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THE

ATLANTIC MONTHLY.

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LITERATURE, ART, AND POLITICS.

VOLUME IV.



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THE
ATLANTIC MONTHLY.

A MAGAZINE OF LITERATURE, ART, AND POLITICS.

VOL. IV.—JULY, 1859.—NO. XXI.

THOMAS PAINE'S

SECOND APPEARANCE IN THE UNITED STATES.

"Nay, so far did he carry his obstinacy, that he absolutely invited a professed Anti-Diluvian from the Gallic Empire, who illuminated the whole country with his principles and his nose."—SALMAGUNDI.

WE lukewarm moderns can hardly conceive the degree of violence and bitterness reached by party-feeling in the early years of the United States Constitution. A Mississippi member of Congress listening to a Freesoil speech is mild in demeanor and expression, if we compare his ill-nature with the spiteful fury of his predecessors in legislation sixty years ago. The same temper was visible throughout the land. Nobody stood aloof. Two hostile camps were pitched over against each other, and every man in Israel was to be found in his tent. Our great experiment was a new one; on its success depended the personal welfare of every citizen, and naturally every citizen was anxious to train up that experiment in the way which promised to his reason or to his feelings the best result.

The original Federalists of 1787 were in favor of effacing as much as possible the boundary-lines of the Thirteen Colonies, and of consolidating them into a new, united, and powerful people, under a strong central government. The first

Anti-Federalists were made up of several sects: one branch, sincere republicans, were fearful that the independence of the States was in danger, and that consolidation would prepare the way for monarchy; another, small, but influential, still entertained the wish for reunion with England, or, at least, for the adoption of the English form of government,—and, hoping that the dissensions of the old Confederation might lead to some such result, drank the health of the Bishop of Osnaburg in good Madeira, and objected to any system which might place matters upon a permanent republican basis; and a third party, more numerous and noisy than either, who knew by long experience that the secret of home popularity was to inspire jealousy of the power of Congress, were unwilling to risk the loss of personal consequence in this new scheme of centralization, and took good care not to allow the old local prejudices and antipathies to slumber. The two latter classes of patriots are well described by Franklin in his "Comparison of the Ancient Jews

with the Modern Anti-Federalists,"—a humorous allegory, which may have suggested to the Senator from Ohio his excellent conceit of the Israelite with Egyptian principles. "Many," wrote Franklin, "still retained an affection for Egypt, the land of their nativity, and whenever they felt any inconvenience or hardship, though the natural and unavoidable effect of their change of situation, exclaimed against their leaders as the authors of their trouble, and were not only for returning into Egypt, but for stoning their deliverers. Many of the chiefs thought the new Constitution might be injurious to their particular interests,—that the profitable places would be engrossed by the families and friends of Moses and Aaron, and others, equally well born, excluded."

Time has decided this first point in favor of the Unionists. None of the evils prophesied by their opponents have as yet appeared. The independence of the individual States remains inviolate, and, although the central executive has grown yearly more powerful, a monarchy seems as remote as ever. Local distinctions are now little prized in comparison with federal rank. It is not every man who can recollect the name of the governor of his own State; very few can tell that of the chief of the neighboring Commonwealth. The old boundaries have grown more and more indistinct; and when we look at the present map of the Union, we see only that broad black line known as Mason and Dixon's, on one side of which are neatness, thrift, enterprise, and education,—and on the other, whatever the natives of that region may please to call it.

After 1789, the old Egypt faction ceased to exist, except as grumblers; but the States-Rights men, though obliged to acquiesce in the Constitution, endeavored, by every means of "construction" their ingenuity could furnish, to weaken and restrict the exercise and the range of its power. The Federalists, on the other hand, held that want of strength

was the principal defect of the system, and were for adding new buttresses to the Constitutional edifice. It is curious to remark that neither party believed in the permanency of the Union. Then came into use the mighty adjectives "constitutional" and "unconstitutional,"—words of vast import, doing equally good service to both parties in furnishing a word to express their opinion of the measures they urged and of those they objected to. And then began to be strained and frayed that much-abused piece of parchment which Thomas Paine called the political Bible of the American people, and foolishly thought indispensable to liberty in a representative government. "Ask an American if a certain act be constitutional," says Paine, "he pulls out his pocket volume, turns to page and verse, and gives you a correct answer in a moment." Poor Mr. Paine! if you had lived fifty years longer, you would have seen that paper constitutions, like the paper money you despised so justly, depend upon honesty and confidence for their value, and are at a sad discount in hard times of fraud and corruption. Unprincipled men find means of evading the written agreement upon their face by ingenious subterfuges or downright repudiation. An arbitrary majority will construe the partnership articles to suit their own interests, and *stat pro constitutione voluntas*. It is true that the *littera scripta* remains, but the meaning is found to vary with the interpreter.

In 1791, when the two parties were fairly formed and openly pitted against each other, a new element of discord had entered into politics, which added the bitterness of class-feeling to the usual animosity of contention. Society in the Middle and Southern States had been composed of a few wealthy and influential families, and of a much more numerous lower class who followed the lead of the great men. These lesser citizens had now determined to set up for themselves, and had enlisted in the ranks of the Anti-Federalists, who soon assumed the name and style of

Democrats, an epithet first bestowed upon them in derision, but joyfully adopted, — one of the happiest hits in political nomenclature ever made. *In hoc verbo vinces*: In that word lay victory. If any one be tempted, in this age, to repeat the stupid question, "What's in a name?" let him be answered,—Everything: place, power, pelf, perhaps we may add peculation. "The Barons of Virginia," chiefs of State-Rights, who at home had been in favor of a governor and a senate for life, and had little to fear from any lower class in their own neighborhood, saw how much was to be gained by "taking the people into partnership," as Herodotus phrases it, and commenced that alliance with the proletaries of the North which has proved so profitable to Southern leaders. In New England, the land of industry, self-control, and superior cultivation, (for the American Parnassus was then in Connecticut, either in Hartford, or on Litchfield Hill,) there was, comparatively speaking, no lower class. The Eastern men, whose levelling spirit and equality of ranks had been so much disliked and dreaded by the representatives from other Colonies in the Ante-Revolutionary Congresses, had undergone little or no social change by the war, and probably had at that period a more correct idea of civil liberty and free government than any other people on the face of the earth. General Charles Lee wrote to an English friend, that the New-Englanders were the only Americans who really understood the meaning of republicanism, and many years later De Tocqueville came to nearly the same opinion:—"C'est dans la Nouvelle-Angleterre que se sont combinées les deux ou trois idées principales, qui aujourd'hui forment les bases de la théorie sociale des États-Unis." In this region Federalism reigned supreme. The New-Englanders desired a strong, honest, and intelligent government; they thought, with John Adams, that "true equality is to do as you would be done by," and agreed with Hamilton, that "a government in which every man may aspire to any office was

free enough for all purposes"; and judging from what they saw at home, they looked upon Anti-Federalism not only as erroneous in theory, but as disreputable in practice. "The name of Democrat," writes a fierce old gentleman to his son, "is despised; it is synonymous with infamy." Out of New England a greater social change was going forward. Already appeared that impatience of all restraint which is so alarming a symptom of our times. Every rogue, "who felt the halter draw," wanted to know if it was for tyranny like this that the Colonies had rebelled. "Such a monster of a government has seldom or never been known on earth. A blessed Revolution, a blessed Revolution, indeed!—*but farmers, mechanics, and laborers had no share in it. We are the asses who pay.*" This was the burden of the Democratic song.

But the real issue between the two parties, which underlay all their proposed measures and professed principles, was the old struggle of classes, modified of course by the time and the place. The Democrats contended for perfect equality, political and social, and as little power as possible in the central government so long as their party was not in command. The Federalists, who held the reins, were for a strong conservative administration, and a wholesome distinction of classes. The two parties were not long in waiting for flags to rally around, and fresh fields on which to fight. The French Revolution furnished both. In its early stages it had excited a general sympathy in America; and, indeed, so has every foreign insurrection, rebellion, or riot since, no matter where or why it occurred, provided good use has been made of the sacred words *Revolution and Liberty*. This cry has never been echoed in this country without exciting a large body of men to mass-meetings, dinners, and other public demonstrations, who do not stop to consider what it means, or whether, in the immediate instance, it has any meaning at all. John Adams said in his "Defence of American Constitutions," "Our countrymen will

never run delirious after a word or a name." Mr. Adams was much mistaken. If, according to the Latin proverb, a word is sufficient for a wise man, so, in another sense, it is all that is needful for fools. But as the Revolution advanced in France towards republicanism, the Federalists, who thought the English system, less the king and the hereditary lords, the best scheme of government, began to grow lukewarm. When it became evident that the New Era was to end in bloodshed, instead of universal peace and good-will towards men,—that the Rights of Man included murder, confiscation, and atheism,—that the Sovereignty of the People meant the rule of King Mob, who seemed determined to carry out to the letter Diderot's famous couplet,—

"Et des boyaux du dernier prêtre
Serrez le cou du dernier des rois,"—

then the adjective *French* became in Federal mouths an epithet of abhorrence and abuse; up went the flag of dear Old England, the defender of the faith and of social order. The opposition party, on the contrary, saw in the success of the French people, in their overthrow of kings and nobles, a cheerful encouragement to their own struggle against the aristocratic Federalists, and would allow no sanguinary irregularities to divert their sympathy from the great Democratic triumph abroad. The gay folds of the tricolor which floated over them seemed to shed upon their heads a mild influence of that Gallic madness that led them into absurdities we could not now believe, were they not on record. The fashions, sartorial and social, of the French were affected; amiable Yankees called each other *citizen*, invented the feminine *citess*, and proposed changing our old calendar for the Ventose and Fructidor arrangement of the one and indivisible republic. (We wish they had adopted their admirable system of weights and measures.) Divines are said to have offered up thanks to the Supreme Being for the success of the good *Sans-culottes*. At all events, their victories were celebrated by civic

festivals and the discharge of cannon; the English flag was burned as a sacrifice to the Goddess of Liberty; a French frigate took a prize off the Capes of the Delaware, and sent her in to Philadelphia; thousands of the populace crowded the wharves, and, when the British colors were seen reversed, and the French flying over them, burst into exulting hurrahs. When a report came that the Duke of York was a prisoner and shown in a cage in Paris, all the bells of Philadelphia rang peals of joy for the downfall of tyrants. Here is the story of a civic *fête* given at Reading, in Massachusetts, which we extract from a newspaper of the time as a specimen of the Gallo-Yankee absurdities perpetrated by our grandfathers:—

"The day was ushered in by the ringing of the bells, and a salute of fifteen discharges from a field-piece. The American flag waved in the wind, and the flag of France over the British in inverted order. At noon a large number of respectable citizens assembled at Citizen Raynor's, and partook of an elegant entertainment. After dinner, Captain Emerson's military company in uniform assembled and escorted the citizens to the meeting-house, where an address pertinent to the occasion was delivered by the Rev. Citizen Prentiss, and united prayers and praises were offered to God, and several hymns and anthems were well sung; after which they returned in procession to Citizen Raynor's, where three farmers, with their frocks and utensils, and with a tree on their shoulders, were escorted by the military company formed in a hollow square to the Common, where the tree was planted in form, as an emblem of freedom, and the Marseillaise Hymn was sung by a choir within a circle round the tree. Major Boardman, by request, superintended the business of the day, and directed the manœuvres."

In the Gallic jargon then fashionable, England was "an insular Bastille of slaves," and New England "the Vendée of America." On the other side, the Federalists returned cheer for

cheer,—looked with true British contempt on the warlike struggles of the restless Frenchman,—chuckled over the disasters which befell “his little popgun fleets,”—and damned the Democrats for a pack of poor, dirty, blasphemous cutthroats. Hate one another was the order of the day. The religious element, which always exasperates dissension, was present. French Democrats had set up the Goddess of Reason (in private life Mme. Momoro) as an object of worship; American Democrats were accused of making Tom Paine’s “Age of Reason” their Bible; “Atheist” and “Infidel” were added to the epithets which the Federalists discharged at their foes. So fierce and so general was the quarrel on this European ground, that a distinguished foreigner, then travelling in this country, said that he saw many French and English, but scarcely ever met with an American. Weld, a more humble tourist, put into his book, that in Norfolk, Virginia, he found half the town ready to fight the other half on the French question. Meanwhile, both French and English treated us with ill-disguised contempt, and inflicted open outrages upon our commerce. But it made little difference. One faction was willing to be kicked by England; and the other took a pleasure in being *souffleté* by France. The rival flags were kept flying until the close of the war of 1812.

An outbreak of Democratic fury bordering upon treason took place, when Senator Mason of Virginia violated the oath of secrecy, and sent a copy of Jay’s treaty with England to the “Aurora.” Meetings passed condemnatory resolutions expressed in no mild language. Jay was “a slave, a traitor, a coward, who had bartered his country’s liberties for British gold.” Mobs burned Jay in effigy, and pelted Alexander Hamilton. At a public meeting in Philadelphia, Mr. Blair threw the treaty to the crowd, and advised them to kick it to hell. They carried it on a pole in procession, and burned it before the English minister’s house. A Democratic society in

Richmond, Virginia, full of the true modern South Carolina “sound and fury,” gave public notice, that, if the treaty entered into by “that damned arch traitor, John Jay, with the British tyrant should be ratified, a petition will be presented to the next General Assembly of Virginia praying that the said State may recede from the Union, and be left under the government and protection of one hundred thousand free and independent Virginians!” A meeting at Pittsburg, Pennsylvania, resolved, “that it was weary of the tardiness of Congress in not going to war with England, and that they were *almost ready* to wish for a state of revolution and the guillotine of France for a short space, in order to punish the miscreants who enervate and disgrace the government.” Mr. Jefferson’s opinion of the treaty is well known from his rhetorical letter to Rutledge, which, in two or three lines, contains the adjectives, *unnecessary, impolitic, dangerous, dishonorable, disadvantageous, humiliating, disgraceful, improper, monarchical, impeachable.* The Mazzei letter, written not long after the ratification, displays the same bitter feeling.

The Federalists had a powerful ally in William Cobbett, who signed himself Peter Porcupine, adopting for his literary *alias* a nickname bestowed by his enemies. This remarkable writer, who, like Paine, figured in the political conflicts of two nations, must have come into the world bristling with pugnacity. A more thorough game-cock never crowded in the pit. He had been a private in the English army, came to the United States about 1790, and taught French to Americans, and English to Frenchmen, (to Talleyrand among others,) until 1794, when the dogmatic Dr. Priestley arrived here, fresh from the scene of his persecutions. The Doctor losing no time in laying his case before the American public, Cobbett answered his publication, ridiculing it and the Doctor’s political career in a pamphlet which became immediately popular with the Federalists. From that time until his de-

parture for England, in 1800, Cobbett's pen was never idle. His "Little Plain English in Favor of Mr. Jay's Treaty" was altogether the best thing published on that side of the question. Cobbett had more than one point of resemblance to Paine, the object of his early invective, but later of his unqualified admiration. These two men were the best English pamphleteers of their day. In shrewdness, in practical sense, Cobbett was fully Paine's equal. He was as coarse and as pithy in expression, but with more wit, a better education, more complete command of language, and a greater variety of resources. Cobbett was a quicker and a harder hitter than Paine. His personal courage gave him a great advantage in his warfaring life. In 1796, in the hottest of the French and English fight, the well-known Porcupine opened a shop in Philadelphia. He filled his show-window with all the prints of English kings, nobles, and generals he could collect, and "then," he says, "I took down the shutters, and waited."

Party-feeling reached the boiling-point when Washington retired to Mount Vernon. Mr. Adams, his successor, had none of that divinity which hedged the Father of his Country to protect him. Under the former administration, he had been, as Senator Grayson humorously called him, "his superfluous Excellency," and out of the direct line of fire. He could easily look down upon such melancholy squibs as Freneau's "Daddy Vice" and "Duke of Braintree." But when raised above every other head by his high office, he became a mark for the most bitter personal attacks. Mr. Adams unfortunately thought too much about himself to be the successful chief of a party. He allowed his warm feelings to divert him from the main object and end of his followers. He was jealous of Hamilton,—unwilling, in fact, to seem to be governed by the opinion of any man, and half inclined to look for a reelection outside of his own party. Hamilton, the soul of the Federalists, mistrusted and disliked Mr. Adams, and made the sad mistake of

publishing his mistrust and dislike. It must be confessed that the gentlemen who directed the Administration party were no match as tacticians for such file-leaders as Jefferson and Burr. Many of their pet measures were ill-judged, to say the least. The provisional army furnished a fertile theme for fierce declamation. The black cockade became the badge of the supporters of government, so that in the streets one could tell at a glance whether friend or foe was approaching. The Alien and Sedition Laws caused much bitter feeling and did great damage to the Federalists. To read these acts and the trials under them now excites somewhat of the feeling with which we look upon some strange and clumsy engine of torture in a mediæval museum. How the temper of this people and their endurance of legal inflictions have changed since then! There was Matthew Lyon, a noted Democrat of Irish origin, who had published a letter charging the President with "ridiculous pomp, idle parade, and selfish avarice." He was found guilty of sedition, and sentenced to four months' imprisonment and a fine of one thousand dollars. There was Cooper, an Englishman, who fared equally ill for saying or writing that the President did not possess sufficient capacity to fulfil the duties of his office. What should we think of the sanity of James Buchanan, should he prosecute and obtain a conviction against some Black-Republican Luther Baldwin of 1859, for wishing that the wad of a cannon, fired in his honor, might strike an unmentionable part of his august person? What should we say, if Horace Greeley were to be arrested on a warrant issued by the Supreme Court of New York for a libel on Louis Napoleon, as was William Cobbett by Judge McKean of Pennsylvania for a libel on the King of Spain?

Fiercer and more bitter waxed party-discord, and both sides did ample injustice to one another. Mr. Jefferson wrote, that men who had been intimate all their lives would cross the street and look the other way, lest they should be obliged to

touch their hats. And Gouverneur Morris gives us a capital idea of the state of feeling when he says that a looker-on, who took no part in affairs, felt like a sober man at a dinner when the rest of the company were drunk. Civil war was often talked of, and the threat of secession, which has become the rhetorical staple of the South, produced solely for exportation to the North, to be used there in manufacturing pro-slavery votes out of the timidity of men of large means and little courage or perspicacity, was then freely made by both divisions of the Union. Had we been of French or Spanish descent, there would have been barricades, *coup-d'états*, *pronunciamientos*; but the English race know better how to treat the body-politic. They never apply the knife except for the most desperate operations. But where hard words were so plenty, blows could not fail. Duels were frequent, cudgellings not uncommon,—although as yet the Senate-Chamber had not been selected as the fittest scene for the use of the bludgeon. It is true that molasses-and-water was the beverage allowed by Congress in those simple times, and that charged to stationery.

What terrible fellows our ancestors were for calling names,—particularly the gentlemen of the press! If they had been natives of the Island of Frozen Sounds, along the shore of which Pantagrue and Panurge coasted, they would have stood up to their chins in scurrilous epithets. The comical sketch of their rhetoric in "Salmagundi" is literally true:—"Every day have these slangwhangers made furious attacks on each other and upon their respective adherents, discharging their heavy artillery, consisting of large sheets loaded with scoundrel, villain, liar, rascal, numskull, nincompoop, dunderhead, wisecre, blockhead, jackass." As single words were not always explosive enough to make a report equal to their feelings, they had recourse to compounds;—"pert and prating popinjay," "hackneyed gutscraper," "maggot of corruption," "toad on a dung-heap," "snivelling sophisticat-

ing hound," are a few of the chain-shot which strike our eyes in turning over the yellow faded files. They are all quiet now, those eager, snarling editors of fifty years since, and mostly forgotten. Even the ink which records their spiteful abuse is fading away;—

"Duane no more the halter dreads,
The torrent of his lies to check;
No gallows Cheetham's dreams invades,
Nor lours o'er Holt's devoted neck."

Emerson's saying, that involuntarily we read history as superior beings, is never so true as when we read history before it has been worked up for the public, in the raw material of letters, pamphlets, and newspapers. Feverish paragraphs, which once excited the enthusiasm of one party and the fiercest opposition of the other, lie before us as dead and as unmeaning as an Egyptian mummy. The passion which once gave them life is gone. The objects which the writers considered all-important we perceive to have been of no real significance even in their day. We read on with a good-natured pity, akin to the feeling which the gods of Epicurus might be supposed to experience when they looked down upon foolish mortals,—and when we shut the book, go out into our own world to fret, fume, and wrangle over things equally transitory and frivolous.

When it became evident that the Administration party ran the risk of being beaten in the election of 1800, their trumpeters sounded the wildest notes of alarm. "People! how long will you remain blind? Awake! be up and doing! If Mr. Jefferson is elected, the equal representation of the small States in the Senate will be destroyed, the funding system swept away, the navy abolished, all commerce and foreign trade prohibited, and the fruits of the soil left to rot on the hands of the farmer. The taxes will all fall on the landed interest, all the churches will be overturned, none but Frenchmen employed by government, and the monstrous system of liberty and equality, with all its horrid consequences, as experienced in France and St. Do-

mingo, will inevitably be introduced." Thus they shouted, and no doubt many of the shouters sincerely believed it all. Nevertheless, and in spite of these alarms, the Revolution of '99, as Mr. Jefferson liked to call it, took place without bloodshed, and in 1801 that gentleman mounted the throne.

After this struggle was over, the Federalists, some from conviction and some from disgust at being beaten, gave up the country as lost. Worthy New-Englanders, like Cabot, Fisher Ames, and Wolcott, had no longer hope. They sank into the position of mere grumblers, with one leading principle,—admiration of England, and a willingness to submit to any insults which England in her haughtiness might please to inflict. "We are sure," says the "Boston Democrat," "that George III. would find more desperately devoted subjects in New England than in any part of his dominions." The Democrats, of course, clung to their motto, "Whatever is in France is right," and even accepted the arbitrary measures of Bonaparte at home as a mere change of system, and abroad as forced upon him by British pirates. It is curious to read the high Federalist papers in the first days of their sorrow. In their contradictory fault-finding sulkiness, they give some color of truth to Mr. Jefferson's accusation, that the Federal leaders were seeking to establish a monarchy,—a charge well known to be unfounded, as Washington said at the time. "What is the use of celebrating the Fourth of July?" they asked. "Freedom is a stale, narcotic topic. The Declaration of Independence a useless, if not an odious libel upon a friendly nation connected with us by the silken band of amity." Fenno, in his paper, said the Declaration was "a placard of rebellion, a feeble production, in which the spirit of rebellion prevailed over the love of order." Dennie, in the "Portfolio," anticipating Mr. Choate, called it "an incoherent accumulation of indigestible and impracticable political dogmas, dangerous to the peace of the world, and seditious in its local tendency, and, as a

composition, equally at variance with the laws of construction and the laws of regular government." The Federalist opinion of the principles of the Administration party was avowed with equal frankness in their papers. "A democracy is the most absurd constitution, productive of anarchy and mischief, which must always happen when the government of a nation depends upon the caprice of the ignorant, harebrained vulgar. All the miseries of men for a long series of years grew out of that infamous mode of polity, a democracy; which is to be reckoned to be only the corruption and degeneracy of a republic, and not to be ranked among the legitimate forms of government. If it be not a legitimate government, we owe it no allegiance. He is a blind man who does not see this truth; he is a base man who will not assert it. Democratic power is tyranny, in the principle, the beginning, the progress, and the end. It is on its trial here, and the issue will be civil war, desolation, and anarchy." These and other foolish excerpts were kept before their readers by the "Aurora" and "Boston Chronicle," leading Democratic organs, and served to sweeten their triumph and to seal the fate of the unlucky Federalists.

The difference between the tone of these extracts and that of our present journalists, when they touch upon the abstract principles of government, may indicate to us the firm hold which the Democratic theory has taken of our people. As that conquering party marched onward, the opposition was forced to follow after, and to encamp upon the ground their powerful enemy left behind him. To-day when we see gentlemen who consider themselves Conservatives in the ranks of the Democrats, we may suppose that the tour of the political circle is nearly completed.

A momentary lull had followed the storm of the election, when Mr. Jefferson boldly threw down another "bone for the Federalists to gnaw." He wrote to Thomas Paine, inviting him to America, and offering him a passage home in a

national vessel. "You will, in general, find us," he added, "returned to sentiments worthy of former times; in these it will be your glory to have steadily labored, and with as much effect as any man living. That you may live long, to continue your useful labors and reap the reward in the thankfulness of nations, is my sincere prayer. Accept the assurance of my high esteem and affectionate attachment." Mr. Jefferson went even farther. He openly announced his intention of giving Paine an office, if there were one in his gift suitable for him. Now, although Paine had been absent for many years, he had not been forgotten by the Americans. The echo of the noise he made in England reached our shores; and English echoes were more attentively listened to then even than at present. His "Rights of Man" had been much read in this country. Indeed, it was asserted, and upon pretty good authority, that Jefferson himself, when Secretary of State, had advised and encouraged the publication of an American edition as an antidote to the "Davila" of Mr. Adams. Even the "Age of Reason" had obtained an immense circulation from the great reputation of the author. It reminded the Rev. Mr. Goodrich, and other Orthodox New-Englanders, of Milton's description of Death,—

"Black it stood as night,
Fierce as ten furies, terrible as hell."

Yet numbers of people, nothing frightened, would buy and read. "No work," Dr. Francis tells us, "had a demand for readers comparable to that of Paine. The 'Age of Reason,' on its first appearance in New York, was printed as an orthodox book by orthodox publishers,—doubtless deceived," the charitable Doctor adds, "by the vast renown which the author of 'Common Sense' had obtained, and by the prospects of sale." Paine's position in the French Convention, his long imprisonment, poverty, slovenly habits, and fondness for drink, were all well known and well talked over. William Cobbett, for one, never lost an opportunity of dressing up Paine

as a filthy monster. He wrote his life for the sake of doing it more thoroughly. The following extract, probably much relished at the time, will give some idea of the tone and temper of this performance:—

"How Tom gets a living now, or what brothel he inhabits, I know not, nor does it much signify. He has done all the mischief he can do in this world; and whether his carcass is at last to be suffered to rot on the earth, or to be dried in the air, is of very little consequence. Whenever or wherever he breathes his last, he will excite neither sorrow nor compassion; no friendly hand will close his eyes, not a groan will be uttered, not a tear will be shed. Like Judas, he will be remembered by posterity; men will learn to express all that is base, malignant, treacherous, unnatural, and blasphemous by the single monosyllable of Paine."

Cobbett also wrote an *ante-mortem* epitaph, a fit inscription for the life he had composed. It ends thus:—

"He is crammed in a dungeon and preaches
up Reason;
Blasphemes the Almighty, lives in filth like
a hog;
Is abandoned in death, and interred like a
dog."

This brutal passage does not exaggerate the opinion of Paine's character held by the good people of America. He was an object of horror to them,—a rebel against government and against God,—a type of Jacobinism, a type of Infidelity, and, with what seemed to them, no doubt, a beautiful consistency, a type of all that was abandoned and vile. Thomas Paine, a Massachusetts poet of *ci-devant* celebrity, petitioned the General Court for permission to call himself Robert Treat Paine, on the ground that he had no Christian name. In New England, Christianity and Federalism were looked upon as intimately connected, and Democracy as a wicked thing, born of Tom Paine, Tom Jefferson, and the Father of Lies. In this Trinity of Evil, Thomas Paine stood first.

During the struggle for the Presidency, Mr. Jefferson had been accused, from every Federal stump, of the two unpardonable sins to Yankee minds,—namely, that his notes could be bought for five shillings in the pound, and that he did not believe in Revelation. Since his election, he had been daily reminded of his religious short-comings by keen newspaper attacks. He knew that he strengthened the hands of his enemies by inviting home the Arch-Infidel. We are and were then a religious people, in spite of the declaration in Mr. Adams's Tripolitan treaty, that the government of the United States was "not in any sense founded on the Christian religion," and Paine could find few admirers in any class. Mr. Jefferson, too, was well aware that the old man was broken, that the fire had gone out of him, and that his presence in the United States could be of no use whatever to the party. But he thought that Paine's services in the Revolution had earned for him an asylum, and their old acquaintance made him hasten to offer it. We think that the invitation to Paine was one of the manliest acts of Jefferson's life.

When the matter became public, there arose a long, loud cry of abuse, which rang from Massachusetts Bay to Washington City. Anarchy, confusion, and the downfall of not only church, but state, were declared to be the unavoidable consequences of Paine's return to our shores,—that impious apostate! that Benedict Arnold, once useful, and then a traitor! The "United States Gazette" had ten leaders on the text of Tom Paine and Jefferson, "whose love of liberty was neither more rational, generous, or social, than that of the wolf or the tiger." The "New England Palladium" fairly shrieked:—"What! invite to the United States that lying, drunken, brutal infidel, who rejoices in the opportunity of basking and wallowing in the confusion, devastation, bloodshed, rapine, and murder, in which his soul delights?" Why, even the French called him the English orang-outang! He was exposed with a monkey and a bear in a cage in Paris.

In 1792, he was forbidden to haunt the White-Bear Tavern in London. He subsisted for eight years on the charity of booksellers, who employed him in the morning to correct proofs; in the afternoon he was too drunk. He lodged in a cellar. He helped the *poissardes* to clean fish and open oysters. He lived in misery, filth, and contempt. Not until Livingston went to France did any respectable American call upon him. Livingston's attentions to him not only astonished, but disgusted the First Consul, and gave him a very mean opinion of Livingston's talents. The critical Mr. Dennie caused his "Portfolio" to give forth this solemn strain: "If, during the present season of national abasement, infatuation, folly, and vice, any portent could surprise, sober men would be utterly confounded by an article current in all our newspapers, that the loathsome Thomas Paine, a drunken atheist and the scavenger of faction, is invited to return in a national ship to America by the first magistrate of a free people. A measure so enormously preposterous we cannot yet believe has been adopted, and it would demand firmer nerves than those possessed by Mr. Jefferson to hazard such an insult to the moral sense of the nation. If that rebel rascal should come to preach from his Bible to our populace, it would be time for every honest and insulted man of dignity to flee to some Zoar as from another Sodom, to shake off the very dust of his feet and to abandon America." "He is coming," wrote Noah Webster, ("the mender and murderer of English,") "to publish in America the third part of the 'Age of Reason.'" And the epigrammatists, such as they were, tried their goose-quills on the subject:—

"He passed his forces in review,
Smith, Cheetham, Jones, Duane:
'Dull rascals,—these will never do,'
Quoth he,—'I'll send for Paine.'

"Then from his darling den in France
To tempt the wretch to come,
He made Tom's brain with flattery dance
And took the tax from rum."

The Administration editors held their tongues;—the religious side of the question was too strong for them.

Paine was unable to accept the passage offered him in the frigate, and returned in a merchant-vessel in the autumn of the next year (1802). The excitement had not subsided. Early in October, the 'Philadelphia Gazette' announced that "a kind of tumultuous sensation was produced in the city yesterday evening in consequence of the arrival of the ship Benjamin Franklin from Havre. It was believed, for a few moments, that the carcass of Thomas Paine was on board, and several individuals were seen disgracing themselves by an impious joy. It was finally understood that Paine had missed his passage by this vessel and was to sail in a ship to New York. Under the New York news-head we perceive a vessel from Havre reported. Infidels! hail the arrival of your high-priest!"

A few days later, the infidel Tom Paine, otherwise Mr. Paine, arrived safely at Baltimore and proceeded thence to Washington. The journalists gave tongue at once: "Fire! Age of Reason! Look at his nose! He drank all the brandy in Baltimore in nine days! What a dirty fellow! Invited home by a brother Tom! Let Jefferson and his blasphemous crony dangle from the same gallows." The booksellers, quietly mindful of the opportunity, got out an edition of his works in two volumes.

As soon as he was fairly on shore, Paine took sides with his host, and commenced writing "Letters to the People of the United States." He announced in them that he was a genuine Federalist,—not one of that disguised faction which had arisen in America, and which, losing sight of first principles, had begun to contemplate the people as hereditary property: No wonder that the author of the "Rights of Man" was attacked by this faction: His arrival was to them like the sight of water to canine madness: He served them for a standing dish of abuse: The leaders during the Reign of Terror in France and during the late despotism

in America were the same men in character; for how else was it to be accounted for that he was persecuted by both at the same time? In every part of the Union this faction was in the agonies of death, and, in proportion as its fate approached, gnashed its teeth and struggled: He should lose half his greatness when they ceased to lie. Mr. Adams, as the late chief of this faction, met with harsh and derisive treatment in these letters, and did not attempt to conceal his irritation in his own later correspondence.

Paine's few defenders tried to back him with weak paragraphs in the daily papers: His great talents, his generous services, "in spite of a few indiscreet writings about religion," should make him an object of interest and respect. The "Aurora's" own correspondent sent to his paper a favorable sketch of Paine's appearance, manner, and conversation: He was "proud to find a man whom he had admired free from the contaminations of debauchery and the habits of inebriety which have been so grossly and falsely sent abroad concerning him." But the enemy had ten guns to Paine's one, and served them with all the fierceness of party-hate. A shower of abusive missiles rattled incessantly about his ears. However thick-skinned a man may be, and protected over all by the *æs triplex* of self-sufficiency, he cannot escape being wounded by furious and incessant attacks. Paine felt keenly the neglect of his former friends, who avoided him, when they did not openly cut him. Mr. Jefferson, it is true, asked him to dinners, and invited the British minister to meet him; at least, the indignant Anglo-Federal editors said so. Perhaps he offered him an office. If he did, Paine refused it, preferring "to serve as a disinterested volunteer." Poor old man! his services were no longer of much use to anybody. The current of American events had swept past him, leaving him stranded, a broken fragment of a revolutionary wreck.

When the nine days of wonder had expired in Washington, and the inhabi-

tants had grown tired of staring at Paine and of pelting him with abuse, he betook himself to New York. On his way thither, he met with an adventure which shows the kind of martyrdom suffered by this political and religious heretic. He had stopped at Bordentown, in New Jersey, to look at a small place he owned there, and to visit an old friend and correspondent, Colonel Kirkbride. When he departed, the Colonel drove him over to Trenton to take the stage-coach. But in Trenton the Federal and Religious party had the upperhand, and when Paine applied at the booking-office for a seat to New York the agent refused to sell him one. Moreover, a crowd collected about his lodgings, who groaned dismally when he drove away with his friend, while a band of musicians, provided for the occasion, played the Rogue's March.

Among the editorial celebrities of 1803, James Cheetham, in New York, was almost as famous as Duane of the "Aurora." Cheetham, like many of his contemporaries, Gray, Carpenter, Callender, and Duane himself, was a British subject. He was a hatter in his native land; but a turn for politics ruined his business and made expatriation convenient. In the United States, he had become the editor of the "American Citizen," and was at that time busily engaged in attacking the Federalists and Burr's "Little Band," for their supposed attempt to elect Mr. Burr in the place of Mr. Jefferson. To Cheetham, accordingly, Paine wrote, requesting him to engage lodgings at Lovett's, afterwards the City Hotel. He sent for Cheetham, on the evening of his arrival. The journalist obeyed the summons immediately. This was the first interview between Paine and the man who was to hang, draw, and quarter his memory in a biography. This libellous performance was written shortly after Paine's death. It was intended as a peace-offering to the English government. The ex-hatter had made up his mind to return home, and he wished to prove the sincerity of his conversion from radicalism by trampling on the remains

of its high-priest. So long as Cheetham remained in good standing with the Democrats, Paine and he were fast friends; but when he became heretical and schismatic on the Embargo question, some three or four years later, and was formally read out of the party, Paine laid the rod across his back with all his remaining strength. He had vigor enough left, it seems, to make the "Citizen" smart, for Cheetham cuts and stabs with a spite which shows that the work was as agreeable to his feelings as useful to his plans. His reminiscences must be read *multis cum granis*.

In New York Paine enjoyed the same kind of second-rate ovation as in Washington. A great number of persons called upon him, but mostly of the laboring class of emigrants, who had heard of the "Rights of Man," and, feeling disposed to claim as many rights as possible in their new country, looked with reverence upon the inventor of the system. The Democratic leaders, with one or two exceptions, avoided Paine. Respectabilities shunned him as a contamination. Grant Thorburn was suspended from church-membership for shaking hands with him. To the boys he was an object of curious attention; his nose was the burden of their songs.

Cheetham carried round a subscription-list for a public dinner. Sixty or seventy of Paine's admirers attended. It went off brilliantly, and was duly reported in the "American Citizen." Then the effervescence of New York curiosity subsided; Paine became an old story. He left Lovett's Hotel for humble lodgings in the house of a free-thinking farrier. Thenceforward the tale of his life is soon told. He went rarely to his farm at New Rochelle; he disliked the country and the trouble of keeping house; and a bullet which whizzed through his window one Christmas Eve, narrowly missing his head, did not add agreeable associations to the place. In the city he moved his quarters from one low boarding-house to another, and generally managed to quarrel with the blacksmiths, bakers, and butchers, his landlords. Unable to en-

joy society suited to his abilities and large experience of life, Paine called in low company to help him bear the burden of existence. To the men who surrounded him, his opinions on all subjects were conclusive, and his shrewd sayings revelations. Among these respectful listeners, he had to fear neither incredulity nor disputation. Like his friend Elibu Palmer, and the celebrated Dr. Priestley, Paine would not tolerate contradiction. To differ with him was, in his eyes, simply to be deficient in understanding. He was like the French lady who naïvely told Dr. Franklin, "*Je ne trouve que moi qui aie toujours raison.*" Professing to adore Reason, he was angry, if anybody reasoned with him. But herein he was no exception to the general rule,—that we find no persons so intolerant and illiberal as men professing liberal principles.

