists are so well convinced of the celerity requisite in the different operations, that, from the moment when they begin to cut the cane, the labours of the plantation continue day and night. The negroes are divided into four companies or relievers, like sailors in the navigation of a vessel, and there is no intermission except on Sunday.

The Mill for pressing the cane generally con-



sists of three vertical, grooved, brass cylinders, which are put in motion by two pairs of oxen, yoked to opposite points of a large wooden wheel, placed above the cylinders and attached at its centre to the axle of the central cylinder, the cogs or teeth of which communicate the rotatory motion to the other two. This tardy method of pressing is used on many plantations in South America; but in some mills, vertical water wheels supply the place of the bullocks, one wheel being attached to each mill. There is, however, great room for improvement, particularly in the adoption of iron cog and lantern wheels, or, at least, of metal cogs to the large wheels, iron axle trees, &c.; but, rude as the present plan is, by it the expense of keeping a considerable number of oxen is avoided. Again, one water-mill, constructed with accurate dimensions, will furnish, in twenty-four hours, sufficient juice of the cane for one hundred and sixty forms of rough sugar, each weighing fifty-four pounds; while a mill worked with mules, in whatever manner it may be conducted, will not furnish more than half the quantity.

STEAM FLOATING BRIDGE.

It is needless to investigate ancient authors for a description of the primitive bridge, as its origin and elements are to be found in uncultivated nations of modern times. Stepping-stones, in shallow rivers, covered with planks from stone to stone, exhibit the incipient principles of piers and arches, which science has brought to their present perfection. In deeper rivers, an accumulation of stones forms a loftier pier; and, where the openings were sufficiently narrow and the slabs of stone sufficiently long, or the art and strength of the untaught architect sufficient to the task, a roadway was formed from pier to pier, like the primitive Tuscan temple. The earliest mention of a bridge in history, is that stated by Herodotus, to have been built by Queen Nitocris, across the Euphrates, at Babylon, to connect the two portions of the city lying on either shore.

It is pleasing to trace the various formation of bridges, from the natural one formed of trunks of trees, which had fallen across a rivulet, or masses of rock wedged in a mountain fissure, presenting models for imitation where such did not already exist—such was the idea Nature gave to man for

the means of making a transit from shore to shore—and nobly has he performed and improved the hint given him, as is evidenced from the simple rope-bridge of the South Americans, to that beautiful master-piece of art, Waterloo-bridge.

There is a Steam Floating Bridge in use across an arm of the sea between Torpoint and Newpassage, Devonport, and which answers the purpose for which it was built most completely. The plan adopted is, to lay down two parallel chains across the river, which are fastened to each shore, and lie on the bottom, so as to be no impediment to navigation. It turns two wheels, over which the chains pass, and by means of them, the floating-bridge is safely drawn across with the greatest facility, which is highly desirable, as the above Ferry, which is the most important in the kingdom, is stated to be the most hazardous, and the detention by the old method of conveyance very uncertain.

Floating bridges, or bridges of boats, which, though commonly only temporary works, to facilitate military operations in war, are yet adopted on some occasions as permanent bridges over rivers; this is the case at St. Petersburg, Presburg, Coblentz, and other continental towns.

ASIATIC AND AFRICAN CONDESCENSION.

IN Turkey, the Grand Seignior every morning in his progress from the apartments of his favourite Sultana to his morning prayer, receives in person the petitions of the meanest of the faithful. In the year 1695, Yamausc, the Grand Vizier of Mustapha IV. and the son of Fatima, his favourite mistress, was empaled, because he stood between his sovereign and the petition of a poor shoemaker of the Crimea.

In Persia, the Schah, or king, sits three days in the week upon his throne to give public audience, and any minister who prevents even the poorest Persian from free access to his royal master, undergoes a painful but ludicrous punishment. The hinder part of his body is bereft of the skin, and under a burning sun, upon a saddle of yellow leather, the criminal is forced to ride upon an ass through the streets of Toheran, with a label round his neck proclaiming his offence.

The Dey of Algiers, in the apartments of his Zehana, every morning administers justice to, and hears the complaints of, his people; and Mohammed Mahadi, in the year 1478, put out the eyes of his Sultana Zegavia, because she detained him

beyond the hour when his subjects were accustomed to carry their petitions to the foot of his throne.

In China, the emperor, though secluded from the world, is never for a moment inaccessible to his people. Surrounded by ministers, by mistresses, and minions, degradation and death await upon even the greatest favourite who intercepts the supplications of the people in their passage to his foot-stool.

In the Missionary History of China we read that, in the year 1685, the emperor Tehun-Tsong bastinadoed and cut off the ears of his grand Chawlaa, or favourite, Yan-Mo-Ut-Chin, a white eunuch, because he told a silk weaver of Canton that the emperor had something else to do besides listening to the catalogue of his grievances.

Even amongst the Galla, the most savage nation in Africa, we read in Bruce, that every fifth day the king dresses himself in fresh drawn entrails, and seating himself upon the reeking hide of a cow, killed newly for the occasion, listens to the simple complaints of his naked and oily subjects. Wasili Osro, prime minister of that nation, was flayed alive, because he plotted with Ozaro Hert, the king's mistress, for the purpose of preventing Gorgi, the fourth sovereign of the Galla nation, from receiving the petition of one of his slaves.

CONTRIVANCES OF THE ARABS.

The following anecdote is given by M. de Brussiere, as an illustration of the adroitness and audacity of the Arabs in some of their thefts:—An Arab introduced himself, by creeping on all fours, like a quadruped, into the tent in which one of the Beys was reposing, carrying off his clothes and arms, with which he attired himself. On quitting the tent very early in the morning, and assuming the manner and haughty carriage of the chief, whom he left asleep, so imposed upon the attendants by his appearance, that they led forth their master's horse, which the Arab mounted and rode off, without creating suspicion. An hour afterwards, the servants were surprised at hearing the voice of the Bey, proceeding from the tent, calling for assistance. The latter was still more astonished than his servants, the boldness and adroitness of the thief appeared to him totally incomprehensible. After several weeks spent in fruitless endeavours to discover the delinquent, the Bey announced a free pardon to whomsoever would acknowledge in what manner

his arms had been removed from under the pillow on which he slept. Some days afterwards, the identical Arab presented himself before the Bey, and reminded him of his proclamation, motioned him to recline on his couch and remain silent, whilst he should explain the mode by which he effected the robbery. The Arab forthwith dressed and armed himself as before, left the tent, and again deceived the domestics, who brought out for his use a valuable and favourite horse, and, moreover, handed him a most magnificent pipe, supposing all the time that they were waiting on their master. During the whole of this scene, the Bey, who saw what was passing, was convulsed with laughter, but his merriment was soon checked, when his prototype fairly made off, at full gallop, with his weapons and baggage.

LEBANON.—The height of Mount Lebanon is said to be 9,535 feet above the level of the sea, which, although 1,400 feet lower than Mount Etna, is more than twice the height of Ben Nevis (4,370), the most elevated point in the British dominions.

RIO DE JANEIRO

Is the capital of the empire of Brazil, one of the richest regions of the earth, comprising the eastern and central parts of South America. Its condition exhibits the brightest influence of civilization in the new world; and, as pertinently observed by Dr. Von Spix, who visited Rio in 1817: "If any person considering that this is a new continent, discovered only three centuries ago, should fancy that nature must be here still entirely rude, mighty, and unconquered, he would believe, at least, here in the capital, that he was in some other part of the globe: so much has the influence of the civilization of ancient and enlightened Europe effaced the character of an American wilderness in this point of the colony."

Rio is washed by the South Atlantic Ocean, being situated on the western shore of the great bay from which it takes its name, which extends from the city northwards into the continent, about three times as far as the distance to the anchorage, and occupies the north-east part of a tongue of land of an irregularly quadrangular shape. The oldest and most important part of the city is



Rio de Janeiro

built along the shore, in the form of an oblong quadrangle, lying N.W. and S.E. The ground is, for the most part, level and low; but at the northern end are five hills, which come so near the sea as to leave room for only one street by the seaside; while towards the south and south-east, the city is commanded by several promontories of the Corcovado. The more ancient part of the city is traversed by eight narrow parallel streets, crossed by others at right angles. The Campode S. Anna, a large square to the west of the old city, separates it from the new town. The latter, which has risen for the most part since the royal family of Brazil removed here in 1808, is connected with the south-western quarter by the bridge of St. Diogo, thrown over a salt-water inlet; and on the north-west, the extensive suburb of Catumbi leads to the royal palace of S. Cristovão. Under the lower eminences of the Corcovado, the church of Nossa Senhora da Gloria forms a conspicuous object, commanding the southern part of the city. Further southward detached rows of houses occupy the two semicircular bays of Catete and Bota Fogo, and single houses are scattered in the picturesque valleys which intersect the Corcovado. The hills along the north-eastern bank are partly covered with large buildings. The ancient college of the Jesuits, the

convent of the Benedictines, and episcopal palace, and the Forte da Conceicao, have, from the sea, a grand appearance. The residence formerly occupied by the viceroys, which, after the arrival of the court of Lisbon, was enlarged by the addition of the Carmelite convent, and fitted for the royal family, stands in the plain. Altogether, the approach to Rio is extremely picturesque.

The first land that is seen on approaching the coast from Europe, is Cape Frio, distant between sixty and seventy miles from Rio. From this point to the city, a succession of interesting objects present themselves, among which is seen the lofty peak of the Corcovado. The entrance of the bay is protected chiefly by the fort of Santa Cruz. In the interior of the bay, the most important works are the Fort de Villegagnon (so named from the French adventurer), and that of Ilha das Cobras, both on small islands. Not far from the city on the latter island state criminals are confined. In the city itself, besides the Forte da Conceicao already mentioned, towards the north-west part of it, there are the batteries of *Monte* on the south-east; and the inlet of Bota Fogo is covered by the lines of Praya-vermelha. The harbour is one of the most capacious, commodious, and beautiful in the world. The immediate back-ground of the city is formed by beauti-

ful green hills, covered with woods, and interspersed with villas and convents, while the foreground is enlivened by the vessels of all nations. The bay contains nearly a hundred islands.

Far more has been done for this beautiful portion of the new world by nature than by man. The style of architecture in Rio is, in general, mean, resembling that of the old part of Lisbon; and though this town has always ranked as the most important in Brazil, or as second only to Bahia at the time that the latter was the seat of government, yet it is only since the emigration of the court, that it has assumed the character of a European city.

When the Court first arrived at Rio, the population of the city was not a hundred thousand. But, upwards of twenty thousand Europeans accompanied the Government; hence Brazilian manners gave way to those of Europe. A royal military academy was founded in 1810, and skilful mechanics of all countries were encouraged. A library arranged in a suitable edifice is said to contain 70,000 volumes, which the king brought with him from Portugal.

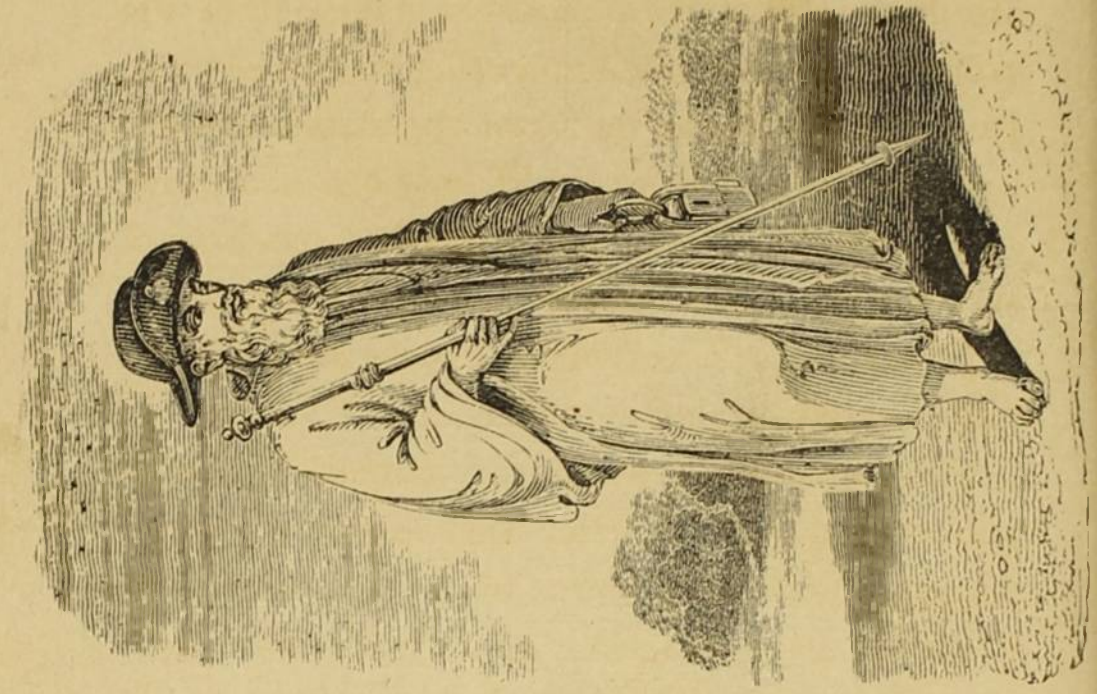
The stimulus given to commerce diffused a considerable degree of opulence; and the ambassadors from the European powers, who had

accompanied the Court, with other wealthy foreigners, introduced a luxury and refinement of manners to which Rio had hitherto been a stranger. In 1818, the number both of Portuguese and Brazilian inhabitants had still farther increased; and the population both of the capital and of the interior was swelled by emigrants from the Spanish provinces, from the United States of the North, from England, France, Sweden, and Germany.

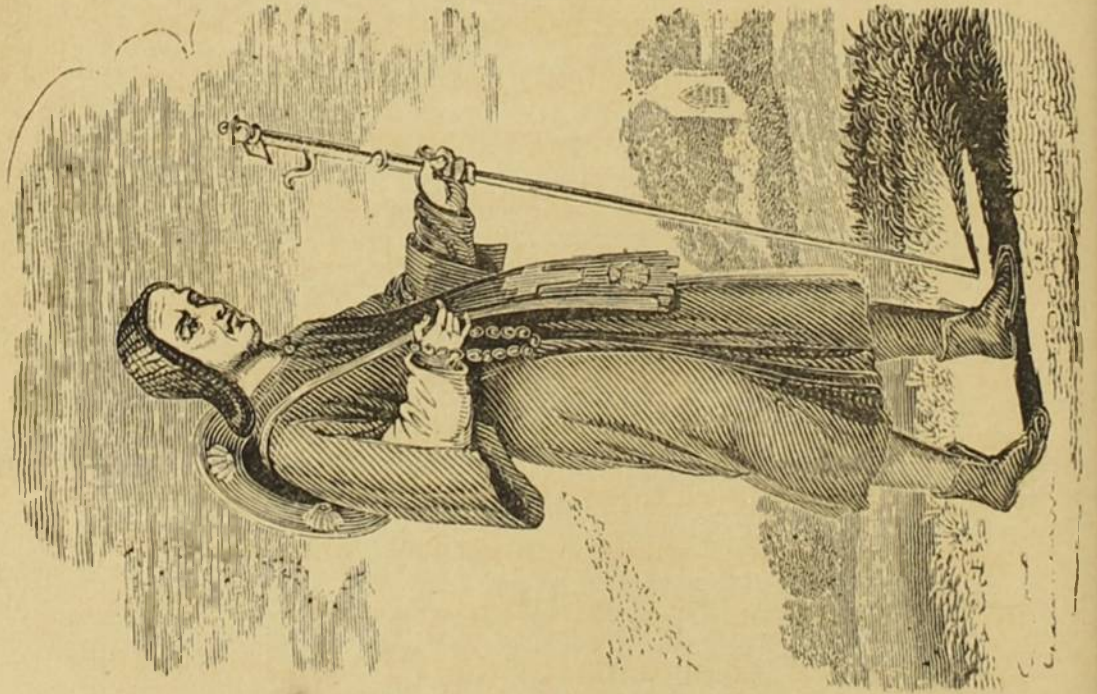
To pursue the description of the capital; the streets, which are straight and narrow, are paved with granite, and provided with a raised pavement for foot-passengers; but they are sparingly lighted, and only for a few hours in the night, by the lamps placed before the images of the Virgin. The houses, which are generally of two stories, and low and narrow in proportion to their depth, are, for the most part, built of blocks of granite; the upper story, however, is often of wood. The thresholds, door-posts, lintels and window-frames are of massy quartz, or feldspar, brought from Bahia in a state ready for use. The roofs are universally covered with semitubular tiles. The lower story is commonly occupied by the shop and warehouse; the second, (and third, if there be one,) by the family apartments, to which there

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Simple Pilgrim



Palmer Pilgrim.

are long and narrow passages taken from the ground-floor, and communicating with the street. In the out-skirts of the town the streets are unpaved, and the houses are of only one floor, low, small, and dirty, with the doors and windows of lattice-work, opening outward to the annoyance of passengers. The rents of houses are nearly as high as they are in London.

Churches and convents are almost the only public buildings in Rio, that deserve notice. Among the former, those of Da Candelaria, S. Francisco, and Sta. Paula, are in the best style of architecture; but that of Nossa Senhora da Gloria, is the most striking from its situation.

None of the churches have either any fine paintings or works of sculpture, but only rich gilding. The religious establishments comprise three monasteries, Benedictine, Franciscan, and Carmelite; a Franciscan nunnery; a nunnery of Theresans; an *hospice* of the almoners of the Holy Land; a *misericordia*, with its hospital; a foundling hospital, established in 1738 (which, within sixty years from that period, received nearly 5,000 infants); and a *recolhimento* for female orphans, born in wedlock and of white parents, where they remain till they are portioned off in marriage from the funds of this munificent institution; together with some smaller monastic and charitable institutions.

The royal palace skirts the beach, and is seen to great advantage from the principal landing-place, which is within sixty yards of the doors. It is small, ill-constructed, and inconvenient. The palace of the bishop, which stands on a high hill north of the city, is superior to that of the royal family. The custom house is a miserable building. The inns are abominably bad. The new mint, the naval and the military arsenals, are called magnificent buildings, but they present a very poor appearance to the eyes of a European.

Though, in proportion to the size and the wants of the city, Rio has but a scanty supply of water, there are several public fountains, and new ones are continually being erected. The aqueduct by which those fountains are supplied, is a noble work, and is described as the finest piece of architecture of which the city can at present boast. It was completed in the year 1740, and is an imitation of the one at Lisbon, erected by John V. It consists of two walls, about six feet high, arched over, with sufficient space for workmen to enter it occasionally, and pass through its whole length. At suitable intervals there are openings for the admission of light and air. Within is laid the canal, about eighteen inches wide, twenty-four deep, and three miles long.

Lancasterian and other schools, are spreading

in all directions; but persons of fortune have their children prepared by private tutors for the university of Coimbra.

Music is cultivated at Rio with enthusiasm and success; the guitar here, as in the south, being the favourite instrument. A decided preference is shown by the higher classes for the French language and French literature. The general knowledge of French has not, however, banished the mother tongue in the higher classes. With the exception of the court, and those immediately belonging to it, the French and English languages are spoken only by the men, and are therefore seldom used in company. In 1817, there were only two indifferent booksellers' shops at Rio, and only two newspapers were published in the whole kingdom. Even these were not then read with general interest.

The population of Rio de Janeiro amounts to 150,000, two-thirds of whom are black. Rio is still infamous as a mart for negro slaves, although the trade has been much restricted by the government. The city is the great emporium of Brazilian commerce, especially of all the mining districts; and to the smaller ports of Brazil, Rio exports all sorts of European goods.

SHRINES AND PILGRIMAGES.

Give me my scallop-shell of quiet,
 My staff of faith to walk upon;
 My scrip of joy, immortal diet;
 My bottle of salvation;
 My gown of glory, (hope's true gage,)
 And then I'll take my pilgrimage.'

Sir Walter Raleigh.

THE custom of making pilgrimages to spots of reputed sanctity, prevailed to a great extent in the latter ages of paganism, and, coupled with a reverence for relics, was transferred, at a very early period, to the Christian church. Journeys of this kind to Jerusalem are mentioned in the third century; and, in the fourth, they are said, by St. Jerome, to have been common from all parts of the Roman empire. The custom of worshipping the relics of martyrs also prevailed in Egypt in the same century. It was, however, much later before such practice became established in its full extent; probably, not till the time of the Crusades. In England there were few shrines or relics of great repute, which dated beyond this period. In some of the most cele-

brated, as that of the Virgin of Walsingham, and the true blood at Hailes, the sacred *materiel* was professedly imported by the Crusaders; whilst the greatest of all, the shrine of Becket, at Canterbury, derived its existence from an event as late as the twelfth century.

The passion of visiting shrines and other sacred places, appears, in the middle ages, to have prevailed pre-eminently in England. In the days of Bede (in the seventh and eighth centuries), a pilgrimage to Rome was held to be a great virtue. In later ages, the "shadow" of St. James, at Compostella, was chiefly visited by English pilgrims, and appears to have been set up to divert a part of the inundation which flowed upon Rome.

In the days of Chaucer, it seems to have been almost as fashionable to make occasional visits to the tomb of some favourite saint, as it now is to frequent the different watering-places.

In the number of her domestic shrines, England alone exceeded all other countries. Thirty-eight existed in Norfolk alone; and to one of these, that of our Lady of Walsingham, Erasmus says, every Englishman, not regarded irreligious, invariably paid his homage. The pilgrims who arrived at Canterbury, on the

sixth jubilee of the translation of Becket, are said to have exceeded one hundred thousand; a number which, if correctly given, must have comprised nearly a twentieth of the entire population of the kingdom. Even on the eve of the Reformation, when pilgrimage had much declined, it appears that upwards of five hundred devotees, bringing money or cattle, arrived in one day at an obscure shrine in Wales. These facts give some idea of the extent to which pilgrimages were carried in this country, and impart a peculiar interest to the subject.

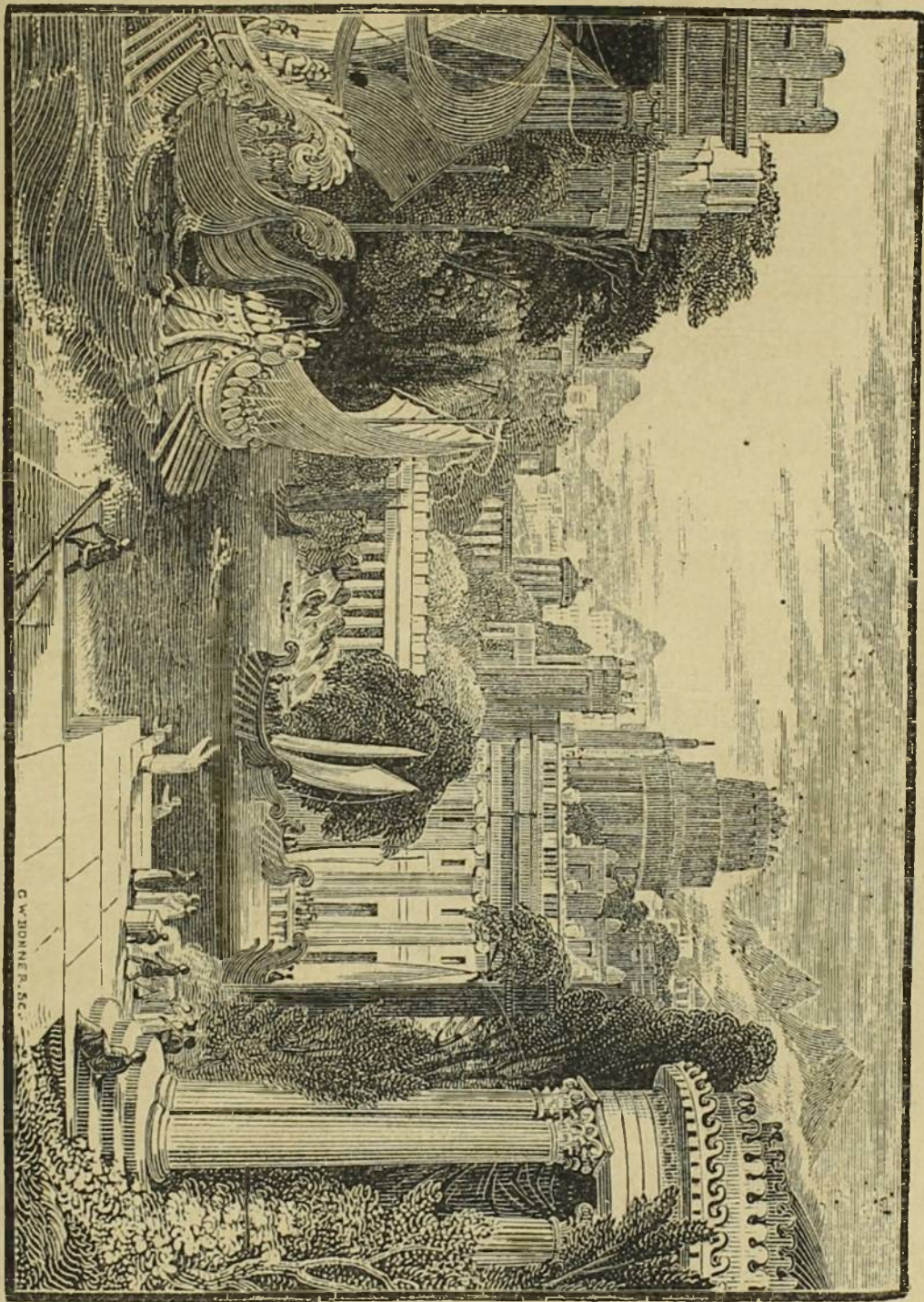
The pilgrimages of the middle ages may be divided into four classes—first, pilgrimages of penance or devotion to foreign shrines; secondly, pilgrimages of the same kind to English shrines; thirdly, pilgrimages to medical or charmed shrines; and, fourthly, vicarious pilgrimages for the good of the soul of the principal. Other kinds have been enumerated; but these contain all which had any professed reference to devotion.

The professional costume of a pilgrim is usually described as consisting of a long, coarse, russet gown with large sleeves, and sometimes patched with crosses; a leathern belt worn round the shoulders or loins, a bowl or bag suspended from it; a round hat turned up in front, and

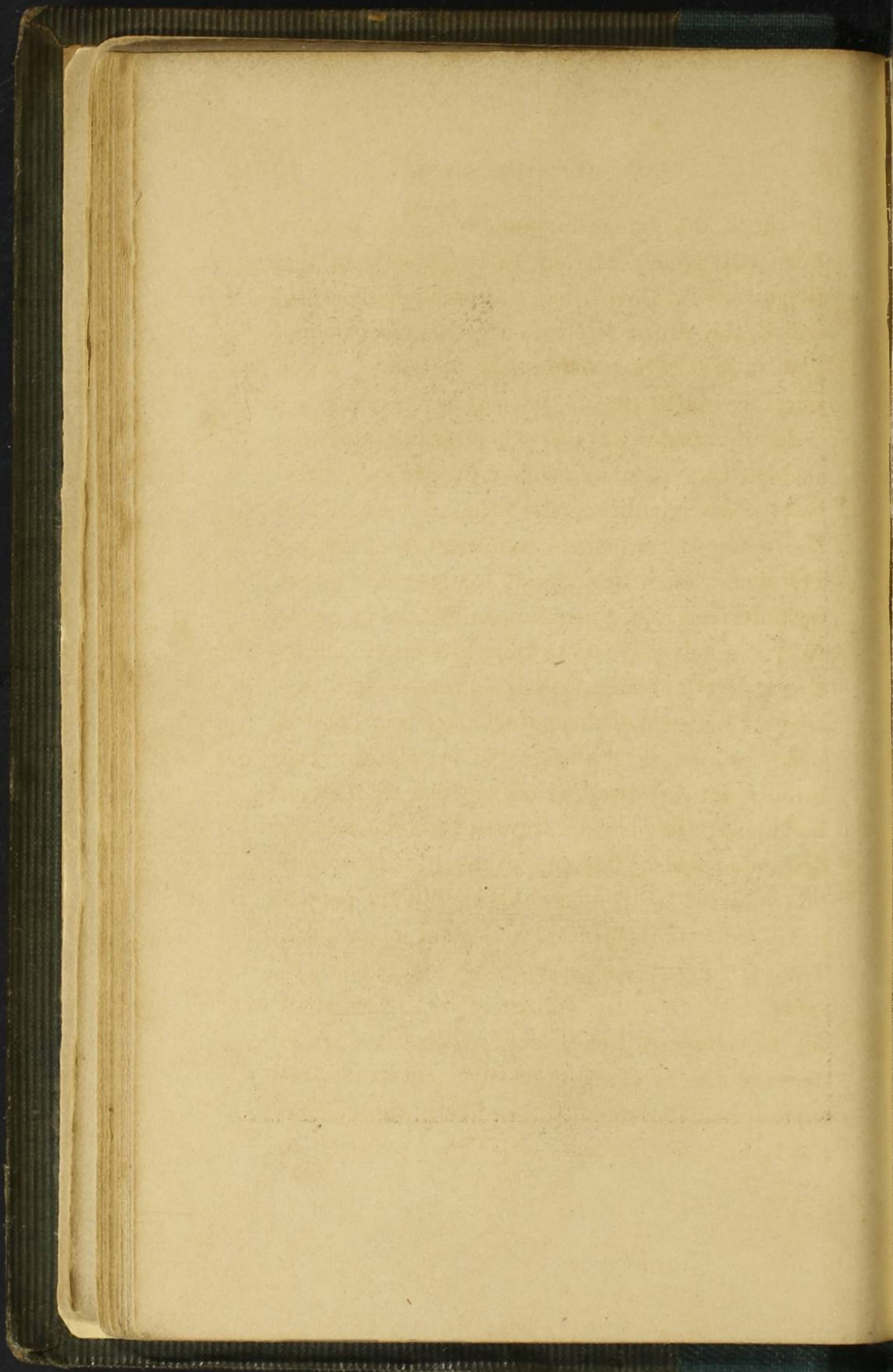
stuck with scallop shells, or small leaden images of saints; a rosary of large beads hanging from the neck or arm, and a long walking-staff (the bourdon), hooked like a crosier, or furnished near the top with two hollow balls, which were occasionally used as a musical instrument.

Before setting out, the pilgrim received consecration, which was extended also to the several articles of his attire. On a certain day, he repaired to the church, and, after making confession, he prostrated himself before the altar, where certain prayers and masses were said over him, ending with the *Gloria Patri*, *Ad te, Domine, levavi*, and the *Miserere*. He then arose, and the priest consecrated his scrip and staff, sprinkling each with holy water, and placing the former round his neck, and the latter in his hand. If he were going to Jerusalem, the crosses of his gown were sprinkled in the same way, and publicly sewed upon his garment. The service then ended with the mass, *De iter agentibus*; and, on the day of taking his departure, he was sometimes led out of the parish in procession, with the cross and holy water borne before him. Before commencing his journey, he also settled his worldly affairs, and frequently gave a part of his goods to religious uses. In

Blomefield's *Norfolk*, an instance is cited of a pilgrim who insured the prayers of a religious house during his absence, by a gift of cattle and corn, and gave the reversion of his estates to it, if he should not return. Such acts of generosity had, probably, a reference to the protection which the church bestowed on these devotees. During their absence their property was secured from injury, nor could they be arrested or cast in any civil process. The most desperate characters respected the sanctity of their profession, and, in some instances, have been known, after robbing them by the way, to restore all they had taken from them. The pilgrims to foreign places were compelled, by a law of 9 Edward III. to embark and return by Dover, "in relief and comfort of the said town;" and, in 13 Richard II., 1389, at the request of the "barons of Dover," who alluded to this ordinance, the king commanded, that all pilgrims and others, excepting soldiers and merchants, should embark at Plymouth or Dover, and no where else, without special license from the king himself: those, however, who wished to go to Ireland, might embark where they pleased. From the reason assigned by the barons for their petition, it has been inferred that the restriction arose from a desire



C. W. JOHNSON, P. S. C.



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to check the smuggling which is said to have been extensively carried on by persons in this disguise. At Dover, too, was founded a hospital called the *Maison Dieu*, for the reception of poor pilgrims; a considerable portion of which building remains to the present day.

In the order of foreign pilgrims must be reckoned the palmers; a class of men whose real history and condition are little known, though the name is familiar to the readers of Scott's *Ivanhoe*. Their designation is supposed to have been derived from the palm (the symbol of Palestine), branches of which were brought home by them, as evidences of their journey. The distinction between them and ordinary pilgrims has been defined as follows: "The pilgrim had some home or dwelling place; but the palmer had none. The pilgrim travelled to some certain designed place; but the palmer to all. The pilgrim went at his own charges; but the palmer professed wilful poverty, and went upon alms. The pilgrim might give over his profession, and return home; but the palmer must be consistent till he obtained his palm by death." These distinctions, however, were not invariably preserved; and it would be, perhaps, difficult to determine any that were so. The profession of

a palmer was, at first, voluntary, and arose in that rivalry of fanaticism which existed in the earlier part of the middle ages. But, afterwards, in the tenth and eleventh centuries, it was not unfrequently imposed as a penance; and by a law of Henry I., priests who revealed the confessional were punished by these perpetual pilgrimages, amounting to banishment. In some cases, a variety of severe conditions were added to the sentence. Some who were thus condemned, were made to wander about almost naked, carrying rings and chains of iron; and others were bound, in all their journeys, to kneel down at short intervals and beat the earth with the *palms* of their hands. There can be no doubt that these forms of penance were actually inflicted; but to what extent, in any particular age, it is impossible to ascertain. May not, however, the palm penance have furnished the denomination of palmers?

The Maltese are noted for raising their dissonant voices to the highest pitch, as well in conversation with each other, as in crying the various articles they vend in the streets.

THE GREEKS.

NEXT to the pleasure which is enjoyed by the traveller in contemplating the ruins of Greece, must be ranked that of observing the simplicity of the manners of the present inhabitants with those of the ancients. In many of the ordinary practices of life this resemblance is striking. The hottest hours of the day are still devoted to sleep, as they were in the times recorded by Xenophon, when Conon attempted to escape from the Lacedoæmnians at Lesbos, and when Phœbidas surprised the citidel of Thebes. The Greeks still feed chiefly upon vegetables, and salted or pickled provisions. The eye-brows of the Greek women are still blackened by art, and their cheeks painted occasionally with red and white, as described by Xenophon. This latter custom, in particular, is universal in Zante, among the upper classes. The laver, from which water is poured upon the hand previous to eating, appears by many passages in the *Odyssey* to have been a common utensil in the time of Homer; and something like the small movable table, universally used in the Levant, seems to

have been common among the ancient Greeks: according to Herodotus, in his description of the banquet given by the Theban Antaginas to Mardonius and the chiefs of the Persian army, there were two men, a Persian and a Theban, placed at each table, which circumstance, being so particularly remarked, was probably a deviation from the custom of each person having a table to himself.

MADAGASCAR.

A traffic in bullocks is now carried on between Madagascar and the Isle of France. These cattle are procured from the natives in exchange for cotton cloths, and other European articles; the cloths, however, being the principal barter. Four or five dollars' worth of cloth is given for a bullock, which at the Isle of France, will sell for thirty. The natives of Madagascar have very few articles of manufacture, principally baskets very neatly made of grass, and grass-cloths, upon which sugar is dried; these articles are exported to the Isle of France, and some of them are so finely worked as to be worn as dresses by the chieftains.

THE JEWS' NEW YEAR.

The Jews believe that God created the world in September, or Tisri—at the revolution of the same time yearly, he sitteth in judgment, and taketh reckoning of every man's life, and pronounces sentence accordingly. The morning of the new year is proclaimed by the sound of trumpet of a ram's horn, to warn them that they may think of their sins. The day before, they rise sooner in the morning and pray. When they have done in the synagogue, they go to the graves, testifying that if God does not pardon them, they are like to the dead; and praying, that for the good works of the saints he will pity them; and there they give large sums in alms. After noon they shave, adorn, and bathe themselves, that they may be pure the next day, and in the water they make confession of their sins. The feast begins with a cup of wine and new year salutations; and on their tables there is a ram's head, in remembrance of 'that ram which was offered in Isaac's stead;' and for this cause are the trumpets of ram's horns. Fish they eat

to signify the multiplication of their good works; they eat sweet fruits of all sorts, and make themselves merry, as assured of forgiveness of their sins; and after meat they resort to some bridge to hurl their sins into the water; as it is written: 'He shall cast all our sins into the bottom of the sea.' From this day to the tenth day is a time of penance or Lent.

CHRISTENING CUSTOMS.

The learned Dr. Moresin informs us of a remarkable custom, which he was an eye witness of in Scotland: they take, says he, on their return from church, the newly-baptized infant, and vibrate it three and four times gently over a flame, saying, and repeating it thrice, "Let the flame consume thee now or never." Grose tells us there is a superstition that a child who does not cry when sprinkled in baptism, will not live. He has added another idea equally well founded, that children prematurely wise are not long lived, that is, rarely reach maturity; a notion which we

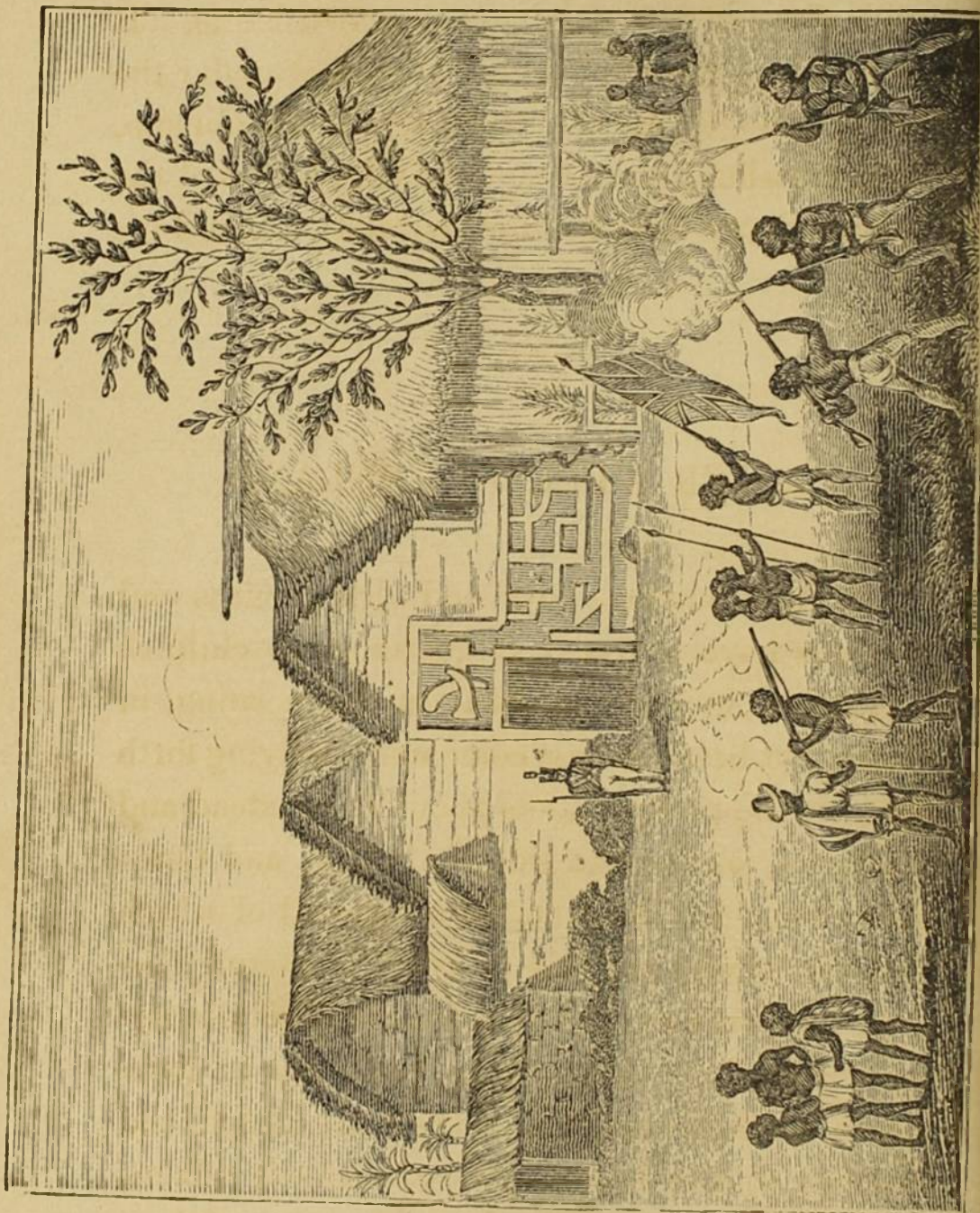
find quoted by Shakespere, and put into the mouth of Richard the Third.—It appears to have been anciently the custom of christening entertainments, for the guests not only to eat as much as they pleased, but also, for the ladies at least, to carry away as much as they liked in their pockets.—Hutchinson, in his History of Northumberland, tell us, that children in that county, when first sent abroad in the arms of a nurse, to visit a neighbour, are presented with an egg, salt, and fine bread.—It was anciently the custom for the sponsors at the christening to offer gilt spoons as presents to the child: these spoons were called Apostle-spoons, because the figures of the apostles were chased or carved on the tops of the handles. Opulent sponsors gave the whole twelve. Those in middling circumstances gave four; and the poorer sort contented themselves with the gift of one, exhibiting the figure of any saint, in honour of whom the child received its name.

In Syria plates are not used in serving dinner, but the pillauf (rice and mutton), is eaten off thin cakes, fresh from the oven, which are laid in a circle on the matted floor.

ASHANTEE PALACE.

MR. DUPUIS was lighted by some of the king's torch-bearers to one of these abodes, which the king had allotted for his separate use; while an adjacent house was appropriated to the joint use of the officers. Mr. Dupuis had scarcely crossed the threshold of the enclosure before a party of slaves, headed by a captain, entered the place, loaded with a present from the king, of wine and honey, coupled with a complimentary inquiry whether we felt fatigued.

This building stood nearly opposite the palace, and consisted of two apartments, thirteen feet long by seven feet in breadth, with a wall and fence, besides a long gallery or corridor, that served as a sleeping place for guards and servants. Without the inclosure, opposite the entrance, was another recess belonging to the building, designed for the dispatch of public business. Rude as the fabric was, it was tolerably commodious, for the roof was well thatched, and the whole was perfectly secure against wind and rain, except when they happened to beat in



Ashantee Palace.

the direction of the doorways, or from the north-east. Its architectural beauties may be classed with those of our own well-thatched barns. It should be remembered, however, that under the torrid zone, a barn is better suited to the climate, and, certainly, more adapted to the habits of the people, than a more confined habitation would be.

EASTER WEEK IN ENGLAND.

ON Palm Sunday, boys and girls (youths and maidens have now-a-days got above so childish a practice), may be met early in the morning, in blithe, but breakfastless companies, sallying forth towards the pretty outlets about Hampstead and Highgate, on the one side the water, and Camberwell and Clapham on the other—all of which they innocently imagine to be “the country”—there to sport away the pleasant hours till dinner-time, and then return home with joy in their hearts, endless appetites in their stomachs, and bunches of the sallow willow with its silken-bloom buds in their hands, as trophies of their travels.

Now, at last, the Easter week is arrived, and the poor have for once in the year the best of it—setting all things, but their own sovereign will, at a wise defiance. The journeyman who works on Easter Monday, even though he were a tailor itself, should lose his *caste*, and be sent to the Coventry of mechanics—whenever that may be. In fact, it cannot happen. On Easter Monday ranks change places—Jobson is as good as Sir John—the “rude mechanical” is “monarch of all he surveys” from the summit of Greenwich-hill—and when he thinks fit to say “It is our royal pleasure to be drunk!”—who shall dispute the proposition. We will not; although, in truth, *we* cannot say, that such a proposition meets our views of “true nobility;” and we oft times silently reget, that the English mechanic seems so frequently to draw *his* pleasure from such a source as this.—In the name, then, of all that is transitory, envy them not the brief supremacy! It will be over before the end of the week, and they will be as eager to return to their labour as they now are to escape from it; for the only thing that an Englishman, whether high or low, cannot endure patiently for a week together, is, unmingled amusement. At this

time, however, he is determined to try. Accordingly, on Easter Monday all the narrow lanes and blind alleys of our metropolis pour forth their dingy denizens into the suburban fields and villages, in search of the said amusement—which is plentifully provided for them by another class, less enviable than the one on whose patronage they depend :—for of all callings, the most melancholy is that of purveyor of pleasure to the poor. During the Monday our determined holiday-maker, as in duty bound, contrives, by the aid of the little artificial stimulus, to be happy in a tolerably exemplary manner. On the Tuesday, he *fancies* himself happy to-day, because he *felt* himself so yesterday. On the Wednesday he cannot tell what has come to him—but every ten minutes he wishes himself at home—where he never goes but to sleep. On Thursday he finds out the secret that he is heartily sick of doing nothing, but he is ashamed to confess it; and then what is the use of going to work before his money is spent? On Friday he swears that he is a fool for throwing away the greater part of his quarter's savings without having any thing to show for it—and again gets intoxicated with the rest, to prove his words; passing the pleasantest night of all the week in a watch-house. And on

Saturday, thanking "his worship" for his good advice, of which he does not remember a word, he comes to the wise determination that, after all, there is nothing like working all day long in silence, and at night spending his earnings and his breath in beer and politics!—So much for the Easter week of a London holiday-maker.

But there is a sport belonging to Easter Monday, which is not confined to the lower classes, and which, fun forbid that we should pass over silently—if the reader has not during his boyhood, performed the exploit of riding to the turn-out of the stag on Epping Forest;—following the hounds all day long, at a respectful distance;—returning home in the evening with the loss of nothing but his hat, his hunting whip, and his horse—not to mention his nether person;—and finishing the day by joining the Lady Mayoress's ball at the Mansion-house;—if the reader has not done all this when a boy, we will not tantalize him by expatiating on the superiority of those who have. And if he *has* not done it, we need not tell him that he has no cause to envy his friend who has escaped with a flesh-wound from the fight of Waterloo—for there is not a pin to choose between them!

AMERICAN CUNNING.

It is customary to have horse-racing once a year in some of the villages in America. On the present occasion the prize was considerably augmented by an offer from an individual who had constituted himself a society for the promotion of horse-racing, and more than common interest was, of course, excited at the approach of the festival. The old farmers who had horses fit for running, gave them extra quantities of corn and fewer applications of the lash, as if to be flat and fleet were the same thing. Some, however, were more cautious in their preparations, and, among the rest, Job Hawker, a sly, calculating, guessing, questioning, bargaining, swapping, Jack-of all-trades sort of a chap, long-sided and limber-tongued, with a face as grave as a deacon, but a roguish twinkle of the eye on occasion, that gave you assurance he was no gentleman. Job's horse had beaten them all hollow the former year, and he was in full confidence of the same good fortune this time. Howbeit, he took all imaginable precautions to secure success, and

put his steed only to that quantum of exercise which he judged conducive to speed.