His occupation and amusement was to write for the papers articles of a somewhat caustic and personal nature. Whatever subject occupied the public mind interested Paine and provoked his remarks. He was bitter in his attacks upon the Federalists and Burrists for attempting to jockey Jefferson out of the Presidency. Later, when Burr was acquitted of treason, Paine found fault with Chief-Justice Marshall for his rulings during the trial, and gave him notice, that he (Marshall) was "a suspected character." He also requested Dr. Mitchell, then United States Senator for New York, to propose an amendment to the Constitution, authorizing the President to remove a judge, on the address of a majority of both houses of Congress, for reasonable cause, when sufficient grounds for impeachment might not exist. General Miranda's filibustering expedition against Caracas, a greater failure even than the Lopez raid on Cuba, furnished Paine with a theme. He wrote a sensible paper on the yellow fever, by request of Jefferson, and one or two on his iron bridge. He was ardent in the defence of Mr. Jefferson's pet scheme of a gunboat navy, and ridiculed the idea of fortifying New York. "The cheapest

way," he said, "to fortify New York will be to banish the scoundrels that infest it." The inhabitants of that city would do well, if they could find an engineer to fortify their island in this way.

When the Pennsylvanians called a Convention in 1805 to amend the Constitution of the State, Paine addressed them at some length, giving them a summary of his views on Government, Constitutions, and Charters. The Creoles of Louisiana sent to Congress a memorial of their "rights," in which they included the importation of African slaves. Paine was indignant at this perversion of his favorite specific for all political ailments, and took the Franco-Americans soundly to task:—"How dare you put up a petition to Heaven for such a power, without fearing to be struck from the earth by its justice?" It is manifest that Paine could not be a Democrat in good standing now. Mingled with these graver topics were side-blows at the emissary Cullen, *alias* Carpenter, an Englishman, who edited a Federal paper,—replies to Cheetham, reprimands to Cheetham, and threats to prosecute Cheetham for lying, "unless he makes a public apology,"—and three letters to Governor Morgan Lewis, who had incensed Paine by bringing an action for political libel against a Mr. Thomas Farmer, laying his damages at one hundred thousand dollars.

Among his last productions were two memorials to the House of Representatives. One can see in these papers that old age had weakened his mind, and that harsh treatment had soured his feelings towards the land of his adoption.

"Ma république à jamais grande et libre,
Cette terre d'amour et d'égalité,"

no longer seemed to him as lovely as when he composed these verses for a Fourth-of-July dinner in Paris. He claimed compensation for his services in Colonel Laurens's mission to France in 1781. For his works he asked no reward. "All the civilized world knows," he writes, "I have been of great service to the United States, and have generously given away talents that would have made

me a fortune. The country has been benefited, and I make myself happy in the knowledge of it. It is, however, proper for me to add, that the mere independence of America, were it to have been followed by a system of government modelled after the corrupt system of the English government, would not have interested me with the unabated ardor it did." "It will be convenient to me to know what Congress will decide on, because it will determine me, whether, after so many years of generous services and that in the most perilous times, and after seventy years of age, I shall continue in this country, or offer my services to some other country. It will not be to England, unless there should be a revolution."

The memorial was referred to the Committee on Claims. When Paine heard of its fate, he addressed an indignant letter to the Speaker of the House. "I know not who the Committee on Claims are; but if they were men of younger standing than 'the times that tried men's souls,' and consequently too young to know what the condition of the country was at the time I published 'Common Sense,'—for I do not believe that independence would have been declared, had it not been for the effect of that work,—they are not capable of judging of the whole of the services of Thomas Paine. If my memorial was referred to the Committee on Claims for the purpose of losing it, it is unmanly policy. After so many years of service, my heart grows cold towards America."

His heart was soon to grow cold to all the world. In the spring of 1809, it became evident to Paine's attendants that his end was approaching. As death drew near, the memories of early youth arose vividly in his mind. He wished to be buried in the cemetery of the Quakers, in whose principles his father had educated him. He sent for a leading member of the sect to ask a resting-place for his body in their ground. The request was refused.

When the news got abroad that the Arch-Infidel was dying, foolish old wom-

en and kindred clergymen, who "knew no way to bring home a wandering sheep but by worrying him to death," gathered together about his bed. Even his physician joined in the hue-and-cry. It was a scene of the Inquisition adapted to North America,—a Protestant *auto da fé*. The victim lay helpless before his persecutors; the agonies of disease supplied the place of rack and fagot. But nothing like a recantation could be wrung from him. And so his tormentors left him alone to die, and his freethinking smiths and cobblers rejoiced over his fidelity to the cause.

He was buried on his farm at New Rochelle, according to his latest wishes. "Thomas Paine. Author of 'Common Sense,'" the epitaph he had fixed upon, was carved upon his tomb. A better one exists from an unknown hand, which tells, in a jesting way, the secret of the sorrows of his later life:—

"Here lies Tom Paine, who wrote in liberty's defence,
And in his 'Age of Reason' lost his 'Common Sense.'"

Ten years after, William Cobbett, who had left England in a fit of political disgust and had settled himself on Long Island to raise hogs and ruta-bagas, resolved to go home again. Cobbett had become an admirer, almost a disciple of Paine. The "Constitution-grinder" of '96 was now "a truly great man, a truly philosophical politician, a mind as far superior to Pitt and Burke as the light of a flambeau is superior to that of a rush-light." Above all, Paine had been Cobbett's teacher on financial questions. In 1803, Cobbett read his "Decline and Fall of the English System," and then "saw the whole matter in its true light; and neither pamphleteers nor speech-makers were after that able to raise a momentary puzzle in his mind." Perhaps Cobbett thought he might excite a sensation in England and rally about him the followers of Paine, or it may be that he wished to repair the gross injustice he had done him by some open act of adherence; at all events, he exhumed

Paine's body and took the bones home with him in 1819, with the avowed intention of erecting a magnificent monument to his memory by subscription. In the same manner, about two thousand two hundred and fifty years ago, the bones of Theseus, the mythical hero of Democracy, were brought from Skyros to Athens by some Attic Κοββέτης. The description of the arrival in England we quote from a Liverpool journal of the day:—"When his last trunk was opened at the Custom-House, Cobbett observed to the surrounding spectators, who had assembled in great numbers,—'Here are the bones of the late Thomas Paine.' This declaration excited a visible sensation, and the crowd pressed forward to see the contents of the package. Cobbett remarked,—'Great, indeed, must that man have been whose very bones attract such attention!' The officer took up the coffin-plate inscribed, 'Thomas Paine, Aged 72. Died January 8, 1809,' and, having lifted up several of the bones, replaced the whole and passed them. They have since been forwarded from this town to London."

At a public dinner given to Cobbett in Liverpool, Paine was toasted as "the Noble of Nature, the Child of the Lower Orders"; but the monument was never raised, and no one knows where his bones found their last resting-place.

Cobbett himself gained nothing by this resurrectionist performance, except an additional couplet in the party-songs of the day:—

Let Cobbett of borough-corruption complain,
And go to the De'il with the bones of Tom Paine."

The two were classed together by English Conservatives, as "pestilent fellows" and "promoters of sedition."

It is now fifty years since Paine died; but the *nil de mortuis* is no rule in his case. The evil associations of his later days have pursued him beyond the grave. A small and threadbare sect of "liberals," as they call themselves,—men in whom

want of skill, industry, and thrift has produced the usual results,—have erected an altar to Thomas Paine, and, on the anniversary of his birth, go through with a pointless celebration, which passes unnoticed, unless in an out-of-the-way corner of some newspaper. In this class of persons, irreligion is a mere form of discontent. They have no other reason to give for the faith which is not in them. They like to ascribe their want of success in life to something out of joint in the thoughts and customs of society, rather than to their own shortcomings or incapacity. In France, such persons would be Socialists and *Rouges*; in this country, where the better classes only have any reason to rebel, they cannot well conspire against government, but attack religion instead, and pride themselves on their exemption from prejudice. The "Age of Reason" is their manual. Its bold, clear, simple statements they can understand; its shallowness they are too ignorant to perceive; its coarseness is in unison with their manners. Thus the author has become the Apostle of Free-thinking tinkers and the Patron Saint of unwashed Infidelity.

To this generation at large, he is only an indistinct shadow,—a faint reminiscence of a red nose,—an ill-flavored name, redolent of brandy and of brimstone, his beverage in life and his well-earned punishment in eternity, which suggests to the serious mind dirt, drunkenness, and hopeless damnation. Mere worldlings call him "Tom Paine," in a tone which combines derision and contempt. A bust of him, by Jarvis, in the possession of the New York Historical Society, is kept under lock and key, because it was defaced and defiled by visitors, while a dozen other plaster worthies that decorate the institution remained intact. Nevertheless, we suspect that most of our readers, if they cannot date back to the first decade of the century, will find, when they sift their information, that they have only a speaking acquaintance with Thomas Paine, and can give no good reason for their dislike of him.

And it is not easy for the general reader to become intimate with him. He will find him, of course, in Biographical Dictionaries, Directories of the City of the Great Dead, which only tell you where men lived, and what they did to deserve a place in the volume; but as to a life of him, strictly speaking, there is none. Oldys and Cobbett tried to flay him alive in pamphlets; Sherwin and Clio Rickman were prejudiced friends and published only panegyrics. All are out of print and difficult to find. Chatham's work is a political libel; and the attempt of Mr. Vail of the "Beacon" to canonize him in the "Infidel's Calendar," cannot be recommended to intelligent persons. We might expect to meet with him in those books of lives so common with us,—collections in which a certain number of deceased gentlemen are bound up together, so resembling each other in feature that one might suppose the narratives ground out by some obituary-machine and labelled afterward to suit purchasers. Even this "sign-post biography," as the "Quarterly" calls it, Paine has escaped. He was not a marketable commodity. There was no demand for him in polite circles. The implacable hand of outraged orthodoxy was against him. Hence his memory has lain in the gutter. Even his friend Joel Barlow left him out of the "Columbiad," to the great disgust of Clio Rickman, who thought his name should have appeared in the Fifth Book between Washington and Franklin. Surely Barlow might have found room for him in the following "Epic List of Heroes":—

"Wythe, Mason, Pendleton, with Henry
 joined,
 Rush, Rodney, Langdon, friends of human-
 kind,
 Persuasive Dickinson, the farmer's boast,
 Recording Thompson, pride of all the host,
 Nash, Jay, the Livingstons, in council great,
 Rutledge and Laurens, held the rolls of fate."

But no! Neither author nor authorling liked to have his name seen in company with Thomas Paine. And when a curious compiler has taken him up, he has held him at arm's length, and, after eye-

ing him cautiously, has dropped him like some unclean and noxious animal.

Sixty years ago, Paine's friends used to say, that, "in spite of some indiscreet writings on the subject of religion," he deserved the respect and thanks of Americans for his services. We think that he deserves something more at the present day than this absolute neglect. There is stuff enough in him for one volume at least. His career was wonderful, even for the age of miraculous events he lived in. In America, he was a Revolutionary hero of the first rank, who carried letters in his pocket from George-Washington, thanking him for his services. And he managed besides to write his radical name in large letters in the History of England and of France. As a mere literary workman, his productions deserve notice. In mechanics, he invented and put up the first iron bridge of large span in England; the boldness of the attempt still excites the admiration of engineers. He may urge, too, another claim to our attention. In the legion of "most remarkable men" these United States have produced or imported, only three have achieved infamy: Arnold, Burr, and Paine. What are Paine's titles to belong to this trio of disreputables? Only these three: he wrote the "Age of Reason"; was a Democrat, perhaps an unusually dirty one; and drank more brandy than was good for him. The "Age of Reason" is a shallow deistical essay, in which the author's opinions are set forth, it is true, in a most offensive and irreverent style. As Dr. Hopkins wrote of Ethan Allen,—

"One hand was clenched to batter noses,
 While t'other scrawled 'gainst Paul and
 Moses."

But who reads it now? On the other hand, no one who has studied Paine's career can deny his honesty and his disinterestedness; and every unprejudiced reader of his works must admit not merely his great ability in urging his opinions, but that he sincerely believed all he wrote. Let us, then, try to forget the

carbuncled nose, the snuffy waistcoat, the unorthodox sneer. We should wipe out his later years, cut his life short at 1796, and take Paine when he wrote "Common Sense," Paine when he lounged at the White Bear in Piccadilly, talking over with Horne Tooke the answer to Mr. Burke's "Reflections," and Paine, when, as "foreign benefactor of the species," he took his seat in the famous French Convention.

It would repay some capable author to dig him up, wash him, and show him to the world as he was. A biography of him would embrace the history of the struggle which established the new theory of politics in government. He is the representative man of Democracy in both hemispheres,—a good subject in the hands of a competent artist; and the time has arrived, we think, when justice may be done him. As a general rule, it is yet too soon to write the History of the United States since 1784. Half a century has not been sufficient to wear out the bitter feeling excited by the long struggle of Democrats and Federalists. Respectable gentlemen, who, more pious than Æneas, have undertaken to carry their grandfathers' remains from the ruins of the past into the present era, seem to be possessed with the same demon of discord that agitated the deceased ancestors. The quarrels of the first twenty years of the Constitution have become chronic ink-fends in certain families. A literary *vendetta* is carried on to this day, and a stab with the steel pen, or a shot from behind the safe cover of a periodical, is certain to be received by any one of them who offers to his enemy the glorious opportunity of a book. Where so

much temper exists, impartial history is out of the question.

Our authors, too, as a general rule, have inherited the political jargon of the last century, and abound in "destiny of humanity," "inalienable rights," "virtue of the sovereign people," "base and bloody despots," and all that sort of phrase, earnest and real enough once, but little better than cant and twaddle now. They seem to take it for granted that the question is settled, the rights of man accurately defined, the true and only theory of government found,—and that he who doubts is blinded by aristocratic prejudice or is a fool. We must say, nevertheless, that Father Time has not yet had years enough to answer the great question of governing which was proposed to him in 1789. Some of the developments of our day may well make us doubt whether the last and perfect form, or even theory, is the one we have chosen. "*Les monarchies absolues avaient deshonoré le despotisme: prenons garde que les républiques démocratiques ne le réhabilitent.*" But Paine's part in the history of this country after 1783 is of so small importance, that in a life of him all such considerations may be safely waived. The democratic movement of the last eighty years, be it a "finality," or only a phase of progress towards a more perfect state, is the grand historical fact of modern times, and Paine's name is intimately connected with it. One is always ready to look with lenity on the partiality of a biographer,—whether he urge the claims of his hero to a niche in the Valhalla of great men, or act as the *Advocatus Diaboli* to degrade his memory.

OF BOOKS AND THE READING THEREOF.

BEING A THIRD LETTER FROM PAUL POTTER, OF NEW YORK, IN THE CITY AND COUNTY OF NEW YORK, ESQ., TO THE DON ROBERTO WAGONERO, OF WASHINGTON, *olim*, BUT *nunc* OF NOWHEREINPARTICULAR.

IF any person, O my Bobus, had foretold that all these months would go by before I should again address you, he would have exhibited prescient talent great enough to establish twenty "mediums" in a flourishing cabalistic business. Alas! they have been to me months of fathomless distress, immensurate and immeasurable sorrow, and blank, blind, idiotic indifference, even to books and friends, which, next to the nearest and dearest, are the world's most priceless possession. But now that I have a little thrown off the stupor, now that kindly Time has a little balm'd my cruel wounds, I come back to my books and to you,—to the *animi remissionem* of Cicero,—to these gentle sympathizers and faithful solacements,—to old studies and ancient pursuits. There is a Latin line, I know not whose, but Swift was fond of quoting it,—

"Vertiginosus, inops, surdus, male gratus amicis,"—

which I have whispered to myself, with prophetic lips, in the long, long watches of my lonesome nights. Do you remember—but who that has read it does not?—that affecting letter, written upon the death of his wife, by Sir James Mackintosh to Dr. Parr? "Such was she whom I have lost; and I have lost her when her excellent natural sense was rapidly improving, after eight years of struggle and distress had bound us fast together and moulded our tempers to each other,—when a knowledge of her worth had refined my youthful love into friendship, before age had deprived it of much of its original ardor. I lost her, alas! (the choice of my youth, and the partner of

my misfortunes,) at a moment when I had the prospect of her sharing my better days."

But if I am getting old, although perhaps prematurely, I must be casting about for the *subsidia senectuti*. Swift wrote to Gay, that these were "two or three servants about you and a convenient house"; justly observing, that, "when a man grows hard to please, few people care whether he be pleased or no"; and adding, sadly enough, "I should hardly prevail to find one visitor, if I were not able to hire him with a bottle of wine"; and so the sorrowful epistle concludes with the sharpest grief of all: "My female friends, who could bear with me very well a dozen years ago, have now forsaken me." It is odd that Montaigne should have hit upon the wine also as among the *subsidia senectuti*; although the sage Michael complains, as you will remember, that old men do not relish their wine, or at least the first glass, because "the palate is furred with phlegms." But I care little either for the liquor or the lackeys, and not much, I fear, at present, for "the female friends." I have, then, nothing left for it but to take violently to books; for I doubt not I shall find almost any house convenient, and I am sure of one at last which I can claim by a title not to be disturbed by all the precedents of Cruise, and in which no mortal shall have a contingent remainder.

To books, then, I betake myself,—to books, "the immortal children" of "the understanding, courage, and abilities" of the wise and good,—ay! and to inane, drivelling, doting books, the bastard progeny of vanity and ignorance,—books over which one dawdles in an amusing dream and pleasant spasm of amazement, and which teach us wisdom as tipsy Helots taught the Spartan boys sobriety. Montaigne "never travelled without books, either in peace or war"; and as I found

them pleasant in happier days, so I find them pleasant now. Of course, much of this omnivorous reading is from habit, and, *inviâ Minervâ*, cannot be dignified by the name of study,—that stiff, steady, persistent, uncompromising application of the mind, by virtue of which alone the *Pons Asinorum* can be crossed, and the Forty-Seventh Problem of Euclid—which I entirely disbelieve—mastered.

I own to a prodigious respect, entertained since my Sophomore year at the University, for those collegiate youth whose terribly hard study of Bourdon and Legendre seems to have such a mollifying effect upon their heads,—but, as the tradesmen say, that thing is “not in my line.” I would rather have a bundle of bad verses which have been consigned to the pastry-cook. I suppose—for I have been told so upon good authority—that, if “equals be taken from equals, the remainders are equal.” I do not see why they should not be, and, as a citizen of the United States of America, the axiom seems to me to be entitled to respect. When a youthful person, with a piece of chalk in his hand, before commencing his artistic and scientific achievements upon the black-board, says: “Let it be granted that a straight line may be drawn from any one point to any other point,” I invariably answer, “Of course,—by all manner of means,”—although you know, dear Don, that, if I should put him upon mathematical proof of the postulate, I might bother him hugely. But when we come to the Fourteenth Proposition of Euclid’s Data,—when I am required to admit, that, “if a magnitude together with a given magnitude has a given ratio to another magnitude, the excess of this other magnitude above a given magnitude has a given ratio to the first magnitude; and if the excess of a magnitude above a given magnitude has a given ratio to another magnitude, this other magnitude together with a given ratio to the first magnitude,”—I own to a slight confusion of my intellectual faculties, and a perfect contempt for John Buteo and Ptolemy. Then, there is Butler’s “Anal-

ogy”; an excellent work it is, I have been told,—a charming work to master,—quite a bulwark of our faith; but as, in my growing days, it was explained to me, or rather was not explained, before breakfast, by a truculent Doctor of Divinity, whom I knew to be ugly and felt to be great, of course, the good Bishop and I are not upon the best of terms.

I suppose that for drilling, training, and pipe-claying the human mind all these things are necessary. I suppose, that, in our callow days, it is proper that we should be birched and wear fetters upon our little, bandy, sausage-like legs. But let me, now that I have come to man’s estate, flout my old pedagogues, and, playing truant at my will, dawdle or labor, walk, skip, or run, go to my middle in quagmires, or climb to the hill-tops, take liberties with the venerable, snub the respectable, and keep the company of the disreputable,—dismiss the Archbishop without reading his homily,—pass by a folio in twenty grenadier volumes to greet a little black-coated, yellow-faced duodecimo,—speak to the forlorn and forsaken, who have been doing dusty penance upon cloistered shelves in silent alcoves for a century, with none so poor to do them reverence,—read here one little catch which came from lips long ago as silent as the clod which they are kissing, and there some forgotten fragment of history, too insignificant to make its way into the world’s magnificent chronologies,—snapping up unconsidered trifles of anecdote,—tasting some long-entertained *bon-mot* and relishing some disintombed scandal,—pausing over the symphonic prose of Milton, only to run, the next moment, to the Silenian ribaldry of Tom Brown the younger,—and so keeping up a Saturnalia, in which goat-footed sylvans mix with the maidens of Diana, and the party-colored jester shakes his truncheon in the face of Plato. Only in this wild and promiscuous license can we taste the genuine joys of true perusal.

I suppose, my dear friend, that, when you were younger and foolisher than you now are, you were wont, after the reading

of some dismal work upon diet and health, to take long, constitutional walks. You "toddled"—pardon the vulgar word!—so many miles out and so many miles in, at just such a pace, in just the prescribed time, during hours fixed as the Fates; and you wondered, when you came home to your Graham bread and cold water, that you did not bring an appetite with you. You had performed incredible pedestrian achievements, and were not hungry, but simply weary. It is of small use to try to be good with malice prepense. Nature is nothing, if not natural. If I am to read to any purpose, I must read with a relish, and browse at will with the bridle off. Sometimes I go into a library, the slow accretion of a couple of centuries, or perhaps the mushroom growth from a rich man's grave, a great collection magically convoked by the talisman of gold. At the threshold, as I ardently enter, the flaming sword of regulation is waving. Between me and the inviting shelves are fences of woven iron; the bibliographic Cerberus is at his sentryship; when I want a full draught, I must be content with driblets; and the impatient messengers are sworn to bring me only a single volume at a time. To read in such a hampered and limited way is not to read at all; and I go back, after the first fret and worry are over, to the little collection upon my garret-shelf, to greet again the old familiar pages. I leave the main army behind,—“the lordly band of mighty folios,” “the well-ordered ranks of the quartos,” “the light octavos,” and “humbler duodecimos,” for
 “The last new play, and frittered magazine,”—

for the sutlers and camp-followers, “pioneers and all,” of the grand army,—for the prizes, dirty, but curious, rescued from the street-stall, or unearthed in a Nassau-Street cellar,—for the books which I thumbed and dogs-eared in my youth.

I have, in my collection, a little Divinity, consisting mostly of quaint Quaker books bequeathed to me by my grandmother,—a little Philosophy, a little Physics, a little Law, a little History, a little

Fiction, and a deal of Nondescript stuff. Once, when the *res angusta domi* had become *angustissima*, a child of Israel was, in my sore estate, summoned to inspect the dear, shabby colony, and to make his sordid aureat or argent bid therefor. Well do I remember how his nose, which he could not, if his worthless life had depended upon it, render *retroussé*, grew sublimely curvilinear in its contempt, as his hawk-eyes estimated my pitiful family. I will not name the sum which he offered, the ghoul, the vampire, the anthropophagous jackal, the sneaking would-be incendiary of my little Alexandrian, the circumcised Goth! He left me, like Churchill's Scotch lassie, “pleased, but hungry”; and I found, as Valentine did in Congreve's “Love for Love,” “a page doubled down in Epictetus which was a feast for an emperor.”

I own, my excellent Robert, that a bad book is, to my taste, sometimes vastly more refreshing than a good one. I do not wonder that Crabbe, after he had so sadly failed in his medical studies, should have anathematized the medical writers in this fine passage:—

“Ye frigid tribe, on whom I waited long
 The tedious hours, and ne'er indulged in
 song!
 Ye first seducers of my easy heart,
 Who promised knowledge ye could not impart!
 Ye dull deluders, Truth's destructive foes!
 Ye Sons of Fiction, clad in stupid prose!
 Ye treacherous leaders, who, yourselves in
 doubt,
 Light up false fires, and send us far about!—
 Still may yon spider round your pages spin,
 Subtle and slow, her emblematic gin!
 Buried in dust and lost in silence dwell!
 Most potent, grave, and reverend friends,—
 farewell!”

I acknowledge the vigor of these lines, which nobody could have written who had not been compelled, in the sunny summer-days, to bray drugs in a mortar. Yet who does not like to read a medical book?—to pore over its jargon, to muddle himself into a hypo, and to imagine himself afflicted with the dreadful disease with the long Latin name, the mean-

ing of which he does not by any means comprehend? And did not the poems of our friend Bavius Blunderbore, Esq., which were of "a low and moderate sort," cause you to giggle yourself well-nigh into an asphyxy,—calf and coxcomb as he was? Is not ——'s last novel a better antidote against melancholy, stupendously absurd as it is, than foalfoot or plantain, featherfew or savin, agrimony or saxifrage, or any other herb in old Robert Burton's pharmacopœia? I am afraid that we are a little wanting in gratitude, when we shake our sides at the slaying of Marsyas by some Quarterly of Apollo,—to the dis-cuticled, I mean. If he had not piped so stridently, we should not have had half so much sport; yet small largess does the miserable minstrel get for tooting tunelessly. Let us honor the brave who fall in the battle of print. 'Twas a noble ambition, after all, which caused our asinine friend to cloak himself in that cast leonine skin. Who would be always reciting from a horn-book to Mistress Minerva? What, I pray you, would become of the corn, if there were no scarecrows? All honor to you, then, my looped and windowed sentinel, standing upon the slope of Parnassus,—standing so patiently there, with your straw bowels, doing yeoman-service, spite of the flouts and gibes and cocked thumbs of Zoilus and his sneering, snarling, verjuicy, captious crew,—standing there, as stood the saline helpmate of Lot, to fright our young men and virgins from the primrose-pitfalls of Poesy,—standing there to warn them against the seductions of Phœbus, and to teach them that it is better to hoe than to hum!

The truth is, that the good and clever and *polyphloisboic* writers have too long monopolized the attention of the world, so that the little, well-intentioned, humble, and stupid plebeians of the guild have been snubbed out of sight. Somebody—the name is not given, but I shrewdly suspect Canon Smith—wrote to Sir James Mackintosh,—“Why do you not write three volumes quarto? You only want this to be called the

greatest man of your time. People are all disposed to admit anything we say of you, but I think it unsafe and indecent to put you so high without something in quarto.” This was, of course, half fun and half truth. As there is, however, little need of setting the world on fire to demonstrate some chemical theory, so it is possible that the flame of culture may be cherished without kindling a conflagration, and truth transmitted from sire to son without the construction of edificial monsters too big for the knees, too abstruse for the brains, and too great for the lifetime of humanity. I am not a very constant reader of Mr. Robert Browning, but I own to many a pleasant grin over his Sibrandus Schafnabrugensis dropped into the crevice of the plum-tree, and afterward pitifully reclaimed, and carried to its snug niche with the promise,—

“A.'s book shall prop you up, B.'s shall cover you,
Here's C. to be grave with, or D. to be gay;
And with E. on each side, and F. right over you,
Dry-rot at ease till the Judgment Day!”

How often, when one is roving through a library in search of adventures, is he encountered by some inflated champion of huge proportions, who turns out to be no better than a barber, after all! Gazing upon

“That weight of wood, with leathern coat o'erlaid,
Those ample clasps, of solid metal made,
The close-pressed leaves, unloosed for many an age,
The dull red edging of the well-filled page,
On the broad back the stubborn ridges rolled,
Where yet the title stands, in burnished gold,”—

what wisdom, what wit, what profundity, what vastness of knowledge, what a grand gossip concerning all things, and more beside, did we anticipate, only to find the promise broken, and a big impostor with no more muscle than the black drone who fills the pipes and sentries the seraglio of the Sophi or the Sultan! The

big, burly beggars! For a century nobody has read them, and therefore everybody has admitted them to be great. They are bulky paradoxes, and find a good reputation in neglect,—as some fools pass for philosophers by preserving a close mouth and a grave countenance. “Safe in themselves, the ponderous works remain.”

It was a keen sense of this disproportion between size and sense which barbed the sharpest arrows of Dr. Swift. Nobody ever imposed upon him either by bigness or by bluster. “The Devil take stupidity,” once cried the Dean of St. Patrick’s, “that it will not come in to supply the want of philosophy!” So in the Introduction to “The Tale of a Tub,” he, half in jest and half in earnest, declares that “wisdom is like a cheese, whereof to a judicious taste the maggots are the best.” *Vive la bagatelle!* trembled upon his lips at the age of threescore; and he amused himself with reading the most trifling books he could find, and writing upon the most trifling subjects. Lord Bolingbroke wrote to him to beg him “to put on his philosophical spectacles,” and wrote with but small success. Pope wrote to him, “to beg it of him, as a piece of mercy, that he would not laugh at his gravity, but permit him to wear the beard of a philosopher until he pulled it off and made a jest of it himself.” Old Weymouth, in the latter part of Anne’s reign, said to him, in his lordly Latin, “*Philosophia verba ignava opera,*” and Swift frequently repeated the sarcasm. One cannot figure him as the “laughing old man” of Anacreon, for there was certainly a dreadful dash of vinegar in his composition; but if he did not hate hard enough, hit hard enough, and weigh men, motives, and books, nicely enough to satisfy Dr. Johnson, the Bolt-Courtier must have been a very leech of verjuice. There is a passage in one of his letters to Pope,—I cannot just now put my hand upon it,—in which he suggests, in rather coarse language, the subject of “The Beggar’s Opera” as a capital subject for their common friend,

Gay. And yet one can barely suppress a sigh at all this luxury of levity, when he remembers that dreadful “*Ubi sæva indignatio ulterius cor lacerare nequit,*” and reflects upon the hope deferred which vented itself in that stinging couplet,—

“In every court the parallel will hold;

And kings, like private folks, are bought and sold.”

I remember a hack-writer,—and of such, I am afraid, is too exclusively my literary kingdom,—who classified the vices which Swift smote so fearfully in “The Voyage to the Houyhnhnms”; and the curious catalogue contained “avarice, fraud, cheating, violence, rapine, extortion, cruelty, oppression, tyranny, rancor, envy, malice, detraction, hatred, revenge, murder, bribery, corruption, pimping, lying, perjury, subornation, treachery, ingratitude, gaming, flattery, drunkenness, gluttony, luxury, vanity, effeminacy, cowardice, pride, impudence, hypocrisy, infidelity, blasphemy, idolatry, and innumerable other vices, many of them the notorious characteristics of the bulk of humankind.” Delightful catalogue! How odd, indeed, that a man with such work to do should not have sported with Amarylhis, or played with the tangles of Neæra’s hair,—should not have worn well-anointed love-locks and snowy linen,—should, on the other hand, have bared his brawny arm, and sent the hissing flail down swiftly upon the waled and blistered back of Sham! How much better would it have been, if he had written a history, in twelve elephantine volumes, of the rise, culmination, and decay of the Empire of Barataria, which we would have gone to prison, the rack, and the drop, with rapture rather than read!

How low seems Fielding, with his potherhouse heroes, Tom Jones, Squire Western, and Jonathan Wild, when we contrast them with the elegant, cleanly-polished, and extremely proper Sir Charles Grandison! What a coarse drab is Molly Seagrinn, when juxtaposited with the princess of all prudes, the indomitably virtuous Pamela! How childish was it of Cowper to sing of sofas, poultry, rabbits, orchards,

meadows, and barnyards ! How much more nobly employed was John Dryden in manufacturing a brand-new, truculent, loud-voiced, massively-calved, ensiferous Alexander ! Who but an addle-headed sot would have wandered up and down the lanes, like Morland, chalking out pigs and milkmaids, when he might have been painting, like Barry, pictures, by the acre, of gods and goddesses enacting incomprehensible allegories ! Let us be respectable, O my Bobus, and wear good coats and the best hats to be had for money or upon credit ; let us carefully conceal our connection with "The Gotham Revolver," although the honest people who print it do give us our beer and mutton ; let us write great histories which nobody will read, engage in tractations to which nobody will listen, build twelve-storied epics which nobody will publish, and invent Gordian philosophies which nobody can untie. Surely it is quite time for Minerva to have a general house-cleaning, to put on a fresh smock, and to live cleanly. Rabelais shall be washed, and Sterne sad-ironed into gravity ; De Foe shall be made as decorous as a tract ; Mandeville shall be reburned, and we will kindle the fire with half the leaves of this dry and yellow Montaigne. Nobody shall approach the waters of Castaly save upon stilts ; and whoever may giggle, as he takes his physic, shall be put upon a dreadfully plentiful allowance of Guicciardini for bread, and of the poems of ——— for water.

But, alas ! Brother Bobus, where to begin our purification, and where to end it ? We may, like the curate in "Don Quixote," reprieve Amadis de Gaul, but shall we, therefore, make Esplandian, "his lawful-begotten son," a foundation for the funeral-pile we are to set ablazing presently ? To be sure, there is sense in the observation of the good and holy priest upon that memorable occasion. "This," said the barber, "is Amadis of Greece ; and it is my opinion that all those upon this side are of the same family." "Then pitch them all into the yard," responded the priest ; "for, rath-

er than miss the satisfaction of roasting Queen Pintiquiniestra and the pastorals of Darinel the Shepherd and his damned unintelligible speculations, I would burn my own father along with them, if I found him playing at knight-errantry." So into the yard went "Olivante de Laura, the nonsensical old blockhead," "rough and dull Florismart of Hyrcania," "noble Don Platir," with nothing in him "deserving a grain of pity," Bernardo del Carpio, and Roncesvalles, and Palmerin de Oliva. What a delicious scene it is ! The fussy barber, tired of reading titles and proceeding to burn by wholesale, passing down books in armfuls to the eager housekeeper, more ready to burn them than ever she had been to weave the finest lace. And how charming is the hit of the curate ! "Certainly, these cannot be books of knight-errantry, they are too small ; you'll find they are only poets," — the supplication of the niece that the singers should not be spared, lest her uncle, when cured of his knight-errantry, should read them, become a shepherd, and wander through forests and fields, — "nay, and what is more to be dreaded, turn poet, which is said to be a disease absolutely incurable." So down went "the longer poems" of Diana de Montemayor, the whole of Salmantino, with the Iberian Shepherd and the Nymphs of Henares. The impatience of the curate, who, completely worn out, orders all the rest to be burned *á carga cerrada*, fitly rounds the chapter, and sends us in good-humor from the *auto da fé*, while the poor knight is in his bedchamber, all unconscious of the purification in progress, which, if he had known it, mad as he was, would have made his madness starker still, thrashing about with his sword, back-stroke and fore-stroke, and, as Motteux translates it, "making a heavy bustle." 'Tis all droll enough ; especially when we find that the housekeeper made such clean work of it in the evening, in spite of the good curate's reservations, and burnt all the books, not only those in the yard, but all those that were in the house ; but I should think twice

before I let Freston the necromancer into any library with which I am acquainted.

Let us be gentle with the denizens of Fame's proud temple, no matter how they came there. You remember, I suppose, Swift's couplet,—

"Fame has but two gates,—a white and a black one;

The worst they can say is I got in at the back one."

"I have nothing," wrote Pope to his friend Cromwell, "to say to you in this letter; but I was resolved to write to tell you so. Why should not I content myself with so many great examples of deep divines, profound casuists, grave philosophers, who have written, not letters only, but whole tomes and voluminous treatises about nothing? Why should a fellow like me, who all his life does nothing, be ashamed to write nothing, and that, too, to one who has nothing to do but read it?" And so, with "*ex nihilo nil fit*," he laughingly ends his letter.

And now, while I am at it, I must quote a passage, somewhat germane, from the very next letter, which Pope wrote to the same friend:—"You talk of fame and glory, and of the great men of antiquity. Pray, tell me, what are all your great dead men, but so many living letters? What a vast reward is here for all the ink wasted by writers and all the blood spilt by princes! There was in old time one Severus, a Roman Emperor. I dare say you never called him by any other name in your life; and yet in his days he was styled Lucius, Septimius, Severus, Pius, Pertinax, Augustus, Parthicus, Adiabenicus, Arabicus, Maximus, and what not? What a prodigious waste of letters has time made! What a number have here dropped off, and left the poor surviving seven unattended! For my own part, four are all I have to take care of; and I'll be judged by you, if any man could live in less compass. Well, for the future, I'll drown all high thoughts in the Lethe of cowslip-wine; as for fame, renown, reputation, take 'em, critics! If ever I seek

for immortality here, may I be damn'd, for there's not much danger in a poet's being damn'd,—

'Damnation follows death in other men,
But your damn'd Poet lives and writes agen.'"

And so they do, even unto the present, otherwise blessed day. But, dear old friend, is not this sublime sneering? and is there not an honest ray or two of truth mingled here and there in the colder coruscations of this wit? Of the sincerity of this repudiation and renunciation so fashionable in the Pope circle I have nothing to say; but in certain moods of the mind it is vastly entertaining, and cures one's melancholy as cautery cures certain physical afflictions. It may be amusing for you also to notice that Don Quixote's niece and Pope were of the same mind. She called poetry "a catching and incurable disease," and Pope's unfortunate Poet "lives and writes agen."

And, after all, Bobus, why should we not be tender with all the gentlemen who crowd the catalogues and slumber upon the shelves? It may be all very well for you or me, whose legend should be

"Prandeo, poto, cano, ludo, lego, cœno,
quiesco,"

to laugh at them; but who shall say that they did not do their best, and, if they were stupid, pavonian, arrogant, self-sufficient, and top-heavy, that they were not honestly so? I always liked that boast of Flaccus about his "monument harder than brass." It is a cheerful sight to see a poor devil of an author in his garret, snapping his fingers at the critics. "No beggar," wrote Pope, "is so poor but he can keep a cur, and no author so beggarly but he can keep a critic." And, after all, abuse is pleasanter than contemptuous and silent neglect. I do honestly believe, that, if it were not for a little too much false modesty, every author, and especially the poets, would boldly and publicly anticipate posthumous fame. Do you think that Sir Thomas Urquhart, when he wrote his "ΕΚΣΚΥΒΑΑΥΡΟΝ, or, The Discovery of a most Precious Jewel," etc., fancied that the world would

willingly let his reverberating words faint into whispers, and, at last, into utter silence?—his “metonymical, ironical, metaphorical, and synecdochal instruments of elocution, in all their several kinds, artificially affected, according to the nature of the subject, with emphatical expressions in things of great concernment, with catachrestical in matters of meaner moment; attended on each side respectively with an epiplectic and exegetic modification, with hyperbolical, either epitaphically or hypocoristically, as the purpose required to be elated or extenuated, they qualifying metaphors, and accompanied with apostrophes; and, lastly, with allegories of all sorts, whether apologetical, affabulatory, parabolary, ænigmatic, or paræmial”? Would you have thought that so much sesquipedality could die? Certainly the Knight of Cromartie did not, and fully believing Posterity would feel an interest in himself unaccorded to any one of his contemporaries, he kindly and prudently appended the pedigree of the family of Urquharts, preserving every step from Adam to himself. This may have been a vanity, but after all it was a good sturdy one, worthy of a gentleman who could not say “the sun was setting,” but who could and did say “our occidental rays of Phœbus were upon their turning oriental to the other hemisphere of the terrestrial globe.” Alas! poor Sir Thomas, who must needs babble the foolish hopes which wiser men reticently keep cloistered in their own bosoms! who confessed what every scribbler thinks, and so gets laughed at,—as wantons are carried to the round-house for airing their incontinent phraseology in the street, while Blowsalinda reads romances in her chamber without blushing. Modesty is very well; but, after all, do not the least self-sufficient of us hope for something more than the dirty dollars,—for kindness, affection, loving perusal, and fostering shelter, long after our brains have mouldered, and the light of our eyes has been quenched, and our deft fingers have lost their cunning, and the places that knew us have forgotten our mien and speech

and port forever? Very, very few of us can join in Sir Boyle Roche’s blundering sneer at posterity, and with the hope of immortality mingles a dread of utter oblivion here. Will it not be consoling, standing close by the graves which have been prepared for us, to leave the world some little legacy of wisdom sedulously gleaned from the fields of the fading past,—some intangible, but honest wealth; the not altogether worthless accumulation of an humble, but earnest life,—something which may lighten the load of a sad experience, illuminate the dark hours which as they have come to all must come to all through all the ages, or at least divert without debanching the mind of the idler, the trifler, and the macaroni? I believe this ingenuous feeling to be very far removed from the wheezy aspirations of windy ignorance, or the spasms for fame which afflict with colic the bowels, empty and flatulent, of sheer scribblers and dunces who take a mean advantage of the invention of printing. Let us be tender of the honest gentlemen who, to quote Cervantes, “aim at somewhat, but conclude nothing.” I cannot smile at the hopes of the boy Burns,—

“That he, for poor auld Scotland’s sake,
Some usefu’ plan or beuk could make,
Or sing a sang at least.”

And while I am in a humor for quotation, I must give you this muscular verse from Henry More’s “Platonic Song of the Soul”:—

“Their rotten relics lurk close under ground;
With living weight no sense or sympathy
They have at all; nor hollow thundering
 sound
Of roaring winds that cold mortality
Can wake, ywraught in sad Fatality:
To horse’s hoof that beats his grassie dore
He answers not: the moon in silency
Doth passe by night, and all bedew him o’er
With her cold, humid rayes; but he feels not
 Heaven’s power.”

How we shiver in the icy, midnight moonbeams of the recluse of Christ’s College! How precious golden seem the links of our universal brotherhood, when the Fates are waving their dark wings around

us, and menace us with their sundering! I am not sure, my worthy Wagoner, that, rather than see my own little cord finally cut, I would not consent to be laughed at by a dozen generations, in the hope that it might happen to me that the thirteenth, out of sheer weariness at the prolonged lampooning, might grow pitiful at my purgatorial experiences, and so betake itself to nursing and fondling me into repute, furnishing me with half-a-dozen of those lynx-eyed commentators who would discern innumerable beauties and veracities through the calfskin walls of my beatified bantling. They might find, at last, that I had "the gold-strung harp of Apollo" and played a "most excellent diapason,—celestial music of the spheres,"—hearing the harmony

"As plainly as ever Pythagoras did,"

when "Venus the treble ran sweet division upon Saturn the bass."

Write for posterity! Pray, whom should we write for, in this age which makes its own epic upon sounding anvils, and whose lyric is yelled from the locomotive running a muck through forest and field and beside the waters no longer still? Write poetry now, when noise has become normal, and we are like the Egyptians, who never heard the roaring of the fall of Nilus, because the racket was so familiar to them! The age "capers in its own fee simple" and cries with the Host in "The Merry Devil of Edmonton," "Away with punctilios and orthography!" Write poetry now! Thank you, my ancient friend! "My fiddlestick cannot play without rosin." To be sure, I am, like most minstrels, ready for an offer; and should any lover of melody propose

"Two hundred crowns, and twenty pounds a year

For three good lives,"

I should not be slow in responding, "Cargo! hai Trincale!" and in presently getting into the best possible trim and tune. But the poet may say now, with the Butler in the old play, "Mine are precious cabinets, and must have precious jewels put into them; and I know you to be

merchants of stock-fish, dry meat, and not men for my market; then vanish!"

Barrow said that "poetry was a kind of ingenious nonsense"; and I think, that, deceived by the glut, the present time is very much of Barrow's mind. But, courage, my music-making masters! Your warbling, if it be of genuine quality, shall echo upon the other side of the hill which hides the unborn years. Only be sure, the song be pure; and you may "give the *fico* to your adversaries." You may live in the hearts and upon the lips of men and women yet unborn; and should the worst come, you may figure in "The Bibliographer's Manual," with a star of honor against your name, to indicate that you are exceedingly scarce and proportionally valuable; rival collectors, with fury in their faces, will run you up to a fabulous price at the auction, and you will at last be put into free quarters for life in some shady alcove upon some lofty shelf, with unlimited rations of dust, as you glide into a vermiculate dotage. Why should you be faint-hearted, when the men of the stalls ask such a breath-stretching price for the productions of William Whitehead, Esq., who used to celebrate the birthdays of old George the Third after this fashion:—

"And shall the British Lyre be mute,
Nor thrill through all its trembling strings,
With oaten reed and pastoral flute
While every vale responsive rings?"

Ben Jonson called Inigo Jones Sir Lanthorn Leatherhead, but St. Paul's still stands; and how many flies are there in the sparkling amber of "The Dunciad"! Have the critics, poor birdling, torn your wings, and mocked at your recording? I know, as Howell wrote to "Father Ben," that "the fangs of a bear and the tusks of a wild-boar don't bite worse and make deeper gashes than a goose-quill sometimes; no, not the badger himself, who is said to be so tenacious of his bite that he will not give over his hold until he feels his teeth meet and bone crack." I know all about it, my minstrel boy! for have I not, in my day, given and taken, and shouldered back again when

I have been shouldered? Pray, do not finger your eyes any longer! Screw your lyre up to concert pitch, and go on with your stridulous performances! Neither you nor I know how bad may be the taste of our grandchildren, or how high you may stand when they have

“Made prostitute and profligate the Muse.”

If you cannot be a poet, be a poetaster; and if you cannot be that, be a poetess, or “she-poet,” as Johnson, in his big dictionary, defines the word. So “gently take all that ungently comes,” and hammer away as sedulously as old Boileau. Somebody will, undoubtedly, in the next age, relish your rinsings. A poet, you know, is a prophet. Console yourself by vaticinating in the bower of your bed-chamber, as you count the feet upon your fingers, your own immortality. If ’tis a delusion, ’tis a cheap one, to which even a poet can afford to treat himself. Play with and humor your life, till you fall asleep, and then the care will be over! Meanwhile, you must be more stupid than I think, if you cannot find somebody to give you your fodder of flattery. You need not blush, for I know that you like it, and you need not be ashamed of liking it. We all do,—we are all women in that regard; although the honestest man to confess it that I ever heard of was Sir Godfrey Kneller, who said to Pope, when he was painting his picture, “I can’t do so well as I should do, unless you flatter me a little; pray, flatter me, Mr. Pope! You know I love to be flattered.”

You see, my excellent Robert, that, by some hocus-pocus which I do not exactly comprehend, myself, I have introduced a wheel within a wheel, a letter within a letter, a play within a play, after the manner of the old dramatists; and I beg you to make a note that the foregoing admonitions and most sapient counsels are not addressed to you. You are something of a philosopher; but you are not, like Mr. Stephen Duck, “something of a

philosopher and something of a poet”; for I do not believe, O fortunate youth, that you ever invoked the ten ladies *minus* one in your life; and I shrewdly suspect, that, so far from knowing the difference between a male and a female rhyme, you are unfamiliar with the close family connection between “trees” and “breeze,” or between “love” and “dove.” My episodic remarks are for the benefit of young *Dolce Pianissimo*, who has taken, I am sorry to say, to gin, shirt-collars prodigious, and the minor magazines, and whose friends are standing aghast and despairing at his lunacy. But, after all, ’tis my best irony quite thrown away; for the foolish boy will believe me quite in earnest, and will still be making love to that jade, Mistress Fame, although he knows well enough how many she has jilted. But as he grows in stature, he may grow in sense. If you see him very savagely cut up in “The Revolver,” you will recognize the kindly hands which held the bistoury, scalpel, and tenaculum, and the gentleman who wept while he wounded.

But I have long enough, I fear too long, tormented you with my drivel. It must be your consolation, that, in spirit, you have been with me to-night, as I have thought of the old days, pausing for a moment over these mute but eloquent companions, to dream or to sigh, and then once more turning the old familiar pages as I try to forget, for just a little while, that dear familiar face. If something of indifference has tinctured these hurried lines, if I have been unjust in my estimate of the world’s honors and the rewards of the Muses, you will forgive me, if you will remember how the great Burke reduced the value of earthly honors and emoluments to less than that of a peck of wheat. My fire is gone out. My candle is flickering in the socket. There is light in the cold, gray East. Good-morning, Don Bob!—good-morning!

AFTER THE BALL.

THEY sat and combed their beautiful hair,
 Their long, bright tresses, one by one,
 As they laughed and talked in the chamber there,
 After the revel was done.

Idly they talked of waltz and quadrille,
 Idly they laughed, like other girls,
 Who over the fire, when all is still,
 Comb out their braids and curls.

Robe of satin and Brussels lace,
 Knots of flowers and ribbons, too,
 Scattered about in every place,
 For the revel is through.

And Maud and Madge in robes of white,
 The prettiest night-gowns under the sun,
 Stockingless, slipperless, sit in the night,
 For the revel is done,—

Sit and comb their beautiful hair,
 Those wonderful waves of brown and gold,
 Till the fire is out in the chamber there,
 And the little bare feet are cold.

Then out of the gathering winter chill,
 All out of the bitter St. Agnes weather,
 While the fire is out and the house is still,
 Maud and Madge together,—

Maud and Madge in robes of white,
 The prettiest night-gowns under the sun,
 Curtained away from the chilly night,
 After the revel is done,—

Float along in a splendid dream,
 To a golden gittern's tinkling tune,
 While a thousand lustres shimmering stream,
 In a palace's grand saloon.

Flashing of jewels, and flutter of laces,
 Tropical odors sweeter than musk,
 Men and women with beautiful faces
 And eyes of tropical dusk,—

And one face shining out like a star,
 One face haunting the dreams of each,

And one voice, sweeter than others are,
Breaking into silvery speech,—

Telling, through lips of bearded bloom,
An old, old story over again,
As down the royal bannered room,
To the golden gittern's strain,

Two and two, they dreamily walk,
While an unseen spirit walks beside,
And, all unheard in the lovers' talk,
He claimeth one for a bride.

Oh, Maud and Madge, dream on together,
With never a pang of jealous fear!
For, ere the bitter St. Agnes weather
Shall whiten another year,

Robed for the bridal, and robed for the tomb,
Braided brown hair, and golden tress,
There'll be only one of you left for the bloom
Of the bearded lips to press,—

Only one for the bridal pearls,
The robe of satin and Brussels lace,—
Only one to blush through her curls
At the sight of a lover's face.

Oh, beautiful Madge, in your bridal white,
For you the revel has just begun;
But for her who sleeps in your arms to-night
The revel of Life is done!

But robed and crowned with your saintly bliss,
Queen of heaven and bride of the sun,
Oh, beautiful Maud, you'll never miss
The kisses another hath won!

ROCK, TREE, AND MAN.

It is an interesting thought, that will occur to a contemplative mind, that the world contained, from the time when it was a nebulous mass, all the materials of the future individuals of the animate and inanimate creation,—that the elaborate creatures of the vegetable and ani-

mal kingdoms, as well as every mineral, were floating in amorphous masses through space. Human beings, like the genius that was condensed from vapor at the rubbing of Aladdin's lamp, were diffused in gases, waiting the touch of the Great Magician's wand to bring them

into form and infuse them with life. In all the distinct creations of God, from the time when the waters first subsided and the dry land appeared, in everything organized and inorganized, earth, air, sea, and their inhabitants, there is no element which was not in existence when the earth was without form and void.

Philosophers tell us that three hundred and fifty millions of years elapsed after the globe began to solidify, before it was fitted for the lowest plants. And more than one million years more were necessary, after the first plants began to grow upon its young surface, to bring it forward to the condition which the Divine Father deemed suitable for the reception of man. If the days of Cain and Abel were the infancy of the world,—as we have sometimes heard,—when will it come to maturity? Its divisions of life cannot follow the plan of animated beings; for, with an embryonic condition of an indefinite period, and an infancy of three hundred and fifty millions of years, more or less, we can hardly expect that it will really have begun to enjoy the freedom of adult life, before the human race will have attained to its earthly limit of perfectibility, or have so overstocked the surface of the globe as to make it necessary to remove to some larger sphere.

It is curious, we say, to think that everything now on the earth or composing its substance was present, though in far different form, at the beginning,—that the Almighty gathered together in this part of the universe all the materials out of which to create all the forms of things which it was his pleasure to evolve here through all time,—that in that nebulous mass were revolving, not only the gases which were at last to combine in various manners and proportions to form the rocky crust and the watery investment of the earth, but that in that dense and noisome cloud floated also the elements of all the beautiful objects that furnish the daily enchantments of life. Flowers and trees, birds and fishes, locusts and mastodons, all things, from the

tinest animalcule to man, were there, unmodelled, not even in embryo,—their separate existences then only in the mind of God. There, Christian and Saracen, Jew and Gentile, Caucasian and Negro, Hindoo and Pariah, all the now heterogeneous natures which are as oil and water, were blended in one common vapor.

Finally the condensation of all the gaseous elements began, and the æriform masses became liquid, and the waters,—what mineral waters they were, when they were saturated with granite and marble, diamonds, rubies, arsenic, and iron!—thus deposited by the vapor, left a gas above them light enough to bear some faint resemblance to our air. Still this atmosphere was surcharged with vapors which no lungs could tolerate, whether of man or reptile; and other steps must be taken to clear it of its unwholesome properties. Then did the Almighty will introduce, one after another, the germs of plants,—first of all, the lower orders, the ferns, which seek the shade, and the lichens, which grow in damp and dark recesses, mosses, which cling to bare rocks, living almost on air and water alone,—everything which needed not bright sunlight to invigorate it nor soil to cling to. Year by year and age by age did these humble plants extract their nourishment from the murky vapors that shrouded the earth, and, after fashioning those gases into a living tissue of stems and leaves, year after year did they die and lay their remains upon the rocks, accumulating by slow steps a soil which would in time be capable of giving holding-ground to mightier plants. The trees came,—and gigantic they must have been; and every species of tree, shrub, and herb now upon the earth, and of all animals that walk, fly, or swim, was introduced before the creation of man.

It was as if the elements were too gross for the constitution of man, when they were first collected from the nebulous mass,—as if they needed to go through the intermediate forms of plants and animals, passing in succession from one to

another, before they could be permitted to enter into the bodies of those beings who were to be in God's likeness. But, in very truth, the elements were unaltered by their many transmigrations. It was the divine act of God which caused every plant to spring forth and gave birth to every living thing. Every seed and every egg was at the first formed by Him. No sudden effort of man's will, such as that by which Pygmalion was believed to have animated the work of his chisel, nor any industrious current of electricity, passed for uninterrupted weeks through the purest gum, and stimulated by the enthusiasm of a Cross, can transform the worm to a breathing being, or reach the human climax by slow steps, even if the first one be in the humble form of a louse. When a new plant appeared, it was the hand of God that formed the seed. When a new species of animal came upon the earth, it was the same Power that created it. But the materials were not new; "out of the dust of the earth" was man created.

Oxygen, Hydrogen, Carbon, and Nitrogen,—do not turn away from us, gentle reader, we will not be grimly scientific, but a few of the terms of science must be employed, even here,—these four elements are the chief ingredients of all vegetable and animal structures. When separated from their connections, three of them are gases; and the fourth, in union with one of the others, is also a gas. In various combinations they form literally the dust of the earth, they make rock and water, vapor and air. In the hand of the Almighty, they are so many plastic elements, that form now a plant of the lowliest condition, now a magnificent oak, now a fish, and now a man. And the germ of each organized being bequeaths to its offspring the power to reproduce its likeness,—so that each succeeding generation is a repetition of its predecessor. There is no change in plants and animals from the first; the same materials in the same proportions that were selected by the earliest trees for their composition are chosen now;

and in form and function the last animal is a precise copy of the first of his race.

If we attempt to trace a particle of matter, we shall find its wanderings endless. Annihilation is a term which is not applicable to material things. Matter is never destroyed; it rarely rests. Oxygen, for instance, the most important constituent of our atmosphere, is the combining element of all things, the medium of communication between the kingdoms of Nature, the agent of the interchanges that are continually taking place among all created things. Oxygen keeps life in man, by combining with his blood at every inhalation; it is absorbed by flowers, to be employed in the perfection of the fruit; many minerals are incapable of the various uses of society, until oxygen has attacked and united with them. It gives us lime and soda, the oil of vitriol, and common salt; the mineral pigments in common use are impossible without it; and the beautiful colors of our autumn leaves are due to the combination of oxygen with their juices. It enters into all plans and operations with a helping hand; animals and plants owe their lives to it; but when the shadow of death begins to fall upon them, it is as ready to aid in their destruction. Like calumny, which blackens whatsoever is suspected, oxygen pounces upon the failing and completes their ruin. The processes of fermentation and putrefaction cannot commence in any substance, until it has first taken oxygen into combination. Thus, cans of meat, hermetically sealed, with all the air first carefully expelled, undergo no change so long as the air does not get access to them. If the minutest opening remain, the oxygen of the atmosphere combines with the contents of the can, and fermentation or putrefaction follows. Rust, which takes the keen edge from the knife, is only another name for oxydation: keep the knife bright, and no oxygen dares touch it; but the slightest blemish is made a loophole for the entrance of the ever-watchful enemy, who never again leaves it until its destruction is complete.

All the elements have a great love of society; they cannot live alone; they have their likes and their dislikes; they contract alliances which endure for a time, but are dissolved in favor of stronger attractions.

We have mentioned the names of several natural elements. Let us see what they are, and what they have to do with man and the kingdoms of Nature. Beginning with man, let us see what becomes of him in course of time, what physical metamorphoses he undergoes, to what vile but excellent uses he is put.

That which forms the bone and muscle of a man this year may be upon his own table in the shape of potatoes or peaches one summer later. When Hamlet talked of turning the clay of Alexander into the bung of a beer-barrel, he spoke the simple truth. In that great play, Shakspeare appears to have had the transformations of material things much in his mind; for we find him alluding, in several passages, to the reciprocity which subsists between the elements of animate and inanimate things, and between the different members of the same kingdom;—as when, in conversation with the king about the dead Polonius, he makes Hamlet say, “A man may fish with the worm that hath eat of a king, and eat the fish that hath fed of the worm”; or where, over the grave of Ophelia, he traces the two ancient heroes back to their mother earth, in words some of which we have quoted.

The ancient mythology, which shadowed forth some truth in all its fables, turned these facts of Nature to its purpose. The gods of Greece, when they saw fit to remove a human being from life, sometimes reproduced him in another form of beauty, without any intermediate stages of decay. Apollo seemed to have a particular fancy for planting the boys and girls whom he had loved where he might enjoy their fragrant society. Thus, a boy named Cyparissus, who had the misfortune to kill a favorite deer, was so unwilling to be consoled, that he besought Apollo to make his mourning perpetual; and the kind god changed him

into a cypress, which is still a funeral tree. The modest virgin Daphne, who succeeded in escaping the violence of his passion, was transformed into a laurel, which is ever green and pure. And the sweet youth Hyacinthus, beloved of Apollo, being accidentally killed by a quoit which the god of day was throwing, that divinity, in his grief, caused those sweet flowers which bear his name to spring from his blood, where it fell upon the ground. It is only in the annihilation of the intervals of time between different forms of existence that these old metamorphoses, which Ovid relates, are fabulous. If our readers will bear us company a few steps, through ways which shall have diversions enough to forbid weariness, we will endeavor to satisfy them that these apparent fables are very near to every-day truths. We must begin with some plain statements.

The air which we expel from the lungs at every breath has a large proportion of carbonic acid. Let a man be shut up in an air-tight room for a day, and he will have changed nearly all the oxygen in it into this carbonic acid, and rendered it unfit for animal life. Dogs, cats, and birds would die in it. But, poisonous as it is to man and other animals, it is a feast to plants. They want it all day and every day; not in the night,—at that time they have a taste for oxygen. This effete air, which men and animals exhale, so charged with carbonic acid, the plants drink in through every pore. They take it from the mouth of man, appropriate it to their daily uses, and in time render it back to him mingled with other ingredients in wholesome fruit. Carbonic acid is death when it combines with the blood,—as it does when we inhale it; but not so when it enters the stomach in small quantities. One inspiration of it is enough to make us dizzy,—as when we enter an old well or stoop over a charcoal fire; but a draught of water fully charged with it is exhilarating and refreshing, as we know by repeated experiences at marble fountains that meet us on so many city-corners.

If plants had souls, they would be pure ones, since they can bear such contamination and not be harmed,—nay, since even from such foul food as we give them they can evolve results so beautiful. We give them our cast-off and worn-out materials, and they return us the most beautiful flowers and the most luscious fruits.

Beside carbonic acid, there are two other principal materials, which are every day passing off in an effete state, though capable of being transferred to the uses of plants. But when an animal dies, the whole substance is then at Nature's disposal. We must set aside a great deal of it for the ants and flies, who will help themselves in spite of us. If any one has never seen a carcass rapidly disappearing under the steady operations of the larvæ of the flesh-fly, he has yet to learn why some flies were made. The ants, too, carry it off in loads larger, if not heavier, than themselves. But carcasses of animals may go to decay, undisturbed by the ravages of these useful insects. That is, the limited partnership of Oxygen, Hydrogen, & Co., under which they agreed to carry on the operations of sheep, fox, or fish, having terminated by the death of the animal, the partners make immediate use of their liberty and go off in inorganic form in search of new engagements, leaving sulphur, phosphorus, and the other subordinate elements of the animal, to shift for themselves. They were in the employ of a sheep; they will now carry on a man or an oak-tree, a colony of insects, or something else. Under the form of carbonate of ammonia, the four elements diffuse themselves through the air, or are absorbed by the earth, and offer themselves at once to the roots and leaves of the trees, as ready to go on with their vivifying operations as they were in behalf of the animals. There are some plants which seem not to be left to the chances of securing their nourishment from the carbonate of ammonia that the air and the soil contain, but are contrived so as to entrap living animals and hold them fast while they undergo decomposition,

so that all their gases may be absorbed by them alone. Thus, "the little Sundew exudes a gluey secretion from the surface of its leaves, which serves to attract and retain insects, the decay of whose bodies seems to contribute to its existence." And the *Dionæa*, or Venus's Fly-trap of the Southern States, has some leaves which fold together upon any insect that alights upon their upper surface; and by means of a row of long spines that fringes the leaves, they prevent his escape. The more active the struggles of the captive, the closer grows the hold of the leaf, and speedily destroys him. The plant appears to derive nutriment from the decomposition of its victims. "Plants of this kind, which have been kept in hot-houses in England, from which insects were carefully excluded, have been observed to languish, but were restored by placing little bits of meat upon their traps,—the decay of these seeming to answer the same purpose."

The four elements already referred to are by no means all the material ingredients of animal bodies. There are, also, phosphorus, lime, magnesia, soda, sulphur, chlorine, and iron; and if you believe some chemists, there is hardly a mineral in common use that may not be found in the human body. We doubt, however, whether lead, arsenic, and silver are there, without the intervention of the doctor.

What becomes of the phosphorus and the rest, when an animal dies? Oh, they take up new business, too. They are as indispensable to the animal frame as the four most prominent ingredients. We eat a great deal of bread and meat, and a little salt,—but the little salt is as important to continued life as the large bread. There is hardly a tissue in the body from which phosphorus, in combination with lime, is absent; so that the composition of lucifer-matches is by no means the most important use of this element. The luminous appearance which some putrefying substances, particularly fish, present at night, is due to the slow combustion of phosphorus which takes

place as this element escapes into the air from the decomposing tissues.

The necessity for the steady supply of phosphorus and lime to the body is the cause of the popularity of Mapes's superphosphate of lime as a manure. The farmers who buy it, perhaps, do not know that their bones and other parts are made of it, and that this is the reason they must furnish it to their land; for between the land and the farmer's bones are two or three other factories that require the same material. All the farmer knows is, that his grass and his corn grow better for the superphosphate. But what he has not thought of we will tell you,—that man finds his phosphate of lime in the milk and meat of the cow, and she finds her supply in the grass and corn, which look to the farmer to see that their stock of this useful mineral compound does not fall short. Thus in milk and meat and corn, which constitute so large a part of our diet, we have always our phosphate of lime. There are many other sources whence we can derive it, but these will do for the present. And thus, when an animal dies and has no further use for his phosphate of lime, it is washed into the soil around, after decomposition of the body has set it free, and goes to make new grass and corn. Bone-earth (pounded bones) is a common top-dressing for grass-lands.

A small proportion of sulphur is found in flesh and blood. We prove its presence in the egg by common experience. An egg—from which it escapes more easily than from flesh—discovers its presence by blackening silver, as every housekeeper knows, whose social position is too high for bone egg-spoons or too low for gold ones. This passion which sulphur entertains for silver is very strong, as every one knows who has ever been under that wholesome discipline which had its weekly recurrence at the delightful institution of Dotheboy's Hall; and what Anglo-Saxon ever grew up, innocent of that delectable vernal medicine to which we refer? Has he not found all the silver change in his pocket grow black, suggesting very

unpleasant suspicions of bogus coin? The sulphur, being more than is wanted in the economy of the system, has made it escape through every pore in his skin, and, of course, fraternizes with the silver on its way. But it was of the sulphur which is natural to the body and always found there that we were speaking. When the animal dies, and the vital forces give way to chemical affinities, when the phosphorus and the rest take their departure, the sulphur, too, finds itself occupied in new fields of duty.

Chlorine and sodium, two more of the elements of animal structures, produce, in combination, common salt,—without which our food would be so insipid, that we have the best evidence of its being a necessary article of diet. The body has many uses for salt. It is found in the tears, as we are informed by poets, who talk of "briny drops" and "saut, saut tears"; though why there, unless to keep the lachrymal fluid from spoiling, in those persons who bottle up their tears for a long time, we cannot divine.

Perhaps we had better take the rest into consideration together,—the magnesia and iron, and whatever other elements are found in the body. Though some of them are there in minute quantities, the structure cannot exist without them,—and for their constant and sufficient supply our food must provide.

To see what becomes of all these materials after we have done with them, we must extend our inquiries among the articles of ordinary diet and ascertain from what sources we derive the several elements.

It has been sometimes believed that none but animal food contains all the elements required for the support of life. Thanks to Liebig, we have discovered that vegetable substances also, fruits, grains, and roots, contain them all, and, in most cases, in very nearly the same proportions as they are found in animals. We are not lecturing on dietetics; therefore we will not pause to explain why, although either bread or meat alone contains the various materials for flesh and

bone, it is better to combine them than to endeavor to subsist on one only.

Whither, then, go these elements when man has done with them? The answer is,—All Nature wants them. Every plant is ready to drink them up, as soon as they have taken forms which bring them within its reach. As gases, they are inhaled by the leaves, or, dissolved in water, they are drunk up by the roots. All plants have not the same appetites, and therefore they can make an amicable division of the supply. Grasses and grains want a large proportion of phosphate of lime, which they convert into husks. Peas and beans have little use for nitrogen, and resign it to others. Cabbages, cauliflowers, turnips, and celery appropriate a large share of the sulphur.

The food of plants and that of animals have this great difference: plants take their nourishment in inorganic form only; animals require to have their food in organic form. That is, all the various minerals, singly or combined, which compose the tissues of plants and animals,—carbon, hydrogen, phosphorus, and the rest, which we have already named,—are taken up by plants in mineral form alone. The food of animals, on the other hand, consists always of organized forms. There is no artificial process by which oxygen, carbon, and hydrogen can be brought into a form suitable for the nourishment of animals. As oxygen, carbon, and hydrogen, they are not food, will not sustain our life, and human art cannot imitate their nutritious combinations. Artificial fibrine and gluten (organic principles) transcend our power of contrivance as far as the philosopher's stone eluded the grasp of the alchemists. We know exactly how many equivalents of oxygen, hydrogen, carbon, and nitrogen enter into the composition of each of the animal elements; but we can no more imitate an organic element than we can form a leaf. What we cannot do the vegetable world does for us. Thus we see why it was necessary that the earth should be clothed with vegetation before animals could be introduced. A field-

mouse dies and decays, and its elements are appropriated by the roots around its grave; and we can easily imagine the next generations of mice, the children and grandchildren of the deceased rodent, feasting off the tender bark which was made out of the remains of their parent. The soil of our gardens and the atmosphere above it are full of potential tomatoes, beans, corn, potatoes, and cabbages,—even of peaches of the finest flavor, and grapes whose aroma is transporting.

Plants, as well as animals, have their peculiar tastes. Cut off the supply of phosphate of lime from a field of corn, and it will not grow. You can easily do this by planting the same land with corn for three or four successive years, and your crop will dwindle away to nothing, unless you supply the ground every year with as much of the mineral as the corn takes away from it. All plants have the power of selecting from the soil the materials necessary to their growth; and if they do not find them in the soil, they will not grow. It is now a familiar fact, that, when an old forest of deciduous trees has been felled, evergreens will spring up in their places. The old oaks, hickories, and beeches, as any observer would discover, pass their last years in repose, simply putting out their leaves and bearing a little fruit every year, but making hardly any new wood. An oak may attain to nearly its full size, in spread of branches, in its first two hundred years, and live for five or six hundred years longer in a state of comparative rest. It seems to grow no more, simply because it has exhausted too much of the material for its nourishment from the ground around its roots. At least, we know, that, when we have cut it down, not oaks, but pines, will germinate in the same soil,—pines, which, having other necessities and taking somewhat different food, find a supply in the ground, untouched by their predecessor. Hence the rotation of crops, so much talked of by agriculturists. Before the subject was so well understood, the ground was allowed to lie fallow for

a year or two, when the crops began to grow small, that it might recover from the air the elements it had lost. We now adopt the principle of rotation, and plant beans this year where last year we put corn.

It is not merely that plants deprive themselves of their future support by exhausting the neighboring earth of the elements they require. Some of them put into the ground substances which are poisonous to themselves or other plants. Thus, beans and peas pour out from their roots a very notable amount of a certain gum which is not at all suited to their own nourishment,—so that, if we plant beans in the same spot several successive seasons, they thrive very poorly. But this gum appears to be exactly the food for corn; if, therefore, we raise crops of beans and corn alternately, they assist each other. Liebig gives the results of a series of experiments illustrating the reciprocal actions of different species of plants. Various seeds were sprouted in water, in order to observe the nature of the excretions from their roots. It was found “that the water in which plants of the family of the *Leguminosæ* (beans and peas) grew acquired a brown color, from the substance which exuded from their roots. Plants of the same species, placed in water impregnated with these excrements, were impeded in their growth, and faded prematurely; whilst, on the contrary, corn-plants grew vigorously in it, and the color of the water diminished sensibly, so that it appeared as if a certain quantity of the excrements of the *Leguminosæ* had really been absorbed by the corn-plants.” The oak, which is the great laboratory of tannin, not only lays up stores of it in its bark and leaves, but its roots discharge into the ground enough of it to tan the rootlets of all plants that venture to put down their suction-hose into the same region, and their spongioles are so effectually closed by this process, that they can no longer perform their office, and the plant that bears them dies. Plants whose roots ramify among the roots of poppies become unwilling opium-eat-

ers, from the exudation of this narcotic principle into the ground, and are stunted, like the children of Gin Lane.

The Aquarium furnishes a very interesting example of the mutual dependence of the three natural kingdoms. Here, in a box holding a few gallons of water and a little atmospheric air, is a miniature world, secluded, and supplying its own wants. Its success depends on the number and character of the animals and plants being so adapted as to secure just the requisite amount of active growth to each to sustain the life of the other: that the plants should be sufficient to support, by the superfluities of their growth, the vegetarians among the animated tribes that surround them; and that all the animal tribes of the aquarium, whether subsisting upon the vegetables or on their smaller and weaker fellow-creatures, should restore to the water in excrements the mineral substances which will enable the plants to make good the daily loss occasioned by the depredations of the sea-rovers that live upon them. Thus an aquarium, its constituents once correctly adjusted, has all the requisites for perpetuity; or rather, the only obstacle to its unlimited continuance is, that it is a mortal, and not a Divine hand, that controls its light and heat.

In the examination of the materials appropriated by plants from the soil, we find that mineral substances are sometimes taken up in solution in larger amount than the growth of the plant and the maturation of its fruit require, and the excess is deposited again in crystalline form in the substance of the plant. If we cut across a stalk of the garden rhubarb, we can see, with the aid of a microscope, the fine needle-shaped crystals of oxalate of potash lying among the fibres of the plant,—a provision for an extra supply of the oxalic acid which is the source of the intense sourness of this vegetable. When the sap of the sugar-maple is boiled down to the consistence of syrup and allowed to stand, it sometimes deposits a considerable amount of sand; indeed, this is probably always pres-

ent in some degree, and justifies, perhaps, the occasional complaint of the grittiness of maple-sugar. But it is a native grit, and not chargeable upon the sugar-makers. It is nothing less than flint, which the roots of the maple absorbed, while it was dissolved in water in the soil. The sap, still holding the flint in solution, flows out, clear as water, when the tree is tapped; but when it is concentrated by boiling, the silicious mineral is deposited in little crystals, so that the bottom of the pan appears to be covered with sand. We could not select a more interesting example of the very wide diffusion of some compound substances than this one of silicic acid. It is found in the mineral and vegetable kingdoms. Being a mineral, it cannot be appropriated to animal uses, without being decomposed and transformed into an organic condition; but in the numerous species of plants whose stalks require stiffening against the winds,—in the grasses and canes, including all our grains, the sugar-cane, and the bamboo,—a silicate (an actual flint) is taken up by the roots and stored away in the stalks as a stiffener. The rough, sharp edge of a blade of grass sometimes makes an ugly cut on one's finger by means of the flint it contains. Silix is the chief ingredient in quartz rock, which is so widely diffused over the earth, and enters into the composition of most of the precious stones. The ruby, the emerald, the topaz, the amethyst, chalcedony, carnelian, jasper, agate, and garnet, and all the beautiful varieties of rock crystal, are mostly or entirely silix. Glass is a compound of silix and pearlsh. One who is curious in such things may make glass out of a straw, by burning it and heating the ashes with a blowpipe. A little globule of pure glass will form as the ashes are consumed. The following curious instance, quoted by that interesting physiologist, Dr. Carpenter, shows the same effect upon a large scale. A melted mass of glassy substance was found on a meadow between Mannheim and Heidelberg, in Germany, after a thunder-storm. It was, at first, supposed to be a meteor;

but, when chemically examined, it proved to consist of silix, combined with potash,—in the form in which it exists in grasses; and, upon further inquiry, it was ascertained that a stack of hay had stood upon the spot, of which nothing remained but the ashes, the whole having been ignited by the lightning.