But while he was flattering himself with the prospect of a certain victory, and as the day of trial approached, he was thrown into consternation by the arrival of a stranger, mounted on a Canadian pony, who came with the avowed intention of putting in for the prize. At the first announcement of this intelligence, Job fell into despair, for it so happened that he knew the individual, having encountered him in the northern part of Vermont, while on a trading excursion in that quarter. Job had witnessed a trial of speed which the pony exhibited there, and knew that his own Bucephalus was no match for him. It was plain, that if the Canadian took a share in the race, he must win; and the catastrophe seemed inevitable, for nobody had a right to exclude him. But Job hit upon a trick. Early the next morning, he clapped his military hat upon his head (Job was a lieutenant), and waited upon the Canadian. —“Well, I suppose, squire, you are the gentleman with the pony?”—“Yes, sir.”—“Ah, I guessed as much. Well, I suppose you are thinkin’ o’ racin’ to-day?”—“Yes, if it is according to rule.”—“Sartin! It is all accordin’ to rule, if in case

you have tried to beat the beater.”—“Beat the beater!”—“Yes, beat the beater; you know what that is, I take it.”—“No, hang me if I do.”—“Well, that’s a good ’un; but I guessed as much. You see the case is exactly this: I beat the last races, and you, being a new comer, must give your horse a try with me before you can enter the race.”—“Oh, if that is all, I am content; bring out your horse as quick as you please.”—“Your horse!” exclaimed Job, with well-feigned surprise.—“Yes, your horse; you don’t mean a foot-race, sure!”—“Why, squire! don’t you know?”—“Know what?”—“Know what? why, it is my *ox* that is to race, and not a horse!”—“An ox!” cried the Canadian, staring with all the eyes in his head.—“Yes, an ox,” returned Job, with the greatest gravity. “Why, I thought you knew all about it.”—“About what?”—“About racin’ to be sure. Hav’nt you hear of my ox that beats all creation?”—“No!” exclaimed the Canadian, in the greatest astonishment.—“Why, did’nt you see him about town yesterday?”—The man was thunderstruck; he had seen the ox, and this strange announcement made him believe what he had always been told respecting the Yankees. “I have beaten many horses,” thought he, “but never tried with an ox.” Job kept on a grave face.—“My ox is all

saddled and bridled," said Job; "are you ready?" — "I think I won't try this time," replied the man, hurrying away with a most desponding look. He ordered his pony to be got ready, paid his bill, and mounted to set off. The landlord stared. — "Why, you mean to stay and try the race to day, don't you?" — "No, no," replied he, shrugging his shoulders and shaking his head. "I'll run my pony against any horse, but there is no knowing what an ox *may* do." — Job bore away the prize that year, and the stranger never came again to disturb him; but his last words are still a common saying in the town of L——; and whenever a horned beast gets antic, he is specially impounded with the remark, "There is no knowing what an ox *may* do."

CASTLES OF FRANCE.—In the castles and palaces of the ancient nobility of France, the tapestry frequently presents memorials of their pride of ancestry. On the tapestry of an apartment in the palace of the Duc de C——, is a representation of the Deluge, in which a man is seen running after Noah, and calling out, "My good friend, save the archives of the C—— family!"



South American Natives Fishing.

SOUTH AMERICAN INDIANS FISHING.

At Caria island, (says Mr. Hilhouse, a celebrated traveller,) commences the distinguishing feature of the Massaroony—an innumerable string of islands, dividing the river into from five to ten channels, without intermission, for fully a week's journey; in which space the two banks of the river are scarcely once visible together, and one but seldom. Caria was once a Dutch post; but a few cocoa trees are the only traces of its plantations. Above Caria, on a small island, is a Caribisce settlement of a family, which is the only one of that nation now left on the Massaroony.

Here begin the rapids, the fourth of which, Warimambo, was the most remarkable in the day's progress. The river is here three or four miles broad, and continues the same breadth nearly the whole length of the archipelago. At Warimambo, a large open space in the centre of the river, has, in the rains, the appearance of a vast lake, and in the dry season, that of a rugged, rocky plain. The manner in which Mr. Hilhouse and his party ascended this and all the other

rapids that were too strong to paddle up, was as follows:

The rapids do not fall in one sheet over a level ledge, but force themselves through a number of fissures, large blocks of granite dividing the different shoots of the fall. At the base of these blocks was an eddy, into which the canoe was forced, where she became stationary, having no current either way. The crew then sprang upon the rock, and waded up as far as they could find footing: by means of a long and stout rope they then pulled the canoe into one of the shoots of the fall, where there was water enough to float her, and by main strength they hauled her up the ascent. They then took her out of the current, and laid her stern on the top of the rock, from whose bottom they had just mounted, with her head right up the stream; and, at a given signal, they sprang into her, and pulling with all their might, tried to cross diagonally the different currents, till they got into another eddy. This was the time of the greatest danger in ascending; for, if the crew were not active in seizing their paddles, the head of the canoe might be taken by the current, drifted broadside down the fall, and infallibly upset. If she were not strong-handed, she could not stem the currents above, and in crossing

them, might go down the fall stern-foremost; the stream runs at most of the rapids ten or twelve miles an hour; and but for the detached rocks which cause the eddies, there would be no way of passing them, but by tediously tracking along the shore, to which necessity the party were several times reduced.

In their first day's journey, the party ascended eight rapids, and bivouacked on a wooded rock, between the Arecaza and Weypopeka falls. They were at a loss for palm-leaves to cover a hut, and they made a temporary tent of their canoe-sail, which very inadequately sheltered them from the heavy, pelting rain, that now and then fell. The Indians cared little, provided they could keep the fire alight; and when the rain put it out, they called loudly for a dram to comfort them.

At seven the next morning the party started again; during the day, they passed only three falls, and thus made good progress, their average way being from twenty to twenty-five miles per day.

The Indians always ate the moment they awoke. At six, the coffee was made, and the pepper pot, in large tin kettles, was warmed, the wives of the captain and pilot taking the cooking department. The Indians, provided they ate early

not require a regular meal till evening; but they continued the whole of the day to drink, at intervals, a gruel of cassada crumbled into water; so that they drank, as well as ate, a great quantity of bread.

The day's journey commonly commenced at seven, and ended at three, four or five, just as they happened to find a convenient resting-place. A large, bold sand, with a clump of trees, was the favourite bivouac; where they had room for bathing, and poles to hang hammocks; when these were found, they preferred bivouacking, in fine weather, to sleeping in the houses of the Indians, and being poisoned with smoke, and bitten by fleas and chigoes.

The third day's journey brought the party to the fall of Tepayco, at which, being an excellent fishing and hunting station, they halted for half the next day. Here they bought, of a party of Accaway Indians, several bundles of hai-arry, a kind of vine, with blue clustering blossoms, and pods with small grey beans. The full-grown root is three inches diameter, and contains a white, gummy milk, which is a most powerful narcotic, and is commonly used by the Indians in poisoning the water to take fish. They beat it with heavy sticks till it is in shreds, like coarse

hemp; they then put it into a vessel of water, which immediately becomes of a milky whiteness, and, when fully saturated, they take the vessel to the spot they have selected, and throwing over the infusion, in about twenty minutes every fish within its influence rises to the surface, and is either taken by the hand, or shot with arrows. *A solid cubic foot of the root will poison an acre of water even in the falls where the current is so strong.* The fish are not deteriorated in quality, nor do they taint more rapidly when thus killed, than by being netted, or otherwise taken.

The *pacou* fish is generally taken with the hairy, in the following manner; the Indians select a part of the falls, where the weya, (an aquatic vegetable, eaten by the pacou, and other fish,) is plentiful, and where traces are visible of the pacou, which is gregarious, having lately fed. They then inclose this place with a wall of loose stones, a foot above the surface of the water; leaving spaces for the fish to enter; for these spaces they prepare parrys or wooden hurdles, and about two hours before day-break they proceed silently to stop the openings with them. The fish are thus inclosed in a temporary pond, which is inspected at daybreak; and if they are found to be in suffi-

cient number to pay for the hai-array, they commence beating it. In this way, Mr. Hillhouse saw taken, in less than an hour, 270 pacou, averaging seven pounds weight, with one hundred weight of other fish. The fish thus taken were split, salted, and dried on the rocks.

CONCLUSION OF LENT IN ROME.

THE fast of Lent, in which is ordered the most rigorous abstinence from flesh, is at an end on Easter-day, and then, in Rome, you see all the tables of the eating-houses decorated with flowers, and the joints of meat gilded and illuminated. Bladders of fat are hung out at the ham shops brilliantly ornamented, and every thing seems teeming with joy that the days of fasting are over, and that the season is again restored when all may eat, drink, and be merry. The illumination at St. Peter's, and the splendid fireworks of St. Angelo, finish the whole matter. As the rockets fly up and disperse in the air, all remembrance of the penance and abstinence of Lent vanishes. The *giorni di grasso* (days of fat) are commenced, and the whole of the people give themselves up to merriment and pleasure.

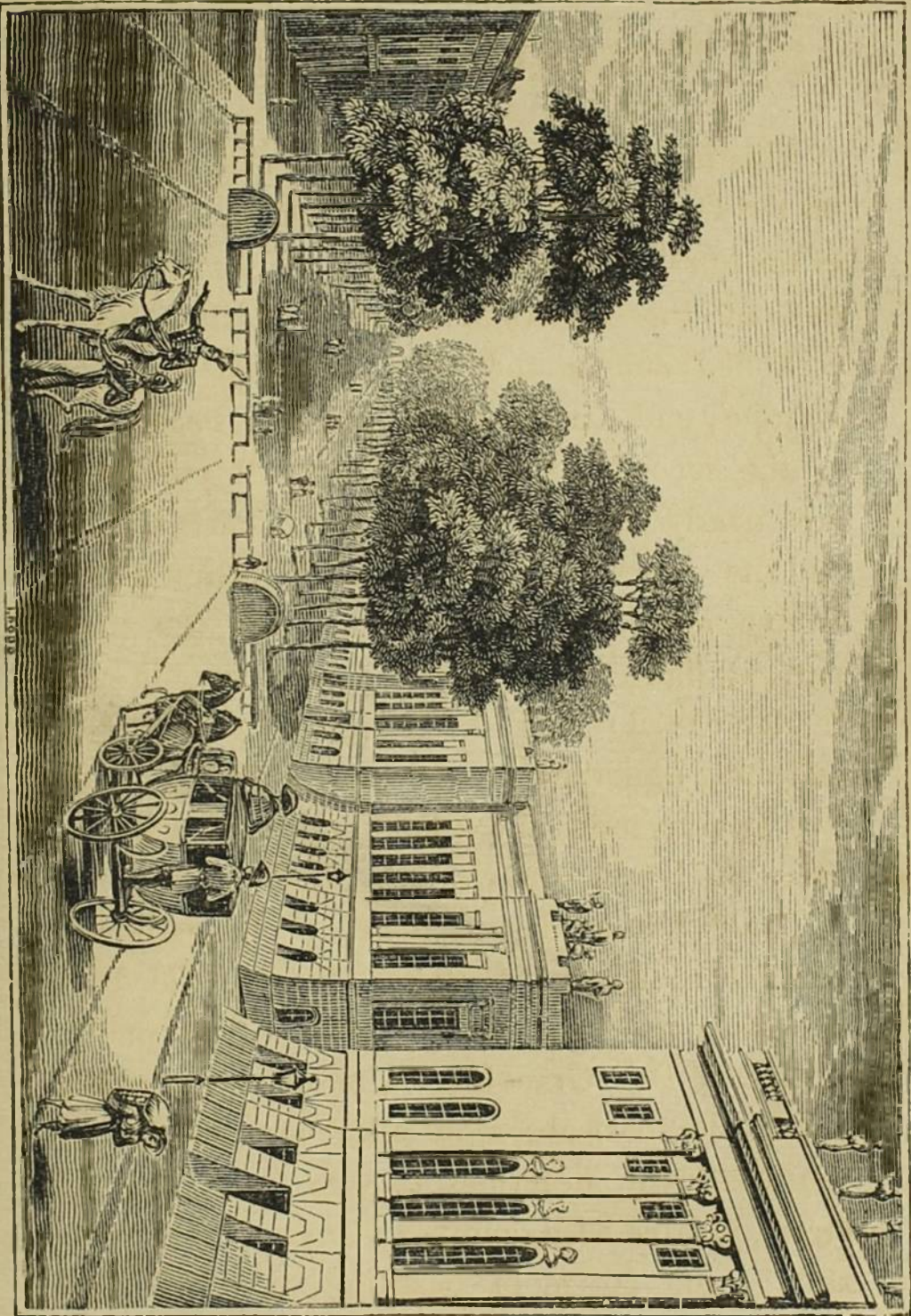
A TURKISH PLUM-PUDDING.

WHEN Lord Paget was on an embassy to Constantinople, his cook being taken ill, his Lordship was obliged to employ the natives to dress his dinners. Having one Christmas-day a large party, he desired to have a piece of roast beef and a plum-pudding. The first was not difficult to procure; but the last, not a servant in his kitchen knew how to make. They applied to him for a receipt: he said he thought they must take ten or a dozen eggs and beat them up together, a certain quantity of good milk, so much flour, and all these ingredients to be mixed with a large quantity of the best raisins; then the whole to be boiled for four hours in four quarts of water. They listened attentively to his instructions; but when dinner was announced, two fellows appeared, bearing in a most enormous red pan, in which was what *they* called a plum-pudding. The instant it appeared Lord Paget exclaimed, "Bless me, I forgot to tell them it was to be put in a bag!"

PUBLIC WALKS, BERLIN.

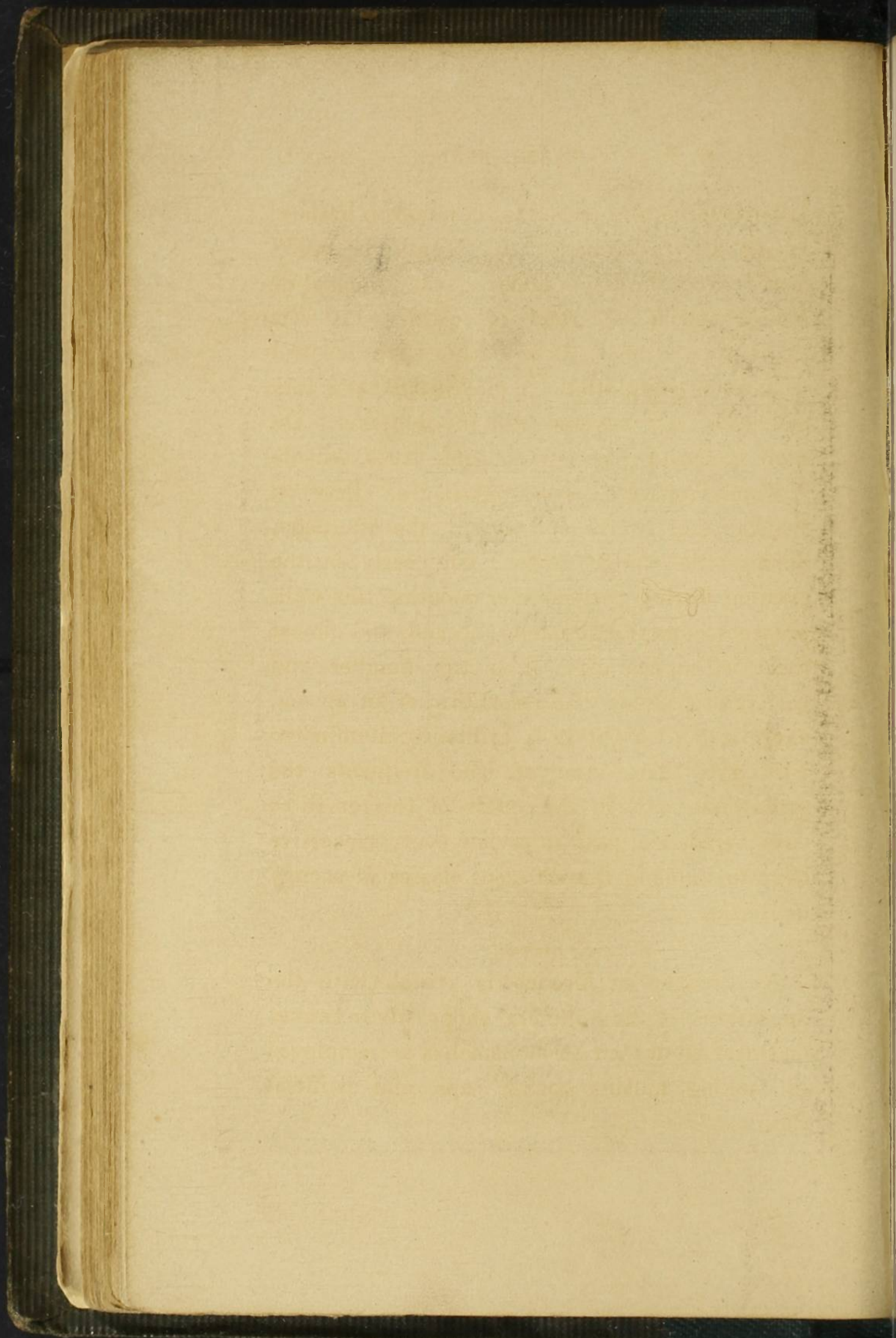
This is one of the most magnificent promenades on the Continent; though, probably, it has less of the rural character than many others. It is one of the finest portions of Berlin, justly reckoned among the most beautiful cities in Europe; and, for size and population, considered as the second city in Germany. It covers an area nearly equal to that on which Paris stands, and its general circumference is computed at twelve miles. The streets are, for the most part, straight, broad, and regular: one, in particular, called the Friedrich Strasse, is the longest and most uniform street in Europe, being nearly two English miles and a half long, or upwards of twice the length of Oxford-street, London.

The "Unter den Linden" ("beneath the limes") is flanked with the largest and best private houses in Berlin, and a few public edifices. Dr. Granville, who certainly ranks among the most observant of modern tourists on the Continent, describes this gay and splendid street, planted with double avenues of lime-trees, as a scene far more beautiful than he had



Public Walks, Berlin.

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hitherto witnessed in any town, either in France, Flanders, or Germany. Its length is 2,088 feet, or from the Opera House to the principal or Brandenburg Gate; and its breadth is 170 feet. It is divided into three portions, the central walk being appropriated to pedestrians; it is fifty feet wide, and covered with hard gravel. On each side are triple rows of lime trees, outside of which is a wide drive for carriages. Between the hours of twelve and two in the afternoon, during the winter season, and early in the evening during the summer months, this walk presents a most animated, cheerful, and almost theatrical appearance, from the number and variety of persons who resort thither for air and exercise. At night it is brilliantly illuminated with gas. The stranger who frequents the promenade may, in the course of two or three days' residence, pass in review every successive gradation among the different classes of society in Berlin.

A stranger in Mexico is struck with the appearance of the milliners' shops, where twenty or thirty stout men in moustaches are employed in making muslin gowns, caps, and artificial flowers!

THE PERSIANS.

SOME of the customs of the Persians, in their management of infants, are very remarkable. Immediately on the birth of a child, it is entirely covered over with fine white salt. On the second day, some slight scratches or incisions are made along the shoulders with a sort of razor. The blood flows, and the same operation is repeated on the third and the fourth days. On the eighth day, it is dressed in the style of adults, in gala habiliments, from top to toe, not forgetting the pointed cap, which is common to both sexes, but which is more pointed for the female, and often ornamented with jewels. An entertainment is then given in the harem. On the eleventh day, the mother bathes and washes the new-born infant for the first time, clearing off all the salt and blood in which the little creature is incrustated. The mother then presents the child to the father, who, taking it in his arms, falls on his knees, prays to God, the Prophet, and to Ali, and gives it a name. The custom of salting the new-born infant is very ancient in Persia.

The character of the Persians is amiable, but

at the same time, grave. Even in the intimacy of the domestic circle, the children always stand in the presence of the father. They listen with respect to their elders, and take no part in the conversation, unless when called upon to speak. Even if princes, they wait on their parents, and serve them with water or the nerghile, in the humble and respectful manner. The nerghile is a sort of machine for smoking tombak, which, in pronouncing, they terminate with a *u*—*tombaku*.

According to etiquette and the custom of the court, Persian princes must have seven hours for sleep. When they get up, they begin to smoke the nerghile, or shishe, and they continue smoking all day long. When there is company, the nerghile is first presented to the chief of the assembly, who, after two or three whiffs, hands it the next, and soon it goes descending. But, in general, the great smoke only with the great, or with strangers of distinction. Ali Schah smokes by himself, or only with one of his brothers, whom he particularly favours, the tombak, the smoke of which is of a very superior kind, the odour being exquisite—it is the finest tombak of Shiras. After rising in the morning, they take tea, usually two cups. Eleven o'clock is their dinner hour, when they have some very light

simple dishes served up to them, with fruit. The pillao is never wanting, and their pillao is excellent. At four o'clock they again take tea, and at seven they have their supper, which is served up much in the same manner as the dinner. After dinner and after supper, if they have visitors, they usually take a small cup of coffee. They are not so fond of coffee as the Turks, who drink from thirty to forty cups of it every day. They do not take spirits or wine, but in the course of the day, they swallow a few opium pills, to excite agreeable sensations. They are very religious, and never omit the due performance of their devotion, praying five times each day.

In learning to write, the Persians do not use sand. Vile dust, they say, ought never to have any connexion with so noble an art.

STORMS AT MONTE VIDEO.—Sometimes the thunder-storms are accompanied by hail-stones of a considerable size, which not only break windows, but kill poultry; they often terminate in a pampero, the well-known hurricane of the country. It is said that in a pampero, sand and small gravel are blown on board the ships in the roads, a distance of seven or eight miles from the shore.

MODES OF PUNISHMENT AT CONSTANTINOPLE.

I had not proceeded up two of the steep streets, on my way to the Eski Saray, (says Mr. A. Stade) when I was stopped by a singular exhibition peculiar to the Turkish towns, a baker nailed by his ear to his door post. I was fortunate, for the sight is sufficiently rare to make it a curiosity. The position of the rascal was most ludicrous, rendered more so by the perfect nonchalance with which he was caressing his beard. The operation, they say, does not hurt much; though in this case it was done very roughly, and the patient was obliged to stand on his toes to keep his ear from tearing. "This is nothing," said my dragoman, observing my attention; "a few days ago a master-baker, as handsome a young fellow as ever you saw, had his nose and ears cut off: he bore it like a brave one: he said he did not care much about his ears, his turban would hide the marks—but his nose—he gave the executioner a bribe to return it to him, after he had shown it to the judge, that he might have it put on again." "Poor

fellow!" I thought, "that would have puzzled Carpue!" "It served him right," added my dragoman; "at that time loaves were scarcer than baker's noses." The Spartan appearance of the bread in the shops was evidence of the scarcity which still reigned: it had been blacker a short time previous, and caused serious disturbances, especially on the part of the women, which the government could only quell by distributing rations.

CHINESE REVOLUTION.

HISTORY has handed to us a few curious particulars of the last days of the last of the *Chinese* Emperors, Whey-tsong, who ascended the throne in 1628. He found himself at once engaged in a war with the Tartars, and attacked by a number of rebels in the different provinces of his empire. The former were soon vanquished; but the Emperor himself being next overpowered by the rebels, deserted by his subjects, betrayed by those in whom he placed the greatest confidence, and preferring death to the disgrace of falling into the hands of his enemies, retired with his

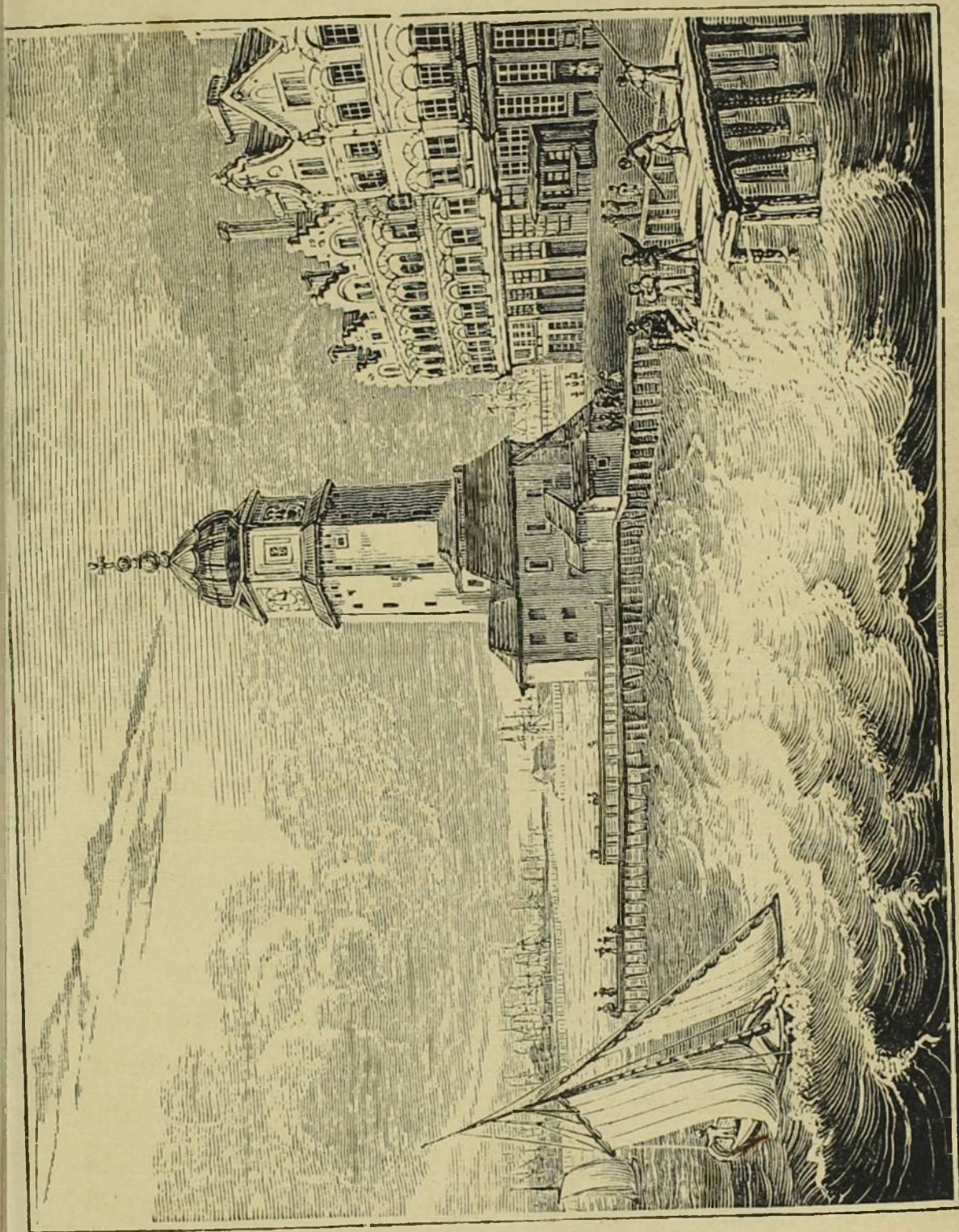
Empress, whom he tenderly loved, and the Princess their daughter, into a garden. His grief was so great that he was unable to utter a single word. After a few silent embraces the Empress hanged herself on a tree. Her husband staid only to write these words on his vest, viz:—
“ I have been basely deserted by my subjects ; do what you will with me, but spare my people.”
He then cut off the young Princess’ head with one stroke of his scimitar, and hanged himself on the next tree, in the seventeenth year of his reign. And thus ended the Chinese monarchy to give place to that of the Tartars, which has continued ever since.

WHITE ELEPHANTS.—In many of the eastern countries, white elephants are regarded as the living *manes* of the Indian emperors. Each of these animals has a palace, a number of domestics, golden vessels filled with the choicest food, magnificent garments, and they are absolved from all labour and servitude. The Emperor is the only personage before whom they bow the knee, and their salute is returned by the monarch.

THE HERRING TOWER, AMSTERDAM.

AMSTERDAM was for nearly two centuries the centre of exchange for Europe. Its history may be briefly told: it was unknown before the latter end of the thirteenth century; it first acquired a commercial character about the year 1370; its opulence and splendour increased from its capture by the Hollanders, in 1758, until its invasion by the French in 1795; its importance then declined, till the revolution of 1813, since which period its commerce has increased very considerably. Nevertheless it is again said to be on the decline, owing to the more favourable circumstances of the rival cities Rotterdam and Hamburg. No city in Europe, however, possesses so large a portion of disposable capital as Amsterdam, and hence, it continues to be a place of the first commercial consequence.

The canals with which the city is intersected, though extremely convenient and ornamental, are attended with one very disagreeable consequence: from the stagnation of the water, and the collection of offal of every kind discharged into them, they send forth effluvia equally



THE TOWN OF ...

offensive and unwholesome, which all the characteristic cleanliness of the inhabitants has not been able wholly to remove. Mills have been erected on their banks, to promote a circulation of air by ventilation; others, called mud-mills, from the purpose to which they are applied, are also used to raise and remove the slime which the river deposits largely.

In consequence of the badness of the foundation, the whole city is built on piles driven endways into the mud; a circumstance which occasioned the witty remark of Erasmus, on visiting it, "that he was in a town where the inhabitants lived, like rooks, on the tops of trees." This circumstance also occasioned the restriction of coaches to men of consequence and physicians, who paid a tax for the privilege of using them; the magistrates conceiving that the rolling of the wheels produced a dangerous concussion of the piles.

The streets in general are narrow, with the exception of a few which present a fine appearance, and are adorned with spacious mansions. The principal square is the Dam, in front of the palace; besides which there are three others, where markets and an annual fair are held. The palace, formerly the Stadt-house, or town hall,

is considered to be the most magnificent building in Holland.

The charitable institutions are numerous, and generally well conducted. The hospital for lunatics is amongst the earliest of those in which gentler modes of treatment were substituted for severity and strict coercion.

Amsterdam boasts of a fair proportion of literary and scientific societies. It has also naval schools, wherein children of common seamen, when properly recommended, are educated gratuitously; as are the sons of officers, on the payment of a small pension. All are treated alike; and almost every officer who has elevated the naval character of his country has received his education here.

Amsterdam has an abundance of public walks; for its canals are bordered by rows of large trees of oak, elm, and linden, not inferior to those of the Boombtjes at Rotterdam. Little can be said for the salubrity of those walks, from the consequences already explained.

In Mexico, the tails of the mules are often inclosed in sout leathern bags. The pannels of the coaches are frequently painted with some classic subject.

THE BRAHMINS.

THE origin of the institution of castes was probably the same every where. From the Druids of Britain to the Priests of the Sun in Peru, the sacerdotal class appears in the rude ages of society, to have undertaken exclusively the task of legislation. In India the fact is strikingly evident: extraordinary provisions are made by the Indian legislature for the advantage, honour, and glory, of the priests or philosophers, who are called Brahmins, from the god Brahma, to whose worship they devote themselves from infancy. Their history is extremely curious.

Parents are accustomed to nominate their offspring for a Brahmin before the birth of a child. Five months before the child is born, a burnt sacrifice is offered; and other ceremonies performed, which consist in a worship of certain gods. In two or three months more, the following scene takes place. The husband, sitting before the house, offers a burnt sacrifice, and presents offerings to the manes; while the wife, after anointing herself with tumeric, plaiting her hair, having her nails cut, and the sides of her feet painted, bathes and clothes herself in new apparel. Being

seated on wooden seats, previously painted by the female guests, the husband, under the direction of a Brahmin, repeats a number of incantations; while water, clarified butter, &c. are offered before the shalogramoo. A curtain is then hung before the wedded pair, behind which the husband feeds his wife with milk and vutu sprouts, praying the meanwhile. When the curtain is removed, he repeats new prayers, accompanying them with the imposition of his right hand on various parts of her body; and the ceremony is concluded by his being led into the house by a female guest, pouring out water from a jug as she walks: his wife follows, and the officiating Brahmin receives his fee.

When the child makes its appearance, a burnt sacrifice is offered, and prayers are repeated for the newly-born. On the tenth or eleventh day, when the name is given, burnt offerings to the manes, are presented; and the husband sitting by the side of his wife, who holds the child in her arms, prays after the priest, and mentions the baptismal name. When six months old, a ceremony of nearly the same kind distinguishes the period of first feeding with rice. The hands and mouth of the child are afterwards washed, a turban placed on its head, and before retiring, the company make presents of money.

At two years of age, after offerings to the manes, the barber shaves its head, cuts its nails, and bores its ears. The child is then rubbed with tumeric and oil, bathed and dressed, and brought to the altar, where a burnt sacrifice is offered.

At eight, nine, ten, eleven, twelve, or fifteen years, the most important ceremony of the whole, and to which the others may be considered only as preparatory, takes place. This is the investiture with poita. The lad is anointed with tumeric five days before, and each day feasted at the house of some friend. The day before the investiture, the female inhabitants of the village are invited by the parents to a feast, where female barbers pare their nails and paint the sides of their feet red. Their bodies are anointed, their foreheads painted, oil rubbed into their hair, and presents made to them of betel, perfumes, turmeric, oil, and sometimes when the parties are rich, of pieces of cloth. In the evening, the Brahmins of the neighbourhood assemble, and the master of the feast presents them with garlands of flowers. Early next morning the females of the family parade through the village, and at a late hour partake with the boy, of some curds, sweetmeats, plantains, &c. mixed together.

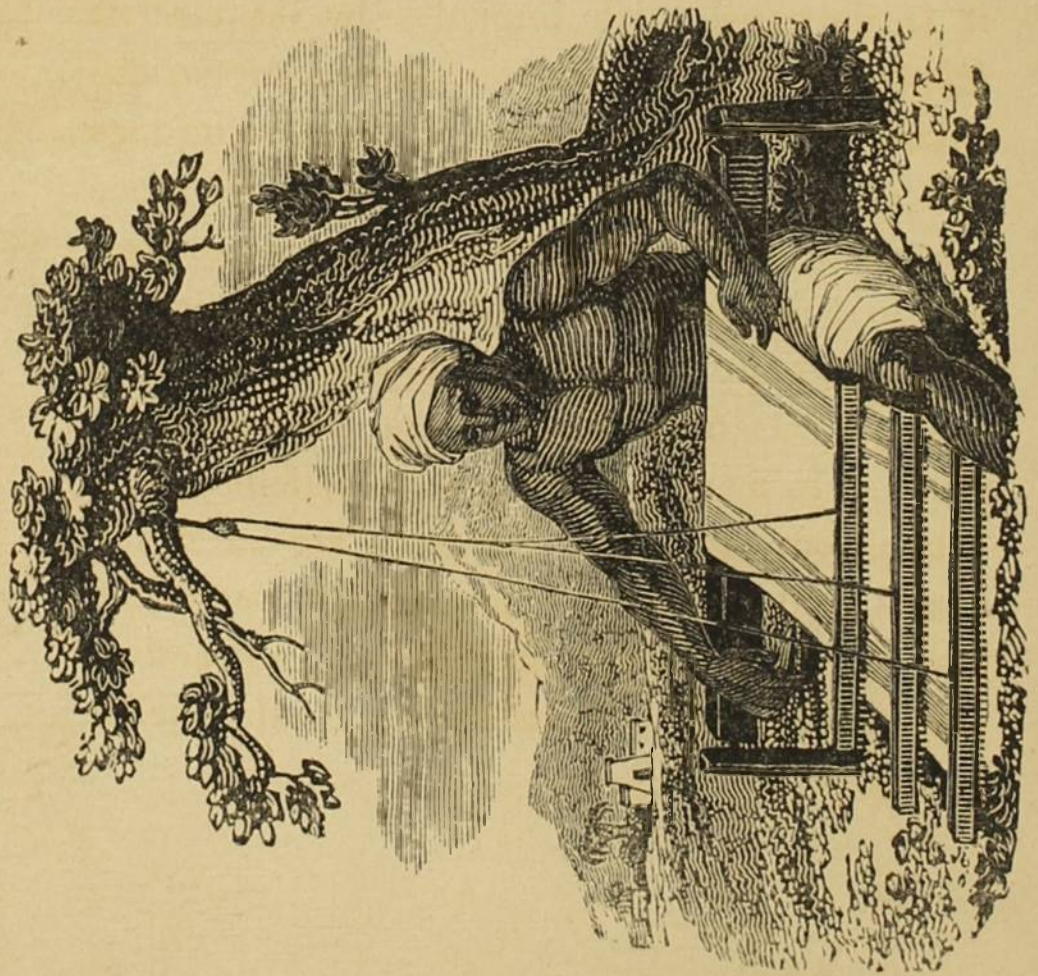
About six o'clock the whole family bathe, and on the arrival of the priest, the music strikes up. The ceremony of investment takes place under an awning before the house, supported by plantain trees and hung with branches of the mango. The priest presents offerings to the manes, for the father; and the latter repeating certain formulæ, takes each of them up and touches with them the shalogramoo, the earth, and his son's forehead. The boy then having his head shaved, and being anointed, bathed, and dressed in new garments, the priest offers a burnt sacrifice, and worships the shalogramoo, repeating a number of prayers. The boy's garments are then changed from white to red, and a cloth is drawn over his head, that no Sudra (those of the lowest grade) may see his face. A poita of three threads is suspended upon the boy's left shoulder, and after some incantation, the father, speaking in a low tone of voice, lest any Sudra should hear, says to his son, "Let us meditate on the adorable light of the divine ruler: may it guide our intellects!" The first poita is then taken off, and the boy is invested in form with the real poita, consisting of six or more threads of cotton, prepared by the wives or daughters of Brahmins. Shoes are now put upon his feet, and an umbrella in his hand; a staff rests upon his shoulder, and

an alms-pouch hangs by his side. Thus privileged and equipped as a brahmachari, he commences his beggary and imposture, by asking alms of his parents and the company, and declares he will leave his home, and seek subsistence by begging. The relations, however, seizing him by the arm, prevail upon him to embrace a secular life. He goes into the house, a female pouring water before him as he walks, and the ceremony ends by his partaking of the rice which had been offered in the burnt sacrifice. For twelve days after the investiture, all the austerities of a mendicant life must be observed ; but at the end of this period, the boy throws his pilgrim's staff into the Ganges, and becomes a secular Brahmin.

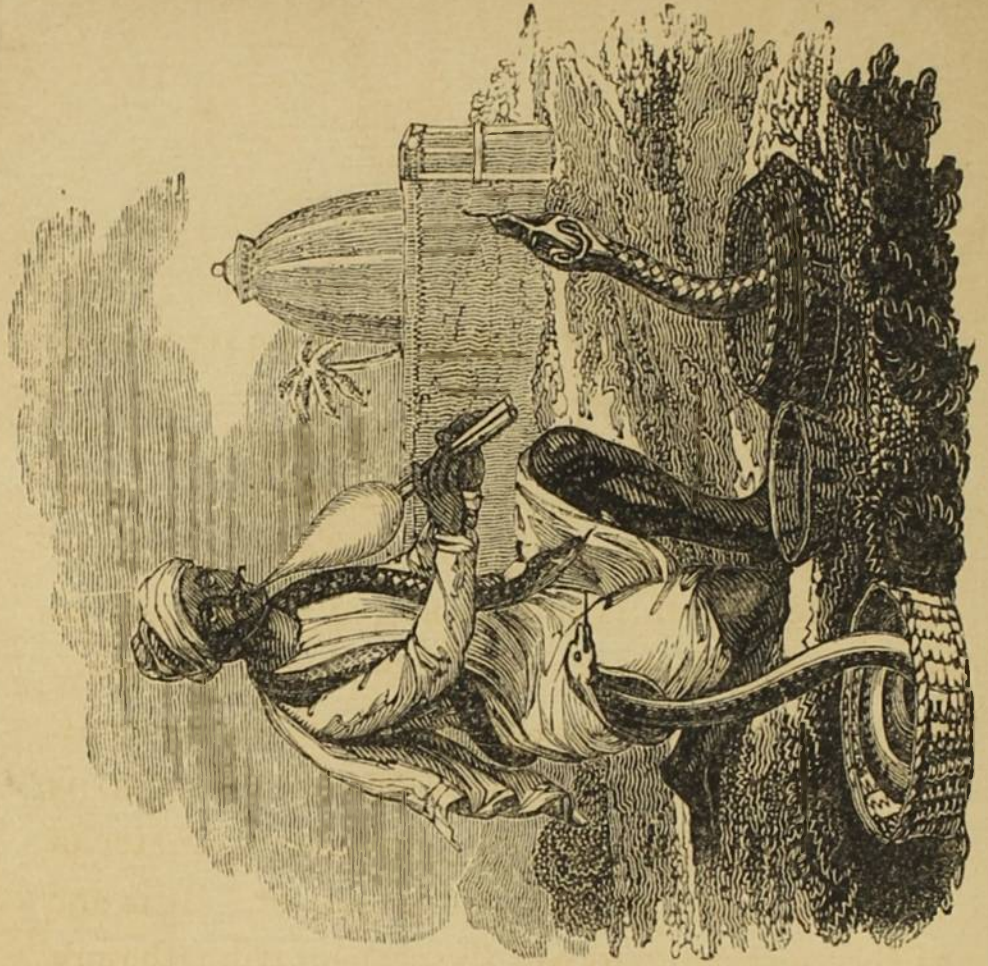
A living deity is thus added to the thirty-three millions of Hindoo mythology ; for the succession of Brahmins, is, according to the Laws of Menu, a perpetual incarnation of Dharma, the god of justice. The race sprang originally from the mouth of Brahma, that by their holy rites and offerings they might effect the salvation of the world. They are the most excellent of created beings, the chief of mankind, the guardians of the faith and conduct of the world. To them belongs the whole universe, by the ancient

and legitimate rights of primogeniture and nobility. Their power is almost illimitable, extending in some cases even over the gods themselves. They once created, says the Mahabharata, a new Indra, the king of heaven. A Brahmin also lectured Brahma and Siva with much unction, and struck Vishnu with his foot. Another reduced to ashes, by his curse, the sixty thousand sons of king Sagara, and another swallowed the sea, with all its contents. These, with many stories of the kind, are to be found in the most popular Hindoo books.

Such is the progress of one of the multifarious objects of Hindoo superstition, that, like a mighty incubus, presses on the moral and intellectual energies of a hundred millions of human beings. It is not necessary here to trace its baneful influence ; we speak only of its prevalence, which, independent of the descendants of the Mahomedan conquerors, extends, according to Hamilton, over the inhabitants of one million two hundred and eighty thousand square miles of the finest portion of Asia.



Hindoo Weaver, at work.



Snake Charmer.

THE INDIAN SNAKE CHARMER.

IN India snake charming is a trade, and the natives of the Ghaut Mountain catch serpents, and train and exhibit them for money. The class of reptiles which is thus rendered subservient to profit is the *cobra-di-capello*, the hooded or spectacle serpent, as well as others of a similar species.

The *cobra-di-capello*, or spectacle snake, is from three to four feet long, and the diameter of the body about an inch and a quarter. It is one of the most dangerous of the serpent tribe, though it is devoured with impunity by the *viverra ichneumon*. Dr. Russel enters into many curious details relative to the effects of its poison on dogs and other animals. He never knew it prove mortal to a dog in less than twenty-seven minutes, nor to a chicken in less than half a minute: hence its poison, fatal as it is, seems to be less speedy in its operation than that of the rattle-snake. In man, the bite is speedily followed by convulsions, in which the teeth are so firmly closed, that it is scarcely possible to separate the jaws; at the same time the throat is contracted; and without prompt assistance, death quickly ensues.

It appears a kind of miracle that man should be able to handle unhurt the most noxious of reptiles; and a company of Englishmen, who were rather incredulous respecting the secret charm which both natives and Europeans in general suppose these people to possess for making the reptiles obedient to their will, not long since sent for three of these serpent-tamers, and desired them to clear a certain space of serpents, which they were to kill as fast as they caught them. With the latter direction the sorcerers absolutely refused to comply, alleging that they had promised the serpents that no harm should be done to them if they would suffer themselves to be caught quietly. After they had begun their singing, by which they are supposed to charm the animals, they walked over the prescribed space, till the foremost of them came to a small out-house, which, as the servants declared, was the haunt of a serpent of extraordinary size. He placed himself before the door, and continued his song, till the reptile could not help darting from its retreat—at least so it appeared—and was instantly seized by the singer. This was done so suddenly, that not one of the company could set eyes on the snake, though it was very large, till it was actually caught; for the conjuror made such an abrupt spring at the very moment

when, as he said, the snake was coming out, as to prevent the spectators from observing how the reptile issued from its lurking-place. The man wore a kind of long robe which reached to the ground: it was imagined that he might have tame serpents secreted in this garment; and it was thought advisable to make him pull it off before he and his colleagues proceeded to another experiment. This unexpected requisition threw him into manifest embarrassment. Before he made another essay, his employers desired him to put down the serpent which he had caught by the side of a basket, into which it immediately crept, as if quite familiar with that kind of habitation.

After his two companions had likewise stripped off their robes, they again went about singing as before, but not a serpent would make its appearance. Having continued this farce for about an hour, finding that their trick was partly discovered, they frankly explained their method of operation, and the account was afterwards confirmed by others of the same profession. It hence appears, that they constantly carry with them tame serpents of all kinds, of which they conceal as many as they have occasion for in the skirts of their long robes. If they are shown the hole of a serpent, they take care to inquire if any person has seen it, and of what species it is. If

nobody has seen it so much the better; but if it is described as being of a particular kind, they provide themselves with a tame serpent of that kind; and after they have performed their incantations as long as they deem it necessary, they force it to come out by squeezing its body. At this moment they cry aloud, that the snake is coming out of its hole, make a sudden movement as if to seize it, and in this manner prevent the spectators from observing how it is drawn forth from their robe. They then exhibit the reptile to the astonished spectators as being the same which dwelt in the hole, but which they have rendered harmless.

After this explanation they showed the pockets in the skirts of their robes in which they kept the tame serpents. Some had also a purse in which the snake coils itself up, and from which it issues at the well-known signal of its master. For this scandalous imposture they are paid according to the size and dangerous nature of the serpents which they pretend to have caught, and this practice is the more mischievous, since the inhabitants of a district which they pretend to have cleared of serpents, are the more frequently bitten, because they more fearlessly approach places which they would otherwise have avoided as the retreat of those venomous reptiles.

THE HINDOO WEAVER.

NOTHING can be more rude, or in appearance less calculated for delicate manufacture, than the loom of the Hindoo weaver, which he sets up in the morning under a tree before his door, and takes down again at sun-set. This loom merely consists of two rollers resting on four stakes driven into the ground, and two sticks which cross the warp. These are supported at each end, the one by cords tied to the tree, and the other by two cords fastened to the foot of the weaver: these enable him to separate the threads of the warp, for the purpose of crossing it with the woof. For the greater convenience he digs a hole in the ground to put his legs in. He uses a piece of wood or stick, or almost any thing that comes to hand, for a shuttle; and yet with such rude instruments as these, the Hindoo weaver produces stuffs so fine, that when spread on the grass they intercept none of its colour. Indeed Tavernier relates, that when the ambassador of Persia returned from India, he presented his master with a cocoa nut, richly set with jewels, containing a muslin turban, thirty English yards in length, and so extremely fine that it could hardly be felt by the touch.

THE DEMON PRIEST.