There is nothing in Nature more striking to the novice than the first suggestions of the various, and apparently contradictory, at least unexpected, positions in which the same mineral is found. Now carbon is one of the minerals whose exchanges are peculiarly interesting. Chemists say that the diamond is the only instance in Nature of pure carbon: it burns in oxygen under the influence of intense heat, and leaves no ashes. Next to this—strange gradation!—is charcoal, which comes within a very little of being a diamond. But just that little interval is apparently so great, that none but a chemist would suspect there was any relationship between them. Then come all those immense beds of coal which compose one of the geological strata of the earth's crust, a stratum that was formed before the appearance of the animated creation, when the earth was clothed with a gigantic forest, whose mighty trunks buried themselves with their fallen leaves, and became, in time, a continuous bed of carbonaceous stone.

If we look at the vegetable and animal kingdoms, we find carbon entering into the composition of every tissue. But there are certain tissues and anatomical elements (as physicians say) which are formed largely of carbon and have no nitrogen whatever. These are oils and fats and everything related to them. What will be chiefly interesting, however, to our readers, is the power of transformation of one of these substances into another. Starch, gum, and sugar can all be changed into fat. The explanation of it is in the fact, that these substances are all chemically alike,—that is, they all have nearly the same proportions of carbon, oxygen, and hydrogen, and no nitrogen; but by slight differ-

ences in the combination of these elements, they exist in Nature as so many distinct substances. Their approach to identity is further confirmed by the fact, that starch can be made into gum, and either of them into sugar, in the laboratory. The transformation of starch and gum into sugar is also constantly going on in the ripening of fruits. When country-dames make currant-jellies and currant-wine, they know very well, that, if they allow the berries to get dead-ripe, their jelly will not be so firm as when they seize an early opportunity and gather them when first fully red. They may also have observed that jelly made late, besides being less firm, is much more likely to candy. At first, the currants contain hardly any sugar, but more gum and vegetable jelly (glue); when dead-ripe, they have twelve times as much sugar as at first, and the gum and glue are much diminished. The gummy and gluey materials have been transformed into sugar. Every ripe fruit gives us evidence of the same manufacture of sugar that has gone on under the stimulus of the sun's rays; and in the greatest source of sugar, the cane, the process is the same. A French physician, M. Bernard, has, within the last twelve years, discovered that the liver of animals is constantly making sugar out of all kinds of food, while the lungs are all the time undoing the work of the liver and turning it back into its chemical elements. And although, in the laboratory of the liver, it is discovered that no alimentary substance is quite deficient in sweetness, yet there, as elsewhere, starch and gum yield a far greater amount of it than animal substances.

We have stated that starch and gum can be turned into sugar by art,—but as no chemist has yet succeeded in imitating an animal substance, the change of these three into fat takes place only in the body. There are proofs enough within general observation, that one object of this portion of our diet is the supply of fat. The Esquimaux fattens on his diet of blubber and train-oil; the slaves on the sugar-plantations grow fat in the boiling-sea-

son, when they live heartily on sugar; the Chinese grow fat on an exclusively rice diet,—and rice is chiefly starch. But one of the most interesting observations of the transformation of sugar into a fat is that made by Huber upon bees. It was the discovery, that bees make their wax out of honey, and not of pollen, as was formerly believed. When Huber shut up some bees in a close hive, and kept them supplied with pure honey or with sugar alone, they subsisted upon it, and soon began to build the comb. Wax is a fat, and the honey which is eaten by the bee is partly transformed into wax in his body. In about twenty-four hours after his stomach has been filled with honey, thin plates of wax appear on the scales of his abdomen, having oozed through eight little openings in the scales and there hardened. Of this they build their cells.

We have wandered far from the consideration of the propensity of certain species of plants to take up special compound substances from the earth; but the wide-spread *silex*, with which we set out, displayed so interesting a field of observation, that it could not be resisted, and encouraged a disposition to rove, which has been to us instructive and entertaining. To return to plants,—we find they make use of compounds for certain special ends; but, as we have seen, the whole vegetable kingdom uses the eight or ten primitive elements which it has in common with the animals, and out of these alone forms the infinite variety of products which we derive from it for food and various economical and æsthetical purposes. Among the many processes of Nature whose contemplation fills us with ever new delight, this power of the adaptation of a few means to an infinite number of ends is one of the most enchanting. We endeavor to explain by chemical laws the reduction of the materials which earth and air furnish, to a form in which they can be appropriated by the tree; by endosmose and exosmose we think we have overcome the obstacles to a clear comprehension of the circulation

of the sap; and by a cell-theory we believe we have explained the whole growth of wood and leaves and fruit. But what microscope or what alembic shall ever tell us why a collection of tubes and cells in one tree creates the most wholesome and delicious fruit, while in another an organization precisely similar, so far as we can discern, produces only harsh and poisonous berries? why the acacia tribe elaborate their gum, the pine family turpentine, the almond prussic acid, the sorrels oxalic acid? why the tall calisaya-tree of the Andes deposits in its bark the valuable medicine cinchona, and the oak, the hemlock, the tea-plant, and many others, make use of similar repositories to lay up stores of tannic acid? The numberless combinations of the same materials, and the wonderful power which rests in a single seed to bring about with unvarying uniformity its own distinct result, attest to us every day the admirable wisdom and goodness of the Creator.

These regular, every-day transformations of material elements from rock to tree, from tree to man, and back through a continual circuit, would repay us for spending our leisure hours in studying it, with our own eyes as well as with the eyes of others. The glance we have given is sufficiently suggestive to turn the attention of our readers that way. Before parting with them, however, we wish to make a few excursions into the natural world, to follow out some of the more peculiar and unexpected migrations of material atoms. Suppose we take a little marble,—which, in chemical constitution, is carbonate of lime,—that very marble, for instance, which forms the palaces of Venice, against which the waters of the Mediterranean have dashed for so many centuries, and have not dashed in vain. In their perpetual washing, they have worn away the stone and carried off its particles,—an insignificant amount, it is true, but, little as it is, it has not remained unused. For that very carbonate of lime, which once shared the proud state of the “glorious city in the sea,” now helps to form the coarse shells of

oysters, or is embodied in the vast coral reefs that shoot out from the islands of the West Indies, or is deposited year after year by dying shell-fish, which are slowly carpeting the ocean-bed with their remains. Much of this same Venice marble has doubtless been appropriated by fishes from the sea-water which dissolved it, been transformed into their bones, cast upon the soil of Italy, disintegrated, and imbibed by the thirsty roots of forests in sight of the very walls from which it parted. And who can say that parts of it do not now adorn the necks of some Venetian dames, in coral, or more costly pearls? What says Ariel to the orphaned Ferdinand?

“ Full fathom five thy father lies;
Of his bones are coral made;
Those are pearls that were his eyes:
Nothing of him that doth fade
But doth suffer a sea-change
Into something rich and strange.”

This is but a hint of the mutability of created things. Marble, sea-shells, the chalk-cliffs of Dover, the limestone fossils which preserve for us animal forms of species long since extinct, the coral formations that are stretching out in dangerous reefs in so many seas of the tropics, are all identical in their chief ingredient, and, as we see, are by natural processes and various accidents constantly interchanging their positions.

It ought to be consoling to those who think a great deal of their bodies, to reflect, that, if we may tend “to base uses,” we may also tend to very noble ones. In the course of their transmigrations, the elements of a worthless individual may get into far better company than they have before enjoyed,—may enter into brains that immortalize their owner and redeem the errors of the old possessor. Whoever bases his merit on a long line of ancestors who have nothing but a perpetuated name to boast of, may be likened to the last of many successive tenants of a house who have hired it for their temporary uses. The inheritance of a brave spirit and a noble mind is a sufficient justification for a reasonable pride;

but not so with the heritage of materials which are continually interchanging with the clod.

There need be nothing humiliating in such thoughts; the operations of Nature are always admirable. But when the relics of humanity are deliberately appropriated to such mechanical or scientific purposes as we shall relate, before they have entirely lost their original (we should say latest) form, then most men would look upon the act as in some sort a desecration. With what holy horror would the ancient Egyptians regard the economical uses to which their embalmed bodies were appropriated a few centuries ago! In the works of Ambrose Paré, the great surgeon of five French kings in the sixteenth century, is a full account of the preparation and administration of "mummie,"—that is, Egyptian mummies, powdered and made into pills and potions,—“to such as have falne from high places or have beene otherwise bruised.” The learned physician enters his protest against the use of it, (which he says is almost universal with the faculty,) as quite inefficacious and disgusting. His disgust, however, arises principally from the fact, that the “mummie” prepared by the apothecaries must have been derived “from the carcasses of the basest people of Egypt; for the noblemen and cheefe of the province, so religiously addicted to the monuments of their ances-
tors, would never suffer the bodies of

their friends and kindred to be transported hither for filthy gaine and detested use.”

If such traffic be base, what shall we say of some priests of Nicaragua, who renovate their burial-grounds by exhuming the bones of the dead, with the earth that surrounds them, and selling the mass to the manufacturers of nitre? No sentiment of reverence for the sepulchres of their fathers incites them to resist the inroads of foreign pirates,—for they manufacture their fathers' bones into gunpowder.

Let us turn away from the revolting picture. The glimpses at Nature's revolutions which we have enjoyed are more agreeable. We are no advocates for any attempts at preserving the human body from decomposition; that which will restore the beloved forms of friends most readily to their primitive elements, and avert the possibility of anything so dear remaining to excite our aversion or disgust, or becoming a pestilential agent, we would cordially encourage. There can be no doubt that use would soon render cremation as little disagreeable to the feelings as consigning the precious remains to slow decay and food for worms; and few will long be pained at the thought of mingling at once with the common earth and air, and returning to usefulness in other forms, after the soul has passed to heavenly spheres to enjoy the blessings of immortal life.

CHIP DARTMOUTH.

It is wonderful how Nature provides for the taking off and keeping down of her monsters,—creatures that carry things only by force or fraud: your foxes, wolves, and bears; your anacondas, tigers, and lions; and your cunning or ferocious men of prey, of whom they are the types. Storms may and must now and then rage and ravage, volcanoes must have their

destructive fits, and the darkness must do its mean and tyrannical things while men are asleep; but calmness and sunshine triumph immeasurably on the whole. Of the cubs of iniquity, only here and there an individual escapes the crebrous perils of adolescence, develops into the full beast, and occupies a sublime place in history; whereas the genial men of

sunshine, plenty as the fair days of summer, pass quietly over from the ruby of life's morning to the sapphire of its evening, too numerous to be written of or distinctly remembered. There are, it is quite true, enough biographies of such in existence to read the world to sleep by for ages. It can hardly keep awake at all, except over lives of the other sort; hence, one of great and successful villany is a prize for the scribe. In the dearth of such, let us content ourselves with briefly noticing one of the multitude of abortive cubs, its villany nipped — as Nature is wont to nip it — in the promising bud of its tenderness. Many a flourishing young rogue suddenly disappears, and the world never knows how or why. But it shall know, if it will heed our one-story tale, how Chip Dartmouth of these parts was turned down here, — albeit we cannot at present say whether he has since turned up elsewhere.

Our hero was baptized simply Chipworth, in compliment to a rich uncle, who was expected on that account to remember him more largely in his will, — as he probably did; for he soon left him a legacy of twenty thousand dollars, on the express condition that it should accumulate till he was of age, and then be used as a capital to set the young man up in business. As the inheritance of kingdoms spoils kings, so this little fortune, though Chip could not finger a mill of it during his minority, all the while acted on him like a controlling magnet, inducing a strong repellency to good advice and a general exaltation of *vjews*, so that, when he came into possession of it, he was already a fast young man in almost every respect. He had settled it as the maxim of his life to gain fast and spend fast; and having had considerable opportunity to spend before he had any to gain, he had, on becoming a business man, some secret deficits to make good before he could really be as rich as people supposed him. As his deficits had not been made by daylight, so daylight must have nothing to do in wiping them out; and hence darkness became more

congenial than its reverse to all his plans, and he studied, as he thought, with singular success, the various tricks of blinding people to the state of his finances, as well as of bettering it. While he was supposed to be growing rich very rapidly, he really was doing so about half as fast as everybody thought. Chip would not steal, — that was vulgar. But he would take every possible advantage of other people by keeping close his own counsels and pumping out theirs. He would slander a piece of property and then buy it. He would monopolize on a short market, and fill his purse by forestalling. Indeed, he was, altogether, one of the keen, and greatly admired in business circles.

It was not easy for Chip to love any being but himself, — not even a woman. But his smart figure, for which Nature and the tailors had done their best, set the general female imagination into the most lively action. Many were the dreams about him, — day-dreams and night-dreams, — that were dreamed in front of all manner of little filigree bird-nest bonnets and under snowy night-caps; and at the slightest encouragement on his part, no doubt, the idea of himself which had been manufactured in many minds would have been fallen in love with. The reality certainly would not have been. Miss Millicent Hopkins wore one of the caps set for Chip, and her he professed vehemently to love. But she was the daughter of a millionaire of a very set temper, who had often said and sworn that his daughter should not have any man who had not proved by more than mushroom or retail success in business that he was able and likely to better her fortune. Miss Millicent must plainly either be run away with, or fairly won on old Hopkins's plan of wholesale, long-winded business success. Miss Millicent's good looks, if they did not amount to beauty, did, nevertheless, add something to the attractiveness of her vast pecuniary prospects. Chip had obtained the young lady's decided favor without absolutely crossing the Rubicon himself, for

he had no notion of taking her without any of the funds her father had to bestow. It was arranged between them that his paternal consent should be asked, and the die or live of matrimony should depend on that. But, with confidence, or what is sometimes called brass, enough to put any sort of question, it was impossible for Chip Dartmouth to state the case to old Mr. Hopkins as it was. Having obtained a private interview, he grasped the old gentleman by the hand with an air as familiar as it was apparently cordial.

"Ah! I am very glad to see you, Mr. Hopkins, for I have been thinking what a fool I must be not to pay my addresses to Miss Millicent; and I can take no steps, you know, without your consent."

"You can take none with it, Sir," was the emphatic reply of the severe parent, with a sort of annihilating look. "I admire your prudence and frankness, my young friend; but, till you show yourself a merchant of my own sort, I beg you will excuse me and my family from any of the steps you contemplate. Good-morning, Sir,—good-morning!"

The showing-out was irresistible, leaving nothing more to be said.

Chip now resolved that he would double his diligence in making money, out of spite to the father, if not love for the daughter. The old foggy's wealth he would have at any rate, and Millicent with it, if possible, as a sort of bonus. So, obtaining an interview with his fair intended and intending, at the earliest moment, without revealing a hint of his own diplomatic blunder, he told her that her father had refused his consent to their union because his fortune was not sufficient, and she must not expect to see him again till it was so, which he fancied would be in a much shorter time than the old gentleman supposed.

Chip had not long to wait for a chance to strike the first blow in carrying out his new resolution of fast trading. The day after his memorable rebuff, he was sitting in the ehoky little counting-room of a crammed commission-warehouse in In-

dia Street, musing and mousing over the various schemes that occurred to his fertile brain for increasing the profits of his business. He had already bought cotton pretty largely on speculation. Should he monopolize further, make a grand rush in stocks, or join the church and get large trust-funds into his hands on the strength of his reputation for piety? All these and a hundred other questions were getting rapidly and shrewdly discussed in his mind, when a rather stubbed man, with a square, homely face and vinegar expression, opened, or partly opened, the little glass door of the counting-room, and, looking round it more greedily than hopefully, said,—

"You don't want the cargo of the 'Orion' at a bargain?"

"Can't say I do. But walk in, Captain Grant,—walk in!"

Captain Grant did walk in, though he said it was no use talking, if Chip didn't want the cotton. Chip saw instinctively, in the sad, acid look of his visitor, that he was anxious to sell, and could be made to take a despondent view of the market. Taking him by the button, he said, rather patronizingly,—

"I know, Captain, you ship-owners want to keep your ships at work at something besides storage. But look there," pointing to the bales of cotton filling the immense floor; "multiply that pile by four and add the basements of two churches, and you see a reason why I should not buy above the level of the market. Now, taking that into consideration, what do you ask for your two hundred and fifty bales in the 'Orion'?"

"Seven cents."

"I know somebody who would feel rich, if he could sell at that," returned Chip, with a queer grin. "No, no, Captain Grant, that won't do at all. Prices are sinking. If I should buy at that figure, every sign of margin would fade out in a fortnight. I haven't five bales that have been bought at any such price."

It was true, he had not; for they had been bought at seven-and-a-half and eight.

"Well, I will say six-and-a-half at sixty days, to you," said the humiliated Grant.

"My dear Sir," replied Chip, "you don't begin to tempt me. I must burn all my foreign correspondence and forget the facts before I can begin to look at anything beyond six cents and ninety days."

"Ninety days won't do," said Mr. Grant, tersely. "If we must sacrifice, it must be for something a bank will look at, Mr. Dartmouth. But I want the ship cleared, and if you will say six at two months for the whole, it's a bargain, bad as it is for me."

"Not a bargain for me to be in a hurry about; but I'll think of it. Hold on till to-morrow. But, on the whole, you needn't do that. It wouldn't be an object."

"But I will do it, if you say so, till noon to-morrow."

"Better say five-and-three-fourths and have it done to-day," said Chip, "for I may not give that to-morrow. But if you hold on, and I buy anything at six, it shall be your lot."

Captain Grant, beginning to believe that he should, after all, sell a little above the bottom of the market, took his leave for his home among the Waltham hills, a little less grouty than when he entered.

That same night, Chip, after having dropped in at numerous resorts of the fast men, in most of which somewhat of his conscience, such as it was, dropped out, was proceeding homeward through Devonshire Street, with the brightest of his wits still about him. It was a raw night, one of the rawest ever got up by a belated equinoctial, with almost nothing stirring in the streets but the wind, and the loose shutters and old remnants of summer awnings left to its tender mercies. Æolus, with these simple instruments of sound, added to the many sharp corners of city architecture, managed to get up something of a symphony, enough almost to make up for the nocturnal cats, now retired to silence and the snug-gest attainable quarters. The hour was

one of the short ones ayont the twal, and sleep reigned everywhere except in the daily-newspaper-offices and in the most fashionable of the grog-shops. Besides Chip, the only living thing in Devonshire Street was a thinly-clad stripling, with a little roll of yellowish tissue-paper in his hand, knocking and shaking feebly at a door which grimly refused to open. His powers of endurance were evidently giving way, and his grief had become both vocal and fluent in the channel of his infant years.

"What's the matter, my boy?" asked Chip,— "locked out, hey?"

"No,—bo-hoo. No, Sir, the door's blowed to and froze up, and I can't git this pos'erip' up to the office."

"Oh, oh! you're the telegraph-boy, are you?"

"Yes, Sir."

"Most froz'n, aren't you?"

"O-oo-oo, that I be, Sir."

Here a very bright idea struck Chip, and he inquired,—

"Is this all that's coming?"

"Boo-hoo. Yes, Sir. They've sent good-night once before, and this is the pos'erip'. The wires is shut off now, and some of the papers is shut off, too; for I've been to three before this, and can't git into nary one on 'em."

"Never mind, my poor fellow; I belong up here. I'll take the sheets and send 'em round to all the other papers that are open. Never mind; you take that, and go right home to your mother."

"Thank you, Sir," said the shivering lad, and, giving up the yellow roll and taking the loose coppers offered him in the quickest possible time, he scampered off around the corner of Water Street and left Chip in company with two temptations.

"Now," thought Chip, "it will be certainly a clean and gentlemanly thing, if, after having relieved this poor little devil of his trouble and responsibility, I should oblige the still poorer devil of a concern up-stairs by giving 'em this posteript of foreign news, which, by working so late,

they will probably have exclusively. That would be most truly honest, benevolent, and philanthropic. It would make at least one newspaper my friend, and, on the whole, it is something of a temptation. But let me see what it will cost."

Giving the black door a vigorous push, he entered, and by the gas-burner on the first landing discovered that the postscript in his possession gave the state of the Liverpool cotton-market a day later than the body of the dispatch, which had already gone into type, and, what was more to the purpose, announced a rise of a penny-and-a-half on the pound. Chip clutched the gauzy sheets in his fist, closed the door as softly as possible, and yielded himself a doomed captive to temptation number two. Here was a little fortune on the cotton he had in store at any rate, and, if he really had in his grasp all the news of the rise, he might make by it a plump ten thousand dollars out of Captain Grant's "Orion." But to this end he must be sure that not a lip of the rise would be published in the morning papers, and he must see Captain Grant and close his bargain for the "Orion's" cargo before the wires should begin to furnish additional news by the "Africa" to the evening papers. They would not, after obtaining such news, lose a moment in parading it on their bulletin-boards, and Captain Grant might get hold of it before reaching the little counting-room in India Street. Chip, of course, saw what to do, and did it. Waiting in one of the little "meals-at-all-hours" saloons till he heard the churning of the press-engines, he sallied out and bought of the overloaded carriers the earliest copies of the morning papers, and made himself sure that the foreign news did not disclose any change of the cotton-market. The next thing was to transfer himself to Captain Grant's residence in Waltham,—exactly whereabouts in Waltham he did not know, but, of course, he could easily find out,—and, without exciting the grouty old salt's suspicions of false play, make sure of the cotton at his own price. On the whole, he thought it safer,

as well as cheaper, to use the early train than to hire a special team.

Arrived in Waltham, to his great vexation, it appeared, after much inquiry, that Captain Grant lived full three miles from the station,—and what was worse, every omnibus, hack, buggy, and dog-cart was engaged for a muster in one direction or a cattle-show in another. Nothing on wheels could be hired at any price,—at least, none could be found in an hour's search from one hotel or livery-stable to another. Chip, whose sleepless night and meditated fraud had not left much of the saint in him, swore the whole of Waltham as deep as the grimmest view of predestination would allow. And he restrained himself from being still more profane only lest his wrath should awaken inconvenient suspicions. After all, there was one old tavern a little way out, where possibly a one-horse affair could be raised. The Birch House was a sort of seedy, dried-up, quiet, out-of-the-way inn, whose sign-post stood forth like a window without sash, the rectangular ligneous picture of a man driving cattle to Brighton having long ago been blown out of its lofty setting and split to pieces by the fall. What was the use of replacing it? No one was likely to call, who did not already know that the Widow Birch still kept tavern there, and just how she kept it. It was doubtful if a new sign would attract a single new customer. Indeed, since the advent of railroads, a customer was not a common occurrence any way, though there still remained a few that could be depended on, like the Canada geese, in their season, and their custom was handsomely profitable. The house, a white wooden one, with greenish blinds, had two low stories, the first of which was nearly level with the ground. There was a broad, low entry running through the middle, and on either side two rather spacious square rooms. One of those in front had a well-sanded, well-worn pine floor, with a very thirsty-looking counter across one corner, supporting a sort of palisade that appeared to fortify nothing at all,—a place, however,

which had evidently been moist enough in the olden times. In the other front room was a neat carpet, plain, old-fashioned furniture, and a delightful little plantation of fresh and cozy flower-pots, surrounding a vase full of gold-fishes, and overhung by a bright-eyed, mellow-throated canary, the whole of that paradise being doubtless under the watch and care of little Laura Birch. This was the ladies' parlor,—the grand reception-room, also, of any genteel male guest, should one for a wonder appear. Little Laura, however, was no longer as little as she had been,—though just as innocent, and ten times as bewitching to most people who knew her. You could not but particularly wish her well, the moment her glad, hopeful, playful, confiding, half-roguish eye met yours. With the most conscientious resolution to make herself useful, under her mother's thrifty administration, in the long, clean New England kitchen which stretched away behind the square dining-room, interposed between it and the dry bar-room, she had a taste for books and a passion for flowers, which absorbed most of her thoughts, and gained her more chidings from her mother for their untimely manifestations than her handiest services gained thanks or any signs of grateful recognition. She and the flowers, including the bird and the fishes, seemed to belong to the same sisterhood. She had copied their fashion of dress and behavior, rather than the Parisian or any imported style,—and so her art, being all learned from Nature, was quite natural. On the very morning in question, she was engaged in giving this little conservatory the benefit of her thorough skill and affectionate regard, when good Dame Birch broke in upon her with,—

"Why, Laury, what are you thinking about? It's always just so. Here is a gentleman in the bar-room, and he's a'-most sure to order breakfast, and them eels isn't touched, and not a thing ready but cold victuals and pie. Them eels would be so nice and genteel! and you know they won't keep."

"But you didn't tell me to fry them now, mother," said Laura.

"But I told you to fix 'em all ready to fry."

"Well, mother," replied Laura, "I'll come as soon as these things are set to rights. It won't do to leave them just so."

"Well, it's always just so," said the maternal Birch. "I must do it myself, I see. Don't be all day, Laury,—now don't!"

She disappeared, muttering something about "them plaguy flower-pots."

In point of fact, Chip Dartmouth was all this while in the aforesaid dry bar-room, engaged in an earnest colloquy with Frank Birch, a grown-up son of the landlady, a youth just entered on the independent platform of twenty-one, Laura being three years younger. Chip had arrived rather out of breath and excited, having got decidedly ahead of the amenities that would have been particularly expedient under the circumstances. Approaching a door of the bar-room, which opened near its corner towards the barn, and which stood open at the time, he descried Frank within busily engaged mending harness.

"Hallo! young man, I say, hurry up that job, for I've no time to lose."

"Well, I'm glad on't," retorted Frank, hardly looking up from his work, "for I ha'n't."

"Look here!" said Chip, entering, "you're the man I've been looking for. I must have a ride to Captain Grant's, straight off, at your own price."

"Maybe you must, but I'm goin' to the Concord cattle-show, and Captain Grant's is four miles out of the way. I can't think of goin' round, for I shall be too late, any way."

"Never mind that, my young friend, if you 'r' 'n such a hurry, put on the string and look to me for the damage."

"Maybe you can't pay it," replied Frank, looking rather scornful.

"The Devil!" exclaimed Chip, "are all the Waltham people born idiots?"

"No! some of 'em are born govern-

ors," said Frank, "and Boston people may find it out one of these days."

On this, Landlady Birch intervened, taking the bar-room in her way from the parlor to the kitchen.

"What is that you say, Frank? The gentleman can have as good a breakfast here as he can have anywhere out of Boston, I'm sure, though I say it myself. We don't have so many to cook for, and so, perhaps, we take a little more pains, Sir,—ha! ha!"

And with that good Mrs. Birch put on a graciousness of smile worthy of the most experienced female Boniface in Anglo-Saxondom.

"The gentleman don't want any breakfast, mother; he only wants a ride round to Captain Grant's, and he ha'n't got the manners to ask for it, like a gentleman;—he *must* have it. I say he musn't in my buggy, for I a'n't goin' that way."

"Why, son, the gentleman of course expects to pay for it."

"Yes, Madam," said Chip, "I am willing and expect to bleed freely."

Frank. "Well, I should like to know what you mean by that? I don't want your blood, or that of any other Boston squirt."

Mrs. Birch (to Chip, after a reproving glance at Frank). "I think we can accommodate you, Sir. The buggy is at the blacksmith's, and will be done in half-an-hour. If you want, you can have breakfast while you are waiting; and you will find a comfortable fire in the parlor to sit by, at any rate."

With this, Mrs. Birch made her exit, to hurry matters on the cook-stove.

"There! that's her, all over!" grumbled Frank. "If she can sell a meal of victuals, she don't care what becomes of me. But I'll let her know the mare's mine, and the buggy's mine, all but the harness; and I tell you, Sir, I'll see the mare drowned in Charles River and the buggy split into kindling-wood, before you shall have a ride to Captain Grant's this day."

"But here's a five-dollar-bill," quoth Chip, displaying a small handful of bank-notes.

Frank. "You may go to thunder with the whole of 'em! I tell you I've set my foot down, and I won't take it up for my own mother,—and I'm sure I won't for anything that ever was or will be under your clo'es."

With this, he jerked up the harness and went off to the barn, with an air that convinced Chip that the controversy between mother and son was not likely to be decided in his favor at a sufficiently early hour to answer his purpose. But where else should he go, or what else should he do? As he was a little more inclined now to bet on calmness than on passion, he decided to take a seat in the parlor, and keep it, at least, till he could dispose of his present doubt. Easily might he have measured three miles over the Wal-tham hills, in the bracing morning-air, with his own locomotive apparatus, while he had been looking in vain for artificial conveyance. But if that plan had occurred to him at all at first, it would have been dismissed with contempt as unbusinesslike. He must not, by any possibility, appear to Captain Grant to be so madly anxious to close the bargain. He did a little regret neglecting the service of his own proper pegs, but it was now entirely too late to walk, and he must ride, and at a good pace, too, or lose the entire benefit of the news which the lightning had so singularly confided to his honest hands. The feeling with which he flung himself into that quiet, little, economical parlor was, probably, even more desperate than Richard's, when he offered his kingdom for a horse. It was, in fact, just the feeling, of all others in the world, to prevent a man's getting a horse. Had he carried it into a pasture full of horses, it would have prevented him from catching the tamest of them. But the good influences of the Universe, that encourage and strengthen the noble martyrs of truth and workers of good in their arduous labors, do sometimes also help on villains to their bad ends. Never were troubled waters more quickly smoothed with oil, never were the poles of a magnet more quickly reversed, than

Chip's rage and rancor abated after he entered that door. Not that he relaxed his purpose, at all, or felt any essential change of his nature, but his temper was instantly turned the right side up for success. He was, of course, unconscious of the cause,—for it is certainly nothing wonderful, even in the neighborhood of Boston, to see a neat Yankce lass, in her second or third best dress, putting things to rights of a morning, with a snowy handkerchief over her head, its corners drawn into a half-knot under her sweet chin, and some little ruddy outposts on her cheeks, ready, on the slightest occasion, to arouse a whole army of blushes. Laura had just given the finishing touch to her flower-culture, changed the water of her fishes, replenished the seed-bucket of the canary, and was about leaving the room. Almost any man would have been glad of an excuse to speak to her. Chip could have made an excuse, if one had not been ready-made, that was to him very important, as well as satisfactory.

"Miss Birch, I presume?"

"Yes, Sir," said Laura, with a curtsy, not quite so large as those that grow in dancing-schools, but, nevertheless, very pretty.

"Well, Miss Birch," said Chip, blandly advancing and taking her nice little hand, half covered with her working-mitts,—whereat the aforesaid outposts promptly did their duty,—“or shall I call you Miss Susan Birch?”

"No, Sir, my name is Laura," said the girl, shrinking a little from a contact which rather took her by surprise.

"Oh, Laura!—that is better yet," proceeded Chip. "Now, Miss Laura, I have got myself into a terrible scrape; can you help me out of it?"

"I can't tell, indeed, Sir, till I know what it is," said Laura, with a bright twinkle of reassurance.

"Well, it is this:—I have mortally offended your brother,—for so I take him to be by his looks,—and I most sincerely repent it, for he owns the only team left in Waltham. If I cannot hire that team for an hour, I lose money enough to buy

this house twice over. I want you to reconcile us. Will you offer my apology and prevail on him to take this and be my coachman for an hour?" asked Chip, —slipping a gold eagle into her hand with the most winning expression at his command.

"Oh, yes, Sir,—I'm sure I'll try without that, Sir. He will be glad to oblige you, when he knows how you need it," she said, offering to return the coin.

"No, no, Miss Laura, I want to pay him well; and if you succeed,—why, no money can pay *you*, Miss Laura; I don't profess to be rich enough to do it."

Here the outposts gave another alarm, and again the hosts of the ruby uniform were gathering hurriedly in their two muster-fields.

"Why, I will go and try, Sir," said Laura, so much confused by the novelty and magnitude of the circumstances that she opened the closet-door before opening the only one that led out of the room.

Fairly out of Chip's presence, she saw instantly and instinctively the worthlessness of that gold eagle, however genuine, compared with her sisterly love, in her mission to Frank. So she ran directly to her mother in the long kitchen, and, planking the American eagle upon the sloppy little table where the eels were rapidly getting dressed, said,—

"Why, mother, that gentleman wants to hire Frank to carry him to Captain Grant's, and I'm sure he ought to go without hiring. I'll go right out and see him."

"That's right, Lauly; tell him he ought to be ashamed of himself!"

"Oh, no, mother, I won't tell him any such thing," said Laura, laughingly, as she hopped and skipped towards the barn.

"Well, Frank, how's Nell Gwyn, this morning?" cheerily cried Laura to Frank, who seemed to be getting his harness into a worse snarl, in his grouty attempts to get it out of one.

"The mare's well enough, if she hadn't been insulted."

"Why, that's abominable, Frank! But let me get that snarl out."

"You get it out! You get out yourself, Laule."

"Why, that's all I'm good for, Frank; I always pick out the snarls in the house, you know, and I should like to try it once in the barn."

"The tarnal old thing's bewitched, I believe," said Frank, allowing his sister to interfere and quietly untwist and turn right side out the various parts which he had put wrong by all sorts of torsion. "I'll teach Boston chaps to know that there are some things they can't have for money! When Nell and I have agreed to have a good time, we a'n't goin' to be ordered off nor bought off;—we'll *have* it."

"So I say, Frank. But suppose I wanted you to give *me* a ride, Frank?"

"Why, Laule, you know I would go to the North Pole with you. If Mam would only let *you* go to Concord with me, I'd wait till noon for you."

"Well, may-be she will, Frank. She wants you to carry that man to Captain Grant's bad enough to let me go in the afternoon."

"But I told him I wouldn't carry him,—and, gol darn it, I won't!"

"Of course you won't carry him on his own account, or for the sake of his money,—but for my sake perhaps you will."

"Well, Sis, perhaps I will. But, mind, before I do, Mam shall promise, sartin sure, to let you go by half-past twelve o'clock, and not a minit later."

"Well, I'll see she does; you harness Nell, and get the buggy. The man says he's sorry he spoke to you so. If he's carried to Captain Grant's and back, I'll answer for it's being the best for all of us."

She was off to the house like a bird, and the rest of her diplomacy was too simple and straightforward to need special record.

As the buggy was at the door before the table presented the savory temptation of fried eels, Chip declined breakfast at present, but decidedly promised to take it on his return. He dropped in on Captain Grant, as he was careful to tell that gentleman, having had

business in Waltham that morning, and thinking he might perhaps save him a journey to town. The ship-owner had just finished the news of the morning papers, for which he had sent a messenger express to the post-office, and said, after the cordial salutation which a rough sort of man always gives in his own house,—

"Well, Mr. Dartmouth, I see the market is as close-reefed as ever. May-be you think I will sell at five and three-fourths to-day, but I've concluded to make a floating warehouse of the 'Orion' for the winter, rather than do that."

"I don't blame you for that, my friend; but in the present state of advices, six at two months is the highest mill that will do. If you will close the 'Orion's' cargo at that, I am your man."

"What I've said, I'll do, Sir, of course," said the tough old salt; "and since you've taken the trouble to come out here and save my lame toes, let's nail the bargain with a bottle of my old Madeira,—some of the ripest this side of the herring-pond, I'll be bound."

"Not a drop, I thank you; for, besides being a teetotaler, Captain, I'm behind time to-day, and must bid you good-morning."

"Well, Sir, I'm much obliged to you; the bill of sale shall be at your counting-room directly; the clerk will receive the notes and deliver the cotton. Good-morning, Sir,—good-morning!"

In truth, Chip had not the slightest objection to wine, as wine, even had it not been the ripest on this continent; but, like any other mitigated villain, he did not quite relish taking wine with the man he was basely cheating. He would much rather partake of Ma'am Birch's fried eels and coffee, especially if Laura Birch should, peradventure, be the Hebe of such an ambrosial entertainment. She was not, however,—and the disappointment considerably overclouded the commercial victory of the morning. Madam Birch herself did the honors of whatever sort, while Chip played a fantasia solo at the *table d'hôte*. The good lady enlarged

volubly on her destitution of help, and how, if she had any such as we get now-a-days, they were more plague than profit,—how Laura was getting ready to go with Frank to the cattle-show, and she herself was likely to be the only living mortal in the house for the rest of the day.

“Such a son as you have is a fortune, Madam; and as for the daughter, she is a gem, a genuine diamond, Madam.”

“Ha! ha! do you really think so, Sir?” said the mother, evidently gratified with the superlativeness of the compliment. “Well, they do say children are jewels,—but I’ve found, Sir, they are pretty troublesome and pretty costly jewels. Mine, as you say, are very good children,—though Frank is pretty wilful, and Laury is always gettin’ her head above the clouds. Oh, dear! they want a great deal done for ’em,—and the more you do, the more you may do. Frank is bewitched to sell out and go to Kansas or Californy, or, if he stays here, he must go to college or be a merchant. And Laury, even she isn’t contented; she wants to be some sort of artist, make statters or pieters,—or be a milliner, at least. So you see I haven’t a minute’s peace of my life with ’em.”

Of course Chip saw it, and the more’s the pity.

“All the better, Madam,” said he. “Young America must go ahead. There’s nothing to be had without venturing. If I can ever be of service to either of your echildren in forwarding their laudable ambition, I am sure it will give me the greatest pleasure.”

“You are very kind, Sir, but I only wish you could persuade ’em to let well alone, and at least not try the world till they know more of it.”

“Not touch the water till they have learned to swim, eh? That’s not quite so easy, Madam. Never fear; I’ll be bound, a boy that can say *No* like yours is perfectly safe anywhere; and as to Laura, why, Madam, I never heard of an angel getting into difficulty in the wickedest of worlds.”

“Our old minister, Parson Usher that

was, used to say some of the Bible angels fell,—and I am sure, Sir, the human angels have a worse chance. They are about the only ones that run any risk at all.”

“True, true enough, Ma’am, in one point of view. Too much care cannot be taken to select the society in which young people are to move. In the right society, such a girl as Laura would win homage on every side, and make herself happy by making everybody else so.”

“I believe you are right there, Sir,” said Mrs. Birch, quite charmed with such beautiful appreciation of what she felt to be Laura’s excellence; “and I don’t wonder sometimes that she should be discontented with the society she has here, poor girl!”

“When you see the sun begin to shine in the morning, you may be sure enough it will keep rising all the forenoon,” said Chip, with the air of a great moral philosopher, conscious of having made a decided impression. And suddenly recollecting how valuable was his time in town, and that the train would be due in five minutes, he swallowed the last of his coffee, paid his bill, told the landlady how happy he was to have made her acquaintance and that of her interesting family, promised he would never stop in Waltham without calling, and strode away.

The lightning flashed from a good many eyes in the telegraph-office when the morning members of the associated press inquired why they had not been served with the latest news,—why, in fact, the only item of any significance was reserved for the evening papers of the day. Not a press of all the indignant complainants was ready to admit that it had locked up its forms and gone to bed before the wires had completed their task. Very bitter paragraphs testified, the next day, that, in the opinion of many sage and respectable editors, the wires had been tampered with by speculators. The poor little half-frozen telegraph-boy was closely catechized, first by the officers of the telegraph-company, and afterwards

by certain shrewd detectives, but no clue could be got to the fine gentleman who so generously relieved him of his responsibility, and no result followed, except his dismissal and the employment of another lad of more ability and probably less innocence. Captain Grant was the man most likely to have come to a discovery in the matter, and most heartily did he curse his luck—his “usual luck”—of giving away a fortune by selling a cargo a day too soon. But being kept at home by uncomfortable toes, no suspicious mortal, such as abound in the lounging-rooms of insurance-offices and other resorts of business-men in town, happened ingeniously to put his suspicions on a scent, and he did not come within a league of the thought that Chip Dartmouth could have had anything to do with the strange and blamable conduct of the wires. As he made no proclamation of his loss, and no other case of sale during the abeyance of the news came to the knowledge of the parties interested, the matter, greatly to Chip's comfort, fell into entire oblivion before a fortnight had passed. The understanding was, that, though great mischief might have been done, none had been,—and that somebody had simply made waste-paper of the little yellow thunderbolt-scravls.

For the first fortnight, Chip's nervousness, not to say conscience, very much abated the pleasure of the many congratulations he received from his friends, and from hundreds of people whom he had never before known as his friends. He couldn't get through the streets any day without meeting the solidest sort of men, with whom he had never exchanged a word in his life, but whose faces were as familiar as that of the Old-South clock, who took him by the hand quite warmly, and said,—

“Ah, Mr. Dartmouth, permit me to congratulate you on your good-fortune. You have well deserved it. I like to see a young man like you make such a ten-strike, especially when it comes in consequence of careful study of the market.”

The truth was, Chip had been playing

a pretty hazardous game in the cotton-market, chiefly at the risk of other parties; and the slice he had so feloniously carved out of poor Captain Grant was quite small compared with the gains he had managed to secure by thus venturing a little of his own and a great deal of other people's money. The shrewd minds in the secrets of the business world were not slow to see that he must have realized at least a hundred thousand units of commercial omnipotence by the operations of the first week after the rise. Everybody was glad of an opportunity to speak to such a man. Even Mr. Hopkins, immensely retired as he was, driving into State Street about noon one genial day to receive a bank dividend or two, stepped considerably out of his way, in walking from his low-hung turnout to the door of one of the banks, in order to catch Mr. Dartmouth's notice, and say to him, “Good-morning, Mr. Dartmouth! I hope you are very well, Sir!” Chip recognized the salutation with a superb nod, but without the accompaniment of any verbal rhetoric which was audible above the buzz of the pavement; and the retired millionaire passed on about his business.

“Ah!” thought Chip, “I am getting to be a merchant of the right sort, I see,—and by the time he is ready to change that low-hung little chariot for the hard, angular ebony with raven plumes, I shall be ready to step into the other plump little vehicle, which is really so nice and cozy.”

But we must leave Chip to the easy task of ballooning upward in public estimation, with his well-inflated bank-account. He was, in fact, reformed by his great commercial success to this extent, that his vices had become of the most distinguished and unvulgar grade. He was now courted by the highest artists in iniquity, and had the means of accomplishing results that none but men who are known to be really rich can command. He, therefore, now quitted all vulgar associations, and determined not to outrage any of the virtues, except under varnish, gilding, and polish that would

keep everything perfectly respectable. Let him trust to that as long as he can.

Don't talk of the solitude of a night in the primeval forests, however far from the abodes of man;—the squirrels and the partridges may be asleep then and there, but the katydids are awake, and, with the support of contralto and barytone tree-toads, manage to keep up a concert which cannot fail to impress on you a sense of familiar and friendly company. Don't talk of the loneliness of a deserted and ruinous castle;—the crickets have not left it, and, if you don't have a merry time with their shrill jokes, it will be your own fault. But if you would have a sense of being terribly alone, come from long residence in some quiet country-home on the border of a quiet country-village, into the hurry-scurry of a strange city, just after nightfall. Here is an infinite brick-and-stone forest, stern, angular, almost leafless. Here is a vast, indistinguishable wilderness of flitting human shapes, not one of which takes half so much notice of you as a wild bush would. Speak to one; it answers without the slightest emotion, and passes on. Your presence is absolutely no more to any soul of them, provided they have souls, than if you were so much perfectly familiar granite. You feel, that, with such attention as you receive, such curiosity as you excite, you must be there hundreds of years to be either recognized or missed.

Had you been a stranger in Boston, one moist and rather showery summer-evening, not a year after the events we have narrated, you might have been recovered from the sense of loneliness we have described by observing one pretty female figure hurrying along the crowded sidewalk with a very large and replete satchel, and without any of the *sang-froid* which characterizes city pedestrianism. You might have noticed that this one human being, like yourself, was evidently not at home. Every glare of gas-light revealed a deeply-flushed face, eyes that had been weeping and which were now flashing with a wild earnestness

and an altogether preternatural resolution. A gazelle, started by the huntsman's pack, could not have thrown more piercing glances at every avenue of escape than this excited girl did at every cross street, and indeed at everything but the human faces that passed her. All of them she shunned, with a look that seemed equally anxious to avoid the known and the unknown. She should seem to have narrowly escaped some peril, and was carrying with her a secret not to be confided to friend or stranger, certainly not to either without due consideration. Had you watched her, as the crowds of people, returning from the various evening amusements died away in the streets, you would have seen the deep color of her cheeks die away also to deadly paleness; had you been sufficiently clairvoyant, you might have seen how two charming rows of pearls bit the blanched lips till the runaway blood came back into the sad gashes, how the tears welled up again, and with them came relief and fresh strength just as she was about to faint and drop in the street. Then returned again the throb of indignant resolution, as her mind recurred to the attempted ruin of her paradise by a disguised foe; then succeeded shame and dread lest the friends she had left in her childhood's rural home should know how differently from her fond anticipations had turned out the first week of her sojourn in the great city. She was most thoroughly resolved, that, if possible, they should not know anything of the wreck of her long-cherished hopes till she had found some foothold for new ones. She felt that she was a Yankee girl in the metropolis of New England, with wit, skill, and endurance equal to any employment that ever falls to the lot of Yankee women; but having given up the only chance which had ever opened to her, how could she find another? Were she of the other sex, or only disguised in the outer integuments of it, with the trifling sum in her purse, she would get lodgings at the next hotel, and seek suitable employment without suspicion. In the wide wilderness of a city there

was not an acquaintance she did not dread to meet, in her present circumstances, even worse than death itself, or, what is next door to it, a police-station.

The streets had emptied themselves of their rushing throngs, the patter of feet and the murmur of voices had given place to measured individual marches here and there, the dripping of cave-spouts and the flapping of awnings could be heard tattling of showers past and future, and the last organ-grinder had left the ungrateful city to its slumbers, when the poor girl first became conscious that she had been lugging hither and thither her entire outfit of wardrobe, valuables, and keepsakes. Aggravated by fatigue, her indecision as to how she should dispose of herself was gradually sinking into despair, and the official guardians of the night, who had doubtless noticed her as she passed and repassed through their beats, were beginning to make up their official minds, generally and severally, that the case might by-and-by require their benevolent interference, when she was startled by a female voice from behind.

"Arrah, stop there, ye rinaway jade! I know ye by yer big bag, ye big thafe, that ye are!"

Glad at any voice addressed to her, and gladder at this than if it had been more familiar or more friendly, our forlorn maiden turned and said, in the sweetest voice imaginable,—

"Oh, no, my friend, I am not a thief."

"Och, I beg your pardon, honey! I thought sure it was Bridget, that's jist rin away wid a bagful of her mistress's clo'es and a hape o' mine, and it's me that's bin all the way down to Pat Mahoney's in North Street to git him to hunt her up; and the Blessed Mother forgive me, whin I seen you in the dark, stalin' along like, wi' that bag, I thought it was herself it was, sure. Och, ye're a swate lass, I see, now; but what makes ye out this time o' night, dear?"

"Well, I'm too late for the train, you see, and I really don't know what to do or where to go," said the Yankee girl,

putting on the air natural to such circumstances, with the readiness of her race.

"Och, I see, that's the maning o' the bag, thin. Poor thing! ye jist come along wid me. I'll lift the bag for ye, me darlint, an' I'll pit clane sheets on Bridget's bed, and ye're welcome to slape there as long as ye like; for the Blessed Mother knows it's powerful tired ye're lookin', it is. I'm cook for more nor twinty years for the Hopkinses in Bacon Street, and I can make ye jist as welcome in my quarters as if it was nobody but meself that owned it at all at all."

"Oh, my dear woman, I thank you kindly! That bag *was* beginning to grow heavy," replied the overjoyed outcast; and presently, with a ready eye to business, she added, "And since Bridget is gone, who knows but I can take her place? I came to the city on purpose to find something to do, and I can do anything that is not dishonest."

"Och! the likes o' ye take her place? Niver a bit of it! Why! I see by the gas-light ye're a leddy as iver was at all at all; and ye could niver come in the shoes of sich a thafe as Bridget Maloney, as is gone, and the Divil catch her!"

"No, no, not in her shoes to steal anything, I hope; but I can do housework, sweep, make beds, sew, and make myself useful,—as I will show, if I can have a trial."

"An' ye may well say that's a hape more nor *she* iver could. But if it's a thrial ye want, it's me that'll give't ye as soon as ye please. I'll answer for ye's to Mistress Millicent,—and that's what I niver did for Bridget, and it's right glad I am of that. Now niver fear, me darlint, it's a powerful good place, it is too, to thim as kapes the right side o' Mistress Millicent; for she's the only daughter, and the mother is dead and gone, poor soul!"

They were now approaching the opulent mansion over the *cuisine* of which our special police-woman had so long had the honor of presiding. Almost delighted enough with her capture to forget, if not forgive, her fugitive fellow-servant Bridget, the florid and fat Aunt

Peggy Muldoony hurried along as if the bag were a feather, her words flowing like a spring flood, and introduced her charge at a postern-door into her own house, as she called it. This was, in fact, a very comfortable and somewhat spacious dwelling, which stood almost distinct in the rear of the mansion in which the Hopkins family proper resided, so that there should be ample accommodations for servants, and the steam of cooking could not annoy the grand parlors. Here we might leave the beautiful waif, so strangely picked up in the dark street, to the working of her own genius. She had fallen into a place which had control of all the chamber-work of a modern palace, with ample assistance. Aunt Peggy, her guardian angel, at once instructed her in the routine of the duties, and she very soon had occasion to wonder how the care of so many beautiful flowers, vases, statues, pictures, and objects of splendor and taste, not to speak of beds that the Queen of Sheba might have envied, could have been committed to a domestic who could be tempted to run away with a few hundred dollars' worth of silks and laces. The legal owner himself could hardly enjoy his well-appointed paradise better than she did, in keeping every leaf up to its highest beauty. It must require a pretty strong dose of tyranny to drive her away, she thought.

But tyranny, if it were there, did not show itself. After a number of serious, but vain attempts, on the part of Miss Millicent, to gratify her curiosity by unravelling the mystery of her new servant, whose industry, skill, and taste produced visible and very satisfactory effects in every part of the mansion, she settled down to the conclusion, that, finally, a treasure had fallen to her lot which it was best for her to keep as carefully as possible and make the most of. She could now smile and assume airs of great condescension when her worthy female friends complained of careless, incompetent, and unfaithful domestics, and have the pleasure of being teased in vain to know what she did to be so well served.

The satisfaction of Miss Millicent at having found and attached to her service a young woman of such superlative domestic genius and taste, who seemed to be so thoroughly contented with her situation, was especially enhanced by the fact, that her own marriage was approaching, an occasion which any bride of good sense would wish to have free from the annoyance of slack and untrustworthy Bridgets.

A few months after the period of which we have been speaking, the long-expected event of the last paragraph was evidently on the eve of accomplishment. There was sitting in the distinguished parlor of Mr. Hopkins, himself, occupying an easy-chair of the most elaborate design and costly materials. It had all manner of extensibilities,—conveniences for reclining the trunk or any given limb at any possible angle,—conveniences for sleeping, for writing, for reading, for taking snuff,—and was, withal, a marvel of upholstery-workmanship and substantial strength. Another still more exquisite combination of rosewood, velvet, spiral springs, and cunning floral carving, presenting a striking resemblance to that great ornament of the English alphabet, the letter S, held Miss Millicent Hopkins, in one curve, face to face with Mr. Chipworth Dartmouth, already known to the reader, in the other. Near by the half-recumbent millionaire, at a little gem of a lady's writing-desk, sat Mr. Frank Sterling, the junior partner of the distinguished law-firm of Trevor and Sterling, engaged in reading to all the parties aforesaid a very ingenious and interesting document, which he had drawn up, according to the general dictation of Mr. Hopkins aforesaid. It was, in fact, a marriage-settlement, of which the three beautifully engrossed copies were to be signed and sealed by all the parties in interest, and each was to possess a copy. Frank Sterling read over the paragraphs which settled enormous masses of funds around the sacred altar where Hymen was so soon to apply his torch, with great

professional coolness, as well as commendable rapidity; but when he came to the conclusion, and, looking at both father and daughter, said, that all that remained, if the draught now met their approbation, was, to have witnesses called in and add the signatures, he betrayed a little personal feeling, which it behooves the reader to understand.

Frank Sterling, though one of the best fellows in the world, with a joyous face, a bright eye, a hearty laugh, and the keenest possible relish for everything beautiful and good, was a bachelor, because a mate quite to his judgment and taste had never fallen in his way. With Mr. Hopkins, he had been, for a year or two, a favorite lawyer. Professional business had often brought him to the house, and at Miss Millicent's parties he had often been a specially licensed guest. There had been a time, he felt quite sure, when, if he had pushed a suit, he could have put his name where that of Dartmouth stood in the marriage-settlement, and, as he glanced at Miss Millicent, as she sat in the mellow light of the purplish plate-glass of that superb parlor, she seemed so beautiful and queenly that he almost wished he had done it. Was it quite fit that such a woman should be thrown away upon one of the mere beasts of the stock-market? The air with which Chip took his victory was so exactly like that matter-of-course chuckle with which he would have tossed over the proceeds of a shrewd bargain into his bank-account, that the young lawyer's soul was shocked at it, and he almost wished he had prevented such a shame. However, his discretion came to the rescue, and told him he had done right in not linking his fortunes to a woman who, however beautiful, was too passive in her character to make any man positively happy. Had it been his ambition to spend his life in burning incense to an exquisitely chiselled goddess, here was a chance, to be sure, where he could have done it on a salary that would have satisfied a *pontifex maximus*; but, with a fair share of the regard for money which characterizes his profession, Mr.

Sterling never could make up his mind to become a suitor for the hand of Miss Millicent, nor get rid of the notion that he was to bless and be blessed by some woman of positive character and a taste for working out her own salvation in her own way,—some woman who, not being made by her wealth, could not be unmade by the loss of it. It was, therefore, only a momentary sense of choking he experienced, as he laid the manuscripts on the leaf of Mr. Hopkins's chair, and said,—

“Shall I ring the bell, Sir?”

“If you please, Mr. Sterling. Now, Millicent, dear, whose name shall have the honor of standing as witness on this document? There is Aunt Peggy,—is good at using pothooks, but not so good at making them. Her mark won't exactly do.”

“Why, father! I shall, of course, have my little favorite, Lucy Green; her signature will be perfectly beautiful. And by the way, Mr. Dartmouth, here is a thing I haven't thought of before. With this Lucy of mine for an attendant, I am worth about twice as much as I should have been without her, and yet no mention has been made of this in the bargain.”

“Ha! ha!” said Chip. “Thought of in good time. Let Mr. Sterling add the item at once. I am content.”

“First, however, you shall see the good girl herself, Mr. Dartmouth, and then we can have a postscript—or should I say a codicil?—on her account. John, please say to Lucy, I wish her to come to me. After all the stocks and bonds in the world, Mr. Dartmouth, our lives are what our servants please to make them.”

“True, indeed, my love; but the comfort is, if we are well stocked with bonds of the right sort, servants that don't suit can be changed for those that do.”

“And the more changes, the worse, commonly;—an exception is so rare, I dread nothing like change. The chance of improving a bad one is even better, I think.”

“I don't believe there is anything good in the flunkey line that money won't buy.

I have always found I could have anything I wanted, if I saw fit to pay its price. Money, no matter what simpletons preach, money, my dear, is"——

"Why, Lucy, what is the matter?" exclaimed Miss Millicent, with some surprise and anxiety, as she saw the girl, who had just entered, instead of advancing, awkwardly shrink on one side into a chair behind the door, with a shudder, as if she had trod on a reptile. The next moment she was at her side, earnestly whispering something in her ear, evidently an explanation of the circumstances of the case, to which Lucy had hitherto been an entire stranger.

"Pray, excuse me, Ma'am," was the girl's scarce audible response to some request.

"It is only to write your name, Lucy."

"Not to *such* a paper, for the world!"

"Not to oblige me?"

"I would do anything, Ma'am, to oblige you, but that would not. Never! never!" said the excited girl, catching another glimpse of Chip, who was now looking obliquely at the whispering couple, and drumming with his fingers on the rosewood of that part of the letter S from which his intended had just risen, as if he were hurriedly beating a *reveille* to rally his faltering impudence. "No, Ma'am;—it is too bad, it is too bad, it is too"—— Here her utterance became choked, her cheeks pallid as death, and her form wilted and fell like a flower before the mower's scythe. Millicent prevented the fall, while Sterling rang for water, and Chip, peering about with more agitation than any one else, finally remarked,—

"The girl must be sick;—better take her out."

The young lawyer, with the aid of a servant, did bear her to another apartment, where, after the usual time and restoratives, she recovered her consciousness, and the maiden blood again revealed tints that the queen of flowers might envy. Chip and the millionaire remained in the parlor, while the others were taking care of the proposed witness, and

great was the anxiety of the former that their absence should not be prolonged. Suddenly he recollected a forgotten engagement of great importance, pulled out his watch, fidgeted, suggested that the lawyer and Miss Millicent should be recalled, that the papers might be signed before he went. Mr. Hopkins was of that opinion, and sent a servant to call them. Miss Millicent came, but could not think of completing the contract without the signature of her favorite domestic. Argument enough was ready, but she was fortified by a sentiment that was more than a match for it. Mr. Hopkins was all ready, and would have the matter closed as soon as the lawyer arrived, affirming that his daughter would have too much sense, at last, to stand out on such a trifle.

In the mean time, the supposed Miss Lucy having had time to collect her scattered senses, there occurred the following dialogue between her and Frank Sterling, whose curiosity, not to speak of any other interest, had been thoroughly roused by the strange patient for whom he had just been acting in a medical, rather than legal capacity.

Frank. "We are all right, now, I think, Miss Lucy,—and they are waiting for us in the parlor, you know."

Lucy. "That paper must not be signed, Sir. If Miss Millicent knew what I do about that man, he would be the last man in the world she would think of for a husband."

Frank. "But he is one of the merchant princes,—respectable, of course. What harm can you know of him?"

Lucy. "If he is not so great a villain as he might be, let him thank my escape from Mrs. Farmthroy's the night I came here. If he is to be at home here, I shall not be; but before I leave, I wish to restore him what belongs to him. Excuse me a moment, Sir, and I will fetch it."

"A regular previous love-affair," thought Frank, and expected her to return, bringing a small lot of erotic jewelry to be returned to Chipworth, as the false-hearted donor thereof. Great was his surprise,

when, instead of that, she brought a small parcel or wad of yellowish paper, variegated with certain scrawls of rapid writing, of the manifold sort.

"Why, that," said Frank, after unfolding the half-dozen sheets, all of the same tenor, "is a set of news-dispatches, and of a pretty ancient date, too."

Lucy. "But it is his property, Sir; and though worthless itself, being worth as much as he is, it may be valuable to him."

Frank. "Yes, yes. I begin to see. Cotton-Market. This reminds me of the case of our client Grant. Why, pray, how did you come by these?"

Lucy. "Perhaps I ought not to tell you all. But if I may rely on your honor as a gentleman, I will."

Frank. "As a gentleman, a man, and a lawyer, you may trust me that every word shall be sacredly confidential."

Lucy. "Well, Sir, my name is not Lucy Green, but Laura Birch. My mother keeps the Birch House in Waltham; and this man, whom you call a merchant prince, came to my mother's the very day after the date on them papers, and hired my brother to carry him to Captain Grant's. When he took out his pocket-book to pay, which he did like a prince, perhaps, he probably let these papers fall. At any rate, no one else could have dropped them; and I saved them, thinking to give them to him when he should call again. I have seen him but once since, at a place where, through his interest, I supposed I had obtained a situation to learn the milliner's trade. I needn't say why I did not return his property then. If, now, I had in my possession even an old shoestring that had ever been his, I would beg you to return it to him, and find out for me where I can go never to see him."

Frank. "But I shall take care of these dispatches. There's a story about these papers, I see. Here's a ray of daylight penetrating a dark spot. Two links in the chain of circumstances, to say the least. Captain Grant's unfortunate sale of cotton to Dartmouth just before the

rise, and the famous lost dispatch found on Dartmouth's track to Grant. Did you see him have these papers, Miss Lucy—I beg your pardon—Miss Laura?"

Lucy. "No, Sir; but I know he left them, just as well as if I had seen them in his hands."

Frank. "True, true enough in fact, but not so good in law."

Lucy. "Is there anything by which the law can reach him, Sir? Oh, I should be so glad, if the law could break off this match, even if it cannot break his neck; and he deserves that, I am afraid, if ever a villain did."

Frank. "Yes,—there's enough in this roll to banish such a fellow, if not to hang him. And it shall be done, too."

Lucy. "And Miss Millicent be saved, too? Delightful!"

Sterling, with the roll of yellow paper in his fist, now returned to the parlor, where Mr. Hopkins impatiently opened upon him, before he could close the door.

"Well, Mr. Counsellor, we are all waiting for you. Mr. Dartmouth has urgent business, and is in haste to go. We shall be holden in heavy damages, if we detain him."

"He will be in more haste to go by-and-by, Sir. I have some papers here, Sir, which make it necessary that this marriage-contract should stand aside till some other matters can be settled, or at least explained. I refer to these manifold dispatches, detailing the latest news of the Liverpool cotton-market, by the fraudulent possession of which on the part of somebody, a client of mine, Captain Grant of Waltham, was cheated out of a small fortune. Perhaps Mr. Dartmouth knows who went to Waltham one morning to close a bargain before the telegraph-news should transpire. It is rather remarkable that certain lost dispatches should have been found in that man's track."

Whether Chip Dartmouth heard three words of this harangue may be doubted. The sight of that yellowish paper did the business for him. His expression vibrated from that of a mad rattlesnake to that of a dog with the most downcast extremi-

ties. At last he rushed to the door, saying he "would stand no such nonsense."

"But you will have to stand it!"

Chip was gone. Mr. Hopkins was in a state of amazement; and Millicent, if she did not swoon, seemed to herself in a trance. Neither of them could see in the cause anything to account for the effect. How could a merchant prince quail before so flimsy a piece of paper? Mr. Sterling explained. Mr. Hopkins begged the matter might not be made public,—above all things, that legal proceedings should be avoided.

"No," said Sterling,—*"I shall punish him more effectually. The proof, though strong as holy writ, would probably fail*

to convict him in court. Therefore I shall let him off on these conditions: He shall disgorge to Captain Grant his profits on that cotton with interest, relinquish Miss Millicent's hand, if she so pleases, and, at any rate, relieve Boston of his presence altogether and for good. He may do it as soon as he likes, and as privately."

This course at once met the approbation of all parties, and was carried out.

What became of Squire Sterling, whether he married the mistress of that mansion or her maid, this deponent saith not; though he doth say that he did marry one of them, and had no cause to regret the same.

SEEN AND UNSEEN.

THE wind ahead, the billows high,
A whited wave, but sable sky,
And many a league of tossing sea
Between the hearts I love and me.

The wind ahead: day after day
These weary words the sailors say;
To weeks the days are lengthened now,—
Still mounts the surge to meet our prow.

Through longing day, and lingering night
I still accense Time's lagging flight,
Or gaze out o'er the envious sea,
That keeps the hearts I love from me.

Yet, ah, how shallow is all grief!
How instant is the deep relief!
And what a hypocrite am I,
To feign forlorn, to 'plain and sigh!

The wind ahead? The wind is free!
Forever more it favoereth me,—
To shores of God still blowing fair,
O'er seas of God my bark doth bear.

This surging brine I do not sail,
This blast adverse is not my gale;

'Tis here I only seem to be,
But really sail another sea,—

Another sea, pure sky its waves,
Whose beauty hides no heaving graves,—
A sea all haven, whereupon
No hapless bark to wreck hath gone.

The winds that o'er my ocean run
Reach through all heavens beyond the sun ;
Through life and death, through fate, through time,
Grand breaths of God, they sweep sublime.

Eternal trades, they cannot veer,
And, blowing, teach us how to steer ;
And well for him whose joy, whose care,
Is but to keep before them fair.

Oh, thou God's mariner, heart of mine,
Spread canvas to the airs divine !
Spread sail ! and let thy Fortune be
Forgotten in thy Destiny !

For Destiny pursues us well,
By sea, by land, through heaven or hell ;
It suffers Death alone to die,
Bids Life all change and chance defy.

Would earth's dark ocean suck thee down ?
Earth's ocean thou, O Life, shalt drown,
Shalt flood it with thy finer wave,
And, sepulchred, entomb thy grave !

Life loveth life and good : then trust
What most the spirit would, it must ;
Deep wishes, in the heart that be,
Are blossoms of Necessity.

A thread of Law runs through thy prayer,
Stronger than iron cables are ;
And Love and Longing toward her goal
Are pilots sweet to guide the Soul.

So Life must live, and Soul must sail,
And Unseen over Seen prevail,
And all God's argosies come to shore,
Let ocean smile, or rage and roar.

And so, 'mid storm or calm, my bark
With snowy wake still nears her mark ;
Cheerly the trades of being blow,
And sweeping down the wind I go.

PERCIVAL.

AMONG my letters is one from Dr. E. D. North, desiring me to furnish any facts within my reach, relating to the scientific character and general opinions of the late James G. Percival. This information Dr. North proposed to incorporate into a memoir, to be prefixed to a new edition of Percival's Poems. The biographer, with his task unfinished, has followed the subject of his studies to the tomb.

Dr. North's request revived in me many recollections of Percival; and finally led me to draw out the following sketch of him, as he appeared to my eyes in those days when I saw him often, and sometimes shared his pursuits. Vague and shadowy is the delineation, and to myself seems little better than the reminiscence of a phantom or a dream. Percival's life had few externalities,—he related himself to society by few points of contact; and I have been compelled to paint him chiefly by glimpses of his literary and interior existence.

My acquaintance with him grew out of some conversations on geological topics, and commenced in 1828, when he was working on his translation of Malte-Brun's Geography. The impression made on me by his singular person and manners was vivid and indelible. Slender in form, rather above than under the middle height, he had a narrow chest, and a peculiar stoop, which was not in the back, but high up in the shoulders. His head, without being large, was fine. His eyes were of a dark hazel, and possessed uncommon expression. His nose, mouth, and chin were symmetrically, if not elegantly formed, and came short of beauty only because of that meagreness which marked his whole person. His complexion, light without redness, inclined to sallow, and suggested a temperament somewhat bilious. His dark brown hair had become thin above the forehead, revealing to advantage that most striking

feature of his countenance. Taken all together, his appearance was that of a weak man, of delicate constitution,—an appearance hardly justified by the fact; for he endured fatigue and privation with remarkable stanchness.

Percival's face, when he was silent, was full of calm, serious meditation; when speaking, it lighted up with thought, and became noticeably expressive. He commonly talked in a mild, unimpassioned undertone, but just above a whisper, letting his voice sink with rather a pleasing cadence at the completion of each sentence. Even when most animated, he used no gesture except a movement of the first and second fingers of his right hand backward and forward across the palm of the left, meantime following their monotonous unrest with his eyes, and rarely meeting the gaze of his interlocutor. He would stand for hours, when talking, his right elbow on a mantel-piece, if there was one near, his fingers going through their strange palmistry; and in this manner, never once stirring from his position, he would not unfrequently protract his discourse till long past midnight. An inexhaustible, undemonstrative, noiseless, passionless man, scarcely evident to you by physical qualities, and impressing you, for the most part, as a creature of pure intellect.

His wardrobe was remarkably inexpensive, consisting of little more than a single plain suit, brown or gray, which he wore winter and summer, until it became threadbare. He never used boots; and his shoes, though carefully dusted, were never blacked. A most unpretending bow fastened his cravat of colored cambrie. For many years his only outer garment was a brown camlet cloak, of very scanty proportions, thinly lined, and a meagre protection against winter. His hat was worn for years before being laid aside, and put you in mind of the prevailing mode by the law of

contrast only. He was never seen with gloves, and rarely with an umbrella. The value of his entire wardrobe scarcely exceeded fifty dollars; yet he was always neat, and appeared unconscious of any peculiarity in his costume.

An accurate portrait of him at any period of his life can scarcely be said to exist. His sensitive modesty seems to have made him unwilling to let his features be exposed to the flaring notoriety of canvas. Once, indeed, he allowed himself to be painted by Mr. George A. Flagg; but the picture having been exhibited in the Trumbull Gallery of Yale College, Percival's susceptibility took alarm, and he expressed annoyance,—though whether dissatisfied with the portrait or its public exposure I cannot say. The artist proposed certain alterations, and the poet listened to him with seeming assent. The picture was taken back to the studio; objectionable or questionable parts of it painted out; the likeness destroyed for the purpose of correction; and Percival was to give another sitting at his convenience. That was the last time he put himself within painting reach of Mr. Flagg's easel.*

In those days of our early acquaintance, he occupied two small chambers, one of which fronted on the business part of Chapel Street (New Haven). His books, already numerous, were piled in double tiers and in heaps against the walls, covering the floors also, and barely leaving space for his sleeping-cot, chair, and writing-table. His library was a *sanctum* to which the curious visitor hardly ever gained admittance. He met even his friends at the door, and generally held his interviews with them in the adjoining passage. Disinclined to borrow books, he was especially averse to lending. Dr. Guhrauer's assertion respecting Leibnitz, that "his library was numerous and valuable, and its possessor had the peculiarity that he liked to worm

in it alone, being very reluctant to let any one see it," applies equally well to Percival.

He was rarely visible abroad except in his walks to and from the country, whither he often resorted to pass not hours only, but frequently entire days, in solitary wanderings,—partly for physical exercise,—still more, perhaps, to study the botany, the geology, and the minutest geographical features of the environs; for his restless mind was perpetually observant, and could not be withheld from external Nature, even by his poetic and philosophic meditation. In these excursions, he often passed his fellow-mortals without noticing them. A friend, if observed, he greeted with a slight nod, and possibly stopped him for conversation. Once started on a subject, Percival rarely quitted it until it was exhausted; and consequently these interviews sometimes outlasted the leisure of his listener. You excused yourself, perhaps; or you were called away by some one else; but you had only put off the conclusion of the discourse, not escaped it. The next time Percival encountered you, his first words were, "As I was saying,"—and taking up the thread of his observations where it had been broken, he went straight to the end.

The excellent bookstore of the late Hezekiah Howe, one of the best in New England, and particularly rich in those rare and costly works which form a book-worm's delight, was one of Percival's best-loved lounging-places. He bought freely, and, when he could not buy, he was welcome to peruse. He read with marvellous rapidity, skipping as if by instinct everything that was unimportant; avoiding the rhetoric, the commonplaces, the falsities; glancing only at what was new, what was true, what was suggestive. He had a distinct object in view; but it was not to amuse himself, nor to compare author with author; it was simply to increase the sum of his own knowledge. Perhaps it was in these rapid forays through unbought, uncut volumes, that he acquired his singular habit of read-

* I remember to have seen an excellent portrait of him, by Alexander, in the studio of that artist, in the year 1825; but in whose possession it now is, I am unable to say.

ing books, even his own, without subjecting them to the paper-knife. People who wanted to see Percival and obtain his views on special topics were accustomed to look for him at Mr. Howe's, and always found him willing to pour forth his voluminous information.

His income at this time was derived solely from literary jobs, and was understood to be very limited. What he earned he spent chiefly for books, particularly for such as would assist him in perfecting that striking monument of his varied and profound research, his new translation and edition of *Malte-Brun*. For this labor the time had been estimated, and the publishers had made him an allowance, which, if he had worked like other men, would have amounted to eight dollars a day. But Percival would let nothing go out of his hands imperfect; a typographical error, even, I have heard him say, sometimes depressed him like actual illness. He translated and revised so carefully, he corrected so many errors and added so many foot-notes, that his industry actually devoured its own wages; and his eight dollars gradually diminished to a diurnal fifty cents.

Percival made no merely ceremonial calls, few friendly visits, and attended no parties. If he dropped in upon a family of his acquaintance, he rarely addressed himself to a lady. Otherwise there was nothing peculiar in his deportment; for, if silent, he was not embarrassed,—and if he talked, it was without any appearance of self-consciousness.

Judging from his isolated habits, some persons supposed him misanthropic. Let me give one instance of his good-nature. One of the elder professors of Yale had fallen into a temporary misappreciation with the students, who received his instructions, to say the least, with an ill-concealed indifference. They whispered during his lectures, and in other ways rendered themselves strenuously disagreeable to the sensitive nerves of the professor. Indignant at such behavior

toward a worthy and learned man, who had been his own instructor, Percival proposed a plan for stopping the annoyance. It was, that a number of old graduates, professors, and others, himself being one, should attend the lectures, listen to them with the respect they merited, and so, if possible, bring the students to a sense of propriety and of the advantages they were neglecting.

No, Percival was not a misanthrope. During an acquaintance of twenty-five years, I never knew him do an act or utter a word which could countenance this opinion. He indulged in no bitter remarks, cherished no hatred of individuals, affected no scorn of his race; on the contrary, he held large views concerning the noble destinies of mankind, and expressed deep interest in its advancement toward greater intelligence and virtue. The local affections he certainly had; for he was gratified at the prosperity of his fellow-townsmen, proud of his native State, and took a pleasure in defending her name from unjust aspersions. Patriotic, too,—none more so,—he rejoiced in the welfare of the whole country, knew its history thoroughly, and bestowed on its military heroes, in particular, a lively appreciation, which was singular, perhaps, in a man of such gentle habits and nature. I cannot forget the excited pleasure with which we visited, when on the geological survey of Connecticut, Putnam's Stairs at Horseneck, and Putnam's Wolf-Den in Pomfret. At the latter place, Percival's enthusiasm for the heroic hunter and warrior led him to carve his initials on a rock at the entrance of the chasm. It was the only place during the tour where he left a similar memorial.

American statesmen he admired scarcely less than American soldiers; nor did he neglect any information within his reach concerning public men and measures. It was singular to observe with what freedom from excitement he discussed the most irritating phases of party,—speaking of the men and events of his own day with as much philosophic

calmness as if they belonged to a previous century; not at all deceived, I think, by the temporary notoriety and power which frequently attend the political bustler,—quite positive, indeed, that many of our “great men” were far inferior to multitudes in private life. Webster he respected greatly, and used to regret that his fortune was not commensurate with his tastes. Like a true poet, he believed devoutly in native genius, considered it something inimitable and incommunicable, and worshipped it wherever he found it.

Percival was indifferent and even disinclined to female society. There is a common story that he had conceived an aversion to the whole sex in consequence of a youthful disappointment in love. I know nothing concerning this alleged chagrin, but I am confident that he cherished no such antipathy. He never, in my hearing, said a hard thing of any woman, or of the sex; and I remember distinctly the flattering and even poetic appreciation with which he spoke of individual ladies. Of one who has since become a distinguished authoress of the South, he said, that “her conversation had as great an intellectual charm for him as that of any scholar among his male acquaintances.” Of a lady still resident in New Haven, he observed, that “there was a mysterious beauty in her thoughtful face and dark eyes which reminded him of a deep and limpid forest-fountain.” But although he did not hate women, he certainly was disinclined to their society,—an oddity, I beg leave to say, in any man, and a most surprising eccentricity in a poet. Constitutional timidity may have founded this habit during youth; for, as I have already observed, his modesty was sensitive and almost morbid. Then came his multitudinous studies, which absorbed him utterly, and in which, unfortunately for Percival, if not for the ladies, these last took so little interest that conversation was not mutually desirable. A remark he made to a scientific friend, who had just been married, will, perhaps, throw some

light on the subject. “How is this?” said he; “I thought you were wedded to science.” This was all the felicitation he had to offer; and without asking for the bride, he plunged into the discussion which was the object of the visit.