THE Yakun of Kandy are not exactly correspondent to the devils of revelation; they are lapsed intelligencies, of malignant dispositions, and are supposed to have the power of inflicting diseases and other calamities upon mankind. Their choicest food is human flesh, and their nectar the reeking blood. They are almost universally propitiated among the Singhalese, and a belief in their power is commonly the last superstition that leaves the native mind on the reception of the truth. The people are in absolute misery from the idea that these infernal spirits are constantly besetting their path; and the gracious discipline of Divine Providence, by being attributed to this source, is robbed of all its beneficial influence, and the sufferer is deprived of that consolation which would otherwise be imparted to the mind. The parent, on seeing the drooping form of his child wasted by disease, is haunted by the further thought of agony, that a demon has chosen for his victim the object of his affection; and he applies for relief, not to God in prayer, but to the miserable yakadura, or devil priest. The devils are sometimes invoked to inspire the mind in times of danger, or for the

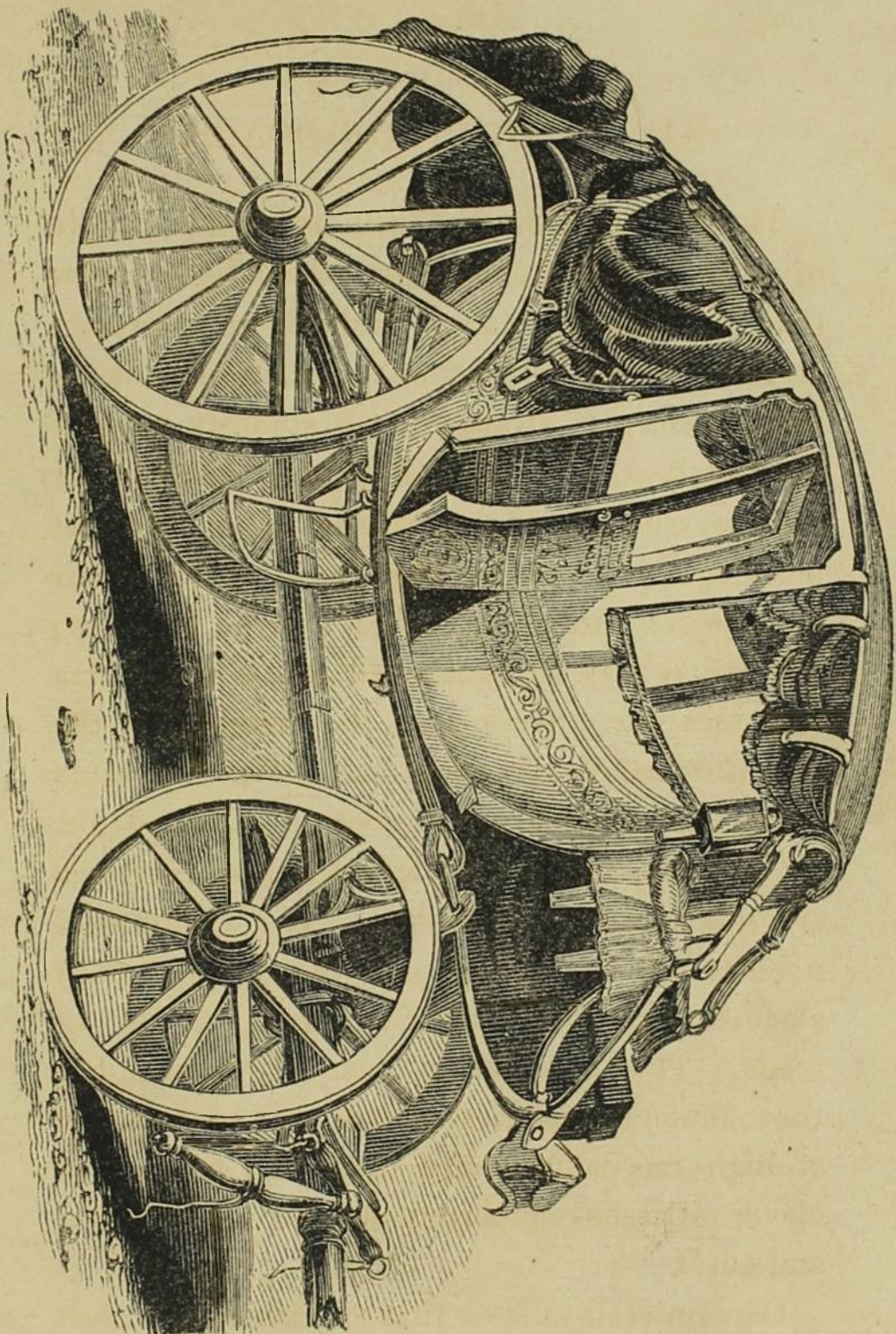
commission of crime. Lately, two young men were executed in Kandy for murder; they ascended the scaffold with an air of the most perfect indifference, if it were not something rather like triumph, and the bystanders attributed their courage to demoniacal influence.

These performances last seven days. On the day appointed for their commencement, the yakadura, having previously bathed and put on clean clothes, dedicates himself to the service, and throws the puna nula, or sacred thread, over his shoulder. He then makes the atamangala, a magical diagram of eight sides, with raw rice, and begins to mutter verses and to dance, continuing the service until midnight. On the fifth day there are dances in five different modes, and it is believed that if these are not rightly performed, the consequence will be death. On the seventh day there are dances in seven different modes, and the greatest care is required in their performance, or the same fatal consequences will ensue, both to the tomtom bearer and the priest. The former seats himself upon a mat, and closes his eyes, that he may pay a closer attention to the time, and the priest also closes his eyes, that he may not be tempted to dance in the wrong step. The concluding ceremony is called yakkan, and is celebrated in five different modes.

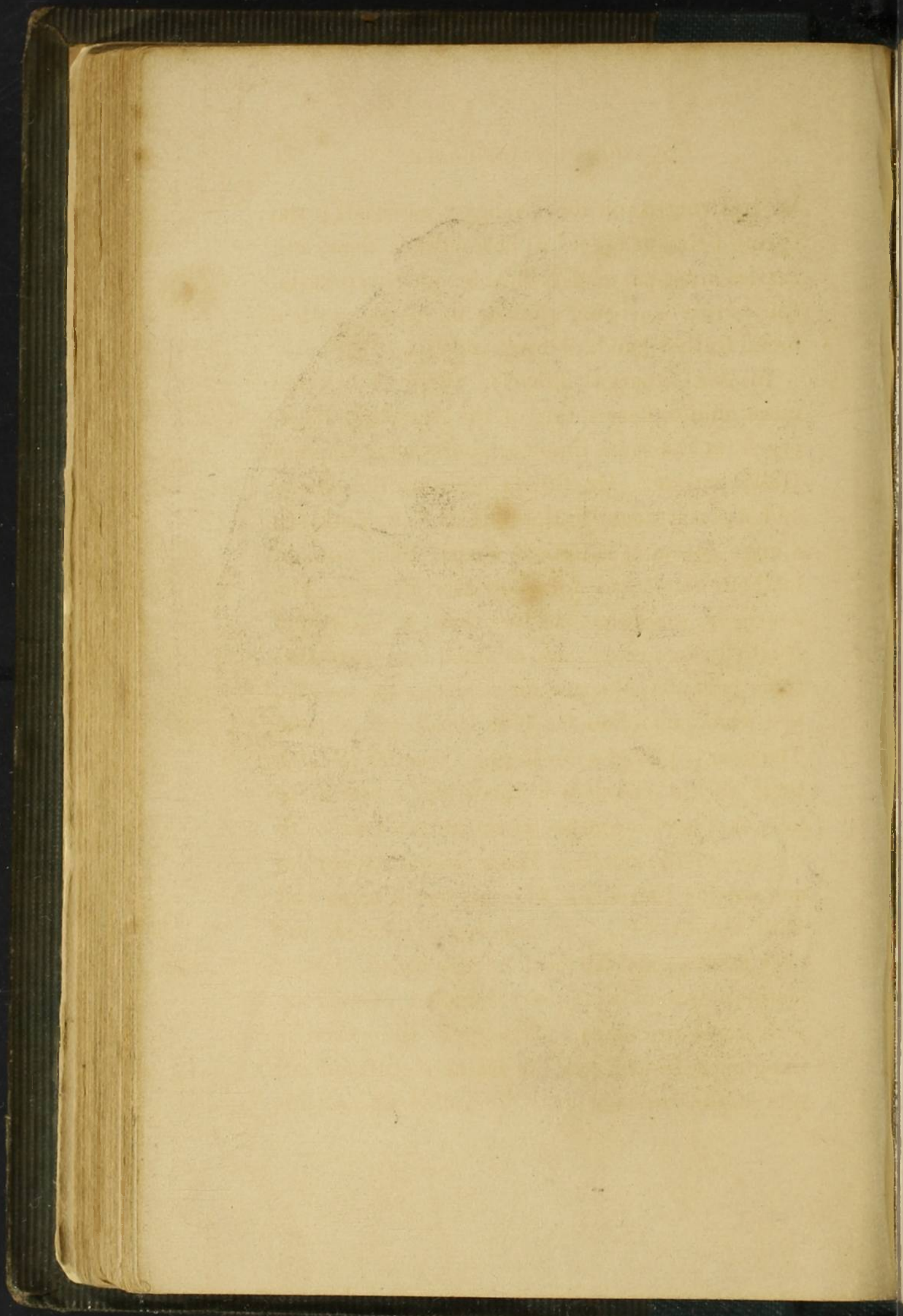
AMERICAN STAGE COACH.

The American Stage Coach is a sorry sample of coach building, and rather resembles a Swiss than a British carriage. Indeed, we have seen scores of such vehicles in the yards of inns on the Continent: strength and stability it may possess; but, for elegance it must yield to our hackney-coach. We conclude from different travellers that it may be received as a fair average of American stage coach building; though, it may be mentioned that Philadelphia surpasses all other places in America in the manufacture of coaches; and holds the same pre-eminence as London does in England, or, we may say, in the world; for British carriages are not elsewhere equalled. The Continental nobility prefer them; and the English-built stage-coach is no longer confined to British roads. This superiority is equally explained; the manufacture of elegant coaches being a proof of high mechanical skill, from the number of clever artisans employed in the construction and outfit.

Captain Hall tells us that the American coach



American Coach.



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is constructed of the strongest materials ; the spring being of hide. It has only one door, and carries nine passengers inside, on three seats, the centre one being a moveable bench, with a broad leather band, or back support.

In Mr. Stuart's Travels, there is a much more minute description of the American stage-coach, at the same time corroborative of Captain Hall's outline. Mr. Stuart describes the Albany and Auburn stage (in the state of New York), as a huge coach of elliptical shape, hung low on leathern belts, and drawn by four horses. The coach is somewhat wider than a six-seated English stage-coach, and is much longer, so that there is sufficient space for a seat in the middle, and accommodation for nine inside passengers. The door is placed as in English coaches (though there is but one door): the driver's seat is so low, that his head is pretty much on a level with the top of the coach. There is only room for one outside passenger, who sits on the same seat with the driver. The baggage is placed, not very securely, at the back of the coach, within leathern aprons, which are buckled or tied up with ropes or chains. The top of the coach is fixed on a frame, but the leathern curtains all round the carriage may be rolled up in fine

weather, to afford air, and allow the country to be seen. The old-fashioned American stages, of which some are even yet in use, contain four seats, the driver having his place on the front bench, and all the passengers entering in a very inconvenient way by the fore-part of the carriage, and sitting with their faces to the front, which was open.

Of travelling in these vehicles, Mr. Stuart gives some interesting details, which may be compared with the usual conduct of stage-coach company of England.

“ Having been told that the people of this country are very subject to sickness in the stages, and, on that account, anxious to sit with their faces to the front of the carriage, we took possession of the front, or foremost, nearest the driver's seat, as being the least popular, with our faces to the back of the carriage. The Chancellor of the State was the first passenger, after we set out, for whom we called. He placed himself in the most distant seat, but gave it up to a family, consisting of two ladies and children, whom we picked up at Cruttenden's, in the upper part of the town, which is the chief hotel in Albany. The ladies were from Providence in Rhode Island, and on an excursion of pleasure to

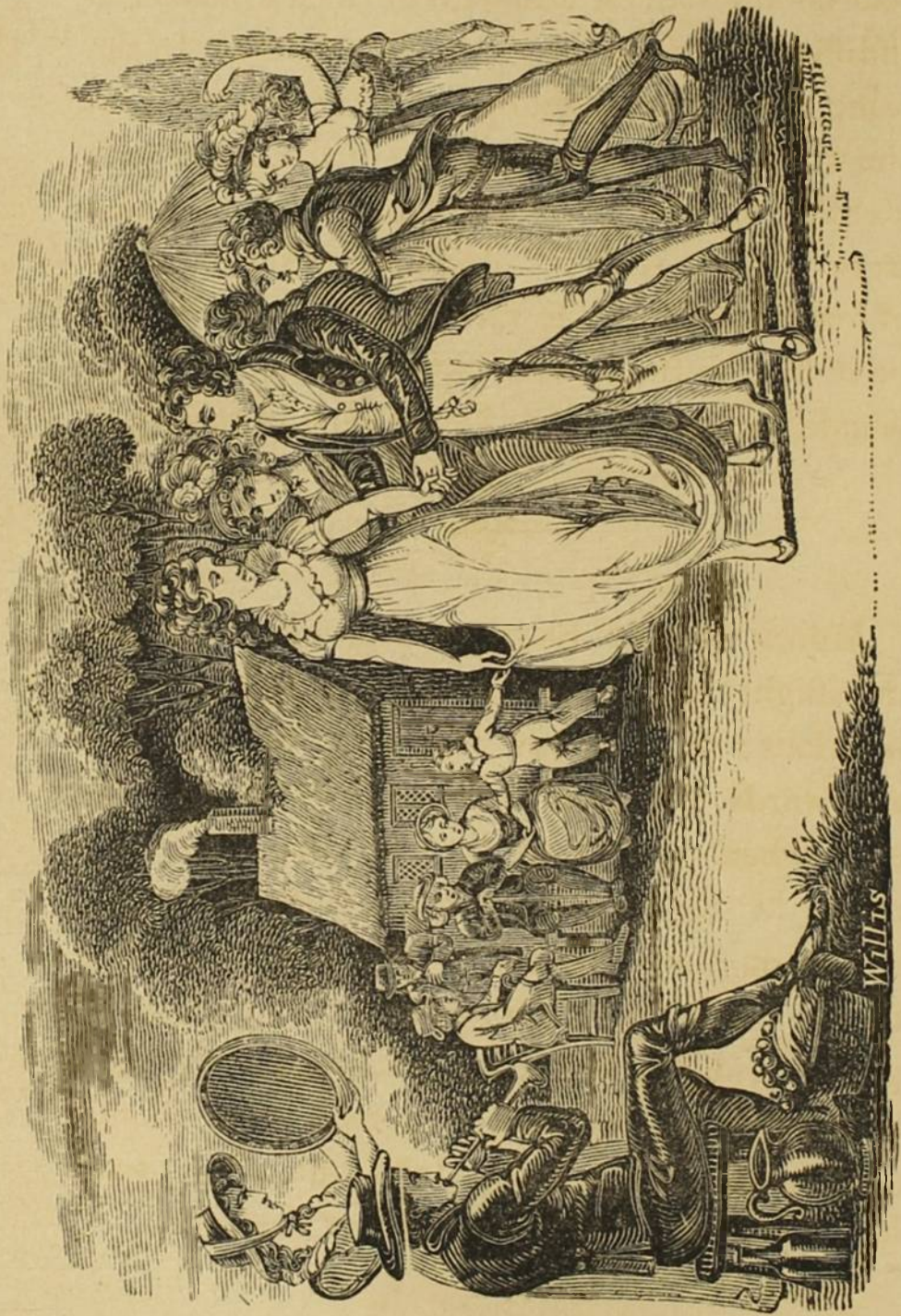
Niagara. There is no such thing as post-chaise travelling in any part of the United States. Journeys are usually performed either in the four-horse stages, or in steam-boats; but on most of the roads of very great resort, extra stages may be obtained, which may be regulated, as the passengers incline, as to the time they are to be on the road. In general, however, the travelling of this country by land is performed in the regular stages, it being the ordinary custom of the country for all descriptions of persons to travel by the same conveyance, and, while travelling to eat together. The President of the United States, whose private residence is near Boston, travels to Washington, the seat of the government, by steam-boat, and the regular-stage.

“ People going short journeys, of course, make use of their own carriages. The close carriage of Britain is rarely seen, but barouches and gigs are common; and small wagons, and dearborns, which are a light, four-wheeled carriage, on springs of wood, with a moveable seat, frequently covered on the top, are in general use.

“ The road on which we were driven to Schenectady was in many parts rough, and not well engineered, but wide; and there were rows

of large Lombardy poplars on each side of a great part of it: the soil sandy, and by no means fertile; the orchards not productive: the wood chiefly oak, cedar, and pine,—the greater part of pine. The driver stopped twice on the way to give water to his horses, on account, I presume, of the heat of the weather; and the ladies from Providence also got water for themselves and their children, always asking, before they tasted it, whether the water was good? The persons waiting at the doors of the hotels on the road,—for even the most trifling inn, or house of entertainment, is styled a hotel,—very civilly handed tumblers of water to the passengers, without payment of any kind. The conversation of the passengers was far more unrestrained than it probably would have been with foreigners,—more especially the chief judge of the state, one of the party,—in an English stage-coach; nor did the judge presume in the slightest degree on his high official situation.”

On his journey to Niagara, Mr. Stuart :—
“ We found the stage partly filled before we prepared to take our seat,—half an hour before sunrise,—and did not reach Auburn until nearly sunset. A gentleman who had taken his seat in the back row, insisted on giving it up to my



English Sports---May.

wife, so decidedly, as being her right, that she had no alternative, although it was a matter of indifference to her on which row she sat. In the same row with that gentleman was a poor woman, the widow of a labourer on one of the lakes, with a child, to whom the gentlemen, two of whom were persons of no small consideration in point of fortune, showed the same attention and wish to be of use, as they could have done to any other female, whatever might be her rank in society."

MOONLIGHT IN EGYPT.—The effect of the moonlight on the eyes in Egypt, is singularly injurious; the natives tell you, as we found afterwards they did in Arabia, to cover your eyes when you sleep in the open air. The moon in Egypt strikes and affects the sight, when you sleep exposed to it, much more than the sun; a fact of which we had a very unpleasant proof one night, and took care to guard against it afterwards. Indeed, a person who should sleep with his face exposed at night, would soon have his sight utterly impaired or destroyed.

ENGLISH SPORTS.—MAY.

MAY has been called "the merry month," and so indeed it was with our ancestors, but in our day it is only marked by a chimney-sweep's holiday, a few processions of trades' or benefit societies, and a more than usual number of meetings of charitable societies; formerly every village had its dance and rustic music; many its may-pole; and in not a few places did Robin Hood and Maid Marian preside, accompanied by villagers, in the true Sherwood Green. Nay, so paramount was Robin Hood's day, that Bishop Latimer relates he once was unable to get a congregation, because it was "Robin Hood's day." Now, indeed, as then, to use the language of Milton,

" Woods and groves were of May's dressing.
Hill and dale did boast its blessing ;"

but we have almost ceased to

" Salute it with our early song,
And welcome it, and wish it long."

Yet thus was the first of May, "the flowrie

month," spent by our ancestors, aye, and celebrated by our poets.

There is scarcely a garland to be seen; the song is silent and the dance is over; the revelry has ceased, and vulgar pursuits usurp the places of those pleasant pastimes which seemed a sort of first offering to gentle skies, and were consecrated by the smiles of the tender year. If we were dwellers in the country, we would try to revive these things, for they are worth revival. They are land-marks of happiness, to which the peasant was wont to look; he enjoyed them in anticipation and remembrance; they stimulated his exertions, and rewarded his toil. The introduction of these customs would render luxuries of little worth and less desired; and might charm back many a spirit to its pure and early simplicity.

QUILTING.—This is an American merry-making, when a party of women assemble to sew patches into a quilt. At the end of the day's work, the bed-cover is suspended from the ceiling; the young men of the neighbourhood join the party; a fiddler seats himself on a flour barrel, and they dance and drink whiskey till a late hour.

THE PRADO, AT MADRID.

THIS famous walk is celebrated in old Spanish songs and romances. We know, from tradition, of its having been a wild and desert waste, full of hollows and nooks, and hiding places; and often the scenes of blood and courtship. Here used to lie the proud hidalgo with his trusty "toledo," prompt to revenge some slight done to himself, or preference shown by a jilting mistress to a bold rival. The dubious hour of dusk was wont to show various forms wrapped in cloak or female mantle, gliding mysteriously towards this other Thebaide; the *donçella* bearing the perfumed billet to the impatient cavalier, or the already vanquished beauty hastening with a beating heart to her lover's arms.

The vicinity of the Court formerly made this extensive waste a convenient theatre for political and other intrigue, and well calculated for the indulgence of the revengeful passions usually attendant upon them. Quiet and well-disposed people, whose swords and blood love to repose in vein and scabbard, ought to feel grateful to the great and worthy king, the Senor Don Carlos the Third, for having turned his royal attention to their security. This cut-throat region was clean-

sed, and cleared, and levelled by his orders, and in the time of the good minister, Count d'Aranda, who scared away such bad company, and made the Prado what it now is—the resort of all sorts of people wanting to see and to be seen.

This superb promenade begins at the Convent of Atocha, passing before the gate of the same name, turns to the right, runs up to the street of Alcala, crosses it, and extends as far as the gate of the *Recoletos* convent. The whole extent may be calculated at about 9,700 feet. An ample carriage-road runs through the middle, flanked on each side by avenues for pedestrians, and bordered with large and shady trees. In the centre of the walk, its width is considerably increased, forming a fine “Saloon,” 1,450 long by 200 feet broad. On either side, remarkable buildings, views of the various streets that run into it, flourishing gardens, and eight handsome fountains, contribute to enhance the beauty of this favourite resort.

Although the fountains just mentioned are all of more or less merit by their design and execution, those of Neptune, Apollo, and Cybele, are most worthy of a detailed description. The first, by Juan de Mena, represents the marine deity standing in his car, drawn by two sea-horses, with dolphins playing before it. In the centre

of the Saloon stands the grand fountain of Apollo, of chaste and tasteful sculpture: the water falls from one vase or sculptured basin into another, soothing the ear with its harmonious murmur. Manuel Alvarez, an able sculptor, has the merit of the whole design: the fountain presents two fronts exactly similar; four statues of the seasons adorn the upper part; the statue of Apollo surmounting and completing this fine monument of better days. The magnificent fountain of Cybele, celebrated for the salubrity of its waters, is situated in the street of Alcala, fronting the Saloon. The goddess is seated in a lofty car drawn by lions; and a colossal mask spouts water from the mouth, into a large circular basin. Ventura Rodriguez, the city architect, traced and made the drawings of all these fountains, although they were executed by the artists we have named.

The abundance of water in the Prado not only adds to the attraction, but maintains the vigor and verdure of its plantations, by means of a narrow gutter, six or eight inches deep, and carried round each tree. As fast as the water is dried up, a fresh supply is introduced; the effect of which, during the summer droughts, gives an extraordinary degree of life and freshness to the foliage of such favoured trees, while their less fortunate neighbours are scorched and withered

by a relentless sun. Water-carts are also employed by the municipality to lay the dust, so soon as the summer sets in.

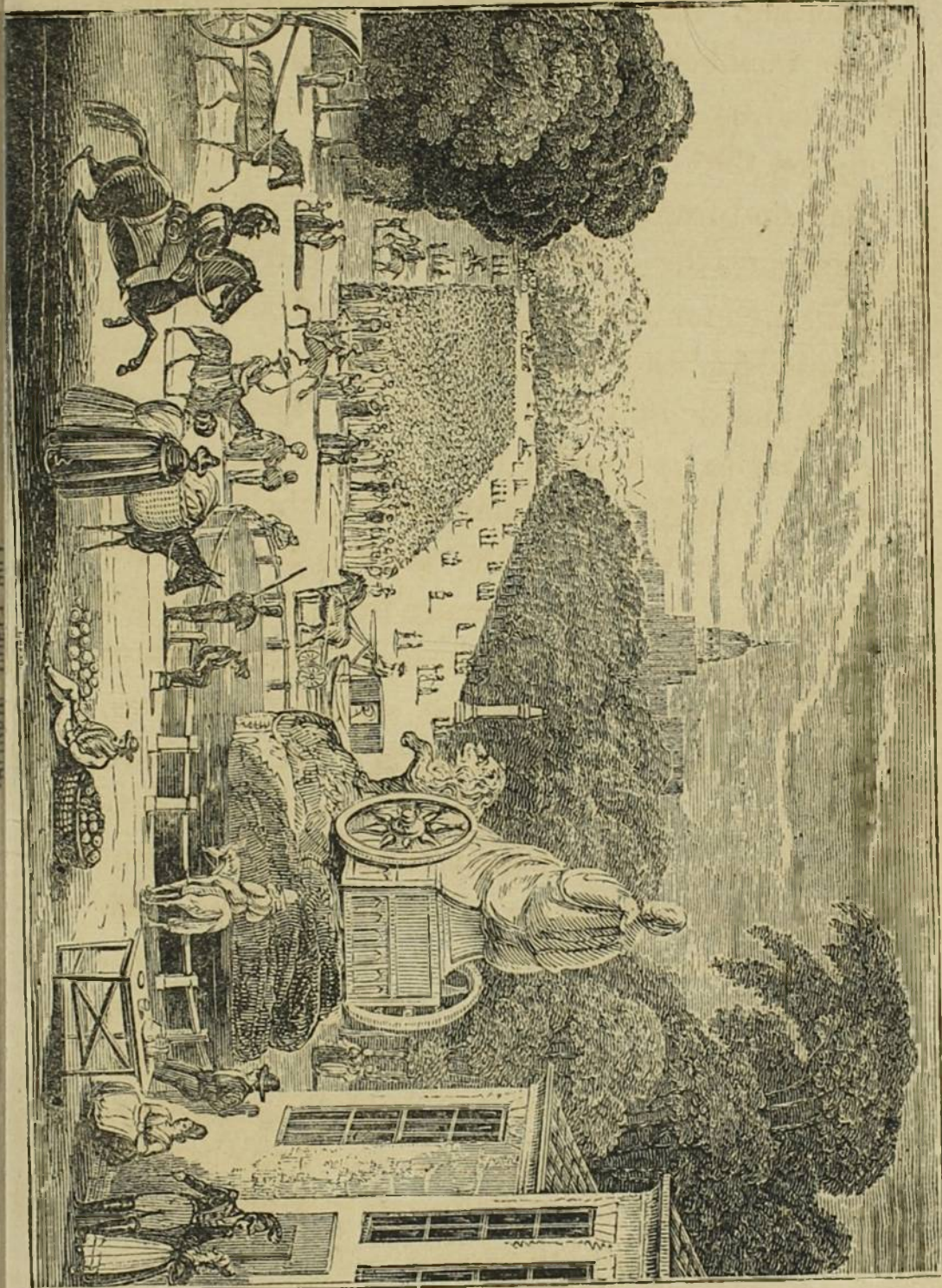
The great extent of the Prado allows every body the choice of a walk according to his humour. The space between the gate of Atocha and its convent is the favourite resort of the delicate or convalescent, being well protected from the ruder winds by a high wall. It is also the chosen haunt of prebendaries, "snugmen," and other folks of easy habits and incomes, who like to take their time, walk slowly, or stop at every sentence, without being hustled and elbowed by impertinent youngsters.

Here, too, old cronies give and receive the friendly pinch of snuff, and descant upon its flavour and pungency; while some, assuming a firmer tread, and grasping their cane with a forgotten vigour, talk, with moistened eyelids, of "the joys of their dancing days," when their well-turned leg, and the graceful tie of their tail, insured them notice. Others again, more taciturn in their enjoyments, lean upon their gold-headed canes, silent admirers of the numerous band of ragged, little brats amusing themselves by rolling over one another from top to bottom of the steep declivity next the walls of the convent

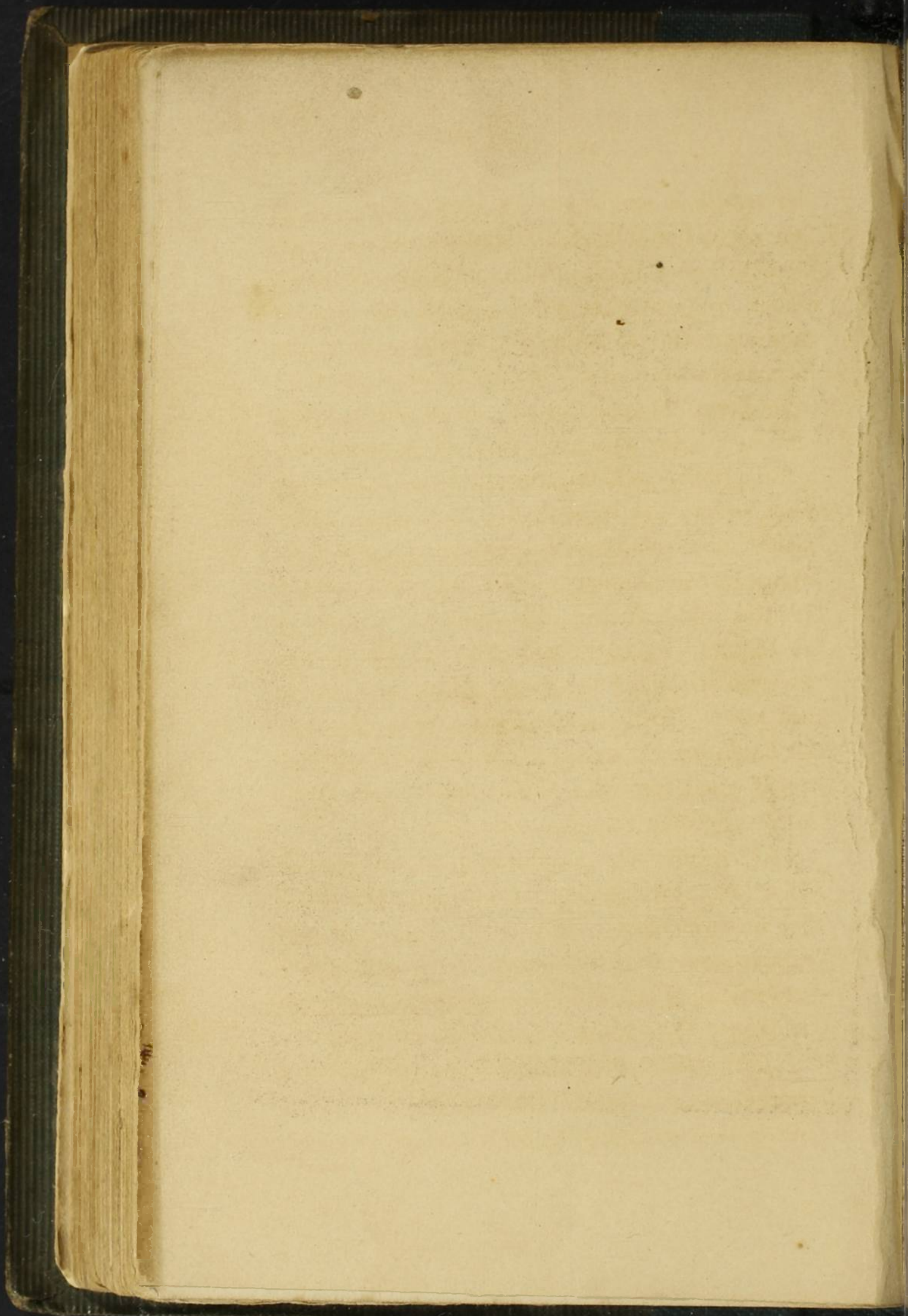
exciting, doubtless, many a sigh that octogenarian members cannot do as much.

Country folks prefer the shady avenue bordering on the Botanic Garden, charmed with the view and fragrance of this inclosure on the one side, and the constant string of carriages and horsemen on the other—novelties only to be seen in Madrid, and described and listened to with envy and delight on their return. Drowsy citizens are to be found here, enjoying a comfortable *siesta*, rolled up in their cloaks, their persons carefully bestowed in the corners between the pillars and the railing, secure from the wheels of carriages and hoofs of horses. Other groups repair to this retreat, intent on other pastimes, of which one may be noted as most prevalent, viz., a most assiduous and persevering examination of their own and their children's heads, not altogether for the same purposes, or in the same way as recommended by Gall or Spurzheim. Fat wet-nurses from the mountains of Santander, with showy handkerchiefs tied about their heads, tight cloth jackets, and gorgeous laced petticoats, frequent this place with their squalling charges; not to mention the juvenile gambols of a crowd of little angels of both sexes.

But the Saloon of the Prado is the spot where the fame of this renowned field for intrigue and



THE FERRY MARKET



adventure is exclusively kept up. The young, the elegant, and the mass of the population, assemble here at fixed and different hours. Though much frequented at all seasons of the year, it never presents so brilliant a spectacle as on the fine afternoon of a day in spring, when the deep blue sky of Madrid displays its cloudless vault. On such a day, when the flood of population is rolling downwards towards the Prado, following the narrow, flag ways in two dark lines, and a portion dispersed over the wide streets of Alcala, the spectacle presented by the infinite variety of colours and costumes, the buzz of so great a crowd, and a bright and glorious sun gilding every object, is of the most striking and animated kind! This imposing mass of life flows on and increases in volume, until it finally disburthens itself into the ample Saloon, as rivers discharge their waters into the ocean.

Now begins an agreeable confusion, a friendly elbowing, a volley of "Senora! at your feet;" "I kiss your hand, Caballero!" ogling of eyes and manœuvering of fans, an ever-changing succession of faces, and an incessant exchange of laudatory or splenetic remarks on each other.

The rumble of carriages, the galloping of horses, an atmosphere loaded with thin white dust, the battling and barking of well-washed,

shorn, and whiskered poodles, the shrill cry of the *aquador*—"Berro, Berro, cold as snow, another little glass, who will drink it? Water! water!"—the little ragamuffin's plaintive "Candela! Caballero! quien la quiere?" and the whisking of his burning rope's-end in fiery circles,—the low rushing sound of many feet and voices, are all so many proofs of the Prado being in its pride and strength!

Acquaintances meet and stop in little groups to chat about the ball of the night before. The ladies kiss one another's cheeks in the most affectionate manner. "Adois! Juanita! How do you do? Have you slept after the ball? I could not waltz at all with that horrid *pesado*, who persecuted me the whole night."—"Abour! Joaquina! you already know that I love you!"—"Tell me, Juanita, did you ever see such a bonnet as she wears. There she sails, so proud of it. It does not at all become her. If she thinks she looks like a *Francesca*, I can tell her she is very much mistaken." * * * "But my aunt is bellowing to me; good-by, Pichoncita (little pigeon), adieu!" This charitable knot is again mingled with the mass.

A *frulling* sound, like the chattering of birds in a cage, reigns in every direction, produced by the tremulous shake, and opening and shutting of

innumerable fans of all colours and sizes, so many eloquent tongues speaking an intelligible language to conscious observers. Even as flowers are "the language of love" in the East, there is nothing in the soft science which may not be explained by a Spanish lady with her fan. Deprive her of her fan and white handkerchief (whether a flag of truce or emblem of innocence in hand), and she loses her self-possession and half her fascination. She is, if young, a fairy without her wand; if old, a witch without her broomstick.

Hundreds of light, supple forms keep up their graceful elastic step for two or three hours together, regardless alike of the dust and heat, and shoes a great deal too tight, even for their diminutive feet—proving that vanity suffers no pain. "*Qua pie tan mono! Que chiquitito*" (what a lovely foot! what a little bit of a thing), whispered by a cavalier as he passes, more than repays their cramps and agony.

Meanwhile, other sights and other scenes are passing on the carriage-drive;—an unbroken file of vehicles of all descriptions, of coaches, britskas, phaetons, cabriolets, gigs, and horsemen, moving at a processional pace in two lines up and down the whole length of the Prado. The curious in such matters might here trace the infancy and progress of carriage-building in the

models rolling before his eyes. The old Spanish berlina, broad and high of roof, tapering towards the bottom, swinging between four enormous leathern springs, running under the body of the carriage, drawn by a solemn, well-fed pair of mules, with closely shaven backs, tails, and ears, covered with antique trappings, among which the saddle, almost level with the animal's back behind, while the front rises boldly into a peak, higher, at least, by half a foot than the seat, is particularly worthy of notice; a rusty iron stirrup hangs from beneath a heavy skirt, just large enough to admit the toe of the postillion, who, placed thus aloft, guides his mules, some with and others without bells. The poor man, in his glazed cocked hat and iron bound gaiters, obliged to follow implicitly the movements of his cattle, is pitched fore and aft, in so strange a fashion, that, were it not for the proud cock of his toe in the stirrup, and his well-stretched knee, one would imagine him in purgatory.

Then comes the *coche decollera*, rather more modern in its cut, but on the same system of springs; a low seat before the driver and *zagal*, with a team of seven mules, tackled together by ropes running from the pole to the leaders, and looking, for all the world, as if they were running

away from the carriage, instead of with it. The space occupied by seven mules thus tackled, measures, at least, fifty feet in length.

The space between the two strings of carriages is filled by equestrians of all classes—civilians, military men, grandes—each adopting the pace prudence, or carelessness of his neck, may suggest; others amuse themselves in conveying to, and receiving telegraphic signals from, some tender-hearted beauty on the promenade.

The inmates of the equipages affect an easy loll as they pass in review the female pedestrians, criticizing their dress and appearance; a species of compliment which the latter fail not to repay with usury. We may here remark, that fashion has latterly triumphed so much over taste, as to substitute, for the graceful *mantilla*, the staring French hat, with flowers and feathers. A very few years back, no lady, however high in station, would have hazarded appearing in public with a bonnet; for the spirit of novelty was then checked by national feelings and sympathies. But the laudable preference for this noble and beautiful costume is every day on the wane; a short time will see the *mantilla* banished to the smaller and more remote towns of the Peninsula.

The same scene continues on the Prado, until

lassitude, the approach of night, and the theatre, warn the promenaders to depart.

The Madridians talk with rapture of the pleasures of their walk, during the fine evenings of summer; but the air is then so sultry, and so impregnated with an impalpable, white dust, one of the scourges of Madrid, that a walk in the Prado becomes an infliction. During the hottest season, the hour of rendezvous is not earlier than seven o'clock in the evening. The only way of being aristocratic and extravagant, and being distinguished from the modest crowd, is by hiring four or five rush-bottomed chairs, and bestowing your person upon them. Persons of economical habits (the large majority) prefer taking their seats *gratis*, on the stone benches, at regular intervals on both sides of the Saloon. Then comes the harvest of the *aguadores*, who ply among the crowd in opposition to the ambulating establishments set up beneath the trees at the entrance of the Prado, where rows of little, white, porous vases, and lines of tumblers filled with sparkling water, invite the passengers to slake their thirst with the same pure liquid, while his Majesty drinks water from the fountain of Berro. The quantity of water consumed by a Spanish crowd is incredible: except, perhaps, some stubborn Aragonese, the lowest classes even prefer it to wine in warm

weather. During the French occupation, *cafés* and *restaurants* were established in the Tivoli Gardens; but they pined away on the departure of their mercurial customers, and have long since been shut up. When a cavalier now wishes to offer ladies refreshment, he must send to a distant *café* for ices and lemonade, with their accompanying cakes; a piece of extravagance which, however, is but seldom committed.

When the bustle of the crowd is past, or reduced to a fitful, whispering sound, in those more silent hours when the moon looks abroad, and the air partakes of her fresh and charming influence, a summer night in the Prado is not without its charms. The hum of the city is heard, but at intervals and afar off, like the breathing of the sea upon the shore: the birds of night send forth a solemn greeting from the dismantled walls of the palace of the Retiro, as a voice from the depths of the past, telling of ruin, and desolation, and human vicissitude. The busy, animated "crush" of an hour ago becomes a vast solitude, animated only by the shrill voice of the *cigalas* keeping vigil in the trees, and lulled by the dash of the fountains. Perchance, some fond couple or solitary being comes there to commune with himself, and is seen gliding along the moonlit alleys, taking counsel from the night.

COFFEE HARVEST IN BRAZIL.

South America expands
Mountain-forests, river-lands.

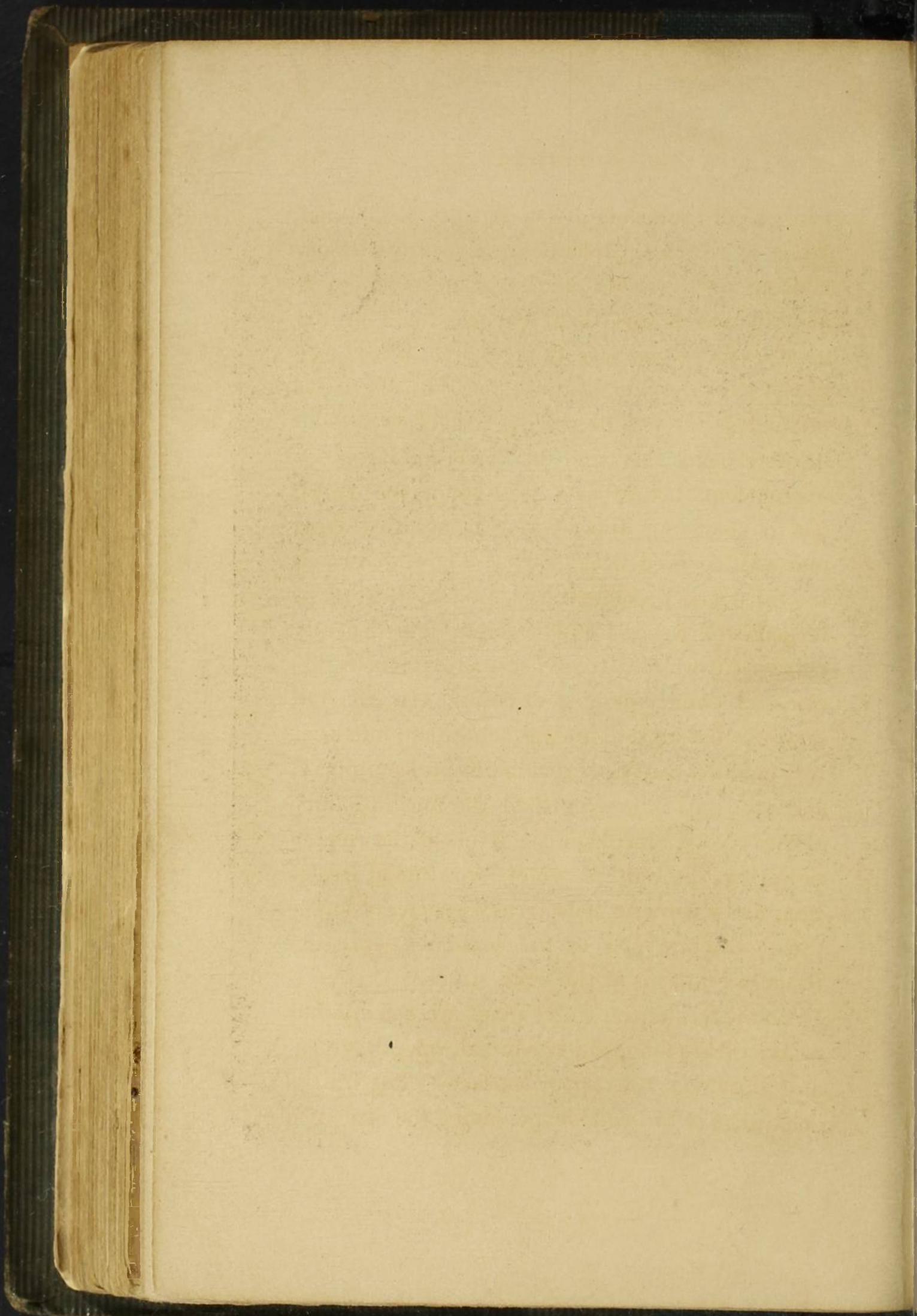
JAMES MONTGOMERY.

THIS luxuriant scene is the verge of a coffee plantation in Brazil; and it groups a few of the vegetable wonders of that replendent clime.

The culture of the coffee tree has been very considerably extended in Brazil during the present century, the colonists considering it a safer article than cacao or indigo, and of quicker sale. The plant prefers a new and free soil, a little elevated, where the coolness and the rains moderate the excessive heat of the torrid zone, which would over-power the plant, if exposed to all its violence. Mountains or hills, the elevation is unimportant, provided the thermometer of Fahrenheit never descends below 55° or 65°. But, if the soil be mountainous, in clearing for planting, the stump of the trees are necessarily retained to prevent the ravages made by the torrents, which sweep away with them, more or less rapidly in proportion to the violence of the rains, the bed of vegetable earth which is the deposi-



Coffee Harvest in Brazil.



tory of all the principles of fertility. The distance at which the plants are placed, varies according to the soil: in the poorest lands, it should not be less than four feet; and in the most fertile, never less than eight. The coffee is planted in grains or in shrubs; but the latter method is preferable. The tree bears flowers in the second year, and its flowering lasts only twenty-four hours. At this time, the shrub has a charming appearance; it seeming from afar as if covered with snow. The produce of the third year becomes very abundant. In plantations well weeded and watered, and recently cultivated, we find trees bearing sixteen, eighteen, and twenty pounds of coffee. In general, however, not more than one pound and a half, or two pounds, can be expected from each plant; and even this is greater than the mean produce of the West India Islands. Rains at the time of flowering, the want of water for artificial irrigation, and a parasite plant, a new species of *loranthus*, which clings to the branches,—are extremely injurious to the coffee-trees.

The leaves of the coffee plant are usually four or five inches long, and two broad, smooth, green, and glossy on the upper surface. The fruit is somewhat of an oval shape, about the size of a

cherry, and of a dark, red colour when ripe. Each cherry contains two cells, and each cell a single seed, which is the coffee as we see it, before the process of roasting. Coffee is not, therefore, strickly speaking, a berry but a seed.

The beauty, goodness, and price of coffe depend much on the manner in which it is harvested and prepared. All that is necessary, is to collect, clean, and dry the grain, without impairing its recommendatory qualities. This art is, however, not yet sufficiently understood in Brazil. In Arabia, where the finest coffee is produced, the cultivator seeing that his coffee is ripe, spreads large cloths over the trees, which he shakes from time to time in order to make the ripe cherries fall. The English, in their colonies, employ negroes, each of whom has a coarser linen bag, which is kept open by means of a hoop in its mouth; which bag is suspended to the neck of the gatherer, and he empties it into a large basket. Each harvest is made in three jobs, because all the grains do not ripen together. The cherries being gathered in baskets as ordinary fruit, &c., a negro spreads the fruit in layers in the sun to dry, after which the skin is removed by mills or mortars, and the grain of coffee is stripped from the pellicle with

which it is immediately covered, and which is called parchment. This is done by mills, as is also the winnowing. The coffee is then put into bags for sale. We once visited one of these delightful scenes.

Noble palms rise from the plantation, on the right, and the banana, on the left, where colossal frondes with other leafy prodigies form a refreshing retreat for the cultivators. The limbs of the larger trees are interlaced with creeping plants adorned with beautiful flowers; while the aloe, two species of cactus, (the torch thistle and prickly pear, and the pine, are introduced with effect in the foreground; and the river appears in the distance, with bays and mountains, which vary its majestic course.

The cultivation of coffee has of late years increased in Brazil with unprecedented rapidity. Mr. Macculloch states: "so late as 1821, the quantity of coffee exported from Rio de Janeiro did not exceed 7,500 tons; whereas it now amounts to about 28,000 tons."

The total consumption of coffee in the United Kingdom may, at present be estimated at 22,000,000 lbs., producing about 580,000*l.* revenue.

AMBASSADORS.

“Give first admittance to th’ Ambassadors.”

THE custom of sending ambassadors is of high antiquity. The name of ambassador (says Cicero) is sacred and inviolable. At Athens, the ambassadors from foreign princes and states always mounted the tribunal, or pulpit, of the public orators, and there opened their commission, and acquainted the people with their business. At Rome they were introduced to the Senate, and delivered their commission to them. Among us they make their address immediately, and solely to the king.

“Athens and Sparta (says M. Tourriell,) when in all their glory, were never so much delighted as to see and hear a number of ambassadors in their assemblies, sueing for their protection and alliance. It seemed to them the noblest honour that could be paid them; and that state which received the most embassies, was judged to have the advantage over the other.”

When Sully resided in England, as ambassa-

dor of Henry the Fourth of France, he was informed that one of his gentlemen had killed an Englishman, in a house of ill-fame. He immediately got him arrested, and sent word to the magistrate of London, that they might seize the murderer. The latter having been tried, the King of England granted him his pardon and liberty.

To admit an ambassador, is to acknowledge the sovereignty of the prince, or the independency of the state which he represents. France acknowledged the independence of America, by admitting Franklin as their ambassador, before they were declared independent by Great Britian. The first ambassador sent by the Czar of Russia to England, was in the year 1556; the first sent to Turkey from England, 1606; the Portuguese ambassador was arrested for debt in 1653; the Russian was arrested by a lace merchant in 1709, when a law passed for the protection of ambassadors; the first that arrived in Europe from India was Tippo Saib to France, 1779; the first from the Ottoman emperor arrived in London, 1763.