In 1835 commenced the geological survey of Connecticut, and I became Percival’s companion in labor. To him was intrusted the geology proper, and to myself the mineralogy and its economical applications. During the first season, we prosecuted our investigations together, travelling in a one-horse wagon, which carried all our necessary implements, and visiting, before the campaign ended, every parish in the State. Great was the wonder our strange outfit and occupation excited in some rustic neighborhoods; and very often were we called upon to enlighten the popular mind with regard to our object and its uses. This was never a pleasant task to Percival. He did not relish long confabulations with a sovereign people somewhat ignorant of geology; and, moreover, his style of describing our business was so peculiar, that it rarely failed to transfer the curiosity to himself, and lead to tiresome delays. In New Milford, an inquisitive farmer requested us, in a somewhat ungracious manner, to give an account of ourselves. Percival replied, that we were acting under a commission from the Governor to ascertain the useful minerals of the State; whereupon our utilitarian friend immediately demanded to be informed how the citizens at large, including himself, were to be benefited by the undertaking,—putting question on question in a fashion which was most pertinacious and almost impertinent. Percival became impatient, and tried to hurry away. “I demand the information,” exclaimed the New Milfordite; “I demand it as my right. You are only servants of the people; and you are paid, in part, at least, out of my pocket.” “I’ll tell you what we’ll do,” said Percival; “we can’t stop, but we’ll refund. Your portion of the geological tax,—let me

see,—it must be about two cents. We prefer handing you this to encountering a further delay." Our agricultural friend and master did not take the money, although he did the hint,—and in sulky silence withdrew from our company.

Driving through the town of Warren, we stopped a farmer to inquire the way to certain places in the vicinity. He gave us the information sought, staring at us meanwhile with a benevolently inquisitive expression, and, at last, volunteering the remark, that, if we wanted a job, we had better stop at the factory in the hollow. We thanked him for his goodness, and thought, perhaps, of Sedgewick geologizing by the road-side, and getting a charitable half-crown flung at him by a noble lady who was on her way to dine in his company at the house of a mutual acquaintance.

Let us grant here one brief parenthesis of respect and astonishment to the scientific knowledge and philological acumen of a distinguished graduate of Yale College, and member of Congress, whom we encountered on our travels. Hearing us speak of mosaic granite, a rock occurring in Woodbridge, to which we had given this name, from the checker-like arrangement of its felspathic ingredient, he concluded that we attributed its formation to the era of Moses, and asked Percival what evidence he had for such an opinion. Small blame to him, perhaps, for the blunder, but it seemed a very droll one to geologists.

In Greenwich, the extreme southwestern town of the State, we encountered an incident to which my companion would sometimes refer with a slight degree of merriment. In general, he was no joker, no anecdotist, and had but a feeble appreciation of droll sayings or humorous matters of any kind. But in Greenwich he heard a memorable phrase. Among the tavern-loungers was a man who had evidently seen better days, and who, either for that reason or because of the large amount of rum he had swallowed, entertained a lofty opinion of himself, and discoursed *de omnibus rebus*

in a most consequential fashion. He soon made himself a sort of medium between ourselves and his fellow-loafers. Overhearing us say that we wished to pass the New York frontier for the sake of tracing out the strata then under examination, he proceeded with much pomposity to declare to his deeply curious auditory, that "it was his opinion that the Governor of the State should confer upon these gentlemen *discretionary powers* to pass the limits of Connecticut, whenever and wherever, in the prosecution of their labors, the interests of science required them so to do." After this, we rarely crossed the State line but Percival observed, "We are now taking advantage of our discretionary powers."

Of the few stories Percival told me, here is one. In one of our country-places, a plain, shrewd townsman fell into chance conversation with him, and entertained him with some account of a neighbor who had been seized with a mania for high Art, and had let loose his frenzy upon canvas in a deluge of oil-colors. If I mistake not, Percival was invited to inspect these productions of untaught and perhaps unteachable genius. They were vast attempts at historical scenes, in which the heads and legs of heroes were visible, but played a very secondary part in the interest, compared with a perfect tempest of drapery, which rolled in ungovernable masses, like the clouds of a thunder-storm.

"What do you think of them?" inquired Percival.

"Well, I don't claim to be a judge of such things," replied his cicerone; "but the fact is, (and I told the painter so,) that, when I look at 'em, about the only thing I can think of is a resurrection of old clothes."

In the town of Lebanon, an incident occurred which affected us rather more seriously. Turning a corner suddenly, we came upon an old man digging up cobble-stones by the road-side and breaking them in pieces with an axe. "A brother-geologist," was our first impression. At that moment the old man

sprang toward us, the axe in one hand and half a brick in the other, shouting eagerly,—

“I guess Mr. ——” (name indistinguishable) “will be glad to see you, gentlemen.”

“For what?”

“Why, he has got several boxes of jewels; and I gave an advertisement in the paper.”

“Whose are they?”

“King Jerome’s.”

“And who is he?”

“The king of the world!” shouted the maniac, still advancing with a menacing air, and so near the wagon by this time that he might almost have hit Percival with his axe.

Without pausing to hear more about the jewels, a sudden blow to the horse barely enabled us to escape the reach of our fellow-laborer before he had time to use his axe on our own formations.

In the following year, when Percival was pursuing the survey by himself, on horseback, some of the elements of this adventure were repeated, but reversed after a very odd fashion. The late Dr. Carrington, of Farmington, who told me the tale, being ten miles from home on a professional excursion, drove up to a tavern and found himself welcomed with extraordinary emphasis by the innkeeper. The Doctor was just the person he wanted to see; the Doctor’s opinion was very much needed about that strange man out there; he wished the Doctor to have a talk with him, and see whether he was crazy or not. The fellow had been there a day or two, picking up stones about the lots; and some of the boys had been sent to watch him, but could get nothing out of him. This morning he wanted to go away, and ordered his horse; but the neighbors wouldn’t let it be brought up, for they said he was surely some mad chap who had taken another man’s horse. Thus talking, the landlord pointed out Percival, surrounded by a group of villagers, who, quietly, and under pretence of conversation, were holding him under a sort of arrest. The

Doctor rushed into the circle, addressed his friend Percival by name, spoke of the survey, and thus satisfied the bystanders, who, guessing their mistake, dispersed silently. No open remonstrance was needed, and perhaps Percival never understood the adventure in which he thus unconsciously formed the principal character.

While we were in Berlin, the native town of Percival, he related to me several incidents of his earlier life. His father was discussing some geographical question with a neighbor; and the future geologist, then a boy of seven or eight, sat by listening until the ignorance of his elders tempted him to speak. “Where did you learn that?” they asked, in astonishment. With timid reluctance, he confessed that he had been reading clandestinely Morse’s large geography, of which there was a copy in a society-library kept at his father’s house. The book, he added, had an indescribable attraction for him; and even at that almost infantile age he was familiar with its contents. It was this reading of Morse, perhaps, which determined his taste for those geographical studies in which he subsequently became so distinguished. With him, as with Humboldt and Guyot, geography was a term of wide signification. Far from confining it to the names and boundaries of countries, seas, and lakes, to the courses of rivers and the altitudes of mountains, he connected with it meteorology, natural history, and the leading facts of human history, ethnology, and archæology. He knew London as thoroughly as most Americans know New York or Philadelphia, and yet he had never crossed the Atlantic.

An instance of the minuteness of his geographical information was related to me by the Rev. Mr. Adam, a Scottish clergyman, long resident at Benares, but subsequently settled over the Congregational Church in Amherst, Massachusetts. On his way to visit me at New Haven, he met in the stage-coach a countryman of his, who soon opened a controversy with him respecting the course of a cer-

tain river in Scotland. The discussion had continued for some time, when another passenger offered a suggestion which opened the eyes of the debaters to the fact (not unfrequently the case in such controversies) that they were both wrong. "How long since you were there, Sir?" they asked; and the reply was, "I never was in Scotland." "Who are you, Sir?" Mr. Adam wanted to ask, but kept the question until he could put it to me. I did not feel much hesitation in telling him that the stranger must have been Percival; and Percival it was, as I afterwards learned by questioning him of the circumstance.

But we must return to Berlin, in order to hear one more of Percival's stories. Passing a field, half a mile from his early home, he told an incident connected with it, and related to his favorite study of natural history. The field had belonged to his father, who, besides being the physician of Berlin, indulged a taste for agriculture. Just before the harvest season, it became palpable that this field, then waving with wheat, was depredated upon to a wasteful extent by some unknown subjects of the animal kingdom. Having watched for the pilferers in vain by day, the proprietor resolved to mount guard by night, and accordingly ambushed himself in the invaded territory. Near midnight, he saw his own flock of geese, hitherto considered so trustworthy, approach silently in single file, make their entry between the rails, and commence transferring the wheat-crop into their own crops, after a ravenous fashion. Having eaten their fill, they re-formed their column of march, with a venerable gander at the head, and trudged silently homeward, cautiously followed by their owner, who noticed, that, on regaining his door-yard, they set up a vociferous cackle, such as he had repeatedly heard from them before at about the same hour. It was a most evident attempt to establish an *alibi*; it was as much as to say, "If you miss any wheat, we didn't take it; we are honest birds, and stay at home o'

nights, Dr. Percival." The next morning, however, a general decapitation overtook the flock of feathered hypocrites. "It was a curious instance of the domestic goose reverting to its wild habit of nocturnal feeding," remarked my narrator, dwelling characteristically upon the natural-history aspect of the fact.

Percival was almost incapable of an irrelevancy. The survey was the business in hand, and he rarely discoursed much of things disconnected with it, except, perhaps, when we were retracing our routes, or when the labors of the day were over. Of poets and poetry he was not inclined to speak. I never heard him quote a line, either his own or another's, nor indulge in a single poetic observation concerning the objects which met us in our wanderings. Indeed, he confessed that he no longer felt disposed to write verses, being satisfied that his productions were not acceptable to the prevailing taste; although he admitted that he composed a few stanzas occasionally, in order to make trial of some unusual measure or new language. He told me that he had versified in thirteen languages; and I have heard from others that he had imitated all the Greek and German metres.

Of politics, foreign and domestic, he talked frequently, but always philosophically and dispassionately, much as if he were speaking of geological stratification. His views of humanity were deduced from a most extensive survey of the race in all its historical and geographical relations. He distinctly recognized the fact of its steady advance from one stage to another, in accordance with a plan of intellectually organic development, as marked as that detected by the geologist in the gradual preparation of the earth for the abode of our species. The slowness and seeming vacillation of man's upward movement could not stagger his faith; for if it had taken thousands of ages to make earth habitable, why should it not take thousands more to bring man to his completeness? Equally free was he from misgiving on account of the re-

maining presence of so much misery and wretchedness; for these he considered as the indispensable stimuli to progress. Even war, he used to say, is sometimes necessary to the welfare of nations, as sickness and sorrow plainly are to that of individuals; although, to his moral sense, the human authors of this scourge were no more admirable than the devisers of any private calamity. Improvements in knowledge he regarded as the only elements of real progress; and these he looked upon as true germinal principles, bound up organically in the constitution of the human soul. Indeed, that philosophical calmness which was characteristic of him seemed to flow in some measure from his settled persuasion that the same matchless wisdom and benevolence he recognized throughout Nature wrought with a still higher providence and a more earnest love for man and would make all things finally conduce to his welfare. It was clear that he drew a profound tranquillity from the thought that he was a part of the vast and harmonious whole.

Concerning his religious views he was exceedingly taciturn. He had no taste for metaphysical or theological discussions, although his library contained a large number of standard works on these subjects. Religion itself he never alluded to but with the deepest respect. Talking to me of Christianity, he quoted the observation of Goethe, that "it had brought into the world a light never to be extinguished." He spoke of Jesus with poetic, if not with Christian fervor. He contrasted his teachings and deeds with the prevailing maxims and practice of the people among whom he appeared, with the dead orthodoxy of its religious teachers, and with the general ignorance and hypocrisy of the masses. "Had I lived in such a state of society," he said, "I am certain that it would have driven me mad."

He expressed an earnest esteem for the doctrines of the Evangelical clergy, and even approved, though more moderately, the religious awakenings which oc-

cur under their labors. He described to me, with some particularity, a revival he had witnessed in his native town, when young; and repeated some of the quaint exhortations of the lay brethren, all in a manner perfectly serious, but calculated, perhaps, to leave the impression, that such views of religion were not necessary to himself, although they might be quite suited to the minds of others.

The rational theology he regarded as anti-poetic in influence, and of very doubtful efficacy in working upon the masses. He appreciated, however, the honesty and superior culture of the Unitarian scholars and clergy of Boston, with many of whom he had been on terms as intimate as his shyness accorded to any one.

He attended church but once with me while we were engaged in the survey. We heard a discourse from a Rev. Dr. E—, upon the conduct of the young ruler who inquired his duty of Christ. The speaker argued from the sacred narrative a universal obligation to devote our possessions to religious purposes,—and upheld, as an example to all men, the self-devotion of a young missionary (then somewhat known) who had despised a splendid fortune, offered him on condition of his remaining at home, and had consecrated himself to the Christianization of Africa.

"How did you like the sermon?" I inquired of Percival.

"I consider it an animating and probably useful performance," he replied; "but it does not accord with comprehensive conceptions of humanity, inasmuch as its main inference was drawn from the exception, and not from the rule. There always have been, and probably always will be, men possessed of the self-immolating or martyr spirit. Such instances are undoubtedly useful, and have my admiration; but they cannot become general, and never were meant to be."

During the survey, we were invited to pass an evening in a family remarkable for its musical talent, and I remem-

ber distinctly the evident pleasure with which Percival listened to the chorus of organ tones and rich cultivated voices. In general, however, his appreciation of music was subordinate to his study of syllabic movement in versification; and it was with reference chiefly to poetic measure, I have been told, that he acquired what mastery he had over the accordion and guitar.

Percival's favorite topics, when evening came and we rested from our stony labors, were the modern languages and the philosophy of universal grammar. They seemed to have filled the niches in his heart, from which he had banished, or tried to banish, the Muses. The subtle refinements of Bopp were a perpetual luxury to him; he derived language from language as easily as word from word; and, once started in the intricacies of the Russian or the Basque, there was no predicting the end of the discourse. Thus were thrown away, upon a solitary listener, midnight lectures which would have done honor to the class-rooms of Berlin or the Sorbonne. In looking at such an instance of intellectual pleasure and acumen, as connected in no small degree with the study of foreign languages, one cannot avoid associating together the unsolved mystery of that discrepancy of tongues prevailing in different countries with the disagreeing *floras* and *faunas* of the same regions,—each diversity bearing alike the unmistakable marks of Omnipotent design for the happiness and improvement of man.

The perfection of his memory was amazing. During the year following the survey, when we had frequent occasion to compare recollections, I observed that no circumstance of our labors was shadowy or incomplete in his memory. He could refer to every trifling incident of the tour, recall every road and path that we had followed, every field and ledge that we had examined, particularize the day of the week on which we had dined or supped at such a tavern, and mention the name of the landlord. I asked him how he was able to remember such minu-

tie. He replied, that it was his custom, on going to bed, to call up, in the darkness and stillness, all the incidents of the day's experience, in their proper order, and cause them to move before him like a diorama through a spiritual morning, noon, and evening. "It has often appeared to me," he said, "that in this purely mental process I see objects more distinctly than I behold them in the reality."

But his memory doubtless gained an immense additional advantage from his habitual seclusion, from his unconcern with the distracting customs of society, and, most of all, from the imperturbable abstraction under which he studied and observed. With him there was no blending of collateral subjects, no permitted intrusion of things irrelevant or trivial, so that the channels of his thoughts were always single, deep, and traceable. It was a mental straightforwardness and conscientiousness, as rare, perhaps, as moral rectitude itself.

In diet, Percival was the most abstemious person I ever knew. His health was uniformly good,—the specimens of a geologist, when he collects them himself, being as favorable to digestion and appetite as the pebbles to a chicken; yet, I am persuaded, my companion in no case violated the golden rule of leaving the table unsated. No matter how long had been his fast, he showed no impatience of hunger, made no remark upon the excellence of any dish, found fault with nothing, or, at most, only seemed to miss drinkable coffee and good bread, articles seldom to be met with in the country. He ate slowly, selecting his food with the discrimination which ought to belong to a chemist or physiologist, and then thought no more about it. Alcoholic drinks he never tasted, except an occasional glass of wine, to which his attention perhaps had been called on account of its age or superior excellence. Even then it was not the flavor which interested him, so much as the history, geographical and other.

Peculiar as he was in his own habits of diet, he offered no strictures upon the

practice of others, however different, unless it ran into hurtful excesses. The maxim of Epictetus in the "Enchiridion," "Never preach how others ought to eat, but eat you as becomes you," seemed to be his rule. Indeed, Percival was one of those rare men who withhold alike censure and praise respecting the minor matters of life. Not that he was without opinions on such subjects; but, to obtain them, one was forced to question him. On the whole, I do not think it would be going too far to apply to him the above-named moralist's description of the wise man:—"He reproves nobody, praises nobody, blames nobody, nor even speaks of himself; if any one praises him, in his own mind he contemns the flatterer; if any one reproves him, he looks with care that he be not unsettled in the state of tranquillity that he has entered into. All his desires depend on things within his power; he transfers all his aversions to those things which Nature commands us to avoid. His appetites are always moderate. He is indifferent whether he be thought foolish or ignorant. He observes himself with the nicety of an enemy or a spy, and looks on his own wishes as betrayers."

Percival's solitary habits, combined with the invariable seriousness of his manner, led many persons to believe him melancholy, and even disposed to suicide. He did, indeed, confess to me, that he sometimes felt giddy on the edge of a precipice. This was his nearest approach, I am confident, to the idea of self-destruction. While we were examining the great iron furnaces of Salisbury, he told me that he was afraid of walking near the throat of a chimney when in blast, and that more than once he had turned and run from the lurid, murky orifice, lest a sudden failure of self-control should cause him to reel into the consuming abyss. No,—Percival neither felt nor expressed disgust with life. On the contrary, he was strongly attached to it; the acquisition of knowledge clothed it with inexpressible value; the longest day was ever too short to fulfil his designs. Like the

wise, laborious men of all ages, he almost repined at the swiftness of the years. "I am amazed at the flight of time," he said to me, on the arrival of his forty-second birthday; "it seems only a year since I was thirty-two;—I have lost ten years of my life."

Before entering upon the survey of Connecticut, he was not specially devoted to any one branch of physics, although his tastes inclined him most toward geology. While he could sympathize perfectly, he said, with those who threw their whole force into a single study, he felt himself attracted equally by the entire circle of Nature, and thought omniscience a nobler object of ambition than any one science. He admitted that the search after all knowledge is incompatible with eminence in any particular department; but he believed that it affords higher pleasure to the mind, and confers ability to do signal service to mankind in pointing out the grand connections, the general laws, of Nature.

It is not, perhaps, widely known, that Percival was a well-informed botanist. He studied this branch when a medical student under Professor Ives, and assisted his instructor in laying out a small botanical garden, the plants of which were arranged after the natural orders of Jussieu. Soon after finishing his medical education, he gave a course of lectures on botany in Charleston, South Carolina, before a very select audience, composed mostly of ladies. The only drawback to the lecturer's success was his excessive timidity. As an evidence of the assiduity with which he botanized, it may be mentioned that he had seen the *Geranium Robertianum* (a plant which nestles in the sunny clefts of our trap mountains) in bloom, during every month of the year. One year he found its blossoms in December, another in January, and so on, until the round of the monthly calendar was completed.

Percival was an earnest advocate of popular education. He manifested much interest in the first systematic attempt (at the instance of Mr. James Brewster) to

furnish the people of New Haven with popular instruction in the form of lectures. At a public dinner, given by Mr. Brewster, on the occasion of opening the building in which rooms had been fitted up for these lectures, the late Mr. Skinner gave the toast, "Our mechanics, the right arm of New Haven," and Percival followed with, "Science, the right eye which directs the right arm of New Haven." He believed most fully in the superiority of intelligent labor. He pointed out cases in which a college-training had been connected with signal eminence in mechanical invention, and said, that, according to his observations, persons engaged in industrial pursuits usually succeeded in proportion to the thoroughness of their education.

Percival himself gave a course of lectures, or rather, lessons, in New Haven,—not in the building above mentioned, for his natural timidity was too great to encounter a public audience, but in the theological lecture-room of Yale College. They were on the German language, and consisted chiefly of translations of prose and poetry into English, intermingled with philosophical commentaries on the peculiarities of the original. It was pure grammar; he did not talk German, and claimed no acquaintance with the niceties of pronunciation; but all his listeners, most of whom were graduates, were struck with his perfect mastery of the subject.

Percival held one peculiar opinion concerning a branch of college education. He objected to the modern practice of teaching the natural sciences by means of a profusion of drawings, models, showy experiments, and other expedients addressing the mind so strongly through the eye. While these might be allowable in popular lectures, before audiences lacking in early intellectual discipline, where amusement was a consideration; and where without it the public ear could not be secured, he thought that the collegian should study differently,—that his understanding should be taxed severely, and that he should be inured,

from the first, to rigid attention, in order to a lasting remembrance of the truths offered to him. It would be a useful exercise for the instructor, he thought, to elucidate obscure phenomena and complicated structures by words only, assisting himself, perhaps, occasionally, by extemporaneous drawings. Such a course would inspire the scholar with deference for his teacher, and confidence in his own ability to acquire a similar grasp of the subject. While there is certainly some truth in this opinion, it would not be difficult, perhaps, to invalidate its general force. Why should the ear be the only admitted means of acquiring knowledge? Nature, the greatest of teachers, does not judge thus: she conveys half her wisdom to us by sight, instead of by faith; she gives her first lessons to the infant through the eye. Would Percival, in looking for his attentive audiences, have preferred a congregation of blind men?

Speaking of literary composition, he said that he often took great pains with his productions, shifting words and phrases in many ways, before satisfying himself that he had attained the best form of expression; and he assured me that these slowly elaborated passages were the very ones in which he afterwards recognized the most ease and nature, and which others supposed him to have thrown off carelessly. I asked him how it was that children, in their unpremeditated way, expressed themselves with so much directness and beauty. They have but a single idea to present at a time, he said; they seize without hesitation on the first words that offer for its expression, unperplexed by any such choice of terms as would surely occur to maturer minds; and most important of all, perhaps, they are wholly unembarrassed by limiting qualifications arising from a fuller knowledge of the subject.

His prose style is a rare exemplification of classic severity and perspicuousness. In each paragraph the ideas arrange themselves in faultless connection, like the molecules of a crystal

around its centre. The sentences are not long, the construction is simple, the words are English in its purity, without admixture of foreign phrase or idiom. But the most striking peculiarity of his diction is the utter absence of ornament; for Percival evidently held that the chief merits of composition are clearness and directness. Poetic imagery, brilliant climaxes and antitheses, fanciful or grotesque turns of expression, he rejected as unfavorable to that simple truth for which he studied and wrote. This dry, almost mathematical style, was no necessity with him; few men, surely, have had at command a richer vocabulary, English and foreign, than Percival; few could have adorned thought with more or choicer garlands from the fields of knowledge and imagination.

To letter-writing he had a great aversion. I have never seen a letter or note from him to which his signature was attached. The autograph-fanciers, therefore, will find a scanty harvest when they come to forage after the name of Percival. His handwriting corresponded in some sense with his character. It was fine; the lines straight and parallel; the letters completely formed, though without fulness of curve; no flourishes, and no unnecessary prolongations of stroke, above or below the general run of the line. There were few erasures, the punctuation was perfect, and the manuscript was fit for the press as it left his hand.

Literary criticism he rarely indulged in, being too disinclined to praise or blame, and too intensely devoted to the acquisition of positive knowledge. If he commented severely upon anything, it was usually the slovenly diction of some of our State Surveys, or the inaccuracies of translations from foreign languages.

His only published criticism, of which I am aware, was discharged at a phrenological lecturer, whose extraordinary assumptions and *ad-captandum* style had excited his disgust. Percival did not reverence the science of bumps, and be-

lieved, in the words of William Von Humboldt, that "it is one of those discoveries which, when stripped of all the *charlatanerie* that surrounds them, will show but a very meagre portion of truth." Dr. Barber, an Englishman, and a somewhat noted teacher of elocution, having been converted to the phrenological faith, delivered certain magniloquent lectures on the same to the citizens of New Haven, and took pay therefor, after the manner of his sect. Percival responded with a sharp newspaper pasquinade, entitled "A Lecture on Nosology." At the head of the article was a wood-cut of a gigantic nose, mapped out into faculties.

"Gentlemen, the nose is the most prominent feature in this bill," commenced the parody. "The nose is the true seat of the mind; and therefore, gentlemen, Nosology, or the science of the nose, is the true phrenology. He, who knows his nose, foreknows; for he knows that which is before him. Therefore Nosology is the surest guide to conduct. Whatever progress an individual may make, his nose is always in advance. But society is only a congeries of individuals; consequently its nose is always in advance,—therefore its proper guide. The nose, rightly understood, will assuredly work wonders in the cause of improvement; for it is always going ahead, always first in every undertaking, always soonest at the goal. The ancients did not neglect the nose. Look at their busts and statues! What magnification and abduction in Jove! What insinuation and elongation in the Apollo! Then *νοῦς* (intellect) was surely the nose,—*γνώσις* (knowledge) noses,—*Μύσος* my nose. What intussusception, what potation, and, as a necessary consequence, alas! what rubification! But I have seen such noses. Beware of them!—they are bad noses,—very bad noses, I assure you. Do not, I pray you, consider me irreverent, if I say that Nosology will prove highly favorable to the cause of religion. This is indeed an awful subject, and I would not touch it on slight grounds; but I sincerely believe that what I say is true.

Nosology will prove highly favorable to the cause of religion! Does not the nose stand forth like a watchman on the walls of Zion, on the look-out for all assailants? and when our faces are directed upwards in devotion, does not the nose ascend the highest and most especially tend heavenward? Nosology is a manly science. It stands out in the open light. It does not conceal itself behind scratches and periwigs,—nor does it, like certain false teachers mentioned by St. Paul, go about from house to house, leading astray silly women. Finally, gentlemen, you may rest assured that Nosology will not gently submit to insult. *Noli me tangere!* Who ever endured a tweak of the nose? It will know how to take vengeance. As Jupiter metamorphosed the inhospitable Lycians into frogs, so its contemners will suddenly find themselves βαρβαρόφωνοι!”

Percival has been thought over-tenacious of his opinions. He was certainly very circumspect in changing them. I have witnessed, however, several instances in which he yielded to the force of evidence in the modification of his views. He seemed to recognize geology, in particular, as a progressive science, in which new facts are constantly accruing, and therefore compelling readaptations of our views. He felt, indeed, in respect to all knowledge, the mathematics excepted, that modifications of belief, in well-regulated minds, are unavoidable, as the result of new information. Approach to higher truth through the sciences he seemed to regard under the aspect of that of besiegers to a beleaguered fortress. Principles and deductions, which were a boon and a triumph for us yesterday, lose their value to-day, when a new parallel of approach has been attained. He lost his interest in what was abandoned, necessary as it had been to the present position, only in the advantage of which, and its sure promise of what was still higher, he allowed himself to rejoice.

But where evidence was wanting, he was never to be moved to a change by

any amount of importunity or temptation. This trait of character made him somewhat impracticable as a collaborator, in the philological task he was employed to perform under Dr. Noah Webster. Disagreements were to have been anticipated from the striking contrasts in their minds. They agreed in industry; but Webster was decided, practical, strongly self-reliant, and always satisfied with doing the best that could be done with the time and means at command. Percival was timid and cautious, and, from the very breadth of his linguistic attainments, undecided. He often craved more time for arriving at conclusions. When he happened to differ from the great lexicographer, he would never yield an iota of his ground. These differences led to an early rupture in the engagement, almost before two letters of the alphabet had been completed. He much preferred to relinquish a profitable undertaking to going forward with it under circumstances not agreeable to his elevated standard of literary accuracy and completeness. He felt that he could live on bread and water, or even give up these, if necessary; but he could not violate his convictions of what was true and right. He was a perfect martyr to his literary and scientific conscientiousness.

He evinced the same spirit in respect to the geological survey. As his mind was not satisfied, he would not make known his results to the Legislature. They demanded the report, and he asked for an extension of time. Thus he continued his labors from year to year, upon a stipend scarcely adequate to cover his expenses. Instead, however, of nearing the goal, he only receded from it. New difficulties met him in the work; fresh questions arose, in the progress of geology itself, that called for re-examinations. His notes swelled to volumes, and his specimens increased to thousands. He was in danger of being crushed under the weight of his doubts and his materials. At last, the people clamored for the end of the work. The Legislature became peremptory, and forced Percival to acquiesce.

In 1842 (seven years from the commencement of the survey) he rendered an octavo report of four hundred and ninety-five pages, in the introduction to which he observes,—“I regret to say, I have not had the means allowed me for additional investigations, nor even for a proper use of my materials, either notes or specimens. The number of localities from which I have collected specimens I have estimated at nearly eight thousand; the records of dips and bearings are still more numerous. The report which follows is but a hasty outline, written mainly from recollection, with only occasional reference to my materials, and under circumstances little calculated for cool consideration. It was written, however, with an intention to state nothing of the truth or probability of which I did not feel satisfied. None can regret more than I do its imperfection; still I cannot but hope that it will contribute something towards the solution of the problem of the highest practical as well as scientific importance, the exact determination of the geological system of the State.”

Of this remarkable production it may very briefly be said, that it will ever remain a monument to the scientific and literary powers of its author. It describes every shade of variation in the different rocks, and their exact distribution over the surface of the State. This it accomplishes with a minuteness never before essayed in any similar work. The closeness and brevity of his descriptions make it one of the driest productions ever issued on geological science, scarcely omitting the work of Humboldt, in which he sought to represent the whole of geology by algebraic symbols. Percival's work actually demands, and would richly repay, a translation into the vernacular of descriptive geology,—the language and mode of illustration employed by Murchison and Hitchcock. In its present form, it is safe to say, it has never found a single reader among the persons for whose benefit it was written.

It is no part of my plan to speak of his poetical reputation. This I leave to

others better able to do him justice. Indeed, he had nearly abandoned poetical composition before our acquaintance began. But it is safe, perhaps, to say here, that his writings have placed him among the first of our national poets; and had he resumed this species of composition, he could scarcely have failed of maintaining, in the fullest manner, his poetic fame. He possessed all the qualities reckoned essential to poetical excellence. We have already spoken of his astonishing memory, a trait regarded of such importance to the poet by the ancients as to have led them to call the Muses the daughters of this mental faculty. His powers of abstraction and imagination were no less remarkable,—while for extreme sensitiveness he was unsurpassed. His judgment was clear, and his appreciation of language refined to the last degree. His musical feeling, too, as well of time as of harmony, was intense; while he had at command the universal stores of literature and science.

In closing these reminiscences, I cannot avoid noticing some of the useful impressions exerted by Percival upon the literary community amidst which he passed so large a portion of his life. To some the influence of such a recluse will doubtless seem insignificant. The reverse, however, I am persuaded, was the fact. Few students came to New Haven without bringing with them, imprinted on their youthful memories, some beautiful line of his poetry. Few had not heard of his universal scholarship and profound learning. Next to an acquaintance with the teachers from whom they expected to derive their educational training, their curiosity led them to inquire for Percival. The sight of this modest, shrinking individual, as the possessor of such mines of intellectual wealth, it may well be understood, produced the deepest interest. In him they recognized a man superior to the clamor of vulgar gratification; his indifference to gain, to luxury, and every form of display, his constant preference of the spiritual over the sensual, was always an impressive exam-

ple to them. The indigent student took fresh courage as he saw in him to what a narrow compass exterior wants might be reduced; the man of fashion and the fop stood abashed before the simplicity of his dress and daily life. And wherever the spirit of classic literature had been imbibed, and the capacity acquired of perceiving the severe worth of the true philosopher, the inspection of such a character, compared with the mere description of it in history, was like the difference between a statue and a living, breathing man. As at early dawn or in the gray twilight his slender form glided by, the thoughtful and poetic scholar could scarce refrain from uttering to himself,—“There goes Diogenes or Chrysippus! There goes one, by the side of whom many a bustler in letters is only a worthless drone, many an idolized celebrity a weak and pitiful sham!” Such a character as Percival's, in the presence of a scholastic community, was a perpetual incentive to industry and manliness; and although he rarely spoke in its hearing, and has left us fewer published works than many oth-

ers, still I believe that thousands yet live to thank him for lessons derived from the simple survey of his daily life.

Though there is little likelihood that his example of self-abnegation and devotion to study will be followed by many of our youth, nevertheless, the occurrence of such a model now and then in the republic of letters constitutes a pleasing as well as useful phenomenon,—if for no other reason, because it breaks in upon the monotony of literary biography, and communicates a portion of that picturesqueness to scholastic life which belongs to Nature in everything else. That his course was fraught with happiness to himself cannot be doubted; that it was beneficial also to his fellow-men is equally true; and though he may be judged less leniently by minds incapable of pronouncing that to be a character honorable in the sight of God or man, which deviates from their own standard or creed,—to others, who recognize the highest possible cultivation of the mental faculties and unsullied purity of life as the noblest ends of our being, he will ever occupy a position shared by few of mortal race.

ZELMA'S VOW.

IN TWO PARTS.

PART FIRST.

HOW IT WAS MADE.

WHO does not remember his first play?—the proudly concealed impatience which seemed seething in the very blood,—the provoking coolness of old play-goers,—the music that rather excited than soothed the fever of expectation,—the mystery of mimic life that throbbd behind the curtain,—the welcome tinkle of the prompter's bell,—the capricious swaying to and fro of that mighty painted scroll,—its slow uplift, revealing for an instant, perhaps, the twinkle of flying dancers'

feet and the shuffle of belated buskins? And then, the unveiled wonders of that strange, new world of canvas and paste-board and trap-doors,—people, Nature, Art, and architecture, never before beheld, and but faintly conceived of,—the magic of shifting scenes,—the suddenness and awfulness of subterranean and aerial descents and ascents,—the solemn stage-walk of the heroine,—the majestic strut of the hero,—the princely sweep of velvet,—the illusive sparkle of paste,—the rattle of Brobdignagian pearls,—the saucy tossing of pages' plumes,—the smiles,

the wiles, the astonishing bounds and bewildering pirouettes of the dancing Houries,—the great sobs and small shrieks of persecuted beauty,—the blighting smile of the villain,—the lofty indifference of supernumeraries!

It was the first play of our heroine, Zelma Burleigh, and of her Cousin Bessie. The morning before, a fragrant May morning, scores of summers ago, Roger Burleigh, a stout Northumbrian Squire, had rolled himself, in his ponderous way, into the snug family-parlor at the Grange, and addressed his worthy dame with a bluff,—

“Well, good wife, wouldn't like to go see the players to-night?”

Ere the good lady could collect herself to reply with the decorous deliberateness becoming her years and station, an embroidery-frame at her side was overturned, and there sprang eagerly forward a comely young damsel of the pure Saxon stock, with eyes like England's violets,—clear, dewy, and wide-awake,—cheeks and lips like its rose-bloom, and hair which held tangled in close, golden folds its fickle and flying sunshine.

“Ay, father!” she cried, “that we would! Zelma and I have never seen any players, save the tumblers over at the Hall, on Sir Harry's birthday, and we are in sad need of a little pleasuring.”

“Who spoke to you, or of you, Mistress Bessie?” replied the Squire, playfully. “And what is all your useless, chattering life but pleasuring? The playhouse is but a perilous place for giddy-brained lasses like you; but for once, harkee, for *once*, we'll venture on taking you, if you'll promise to keep your silly head safe under the mother-hen's wing.”

“Not so close but that I can get a peep at the players now and then,” said Bessie, archly. “They say there are some handsome young men and a pretty woman or two among them. Eh, Zelma?”

“Handsome young men!—pretty women!” exclaimed the Squire, with an explosive snort of contempt. “An arrant set of vagabonds and tramps,—of rant-

ing, strutting, apish creatures, with neither local habitations nor names of their own. And what does Zelma know about them? Out with it, girl!”

The person thus addressed, without lifting the folds of a heavy window-curtain which concealed her, replied in a quiet, though somewhat haughty tone,—

“I saw them all, yesterday afternoon, on their way to Arden. I found them near the entrance to our avenue. One of their carts had broken down, and somebody was hurt. I dismounted to see if I could be of any assistance. My pony pulled away from me and ran up the road. One of the young men caught her for me. I told Cousin Bessie I thought him handsome and proud enough for a lord. I think so still. That is all I know of the players.”

“And, gad, that's enough! Take *you* to the play, indeed! Why, we shall have you strolling next, like your”—Here the Squire, for some reason known to himself, suddenly paused and grew very red in the face. Dame Margery took the word, and, in a tone meant to be severe, but which was only dry, remarked,—

“Zelma is quite too young to go to the play.”

“Just one week younger than my Cousin Bessie. So, please you, aunt, I will wait a few days,” was the quiet reply from the invisible.

“Right cleverly answered, lass!” said the Squire, with a good-humored chuckle. “Well, we will try you, too, for once; but mind, if I find you making eyes at any of the villains, I'll cut you off with a shilling.”