ANGLO-SAXON MARRIAGES.

THE marriage was always celebrated at the bridegroom's house, and as all the expense devolved upon him, he was allowed a competent time to make preparation. It was not, however, deemed gallant to be longer than six or seven weeks between the time of contracting and the celebration. All the friends and relations of the bridegroom being invited, arrived at his house the day previous to the marriage, and spent the time in feasting and preparing for the approaching ceremony. On the wedding morning they mounted upon horseback, completely armed, and proceeded in great state and order, under the command of one who was called the *foremost man*, to receive and conduct the bride in safety to the house of her future husband.

The company proceeded in this martial order to do honour to the bride, and to prevent her being intercepted or carried off by any of her former lovers. The bride in this procession, was accompanied by her guardian and other relations, led by a matron, who was called the *bride's woman*,

followed by a company of young maids, who were called the *bride's maids*. After arrival, she was received by the bridegroom and solemnly betrothed to him by the guardian, in the following set form of words:—"I give thee my daughter (sister, or relation) to be thy honour and thy wife, to keep thy keys, and to share with thee in thy goods and thy chattles. In the name of the Father, Son, and Holy Ghost.

After this ceremony was performed, the bridegroom, the bride, and their respective companies, went in procession to the church, accompanied with music, where they received the nuptial benediction from the priest. In some places this was done under the nuptial veil, which was a square piece of cloth, supported by a tall man at each corner, over the couple, to conceal her virgin blushes. When the priest had pronounced the benediction, he crowned both with crowns made of flowers, which were kept in the church for that purpose. For this, and several other reasons, marriages were usually celebrated during summer.

These ceremonies being ended, all retired to the bridegroom's house, and sat down to a feast, generally as sumptuous as his substance would permit. The afternoon was spent by the youth of both sexes in mirth and dancing, and that,

generally in the open air. The wedding dress of the bridegroom, and three of his men, were of the same colour, and so also of the bride, and three of her women, and as these could not, according to custom, be used upon any other occasion, they were given as a present to the minstrels or musicians, or, in after times, to some church or monastery. The feasting and rejoicing generally continued for several days, until all the provisions were consumed. In some measure to indemnify the bridegroom, the relations of both parties made him presents upon their departure.

COURTSHIP IN INDIA.

In this country, such affairs are effected by a *coup-de-main*, or rather a *coup-d'œil*: look at a lady, and marry her you must, as the world considers it a 'settled thing.' All unknown in India are your tender courtships of nine or ten years, or as many months. Two or three days suffice to put everything in a train for a wedding; and the ceremony, dinner, calls, return-calls, and ball, by the officers of the regiment (given on the occasion), are all got over in a fortnight.



Canadian Residence.

A CANADIAN RESIDENCE.

When an American comes over to Canada to take out a location ticket, he immediately sets to work in the fall of the year, and slashes (fells) and burns the wood on, perhaps, eight acres of land; then, walking through his new field among the stumps, with a bag of Indian corn-seed about his neck, and his axe in his hand, he makes a hole in the ground with it, and, dropping two or three seeds into it, he closes the hole with his foot, and he thus disposes of his whole seed. He then, perhaps, returns to the States, or hires himself out to work till the time of harvest comes round, when he returns to his field, and reaps it. He now may think of building a log-house: he prepares the timber, the neighbours collect in 'a bee,' and assist him to erect his dwelling; he roofs and floors it with bark, the doors and windows are cut out, the hinges are of wood, as are sometimes the locks, the light is admitted through oiled paper, the table is a rough board, and the stools cut of round logs. He brings his wife, and a barrel or two of pork; more land is cleared; pigs, poultry, and cattle

are seen to increase; the log-hut is converted into a stable, and a frame-house is substituted. This is supplanted in time by an elegant, two-storied mansion of brick, with tin roof, green Venetians, and carpeted rooms; and we have watched, with great interest, the successive dwellings of a thriving settler, who requires but an axe and a saw, sobriety and industry, to lay the foundation of a competence in "that happy land."

"Look now abroad:—another race has fill'd
These populous borders. Wide the wood recedes,
And towns shoot up, and fertile realms are till'd;
The land is full of harvests and green meads.
Streams numberless, that many a fountain feeds,
Shine disembower'd, and give to sun and breeze
Their virgin waters. The full region leads
New colonies forth, that toward the western seas,
Spread like a rapid flame among the autumnal trees!"

During Passion Week in Italy, Sicilly, &c., all clocks and bells are silenced; and this principle was carried so far at Malta, that even the governor's dinner bell, in the time of Sir Hildebrand Oakes, was dismounted by the Maltese part of his establishment.

IRISH FUNERALS.

“AN easy death and a fine funeral,” is a proverbial benediction amongst the lower orders in Ireland. Throughout life the peasant is accustomed to regard the manner and place of his interment as matters of the greatest importance; “to be decently put in the earth, along with his own people,” is the wish most frequently and fervently expressed by him. When advanced in life, it is usual, particularly with those who are destitute and friendless, to deny themselves the common necessaries of life, and to hoard up every trifle they can collect for the expences of their wake and funeral. Looking forward to their death as a gala given to them by their acquaintance, every possible preparation is made for rendering it, as they consider, “creditable;” their shroud and burial dress are often provided many years before they are wanted; nor will the owners use these garments whilst living, though existing in the most abject state of wretchedness and rags. It is not unusual to see even the tombstone in readiness, and leaning against the cabin wall, a perpetual “memento

mori," that must meet the eye of its possessor every time he crosses his threshold.

An old beggar woman, who died near the city of Cork, requested that her body might be deposited in White Church burial ground. Her daughter, who was without the means to obtain a hearse, or any other mode of conveyance, determined herself to undertake the task, and, having procured a rope, she fastened the coffin on her back, and, after a tedious journey of more than ten miles, fulfilled her mother's request.

An Irish funeral procession will present to the English traveller a very novel and singular aspect. The coffin is carried on an open hearse, with a canopy supported by four pillars, not unlike the car used at Lord Nelson's funeral; it is adorned with several devices in gold, and drawn by four horses, and is, perhaps, more impressive to the beholder than the close caravan-like conveyance used in England; but what is gained in solemnity by the principal feature, is suddenly destroyed by the incongruity of the rest of the train, generally composed of a few post-chaises, the drivers in their daily costumes of a long great coat and slouched hat. In addition to these, I have seen a gig, in which the clergyman (I imagine, by his being equipped in a

white scarf and hat-band) drove a friend; afterwards came a crowd of persons of all descriptions on foot. No noise, no lamentations were to be heard; but the figure in the flowing white scarf brandishing his whip, gave it, at a little distance, very much the effect of an electioneering procession.

The open hearse is common throughout Ireland, and that used by the poorer classes becomes perfectly grotesque, from the barbarous paintings of saints and angels with which it is bedizened. The concourse of persons who attend the funeral of an opulent farmer, or a resident landlord, is prodigious. Not only those to whom the deceased was known, but every one who meets the procession, turns to accompany it, let his haste be ever so great, for a mile or two, as nothing is accounted more unlucky or unfriendly than to neglect doing so.

The funeral of a gentleman acknowledged as the head of a clan, (now an event of rare occurrence, and almost solely confined to the county of Kerry,) is one of those sights it is impossible to behold without feeling sublime sensations. The vast multitude, winding through some romantic defile, or trailing along the base of a wild mountain, while the chorus of the

death-song, coming fitfully upon the breeze, is raised by a thousand voices. On a closer view, the aged nurse is seen sitting on the hearse beside the coffin, with her body bent over it; her actions dictated by the most violent grief, and her head completely enveloped in the deep hood of her large cloak, which falls in broad and heavy folds, producing altogether a most mysterious and awful figure.

Then at every cross road, such roads being considered smybolic of their faith, there is a general halt; the men uncover their heads, and a prayer is offered up for the soul of their departed chief.

The Irish funeral howl is notorious, and, although this vociferous expression of grief is on the decline, there is still, in the less civilized parts of the country, a strong attachment to the custom, and many may yet be found who are keeners, or mourners, for the dead by profession.

Ulloa remarks, that the immoderate use of spiritous liquors made more havoc among the Indiaun population of Peru in a twelvemonth, than the mines in half a century,

TIGER HUNT IN PARAGUAY.

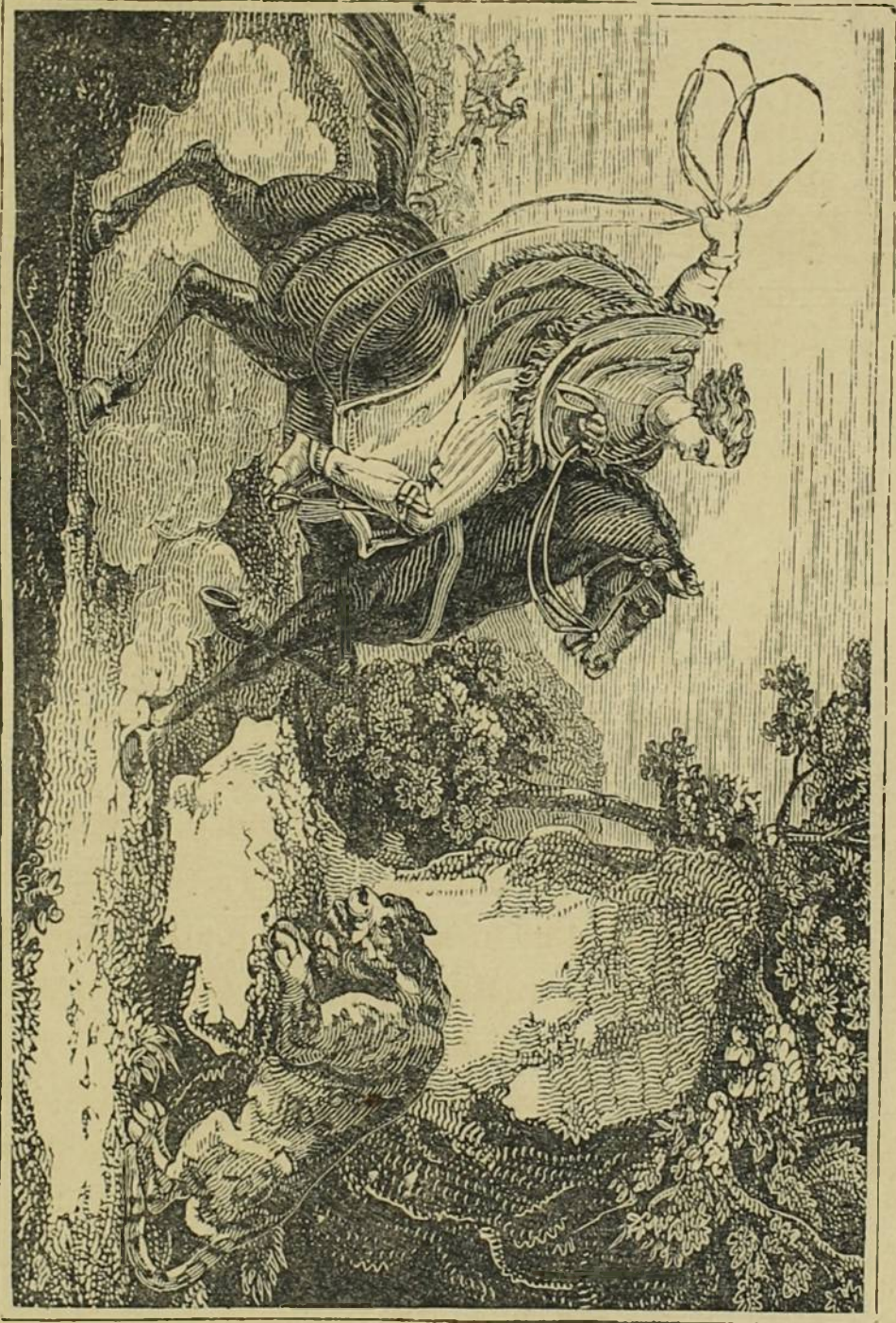
TIGER hunting is one of the favourite diversions of the Guanches, a native tribe of Paraguay, distinguished by their singular courage and activity. The deserts they inhabit are much infested by wild beasts, among which the tiger holds the first place; but he has a formidable enemy in the Guancho, who with his *lazo*, a long rope with a noose, never fails to overcome him. The Guanches are very fond of riding, and pique themselves on their skill in breaking in their steed. The plains through which they wander contain an immense quantity of horses and wild mules. Mounted on their well-trained coursers, the Guanches dart on a troop of wild horses, the *lazo* is thrown, and one is caught. The Guancho, who now dismounts, whirls another *lazo* round his captive, who becomes completely entangled: then, without stirrups or bridle, and merely with spurs and words of command, the Guancho masters the impatient animal, which paws the ground and darts away with the rapidity of lightning. Indignant at his burden he stops, prances

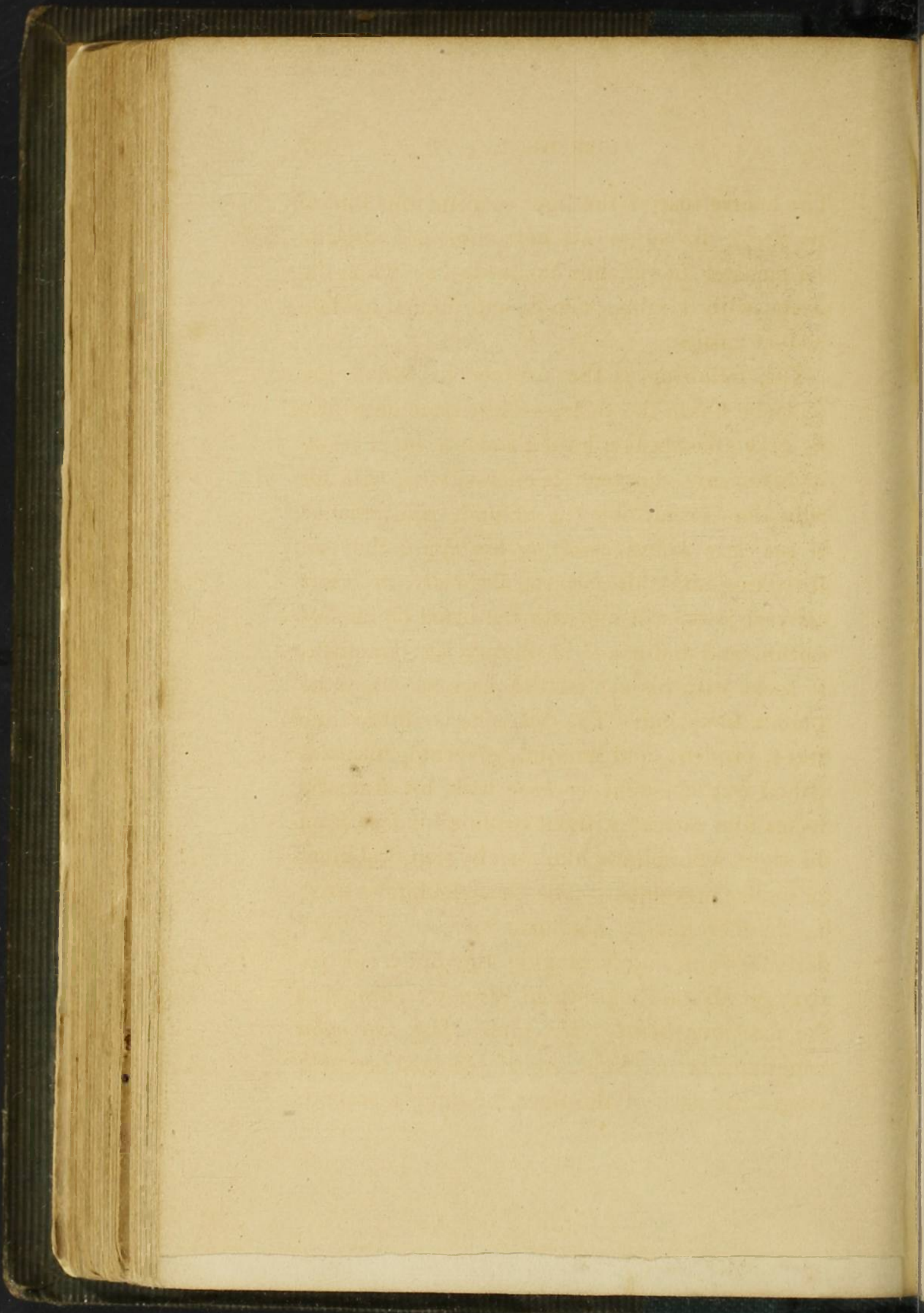
and rolls in the dust, and the Guancho rolls along with him. He then darts off again, and in order to terrify his adversary, who still keeps his seat, traverses rocks, clears precipices, and swims the streams. At length, worn out with fatigue, he falls and submits to the bridle. But it is not enough that the horse becomes obedient, and transports his master from one country to another, he must also brave the same dangers with him, and second him in his boldest attacks, even on the tiger, at the mere sight of which almost every animal takes to flight. To the horse, in his wild state, the appearance of the tiger is peculiarly terrific; yet this noble animal is here brought to look his foe in the face, and not to run away until a certain signal is given.

When the Guancho goes to hunt the tiger, he does not take the smallest supply of provisions, although he traverses immense barren plains, which produce nothing but a few stalks that serve for the nourishment of cattle.

When the Guancho is hungry he seeks after a herd of wild horses, catches one of them with his *lazo*, and, throwing the animal down, cuts off a piece of his flesh with a knife, and restores him to liberty. He quenches his thirst at a spring, and then begins his chase after wild beasts.

Tiger Hunt.





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The hoarse roar of the tiger soon informs him of his prey; he spurs his horse forward towards the monster he intends for a victim; when he meets with him he stands, and then a terrible combat ensues.

The following is the manner in which the Guanche hunts the tiger:—The Guanche whirls his *lazo*; he speaks, he calls aloud, he is ready for his enemy—his terrible enemy, who, with his belly almost touching the ground, is astonished to see any being awaiting his approach, and provoking him: his eyes roll furiously, he opens his vast jaws, still red with the blood of his last victim, and indignant at finding an opponent, he seeks with his eye for the place on which he intends to spring. The Guanche is all the time fierce, prudent, and tranquil, governing his astonished but obedient courser with his feet; he makes him retreat without turning his face from the tiger, who follows him step by step, watching for a false movement. The Guanche knows this; he therefore makes his horse rear up; the tiger darts forward, and is caught; the horse springs away on his hind leg with all his power, dragging the ferocious beast after him. The Guanche sometimes turns round, and if his *lazo* has only caught the neck of the tiger, he flings a second,

which binds the legs, and he is now conqueror. He dows dismounts, arms himself with the two knives which he carries in his boots, and sacrifices his victim. Having finished his day's work, he returns to Monte Video, sells the skin of the animal he has killed, caresses his horse, and hastens to seek new dangers.

If, in the combat with the tiger, it happens that the *lazo* has missed, which is very seldom the case, the Guanche defends himself with his two knives, which he does very courageously. The horse sees the danger of his master, and instead of galloping over, presents his own chest to the enemy. His blood flows, but his courage never for one minute fails him—he knows that his master will not forsake him. If the tiger, exhausted by fatigue, allows the horseman a single moment's respite, it is all over with him: the *lazo*, which is always ready at the saddle, is again laid hold of; and for a Guanche twice to miss his aim, is almost unexampled.

In Paraguay, the violation of the confidence of letters is so well known, that few take the trouble of sealing them.

THE HIGHLAND DRESS.

FEW persons are disposed to reject the supposition that each clan of the Scottish Highlanders formerly had its distinctive tartan, or plaid. The colour and pattern of his tartan are said to be interwoven in the very heart of a true Highlander; a theory probably devised rather to feed the patriotic pride of Scotchmen than any more useful purpose. This subject, trifling as it may appear, involves certain erroneous notions of Scottish costume which it may be advisable to correct, since they are closely connected with the history of the people. Dr. Macculloch, in his work on the Highlands and Western Islands of Scotland, has devoted a section, or chapter, to an inquiry into the antiquity of the Highland dress, from which we have condensed the following interesting passages. After referring to the distinctiveness of the tartans, Dr. Macculloch observes:

Many of these patterns, formed of somewhat dingy mixtures of green, purple, and red, are well adapted for that which is thought to have been part of their original purpose; namely, the con-

cealing an ambuscade among the heath and bushes, or watching the motions of an enemy. The scarlet patterns, however, must have been fully as efficacious in defeating this object; if such ever was the purpose of a tartan. Some of these mixtures are extremely beautiful, even to the eye of a painter; being judicious associations of warm and cold tints; well proportioned and well opposed, and further, finely blended by the broken hues which arise from the crossing of the different coloured threads in the other parts of the pattern. Notwithstanding the extreme division of the design, they are also frequently managed in such a manner as to produce a breadth of colouring which gives an air of solidity and repose to a mixture of tints that, for want of such care, would only dazzle and fatigue the sight.

In some of the clans, the characters of these patterns are thought to have been rigidly preserved; but, respecting many, there are disputes in which it would ill become a stranger to interfere. Martin does not say that the clans were thus distinguished: he merely remarks that the different islands had different patterns. Like most other objects of affection, their value seems to have increased just at the moment they

were in danger of being lost; and hence those who had long neglected this relic of ancient distinctions, have been lately busy in inventing or imagining what they could not restore. New genera and species have thus crept into the arrangement; and, to increase the confusion which thus reigns in the natural history of tartans, the weavers of Bannockburn, backed by the ladies and the haberdashers of Edinburg, have lately produced an illegitimate offspring, which bids defiance to all classification. It is chiefly in the country, indeed, that there is a chance of procuring genuine specimens of the original heraldic bearings of the clans; while the solidity of the manufacture, as it is woven in a Highland loom, insures that warmth and comfort which we may seek in vain in the flimsy Lowland imitations that have now superseded them in the towns.

Whatever may be thought of the convenience of the Highland dress, every one must acknowledge that the full costume, as it is worn by the Highland regiments, is highly picturesque. But even this is corrupted by the modern ostrich plume. The chief alone was formerly distinguished by some mark of this nature; by an eagle's feather; and, according to his clan, by a

sprig of heath or of some other plant ; distinct clans being supposed to have been distinguished each by its own botanical bearing. The effective part of this dress is the belted plaid, as it is called, or that arrangement in which the plaid is fastened to the kilt ; nor a separate garment to be thrown off or put on when convenient. But this is no longer to be seen in the country, except among a few of the gentlemen who choose occasionally to wear it in full dress, or as the costume of the piper or the henchman, where these are still retained. It is by no means very common now to meet even with the kilt : except among those who have much occasion for walking, and among the children, with whom, from its cheapness and convenience, it is almost universal. The bonnet is still a good deal worn, even when the rest of the dress is merely a jacket and trousers ; but it is not a very picturesque ornament at any time, when unadorned, and is quite the reverse when worn with the coat and the other incongruities of English dress. Nor can much be said in this respect in favour of the kilt, unless the loose plaid happens to be used at the same time. The plaid is still much in use ; particularly among old women in their Sunday attire ; when it is so disposed as to form

a cap and cloak both, and is sometimes fastened before, by a huge, circular, silver or pewter brooch that has descended through generations. The coarse plaid, of a plain brown and white checker, is in universal use among the shepherds and drovers, and among the children who tend the cattle; and to them it serves the purpose of cloak, umbrella, and sometimes of bedding; as its texture is sufficiently solid to keep off a great deal of rain. When wet, it is equally impervious to the blast; and, however strange it may appear, forms thus a very comfortable shelter. An ancient Highlander rolled himself in his wet plaid when he laid down to sleep on the heath.

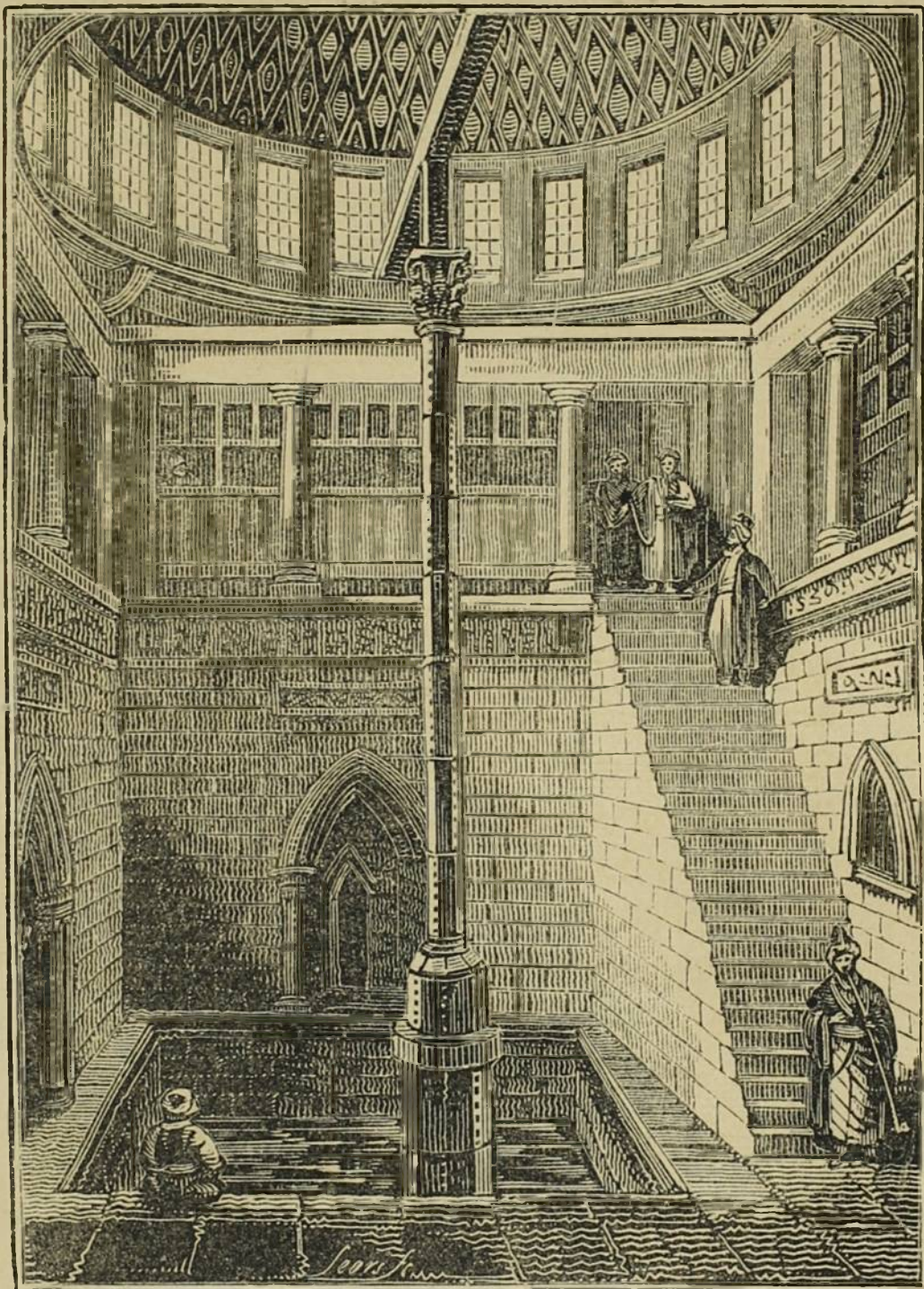
The trousers, which anciently formed a variety of the Highland costume, under the name of trews, (whence also trousers,) have now superseded the kilt among the shepherds, sailors, and boatmen, who have learnt to know the comfort of warmth. As long as Highland regiments are maintained, the full dress cannot be forgotten. Every year is encroaching on the kilt and bonnet; and, in no long time, it will probably be found only among the few who are laudably tenacious of ancient customs and recollections.

THE NILOMETER.

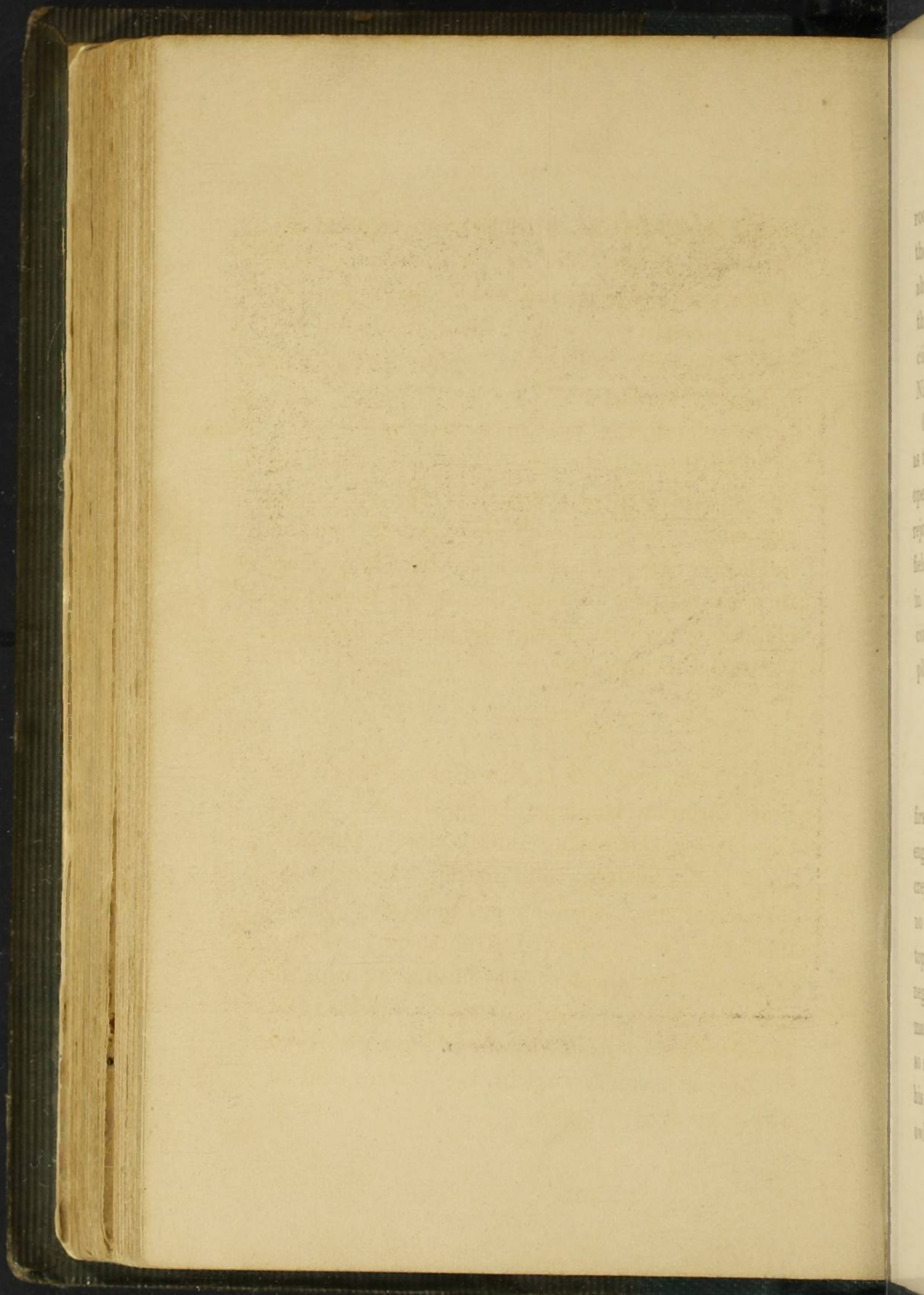
THIS is a thin column, or pillar, marked in divisions to ascertain the rise and fall of the river Nile. It is situated in the midst of a round tower, on the island of Rhoda, between Cairo and Geeza, and is built in the middle of the river. In this tower is a cistern of marble, through which the Nile flows; the bottom of the river and the bottom of the well being on the same level. From the centre of this well rises the slender pillar, which is marked into twenty divisions of twenty inches each; the space marked on the column is somewhat more than thirty-six feet.

This column is of the greatest importance to the emperor of the Turks—it being the chief means whereby he is enabled to fix the tribute or tax, according to the height of the inundation.

The tower in which the Nilometer is placed is lighted by about eighteen or twenty windows, which form a bell round the base of the dome; immediately beneath these windows, and considerably above the top of the bason or well, are



The Nilometer.



rooms or apartments for those who come to see the height of the Nile, from whence a flight of about twenty-five or thirty stone steps lead to the marble pavement which forms the top of the cistern or well, and in the centre of which the Nilometer is placed.

On ascertaining that the overflow will be such as to fertilize all the land, the grand canals are opened with great ceremony, festivity, and rejoicing. As soon as the Nile retires from the fields they are sown with all sorts of grain, and in a short space of time the face of the whole country is variegated with the hues of flowering plants and of ripening corn.

TARTARS AND THE OWL.—Chingis Khan, the first Tartarian emperor, being defeated in an engagement, and seeing himself closely pursued, crept into a bush to hide himself, where he was no sooner laid, than an owl perched upon the top of it; which when the pursuers saw, they neglected the search of that bush, supposing no man was there where so timorous a bird sat so securely; by which means Chingis preserved his life: in memory thereof, the Tartars hold an owl in great veneration.

EARTH-EATERS IN SOUTH AMERICA.

The inhabitants of Uruana belong to those nations of the savannahs, who, more difficult to civilize than the nations of the forest, have a decided aversion to cultivate the land, and live almost exclusively on hunting and fishing. They are men of a very robust constitution, but ugly, savage, vindictive, and passionately fond of fermented liquors. They are omnivorous animals in the highest degree; and therefore the other Indians, who consider them barbarians, have a common saying, "Nothing is so disgusting that an Otomac will not eat it." While the waters of the Orinoco and its tributary streams are low, the Otomacs subsist on fish and turtles. The former they kill with surprising dexterity, by shooting them with an arrow when they appear upon the surface of the water. When the rivers swell, which in South America, as well as in Egypt and in Nubia, is erroneously attributed to the melting of the snows, and which occurs periodically in every part of the torrid zone, fishing almost entirely ceases. It is then as difficult to procure fish in the rivers,

which are become deeper, as when you are sailing on the open sea. It often fails the poor missionaries on fast-days as well as flesh-days, though all the young Indians are under the obligation of "fishing for the convent." At the period of these inundations, which last two or three months, the Otomacs swallow a prodigious quantity of earth.

We found (says Baron Humboldt) heaps of balls in their huts, piled up in pyramids three or four feet high. These balls were five or six inches in diameter. The earth which the Otomacs eat is very fine and unctuous clay, of a yellowish-grey colour; and being slightly baked in the fire, the hardened crust has a tint inclining to red, owing to the oxide of iron which is mingled with it. We brought away some of this earth, which we took from the winter provision of the Indians; and it is absolutely false that it is steatitic, and contains magnesia. M. Vanquelin did not discover any traces of this earth in it; but he found that it contained more silex and alumina, and three or four per cent of lime.

The Otomacs do not eat every kind of clay indifferently: they choose the alluvial beds or strata that contain the most unctuous earth, and the smoothest to the feel. I enquired of the

missionary, whether the moistened clay were made to undergo, as Father Gumilla asserts, that peculiar decomposition which is indicated by a disengagement of carbonic acid and sulphuretted hydrogen, and which is designated in every language by the term putrefaction? but he assured us that the natives neither cause the clay to rot, nor do they mingle it with flour of maize, oil of turtle's eggs, or fat of the crocodile. We ourselves examined, both at the Orinoco and after our return to Paris, the balls of earth which we brought away with us, and found no trace of the mixture of any organic substance, whether oily or farinaceous. The savage regards every thing as nourishing, that appeases hunger. When therefore you enquire of an Otomac, on what he subsists during the two months when the river is the highest, he shows you his balls of clayey earth. This he calls his principal food; for at this period he can seldom procure a lizard, a root of fern, or a dead fish swimming at the surface of the water.

If the Indian eat earth from want during two months, (and from three quarters to five quarters of a pound in twenty-four hours), he does not the less regale himself with it during the rest of the year. Every day in the season of draught,

when fishing is most abundant, he scrapes his balls of paya, and mingles a little clay with his other aliment. What is most surprising is, that the Otomacs do not become lean by swallowing such quantities of earth: they are, on the contrary, extremely robust, and far from having the stomach tense and puffed up. The missionary Fray Ramon Bueno asserts, that he never remarked any alteration in the health of the natives at the period of the great risings of the Orinoco.

The following are the facts in all their simplicity, which we were able to verify. The Otomacs during some months eat daily three quarters of a pound of clay, slightly hardened by fire, without their health being sensibly affected by it. They moisten the earth afresh when they are going to swallow it. It has not been possible to verify hitherto with precision how much nutritious vegetable or animal matter the Indians take in a week at the same time; but it is certain, that they attribute the sensation of satiety which they feel, to the clay, and not to the wretched aliments which they take with it occasionally. It may be interesting to enter a little more minutely into the particulars of these singular people, and their desires for eating earth.

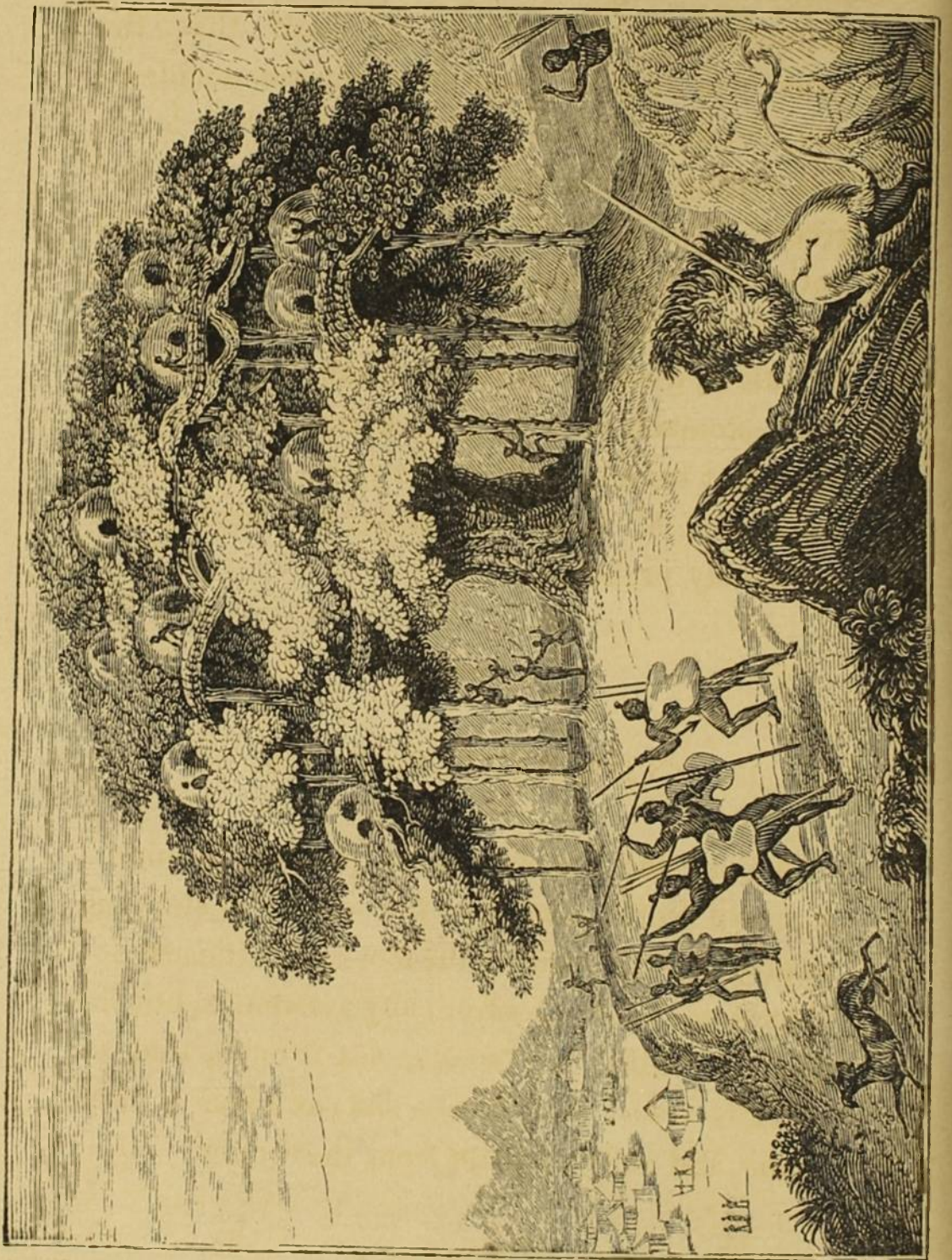
I observed everywhere within the torrid zone, in a great number of individuals, children, women, and sometimes even full grown men, an inordinate and almost irresistible desire of swallowing earth—not an alkaline or calcareous earth, to neutralize (as it is vulgarly said) acid juices, but a fat clay, unctuous, and exhaling a strong smell. It is often found necessary to tie the children's hands, or to confine them, to prevent their eating earth when the rain ceases to fall. At the village of Banco, on the bank of the river Magdalena, I saw the Indian women who make pottery, continually swallowing great pieces of clay. These women appeared in very good health, and affirmed that "earth is an aliment which they do not find hurtful." In other American tribes, people soon fall sick, and waste away, when they yield too much to this mania of eating earth. We found at the mission of Sans Borja, an Indian child of the Guahibo nation who was as thin as a skeleton. The mother informed us by an interpreter, that the little girl was reduced to this lamentable state of atrophy in consequence of a disordered appetite, having refused during four months to take almost any other food than clay. Yet Sans Borja is only twenty-five leagues distant from

the mission of Uruana, inhabited by that tribe of the Otomacs, who, from the effect no doubt of a habit progressively acquired, swallow the poya without experiencing any pernicious effects. Father Gumilla asserts, that the Otomacs use oil, or rather the melted fat of the crocodile, as a medicine, when they feel themselves unwell; but the missionary whom we found among them was little disposed to confirm their assertion.

The Negroes on the coast of Guinea delight in eating a yellowish earth, which they call caouac. The slaves who are taken to America try to procure for themselves the same enjoyment; but it is constantly detrimental to their health. They say “ that the earth of the West Indies is not so easy of digestion as that of their country.” Thibaut de Chanvalon, in his voyage to Martinico, expresses himself very strongly on the effect of this practice. “ Another cause,” he says, “ of this pain in the stomach is, that several of the Negroes who come from the coast of Guinea eat earth, not from a depraved taste, or in consequence of a disease, but from a habit contracted at home in Africa, where they eat, they say, a particular earth, the taste of which they find agreeable, without suffering an inconvenience. They seek in our islands for the earth

the most similar to this, and prefer a yellowish and volcanic tufa. It is sold secretly in our public markets; but this is an abuse which the police ought to correct. The Negroes who have this habit are so fond of caouac, that no chastisement will prevent their eating it."

Like man in a savage state, some animals also, when pressed by hunger in winter, swallow clay or friable steatites: such are the wolves in the north-east of Europe, the rein-deer, and, according to the testimony of M. Patrin, the kids in Siberia. The Russian hunters on the banks of the Jenisey and the Amour use a clayey matter, which they call rock butter, as a bait. The animals scent this clay from afar, and are fond of the smell, as the clays of Bucaros, known in Portugal and Spain by the name of odoriferous earths have an odour which is very agreeable to women. Brown relates, in his history of Jamaica, that the crocodiles of South America swallow small stones, and pieces of very hard wood, when the lakes which they inhabit are dry, or when they are in want of food. M. Bonpland and I observed in a crocodile eleven feet long, which we dissected at Batalley, on the banks of the Rio Magdalena, that the stomach of this reptile contained fish half digested, and rounded



Inhabited Tree, Caffre-Land.

fragments of granite three or four inches in diameter. It is difficult to admit that the crocodiles swallow these stony masses accidentally, for they do not catch fish with their lower jaw resting on the ground at the bottom of the river. The Indians have framed the absurd notion that these indolent animals like to augment their weight that they may have less trouble in diving! I rather think, that they load their stomach with large pebbles, to excite an abundant secretion of gastric juice. The experiments of M. Magendie render this explanation extremely probable.

THE RATTLE-SNAKE.

A man and his wife were passing through a forest of North America; the woman in stepping over a log was bitten in the foot by a rattlesnake—they were many miles from any assistance, but the husband killed the snake, cut it open, tied its entrails round his wife's foot, and she walked home and suffered little from the wound.

COOMAROW FALL.

IN visiting this remarkable fall, Mr. Hilhouse found that the creak itself was one hundred yards broad, but was so completely choked, from as far as the eye could reach, to the edge of the fall, with grass, that there appeared scarcely any water in it. This grass was, in appearance, like horse-tails, the roots being fixed to the bottom of the creek, the stem as thick as an arm, and dividing at top into a multiplicity of long threads, which completely covered the surface of the water. Through this green sieve, however, two feet of water flowed, and discharged itself into one uninterrupted sheet, one hundred yards broad, and at least double in perpendicular descent. By holding on the grass, the voyagers waded across the fall to the eastern side, where they had the best view of its distinguishing features, totally different from anything they had before seen. From the side of the fall, the shoot seemed to have an inclination out of the perpendicular inwards, and finishing in a perpetual rainbow and mist, so as to obscure the bottom. At some distance below this, the creek

appeared like a narrow, white thread, running between the rocks, which were of an Indian red colour. And such was the distance of the descent, that the voyagers could not, when at the top hear the noise of the fall striking the bottom, though they allow only 3 or 400 feet for the descent; and they give the fall at least double the descent of the breadth, or 600 feet.

From the bottom to the top of the fall, the temperature had decreased fifteen degrees, (85° to 70°,) and the climate was, consequently, delightful. Here the party were compelled by want of time to relinquish their intended advance to the next fall of Asceaquaw, and to return to Macrebah.

They saw Coomarow when the creak was at its lowest, but the grass and watermark on the trees and on the banks were fully eight feet above the then level. In the rainy season, therefore, it must be inaccessible, as the whole of the table-land on which the voyagers stood, must then be flooded. In this state, the fall would be nearly 150 yards broad, and the body of the water discharged ten feet deep. According to the Indians, such a smoke then ascends from the bottom of the fall as obscures the

surrounding landscape ; and the terrific roar can be heard at Pero, a day's journey distant.

At a bold turn, where the creek opens into a broad bay, the voyagers found the whole creek population of Indians, with forty or fifty craft, busy beating hai-arry, and they pulled into the middle of the party just at the moment the fish began to feel its effects. It was a most enlivening sight—men, women, and children, with bows and arrows, knives and landing nets, chasing in all directions the intoxicated fish, which nearly covered the surface of the water. Mr. Hilhouse was soon left with one hand in the nanoe, the rest taking the light massepuhs of the Indians, and each pursuing his own share of the sport. Though Mr. Hilhouse's craft was rather unwieldy, he got, with a small landing net, 154 fish, of about four pounds average ; and there were at least thirty-one craft loaded to the brim. As soon as the fishing was over, the voyagers pulled as fast as possible to Pero, and began barbacotting their fish before they spoiled. Upwards of 2,000, of four pounds average weight were taken: for two days and night it was nothing but fire and smoke, curing the fish, of which they laid in as much as they could possibly consume in a

fortnight; and this done, they bade adieu to their Coorobung friends, and proceeded on their return to the Massaroonny.

On their passage down the creek, they were annoyed with the quantities of bread and yams brought from the different settlements for sale; but they took all, and thus, with a month's provision, they resolved to proceed up the river as far as the season would allow; and having spent ten days in the creek, left it on the morning of the 21st of October.

The voyagers, after two nights' heavy rain, began to suspect that the dry season was nearly over; and, upon questioning the Indians, they told them that, of course, "it was so, or the people would not otherwise have beat the hai-arry." In fact, it appears, that in the immediate vicinity of the mountains, the natives can calculate, to a certainty, within a few days, the breaking up of the seasons; and as Mr. Hilhouse had, in March, a pretty good sample of the thunders of Merumah, he advised his companion to return.

On inquiring amongst the Indians whether the mountains were inhabited, the uniform answer was "No: where could the people get water?" It appears, therefore, that, except in the creeks that arise in the mountains, and

where paths of communication across are found, there is no population. The natives, however, all agree that formerly the whole of this region was populated by the Caribisce, a powerful nation of Indians; but, that there ever was a great capital is impossible; for, except the Indians became graziers, they could not subsist together in sufficient numbers to form more than a small village.

It is curious to observe that the cause of the desolation of these regions has been the abolition to the Indian slave-trade. The Caribisce, deprived of their market on the coast, have retired to the interior, where they still find purchasers among the Brazilians; but, to make an equal profit of them will require double the number of slaves to those required for these colonies; for, it is notorious, that in the Rio Branco, at all times, Indian slaves can be purchased at one-third of the price given by the Dutch:—Mr. Hilhouse adds, “The suppression of this traffic here, therefore, without taking the requisite steps to put it effectually down every where, has desolated our interior, and driven from us our bravest and most faithful allies. And it has not diminished, but, on the contrary, greatly increased, the lot of human misery; for

more slaves are now sold to the Portuguese than were to us, and they are worse treated, being mostly worked to death in the mines.”

The descent of the falls was accomplished with a rapidity of which few travellers have a conception: in less than one day, the voyagers got over the ascent of three—eighty or ninety miles being an easy day's journey. They chose the middle channels, where the current was most rapid, and the greatest body of water rushed through. It required four stout hands, two ahead and two astern, to give steerage-way whilst shooting many channels which were crooked; that of Itachuk is a zig-zag of four turns, and not a few accidents have occurred here to the small craft of the Indians.

CHINESE COOKERY.—In China, if the cook employed in preparing the Imperial repasts, introduces any prohibited ingredients, even by inadvertence, he is punished with a hundred blows; if any of the dishes of food be not clean, he is liable to eighty blows; and if the cook omits to ascertain the quality of the dishes by tasting, he incurs fifty blows.

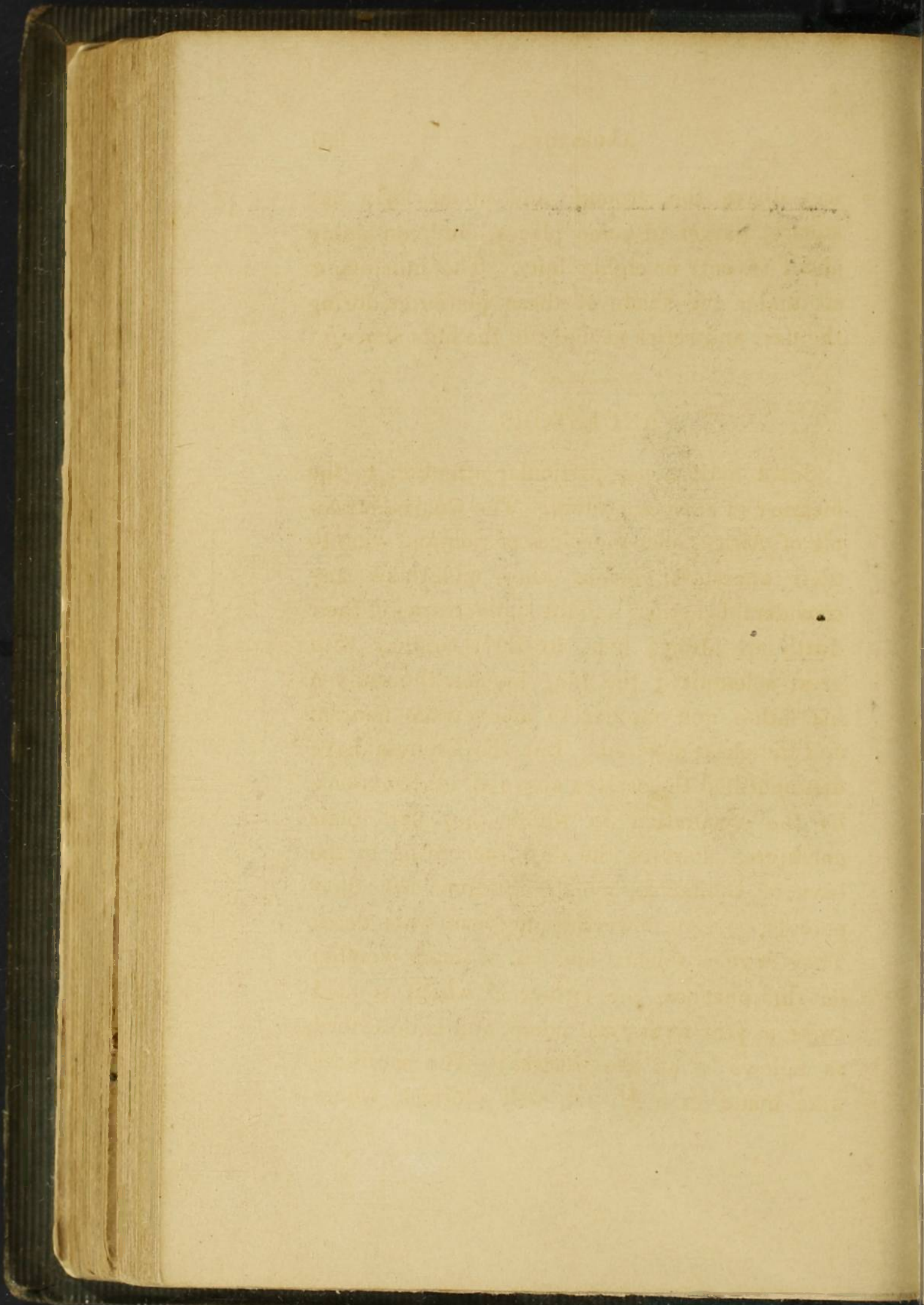
INHABITED TREE, IN CAFFRE-LAND.

THE inhabited tree stands at the base of a range of mountains, due east of Kurrichaine, in a place called "Ongorutcie Fountain." Its gigantic limbs contain seventeen conical huts. These are used as dwellings, being beyond the reach of the lions, which, since the incursion of the Mantatees, (from the adjoining country), when so many thousands of persons were massacred, have become very numerous in the neighbourhood, and destructive to human life. The branches of the tree are supported by forked sticks or poles, and there are three tiers or platforms on which the huts are constructed. The lowest is nine feet from the ground, and holds ten huts; the second about eight feet high, has three huts; and the upper story, if it may be so called, contains four. The ascent to these is made by notches cut in the supporting poles; and the huts are built with twigs thatched with straw, and will contain two persons conveniently. Other villages have been seen by travellers, built similarly to the above; but these were erected on stakes instead of trees, about eight



The Fall of Coomarrow.

The Fall of Coomarrow.



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feet above the ground, and about forty feet square, (larger in some places,) and containing about seventy or eighty huts. The inhabitants sit under the shade of these platforms during the day, and retire at night to the huts above.

ANCESTORS.

SOME nations pay particular attention to the memory of their ancestors. The Quajas, a people of Africa, offer sacrifices of rice and wine to their ancestors, before they undertake any considerable action; and the anniversaries of their death are always kept by their families with great solemnity; the king invokes the souls of his father and mother to make trade flourish and the chase succeed. But the Chinese have distinguished themselves above all other nations, by the veneration in which they hold their ancestors. Part of the duty, according to the laws of Confucius, which children owe their parents, consists in worshipping them when dead. They have a solemn and an ordinary worship for this purpose, the former of which is held twice a year with great pomp, and is described as follows by an eye witness:—The sacrifices were made in a chapel, well adorned, where

there were six altars, furnished with censors, tapers, and flowers. There were three ministers, and behind them two young acolytes : he that officiated was an aged man, and a new Christian. The three former went with a profound silence, and frequently knelt down before the five altars, pouring out wine ; afterwards they drew near to the sixth, and when they came to the foot of the altar, half bowed down, they said their prayers with a low voice. That being finished, the three ministers went to the altar ; the priest took up a vessel full of wine, and drank ; then he lifted up the head of a deer, or goat ; after which, taking fire from the altar, they lighted a bit of paper, and the minister of ceremonies turning towards the people, said with a high voice, that he gave them thanks in the name of their ancestors, for having so well honoured them ; and in recompense he promised them, on their part, a plentiful harvest, a fruitful issue, good health and long life, and all those advantages which are most pleasing to men.

The Chinese have also in their houses a niche, or hollow place, in which they put the names of their deceased fathers, to which they make prayers and offerings of perfumes and spices at certain periods.

ANCIENT CUSTOMS ON TWELFTH-DAY.

TWELFTH-DAY is now considered the close of Christmas, after which people return to their accustomed labours, treasuring up the recollection of past enjoyments, and looking forward to a repetition of them on the return of the season. But in former times the revels were frequently extended to a later day. In Herrick's time, the 7th of January, St. Distaff's Day, as he calls it, was apparently considered the last day, it being thought judicious, probably, to allow a kind of idle day to intervene between the sports of Twelfth-day, and the full return of labour, for he says,—

“ Partly work and partly play,
Ye must on St. Distaff's day.

* * * *

Give St. Distaff all the right,
Then give Christmas sport good night,
And next morrow every one
To his own vocation.”

All semblance of Christmas, however, was not finally discarded until the 2nd of February, Candlemas-day, or the Purification of the Virgin; and, at present, the evergreens in churches are

frequently kept up until Lent. It was also the custom to burn the Christmas log for this day, taking care to preserve a fragment to kindle the log of the following Christmas.

At the time that disguisings and pageants were in vogue at court during Christmas, Twelfth-day was frequently chosen for the performance of some of the most splendid.

Henry the Eighth, during many successive years of his reign, indulged in gorgeous spectacles on this day, of which Hall's Chronicle furnishes us with many instances, and amongst them the following. In the 2nd year of his reign, "Agaynot, the xii. daye, or the daie of the Epiphanie at nyght, before the banket in the hall at Rychemond, was a pageant devised like a mountayne glisterynge by nyght, as though it had beene all of golde and set with stones, on the top of the whiche mountayne was a tree of golde, the branches and bowes frysed with golde, spreding on eury side ouer the mountayne, with roses and pomegranettes, the whiche mountayne was with vices brought up towards the kyng, and out of the same came a ladye apparelled in cloth of golde, and the children of honour, called the Henchmen, which were freshly disguysed, and daunced a morice before the kyng. And

that done, re-entered the mountayne ; and then it was drawn back ; and then was the wassaile, or banket brought in, and so brake up Christmas." Amongst the treasures preserved in the British Museum, is a small oblong MS. music book, containing songs and pieces for the Virginals, written in the early part of Henry the Eighth's reign, but by far the most curious part of the MS. is a portion headed, "*The Kynge's Maske*," which we may presume to have been part of the music performed before the king, in one of these magnificent pageants described by Hall in his Chronicle.

Henry Teonge gives a quaint description of Twelfth-day on board ship, 1676,—“We had much myrth on board, for wee had a greate kake made, in which was put a beane for the kyng, a pease for the queene, a clove for the knave, a forked stick for the cuckoold, a rag for the slutt. The cake was cut into severall pieces in the great cabin, and all put into a napkin, out of which every one took his piece, as out of a lottery ; then each piece is broken to see what was in it, which caused much laughter, to see our lieutenant prove the cuckoold, and more to see us tumble one over the other in the cabin, by reason o the ruff weather.”

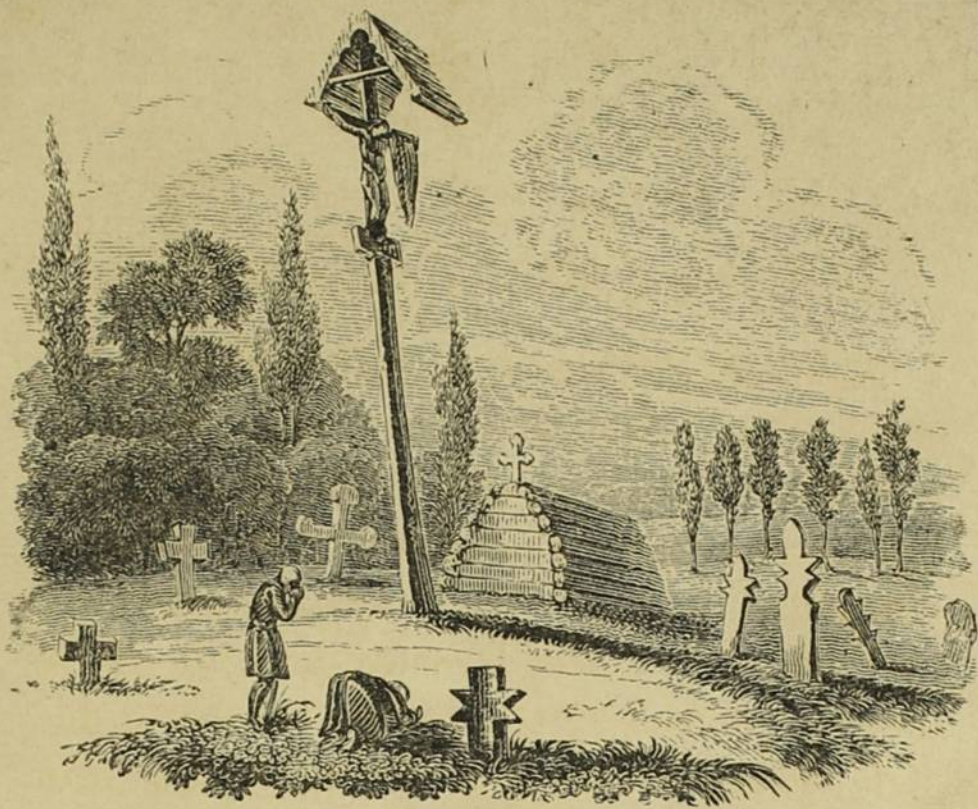
RUSSIAN BURIAL GROUNDS.

THESE grounds are planted around with trees, and studded thick with wooden crosses, oratories, and other permanent marks of reverence. The general appearance of piety with which they are kept up, their sequestered situation apart from any town, the profound veneration with which they are saluted by the natives, added to the dark and sepulchral shade of the groves, lend them an interest with which the tinsel ornaments of more gorgeous cemeteries can in no degree compare.

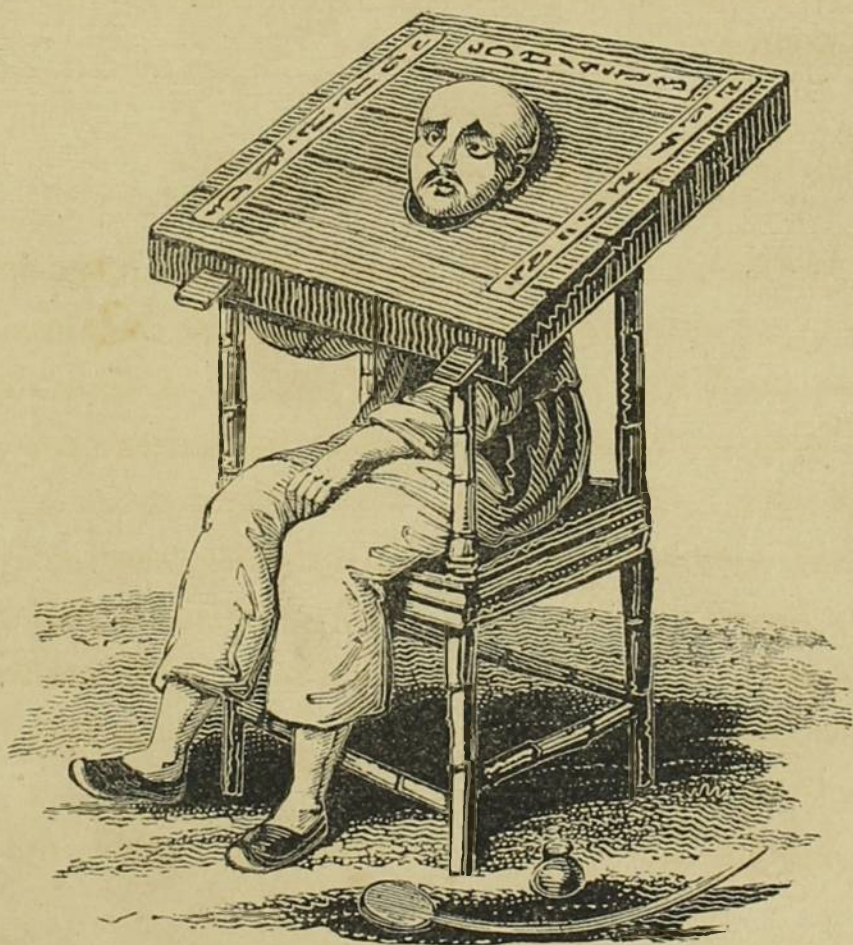
THE CHINESE PILLORY.

In China, where crimes are by no means so frequent as in more civilized countries, the penal laws are few and comparatively mild. Criminals condemned to death are not executed immediately, but are sent to Peking, where their cases are again investigated by the Mandarins composing the Board of Crimes and by the ministers, and if the sentence is confirmed, all the criminals who have been condemned during the year are executed on the same day.

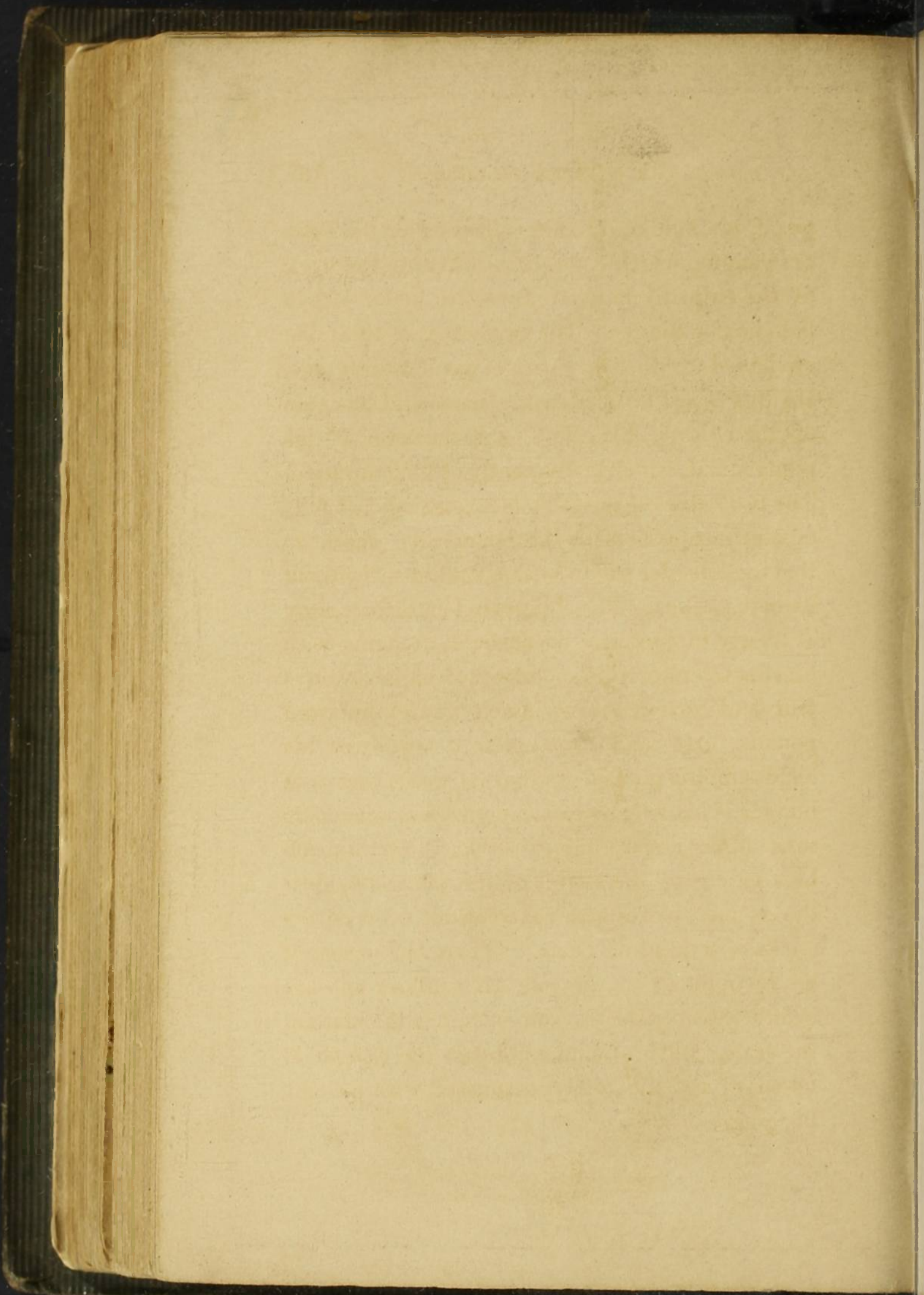
Among the modes of punishing crimes not



Russian Burial Ground.



Chinese Pillory.



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penal, is a kind of collar or pillory called the Tcha or Cangue, which consists in fastening the neck of the culprit into a large wooden table, with a hole in the middle. The two halves of this table are joined together by pieces of wood or iron pins. On this board is written the name and business of the culprit, his crime, and the term of his punishment, which is frequently of long duration. The two halves of the Cangue are sealed on bands of cloth or paper with the Mandarins' seals, so that the offender cannot disengage himself without its being known. The sufferer in fact is frequently at liberty to go where he chooses, dragging with him his Cangue, which commonly weighs seventy-four and sometimes as much as two hundred pounds. He cannot see his feet, nor carry his hands to his mouth, so that he would perish of hunger if his friends or some compassionate persons did not assist him. In order to rest himself he sets one of the angles of the Cangue against the ground, or rests the extremities of it on the sticks of a kind of chair. When the period of his restraint is at an end, the sufferer appears before the magistrate, who examines the state of the seals, and if found unbroken the Cangue is taken off and the culprit dismissed with a slight flogging.

AMULETS.

OF all the superstitions which were disseminated in olden times, none appear to have gained more influence over the minds of the people than a belief in the virtue of *Amulets*. In the record of every ancient nation, and in the histories of existing countries, we are told of the virtue of Amulets, and of their being often used for important purposes, but oftener for the benefit of designing men. Formerly, they consisted of a small case containing the exploit of some favourite deity; this case was suspended round the neck, and was supposed by the wearers to give token of the assistance and protection of their idol. The articles employed in the composition of Amulets were various; though they were frequently composed of rare spices, scarce minerals, and precious stones, which being worn suspended by a chain over the neck, added considerably to personal elegance. For the *manufacture* of these charms, various seasons of the year were deemed by the wise as the most propitious; and as the blessings of the priests added greatly to

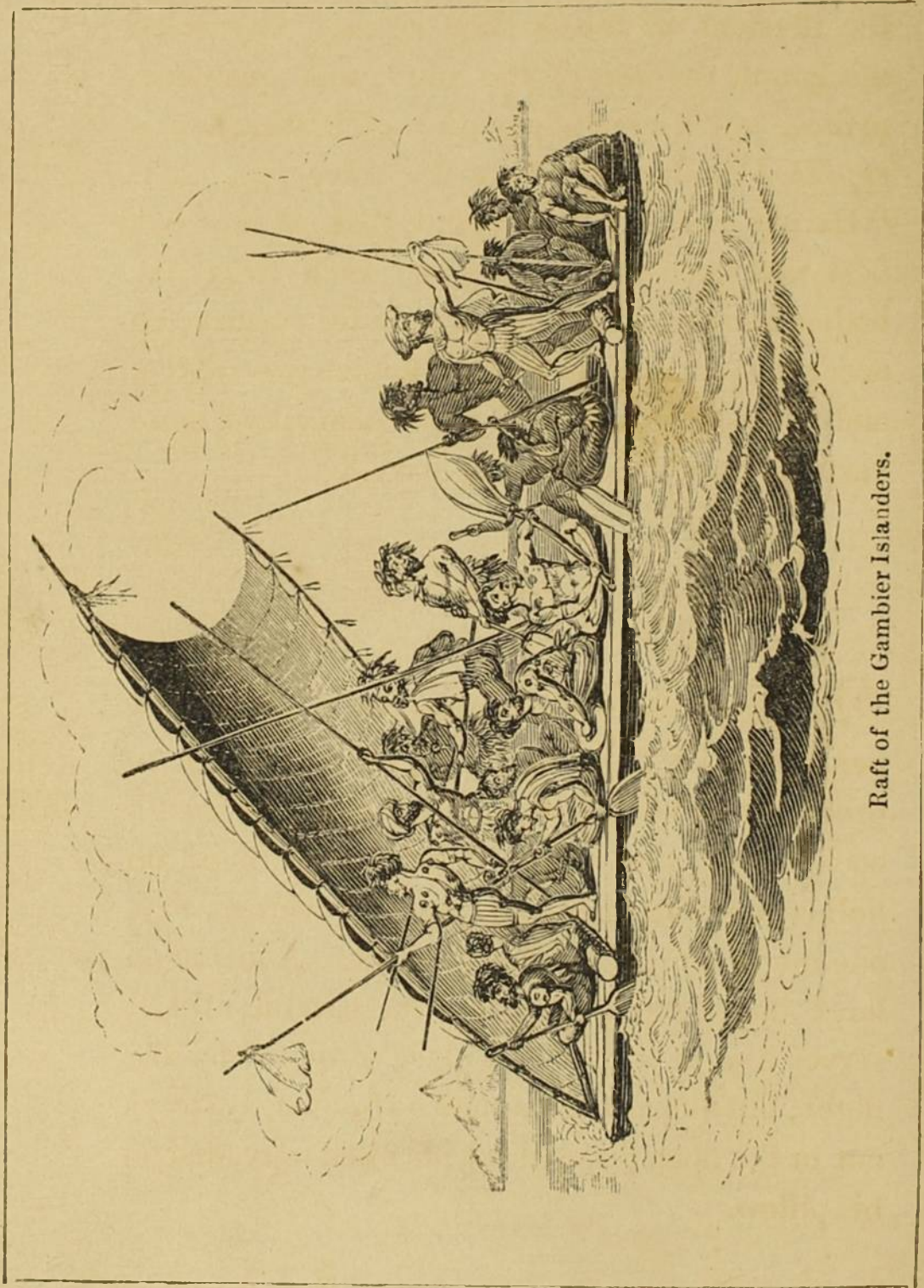
their revenues, they encouraged the people in this superstitious practice. On the rise of the science of astrology in Egypt, this practice became very popular, and a variety of Amulets were in use : that most commonly used was termed the *Abraxes*, and consisted of a certain stone, with this word engraved on it. From the Egyptians, it is probable that the custom of wearing Amulets descended to the Jews.

The Persian and other Oriental nations likewise held Amulets in the highest veneration. The Greeks appear to have used them formed of minerals and various esteemed herbs; many of their writers inform us that they were in common use as *a cure for love*. From Pliny and other historians we learn that Amulets were commonly used by the Romans for similar purposes. In "days of yore" amulets were often appended to the bodies of animals for the cure of distempers and various other purposes. In Turkey they are still worn by Mohammedans; and we are informed by recent writers that scraps of the koran, prayers, &c., written on paper by their mollah, are extensively sought after in times of war or of the plague; and that it is almost an avowal of infidelity not to be the wearer of an Amulet.

Amulets are said to have been worn by the

primitive Christians. They first appeared in the shape of relics of martyrs, pieces of the true cross, &c., and subsequently they were *manufactured* as a preservative from plague, and as a shield against the temptations of Satan. From a work recently published, it appears that the Pope still claims a right to the privilege of creating these charms.

In England, though never in high favour, Amulets were once used, and from their connexion with our ancient customs, they deserve to be recorded. Reginald Scot, in his "*Discoverie of Witchcraft*," says, "An agat hath virtue against the biting scorpions or serpents. It is written, but I will not stand to it, that it makith eloquent, and procureth favour with princes; yea that the fume thereof doth turn awaie tempests. The coral preserves those that bear it, from fascination and *bewitching*, and in this respect they are hanged about child's necks. But from whence that superstition is derived I know not, but I see the credit people give thereunto from the multitude of corals that were employed." He also informs his readers, that "a topase healeth the lunatik person of his passion of lunacie. Chalcedonius, (or chalcedony,) maketh the bearer luckie in love, ouickeneth the



Raft of the Gambier Islanders.

power of the bodie, and is of force also against the illusions of the wicked spirit. Carneolus mitigateth the heat of the mind, and qualifieth malice." Scot concludes with the following *philosophical* deduction from the foregoing, that, "Hereby you may understand, that, as God has bestowed upon these stones and such other like bodies most excellent and wonderful vertues; so according to the abundance of human superstition and follies, manie ascribe unto them either more vertues, or others than they have."

A LISBON WATER-CARRIER earns about six-pence per day, the moiety of which serves to procure him his bread, his fried sardinha from a cook's stall, and a little light wine perhaps, on holidays,—water being his general beverage, nay, one might almost say, his element. A mat, in a large upper room, shared with several others, serves him in winter as a place of repose for the night; but during the summer he frequently sleeps out in the open air, making his filled water-barrel his pillow.

RAFT OF GAMBIER ISLANDS.

GAMBIER'S GROUP is an eastern portion of the Society Islands, which lie nearly in the centre of the South Pacific Ocean; the largest of them being the Otaheite of Captain Cook, and the Tahiti of more recent voyagers. Captain Beechy, who, of course, visited these islands in his Expedition in the Blossom, has furnished many interesting traits of Gambier's Group. He describes the islands as of fertile appearance. As he approached them, he found that, contrary to the general custom, no canoes were to be seen at Gambier Islands, but rafts or katamarans were used instead. They are from 40 to 50 feet in length, and will contain upwards of twenty persons. They consist of the trunks of trees fastened together by rope and cross-beams: upon this a triangular sail is hoisted, supported by two poles from each end; but it is only used when the wind is very favourable; at which time, if two or three katamarans happen to be going the same way, they fasten on and perform their voyage together. At other times, they use very large paddles made

of a dark, hard wood, capable of a good polish, and neatly executed; some having a hand or foot carved at the extremity of the handles, very well finished. In shallow water, the Islanders make use of long poles for punting, in preference to paddles.

As Captain Beechy approached Gambier, he observed several of these rafts bearing down to the Blossom. At first, several of them were fastened together, and constituted a large platform, capable of bearing nearly a hundred persons; but, before they came near enough to communicate, they separated, furled their sails, and took to their paddles, of which there were about twelve to each raft. Captain Beechy was much pleased with the manner of lowering their matting sail, diverging on different courses, and working their paddles, in the use of which they had great power, and were well skilled, plying them together, or to use a nautical phrase, keeping stroke. They had no other weapons but long poles; and were quite naked, with the exception of a banana leaf cut into strips, and tied about their loins, or ligatures of straw; and one or two persons who wore white turbans. The average height of the Islanders was 5 feet 9 inches; they were, generally speaking, well made, their limbs

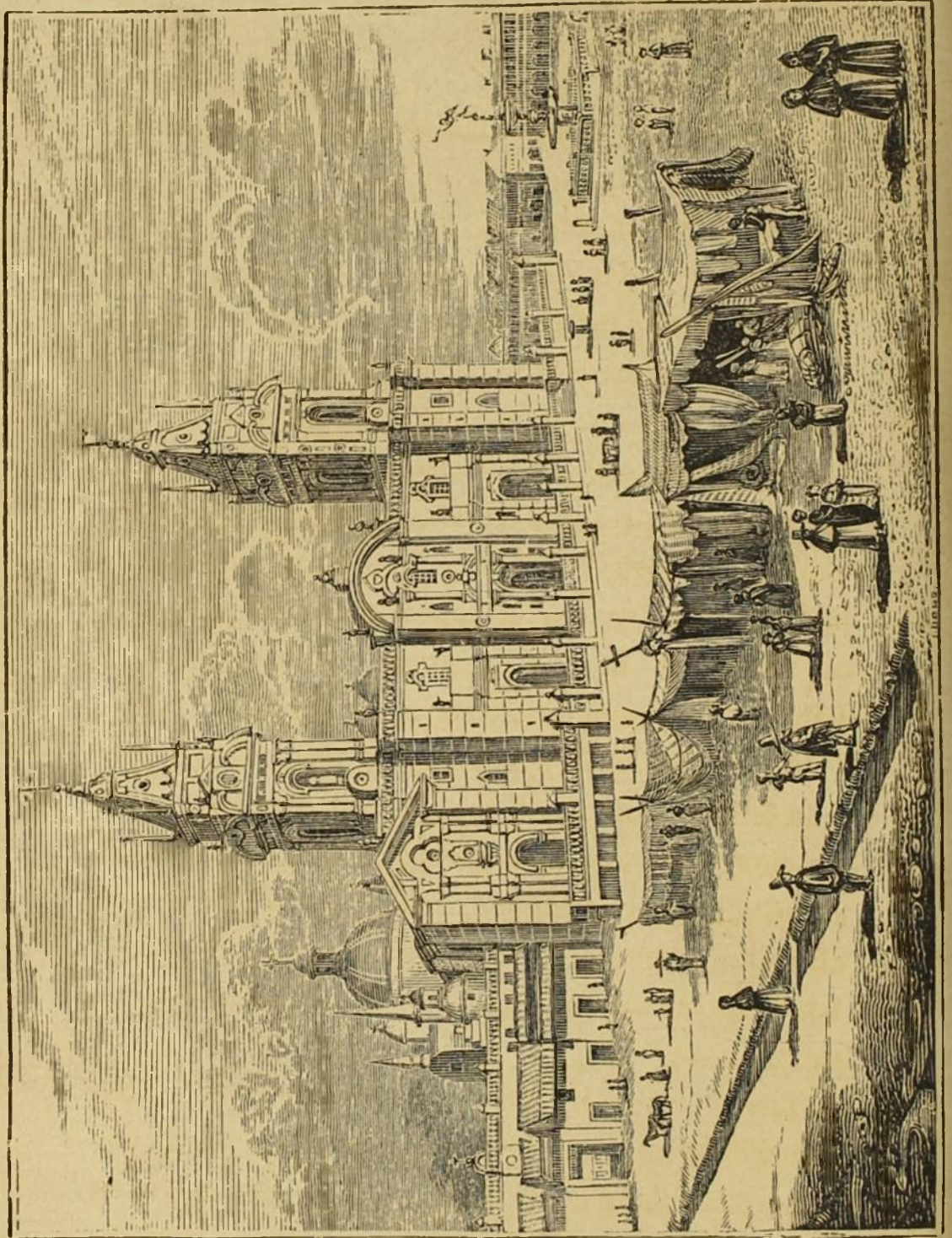
round without being muscular, and their figure upright and flexible. They were tattooed more tastefully than any other people seen by Captain Beechy. They do not, however, attend to devices so much as other Islanders, but, in tattooing, they dispose the lines so as materially to improve the figure, particularly about the waist, which, at a little distance, had the appearance of being much smaller than it really was. Whether this had been accidental or designed, Captain Beechy had no opportunity of learning.

His interview with the Gambier Islanders upon their rafts, is very interesting. The Captain approached them in the gig, for they would not near the ship. He gave them several presents, for which they, in return, threw some bundles of an offensive paste, tied up in large leaves, making signs that it was to be eaten: indeed it proved to be the common food of the natives, and Captain Beechy rarely saw any eatables on the rafts, excepting this paste, boiled tee-root, and green bananas. The Islanders had a previous knowledge of iron, but had no idea of the use of a musket. When one was presented, instead of evading the direction of the fatal charge, they approached: and imagining the gun was offered to them, they held out their hands to accept it.

They tempted the visitors, at a distance, with cocoa-nuts and roots, performed ludicrous dances, and invited their approach; but as soon as they were within reach, the scene was changed to noise and confusion. They seized the boat by the gunwale, endeavouring to steal every thing that was loose. At length, one of them grasped the boat's yoke, which was made of copper, and others the rudder, which produced a scuffle, and obliged Captain Beechy to fire over their heads. Upon the discharge, all but four plunged instantly into the sea; but these, though for a moment motionless, held firmly by the rudder, until they were rejoined by their companions, and forcibly made it their prize. To recover this, Captain Beechy, when joined by his barge, grappled one of the rafts; on which most of the natives again plunged into the sea; but those who remained resisted the attack, and endeavoured to push the boat off. Finding they could not do this, a man whose beard was white with age, offered the disputed article; but, at the same moment, one of the natives disengaged the raft, and she went astern. Again free, the rudder was replaced on the raft, and the swimmers regained their station. They were followed by the gig and the jolly-boat, and a shortskirmish ensued, in which Mr. Elson,

the master, fell. The boat's crew, imagining him hurt, and seeing the man he had been engaged with aiming another blow at him, fired and wounded his assailant in the shoulder. The man fell upon the raft, and his companions, alarmed, threw the rudder into the sea, and jumped overboard. As this man took a leading part, he was probably a chief. No other wound was inflicted; but Captain Beechy blamed himself for his forbearance; and after the rencontre, some of the rafts again paddled up, and waved pieces of white cloth.

DURING the minority of King James I. he was at Stirling Castle, under the tuition of the celebrated Buchanan. It is reported, that Buchanan's reverence for his royal pupil did not prevent his giving him a severe whipping whilst he was reading. Historians do not tell us how the royal pupil supported this chastisement. Swift says, "Heirs to titles and large estates, have a weakness in their eyes, and are not able to bear the pain and indignity of whipping."



The Cathedral of Lima

PALACE AND CATHEDRAL AT LIMA.

LIMA, the capital of the republic of Peru, formerly called *Ciudad de los Reyes*, (City of Kings,) stands on the river Rimac, from which its present name is derived by a corrupt pronunciation. It is situated about ten miles from the Pacific Ocean, about 700 feet above the level of the sea, and presents a beautiful appearance from Callao, its port. The city has been repeatedly laid in ruins by earthquakes, more than twenty of which it has experienced since the year 1582. The most destructive were those in 1586, 1630, 1665, 1678, when a great part of the city was totally destroyed; those in 1687, 1746, when not more than twenty houses out of 3,000 were left standing, and of twenty-three ships in the harbour of Callao, nineteen were sunk: those in 1764, 1822, and 1828, the two latter of which were very destructive.

The viceroyalty of Peru formerly included the whole of the Spanish dominions in South America. Lima, its capital, was the centre of riches, influence, political intrigue, and dissipa-

tion. The elevation of the subordinate governments of Buenos Ayres and of New Granada to vice-regal rank diminished the consequence of Lima, but it still retained its court, and continued to be the favourite resort of the wealthy and the sensual. The city, ten miles in circumference, is built on the left bank of the Rimac, in a plain near the foot of some of the lower branches of the Andes. Viewed from the bay of Callao, its numerous domes and towers give to it an air decidedly oriental. The prospect at sunset is particularly interesting, for when twilight has already thrown the landscape of the plain into deep shade, the domes of the city are still gilded by the departing sun, and when these also become shrouded in darkness, the peaky summits of the mountains continue for some time to be illumined by his lingering beams. The approach from Callao is by a fine road, the last mile of which is shaded by four rows of lofty trees, forming a handsome promenade, with benches. The entrance is by a noble gate built by the public-spirited viceroy Don Ambrosio O'Higgins, Marquess of Osorno.

The city was founded by Pizarro in 1535. It contains about seventy thousand inhabitants, three hundred and sixty streets, nearly four thousand

houses, fifty-four churches, monasteries, and chapels, a theatre, and a university. The Moorish aspect does not altogether disappear on closer inspection. The houses, like those in most other Spanish American towns, are disposed in *quadras*, or square plots, and are generally one story in height, having a light and flat roof. The *quadras* are equal in size, and form straight streets, nearly forty feet wide, intersecting each other at right angles. The best residences are scattered amidst houses of a meaner sort. The description of one of the former may, perhaps, convey an idea of the usual plan of a mansion in any Spanish American city. A single building sometimes occupies half a *quadra*. A dead line of wall, relieved by a lofty gateway, forms the street front, except when it is converted into shops, which have no communication with the inner court. In consequence of the frequency of earthquakes, the houses consist generally of a ground floor only. The apartments occupied by the family, the offices, coach-houses, and stabling, being in the same courtyard, which is divided in the centre by a suite of lofty and well-proportioned reception rooms, capable of being thrown into one by means of large folding doors, which are in themselves very handsome, the upper part consisting

of splendid panes of plate glass enriched with highly burnished gilded mouldings. The windows are open to the ground, and are secured by iron bars wrought in a manner highly ornamental, and partially gilded. The centre suite of apartments commands a view through the gateway into the street. Some of the houses are of two stories, with a balcony round the upper floor, whilst the exterior fronts have large verandas, latticed in a fashion completely Moorish. The roofs are flat, and mostly formed with rafters made of canes tied five together, and covered with matting; others are built much stronger, and being paved with bricks, form an agreeable promenade.

A shallow stream of water, of two feet in width, runs through the centre of the principal streets, and contributes much to carrying off impurities. These miniature canals are supplied by means of a dam placed across the Rimac, by which a portion of the water is diverted into them at some distance above the city. The streets are paved, but badly lighted, and are patrolled by watchmen, who vociferate "*Ave Maria purissima! viva la patria!*" and a serene, or cloudy sky.

TRAVELLING IN TURKEY.

THE traveller must have as little *luggage* as possible. The first thing requisite is a bed, consisting simply of a strong and thick carpet, or a Hungarian *bunda*, (furred robe,) or, what is still better, a small matrass made of horse-hair, with a small pillow and a woollen cover: the whole capable of being rolled up and put into a linen bag, after having been bound with leathern strings. To these may also be added two bed-sheets, or two sheets fitted together like a sack. In winter, says Dr. Bone, the furred robe may be advantageous, but in summer, insects are apt to take up their abode in it. Straw, and particularly hay, are found in most places, so that, with that addition, one sleeps very comfortably on such a bed as I have described; and, if the weather is cold, the traveller may add his horse's woollen cloth. A small, iron bedstead appears to me to be quite useless. As Turkish etiquette requires but little attention as to dress, a traveller should take care not to overload himself with clothing. The riding coat is the common dress for every purpose; and the dress-

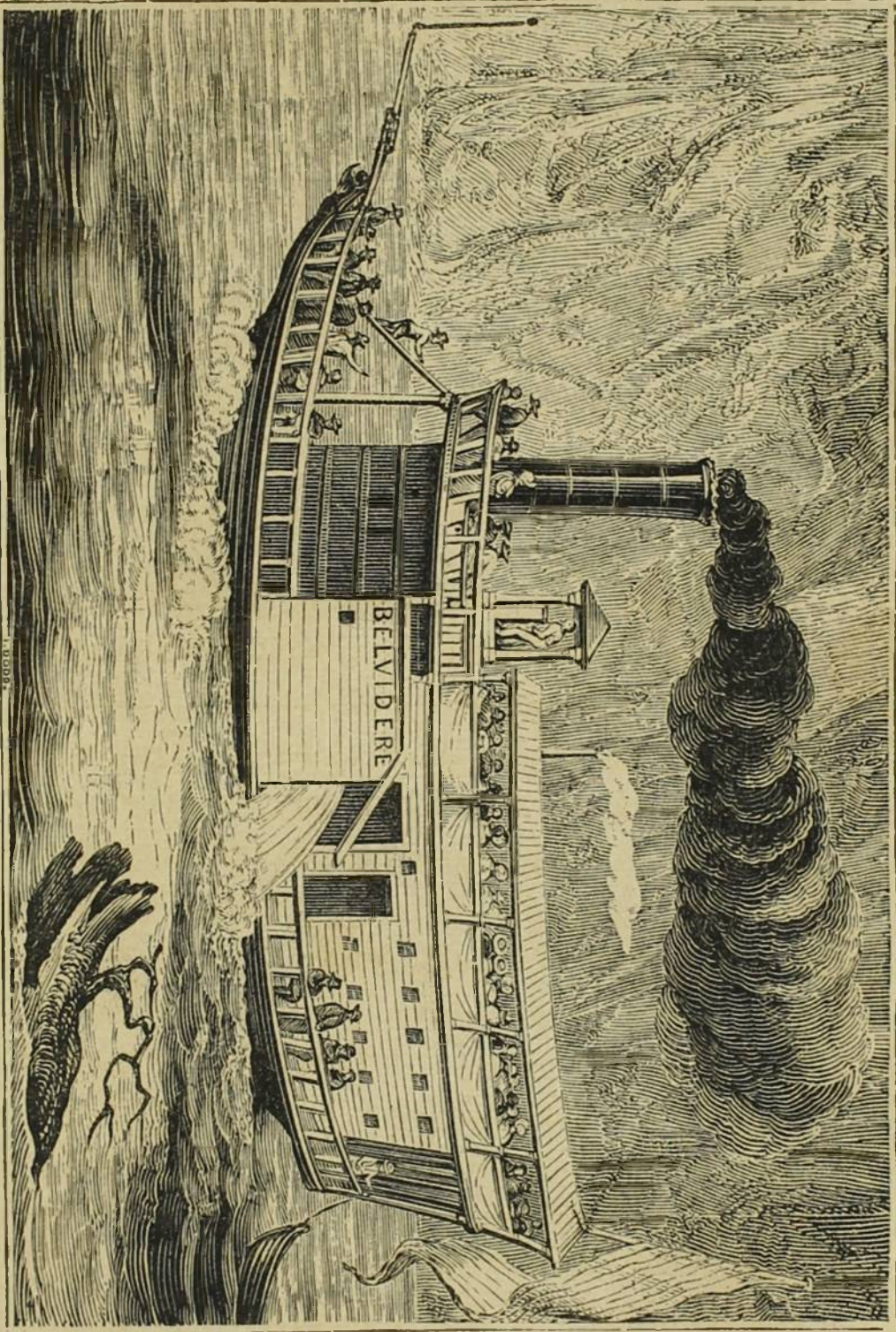
coat is scarcely necessary, unless in the maritime, large towns. I would also recommend warm, as well as light, trousers and vests, and a warm riding coat; because the temperature is variable in the hilly parts, and the medium temperature is not so high as one would expect in such latitudes. The north-east wind is very cold, and marks well its origin. I found, in summer, a light, short jacket a most comfortable dress on horseback; and it is also much used in cities during the plague. The best defence against rain is a larger, waterproof cloak, or, if one prefers it, one of the heavy thick, woollen cloths which are used by the Turks. The green, pale colour, which is peculiar to the Turkish priests, is to be avoided, either in dress, or for umbrellas. If one wishes to have clean shoes, it is necessary to carry shoe-blackening, as it is still unknown in most places. Duplicates should be taken of all kinds of physical instruments, spectacles, pencils, colours, &c., as few of these can be replaced or repaired in Turkey. In all Macedonia I could not even find spirit of wine for my hygrometer. It is convenient to carry a small, tin pot for making coffee or tea, an iron kettle for making soup and boiling meat, a small, iron frying pan, a large spoon, a pocket apparatus, with spoon, knife, fork, and

a pocket leathern cup; for although all such things, excepting the knife and fork, are generally to be found in the Turkish inns, they are sometimes wanting, or other people may already have used them; besides which, one is thus enabled to cook in a more cleanly manner. A fire apparatus, with some wax candles and a candlestick, is also useful: for people often use, instead of candles, resinous wood, or even kindled hay, which gives very little light.