“That is more than I look for from you, Uncle Roger,” replied the hitherto hidden speaker, emerging from the window-seat, holding in her hand the fashionable and interminable novel of “Sir Charles Grandison.” As she spoke, she laughed lightly, but her voice was somewhat cold and bitter, and there was in her laugh more of defiance than merriment.

“Oh, *don't*, Zella!” exclaimed the

Squire, with a look of comic deprecation,—"don't speak in that way to your old uncle! He's blunt and rough-spoken, but he means kindly, and does kindly, in his way,—don't he?"

"Yes, that he does!" said the young girl, frankly; "and I beg his pardon for my pettishness."

Zelma Burleigh, as she stood thus, a faint, regretful smile softening the habitual *hauteur* of her face, was beautiful, and something more; yet nobody in the country round about the Grange had ever dreamed of calling her "a beauty." She was a tall, gracefully-formed girl, with that strong, untamable character of figure and feature, and that peculiar, sun-tinted, forest-shadowed hue of the skin, which betray the slightest admixture of gypsy blood. In fact, Zelma Burleigh was the fruit of a strange *mésalliance* between the younger brother of the Squire, a reckless, dissipated soldier of fortune, and a beautiful Spanish Zincola, whom he met in a foreign campaign, and whom he could not bind to himself by any tie less honorable than marriage. She was said to be of Rommany blood-royal, and was actually disowned by her tribe for her *mésalliance*. She followed the camp for a few years, the willing, though sad and fast-fading slave of her Ishmaelish lord, himself the slave of lawless passions, yet not wholly depraved,—fitfully tender and tyrannic,—and when, at last, he fell in some inglorious skirmish, she buried him with her own hands, and wept and fasted over his shallow grave till she died. There was a child, but she had no look of the father to charm that poor, broken heart back to life; she was left in the camp and became a little "Daughter of the Regiment." At last, however, she was taken to England by a faithful comrade of the dead soldier, who sought out her uncle and left her in his care, taking leave of the frightened, clinging little creature with a grim, unspoken tenderness, and a strange quiver of his gray moustache.

Roger Burleigh, after having made himself sure of the legitimacy of the

child, adopted the poor, wild thing, made her the companion of his daughter, and honestly strove to treat her, at all times, with parental care and affection.

Here, in the hospitable circle of an English home, the orphan alien had grown up with her kinsfolk, but not of them,—proud, reticent, ambitious, secretly hating the monotonous duties and pursuits, the decorous forms and prescribed pleasures of the social and domestic life around her. Nomadic and lawless instincts stirred in her blood; vague longings for freedom and change, though in wandering, peril, and want, sometimes filled her soul with the spirit of revolt and unrest.

In her bluff uncle's house all were kind, and one, at least, was fond. Her Cousin Bessie, gay and tender heart, had found the southern exposure of her nature, and had crept up it, and clambered over it, and clasped it, and bloomed against it, and ripened on it, till nothing cold, hard, or defiant could be seen on that side. And Zelma seemed well content to be the sombre background and strong support of so much bloom, sweetness, and graceful dependence.

Nothing could be more unlike than the two cousins. Bessie was small, her form inclining to fulness, her face childlike in dimpled smiles and innocent blushes,—betraying no lack of intellect, but most expressive of a quiet, almost indolent amiability. Zelma was large, but lithe, supple, and vigorous, with a pardlike freedom and elasticity of movement,—dark, with a subdued and changing color,—the fluttering signal of sudden emotion, not the stationary sign of robust health. She had hair of a glistening blackness, which she wore turned back from a strong, compact forehead, in the somewhat severe style which imperial beauty has rendered classic in our time. Her eyes were of the Oriental type,—full, heavy-lidded, ambushed in thick, black lashes,—themselves dark and unfathomable as the long night of mystery which hangs over the history of her wild and wandering race, those unsubduable, un-

seducible children of Nature,—the voluntary Pariahs of the world. Sad were those eyes always, but with a vague, uncommunicable sadness; soft they were in times of quiet; beautiful and terrible they could be, with live gleams of suddenly awakened passion.

With but one affection not poisoned by a sense of obligation and condescension, and that a sentiment in which her intellect had little share, a gentle, protective, household love, which quickened no daring fancy, inspired no dream of freedom or power, Zelma's mind was driven in upon itself, and out of the seclusion and triteness of her life fashioned a fairy world of romance and beauty. With the high-wrought, sentimental fictions of the day for her mental aliment, she grew more and more distinct and apart from the actual, prosaic existences around her; the smouldering fires of genius and ambition glowed out almost fiercely at times, through the dark dream of her eyes, startling the dullest apprehension, as she moved amid a narrow circle of country gentry, the fox-hunting guests of her uncle, the prim gossips of her aunt, the gay lovers and companions of her cousin, an unrecognized heroine, an uncrowned tragedy-queen.

The small provincial town of Arden possessed no playhouse proper, but, after a good deal of hesitation and discussion, the venerable Hall of St. George, the glory of all Ardenites, had been accorded to the players, "for a few nights only."

On the night of the first performance, Squire Burleigh and his family arrived betimes, and took their places with some bustle and ceremony.

The master of Burleigh Grange appeared in the almost forgotten glory of his court suit,—a coat of crimson velvet, a flowered waistcoat, satin knee-breeches, and a sword at his side. The mistress wore an equally memorable brocade, enormous bouquets thrown upon a silvery ground, so stiff and shiny that it seemed a texture of ice and frozen flowers. Her hair was cushioned and pow-

dered; she looked comely and stately, and wore her lustrous well. The pretty Bessie was attired in maidenly white muslin, an India fabric of marvellous fineness, with a sash and streamers of blue, and the light fleecy curls of her hair unadorned save by a slight pendent spray of jasmynes. Her cousin's dress, though in reality less costly, was more striking, being composed of materials and colors which admirably harmonized with the darkness and richness of her beauty. Her lustrous black hair was arranged as usual; but a wreath, formed of some delicate vine hung thick with drooping scarlet blossoms, ran like flowering flame around her head. Like the sumptuous exotic of Zenobia, it was an ornament which seemed to bloom out of the character of the woman.

Bessie cast about her bright, innocent looks of girlish curiosity, which yet shrank from any chance encounter with the furtive glance or cool stare of admiration. Zelma sat motionless and impassive. Her eyes wandered naturally, but coldly, over the audience, seeming to take no cognizance of any face, strange or familiar; but when they were lifted above the crowd, to the old carved ceiling of the hall, or dropped upon the beautiful hands which lay listlessly folded in her lap, the cold, blank look she had set against the world went out of them. Then, in their mystic depths of brooding, introverted thought, new spheres of life, rarer, brighter, fairer, seemed rounding into form and dawning like stars.

Mrs. Margery Burleigh sat with her face turned from the stage, to dissemble the secret impatience with which she awaited the uprolling of the curtain, and slowly waved to and fro a huge, flowered fan, which charged the air with a heavy Indian perfume.

At length, soft, mournful music arose from the orchestra, and every heart stirred to the premonitory waver and lift of the curtain. Slowly it rose, and discovered a mourning apartment, with a lady in mourning, sitting in a mourning chair, and attended by a mourning maid. The

play was Congreve's tragedy of "The Mourning Bride," one of the best of a class of sentimental and stilted dramatic productions which the public of our great-grandfathers meekly accepted,—quaffing the frothy small-beer of rant and affectation, in lieu of deep draughts of Nature and passion, the rich, red wine of human life, poured generously forth by the dramatists of a better era. The excesses of fashion then prevailing, hoops, high heels, powder, and patches, were not more essentially absurd and artificial than such representations of high-life and high-tragedy.

"The Mourning Bride" contains a few situations in which real passion can have play, some fine points and poetic passages, and its moral tone is at least respectable,—not great things to say of a famous tragedy, certainly, but they give it an honorable distinction over many plays of its time. There figure in it one or two characters which can be made interesting, and even impressive, by uncommon power in the actor; though they were usually given, at the period of which I write, in a manner sufficiently tame to suit the dullest of courts,—likely to disturb neither my lord in his napping nor my lady in her prim flirting.

Zara, the Captive Queen, is beyond comparison the strong character of this play. There is a spice and fire even in her wickedness, which make her terribly attractive, and give her a more powerful hold on the sympathies than the decorous and dolorous Almeria, for all her virtuous sorrows and perplexities. Zara's passion is of the true Oriental type, leaping from the extremes of love and hate with the fierceness and rapidity of lightning.

It is a character in which several great actresses have distinguished themselves,—chief among them Siddons. On the memorable night at Arden, however, it was but wretchedly rendered by a tall, small-voiced, flaxen-haired young woman, who stalked about the stage in high-heeled shoes and prodigious hoops, and

declaimed the most fiery passages with an execrable drawl. The remainder of the company were barely passable as strolling players, with the exception of the actor who personated Osmyn. This was a young man named Bury, of respectable parentage and education, it was said, and considerable reputation, though his aspiring buskin had never yet trod the London boards. He was a handsome, shapely person, with an assured, dashing manner, and a great amount of spirit and fire, which usually passed with his audience, and always with himself, for genius.

His voice was powerful and resonant, his elocution effective, if not faultless, and his physical energy inexhaustible. Understanding and managing perfectly his own resources, he produced upon most provincial critics the impression of extraordinary power and promise, few perceiving that he had already come into full possession of his dramatic gifts.

Only finely-trained ears could discover in this sounding, shining metal the lack of the sharp, musical ring of the genuine coin. Young men grew frantic in applause of his bold action, his stormy declamation, his startling *tours de force*; while young women wondered, wept, languished, and swooned. It was said, that, whenever he died in Romeo, Pierre, or Zanga, numbers of his fair slain were borne out of the playhouse, to be revived with difficulty by the application of salts and the severing of stay-lacings.

But his effects, though so positive, were superficial and evanescent,—audible, visible, and, as it were, physical. There was always wanting that fine shock of genuine passion, striking home to kindred passions in the breasts of his auditors, and sending through every nerve a magnetic shiver of delight,—that subtle, mysterious element of genius, playing like quick flame along the dullest lines of the poet and charging them with its own life and fire.

In the virtuous, but negative character of Osmyn there was little room for effective declamation; our actor was fair

to content himself with being interesting, through the misfortunes of the Prince of Valentia, his woful lawful love, and the besettings of an unreturned passion. In this he succeeded so well, that the feminine portion of his audience grew tender with Almeria, and despairing with Zara.

In the first scene with Almeria, who was a shade worse than the Zara of the night, the young actor indulged himself in a cool, comprehensive glance at the house, over her fair shoulders. As his keen gaze swept round the small aristocratic circle, it encountered and seemed to recognize the face of Zelma Burleigh, now kindling with a new enthusiasm, which was never wholly to die out of her breast. There was something in the watchful, absorbed gaze of her great dark eyes so unlike the wondering or languishing looks usually bent by women upon the rising actor, that on the instant he was struck, pierced, by those subtle shafts of light, to the heart he had believed till then vowed alone to the love of his art and the schemes of a sleepless ambition.

Reluctantly he withdrew his regard from a face which bespoke a character of singular originality and force, not wanting either in womanly pride or tenderness,—a face in which beauty itself was so subordinate to something higher, more ineffable, that one could scarcely define feature or color through the illuminated and changeful atmosphere of soul which hung about it,—the shadows of great thoughts, the light mists of dreamy and evanescent fancy.

It was toward the close of the second act, when Sir Harry Willerton, of Willerton Hall, entered his box, accompanied by three or four dashing companions, who, it was soon whispered about, were titled young bloods from London.

Sir Harry Willerton was a fresh, frank-looking young gallant,—fast, from the fiery impulses of youth and a high spirit,—not pricked on by vanity, nor goaded by low passions,—not heartless, not *blasé*,—the only kind of a rake for whom ref-

ormation is possible or reclamation worth the while.

Sir Harry was not fond of tragedy; and after five minutes' strained attention to the players, he turned his eyes from the stage, and began casting easy, good-humored glances of curiosity or recognition over the audience. He bowed to all his neighbors with a kindly familiarity, untainted by condescension, but most courteously, perhaps, to the party from the Grange. He liked the bluff Squire heartily,—as who did not? Then his eye—a laughing blue eye it was—rested and lingered, not on the dark, dramatic face of Zelma, but on the pretty, girlish head of her cousin.

Bessie sat with her face partly averted from the baronet's gay party, and her gaze fixed intently upon the stage. Sir Harry could only see half the rose of one cheek, and the soft sweep of golden hair which lightly shaded it; and feasting his fancy on that bit of fluctuating color, entangled in the meshes of a tremulous screen of curls, he settled himself to await the close of the act.

It was with a child's eager interest andpliant imagination that Bessie looked and listened,—susceptible, credulous, unfastidious. To her, the Osmyn of the night was radiant with all heroic qualities and manly graces, the weakly simulated sorrow of Almeria brought real tears to her eyes, and she drew her white shoulders forward with a shudder when the wooden Zara kindled into cursing and jealous rage. Illusions most transparent to others hoodwinked her senses; her willing fancy supplied feeling, and even made up for deficiencies of art in the players, till the mimic world before her became more real than reality.

Not so with Zelma. She was satisfied, even charmed, with the personation of Osmyn; but, from the first, she could not abide either of the heroines, who, each in her part, strove to outdo the other in mincing, mouthing, attitudinizing, and all imaginable small sins against Nature and Art. She saw at once, by the sure intuitions of genius, how everything they did

could be done better, and burned to do it. The part of Almeria she soon dismissed from her thoughts, as mere milk-and-water; but she saw that in that of Zara there was a stream of lava, though dulled and crusted over by the coldness of the actress, which might be made to sweep all before it. Her critical dissatisfaction with the personation became, at last, little short of torture; there was an involuntary lowering of her dark brows, a scornful quiver of her spirited nostril, she bit her lip with angry impatience, and shrugged her shoulders with irrepressible contempt.

In the great scene where Zara surprises Almeria in the cell of Osmyn, it was astonishing how the flaxen-haired representative of the Captive Queen managed to turn her fiery rain of curses into a little pattering shower of womanish reproaches. It was really a masterly performance, in its way.

At this point Zelma threw herself back in utter weariness and disgust, exclaiming, audibly, — "Miserable! — most miserable!" When, looking round, she saw the traces of her cousin's innocent emotion, the flush and tearfulness which bespoke her uncritical sympathy with passions so unskilfully represented, she could not suppress a smile at such childish simplicity. And yet this was also *her* first play.

The tragedy was succeeded by a farce, at which Bessie laughed as heartily as she had wept a little while before, but which was utterly distasteful to Zelma; and at an alarmingly late hour, for that quiet community, the green curtain came heavily plunging down on the final scene of all, and the audience dispersed to their homes.

On the day following, Sir Harry Wilerton's guests returned to town, but, to their surprise, unaccompanied by their host, who seemed to have suddenly discovered that his presence was needed on his estate. So he remained. Soon it was remarked that a singular intimacy had sprung up between him and Squire Burleigh, with whom, at length, the larger

portion of his time was passed, either in following the hounds or dining at the Grange. There were rumors and surmises that the attractions which drew the young baronet to his bluff neighbor's hospitable hall were not the Squire's hearty cheer, old wine, and older stories, but a pair of shy, yet tender eyes,—red lips, that smiled a wordless welcome, and sometimes pouted at a late coming,—cheeks whose blushes daily grew warmer in love's ripening glow,—a voice whose tones daily grew deeper, and seemed freighted with more delicious meanings.

There was little discussion as to which of the young ladies of the Grange was the enchantress and the elect Lady Wilerton.

"Surely," said the gossips, "it cannot be that gypsy niece of the Squire,—that odd, black-browed girl, who scours over the country in all weathers, on that elfish black pony, with her hair flying,—for all the world as though in search of her wild relations. No, the blood of the Willertons would never run so low as that;—it must be sweet Miss Bessie, and she is a match for a lord."

For once the gossips were right. But it is with the poor "Rommany girl," not with the heiress of Burleigh Grange, that we have to do.

On the morning succeeding the play, Zelma Burleigh, taking in her hand an odd volume of Shakspeare, one of the few specimens of dramatic literature which her uncle's scant library afforded, strolled down a lonely lane, running back from the house, toward the high pasture-lands, on which grazed and basked the wealthy Squire's goodly flocks and herds. This was her favorite walk, as it was the most quiet, shaded, out-of-the-way by-path on the estate. She now directed her steps to a little rustic seat, almost hidden from view by the pendent branches of an old willow-tree, and close under a hawthorn-hedge, now in full, fragrant bloom. Here she seated herself, or rather flung herself down, half languidly, half petulantly, an expression of *ennui* and unrest darkening her face,—the dusky traces of a

sleepless night hanging heavily about her eyes. She opened her book at the play of "Romeo and Juliet," and began to read, not silently, nor yet aloud, but in a low, dreamy tone, in which the sounds of Nature about her, the gurgle of a brook behind the hedge, the sighing of the winds among the pendulous branches of the willow, the silver shiver of the lance-like leaves, the murmurous coming and going of bees, the loving duets of nest-building birds, all seemed to mingle and merge. As she read, a new light seemed to illumine the page, caught from her recent experience of dramatic personation and scenic effects, limited and unsatisfactory though that experience had been. In fancy, she floated over the stage, as the gay young Juliet at the masquerade; then she caught sight of young Romeo, and, lo! his face was that of the sentimental hero of the last night's tragedy, but ennobled by the glow and dignity of genuine passion. In fancy, she sat on the balcony, communing with night and the stars,—the newly-risen star of love silvering all life for her. Then, leaning her cheek upon her hand, she poured forth Juliet's impassioned apostrophe. When she came to the passage,—

"O Romeo, Romeo! wherefore art thou Romeo?"

she was startled by a rustling of the leaves behind her. She paused and looked round fearfully. A blackbird darted out of the hedge and away over the fields. Zelma smiled at her own alarm, and read on, till she reached the tender adjuration,—

"Romeo, doff thy name;

And for thy name, which is no part of thee,
Take all myself!"

when, suddenly, a fragrant shower of hawthorn-blossoms fell upon the page before her, and the next instant there lightly vaulted over the hedge at her side the hero of her secret thoughts, the young player, Lawrence Bury! He stood before her, flushed and smiling, with his head uncovered, and in an attitude of respectful homage; yet, with a look and

tone of tender, unmistakable meaning, took up the words of the play,—

"I take thee at thy word.

Call me but love, and I'll be new-baptized;
Henceforth I never will be Romeo."

Poor Zelma did not have the presence of mind to greet this sudden apparition of a lover in the apt words of her part,—
"What man art thou, that, thus bescreened in night,
So stumblest on my counsel?"

She had no words at all for the intruder, but, frightened and bewildered, sprang from her seat and turned her face toward home, with a startled bird's first impulse to flight. As she rose, her book slid from her lap and fell among the daisies at her feet. The actor caught it up and presented it to her, with the grace of a courtly knight restoring the dropped glove of a princess, but, as he did so, exclaimed, in a half-playful tone, looking at the volume rather than the lady,—

"I thank thee, O my master, for affording me so fair an excuse for mine audacity!"

Then, assuming a more earnest manner, he proceeded to make excuses and entreat pardon for the suddenness, informality, and presumption of his appearance before her:—

"You know, Madam," he said,—
"if, indeed, you are so unfortunate as to know anything about us,—that we players are an impulsive, unconventional class of beings, lawless and irresponsible, the Gypsies of Art."

Here Zelma flushed and drew herself up, while a suspicious glance shot from her eyes;—but the stranger seemed not to understand or perceive it, for he went on quite innocently, and with increasing earnestness of tone and manner:—

"I know I have been presuming, impertinent, audacious, in thus intruding myself upon you, and acknowledge that you would be but severely just in banishing me instantly from your bright presence, and in withdrawing from me forever the light of your adorable eyes. Oh, those eyes!" he continued, clasping his

hands in an ecstasy of lover-like enthusiasm,—“those wild, sweet orbs!—bewildering lights of love, dear as life, but cruel as death!—can they not quicken, even as they slay? Oh, gentle lady, be like her of Verona!—be gracious, be kind, or, at least, be merciful, and do not banish me!—

‘For exile hath more terror in his look,
Much more, than death; do not say banishment!’”

He paused, but did not remove his passionate looks from the young girl's face,—looks which, though cast down, for he was much the taller of the two, had the effect of most lowly and deprecating entreaty;—and then there happened an event,—a very slight, common, natural event,—the result more of girlish embarrassment than of any conscious emotion or purpose, yet of incalculable importance at that moment, and, perhaps, decisive of the fate of two human hearts,—Zelma smiled. It was a quick, involuntary smile, which seemed to *escape* from the firm lips and half-averted eyes, flashed over the face, touched the cold features with strange radiance, and then was gone,—and, in its place, the old shadow of reserve and distrust, for the moment, darker than ever.

But to the adventurous lover that brief light had revealed his doubtful way clear before him. He saw, with a thrill of exultation, that henceforth he had really nothing to fear from such womanly defences as he had counted on,—coldness, prejudice, disdain,—that all he had taken for these were but unsubstantial shadows. Still he showed no premature triumph in word or look, but remained silent and humble, waiting the reply to his passionate appeal, as though life or death, in very truth, were depending upon it. And Zelma spoke at last,—briefly and coldly, but in a manner neither suspicious nor unfriendly. She herself, she said, was unconventional,—in her instincts, at least,—so could afford to pardon somewhat of lawlessness in another,—especially, she added, with a shy smile, in one whom Melpomene, rather than Cupid, had made

mad. Still she was not a Juliet, though he, for all she knew, might be a Romeo; and only in lands verging on the tropics, or in the soul of a poet, could a passion like that of the gentle Veronese spring up, bud, and blossom, in a single night. As for her, the fogs of England, the heavy chill of its social atmosphere, had obstructed the ripening sunshine of romance and repressed the flowering of the heart—

“And kept your beautiful nature all the more pure and fresh!” exclaimed Mr. Lawrence Bury, with real or well-assumed enthusiasm; but Zelma, replying to his interruption only by a slight blush, went on to say, that she had been taught that poetry, art, and romances were all idle pastimes and perilous lures, unbecoming and unwholesome to a young English gentlewoman, whose manifest destiny it was to tread the dull, beaten track of domestic duty, with spirit chastened and conformed. She had had, she would acknowledge, some aspirations and rebellious repinings, some wild day-dreams of life of another sort; but it was best that she should put these down,—yes, doubtless, best that she should fall into her place in the ranks of duty and staid respectability, and be a mere gentlewoman, like the rest.—Here a slight shrug of the shoulders and curl of the lip contradicted her words,—yet, with a tone of rigid determination, she added, that it was also best she should cherish no tastes and form no associations which might distract her imagination and further turn her heart from this virtuous resolution; and therefore must she say farewell, firmly and finally, to the, she doubted not, most worthy gentleman who had done her the honor to entertain for her sentiments of such high consideration and romantic devotion. She would not deny that his intrusion on her privacy had, at first, startled and displeased her,—but she already accepted it as an eccentricity of dramatic genius, a thoughtless offence, and, being, as she trusted, at once the first and the last, pardonable. She wished him happiness, fame, fortune,

—and a very good morning! Then, with a wave of the hand which would have done honor to Oldfield herself, she turned and walked proudly up the lane.

Mr. Bury saw her depart silently, standing in a submissive, dejected attitude, but with a quiet, supercilious smile lightly curling his finely-cut lips; for did he not know that she would return to her haunt the next day, and that he would be there to see?

And Zelma did return the next day,—persuading herself that she was only acting naturally, and with proper dignity and independence. She argued with herself that to abandon her favorite walk or avoid her usual resting-place would be to confess, if not a fear of the stranger's presuming and persistent suit, at least, a disturbing consciousness of his proximity, and of the possibility of his braving her displeasure by a second and unpardonable intrusion. No, she would live as she had lived, freely, carelessly; she would go and come, ride and walk, just as though nothing had happened,—for, indeed, nothing *had* happened that a woman of sense and pride should take cognizance of. So, after a half-hour's strange hesitation, she took her book and went to the old place. Longer than usual she sat there, idly and abstractedly turning over the leaves of her Shakespeare, starting and flushing with every chance sound that broke on the still, sweet air; yet no presumptuous intruder disturbed her maiden meditations, and she rose wearily at last, and walked slowly homeward, saying to herself, "It is well,—I have conquered," but feeling that nothing was well in life, or her own heart, and that she was miserably defeated. Ah, little did she suspect that her clouded, dissatisfied face had been keenly scanned by the very eyes she dreaded, yet secretly longed to meet,—that her most unconscious sigh of disappointment had been heard by her Romeo of the previous day, now lying just behind the hedge, buried in the long brook-side grass, and laughing to himself a very pleasant laugh of gratulation and triumph.

That night, the good Squire of Burleigh Grange relented from his virtuous resolve, and took his wife, daughter, and niece to the play.

The piece was Rowe's tragedy of "Tamerlane." Mr. Bury personated the imperial Tartar, a noble rôle, which so well became him, costumes and all, and brought him so much applause, that Zelma's heart was effectually softened, and she even felt a regretful pride in having received and rejected the homage of a man of such parts.

The next day, as the hour for her stroll arrived, she said to herself, "I can surely take my walks in safety now,—*he* will never come near me more." So she went,—but, to her unspeakable confusion, she found *him* quietly seated in her little rustic bower, his head bared to the sunshine, and his "Hyperion curls" tossed and tumbled about by a frolicsome wind.

He rose when the lady appeared, stammered out an apology, bowed respectfully, and would have retired, but that Zelma, feeling that *she* was the intruder this time, begged him to remain. She thought herself, simple child! merely courteous and duly hospitable, in giving this invitation; but the quick, eager ear of the actor and lover heard, quivering through the assumed indifference and cold politeness of her tones, the genuine impulse and ardent wish of her heart. So he yielded and lingered, proffering apologies and exchanging polite commonplaces.

After a little time, Zelma, to prove her freedom from embarrassment or suspicion, quietly seated herself on the rustic bench, giving, as she did so, a regal spread to her ample skirts, that there might be no vacant place beside her.

The actor stood for a while before her, just going, but never gone, talking gayly, but respectfully, on indifferent topics,—till, at last, touching on some theme of deeper interest, and apparently forgetting everything but it and the fair lady, who neither expressed nor looked a desire to shorten the interview, he flung himself, with what seemed a boy's natu-

ral impulse, upon the soft, inviting turf, under the shade of the willow. There, reclining in the attitude of Hamlet at the feet of Ophelia, he rambled on from subject to subject, in a careless, graceful way, plucking up grass and picking daisies to pieces, as he talked, giving every now and then, from beneath the languid sweep of his heavy eyelashes, quick flashes of tender meaning, as fitful and beautiful as the "heat-lightnings" of summer twilights, and *apparently* as harmless.

There was something so magnetic and contagious in this frank, confiding manner, that Zelma, ere she was aware, grew unrestrained and communicative in turn. One by one, the icicles of pride and reserve, which a strange and ungenial atmosphere had hung around her affluent and spontaneous nature, melted in the unwonted sunshine, dropped away from her, and the quick bloom of a Southern heart revealed itself in smiles and blushes. The divine poet whose volume she now held clasped caressingly in both hands had prepared the way for this, by sending through every vein and fibre of her being the sweet, subtle essence of passionate thought,—the spring-tide of youth and love, which makes the story of Romeo and Juliet glow and throb with immortal freshness and vitality.

So, at length, those two talked freely and pleasantly together. They discussed the quiet rural scenery around them, the deep green valley of Arden, shut in by an almost unbroken circle of hills, and Zelma told of a peculiar silvery mist which sometimes floated over it, like the ghost of the lake which, it was said, once filled it; they spoke of wood, stream, moor, and waterfall, sunsets and moonlight and stars, poetry and—love; floating slowly, and almost unconsciously, down the smooth current of summer talk and youthful fancies, toward the ocean of all their thoughts, whose mysterious murmurs already filled one heart at least with a tender awe and a vague longing, which was yet half fear.

The next day, and the next, and every day while the players remained at Arden,

the two friends met by tacit agreement in the lane of Burleigh Grange, and, gradually, Lawrence Bury became less the actor and more the man, in the presence of a genuine woman, without affectation or artifice, stage-rant or art-cant,—one from whose face the glare of the foot-lights had not stricken the natural bloom, whose heart had never burned with the feverish excitement of the stage, its insatiable ambition, its animosities and exceeding fierce jealousies. For Zelma, she grew more humble and simple and less exacting, the more she bestowed from a "bounty boundless as the sea."

It was but a brief while, scarcely the lifetime of a rose,—the fragrant snow of the hawthorn blossoms had not melted from the hedges since they met,—and yet, in that little season, the deepest, divinest mystery of human life had grown clear and familiar to their hearts, and was couched as the simplest lesson of Nature.

To Zelma the romance and secrecy of this love had an inexpressible charm. The Zinca in her nature revelled in its wildness and adventure, in its crime against the respectable conventionalities she despised. She had a keen pleasure in the very management and concealment to which she was compelled;—her imagination, even more than her heart, was engaged in hiding and guarding this charming mystery.

On the day succeeding her first interview with the young actor in the lane, she had tried to beguile her *ennui*, while lingering in her lonely bower, by curiously peering into the nest of a black-bird, deeply hidden in the long grass at the foot of the hedge, and which she had before discovered by the prophetic murmurs of the mother-bird. She found five eggs in the nest. She took the little blue wonders in her hand, and thought what lives of sinless joy, what raptures and loves, what exultations of song and soaring slept in those tiny shells! Suddenly, there was an alarmed cry and an anxious flutter of wings in the hedge above her! She turned, and saw the

mother-bird eyeing her askance. From that day the lowly nest with its profaned treasures was forsaken, and the world was the poorer in gladness and melody by five bird-lives of joy and song that might have been.

So, had any luckless intruder chanced to discover Zelma's trysting-place, thrown open to the world the hidden romance in which she took such shy and secret delight, and handled in idle gossip the delicate joys and fragile hopes of young love, it is more than likely that she would have been frightened away from bower and lane, shocked and disenchanted. But the preoccupation of her cousin and her own eccentric and solitary habits prevented suspicion and inquiry,—no unfriendly spy, no rude, unto-ward event, disturbed the quiet and seclusion of this charmed scene of her wooing, where Nature, Romance, and Poetry were in league with Love.

The players played out their engagement at Arden, with the usual supplement, "A few nights only by special request," and were off to a neighboring town. On their last night, after the play, Zelma met her lover by moonlight, at the trysting-place in the lane, for a parting interview.

It was there that the actor, doffing the jaunty hat which usually crowned his "comely head," and, flinging himself on his knees before his fair mistress, entreated her to rule his wayward heart, share

his precarious fortunes, and bear his humble name.

Poor Zelma, when in imagination she had rehearsed her betrothal scene, had made her part something like this:—"And then will I extend my hand with stately grace, and say to my kneeling knight, 'Arise!'—and after, in such brief, gracious words as queens may use, (for is not every woman beloved a queen?) pronounce his happy doom."

But when that scene in her life-drama came on, it was the woman, not the tragedy-queen, that acted. Naturally and tenderly, like any simple girl, she bent over her lover, laid her hand upon his head, and caressingly smoothed back from his brow the straggling curls, damp with night-dew. As she did so, every lock seemed to thrill to her touch, and to wake in her soft, timorous fingers a thousand exquisite nerves that had never stirred before. And then, with broken words and tears, and probing questions and solemn adjurations, she plighted her vows, and sought to bind to her heart forever a faith to which she trusted herself, alas! too tremblingly.

The melodramatic lover was not content with a simple promise, though wrung from the heart with sobs. "Swear it to me!" he said, in a hoarse stage-whisper; and Zelma, again laying her hand upon his head, and looking starward, swore to be his, to command, to call, to hold,—in life, in death, here, hereafter, evermore.

[To be continued.]

WILLIAM SHAKESPEARE,

ATTORNEY AT LAW AND SOLICITOR IN CHANCERY.

SOMEWHAT more than three-quarters of a century ago, George Steevens, the acutest, and, perhaps, the most accomplished, but certainly the most perverse and unreliable of Shakespeare's commen-

tators and critics, wrote thus of Shakespeare's life: "All that is known, with any degree of certainty, concerning Shakespeare, is, that he was born at Stratford-upon-Avon; married and had children

there; went to London, where he commenced actor,* and wrote poems and plays; returned to Stratford, made his will, died, and was buried." From 1780, when this was written, to the present day, the search after well-authenticated particulars of Shakespeare's life has been kept up with a faithfulness equal to that of Sir Palomides after the beast glatisaunt, and by as many devotees and with as much hope of glory as in the quest for the Sangreal. But the fortune of the paynim, rather than the virgin knight, has fallen to all the members of the self-devoted band, and we know little more of the man Shakespeare than was known by our great-grandfathers. For, although there have been issued to us of the present generation pamphlets professing to give new particulars of the life of Shakespeare, and tomes with even more pretentious titles, from all these there has been small satisfaction, save to those who can persuade themselves, that, by knowing what Shakespeare might have done, they know what he did, or that the reflex of his daily life is to be found in documents inscribed on parchment, and beginning, "This indenture made," etc., or "*Noceant universi per presentes.*" It is with no disrespect for the enthusiasm of Mr. Knight, and as little disposition to underrate the laborious researches of Mr. Collier and Mr. Halliwell, that we thus reiterate the assertion of the world's ignorance of Shakespeare's life: nay, it is with a mingled

thankfulness and sorrowful sympathy that we contemplate them wasting the light of the blessed sun (when it shines in England) and wearing out good eyes (or better barnacles) in poring over sentences as musty as the parchments on which they are written and as dry as the dust that covers them. But although we gladly concede that these labors have resulted in the diffusion of a knowledge of the times and the circumstances in which Shakespeare lived, and in the unearthing of much interesting illustration of his works from the mould of antiquity, we cannot accept the documents which have been so plentifully produced and so pitilessly printed,—the extracts from parish-registers and old account-books,—not Shakespeare's,—the inventories, the last wills and testaments, the leases, the deeds, the bonds, the declarations, pleas, replications, rejoinders, surrejoinders, rebutters, and surrebutters,—as having aught to do with the life of such a man as William Shakespeare. We hunger, and we receive these husks; we open our mouths for bread, and break our teeth against these stones. As to the law-pleadings, what have their discords, in linked harshness long drawn out, to do with the life of him whom his friends delighted to call Sweet Will? We wish that they at least had been allowed to rest. Those who were parties to them have been more than two centuries in their graves,—

"Secure from worldly chances and mishaps.
There lurks no treason, there no envy swells,
There grow no damned grudges; there no storms,
No noise, but silence and eternal sleep."

Why awaken the slumbering echoes of their living strife?

Yet these very law-papers, in the re-duplicated folds of which dead quarrels lie embalmed in hideous and grotesque semblance of their living shapes, their life-blood dried that lent them all their little dignity, their action and their glow, and exhaling only a faint, sickening odor of the venom that has kept them from crumbling into forgetfulness,—these law-pa-

* *Commenced actor, commenced author, commenced tinker, commenced tailor, commenced candlestick-maker*:—Elegant phraseology, though, we venture to think, hardly idiomatic or logical, which came into vogue in England in the early part of the last century, and which, as it is never uttered here by cultivated people, it may be proper to remark, is there used by the best writers. Akin to it is another mode of expression as commonly met with in English books and periodicals, e. g., "immediately he arrived at London he went upon the stage," meaning, as soon as he arrived, etc., or, when he arrived at London, he immediately went upon the stage. As far as our observation extends, Lord Macaulay, alone of all Great-Britons, has neglected to add the latter lucid construction to the graces of his style.

pers are now held by some to have special interest Shakespeare-ward, as having to do with a profession for which he made preparatory studies, even if he did not enter upon its practice. Yes, in spite of our alleged ignorance of Shakespeare's life, and especially of the utter darkness which has been thought to rest upon the years which intervened between his marriage in Stratford and his joining the Lord Chamberlain's company of players in London, the question is, now, whether the next historical novel may not begin in this wise:—

CHAPTER I.

THE FUGITIVE.

AT the close of a lovely summer's day, two horsemen might have been seen slowly pacing through the main street of Stratford-on-Avon. Attracting no little attention from the group of loiterers around the market-cross, they passed the White-Lion Inn, and, turning into Henley Street, soon drew their bridles before a goodly cottage built of heavy timbers and standing with one of its peaked gables to the street. On the door was a shingle upon which was painted,

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| <p><i>Will^m. Shakspere,</i> <i>Attorney at Lawe and Solicitor</i> <i>in Chancery.</i></p> |
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One of the travellers — a grave man, whose head was sprinkled with the snows of fifty winters — dismounted, and, approaching the door, knocked at it with the steel hilt of his sword. He received no answer; but presently the lattice opened above his head, and a sharp voice sharply asked,—

“Who knocks?”

“’Tis I, good wife!” replied the horseman. “Where is thy husband? I would see him!”

“Oh, Master John a Combe, is it you? I knew you not. Neither know I where

that unthrift William is these two days. It was but three nights gone that he went with Will Squele and Dick Burbage, one of the player folk, to take a deer out of Sir Thomas Lucy's park, and, as Will's ill-luck would have it, they were taken, as well as the deer, and there was great ado. But Will—that's my Will—and Dick Burbage, brake from the keepers in Sir Thomas' very hall, and got off; and that's the last that has been heard of them; and here be I left a lone woman with these three children, and— Be quiet, Hamnet! Would ye pour my supper ale upon the hat of the worshipful Master John a Combe?”