Europeans may find it easy to dispense with chairs, and to employ instead of them, their bed, a stone, a square piece of Wallachian salt, or low, Turkish stools; but this is not the case in regard to a table when one is obliged to write. I should therefore recommend the traveller to take along with him, a small portable iron table, consisting of five iron rods, four being fitted together, two by two, in the manner of an inclined cross, and the fifth serving to attach together both the crosses. Such an apparatus is easily fitted to every Turkish round table or *sofra*, which is never more than four or five inches high. Some towels are also necessary, as well as a small provision of tea, coffee, rice, sugar, raisins, and the like. In this way, the traveller can find something to eat everywhere, and he can establish his

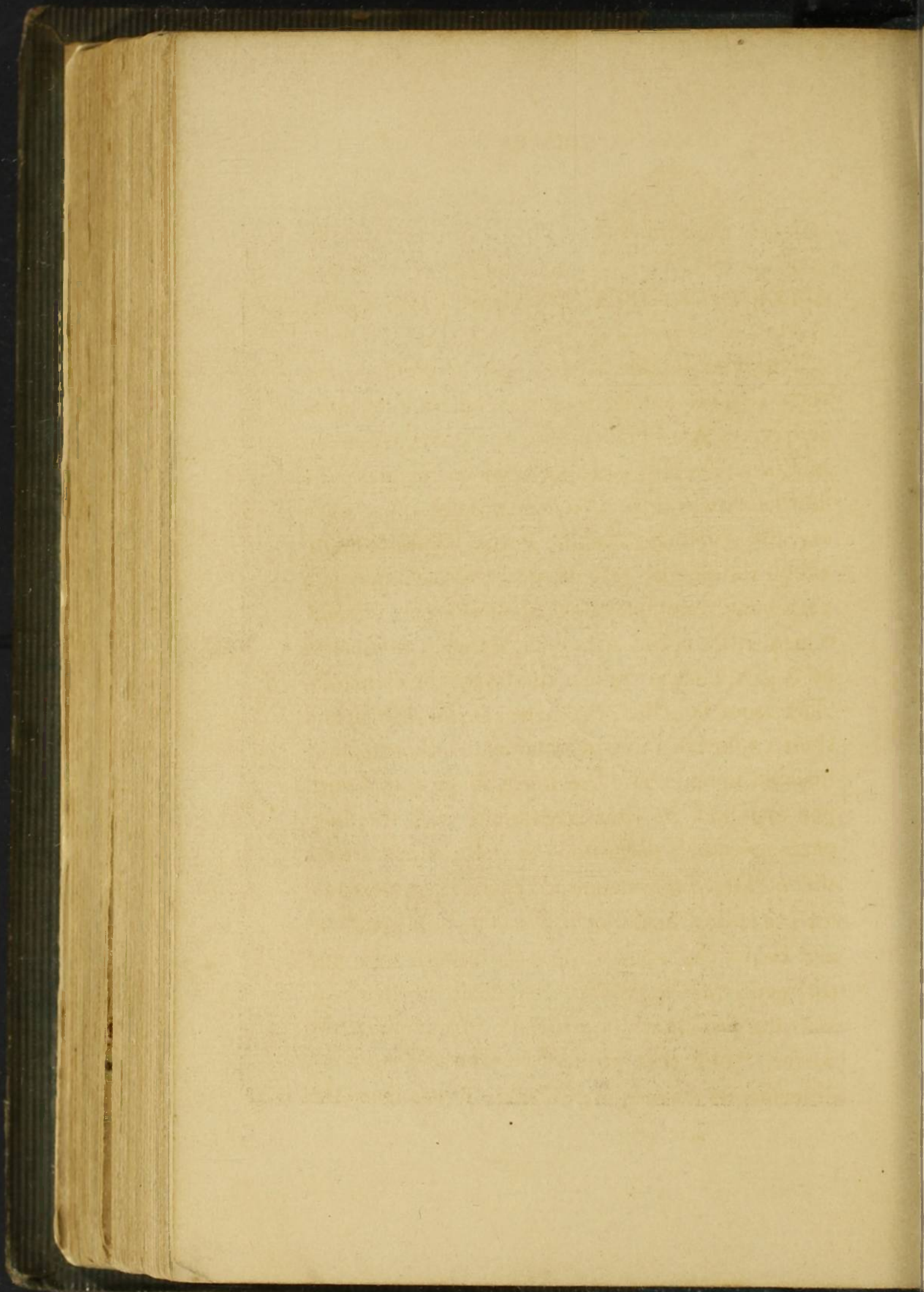
bivouac wherever he likes. It is a good precaution always to secure, before departing, the meat necessary for the next dinner or supper, such as fowls, lamb, &c.; then sending it on with one of the servants, or the Tartar, to the inn, so that he may reach it an hour or two before the rest of the party, they enjoy the pleasure of finding their dinner ready, and are not obliged to wait till the meat is sought for and cooked.

ROBESPIERRE.—Mademoiselle Gabarcos, the daughter of a Spanish banker, and one of the finest women of her time, married Talien, to save the life of her father. At the epoch of the 8th. Fructidor, some deputies who had been placed on the proscription list by Robespierre, wished to delay the attack upon him in the Convention. Madame Talien, who had brought them together in her house, finding that they hesitated, addressed them in the following terms:—“Cowards, since you will not deliver France of this monster, you shall not live to see the destruction of your country, for I will immediately send him your names.” This bold declaration electrified them. Next day Robespierre ceased to exist.



American Aboriginal Steam-Boat.

American Aboriginal Steam-Boat



AMERICAN ABORIGINAL STEAM-BOAT.

The innumerable steam-boats, which are the stage-coaches and fly-wagons of this land of lakes and rivers, are totally unlike any thing to be seen in Europe, and greatly superior to them. The fabrics which they most resemble in appearance are the floating baths at Paris. The room to which the double line of windows belongs, is a very handsome apartment; before each window a neat little cot is arranged, in such a manner as to give its drapery the air of a window-curtain. This room is called the gentlemen's cabin, and their exclusive right is somewhat uncourteously insisted upon. The breakfast, dinner, and supper are laid in this apartment, and the lady passengers are permitted to take their meals there. Mrs. Trollope describes the room destined for the ladies dismal enough, as its only windows are below the stern-gallery; but both this and the gentlemen's cabin are handsomely fitted up, and the former well carpeted; "but," adds the writer, "oh! that carpet! I will not, I may not describe its condition; indeed, it requires the

pen of a Swift to do it justice. Let no one who wishes to receive agreeable impressions of American manners, commence their travels in a Mississippi steam-boat." The nuisance to which Mrs. Trollope alludes, is "the incessant, remorseless spitting of the Americans," her indignant censure of which has been made the sport of the critical circles.

There are some interesting particulars of Mrs. Trollope's voyage, which also throw some light upon the economical details of the *Belvidere*. The weather was warm and bright, and Mrs. Trollope found the guard of the boat, as they call the gallery that runs round the cabins, a very agreeable station; here Mrs. Trollope and her friend sat as long as light lasted, and sometimes, wrapped in their shawls, enjoyed the bright beauty of American moonlight, long after every passenger but themselves had retired. The boat had a full number of passengers on board. The deck, as usual, was crowded with Kentucky flat-boat men, returning from New Orleans, after having disposed of the boat and cargo which they had conveyed thither, with no other labour than that of steering her, the current bringing her down at the rate of four miles an hour. There were about two hundred of these men on board,

and when the vessel was stopped to take in wood for fuel, they ran, or rather sprang, and vaulted over each other's head to the shore, whence they all assisted in carrying wood to the steam-engine the performance of this duty being a stipulated part of the payment.

STAINING THE HANDS AND FEET IN EGYPT.

THE females of the higher and middle classes, and many of the poorer women, stain certain parts of their hands and feet (which are, with few exceptions, beautifully formed) with the leaves of the hhen'na tree, which impart a yellowish red, or deep orange colour. Many thus dye only the nails of the fingers and toes; others extend the dye as high as the first joint of each finger and toe; some also make a stripe along the next row of joints; and there are several other fanciful modes of applying the hhen'na; but the most common practice is to dye the tips of the fingers and toes as high as the first joint, and the whole of the inside of the hand and the sole of

the foot; adding, though not always, the stripe along the middle joints of the fingers, and a similar stripe a little above the toes. The hhen'na is prepared for this use merely by being powdered and mixed with a little water, so as to form a paste. Some of this paste being spread in the palm of the hand, and on other parts of it which are to be dyed, and their fingers being doubled, and their extremities inserted into the paste in the palm, the whole hand is tightly bound with linen, and remains thus during a whole night. In a similar manner it is applied to the feet. The colour does not disappear until after many days; it is generally renewed after about a fortnight or three weeks. This custom prevails not only in Egypt, but in several other countries of the East, which are supplied with hhen'na from the banks of the Nile. To the nails, the hhen'na imparts a more bright, clear, and permanent colour than to the skin. When this dye alone is applied to the nails, or to a larger portion of the fingers and toes, it may, with some reason, be regarded as an embellishment; for it makes the general complexion of the hand and foot appear more delicate; but many ladies stain their hands in a manner much less agreeable to our taste: by applying immediately after the removal of the paste of hhen'na, another paste.

composed of quicklime, common smoke-black, and linseed-oil, they convert the tint of the hhen'na to a black, or to a blackish olive hue. Ladies in Egypt are often seen with their nails stained with this colour, or with their fingers of the same dark hue from the extremity to the first joint, red from the first to the second joint, and of the former colour from the second to the third joint; with the palm also stained in a similar manner, having a broad, dark stripe across the middle, and the rest left red; the thumb dark from the extremity to the first joint, and red from the first to the second joint. Some, after a more simple fashion, blacken the ends of the fingers and the whole of the inside of the hand.

CANNON CLOCK.—In the gardens of the Palais Royal and the Luxembourg, at Paris, is a specimen of this contrivance invented by one Rousseau. A burning glass is fixed over the vent of a cannon, so that the sun's rays, at the moment of its passing the meridian, are concentrated by the glass, on the priming, and the piece is fired. The burning glass is regulated, for this purpose, every month.

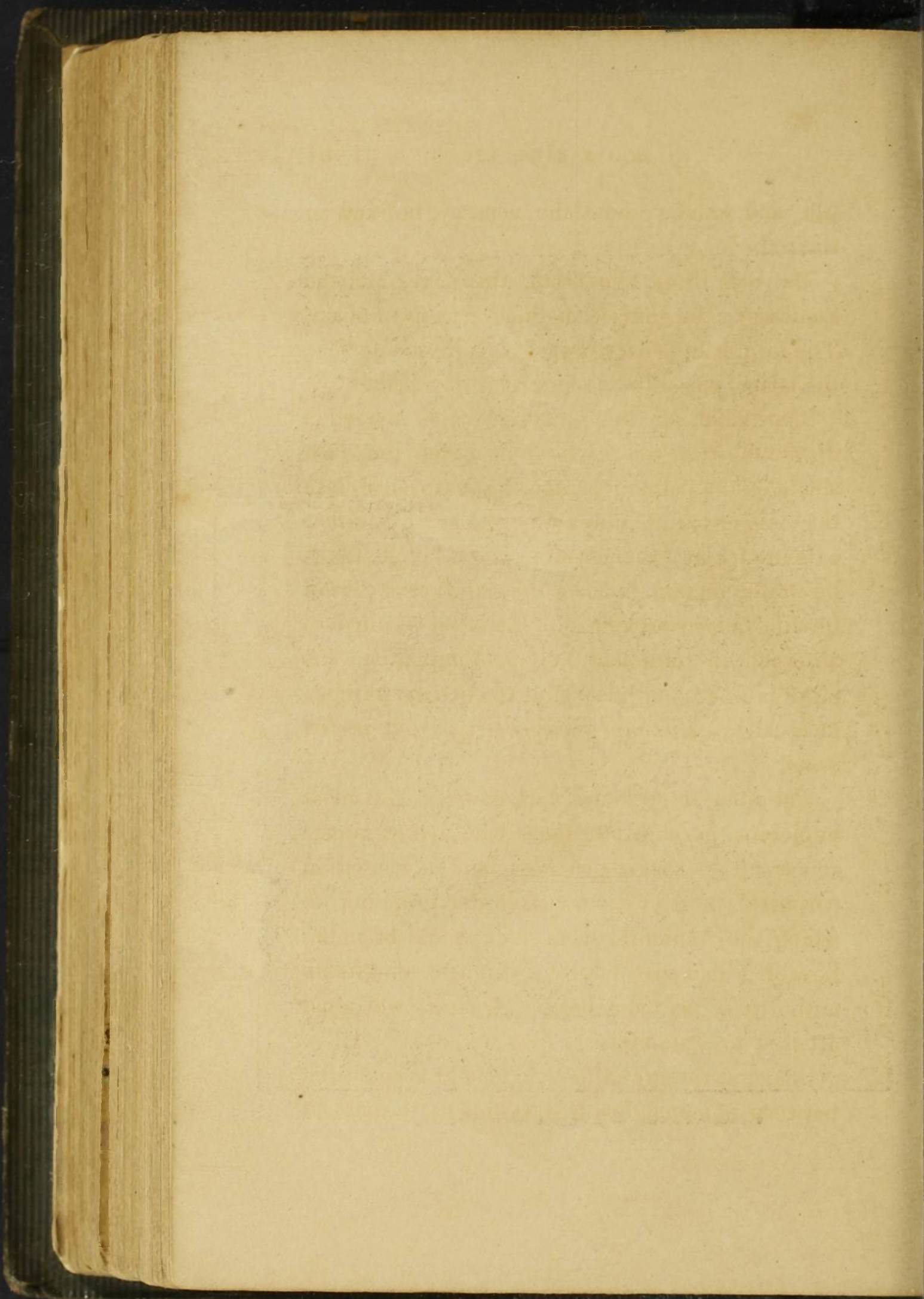
HINDOO FAKIRS,
OR, RELIGIOUS MENDICANTS.

THE grandest achievements of Hindoo piety are, their religious pilgrimages to sacred shrines. These holy places are established in the loveliest spots of the green earth; they are generally situated near the sea, the sources and junctions of fine rivers (held in peculiar veneration), the tops of the everlasting hills, the recesses of dim grottoes, by the side of bright waterfalls, or any other place of natural delight and difficult access. Amid these spots it is, more sacred and inviolable than any other, that the Fakirs, or Eastern monks, answerable to our friars, anchorites, and solitaries, take up their abiding stations; here they are to be found in numbers, dependent upon the bounty and beneficence of the charitable pilgrim, and wealthy devotee.

Every Hindoo is at liberty to adopt this mode of life, except the Chandalah. Of the numerous class of which they consist, none are so much respected as the Saniassies and Yogeys. They quit their relations, and every concern of this



Hindoo Fakirs, or Religious Mendicants.



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life, and wander about the country, unfixed in their abode.

Between these two sects, the Yogey and the Saniassey, the precise distinction is not known. The former in Sanscrit, signifies a divine person; the latter, one who has forsaken the world.

The fakir, or holy mendicant, is named a *Purram Hungse*. Residing under the rich shade of the palm or banian, he is insensible to the calls of nature in any way; he scarcely either eats or drinks; the position which he has taken he would remain in for a thousand years, were his life but so prolonged. He is represented as absorbed in pure and holy contemplation; his mind is fixed, and insensible to external things: he is called a *Purram Hungse*—*a first or perfect being*.

The inferior sects are very many. The most numerous, perhaps, are those who deliver themselves up to severe penances, and excruciating corporeal mortifications; and the torments to which they submit themselves would be unbelievable, had we not the highest creditable authorities, as vouchers. A few we shall attempt to enumerate.

Some, at the grand festival may be seen sitting between immense bonfires, sufficient to roast an

ox, while they stand on one leg, gazing at the scorching beams of the sun, and so exposed to sun and fires, spend the day. Some, having made a vow to keep their arms constantly extended over their heads, with their hands clasped together, so continue till they become withered and immovable. Others gaze, like the tormented Regulus, on the broad orb of the blazing sun, till their eyeballs are blasted with "excess of light." Some make vows to keep their arms crossed over their breasts for the rest of their days, others to keep their hands for ever shut. Some pierce themselves with iron spikes, or mangle their flesh, not gently, like Thomas à Becket, but with iron thongs, and sharp lacerating metal scourges. Contracted limbs, and members shrunk up, are everywhere to be seen. Not to move, indeed, is the general distinguishing feature of these self-punitions, both in regard to the positions of their persons, as well as place.

Not long ago, one of these fakirs finished measuring the distance between Benares and Juggernaut with his body, by alternately stretching himself upon the ground and rising.

To what an impudent extent the system of religious begging is carried on, one instance adduced by Bishop Heber, will serve to illustrate

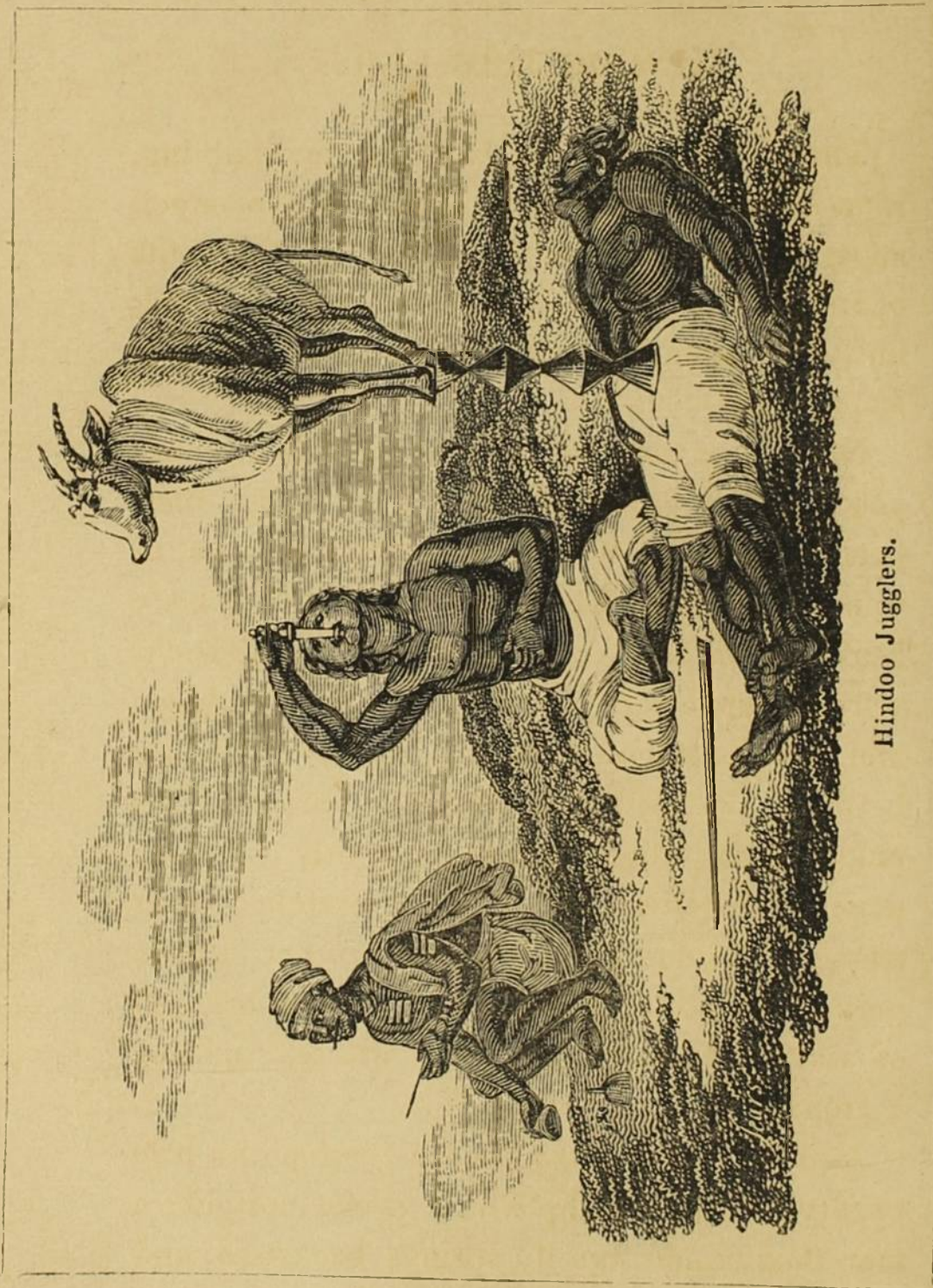
a thousand. "Meantime," says he, "we were besieged with beggars. The most characteristic, however, of these applicants, was a tall, well-made, but raw-boned man, in the most fantastic array of rags and wretchedness, and who might have answered admirably to Shakspeare's Edgar. He had a very filthy turban round his head, with a cock's feather in it; two satchels flung over his broad shoulders,—the remains of a cummerbund, which had been scarlet—a large fan of the palmetto-leaf in one hand, and over the other wrist, an enormous chaplet of wooden beads. He came up to our boatmen with a familiar air; bade them salaam with great cordiality; but in a voice as deep as a curfew, asked their benevolence. *He was a religious mendicant.* Their bounty was small, and he could not extract a single pice either from Serang or boatmen. They gave him, however, a little rice, which he received in a very bright and clean pot, and then strode away, singing 'Illah, Illahu!'"

The fakirs are always out in the open air, except at the season the rains begin, when they retire to their houses. Bishop Heber thus describes the appearances of these eastern monks at the holy city, Benares.

"Fakirs houses," he observes, "as they are

called, occur at every town, adorned with idols, and sending forth an uneasy tinkling and strumming of vinas, byyals, and other discordant instruments; while religious mendicants of every Hindu sect, with their pitiful exclamations as we passed '*Agha Sahib, Topee Sahib*', the usual names in Hindustan for an European, '*Khana ke waste kooch cheex do,*' 'give me something to eat,' soon drew from me the few pence I had."

DRIPPING ROCK, IN INDIA.—Sansadhara or the dripping rock, is a singular phenomenon, situated at the head of a dell, through which a rapid stream runs, between two lines of hills towards the valley of the Dhoon. It is an overhanging rock, about 50 feet high, through which water pours from above, in innumerable little streams, like a perpetual shower of rain! The never abating action of the water has worn the rock into many fantastic shapes; and, crusting round the moss and fibres of the roots of trees, has given to it almost the appearance of a spar cavern. In several places the water has worn little reservoirs for itself which are always full. It is cool, clear, and pleasant to the taste.



Hindoo Jugglers.

HINDOO JUGGLERS.

THE dexterity of the Hindoos, in tumbling, rope dancing and legerdemain, is so much superior to that of Europeans, that the statements of travellers on the subject were much doubted, until they were brought to exhibit their singular feats in this country.

Nothing is more common in India than to see young girls walking on their heads, with their heels in the air, turning round like a wheel, or walking on their hands and feet with the body bent backwards. Another girl will bend backwards, plunge her head into a hole about eighteen inches deep, full of water and dirt, and bring up between her lips a ring that was buried in the mud. Two women may frequently be seen dancing together on a rope stretched over tressels; the one playing on the *vina* or Hindoo guitar, the other holding two vessels brimfull of water, and capering about without spilling a drop.

A plank is sometimes fixed to the top of a pole twenty-five feet high, which is set upright; a man then climbs up it, springs backward, and

seats himself upon the plank. Another mountebank balances himself by the middle of the body on a bamboo pole, fifteen or eighteen feet high. He first sets the pole upright, then climbs up it with his legs and arms, as if it was a firmly rooted tree. On reaching the top, he clings to it with his feet and hands, after fixing the centre of the pole in the middle of his sash, and dances, moving in all directions to the sounds of music, without the pole ever losing its equilibrium. He then descends, takes a boy on his shoulders, climbs up the pole again, and stands on the top on one leg.

Sometimes a boy lies across the extremity of the bamboo and holds himself quite stiff for a considerable time. A man lifts up the pole and the boy in that state, and moves him about in all directions without losing the balance.

A still more extraordinary feat is performed by the Hindoo women. One of them will sometimes balance herself in a horizontal position, with her arms extended like a person swimming, on the top of a bamboo pole ninety feet high, fixed in the ground. In a short time she seems to have lost her balance, and falls, to the no small terror of the spectators; but this is only one of her customary movements; she catches by one

foot in a rope fastened to a bar which crosses the middle of the pole, and remains suspended with her head downwards.

Broughton, mentioning the exhibition of a set of jugglers, tells us, that he was particularly astonished by the feats of a woman, who rested on her head and feet, with her back towards the earth; two swords, with their blades inwards, were crossed upon her chin, and two others, the blades also inwards, under her neck. She then traversed round in a circle with great rapidity; keeping her head always fixed in the centre, and leaping over the points of the swords, whenever her breast chanced to be downward.

A man will balance a sword, having a broad blade, with the point resting on his chin. He will then set a straw upright on his nose or on a small piece of stick, which he holds and keeps moving about with his lips: lastly, he will lay a piece of thin tile on his nose and throw up a small stone, which, falling on the tile, breaks it to pieces.

The Hindoos balance themselves on the slack rope with uncommon skill, by means of a long stick placed on the end of the nose. Sometimes at the top of this stick is set a large tray, from which walnut shells are suspended by threads.

In each of these shells is a stick which reaches the juggler's upper lip. By the mere motion of his lips he throws up these shells one after another upon the tray without deranging any thing, and continuing to balance himself all the time. During this operation he strings pearls upon a horse-hair by means of his tongue and lips alone, and without any assistance from his hands.

There are three feats in particular which these jugglers perform. The first is, playing on the ground with cups and balls. His posture, which seems less favourable for his tricks than that of people of his profession in Europe, is no drawback to his complete success in the deceptions which he practices upon the astonished spectators.

The trick of swallowing a sword two feet long, or rather of thrusting it down his throat into the stomach up to the hilt, has become very familiar in England by the public exhibitions of Ramo Samee and his companions, natives of India. Before the arrival in Europe of these jugglers, whose speculation it is said was most profitable, attempts had been made, but unsuccessfully, to induce other professors of the art to come to England for the purpose of exhibition.

The Hindoos are not only extremely dexterous

themselves, but they have found means to communicate their dexterity to the very brutes. They train bullocks, or buffalos, for instance, to the performance of a very difficult task. A Hindoo lies down upon the ground on his back, and places on the lower part of his stomach a piece of wood cut in a peculiar shape. A buffalo at the command of his master sets first one foot and then the other on this piece of wood, and then his two hinder feet in succession, and balances himself upon it. But this is not all; the master of the buffalo places a second pedestal by the side of the first; the animal steps upon it in like manner, and when he has placed all four feet on this moveable column, he balances himself upon it with wonderful dexterity. Goats are also taught to perform the trick, in which we know not whether most to admire the patience or the docility of the animal.

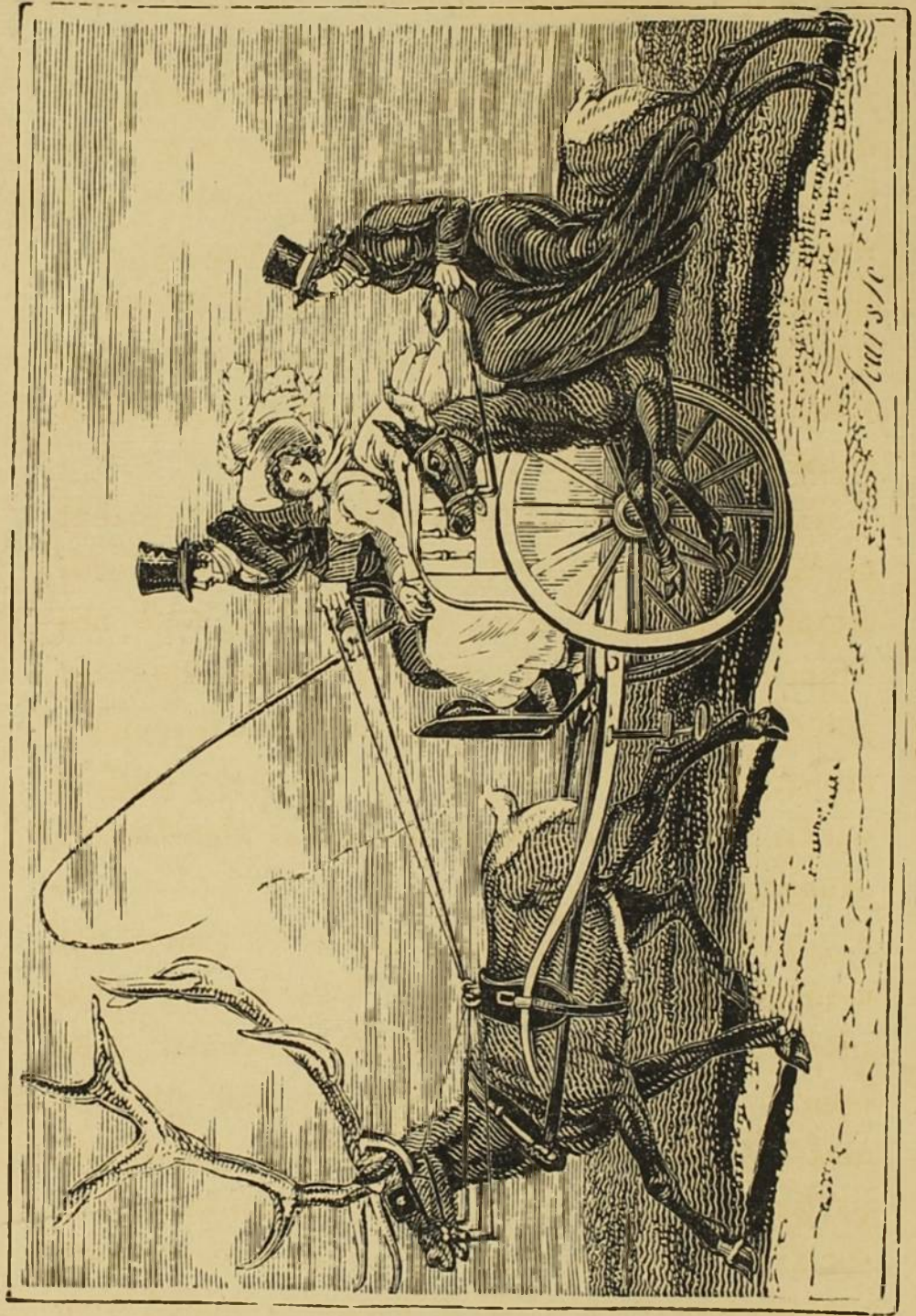
NARROW STREETS IN CAIRO.—In grand Cairo, if you unfortunately meet a string of masked beauties upon donkies, you must make a rapid retreat, and resign yourself to be squeezed to a mummy against the wall for daring to stand in their course, if your curiosity should tempt you to do so.

THE WAPETI;

AND MANNER OF TRAVELLING WITH THEM.

THE Wapeti are very singular and extraordinary animals, of the deer kind, but as large as the horse, and nearly as gentle as the lamb; as they will caress their visitors, and receive food from their hands. Four of these elegant and interesting animals were brought into this country in 1817, and purchased by Lord James Murray at a large price.

It is remarkable that the Wapeti have scarcely been mentioned by any European naturalist, and the history of them is consequently very limited. They were first introduced into the United States at Baltimore, by a German naturalist, who was employed some years in exploring the Upper Missouri, where they are domesticated by the Indians, drawing their sledges at a rapid rate, and supply them with the most delicious venison as food. They are naturally very timid animals, and at the same time of such power and activity when grown, that it is not possible to take them out of the forest alive. The natives, therefore, catch them in nets when young, and rear them in their houses with great care and kindness; they then use them in carry-



Manner of Travelling with the Wapeti.

ing burdens ; or drawing their sledges in winter over the snow and ice.

In their native wilds, each male Wapeti has his own peculiar family or fraternity ; each family its own peculiar range of pasture ; and their attachment to each other is so strong, that the hunter's know, if they kill one of a family, they can easily get the remainder, who can scarcely be forced from the body of their slain companion.

These animals, whose aboriginal name is that of Wapeti, are known to the settlers of North America by the name of the Elk, and are supposed to be of the same species as the great antediluvian Elk, whose enormous fossil remains are frequently found in that country ; and of which specimens may be found in the British Museum.

The head of the Wapeti resembles that of the common American deer and of the horse ; but is pointed, and is in its action like the camel. The legs are admirably formed for strength and activity, resembling those of the race-horse, particularly the hinder legs. On the outside of each of these is a protuberance covered with yellow hair. In this a gland is seated that secretes the unctuous substance, which the animal applies to smooth and dress its coat ; and

when it is thus dressed, it becomes impervious to rain or to water, even in swimming a river.

The Wapeti has an oblique slit or opening under each eye, of nearly an inch long, which appears to be an auxiliary nostril. The animal has no voice like the horse or the ox, and this organ seems to have been given him as a compensation, for with it he can make a noise or loud whistle.

The Wapeti have the cloven foot and chew the cud like an ox; but they have the bridle tusk like the horse. The Wapeti are about twelve years old before they come to maturity, and they are then about sixteen hands high. Their horns, which are nearly five feet in length, weigh upwards of fifty pounds. They live to a great age, so that the Indians, when speaking of an old man, say he is as old as a Wapeti. The food of the Wapeti, in a domestic state, is the same as the horse; and they are, if properly managed, as tractable.

The Wapeti is justly esteemed the pride of the American forest, and is the handsomest and most noble quadruped yet discovered in that country.

MODE OF LIVING IN PARIS.

THERE is hardly any such thing as a domestic fire-side in Paris. The French have no comforts at home, and pass their leisure in coffee-houses and eating-houses. During the winter there is no place so wretched as one's own dwelling, a good fire cannot be had without opening the doors and windows, the chimneys being so badly constructed as to cause the greatest inconvenience from smoke, unless a great deal of wind is allowed to enter the apartment. Wood is the fuel used by the Parisians, and it is so dear, that, in order to keep up one fire from morning till night, you must pay at least from 14 to 15 francs a week. Such a fire, as a very poor person in England can afford to have, will here cost a franc a day; the poor, therefore, are destitute of this comfort. They get a little charcoal and an earthen pot, with which they make their coffee and soup. Those who are able, breakfast at a coffee-house, and dine at a restaurateur's. A Frenchman of small income, who has no house-keeping, breakfasts upon dry bread, and dines at a restaurateur's,

for 22 sous to 2 francs, according to his means, where he has soup, three dishes, bread, half a bottle of wine, and dessert. Very few persons make more than two meals a day, breakfast and dinner. A labouring man, who has only bread for his dinner, will, if he can get so much, eat from four to six pounds at this meal; and the Frenchman who dines at a restaurateur's, generally eats two pounds, besides his soup and three dishes. At the leading restaurateur's, a good dinner will cost seven or eight francs, exclusive of wine; but it is only doing justice to the French to say, that at their cheapest eating-houses the dishes are good, and the customers have silver forks with clean napkins. A Frenchman may well be disgusted at the mode of conducting business in the very best eating-houses in London, when he contrasts them with the establishments of the same nature in Paris. The poor people who can get any thing to eat (many are without food for two days together) live upon soup made of vegetables and bread. The middle classes are also very economical in their mode of living; a very respectable tradesman and his family of seven or eight persons will dine for about 1s. 6d. One of the dishes is an excellent dish, made from

beans, called *haricots* ; the beans are boiled for some time, and, when perfectly soft, they make a good dish, with a little butter, parsley, pepper and salt. To the water in which they were boiled, herbs, one of which is sorrel, are added, and one or two eggs are also beaten up and put in. When these have boiled for a short time, the soup is really excellent, and at the same time nutritious.

As there is so little comfort in the private houses, the French men and women are as little at home as possible. They go to the coffee-houses and take a cup of coffee, a bottle of beer, or a glass of sugar and water.

The French are also very economical in their parties, and we think properly so. In England, if a tradesman has a few friends, nothing is thought of but eating and drinking. Here society, and not merely eating and drinking, is considered ; a little punch and cake is all that is offered : even sometimes in the best families there is no refreshment. The visitors dine late before they go the party, and return home to take refreshment, at their own expense, before they go to bed.

EGYPTIAN CHILDREN.

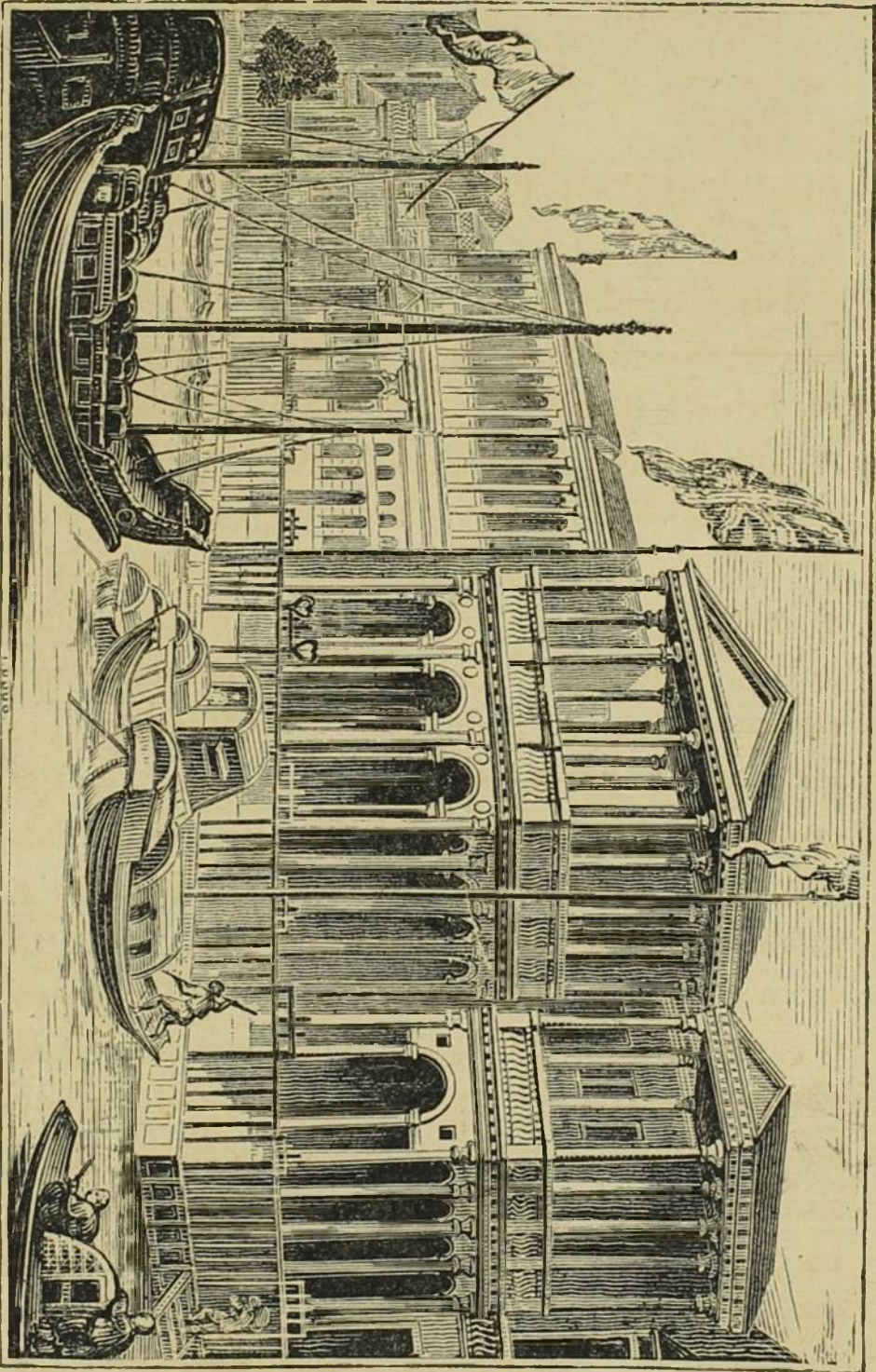
WITH the exception of those of the wealthier classes, the children in Egypt, though objects of so much solicitude, are generally very dirty, and shabbily clad. The stranger here is disgusted by the sight of them, and at once condemns the modern Egyptians as a very filthy people, without requiring any other reason for forming such an opinion of them; but it is often the case that those children who are most petted and beloved are the dirtiest and worst clad. It is not uncommon to see a lady shuffling along in her ample to' b and hhab'arah of new and rich and glistening silks, and one who scents the whole street with the odour of the musk or civet as she passes along, with all that appears of her person scrupulously clean and delicate, her eyes neatly bordered with kohhl applied in the most careful manner, and the tip of a finger or two showing the fresh dye of the hhen'na, and by her side a little boy or girl, her own child, with a face besmeared with dirt, and with clothes appearing as though they had been worn for months without being washed.

Few things surprise the traveller so much as sights of this kind on his first arrival in this country. He naturally enquires the cause of what strikes him as so strange and inconsistent, and is informed that the affectionate mothers thus neglected the appearance of their children, and purposely left them unwashed, and clothed them so shabbily, particularly when they had to take them out in public, *from fear of the evil eye*, which is excessively dreaded, and especially in the case of children, since they are generally esteemed the greatest of blessings, and therefore most likely to be coveted.

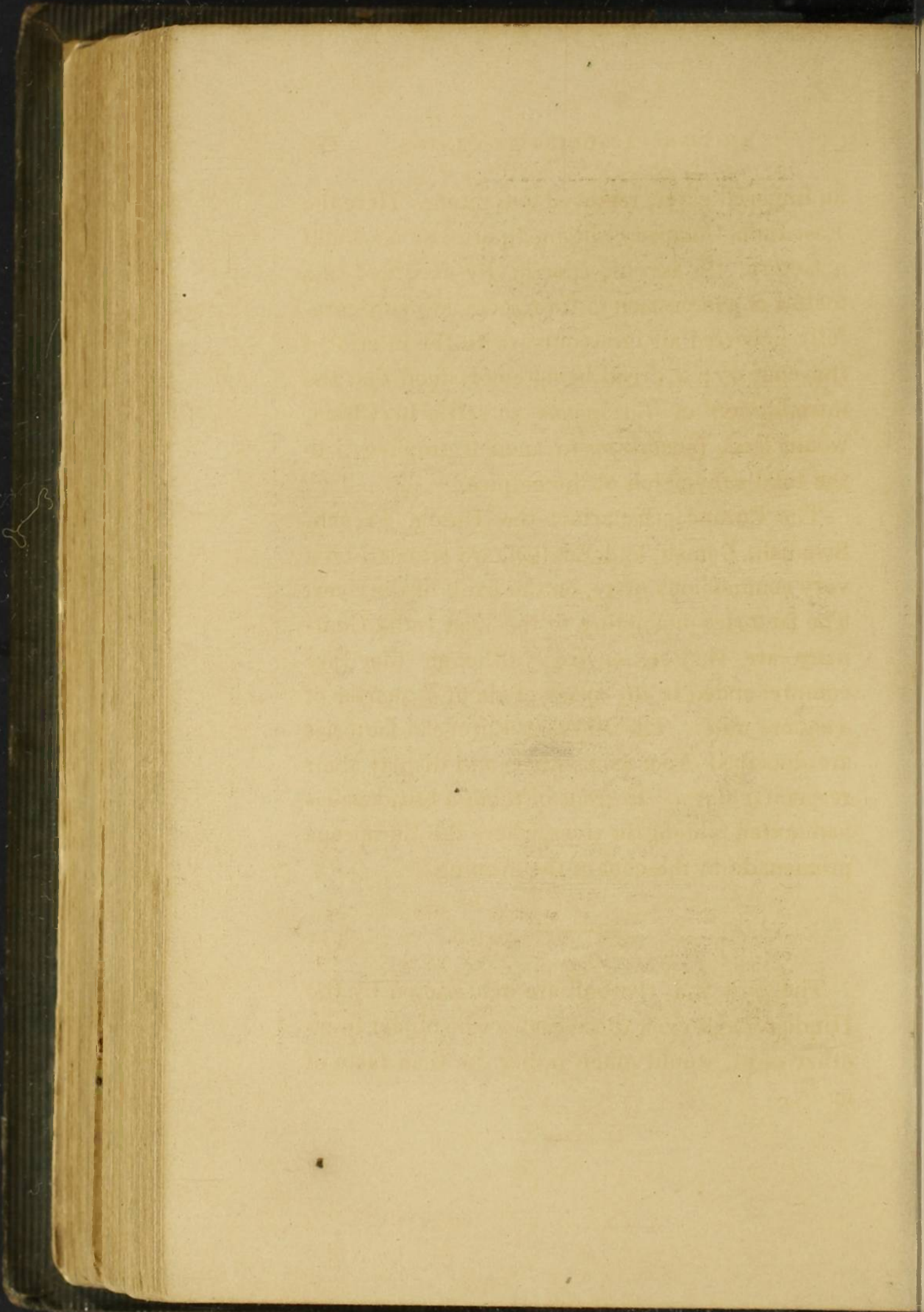
The children of the poor have a yet more neglected appearance: besides being very scantily clad, or quite naked, they are, in general, excessively dirty; their eyes are frequently extremely filthy: it is common to see half-a-dozen or more flies in each eye unheeded and unmolested. The parents consider it extremely injurious to wash, or even touch, the eyes, when they discharge that acrid humour which attracts the flies: they even affirm that the loss of sight would result from frequently touching or washing them when thus affected; though washing is really one of the best means of alleviating the complaint.

THE BRITISH FACTORIES AT CANTON.

THE city of Canton occupies about five miles on one side of the river Taho, and three miles on the other. It contains about 800,000 inhabitants, including those who live in boats. The business carried on here is very extensive; every thing is in perpetual motion, yet perfect order reigns throughout. Most persons are aware that Canton is the only port to which Europeans are allowed to trade, and that the Russians are forbidden to trade with China by sea, on the ground of their already possessing a land communication. The Americans traffic here to a greater extent than any other nation: next to them come the English. The quantity of tea imported into England is immense. The English originally had a factory in Amoy island, in the province of Fokien, as early as 1676; but it was destroyed during the invasion by the Tartars, who expelled the Chinese, and forced the English residents to fly to Tonquin and Bantam. The factory was re-established in 1686, and continued until the trade was, by



The British Factories at Canton.



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an imperial edict, removed to Canton. Here the East India Company obtained permission to build a factory, "a favour, specifically accorded as a matter of compassion to foreigners, who are carefully debarred all intercourse with the interior of the country; a dread being entertained that the introduction of Europeans to settle in China, would lead, (according to ancient prophecy,) to the total subversion of the empire."

The European factories: the Dutch, French, Swedish, Danish, and English, are situated on a very commodious quay, on the bank of the river. The factories belonging to the East India Company are very extensive; although they are comprehended in the space of about a quarter of a square mile. The different European factories are detached from each other, and display their respective flags. In front of them a broad esplanade extends along the river, where the Europeans promenade in the cool of the evening.

The cow and the bull are held sacred by the Hindoos; and even those castes who object to no other meat, would much rather die than taste of an ox.

THE BEAUTIES OF SCOTLAND.

I HAVE studied, (says Sir R. Peel,) the map of Scotland in the bosom of nature from the summits of Ben Nevis and Ben Lomond. I visited that island from which savage clans and roving barbarians derived the benefits of knowledge and the inestimable blessings of religion. Yes, amid the ruins of Iona, I abjured that frigid philosophy that would conduct us unmoved over any ground, however dignified by wisdom, bravery, or virtue. I stood on the shores of Staffa—I have gazed on the temple not built with human hands—I have seen the mighty heavings of the ocean—the pulsations of the great Atlantic. I have explored its inmost recesses, and I have heard those swellings, nobler than any that ever pealed down cathedral aisle. I have lived on the banks of the Spey two autumns, and I want no guide to the towering mountains, and amid the dreary shores of Badenoch. I could now find my way from Corriarich to Loch Logan. I have climbed your mountain sides and your craggy peaks with no companion but a Highland shepherd. Many

an hour have I passed listening to his simple annals and artless views of human life. I have learned to admire, by personal intercourse, a proud and independent spirit, chastened by a natural courtesy. I have seen him with intelligence apparently above his condition, but with no intelligence but that which taught him patience under his privations—confidence in his exertions—submission to the law—loyalty to his sovereign. And when I have considered these things, my earnest prayer has been, that to his children, and to his children's children, might be preserved that system of education which founded moral obligation upon the revealed will of God.

IN Lisbon dogs seem to luxuriate under the violence of the heat, and to avoid the shady sides of the streets, though the thermometer of Fahrenheit be at 110 degrees; and scarcely an instance of canine madness is ever known to occur. When the French decreed the extinction of the tribe of curs that infest the streets, no native executioner could be found to put the exterminating law in force; nay, the very measure excited popular indignation.

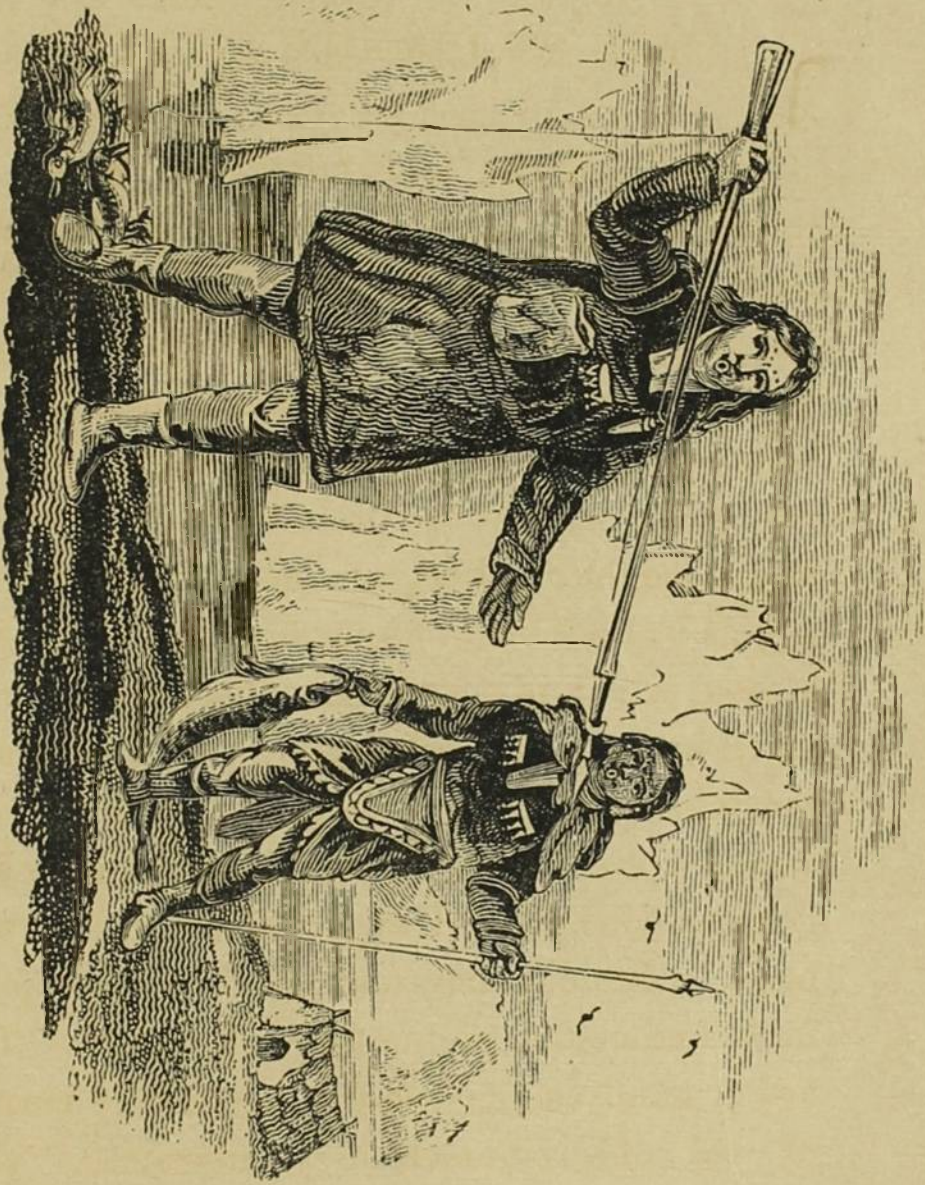
CUTTING OFF HEADS, IN PERSIA.

In Persian and Turkish warfare, this is a common custom. Mr. Morier relates, that during a fight with the Russians, at Sultanboot, ten tomahawks were given for every head of the enemy that was brought to the prince; and it has been known to occur, after the combat was over, that prisoners have been put to death in cold blood, in order that the heads, which are immediately dispatched to the king, and deposited in heaps at the palace gate, might make a more considerable show. Two English sergeants were killed on this occasion; and after the battle was over, one of their bodies was found without its head, which was discovered among a heap of Russian heads. It had doubtless been severed by a Persian, who passing it off for a Russian head, had received the price for such a commodity. Such barbarities make us shudder in England: but they only tend to show how little the manners of Asia have changed since the remotest times. In the history of Jehu we read, "And there came a messenger unto him, saying, They have brought

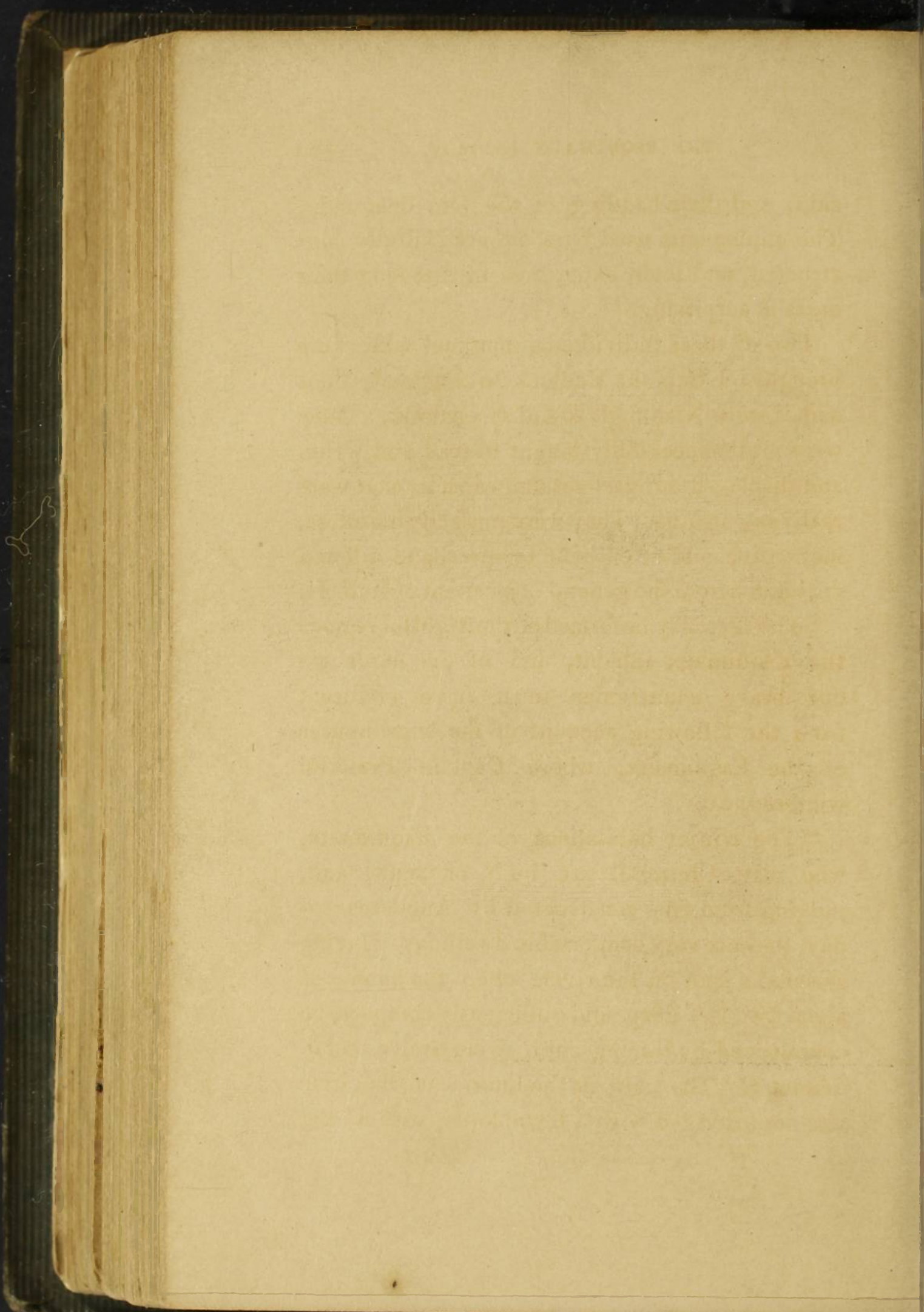
the heads of the king's sons; and he said, Lay ye them in two heaps at the entering in of the gate, until the morning," 2 Kings, x. 8. In the above engagement, the Persians lost 100 men, a circumstance which rejoiced the king's ministers exceedingly; for, on no occasion before had their troops been known to approach near enough to get killed. In one of the first visits which the British Ambassador paid to the Grand Vizier after this affair, he found him dictating a letter to the Governor of Mazanderan, which was to announce the defeat of the Russians. When the writer had got to the catastrophe, he asked, "How many killed am I to put down?" The Grand Vizier, with the greatest composure, said, "Write 2,000 killed, 1,000 made prisoners, and that the enemy were 10,000 strong." Then turning to the Ambassador, he said, "This letter has got to travel a great distance, and therefore we add in proportion." The actual number killed was 300. The Grand Vizier's secretary also, upon being accused of exaggerating the victory, said, "This is the first time our troops have made any stand at all against the Russians, and you would not surely restrict so glorious an event in our history to a few dry facts."

THE ESQUIMAUX INDIANS.

THESE singular and interesting people are inhabitants of the Arctic regions, who appear to be in a perfect state of nature, and subject to all the privations that can well be imagined. When we contemplate the situation of their country, which presents nothing but an unvaried scene of ice and snow, that has probably been accumulating since the creation, it is almost incredible that beings in the human form can exist in the winter season, which is very long. But the Esquimaux dwell in caves under ground, and do not seem sensible of their desolate existence; in the summer season they have no regular place, but with their families, sledges and dogs (which are the only beast of draught they make use of), pursue one unlimited course of hunting and fishing. They are generally obliged to eat their food, consisting of seal and rein-deer, in its raw state. Their canoes are very light and formed of seal skin upon a small wooden frame, neatly and securely fastened together with the sinews of the rein-deer; their huts and clothing are formed of the seal



Esquimaux Indians.



skin, and their bedding of the rein deer skin. The implements used by them are skilfully constructed, and their expertness in throwing their darts is surprising.

Two of these individuals, man and wife, were brought by Captain Hadlock to England; their names were Niakungitok and Coonahuik. They were most successfully taught to read and write, and displayed an intellect and capacity that were really astonishing. They were perfectly harmless, inoffensive, and of cheerful tempers, and differed very much from the general disposition of Indians.

Some idea may be formed of the frightful regions the Esquimaux inhabit, and of the hardships our brave countrymen must have endured, from the following account of the snow houses of the Esquimaux, where Captain Franklin wintered, &c.

“The winter habitations of the Esquimaux, who visit Churchill, are built of snow, and, judging from one constructed by Augustus today, they are very comfortable dwellings. Having selected a spot on the river, where the snow was about two feet deep, and sufficiently compact, he commenced by tracing out a circle twelve feet in diameter. The snow in the interior of the circle was next divided with a broad knife, with a long

handle, into slabs three feet long, six inches thick, and two feet deep, being the thickness of the layer of snow. These slabs were tenacious enough to admit of being moved about without breaking, or even losing the sharpness of their angles, and they had a slight degree of curvature, corresponding with that of the circle from which they were cut. They were piled upon each other exactly like courses of hewn stone around the circle which was traced out, and care was taken to smooth the beds of the different courses with the knife, and to cut them so as to give the wall a slight inclination inwards, by which contrivance the building acquired the properties of a dome. The dome was closed somewhat suddenly and flatly by cutting the upper slabs in a wedge-form, instead of the more rectangular shape of those below. The roof was about eight feet high, and the last aperture was shut up by a small conical piece. The whole was built from within, and each slab was cut so that it retained its position without requiring support until another was placed beside it, the lightness of the slabs greatly facilitating the operation. When the building was covered in, a little loose snow was thrown over it, to close up every chink, and a low door was cut through the walls with a knife. A bed-place

was next formed, and neatly faced up with slabs of snow, which was then covered with a thin layer of pine branches, to prevent them from melting by the heat of the body. At each end of the bed a pillar of snow was erected to place a lamp upon; and, lastly, a porch was built before the door, and a piece of clear ice was placed in an aperture cut in the wall for a window.

“The purity of the material of which the house was framed, the elegance of its construction, and the translucency of its walls, which transmitted a very pleasant light, gave it an appearance far superior to a marble building, and one might survey it with feelings somewhat akin to those produced by the contemplation of a Grecian temple, reared by Phidias; both are triumphs of art, inimitable in their kinds.”

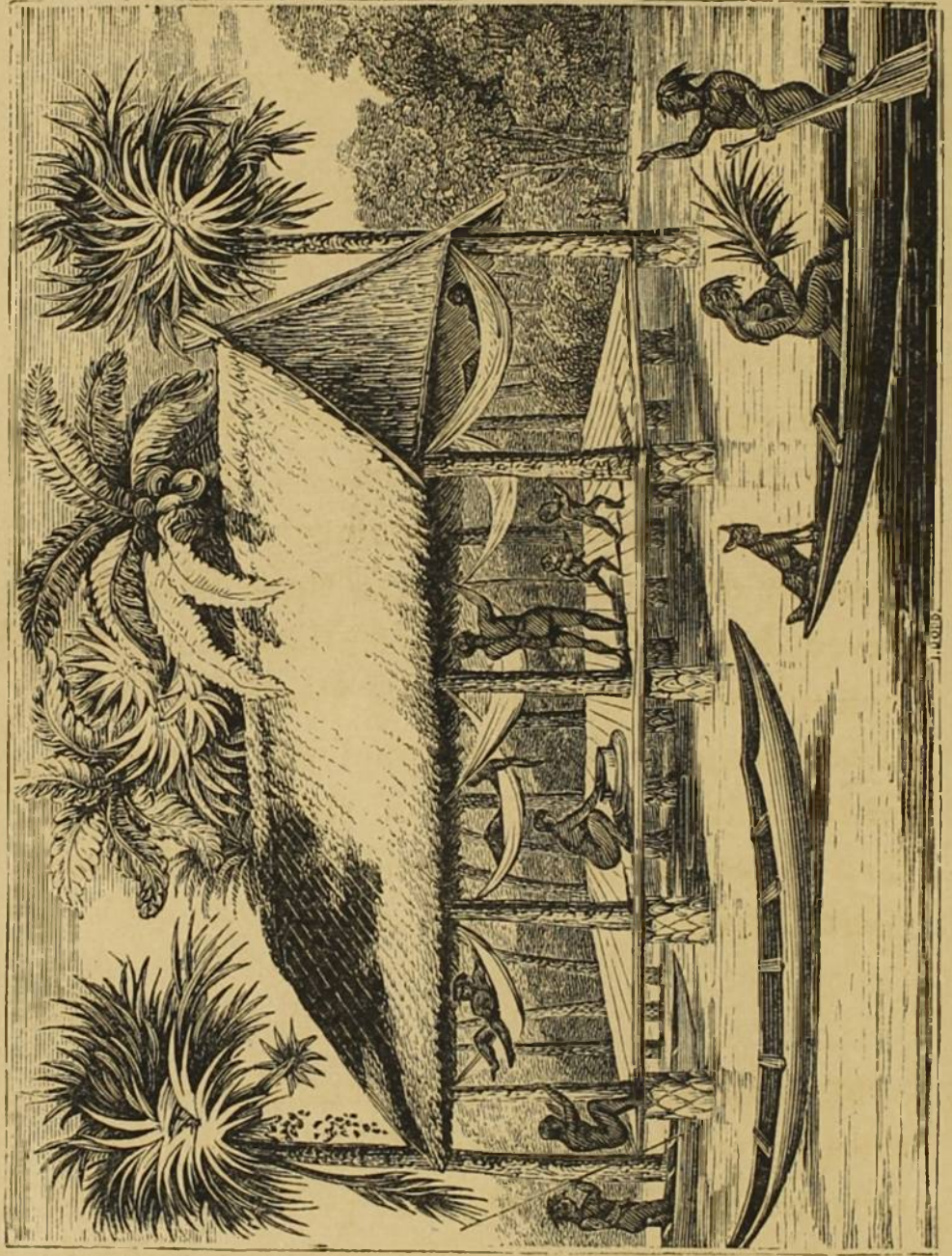
At the battle of Spire, a regiment had orders not to grant any quarter; an unhappy enemy, wounded and disarmed, begged hard for his life from one of its officers, who touched with his situation, replied, “I pity your misfortune, and—ask anything else but that, and upon my honour I will grant your request.”

DRESSING THE CHRISTMAS TREE IN GERMANY.

THIS is performed with great ceremony and mystery, on Christmas Eve, by the elders of the family, without the knowledge of the younger members. They deck a large evergreen with presents of various kinds: to toys, bonbons, and such trifles, are added things of more value and use—working materials for the girls, knives, &c. for the boys, and books of amusement and instruction for both. Little tapers are attached to the branches of the shrub; and at break of day the children are roused from their slumber, and when they are all ready (for no one is allowed to enter singly) they are admitted into the room, where the illuminated tree greets their eyes. Great is the desire of the young party to see who has been provided for, since the idea they are taught to entertain is, that these tempting objects are bestowed by an invisible agent, as a reward for good children, and that the naughty and ill-conducted will find no share allotted to them.

Hêbel, in one of his pretty, simple poems,

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A Warow Village in British Guiana.

describes a mother, sitting by her sleeping child, as she prepares its morning surprise. She enumerates the various gifts she hangs on the tree, pauses in her pleasing task, as a moral reflection is suggested by any of the objects she has collected, and concluding by a prayer for the future welfare of her darling. Would not the Christmas-tree be a pleasant addition to our juvenile amusements? The Twelfth-night King and Queen might plant such a one in their royal domain, and graciously conclude their merry reign, by distributing amongst those who have served them as liege subjects for the evening, the motley *fruits* that grace it. Each should be previously marked to correspond with the character to be drawn, which would secure a token of their majesties' favour for each individual of the sportive train.

MUSSULMAN AND HINDOO RELIGION.—Where the same village is inhabited by people of both religions, they occupy opposite portions of it; and the circumstance may always be known by there being a well at each end of it; for the Hindoos would not draw water from the same fountain as the Mahomedans for all the wealth of this world.

WAROW VILLAGES IN BRITISH GUIANA.

THERE are five principal nations or tribes of Indians in British Guiana, commonly known by the name of Warow, Arowack, Accaway, Carib, and Mocoushi. The Warow country extends from the Pomeroon River to the Oronoque coastwise, and from twenty to thirty miles in the interior.

The Warow villages are built in and with eta-trees. They grow in clusters as thick as trees can grow; the Warow selects one of these groves, and fells the trees about four feet from the surface; on their surface he lays a floor of the split trunks; the troolies are generally adjacent for the roof, but, if not, the eta leaf serves; lumps of clay are laid upon the floor, on which fires are made, which at night illuminate the tops of the adjacent trees, as if they were actually inhabited; but the habitation is an irregular hut, raised on a platform just above the level of the water, which, in these regions, is three feet above the earth for three-fourths of the year. According to Mr. Waterton, the Indians live in small hamlets, which consist of a few huts, never exceeding twelve in number. They are always in the forest, near a river or some

creek. Their principal furniture is the hammock. It serves them both for chair and bed. It is commonly made of cotton, though those of the Warows are formed from the eta tree. At night they always make a fire close to it. The heat keeps them warm, and the smoke drives away the mosquitoes and sand-flies. You sometimes find a table, not made by the Indians, but by some negro or mulatto carpenter.

Some of these huts will contain 150 people. Their duration is cœval with the supply of aroo, or eta starch, or the completion of the formation of a corial or canoe. When an eta tree begins to fructify, it is cut down, a large slice is cut off one side, and the stringy substance of the interior is cut into shreds; the remainder of the trunk serving as a trough, in which it is triturated with water, which disengages a considerable quantity of starch; the fibrous particles are then extracted, and the sediment or aroo is formed into moulds like bricks. This is spread on stones or iron plates over the fire, and makes a very nutritive, but, at the same time, most immasticable, bread.

There is no want of fish; so that the Warows have all the necessaries of life, without, in any one instance, cultivating the soil in this region. Those settlements of them at the heads of the creeks, where the land is firm and dry, cultivate

the cassada, as the other tribes; but the biscetrees, of which their canoes and corials are constructed, does not grow, except here and there, on the detached reefs in the eta swamps; and here, therefore, they are obliged to reside for the purpose of forming craft, by the sale of which they supply themselves with axes, knives, fish-hooks, iron pots, small looking-glasses, and the like; such articles of British manufacture having found their way even to the most uncivilized recesses of the forest.

The Warows are dirty in their persons, and, in point of intellect, are much despised by the other coast tribes; but they are, certainly, more industrious, and can fashion a canoe for fifty people on the most perfect model of speed and sea worthiness. They furnish the whole colony with small craft, which for cheapness and durability far exceed any European production.

IN the wilds of America there is a tribe, where the mother, after losing her infant, goes for some time daily to the recent grave, and with silent and pathetic eloquence, which shames all noisy grief and pomp of funeral, presses some milk from her bosom upon the grass beneath which her babe reposes.

LONDON, AND ITS INHABITANTS.

THIS town is really immeasurable; and though, perhaps, there is no one point so beautiful and so rich as the Pont des Arts, in Paris, or the exit from the Linden, in Berlin; yet, on the other hand, fresh rows of houses, palaces, shops, &c., continually rise before you. The number of coaches and equipages far exceeds all that can be seen in other cities: and you are led to think something extraordinary is going on in this or that street, whereas it is only the daily, customary, routine. That so many human beings can live together in such a space, carry on their occupations, and procure food, seems, in spite of all explanations, a miracle, and indicates a pitch of civilization, compared to which the *latifundia* are at best but grazing-grounds and sheep-walks. All the continental capitals are capitals of one country only; London is the capital of Great Britain, and of so many other countries beside; and it is, at the same time, the greatest commercial city in the world. In this union of metropolitan and commercial city, lies its peculiar

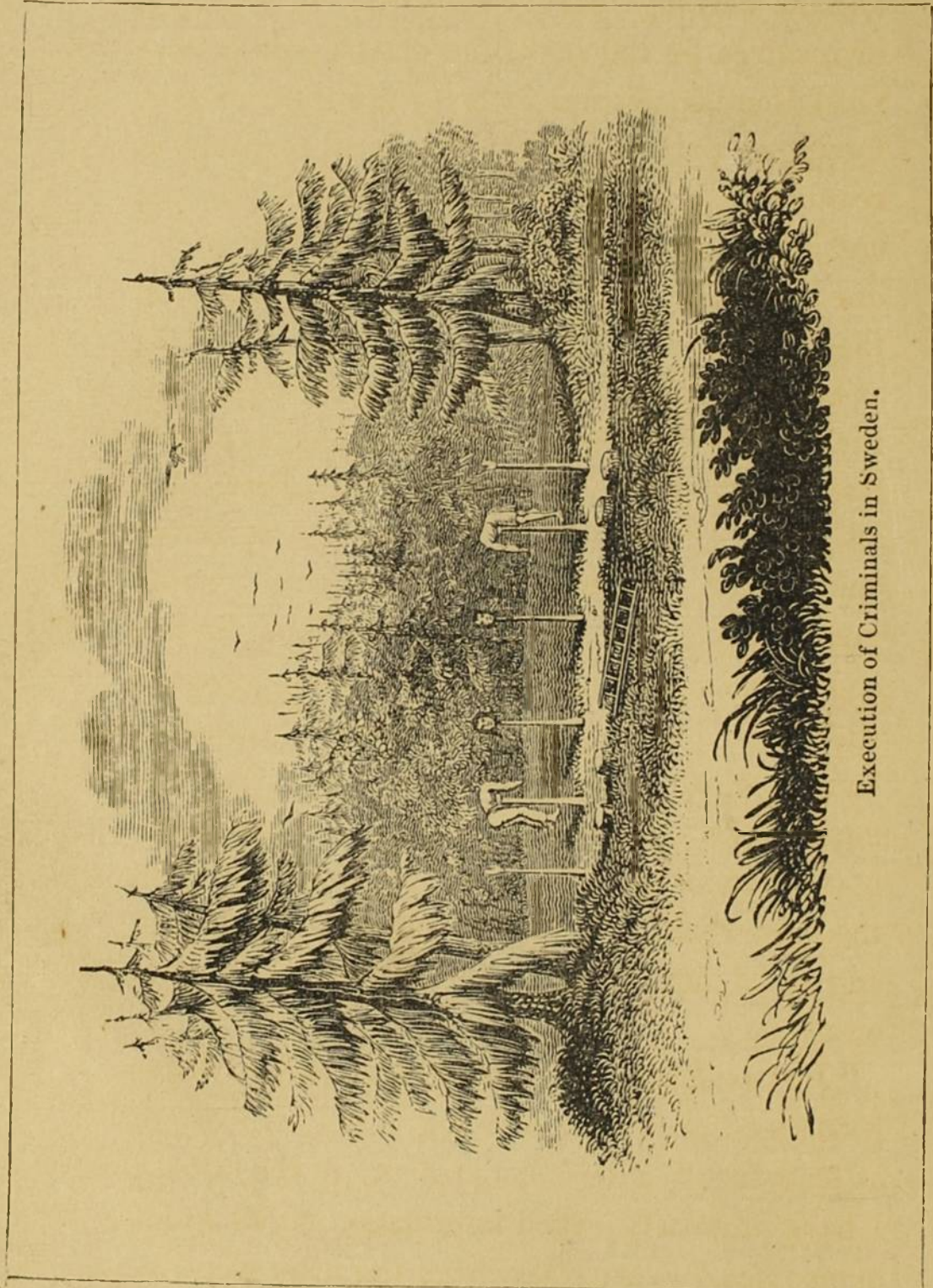
character—its exhaustless principle of life and increase. Madrid, Paris, Rome, Vienna, Berlin, &c., are capitals, and act only as such; they are not, from their very position, power, and industry, also essentially commercial cities. Petersburg has some resemblance with London, but is far from being equally favoured by climate and situation.

A great and peculiar beauty of London is the number of the squares. They are not, as in Berlin, given up to hucksters and soldiers, or to horsebreakers and grooms; but, leaving the broad streets for such uses, they are inclosed with elegant iron railings, and the fine green turf in the inside, (already beautiful,) is intersected with gravel walks, and adorned with trees, flowers, and shrubs.

These squares, however, are far surpassed by the parks. Regent's Park, with its surrounding terraces and mansions, is alone of great extent and magnificence, and none but a frozen stockfish could really remain unmoved by its beauty and grandeur while looking at it.

A German traveller says, "The caution, 'that one must go every where in a carriage, or one passes for nobody,' is either an old fable, or an antiquated truth. Judging by the descriptions

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Execution of Criminals in Sweden.

and the warnings that one often hears in Germany, or receives on the road, one must needs believe most Englishmen are fools themselves, or take foreigners to be so. They are, in all respects, as reasonable as other reasonable men in Europe; and whatever their peculiarities or their prejudices on this point may be, they do not manifest them. So, too, in their dress: there is nothing at all remarkable; and even the great talk about their extravagant supply of clean linen is groundless. I see what I have seen every where else, all possible gradations of fine and coarse linen: and indeed, the frequent use of cotton would greatly shock our female critics. The French and Germans are not a whit the worse provided with clean linen; the only difference is, that in London clean linen is soon dirty, and therefore must be very frequently changed. For the same reason hands and face must be oftener washed than elsewhere. If I go out clean, and return in an hour, I am certain to see a dozen black spots on my face.

“Just as absurd are the cautions one receives, as if one were in danger of being, if not maltreated, at least insulted and laughed at, in the streets. I have purposely asked information of all kinds of people of every class, from the most elegant-

looking down to coal-heavers and errand-boys: and, in every instance, it was given with a readiness, fulness, and accuracy, such as it is difficult for a foreigner to find in any other country. Some even accompanied me, without asking for, or thinking of, any pecuniary reward; and, on one occasion, a man who had told me left, by mistake, instead of right, ran after me to correct his error."

JACKALLS IN INDIA.—In some parts of India the howling of innumerable jackalls is never out of your ear, from the minute night falls to the first dawn of day. Captain Skinner says, until he became familiar to the screaming sound, he used to start from his sleep, and fancy some appalling calamity had driven the inhabitants of a neighbouring town, to rush forth in fear and madness from their homes. Such frightful clamour might attend an earthquake or a deluge. The animals come up close to your very doors in packs, and roar away without any apparent object, frequently standing a long time in one place, as a dog does when "baying the moon."

EXECUTION OF CRIMINALS IN SWEDEN.

THE criminal laws are mild in Sweden; crimes of a capital nature are very uncommon, and perhaps not more than six or eight persons, on an average, are put to death throughout Sweden and Norway in a year. The extreme penalty of the law is generally inflicted by decapitation, and its terrors increased by *post mortem* exhibition of the bodies of the criminals, which, in some respects, resembles hanging in chains, and the barbarous custom of exposing heads in public places, both which practices were formerly common in Great Britain.

In the course of my fishing excursions, (says Mr. Loyd), I not unfrequently directed my steps past the place appropriated to the execution of criminals for the surrounding district. This, which was situated at two or three miles to the northward of Stjern, formed an open area of some little extent, the trees having been cleared from that part of the forest for the purpose.

Here, a few years previously, two men had been decapitated, the usual manner of putting

criminals to death in Sweden; and their carcasses were subsequently left a prey to the birds and beasts of the field.

The remains of each culprit were nailed to the stumps of three several trees of about seven feet in height. The head was fastened to the first; the body, after being placed over a wheel, to the second; and the right hand, which had been chopped off at the same time as the head, to the third. Beneath lay the blocks on which they had been decapitated, as well as the ladder that had subsequently been made use of in affixing their dissevered members to the trees. In this situation, their remains were then bleaching in the wind.

The place of execution, which was in a rather picturesque situation, was at the side of the road, from which the carcasses were only removed a few paces. The odour arising from them, therefore, for sometime after they had been exposed, must have been intolerable. This must have been a great evil, though the *spectacle* might probably have had a very good effect upon the minds of the passers-by.

The criminals, of whose remains I am now speaking, bore, when alive, the relative situations to each other of master and servant. Both were

quite young men ; and they were executed for one of the most cold-blooded crimes I ever remember to have heard of.

The master, who was a peasant, owed another person, in the same rank of life with himself, thirty rix-dollars, or as many shillings : not having the wherewithal, or perhaps the inclination, to repay it, he one evening, after it was dark, took his servant along with him, and proceeded to the house of his creditor, with the deliberate intention of committing both murder and arson. On entering the house, he exclaimed, " Here are your thirty rix-dollars !" and at the same moment fell upon the poor man, who was in bed, and quickly despatched him.

The wife, who was in the same bed, succeeded, in the confusion that naturally took place, in making her escape from the house. It was only for a few moments, however, that she was enabled to elude her blood-thirsty pursuers, for they quickly came up with her, and cut her down with their axes.

A well-grown boy also slept in the same room with the poor peasant and his wife ; during the commencement of the butchery, he managed to slip out of his bed unperceived, and crept under it ; and when the murderers were in pursuit of

the woman, he took advantage of their absence, and made his escape from the house. This was well for him, as, had he remained, he would doubtless have shared the dreadful fate of the others ; for, on the villain sreturning to the room, and knowing he ought to be there, they searched, as they subsequently confessed, every hole and corner, in hopes of finding him.

Their search, however, proved ineffectual, they robbed the house of whatever valuables it contained, and then set it on fire. This, being composed of combustible materials, was soon burnt to the ground.

Though for a time their crime escaped detection, suspicion soon fell upon them. This was in consequence of the expression the master had made use of in entering the house, " Here are your thirty rix-dollars!" which the boy had fortunately overheard ; they were then taken up, tried, condemned, and executed.

This horrible crime took place in the parish of Gustaf Adolf, situated at a few miles to the north-east of Stjern, where also the murderers resided.

When I first saw the remains of these criminals, the features were in the most perfect state of preservation, the skin having dried upon them in much the same manner as upon a mummy.

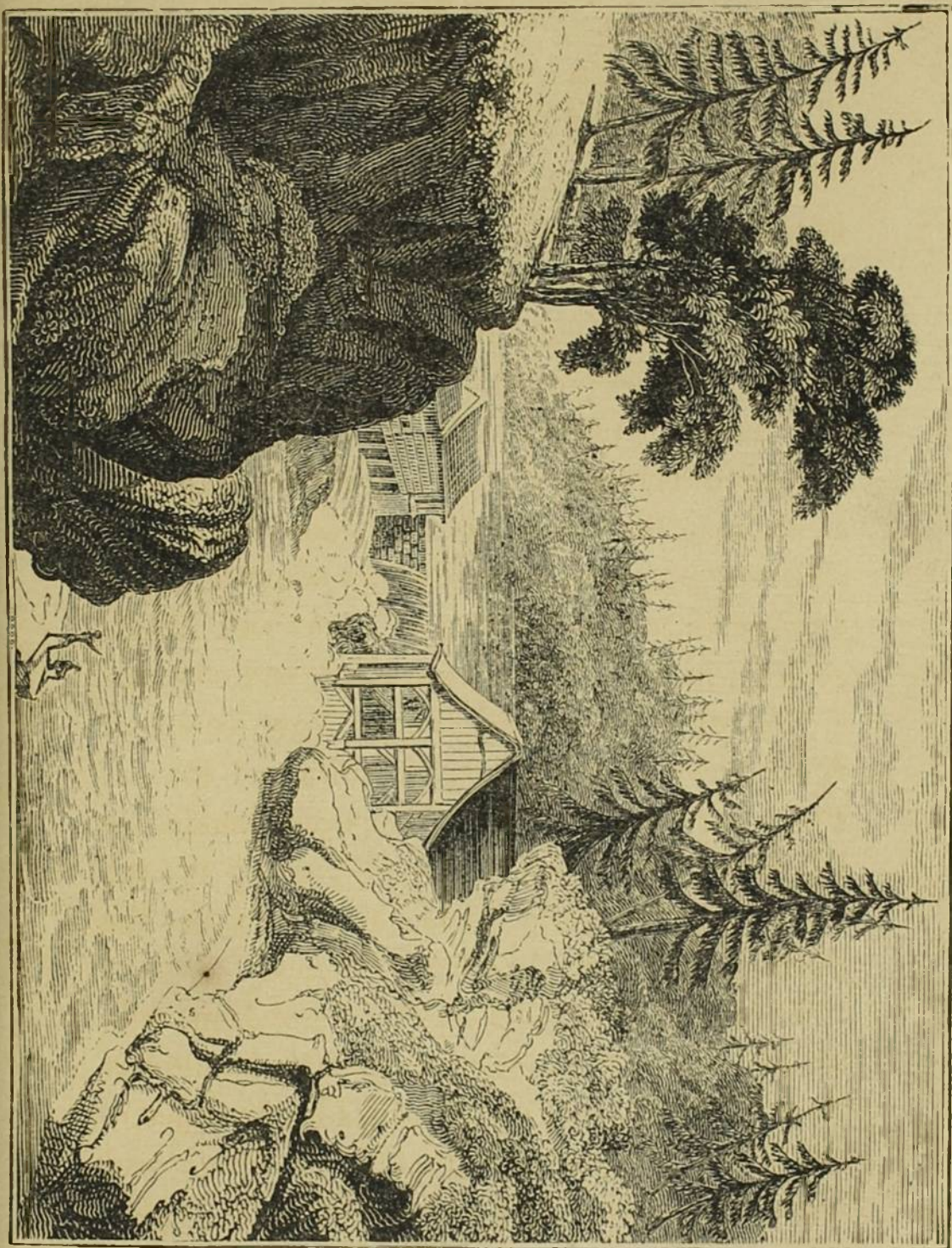
The countenance of the master was one of the very handsomest I ever saw in my life; but it resembled that of a woman rather than of a man. It was a perfect Grecian face; and the long hair, such as the peasants usually wear in Sweden, flowing over it in the wind, rendered it still more interesting. Though there was an innocent and pleasing expression depicted in the face of this man, he appears to have been as hardened a villain as ever lived; for, if report says truly, he confessed to the clergyman who attended him in his last moments, that he had, on different occasions, robbed and murdered several other persons besides those for whom he suffered.

To show still farther his hardened character, the very day after he committed the murders for which he was decapitated, he actually stood godfather in the church to a neighbour's child. His servant, indeed, seems to have been as bad as himself; for he officiated as fiddler at a dance that was given the same evening, on occasion of that ceremony taking place.

SCENE ON THE HUDSON RIVER.

THROUGHOUT North America, the surname *Majestic* is synonymous with the Hudson, or North River. This savours of nationality, and is mainly used to denote the vast importance of the Hudson in the civilization of the United States; for, mighty indeed have been the strides, and rapid has been the race of human improvement, upon the banks of this noble stream. It rises in a mountainous country west of Lake Champlain, in the counties of Essex and Montgomery, in the State of New York, and communicates with the Atlantic below New York and Albany, by means of steam-boats and sloops. There are upon its banks numerous handsome and flourishing towns; and, in passing up the river through the Highlands, the scenery has the character of picturesque magnificence.

The intelligent traveller, Mr. Arfwedson, tells us, that one of the first evenings after landing at New York, he spent on the banks of the majestic Hudson. "There is something attractive and inspiring in this stream. From Broadway, which traverses the whole city, there is a road leading to a small hamlet called Manhattanville, in which direction, at several points, the romantic scenery



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of the North River is viewed in all its perfection." But, from no place did the Hudson appear to Mr. Arfwedson to greater advantage than from Hoboken, a delightful spot on the new Jersey side, opposite to New York, between which and the city, steam-boats are continually plying. Here is a beautiful retreat, (named after the Parisian retreat,) the Elysian Fields, an extensive park, which its proprietor has liberally thrown open to the inhabitants of New York, one of their greatest recreations to visit this delightful spot. "Nothing can exceed the taste with which its gardens and walks aided by the hand of Nature, are laid out. The perspective view of Staten Island, of Long Island, of the Bay of New York, of the City itself, with all its steeples, of new Jersey City, of all the shipping, on one side ; and of the river Hudson, and all its tributary beauties, intermingled with steamers, sloops, and pleasure-boats on the other,—presents to the delighted and astonished eye a panorama of such unparalleled and variegated splendour, that it baffles all description. The noise inseparable from large cities could at times be heard across the stream. But, as soon as the sun had set, and the moon began to rise in all her brightness, the scene became still more beautiful. From elevated chimneys, attached to

numerous glass and iron manufactories on the opposite shores, issued columns of fire, which illuminated the whole range of contiguous buildings; great masses of flakes also burst forth from the passing steamers, and accompanied them on their swift course, like the appendage to a comet. The whole had the appearance of the commencement of a great conflagration; the city and stream seemed threatened with being suddenly enveloped in flames and smoke. This dream of imagination chilled me for a moment, and I turned my eyes away from the sight; but, once more looking up, I beheld the silent moon calmly glittering on the surface of the Hudson, and I continued to enjoy the happiness of contemplating a picture to which nothing could be compared. The freshness of the evening, the stillness of the leaves, the beauty of dormant Nature surrounding me on every side, and lastly, my own state of mind, all contributed to fix me for a long while as a silent spectator. At length, I was overtaken by the lateness of the night, and unwillingly left a spot combining so many attractions. With lively emotion, I still remember the richly overshadowed tree, whose wide-spread branches sheltered me during my deep meditation; and also the mossy rock on which I rested, in full admira-

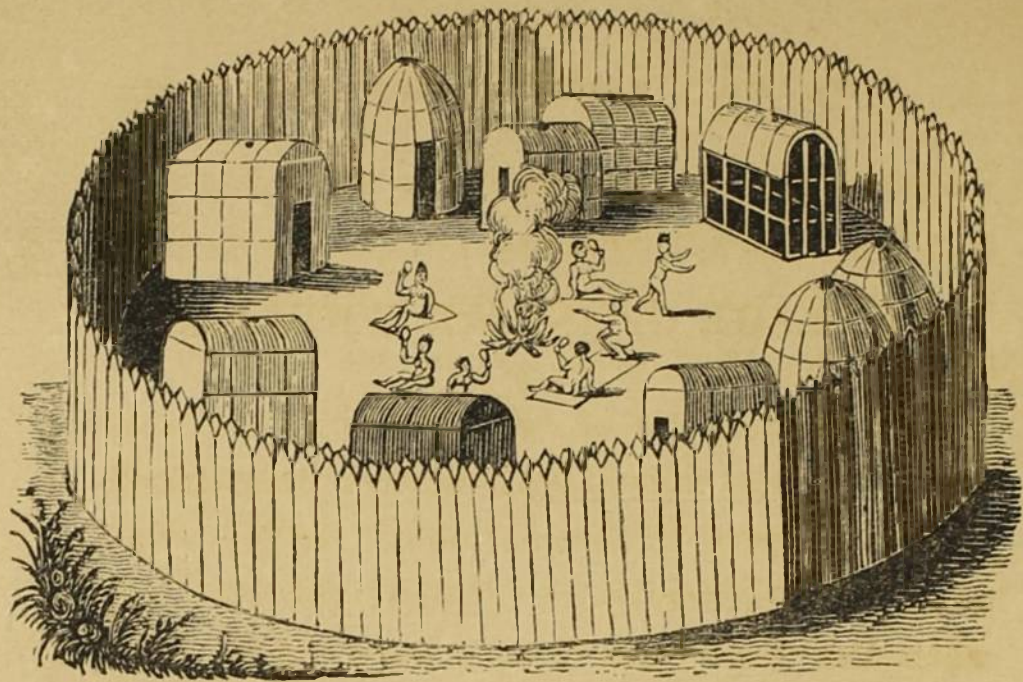
tion of the scene before me. It seemed as if I heard a voice softly whispering the following lines of Bryant, one of America's poetical sons:—

'River! in this still hour thou hast
Too much of heaven, on earth to last;
Nor long may thy still waters lie
An image of the glorious sky:
Thy fate and mine are not repose,
And, ere another evening close,
Thou to thy tide shalt turn again,
And I to seek the crowd of men.'

“Yes, majestic indeed is this river; nor does it in the least surprise me that the Indians had so high an opinion of it, since, according to their own traditions, their god Manetho betook himself to flight, when the river, like a supernatural being, descended from the rocks with frightful noise, and took possession of the dales and fields below. The poetical part of these old traditions of the Highlands, shows what power they granted to the god of waters; and this respect, which they invariably observed, was, after he had conquered all the country round Manhattan, and governed his kingdom in peace and quiet, changed into a majestic veneration: to this circumstance may probably be attributed the surname *Majestic*.”

FUNERALS IN PORTUGAL.

IN this country the corpse is placed in an open coffin, and the head and feet are left bare. A vessel filled with holy water is placed at the foot of the bier, which the priests and relatives of the deceased sprinkle on the body. The service being concluded, the corpse is followed by the relatives down into the vaults below the church, where vinegar and quick-lime having been poured upon the body, the falling lid of the coffin is closed and *locked*, and the key delivered to the chief mourner, who proceeds immediately from the funeral, with his party of friends who have witnessed the interment take place, to the house of the defunct, where the key being left with the nearest relative, and the complimentary visit being paid, the rite is considered as terminated. No fire is lighted in the house of a deceased person upon the day of his funeral, and the relatives, who live in separate houses, are in the habit of supplying a ready-dressed dinner, under the supposition that the inmates are too much absorbed in grief to be equal to giving any orders for the preparation of food. During the course of the ensuing week, the chief mourners receive their several relatives and friends at tea. The assembly is sorrowful and dull.



A Village of Indian Wigwams.



Ashantee Priests invoking the National Deities.

A VILLAGE OF INDIAN WIGWAMS.

THE habitations of the American Indians, under various names, have always been much alike in all parts of the continent. In New England, and generally throughout the country, when the Europeans first arrived, they were mostly constructed arbour-wise, of small young trees, bent and twisted together. A fire was made in the centre of the house, and there was an opening at the top, intended to let out the smoke. This purpose, however, was not very thoroughly effected. The wigwam was but a smoky cell at best; and in rainy and windy weather, when the occupant was obliged to cover his chimney-hole in the roof with a mat, or with boughs of trees, to keep out the moisture, it was still less agreeable, though tolerably warm and dry. A place of entrance, made on one side as a door, was generally left open, but furnished with a hanging mat or piece of bark, which could be easily dropt and fastened over it, in the night-time or in storms. These wigwams were sometimes built of dry poles instead of young trees, so that when a family wished to move, they had

only to bundle up their poles, strap them upon their shoulders, and march off to some other part of the country, where a new habitation could be set up in a few hours. They were governed in their choice of a residence, by the opportunities they met with of finding abundance of fuel and food. Fresh water and fresh fish were great objects among the rest; and, therefore, a cluster of wigwams was always to be seen in the neighbourhood of good springs, brooks, or rivers.

It was common also at the South, to surround a whole village with a fortification against enemies, which consisted in a palisado about ten or twelve feet high; and to render it more secure against a sudden attack, they made the wall of two or three thicknesses. They took care not to neglect having a supply of water within the walls, and a place for a common fire in the centre, around which they often assembled to perform the war-dance.

The wigwams of the Indians of the North and West are much the same, to this day, with those just described, except that they are more frequently constructed of rough logs, for better security against the severe climate of those sections. Occasionally, too, a floor of planks is to be seen; and perhaps shelves, a few nails

driven in the walls, and other trifling improvements which have been slowly borrowed from the whites. In the remoter parts of the country, the customs of the English have made no progress, and the wigwams and furniture of the various tribes are made and used precisely as they were two hundred years ago.

CATCHING WILD DUCKS, &c. IN INDIA.

IN the lower parts of Bengal, wild ducks, wild-geon, and teal, are often taken by means of earthen pots. A number of these pots are floated amongst them in the lakes where they abound, to the site of which they soon become reconciled, and approach them fearlessly. A man then goes into the water up to the chin, with one of these pots over his head, in the centre of which two small holes are made for him to see through; and when he gets in the midst of the birds, he pulls them by the legs under water, fastening them to a girdle round his waist.

MODES OF SALUTATION IN VARIOUS COUNTRIES.

WHEN men salute each other in an amicable manner, it signifies little whether they move a particular part of the body, or practise a particular ceremony. In these actions there must exist different customs. Every nation imagines it employs the most reasonable ones; but all are equally simple, and none are to be treated as ridiculous.

This infinite number of ceremonies may be reduced to two kinds; to reverences or salutations; and to the touch of some part of the body. To bend and prostrate oneself to express sentiments of respect, appears to be a natural motion; for terrified persons throw themselves on the earth when they adore invisible beings; and the affectionate touch of the person they salute is an expression of tenderness.

As nations decline from their ancient simplicity, much farce and grimace are introduced. Superstition, the manners of a people, and their situation, influence the modes of salutation; as may be observed from the following instances.

The first nations have no peculiar modes of salutation; they know no reverences or other compliments, or they despise and disdain them. The Greenlanders laugh when they see an European uncover his head, and bend his body before him whom he calls his superior.

The Islanders, near the Phillipines, take the hand or foot of him they salute, and with it they rub their face. The Laplanders apply their nose strongly against that of the person they salute. Dampier says, that at New Guinea they are satisfied to put on their heads the leaves of trees, which have ever passed for symbols of friendship and peace. This is at least a picturesque salute.

Other salutations are very incommodious and painful; it requires great practice to enable a man to be polite in an island situated in the straits of the sound. Houtman tells us they saluted him in this grotesque manner; "They raised his left foot, which they passed gently over the right leg, and from thence over his face." The inhabitants of the Phillipines use a most complex attitude; they bend their body very low, place their hands on their cheeks, and raise at the same time one foot in the air with their knee bent.

An Ethiopian takes the robe of another and

ties it about his own waist, so that he leaves his friend half naked.

Sometimes they only undress partially. The Japanese only take off a slipper; the people of Arracan their sandals in the street and their stockings in the house.

In the progress of time it appears servile to uncover oneself. The grandees of Spain claim the right of appearing covered before the king, to shew that they are not so much subjected to him as the rest of the nation; and we may remark that the *English* do not uncover their heads so much as the other nations of Europe. Mr. Hobhouse observes, that uncovering the head, with the Turks, is a mark of indecent familiarity; in their mosques the Franks must keep their hats on. The Jewish custom of wearing their hats in their synagogues, arises, probably, from the same Oriental custom.

Barbarous nations frequently imprint on their salutations the dispositions of their character. When the inhabitants of Carmena would show a peculiar mark of esteem, they breathed a vein, and presented for the beverage of their friend the blood as it issued. The Franks tore the hair from their head, and presented it to the person they saluted. The slave cut his hair, and offered it to his master.

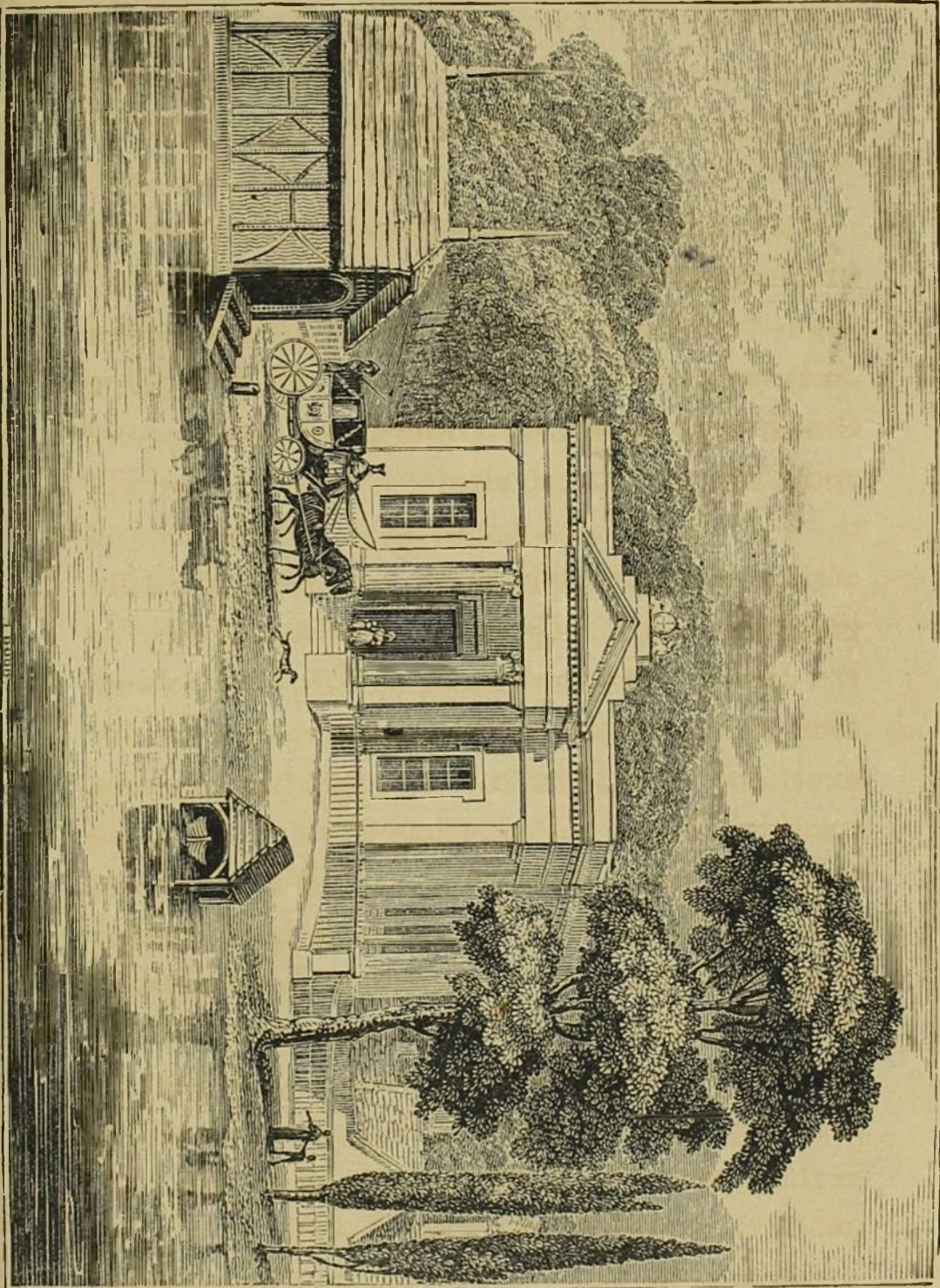
The Chinese are singularly affected in their personal civilities. They even calculate the number of their reverences. These are the most remarkable postures. The men move their hands in an affectionate manner, while they are joined together on the breast, and bow their head a little. If they respect a person, they raise their hands joined, and then lower them to the earth in bending the body. If two persons meet after a long separation, they both fall on their knees and bend the face to the earth, and this ceremony they repeat two or three times.

The marks of honour are frequently arbitrary ; to be seated, with us, is a mark of repose and familiarity ; to stand up, that of respect. There are countries, however, in which princes will only be addressed by persons who are seated, and it is considered as a favour to be permitted to stand in their presence. This custom prevails in despotic countries ; a despot cannot suffer without disgust the elevated figure of his subjects ; he is pleased to bend their bodies with their genius ; his presence must lay those who behold him prostrate on the earth ; he desires no eagerness, no attention, he would only inspire terror.

THE ROYAL HUMANE SOCIETY.

THE Royal Humane Society, for the recovery of persons apparently drowned or dead, has extended its useful exertions through upwards of sixty years. It was founded in 1774, by Drs. Goldsmith, Heberden, Towers, Lettsom, Hawes, and Cogan; but principally by the exertions of the last three gentlemen. The annual reports of the Society, from its institution till 1780, were prepared by Dr. Cogan; from 1780 to 1808, by Dr. Hawes; and from 1808 to 1813, by Dr. Lettsom. The Society offers rewards and medals for exertions in saving lives; the number of cases in which successful exertions have been made amount to some thousands; and the number of claimants rewarded, is also immense. Similar institutions have been established in other parts of Great Britain, in our colonies, and elsewhere.

The Society has numerous receiving-houses in the metropolis. The principal house was erected in the year 1794, on the north bank of the Serpentine, in Hyde park, upon a piece of ground presented to the Institution by George III.



Royal Humane Society's Receiving House

The fitness of this site is fully attested by the number of persons resorting to the Serpentine in the bathing and skating seasons, and, consequently, the number of accidents occurring there. Indeed, it is stated that not less than 200,000 persons, on an average, annually bathe in the river, and the neighbourhood of the receiving-house: and, on one occasion, during a frost, twenty-five individuals were submerged by the breaking of the ice; but, by the exertions of men, (who are required to be good swimmers,) employed by the Society at such seasons, and the proximity of the receiving-house, no life was lost.

The house built in 1794 was taken down a few years back; and the foundation-stone of the present building was laid by his Grace the Duke of Wellington. It is a neat structure, of fine brick, fronted and finished with Bath and Portland stone. The front has pilasters at the angles, and a neat entablature, which is surmounted by the Royal Arms upon a pedestal. Over the entrance is a pediment supported by two fluted Ionic columns and pilasters; upon the entablature is inscribed "Royal Humane Society's Receiving-house." The door-case is tastefully enriched: over it is sculptured in stone

a fac-simile of the Society's medal, encircled with a wreath: the design being a boy endeavouring to re-kindle an almost extinct torch by blowing it: and the motto being "Lateat scintilla forsitan;"—"Perchance a spark may be concealed."

The interior of the receiving-house consists of an entrance hall, with a room for medical attendants on the left, and waiting-room on the right; parallel with which are two separate wards for the reception of male and female patients. Each contains beds warmed with hot water, a bath, and a hot-water, metal-topped table for heating flannel, bricks, &c.; the supply of water being from pipes around the walls and beneath the floor of the rooms. Next are a kitchen and two sleeping rooms, for the residence of the superintendent and his family: adjoining is the furnace for heating water, which is admirably adapted for all the purposes it was erected for. In the roof of the building are two cisterns for cold and one for hot water. In the rear is a detached shed, in which are kept boats, ladders, ropes, and poles; wicker boats are likewise in constant readiness. In short, the whole of the arrangements are upon the most complete scale; the medical assistants of the Institution reside near the spot; and the superintendent supplies

the furnace from daybreak till eleven o'clock at night; so that a hot water bath can be made ready for use in a minute. Lastly, the committee consider this receiving-house a model for other institutions of the same kind.

This unique building was erected from the design of J. B. Bunning, Esq., architect, who was a member of the committee, and who, upon this occasion, generously relinquished all claim on the Society for his professional services. The design being selected under the disguise of a motto.

LAW OF BANKRUPTCY IN VENICE.—In this country they have a law relating to bankrupts, which is singularly severe. If a member, of either council, become a bankrupt, he is immediately degraded, and from that moment is rendered incapable of holding any post under government, until he shall have discharged all the just demands of his creditors; even his children are subjected to the same disgrace, and no citizen can exercise any public employment whatsoever, while his father's debts remain unpaid.

MANNERS & CUSTOMS OF THE DUTCH.

THE kingdom of the Netherlands is an object of peculiar interest, not only on account of its celebrity in ancient history, but for being the site of that glorious battle by which the fate of empires was decided.

The Dutch are governed by a king. The established religion is the Protestant; but there exists a perfect toleration of all beliefs. The Dutch are remarkable for their industry and perseverance. Their love of money is also proverbial; but though they will sacrifice any thing in the pursuit of this favourite object, yet in all their dealings the greatest caution and foresight are manifested.

The Dutch are not very particular in their eating, as will be seen by the following description given by a recent traveller.—“Having occasion to transact business with the Dutch government, I and some friends partook of a dinner given by Capt. —, of the Royal Netherland navy, on board the — steam-vessel. On seating myself at table, I perceived, to my utter dismay,

the almost total absence of those usual requisites at polite tables—*forks*. I, however, fortunately obtained one; but my friend —— was obliged to be contented with *two knives*. We had, however, hoped, that the goodness of the viands would amply compensate for this deficiency; but we were woefully mistaken. First came a piece of roast beef *nearly raw*; secondly, a beef-steak almost burnt to a *cinder*, that had been cut off a great hock of beef, which I saw a man drag across the deck of the vessel with his dirty hands. A dish of sliced potatoes, fried apparently in the grease used for our steam-engine, was next presented to our astonished view; and my friend ——, seeing what appeared a pigeon-pie, proceeded to dissect it, when, to his great dismay, he found it to be an *apple-pie*. Another fact worth mentioning is, that the salt was in *huge lumps*, instead of being in powder, as is customary at our English tables. The wine was, however, tolerably good, and it may easily be imagined that we left the table highly dissatisfied with Dutch generosity and Dutch cookery, our fare being in truth *complete starvation*."

Among their amusements, skating is a very favourite one. It is amazing to see the crowds

in a hard frost upon the ice, and their great dexterity in skating, both men and women darting along with inconceivable velocity. Smoking is also very prevalent among these people. It is curious to observe how naturally a pipe depends from a Dutchman's mouth. He usually smokes without the assistance of either hand; he rides on horseback with a pipe; he drives in a carriage, and even dances with it. He often goes to an astonishing expense in this favourite implement. It is formed of the most costly materials, and moulded into a thousand fantastic shapes.

In the Netherlands, when a person is indisposed, they place a bulletin before the door of the house, whereby the daily health of the patient can be ascertained without his being harassed by the continual influx of friendly visitors. The houses of the Dutch are remarkable for their cleanliness. The outside of every habitation, however old and humble, is as clean as water and paint can make it. The window-shutters are usually painted green; the houses are white, and in order to preserve on them the gloss of newness, mops, pails, and scrubbing-brushes are in active use every hour of the day, and a little hand-engine for the windows is in perpetual requisition. The inside

of the house is equally purified, and every article of furniture is kept in a state of nicety, of which few other nations have any conception.

The Dutch are passionately fond of flowers, as their gardens evince, which, however small, are invariably stocked with the most beautiful and valuable plants. Their method of airing linen is singular. A basket, called *trokenherb*, contains within it a pan filled with burning turf, and the linen is spread over the top of the basket. To air the bed, no warming-pan is used, but the whole of the cumbrous machine just described is put between the sheets.

On the celebration of their marriages, very little ceremony is used; nor is the attendance of a priest required, the bans being published by a magistrate, who also performs the ceremony: Instead of distributing bride cake, as is customary in England, "they send to each acquaintance two bottles of wine, generally the finest hock, spiced and sugared, and decorated with a profusion of ribands."—Very little pomp is apparent at Dutch funerals.

A singular custom prevails among the country people, and the lower ranks in the cities. Every person who claims the slightest acquaintance or intercourse with the defunct, follows him to the

grave. On their return, they all, often to the amount of sixty or one hundred, pay their compliments to the widow, or the nearest relative, who provides liquor for them, and the glass circulates three or four times. All then depart, except the particular friends of the family, and those who are especially invited, when a feast, as sumptuous as the circumstances of the family will admit, takes place. At this the nearest relative presides. The glass passes briskly round; bumper after bumper is drunk to the repose and welfare of the deceased, and the prosperity of those whom he has left behind him, till their grief is completely drowned in wine. Songs, at first decent, but afterwards boisterous and ludicrous, succeed; the musician is then called in; the widow leads off the first dance, and the amusement continues till the dawn of day separates the merry mourners.

The dress of the males, in large towns and cities, differs but little from that of the English, except that their clothes are coarser; while on the sea-coasts, that "mighty mass of breeches," so much ridiculed by foreigners, is still visible among the fishermen and rustics. The women wear close jackets, with long flaps, and short plaited coloured petticoats, sometimes consisting

of more than a score yards of flannel. The petticoat reaches but a little below the knee, and usually displays a well turned-leg, covered with a blue stocking. A yellow slipper, without quarters, defends the feet, with large round silver buckles projecting over each side. The cap exactly fits the head, and carefully conceals every particle of hair, except two curious ringlets on the temple, where it is ornamented by gold filagree clasps; and on this is a hat, almost large enough for an umbrella, and gaudily lined, forming a ridiculous contrast with the cropped, flapless hats of the men.

EVERY Turk, when properly armed, carries with him, besides his musket, at least one pair of pistols, a sabre, and a long and somewhat curved dagger or knife (the inward curve having the sharper edge), which he uses principally in cutting off heads. This weapon, which is about two feet long, is not unlike the Roman short sword.

TYROLESE CARRIERS.

IN the Tyrol, the lighter sort of merchandise is transported in a singular equipage, a light two-wheeled cart, to which are yoked (tandem-fashion) a small mule, a man, and a woman; the mule, equipped with bells, is placed in the shafts; the male biped is in the middle, and the fair one leads. One evening, says a recent tourist, we overtook one of these machines, and halted to examine so novel an equipage. We found the proprietor an intelligent fellow. Having offered him *schnapps* and a pipe, which put him into great good humour, he told us he had, for thirty-five years, been a carrier between his native village and two neighbouring ones; that he made two voyages a week, and during the above period had lost not a single day by sickness, although his cattle were sometimes knocked up. "My journey," continued our *swaager* between his whiffs, "is rather more than two miles (eleven English) besides occasional callings on my customers out of my line, so that I am five hours at work. I have had three wives. My first proved too delicate for harness, and lived but a few years. She left me, however, two *kleinchens* (children).

My son is a soldier, and my daughter keeps my house. My second spouse, a strong-boned *frau*, had some *gelt*, and made a contract not to be treated like a mule. She sat at home and took to *schnapps*. One day she dropped down dead, while I was on my journey. My last wife, being a tailor, made more money by her trade than by assisting me, so that I have never been able to get cart-work out of any of my wives, and am obliged to hire a labourer. The wench you see, has been with me three years, and is both strong and willing. But I am getting old and stiff in my joints, and hope my son will get his discharge, and take to my trade. I have scraped together a little money, and wish to retire." This sort of harangue, interrupted occasionally by *schnapps* and filling his pipe, lasted an hour, and caused my friend much amusement, in which, from my ignorance of German, I could not participate. The fellow was a humourist, and from the colour of his nose, a *bon vivant*. During his labours of thirty-five years, at the rate of fifty miles a week, he had dragged this cart eighty thousand miles! — He had passed his grand climacteric, and yet, in spite of pretty frequent attacks on the brandy bottle, to which he confessed he was addicted, he was as vigorous and as fresh as a man of five and forty.

TEA-DRINKING IN RUSSIA.

THE Russians are the most inveterate tea-drinkers out of China; and with such excellent tea as they have, the passion is quite excusable. Tea in Russia and tea in England are as different as peppermint water and senna. With us it is a dull, flavourless dose; in Russia it is a fresh, invigorating draught. They account for the difference by stating that, as the sea-air injures tea, we get only the leaves, but none of the aroma of the plant which left Canton; while they, on the other hand, receiving all their tea over-land, have it just as good as when it left the celestial empire. Be the cause what it may, the fact can not be doubted, that tea in Russia is infinitely superior to any ever found in other parts of Europe. Like every thing else here, however, it is expensive: the cheapest we saw, even at Nishnei-Novgorod, which is the greatest mart in the empire, cost from 11 to 12 roubles (about 10 shillings) a pound; and when a bearded Russian wants to give a feast, he will pay as high as 50 roubles (2*l.*) for some high-flavoured kind of bohea. The difference between these and English prices,

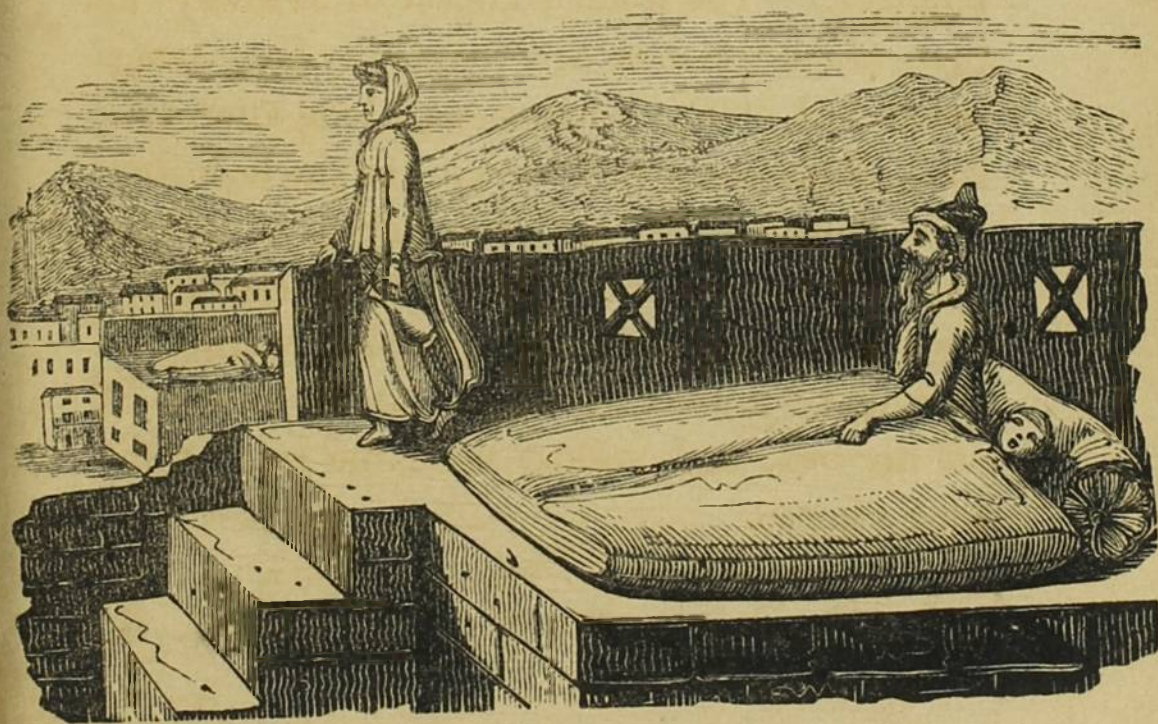
arises from the same cause as the difference in the quality—the long land-carriage, which is tedious and very expensive, through regions where there are neither roads nor resting-places. It should be stated, however, that, in travelling especially, no price will be thought too high for this, the only comfort of the wanderer in Russia. It banishes many a headache, and cheers under all the annoyances of a country, which, by universal consent, is the most troublesome and fatiguing to travel in that can be visited. Tea may always be had at the inns in large towns, but being too dear an article for most of the country post-houses, everybody should carry a stock for himself; we once paid 6s. 8d. for the tea necessary to make breakfast for four, but such a charge is rare. The Russian seldom eats with his tea; he never adds cream to it, like the English; nor does he disgust people by making tea-drinking an excuse for tippling, like the Germans, who half fill their cup with brandy when they can get it. The only thing the Muscovite mingles with his tea is sugar, and sometimes a thin slice of lemon; and these being duly added, he sips the brown draught, not from a cup, but from a common drinking glass, slowly and seriously, with all the solemnity of a libation.

SLEEPING ON THE HOUSE TOPS IN PERSIA.

IN Persia, in the summer season, at night, all sleep on the tops of their houses, their beds being spread upon the terraces, with the vault of heaven for a curtain or canopy. The poor seldom have a screen to keep them from the gaze of passengers. Mr. Morier, who generally rode out on horseback at an early hour, perceived on the tops of houses, people either in bed, or just getting up, and he observes, "certainly no sight was ever stranger." The women appear to be always up first, whilst the men are frequently seen lounging in bed, "falsely luxurious," long after sunrise. This practice of sleeping on the housetop, speaks much in favour of the climate of Persia. That it was a Jewish custom, Mr. Morier thinks may be inferred from the passage where it is said, that "in the evening tide, David arose from off his bed, and walked upon the roof of the king's house."



Ashantee War Chief.



Sleeping on House Tops in Persia.

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ASHANTEE WAR-CHIEF.

THE cabooceers, or great war-chieftains, present a wild and brilliant array, as might be expected at the head of such people as the Ashantees; who are affirmed to be, as enemies, the most terrible of mankind. The cabooceers are, indeed, a military aristocracy, and with the monarch, form the government of Ashantee; the lower orders being held in complete thralldom, and liable either to be put to death, or sold into slavery, at the will of the chiefs. The king carries on all the ordinary administration of the state; but, in questions relating to peace or war, he is bound to consult the council of cabooceers which Mr. Dupuis calls a senate. Each of these cabooceers keeps a little court, where he gives audience, and makes a profuse display of barbarous pomp. They wear rich, silken robes, curiously interwoven with variously coloured threads; and, in their houses, the most common domestic utensils are of solid gold. Among their other personal ornaments are leopard's skins, red shells, elephants' tails, eagle and ostrich feathers, intermingled with Moorish charms and amulets, and with strings of human teeth and bones.

ASHANTEE PRIESTS,

INVOKING THE NATIONAL DEITIES.

These almost demon-like creatures are disfigured with stripes of white clay upon their faces, breasts, and legs. Between them is placed a large pot or cauldron of fire, and the chief priest, or, according to the phraseology of Cape Coast, the fetische-man, sprinkles sacrificial blood.

Regarding the fetiches generally, it may be here mentioned, that they are subordinate deities, supposed to inhabit particular rivers, woods, and mountains, as the imaginary deities of the Celts. They are venerated in proportion as their predictions (always equivocal,) chanced to be realized. When Mr. Bowdich was in Ashantee, the favorite fetische was that of the river Tando.

THE GANGES.—The noise of the Ganges is like the sea. As we passed (says Heber) near a hollow part of the bank, on which the wind set full, it told on my ear exactly as if the tide was coming in; and when the moon rested at night on this great, and as it then seemed, this shoreless extent of water, we might have fancied ourselves in the cuddy of an Indiaman, if our cabin were not too near the water.

MIDSUMMER EVE.

AT Ripon, in Yorkshire, the inhabitants still observe an ancient custom on St. John's Eve, well worthy of notice.

Every housekeeper, who in the course of the year has changed his residence, and gone into a new neighbourhood, and every new comer into town, spreads a table before his door, with bread, cheese, and ale, for those who choose to partake of it. If the master is of ability, the guests are invited to supper, and the evening is spent in mirth and good humour.

Although the origin of this singular custom is unknown, no doubt exists that it was for some charitable purpose—probably for introducing new comers to an early acquaintance with their neighbours, or with the design of settling differences by the meeting and mediation of friends and relatives.

In Ireland a heathenish custom exists of lighting and dancing round bonfires on St. John's Eve, which it is said they do, "*in honour of the sun.*"—The fires are lighted all over the country

exactly at midnight, and the people *dance* and *run through* the fires until they are extinguished.

It was formerly a custom throughout England for young men and maidens to assemble at their neighbours' houses and tell each others fates. They were decked with roses and other flowers, and the evening was spent in festivity.

In some low parts of Westmoreland, they maintain a custom of feasting, accompanied by music and dancing, on Midsummer's Eve; at which time only we have witnessed their very curious dance, called "*the rope dance*." These and many other sports are observed also on Midsummer Day.

In Warwickshire bonfires are customary on Midsummer Day, with ceremonies attending them nearly as above.

AMONG the ancient Mexicans, drunkenness in youth was a capital crime, and in advanced years it was punished with severity; in case of a nobleman, it incurred forfeiture of office and rank.

SINGING CUSTOMS AMONG THE JEWS.

PSALM singing has been an ancient custom both among the Jews and Christians. St. Paul mentions this practice, which has continued in all succeeding ages, with some variations as to mode and circumstances; for so long as immediate inspiration lasted, the preacher, &c. frequently gave out a hymn; and when this ceased, proper portions of Scripture were selected, or agreeable hymns thereto composed; but by the council of Laodicea, it was ordered that no private composition should be used in church; the council also ordered that the psalms should no longer be one continued service, but that proper lessons should be interposed to prevent the people being tired. At first the whole congregation bore a part, singing all together; afterwards the manner was altered, and they sung alternately, some repeating one verse, and some another. After the emperors became Christians, and persecution ceased, singing grew much more into use, so that not only in the churches but also in private houses, the ancient music not being quite lost, they diversified into various sorts of harmony,

and altered into a soft, strong, gay, sad, grave, or passionate, &c. Choice was always made of that which agreed with the majesty and purity of religion, avoiding soft and effeminate airs ; in some churches they ordered the psalms to be pronounced with so small an alteration of voice, that it was little more than plain speaking, like the reading of psalms in our cathedrals, &c. at this day ; but in process of time, instrumental music was introduced first amongst the Greeks.

Pope Gregory the Great refined upon the church music, and made it more exact and harmonious ; and that it might be general, he established singing schools at Romè, wherein persons were educated to be sent to the distant churches, and where it has remained ever since ; only among the reformed there are various ways of performing, and even in the same church, particularly that of England, in which parish churches differ much from cathedrals : most dissenters comply with this part of worship in some form or other.

THE West Indian white cannot bear with temper, to see the mixing of the offspring of a black and white illustrated by mixing a glass of port wine or claret with water, five several times, after which the mixture becomes to all appearance pure water.

THE MORGUE, AT PARIS.

As the visitor crosses the Pont St. Michel, he will perceive in the centre of the Marché Neuf, a small square building, with stuccoed walls, and about the size and shape of the station-houses on our rail-roads. It is called the Morgue, and it serves as a receptacle for the bodies of unknown persons found drowned, or have met with accidental or sudden death in the streets. On entering, he will find three large windows, guarded by a rail, and looking into a chamber where the bodies are exposed to public view, in order that they may be claimed. There are eight marble slabs in the room, on which they are deposited, furnished with brass tablets to raise the head and shoulders upon. They are arranged in two rows, the first of which is for those whose death has been recent, and the second for any who may have arrived at a later state of decomposition, and over these last, a stream of water is constantly playing. The clothes belonging to each are hung round the room, as a further means of

recognition. Altogether, it is a sad mournful place, and few can look unmoved at the melancholy spectacle it presents. The gloomy and fearful days of the middle ages have passed away. The Tour de Nesle no longer overhangs the river, with its blood-stained walls, nor are the mangled corpses of all the brave and beautiful of "la jeune France" found beneath its windows—the infamous Marguerite, the dark Buridan, and the too-confiding Philippe, and Gauthier Daulnay, are no more, their memory lives only in the traditions of the present age: but the Seine still gives up its daily victims, to the curious gaze of the people of Paris. It is not, however, the mere sight of the dead body which touches you, but there is some sad history, some fearful struggle, between the angels of good and evil, connected with most of those whose remains are exposed there. It is presumed the majority are suicides, and a gloomy image of long-borne sorrow, and lonely misery, is awakened in us by that thought. Let us picture to ourselves the death of that poor creature, whose body they have just brought in, followed by a gaping crowd of idlers from the market. The corpse is that of a man, whose care-worn visage, and emaciated limbs, betoken much suffering, mental and bodily, while his decent apparel shows that he

belonged to the better classes. Let us imagine the night he left his home *for the last time*: he has, perhaps, quitted the dwelling of years, and he will not enter it again, but cold and dead. It is a clear and bright evening, and the moon is shining over the great city, and throwing a mellow and soothing light upon its noble edifices, but he heeds it not, for misery has so changed and warped all his better feelings, that the world has little to move him now, either by its beauty, or its sorrow. He has gone through fearful trials, and long ago enrolled himself among the number of sad and lonely hearts that are daily breaking around us; but his griefs have become too much for him to strive against, and he cannot bear up against them as formerly, for his mind has lost its elasticity, like the spring-toy, which we destroy by overstraining. He crosses the Pont Neuf, and descending the staircase, near the statue of Henri IV., arrives at the edge of the river beneath the arches. He has not been observed, and if he had, there is little sympathy to be found in the crowded thoroughfare of a great city, where each moves in the world of his own affairs, and is too much engaged with his own difficulties to notice those of others. He does not hesitate or quail in his fatal purpose, but

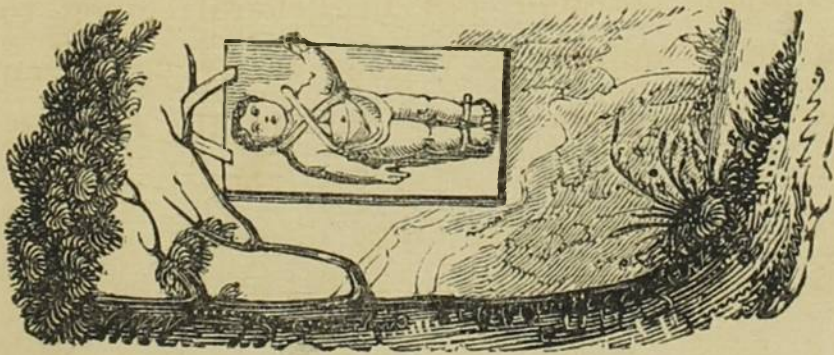
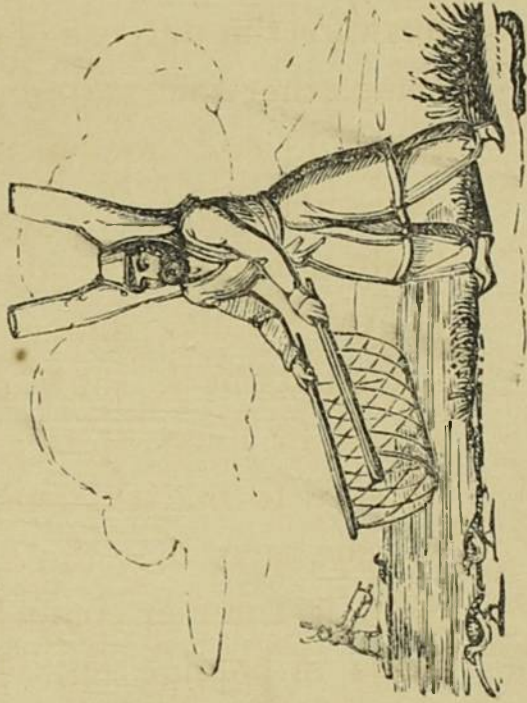
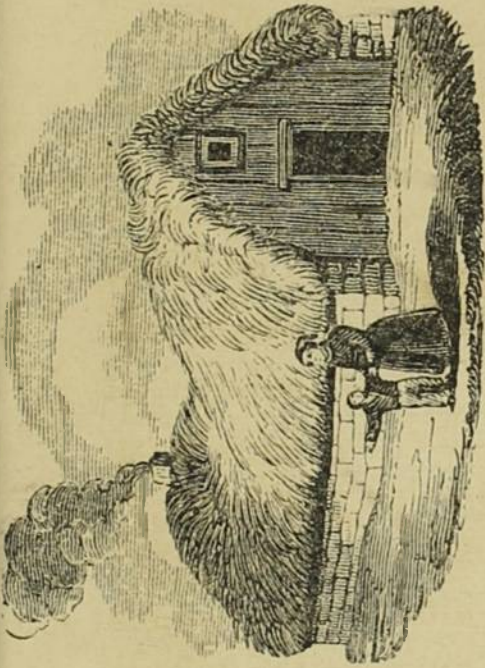
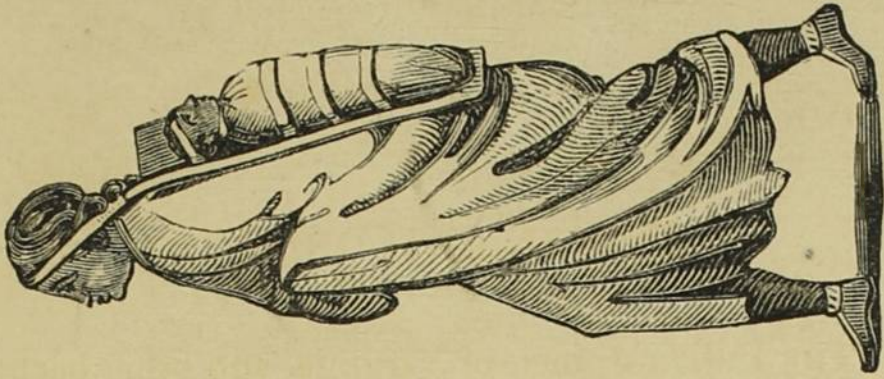
he delays an instant, while he places his hat on the bank, and deposits in it a pocket-book, containing a few lines addressed to some former friend. He has untied a black ribbon from his neck, to which the portrait of one whom he had deeply loved in early life is attached. They had been engaged for some time, but cold and calculating interest broke the tie, and when all the presents on either side were returned, he kept that portrait as a remembrance of past and happier days. He has run on a wild and sad career since then, and there are few degrees of vice and debauchery that he has not arrived at: but as he looks, for the last time, at the picture, a train of long-slumbering ideas are conjured up, and scenes rise up of times long since past away, and sensations that he has long been a stranger to. Sad and heavy years have rolled on since that period, but he sees again the green trees and pastures of his home; the smooth turf of the forest, and its fair and leafy coverts, where they were accustomed to wile away the summer day together: the little village, and its modest church—and he stands absorbed in these reveries, until the hoarse tones of the great bell of Notre Dame booming heavily over the river, recall him from his visions, and they give place again to the cold and

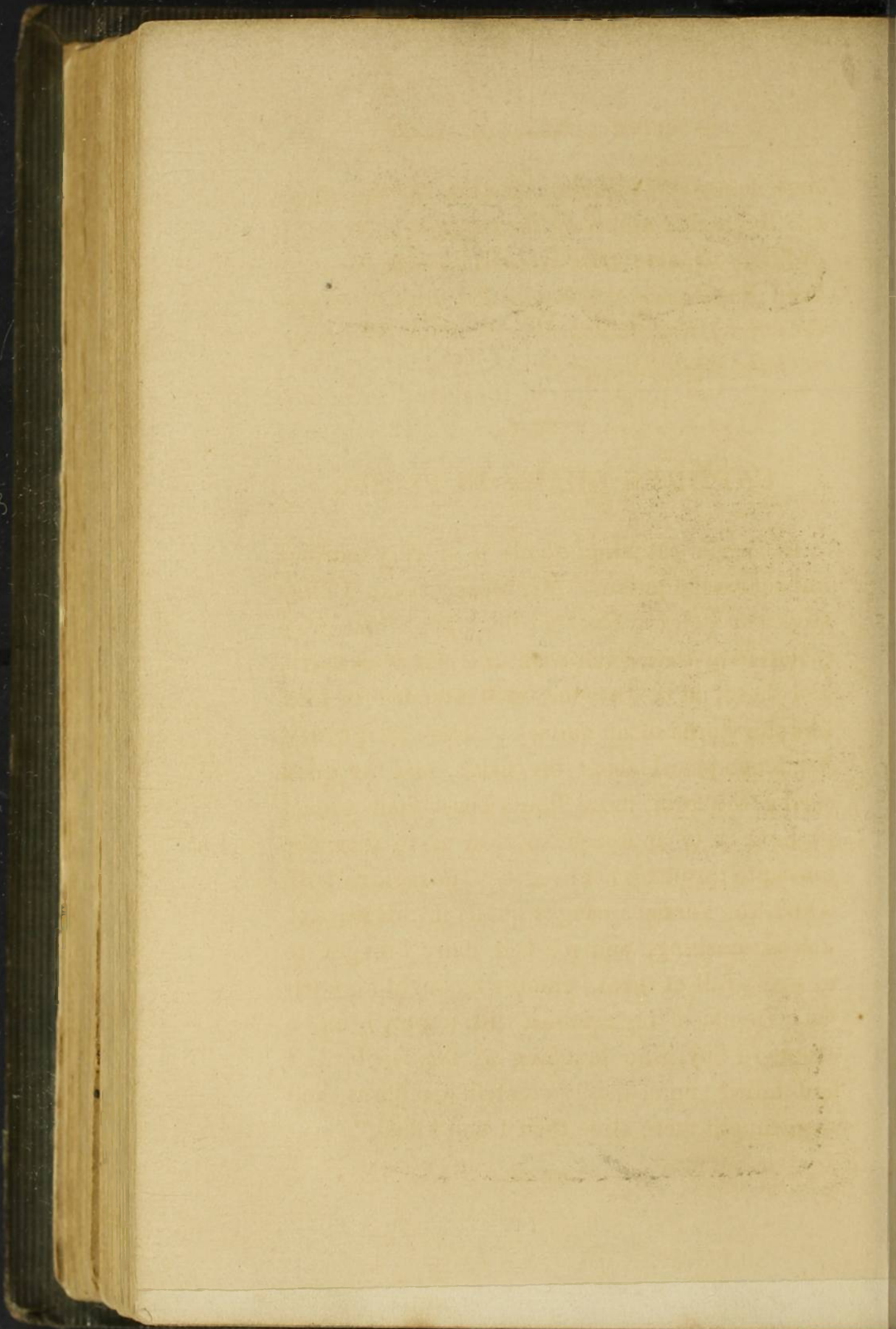
rushing Seine, the dark and grinning heads upon the arch above him, and his own wretched and unseen end. But he cannot bear, even in death, to quit the portrait—he would not have it gazed at by the vulgar eyes that shall first find the memorials he has left behind, and he returns it once more under his vest. He turns his glassy and sunken eyes along the illuminated quays, now alive with pleasure-seekers, and giving one last look at the world he is about to quit, plunges, without a shudder, into the rapid current beneath him. The waters are troubled for an instant, and then roll on as swiftly, and evenly, as before.

In a few days his body is found entangled in the nets which are stretched across the Seine, at St. Cloud, and it is conveyed to the Morgue. The garments are displayed for recognition, and amongst them is a portrait; but the water has destroyed and mixed the colours, and few traces of the original design can be made out. Before long, the body is claimed and interred—its place, in this public channel, is soon supplied by another—the same idle crowd assembles to gaze on the remains, and the Morgue continues to sustain its melancholy interest, appalling to all its visitors but the Parisians.

INDIAN CHILDREN.

THE Indian women of Virginia, and other parts of the Atlantic coast, are accustomed to confine their children to a kind of broad frame, which answers the purpose of a cradle. Wool, fur, or some other soft material, is always put between the child and the board. In this posture it is sometimes kept several months, until the bones begin to harden, the joints to knit, and the limbs to grow strong. Of course, it can either be laid flat on its back, set leaning on one end against a wall, or hung up to a tree or peg by a strap fastened to one extremity for that purpose. It will be seen, that the manner of carrying the child in summer compelled him to exercise his limbs in holding on. In Chippewa the women carry their children at their backs during the winter season strapped on them.—The *names* of Indian children are in general given to them after animals of various kinds, and even fishes and reptiles. Thus they are the *Beaver*, *Otter*, *Black-fish*, *Sun-fish*, *Rattle-snake*, *Black-snake*, &c. They give other descriptive titles, from the personal qualities of the child, or from





mere fancy and caprice. In after life the others are frequently added on the happening of extraordinary events: thus a great warrior, who had been impatiently waiting for day-light to engage the enemy, was afterwards called *Cause day-light, or make daylight appear.*

CATCHING QUAILS IN PERSIA.

IN Persia catching quails is a very curious but successful pursuit. Mr. Morier says: "They stick two poles in their girdle, upon which they place either their outer coat, or a pair of trousers, and these, at a distance, are intended to look like the horns of an animal. They then with a hand net prowl about the fields, and the quail seeing the form, more like a beast than a man, permits it to approach so near as to allow the hunter to throw his net over it. The rapidity with which the Persians caught quails in this manner was astonishing, and we had daily brought to us cages full of them, which we bought for a trifle. In one of my rambles with a gun, I met a shepherd boy, who laughing at the few birds I had killed, immediately erected his horns, and soon caught more alive than I had killed."

AN ICELANDER'S HUT.

THE exterior is similar to the hovel of the Irish, who are said to have been the first people who visited Iceland, having, as it is supposed, been accidentally driven upon its shores. The lower part is built of rude stones, rows of turf being placed between each layer, to serve instead of mortar, and, in fact, to keep out the wind. A wooden roof rests upon these walls, and is covered with turf. There are no windows,—

Save one dull pane that, coarsely patch'd, gives way
To the rude tempest, yet excludes the day;—

and not always this; a cask, with the two ends knocked out, answers for a chimney; but the smoke oftener escapes through a hole in the roof. The only fire is that of the kitchen, a small apartment, which is frequently detached from the house, but communicates by a dark passage. Mr. Barrow describes the interior of one of these huts as a narrow passage with a clay floor, with a shelf about four feet from the ground, on each side. On one of these shelves was spread out a bed, and on the opposite were articles of clothing. On the ground beneath these shelves were piled dried fish, and “odds and ends.”

SINGULAR CEREMONIES AMONG THE CIRCASSIANS.

PHYSICIANS are not wanting in the country; there are both Turks and Circassians; the first, ignorant as they are everywhere, combine the grossest superstition with unskilfulness; they have no other remedies than verses of the Koran to apply to the diseased. The Circassians pursue a more reasonable plan; they use herbs, butter, wax, honey, and bleeding. They employ the latter, especially for affections of the head; they make an incision with a cutting-iron in the painful part, and stop the bleeding with nettles or cotton. They are particularly successful in curing wounds, for which they only use vegetable substances; but the ceremonial which accompanies the treatment of the wounded is somewhat curious.

The patient is laid in a separate room; they place at the foot of his bed a plough-share, a hammer, and a cup of water, in which he places a new-laid egg. The people who come to visit him, when entering, strike three blows with the hammer upon the plough-share; and dipping their fingers in the water, they sprinkle him with it, at the same time praying that God will speedily

restore him to health: they then range themselves round the chamber.

He who accidentally seats himself in the place of the physician, pays him a forfeit; and these little presents are the principal emoluments of the Doctor. It is usual to pass the whole night in the apartment of the invalid: the relations and friends take their supper with them, which, among other things, often consists of a sheep or a goat. Towards evening, the young people of both sexes repair to this assembly, with a flute, and an instrument much resembling a lute. The boys place themselves on one side of the chamber, and the girls on the other; they commence with a warlike song, of which the accompanying words are in praise of valour: the girls then dance around. The instrumentalists then play for sometime; and they conclude, before supper, with the recital of some fable.—As soon as supper is removed, they play at different trifling games; and the last is that of fastening a packthread to the ceiling, and tying to the end of it a kind of flat cake or biscuit, which the young people throw to one another, and try to catch with their teeth; so that frequently the game does not end without some of them being broken. Thus the first night is spent, without any one venturing to go to

sleep, for which he would be reproached. The sick person does not appear to be at all incommoded by the noise.

But if sports and smiles surround the brave to soothe his wounds, his death is honoured by all which the most affecting sorrow can exhibit. The tears and cries of the women who are in the house announce his decease, and the tidings are soon spread in the vicinity. The friends and neighbours of the mother or wife of the warrior who has just terminated his career, go to mingle their sighs with those of the desolated family. The intention of these visits is not to bring consolation, but to weep together; and they mingle tears with the praises of the deceased.

The corpse is next washed: the hair is shaved off; it is entirely clothed anew, and is laid upon a mat on the ground. Upon another mat, by its side, there is a new cushion, on which all the clothes are piled. His arms are displayed in the form of a trophy, at the entrance to the yard, to indicate a house of mourning; it is in passing this boundary that the visitors begin to make their lamentations heard. The men, however, are not so noisy in the expression of their grief; they come with reddened eyes, but covered with one hand: and with the other they violently strike the breast. They throw themselves on

their knees, upon the mat which is by the side of the corpse; and remain in this posture, sighing and beating themselves, till they are relieved, by being told, "It is enough:" they are then furnished with water to wash their hands and face, and they proceed to pay their compliments of condolence to the inmates of the house. Custom requires that the dead should be interred within twenty-four hours from the time of decease. Whilst they are performing expiatory sacrifices in the house, of which the meats serve for the entertainment which forms part of the ceremony, several young people go to prepare the grave; when all is ready, the funeral cavalcade moves towards the burial-ground. The elders are at its head, reciting prayers; and the bier follows immediately after, surrounded by the relations, friends, and neighbours of the deceased. The women close the procession, with a handkerchief, of which they hold an end in each hand, and swing it from side to side, exhibiting all the signs of the deepest woe. The wife, mother, and the nearest relations, tear their hair, scratch their faces, and perform other acts of despair, of which they for a long time retain the marks.

After the interment, they place upon the grave part of the meat of the victims, as well as *pasta* and *bouza*, which is left for passengers,

who, when availing themselves of it, bestow a thousand blessings on the departed. Those persons who accompanied the procession return to the house of the relations of the deceased, where a repast awaits them; and the ceremony is terminated by firing at a mark, for which the prizes are the skins of the victims.

It is, however, in the following year, at the anniversary fête, that the relations of the dead display all the pomp which is in their power: for this ceremony they prepare several pieces of network of nuts, to represent coats of mail and helmets, which the relations and friends put on. The number of victims immolated on this occasion sometimes amounts to fifty: and besides this great quantity of meat prepared for the festival, each family adds some dish to it.

On the day of the anniversary, which is announced some weeks beforehand, they assemble upon the consecrated ground, which occupies a vast space, sprinkled with tombstones. The clothes and arms of the deceased are placed upon the grave, as well as several pieces of new stuff of different colours; and if the relations are rich, they add to these a coat of mail, horses and slaves. The whole is surrounded by the materials for the feast, and destined to those who carry off the prizes of the course.

The fête is opened by a triple discharge of all the fire-arms belonging to those whose deaths are celebrated, and the women sing their praises. Next, four or six of the nearest relations march round each tomb three times, leading their horses, newly caparisoned: they draw a little blood from their ears, which they offer as a libation to the dead, saying these words: "It is for thee." Each of them then takes a piece of cloth, which they display like a flag, throw themselves on their horses, and ride away at full speed. All the other horsemen hold themselves in readiness to pursue them, in order to capture the pieces of cloth; but the latter consider it a point of honour not to allow them to be taken, but to preserve them, to present, in their turns, to the women who attend.

A new trial is afterwards performed for each individual, either on horseback or on foot; and the skins of the victims are always the prizes, for shooting with fire-arms or with bows and arrows.

The day passes between these games and feasting; each passenger may freely take his share; and a part is sent to those friends who have not been able to attend.

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