“What! deer-stealing?” exclaimed John a Combe. “Is it thus that he apes the follies of his betters? I had more hope of the lad, for he hath a good heart and a quick engine; and I trusted that ere now he had drawn the lease of my Wilnecote farm to Master Tilney here. But deer-stealing!—like a lord's son, or a knight's at the least. Could not the rifling of a rabbit-warren serve his turn? Deer-stealing! I fear me he will come to nought!”

The speaker remounted, and soon the two horsemen might again have been seen wending their way back through the deepening twilight.

There are several points that would be novel in such a passage. Among others, we would modestly indicate the incident of the two horsemen as evincing some ingenuity, and as likely to charm the reader by its freshness and originality. But one point, we must confess, is not new, and that is the representation of Shakespeare as a lawyer. The supposition, that the author of “Macbeth,” “Hamlet,” and “King Lear,” was a bustling young attorney, is of respectable age, and has years enough upon its head, if not discretion. It has been brought forward afresh by two members of the profession for which is claimed the honor of having Shakespeare's name upon its roll,—William L. Rushton, Esquire, a London Barrister, and John Campbell,

Lord Chief Justice of the Queen's Bench.* Lord Campbell, indeed, addressing himself to Mr. John Payne Collier, says, (p. 21,) that this is a notion "first suggested by Chalmers, and since countenanced by Malone, yourself, and others." An assertion this which savors little of legal accuracy. For Chalmers, so far from being the first to suggest that Shakespeare passed his adolescent years in an attorney's office, was the first to sneer at Malone for bringing forward that conjecture.† Malone, in his first edition of Shakespeare's works, published in 1790, has this passage, in the course of a discussion of the period when "Hamlet" was produced:—

"The comprehensive mind of our poet embraced almost every object of Nature, every trade, every art, the manners of every description of men, and the general language of almost every profession: but his knowledge of legal terms is not such as might be acquired by the casual observation of even his all-comprehending mind; it has the appearance of technical skill; and he is so fond of displaying it, on all occasions, that I suspect he was early initiated in at least the forms of law, and was employed, while he remained at Stratford, in the office of some country attorney, who was at the same time a petty conveyancer, and perhaps, also, the seneschal of some manor court."—Vol. I. Part I. p. 307.

To this, Chalmers, some years after, (1797,) in his "Apology for the Believers in the Shakespeare Papers which were exhibited in Norfolk Street," (some contemptible forgeries, by a young scapegrace named William Ireland, which should not have deceived an English scholar of six months' standing,) made the following reply:—

"Mr. Malone places the aspiring poet 'in the office of some country attorney, or the seneschal of some manor court'; and for this violation of probability he produces many

* *Shakespeare a Lawyer*. By William L. Rushton. 16mo. pp. 50. London: 1858.

Shakespeare's Legal Acquirements Considered. By John Lord Campbell, LL. D., F. R. S. E. 12mo. pp. 117. London: 1859.

† Into the trap so innocently set the London *Athenæum* thus plunges headlong:—"Chalmers, we believe, first put Shakespeare in an attorney's office. Malone accepted the hint."

passages from his dramas to evince Shakespeare's technical skill in the forms of law. . . . But was it not the practice of the times, for other makers, like the bees tolling from every flower the virtuous sweets, to gather from the thistles of the law the sweetest honey? Does not Spenser gather many a metaphor from these weeds, that are most apt to grow in fattest soil? Has not Spenser his law-terms: his *copias*, *defeasance*, and *dwessee*; his *emparlance*; his *enure*, *essoyn*, and *escheat*; his *folkmete*, *forestall* and *gaye*; his *livery* and *seasin*, *wage* and *waif*? It will be said, however, that, whatever the learning of Spenser may have gleaned, the law-books of that age were impervious to the illiterature of Shakespeare. No: such an intellect, when employed on the drudgery of a wool-stapler, who had been high-bailiff of Stratford-upon-Avon, might have derived all that was necessary from a very few books: from Totell's 'Presidents,' 1572; from Pulton's 'Statutes,' 1578; and from the 'Lawier's Logike,' 1588. It is one of the axioms of the 'Flores Regii,' that, To answer an improbable imagination is to fight against a vanishing shadow."—p. 553.

And again, in his "Supplemental Apology," etc., 1799, Chalmers remarks,—

"The biographers, without adequate proofs, have bound Shakespeare an apprentice to some country attorney; as Mr. Malone has sent him without sufficient warrant to the desk of some seneschal of a county court: but these are obscurities that require other lights than conjecture and assertion, which, by proving nothing, only establish disbelief."—p. 226.

So much for Chalmers's having "first suggested" the theory, of which Lord Campbell has undertaken the support. Surely his Lordship must have been verifying Rosalind's assertion, that lawyers sleep between term and term, or else he is guilty of having loosely made a direct assertion in regard to a subject upon which he had not taken the trouble to inform himself; although he professes (p. 10) to have "read nearly all that has been written on Shakespeare's ante-Londonian life, and carefully examined his writings with a view to obtain internal evidence as to his education and breeding."

One exhibition of his Lordship's inaccuracy is surprising. Commenting upon Falstaff's threat, "Woe to my Lord Chief

Justice!" (2d Henry IV., Act V., Sc. 4.) he remarks, (p. 73.) "Sir W. Gascoigne was continued as Lord Chief Justice in the new reign; but, according to law and custom, he was removable, and he no doubt expected to be removed, from his office." Lord Campbell has yet to rival the fifth wife of the missionary who wrote the lives of "her predecessors"; but surely *he* should have known that the expectations which he attributes to Sir William Gascoigne were not disappointed, and that (although the contrary is generally believed) the object of Falstaff's menace was superseded (by Sir William Hankford) March 29th, 1413, just eight days after the prince whom he committed to prison came to the throne, — a removal the promptness of which would satisfy the strictest disciplinarian in the Democratic party. The Records show this; but his Lordship need not have gone to them; he would have found it mentioned, and the authority cited, by Tyler in his "Memoirs of Henry the Fifth."

And while we are considering the disparity between his Lordship's performances and his pretensions, we may as well examine his fitness to bring about a "fusion of Law and Literature," which he says, with some reason, have, like Law and Equity, been too long kept apart in England. We fear, that, whatever may be the excellence of his Lordship's intentions, he must set himself seriously to the task of acquiring more skill in the use of the English tongue, and a nicer discrimination between processes of thought, before his writings will prove to be the flux that promotes that fusion.

For, in the third paragraph of his letter, he says to Mr. Collier, "I cannot refuse to communicate to you my *sentiments* upon the subject," and in the following sentence adds, that this communication of his "*sentiments*" will drive from his mind "the *recollection* of the wranglings of Westminster Hall." His Lordship probably meant to refer to the communication of his *opinions*, for which word "*sentiments*" is not usually substituted,

except by gentlemen who remark with emphasis, "Them's my sentiments"; and he also probably intended to allude to the *memory* of the wranglings of which he is professionally a witness,—having forgotten, for a moment, that recollection is a purely voluntary act, and not either a condition or a faculty of the mind.

Again, when his Lordship says, (p. 18,) "That during this interval (A. D. 1579 to 1586) he [Shakespeare] was merely an operative, earning his bread by manual labor, in stitching gloves, sorting wool, or killing calves, no sensible man can possibly *imagine*," we applaud the decision; but can hardly do as much for the language in which it is expressed. Lord Campbell quite surely meant to say that no man could possibly *believe*, or *suppose*, or *assent* to the proposition which he sets forth; and when (on p. 26) he again says, "I do not *imagine* that when he [Shakespeare] went up to London, he carried a tragedy in his pocket," there can be no doubt that his Lordship meant to say, "I do not *think* that when," etc. He should again have gathered from his Shakespearean studies a lesson in the exact use of language, and have learned from the lips of "that duke hight Theseus" that imagination has nothing to do with assent to or dissent from a proposition, but that

"The lunatic, the lover, and the poet
Are of imagination all compact:

And, as imagination bodies forth

The forms of things unknown, the poet's
pen

Turns them to shapes, and gives to airy
nothing

A local habitation and a name."

A Midsummer Night's Dream, Act V. Sc. 1.

We would not protract this finding of faults, and will only add, that, when his Lordship says, (p. 116,) that Henry V. "astonished the world with his universal *wisdom*," he entirely overlooks the fact, that wisdom is a faculty of the mind, or, rather, a mode of intellectual action, of which universality can no more be predicated than of folly, or of honesty, or of muscular strength; and that it is

not knowledge, or at all like knowledge; which, indeed, is often acquired in a very remarkable degree by persons eminent for unwisdom. Lord Campbell might as well have said that Henry V. astonished the world with his universal prowess in the battle-field.

The censure to which Mr. Rushton's pamphlet is occasionally open in regard to style may properly be averted by the modesty of its tone and its unpretending character.

But to pass from the manner to the matter of the learned gentlemen who appear on behalf of Malone's theory. Lord Campbell, after stating, in the introductory part of his letter, that in "The Two Gentlemen of Verona," "Twelfth Night," "Julius Cæsar," "Cymbeline," "Timon of Athens," "The Tempest," "King Richard II.," "King Henry V.," "King Henry VI., Part I.," "King Henry VI., Part III.," "King Richard III.," "King Henry VIII.," "Pericles," and "Titus Andronicus,"—fourteen of the thirty-seven dramas generally attributed to Shakespeare,—he finds "nothing that fairly bears upon this controversy," goes on to produce from the remaining plays, *seriatim*, such passages as in his judgment do bear upon the question, and to remark upon them, thus isolated and disconnected from each other. Mr. Rushton is more methodic and logical. He does not merely quote or cite all the passages which he has noticed in which legal terms occur, but brings together all such as contain the same terms or refer to kindred proceedings or instruments; and he thus presents his case with much more compactness and consequent strength than results from Lord Campbell's loose and unmethodical mode of treating the subject. We can arrive at the merits of the case on either presentation only by an examination of some of the more important of the passages cited.

Lord Campbell, as we have just seen, mentions "Henry VIII." as one of the fourteen plays in which he has found nothing which relates to the question in hand; but Mr. Rushton opens his bat-

teries with the following passage from the very play just named; and to most readers it will seem a bomb of the largest dimensions, sent right into the citadel of his opponents:—

"*Suff.* Lord Cardinal, the king's further pleasure is,—
Because all those things you have done of late

By your power legatine within this kingdom
Fall into compass of a *premunire*,—
That therefore such a writ be sued against you,

To forfeit all your goods, lands, tenements,
Chattels, and whatsoever, and to be
Out of the king's protection:—this is my charge."

King Henry VIII. Act iii. Sc. 2.

We shall first remark, that, in spite of his declaration as to "Henry VIII.," Lord Campbell does cite and quote this very passage (p. 42); and, indeed, he must have been as unappreciative as he seems to have been inaccurate, had he failed to do so; for, upon its face, it is, with one or two exceptions, the most important passage of the kind to be found in Shakespeare's works. *Premunire* is thus defined in an old law-book which was accessible to Shakespeare:—

"*Premunire* is a writ, and it lieth where any man sueth any other in the spirituall court for anything that is determinable in the King's Court, and that is ordeined by certaine statutes, and great punishment therefore ordeined, as it appeareth by the same statutes, viz., that he shall be out of the King's protection, and that he be put in prison without baile or mainprise till that he have made fine at the King's will, and that his landes and goods shal be forfait, if he come not within ij. moneths."—*Termes de la Ley*, 1595, fol. 144.

The object of the writ was to prevent the abuse of spiritual power. Now, here is a law-term quite out of the common, which is used by Shakespeare with a well-deployed knowledge of the power of the writ of which it is the name. Must we, therefore, suppose that Shakespeare had obtained his knowledge of the purpose and the power of this writ in the course of professional reading or practice?

If we looked no farther than Shakespeare's page, such a supposition might seem to be warranted. But if we turn to Michael Drayton's "Legend of Great Cromwell," first published, we believe, in 1607, but certainly some years before "Henry VIII." was written, and the subject of which figures in that play, we find these lines,—

"This Me to urge the *Premunire* wonne,
Ordain'd in matters dangerous and hie;
In t' which the heedlesse Prelacie were
runne
That back into the Papacie did flie."
Ed. 1619, p. 382.

Here is the very phrase in question, used with a knowledge of its meaning and of the functions of the writ hardly less remarkable than that evinced in the passage from "Henry VIII.," though expressed in a different manner, owing chiefly to the fact that Drayton wrote a didactic poem and Shakespeare a drama. But Drayton is not known to have been an attorney's elerk, nor has he been suspected, from his writings, or any other cause, to have had any knowledge of the law. Both he and Shakespeare, however, read the Chronicles. Reading men perused Hall's and Holinshed's huge black-letter folios in Queen Elizabeth's time with as much interest as they do Macaulay's or Prescott's elegant octavos in the reign of her successor, Victoria. Shakespeare drew again and again upon the former for the material of his historical plays; and in writing "Henry VIII.," he adopted often the very language of the Chronicler. The well-known description of Wolsey, which he puts into the mouth of Queen Katherine,—

"He was a man
Of an unbounded stomach, ever ranking
Himself with princes; one that by suggestion
Tith'd all the kingdom: Simony was fair play:
His own opinion was his law: P the presence
He would say untruths; and be ever double,
Both in his words and meaning: He was never,
But where he meant to ruin, pitiful:
His promises were, as he then was, mighty;
But his performance, as he is now, nothing:
Of his own body he was ill, and gave
The clergy ill example,"—

is little more than the following paragraph from Holinshed put into verse:—

"This cardinal (as you may perceive in this storie) was of a great stomach, for he compted himselfe equall with princes, and by craftie suggestion gat into his hands innumerable treasure: he forced little on simonie, [i. e., regarded it as of little consequence,] and was not pittifull, and stood affectionate in his owne opinion: in open presence he would lie and saie untruth, and was double both in speach and meaning: he would promise much and performe little: he was vicious of his bodie, and gave the clergie evill example."—Ed. 1587, vol. iii. p. 922.

Turning back from the page on which the Chronicler comments upon the life of the dead prime-minister, to that on which he records his fall, we find these passages:—

"In the meane time, the king, being informed that all those things that the cardinal had doone by his *power legatine within this realme* were in the case of the *premunire* and provision, caused his attornie, Christopher Hales, to sue out a writ of *premunire* against him. . . . After this in the king's bench his matter for the *premunire* being called upon, two attorneis which he had authorised by his warrant, signed with his owne hand, confessed the action, and so had judgement to *forfeit all his lands, tenements, goods, and cattels, and to be out of the king's protection*."—*Ib.* p. 909.

If the reader will look back at the passage touching the *premunire*, quoted above, he will see that these few lines from Raphael Holinshed are somewhat fatal to an argument in favor of Shakespeare's "legal acquirements," in so far as it rests in any degree upon the use of terms or the knowledge displayed in that passage. Shakespeare and Drayton are here in the same boat, though "not with the same skulls."

Before we shelve Holinshed,—for the good Raphael's folios are like Falstaff in size, if not in wit, and, when once laid flat-long, require levers to set them up on end again,—let us see if he cannot help us to account for more of the "legalisms" that our Lord Chief Justice and our barrister have "smelt out" in Shakespeare's historical plays. Mr. Rushton quotes the following passages from "Richard II.":—

“York. Is not Gaunt dead? and doth not Hereford live?”

Take Hereford's rights away, and take from time

His *charters* and his *customary rights*;
Let not to-morrow, then, ensue to-day:
Be not thyself; for how art thou a king,
But by fair sequence and succession?
Now, afore God, (God forbid I say true!)
If you do wrongfully seize Hereford's rights,
Call in the *letters patents* that he hath
By his *attorneys-general* to *sue*
His *livery*, and deny his *offer'd homage*,
You pluck a thousand dangers on your head.”
Act ii. Sc. 1.

“*Bol.* I am denied to *sue my livery* here,
And yet my *letters patents* give me leave:
My father's *goods* are all *distrain'd* and sold;
And these, and all, are all amiss employed.
What would you have me do? I am a subject,

And challenge law: *Attorneys* are denied me;
And therefore personally I lay my claim
To my *inheritance* of free descent.”—*Ib.* Sc. 3.

And Lord Campbell, although he passes by these passages in “Richard II.,” quotes, as important, from a speech of Hotspur's in the “First Part of Henry IV.,” the following lines, which, it will be seen, refer to the same act of oppression on the part of Richard II. towards Bolingbroke:—

“He came but to be Duke of Lancaster,
To *sue his livery* and beg his bread.”
Act iv. Sc. 3.

But, here again, Shakespeare, although he may have known more law than Holinshed, or even Hall, who was a barrister, only used the law-terms that he found in the paragraph which furnished him with the incident that he dramatized. For, after recording the death of Gaunt, the Chronicle goes on:—

“The death of this duke gave occasion of increasing more hatred in the people of this realme toward the king; for he seized into his hands all the rents and revenues of his lands which ought to have descended vnto the duke of Hereford by lawfull *inheritance*, in reuoking his *letters patents* which he had granted to him before, by virtue whereof he might make his *attorneys general* to *sue livery* for him of any manner of *inheritances* or possessions that might from thenceforth fall unto him, and that his *homage* might be respited

with making reasonable fine,” etc.—HOLINSHED, Ed. 1587, p. 406.

The only legal phrase, however, in these passages of “Richard II.,” which seems to imply very extraordinary legal knowledge, is the one repeated in “Henry IV.,”—“*sue his livery*,”—which was the term applied to the process by which, in the old feudal tenures, wards, whether of the king or other guardian, on arriving at legal age, could compel a delivery of their estates to them from their guardians. But hence it became a metaphorical expression to mean merely the attainment of majority, and in this sense seems to have been very generally understood and not uncommonly used. See the following from an author who was no attorney or attorney's clerk:—

“If Cupid
Shoot arrows of that weight, I'll swear devoutly
H'as *sued his livery* and is no more a boy.”
FLETCHER'S *Woman's Prize*, Act ii. Sc. 1.

And this, from the works of a divine:—
“Our little Cupid hath *sued livery*
And is no more in his minority.”
DONNE'S *Ecloques*, 1613.

Spenser, too, uses the phrase figuratively in another sense, in the following passage,—which may be one of those which Chalmers had in his eye, when, according to Lord Campbell, he “first suggested” that Shakespeare was once an attorney's clerk:—

“She gladly did of that same Babe accept,
As of her owne by *livery* and *seisin*;
And having over it a little wept,
She bore it thence, and ever as her owne it kept.”
Faërie Queene, B. VI. C. iv. st. 37.

So, for an instance of the phrase “*fee*,” which Lord Campbell notices as one of those expressions and allusions which “crop out” in “Hamlet,” “showing the substratum of law in the author's mind,”—

“We go to gain a little patch of ground,
That hath in it no profit but the name.
To pay five ducats, five, I would not farm it;
Nor will it yield to Norway or the Pole
A ranker rate, should it be sold in *fee*,”—
Act iv. Sc. 2.

and of which Mr. Rushton quotes several instances in its fuller form, "fee simple,"—we have but to turn back a few stanzas in this same canto of the "Faërie Queene," to find one in which the term is used with the completest apprehension of its meaning:—

"So is my lord now seiz'd of all the land,
As in his fee, with peaceable estate,
And quietly doth hold it in his hand,
Ne any dares with him for it debate."
Ib. st. 30.

And in the next canto:—

"Of which the greatest part is due to me,
And heaven itself, by heritage in fee."
Ib. C. vii. st. 15.

And in the first of these two passages from the "Faërie Queene," we have two words, "seized" and "estate," intelligently and correctly used in their purely legal sense, as Shakespeare himself uses them in the following passages, which our Chief Justice and our barrister have both passed by, as, indeed, they have passed many others equally worthy of notice:—

"Did forfeit with his life all those his lands
Which he stood seiz'd of to the conqueror."
Hamlet, Act i. Sc. 1.

"The terms of our estate may not endure
Hazard so near us," etc.—*Ib.* Act iii. Sc. 3.

Among the most important passages cited by both our authors is one that every reader of Shakespeare will recollect, when it is mentioned to him,—Hamlet's speech over the skull in the grave-digging scene. But although this speech is remarkable for the number of law-terms used in it, only one of them seems to evince any recondit knowledge of the law. This is the word "statutes," in the following sentence:—

"This fellow might be in's time a buyer of land, with his statutes, his recognizances, his fines, his double vouchers, his recoveries."
Act v. Sc. 1.

The general reader supposes, we believe, and very naturally, that here "statutes" means laws, Acts of Parliament concerning real estate. But, as Mr. Rushton remarks, (Malone having explained the term before him,) "The statutes referred to by

Hamlet are, doubtless, statutes merchant and statutes staple." And "a statute merchant (so called from the 13th Edward I., *De mercatoribus*) was a bond acknowledged before one of the clerks of the statutes merchant, and the mayor, etc., etc. A statute staple, properly so called, was a bond of record, acknowledged before the mayor of the staple," etc., etc.

Here we again have a law-term apparently so out of the ken of an unprofessional writer, that it would seem to favor the Attorney and Solicitor theory. But let us see if the knowledge which its use implies was confined to Shakespeare among the dramatists of his time.

In Fletcher's "Noble Gentleman," a comedy, first performed in 1625, we find a lady, sorely pushed for ready cash, crying out,—

"Take up at any use: give bond, or land,
Or mighty statutes, able by their strength
To tie up Samson, were he now alive."
Act i. Sc. 1.

And in Middleton's "Family of Love," (where, by the way, the Free-Love folk of our own day may find their peculiar notions set forth and made the basis of the action, though the play was printed two hundred and fifty years ago,) we find a female free-lovener thus teaching a mercantile brother of the family, that, although she has a sisterly disregard for some worldly restraints, she yet keeps an eye on the main chance:—

"Tut, you are master Dryfab, the merchant: your skill is greater in cony-skis and woolpacks than in gentlemen. His lands be in statutes: you merchants were wont to be merchant staplers; but now gentlemen have gotten up the trade; for there is not one gentleman amongst twenty but his lands be engaged in twenty statutes staple."
Act i. Sc. 3.

And in the very first speech of the first scene of the same play, the husband of this virtuous and careful dame says of the same "Gerardine," (who, as he is poor and a gentleman, it need hardly be said, is about the only honest man in the piece,)—"His lands be in statutes." And that poor debauchee, Robert Greene, who

knew no more of law than he might have derived from such limited, though authentic information as to its powers over gentlemen who made debts without the intention of paying them, as he may have received at frequent unsolicited interviews with a sergeant or a bum-bailiff, has this passage in his "Quip for an Upstart Courtier," 1592:—

"The mercer he followeth the young upstart gentleman that hath no government of himself and feedeth his humour to go brave: he shall not want silks, sattins, velvets to pranke abroad in his pompe; but with this proviso, that he must bind over his land in a *statute merchant or staple*; and so at last forfeit all unto the merciless mercer, and leave himself never a foot of land in England."

Very profound legal studies, therefore, cannot be predicated of Shakespeare on the ground of the knowledge which he has shown of this peculiar kind of statute.

It is not surprising that both our legal Shakespearean commentators cite the following passage from "As You Like It" in support of their theory; for in it the word "extent" is used in a sense so purely technical, that not one in a thousand of Shakespeare's lay readers now-a-days would understand it without a note:—

"Duke F. Well, push him out of doors,
And let my officers of such a nature
Make an extent upon his house and lands."

Act iii. Sc. 1.

"Extent," as Mr. Rushton remarks, is directed to the sheriff to seize and value lands and goods to the utmost extent; "an *extendi facias*," as Lord Campbell authoritatively says, "applying to the house and lands as a *feri facias* would apply to goods and chattels, or a *capias ad satisfaciendum* to the person." But that John Fletcher knew, as well as my Lord Chief Justice, or Mr. Barrister Rushton, or even, perhaps, William Shakespeare, all the woes that followed an extent, the elder Mr. Weller at least would not have doubted, had he in the course of his literary leisure fallen upon the following passage in "Wit Without Money" (1630):—

"Val. Mark me, widows
Are long *extents* in law upon men's livings,
Upon their bodies' winding-sheets: they that
enjoy 'em
Lie but with dead men's monuments, and be-
get
Only their own ill epitaphs."

Act ii. Sc. 2.

George Wilkins, too, the obscure author of "The Miseries of Enforced Marriage," uses the term with as full an understanding, though not with so feeling an expression or so scandalous an illustration of it, in the following passage from the fifth act of that play, which was produced about 1605 or 1606:—

"They are usurers; they come yawning for money; and the sheriff with them is come to serve an *extent* upon your land, and then seize your body by force of execution."

Another seemingly recondite law-phrase used by Shakespeare, which Lord Campbell passes entirely by, though Mr. Rushton quotes three instances of it, is "taken with the manner." This has nothing to do with good manners or ill manners; but, in the words of the old law-book before cited,—

—"is when a theefe hath stollen and is followed with hue and crie and taken, having that found about him which he stole;—that is called *ye maynour*. And so we commonly use to say, when wee finde one doing of an unlawfull act, that we tooke him with the maynour or manner."

Termes de la Ley, 1595, fol. 126, b.

Shakespeare, therefore, uses the phrase with perfect understanding, when he makes Prince Hal say to Bardolph,—

"O villain, thou stolest a cup of sack eighteen years ago, and wert *taken with the manner*, and ever since thou hast binsh'd extempore."

1 *Henry IV.* Act ii. Sc. 4.

But so Fletcher uses the same phrase, and as correctly, when he makes Perez say to Estefania, in "Rule a Wife and Have a Wife,"—

"How like a sheep-biting rogue, *taken i' the manner*,

And ready for the halter, dost thou look now!"—Act v. Sc. 4.

But both Fletcher and Shakespeare, in

their use of this phrase, unusual as it now seems to us, have only exemplified the custom referred to by our contemporary legal authority,—“And so we *commonly use to saye*, when wee finde one doing of an unlawfull act, that we tooke him with the maynour”; though this must doubtless be understood to refer to persons of a certain degree of education and knowledge of the world.

It seems, then, that the application of legal phraseology to the ordinary affairs of life was more common two hundred and fifty years ago than now; though even now-a-days it is much more generally used in the rural districts than persons who have not lived in them would suppose. There law shares with agriculture the function of providing those phrases of common conversation which, used figuratively at first, and often with poetic feeling, soon pass into mere thought-saving formulas of speech, and which in large cities are chiefly drawn from trade and politics. And if in the use of the law-terms upon which we have remarked, which are the more especially technical and remote from the language of unprofessional life among all those which occur in Shakespeare's works, he was not singular, but, as we have seen, availed himself only of a knowledge which other contemporary poets and playwrights possessed, how much more easily might we show that those commoner legal words and phrases, to remarks upon Shakespeare's use of which both the books before us (and especially Lord Campbell's) are mainly devoted, “judgment,” “fine,” “these presents,” “testament,” “attorney,” “arbitrator,” “fees,” “bond,” “lease,” “pleading,” “arrest,” “session,” “mortgage,” “vouchers,” “indentures,” “assault,” “battery,” “dower,” “covenant,” “distrain,” “bail,” “non-suit,” etc., etc., etc.,—words which everybody understands,—are scattered through all the literature of Shakespeare's time, and, indeed, of all time since there were courts and suits at law!

Many of the passages which Lord Campbell cites as evidence of Shake-

speare's “legal acquirements” excite only a smile at the self-delusion of the critic who could regard them for a moment in that light. For instance, these lines in that most exquisite song in “Measure for Measure;”—“Take, oh, take those lips away,”—

“But my kisses bring again

Seals of love, but seal'd in vain”; — ?

and these from “Venus and Adonis,”—

“Pure lips, sweet *seals* in my soft lips imprinted,

What bargains may I make, still to be *sealing*!”—

to which Mr. Rushton adds from “Hamlet,”—

“A combination and a form, indeed,

Where every god did seem to set his *seal*.”
Act iii. Sc. 4.

“Now must your conscience my acquittance *seal*.”—Act iv. Sc. 7.

And because indentures and deeds and covenants are sealed, these passages must be accepted as part of the evidence that Shakespeare narrowly escaped being made Lord High Chancellor of England! It requires all the learning and the logic of a Lord Chief Justice and a London barrister to establish a connection between such premises and such a conclusion. And if Shakespeare's lines smell of law, how strong is the odor of parchment and red tape in these, from Drayton's Fourth Eclogue (1605):—

“Kindnesse againe with kindnesse was repay'd,

And with sweet kisses couenants were sealed.”

We ask pardon of the reader for the production of contemporary evidence, that, in Shakespeare's day, a knowledge of the significance and binding nature of a seal was not confined to him among poets; for surely a man must be both a lawyer and a Shakespearean commentator to forget that the use of seals is as old as the art of writing, and, perhaps, older, and that the practice has furnished a figure of speech to poets from the time when it was written, that out of the whirlwind

Job heard, "It is turned as clay to the seal," and probably from a period yet more remote.

And is Lord Campbell really in earnest in the following grave and precisely expressed opinion?

"In the next scene, [of "Othello,"] Shakespeare gives us a *very distinct proof* that he was acquainted with Admiralty law, as well as with the procedure of Westminster Hall. Describing the feat of the Moor in carrying off Desdemona against her father's consent, which might either make or mar his fortune, according as the act might be sanctioned or nullified, Iago observes,—

"Faith, he to-night hath boarded a land carack;
If it prove a *lawful prize*, he's made forever";

the trope indicating that *there would be a suit in the High Court of Admiralty to determine the validity of the capture*!"—p. 91.

Why did not his Lordship go farther, and decide, that, in the figurative use of the term, "land carack," Shakespeare gave us very distinct proof that he was acquainted with maritime life, and especially with the carrying-trade between Spain and the West Indies? We respectfully submit to the court the following passage from Middleton and Rowley's "Changeling,"—first published in 1653, but written many years before. Jasperino, seeing a lady, calls out,—

"Yonder's another vessel: He *board* her:
if she be *lawfull prize*, down goes her topsail."
Act i. Sig. B. 2.

And with it we submit the following points, and ask a decision in our favor. First, That they, the said Middleton and Rowley, have furnished, in the use of the phrase "lawful prize," in this passage, very distinct proof that they were acquainted with Admiralty law. Second, That, in the use of the other phrases, "board," and especially "down goes her topsail," they have furnished yet stronger evidence that they had been sailors on board armed vessels, and that the trope indicates, that, had not the vessel or lady in question lowered her topsail or top-knot, she would then and there have been put mercilessly to the sword.

But what shall we think of the acumen and the judgment of a Chief Justice, a

man of letters, and a man of the world, who brings forward such passages as the following as part of the evidence bearing upon the question of Shakespeare's legal acquirements?—

"Come; fear not you: *good counsellors lack no clients.*"
Measure for Measure. Act i. Sc. 2.

"One that *before the judgment* carries poor souls to hell."
Comedy of Errors. Act iv. Sc. 2.

"Well, Time is the old *Justice* that examines all such offenders,—and let Time try."
As You Like It. Act iv. Sc. 1.

"And that old common *arbitrator*, Time."
Troilus and Cressida. Act iv. Sc. 5.

"No cock of mine; you crow too like a *craven.*"
Taming of the Shrew. Act ii. Sc. 1.

"Bestial oblivion or some *craven* scruple."
Hamlet. Act iv. Sc. 4.

By which last line, according to Lord Campbell, (p. 55,) "Shakespeare shows that he was acquainted with the *law for regulating 'trials by battle'*"!

But to proceed with the passages quoted in evidence:—

"Is not this a lamentable thing, that of the skin of an innocent lamb should be made *parchment*? that parchment, being *scribbled o'er*, should undo a man? Some say, the bee stings; but I say, 'tis the bee's *wax*; for I did but *seal* once to a thing, and I was never mine own man since."—2 *Henry VI.* Act vi. Sc. 2.

Upon citing which, his Lordship exclaims,—

"Surely Shakespeare must have been employed to write *deeds on parchment in court-hand*, and to apply the *wax* to them in the form of *seals*. One does not understand how he should, on any other theory of his bringing-up, have been acquainted with *these details*"!

One does not; but we submit to the court, that, if two were to lay their heads together after the manner of Sydney Smith's vestrymen, they might bring it about.

In aid of his Lordship's further studies, we make the following suggestion. He doubtless knows that one of the earli-

est among our small stock of traditions about Shakespeare is that recorded by Aubrey as being derived from Stratford authority, that his father was a butcher, and that "when he was a boy he exercised his father's trade, but when he kill'd a calfe, he wold do it in a high style, and make a speech." When his Lordship considers this old tradition in connection with the following passage in one of Shakespeare's earliest plays,—

"Who finds the heifer dead and bleeding fresh,

And sees fast by a butcher with an axe,
But will suspect 'twas he that made the slaughter,"—

2 *Henry VI.* Act iii. Sc. 2.

how can he resist the conclusion, that, although the divine Williams may not have run with "Forty," it is highly probable that he did kill for Keyser? Let his Lordship also remember that other old tradition, mentioned by Rowe, that John Shakespeare was "a considerable dealer in wool," and that William, upon leaving school, "seems to have given entirely into that way of living which his father proposed to him"; and remember, also, this passage from another of Shakespeare's earliest plays:—

"He is too picked, too spruce, too affected, too odd, as it were, too peregrinate, as I may call it. . . . He draweth out the *thread of his verbosity finer than the staple of his argument.*"—*Love's Labor's Lost.* Act v. Sc. 1.

Is there not a goodly part of the wool-stapler's craft, as well as of the art of rhetoric, compressed into that one sentence by the hydraulic power of Shakespeare's genius? Does it not show that he was initiated in the mysteries of long and short staple before he wrote this, perhaps, his earliest play? But look again at the following passage, also written when his memory of his boyish days was freshest, and see the evidence that *both* these traditions were well founded:—

"So, first, the harmless sheep doth yield his *fleece*;

And, next, his throat unto the butcher's knife."

Could these lines have been written by a man who had not been both a consider-

able dealer in wool, and a butcher who killed a calf in high style and made a speech? Who can have a doubt about this matter, when he appreciates rightly the following passage in "Hamlet," (Act v. Sc. 2,) and is penetrated with the wisdom of two wise commentators upon it?—

"Our indiscretion sometimes serves us well,
When our deep plots do pall; and that should teach us

There's a divinity that shapes our ends,
Rough-hew them how we will."

Dr. Farmer informs me that these words are merely technical. A wool-man, butcher, and dealer in *skewers* lately observed to him that his nephew (an idle lad) could only *assist* him in making them;—he could *rough hew* them, but I was obliged to shape their ends! To shape the ends of wool-skewers, i. e., to *point* them, requires a degree of skill; any one can *rough-hew* them. Whoever recollects the profession of Shakespeare's father will admit that his son might be no stranger to such terms. I have frequently seen packages of wool pinn'd up with skewers."—STEEVENS.

Lucky wool-man, butcher, and dealer in skewers! to furnish at once a comment upon the great philosophical tragedy and a proof that its author and you were both of a trade! Fortunate Farmer, to have heard the story! and most sagacious Steevens, to have penetrated its hidden meaning, recollecting felicitously that you had seen packages of wool pinn'd up with skewers! But, O wisest, highest-and-deepest-minded Shakespeare, to have remembered, as you were propounding, Hamlet-wise, one of the great unsolvable mysteries of life, the skewers that you, being an idle lad, could but rough-hew, leaving to your careful father the skill-requiring task to shape their ends!—ends without which they could not have bound together the packages of wool with which you loaded the carts that backed up to the door in Henley Street, or have penetrated the veal of the calves that you killed in such a high style and with so much eloquence, and which loaded the tray that you daily bore on your shoulder to the kitchen-door of New Place, yet unsuspecting that you were to become its master!

Yet we would not too strongly insist upon this evidence, that Shakespeare in his boyhood served both as a butcher's and a wool-stapler's apprentice; for we venture to think that we have discovered evidence in his works that their author was a tailor. For, in the first place, the word "tailor" occurs no less than thirty-five times in his plays. [The reader is to suppose that we are able to record this fact by an intimate acquaintance with every line that Shakespeare wrote, and by a prodigious effort of memory, and not by reference to Mrs. Clark's Concordance.] "Measures" occurs nearly thrice as often; "shears" is found no less than six times; "thimble," three times; "goose," no less than twenty-seven times!—and when we find, that, in all his thirty-seven plays, the word "cabbage" occurs but once, and then with the deliberate explanation that it means "worts" and is "good cabbage," may we not regard such reticence upon this tender point as a touching confirmation of the truth of our theory? See, too, the comparison which Shakespeare uses, when he desires to express the service to which his favorite hero, Prince Hal, will put the manners of his wild companions:—

"So, like gross terms,
The Prince will, in the perfectness of time,
Cast off his followers; and their memory
Shall as a *pattern* or a *measure* live
By which his Grace must mete the lives of
others."

2 *Henry IV.*, Act iv. Sc. 4.

And in writing one of his earliest plays, Shakespeare's mind seems to have been still so impressed with memories of his former vocation, that he made the outraged Valentine, as his severest censure of Proteus, reproach him with being badly dressed,—

"Ruffian, let go that rude, uncivil touch!
Thou friend of *an ill fashion!*"

Act v. Sc. 4.

Cleopatra, too, who, we may be sure from her conduct, was addicted to very "low necks," after Antony's death becomes serious, and declares her intention

to have something "after the high Roman fashion." And what but a reminiscence of the disgust which a tailor of talent has for mending is it that breaks out in the Barons' defiant message to King John? —

"The King hath dispossest himself of us;
We will not *line his thin bestained cloak.*"
King John, Act iv. Sc. 3.

A memory, too, of the profuse adornment with which he had been called upon to decorate some very tender youth's or miss's fashionable suit intrudes itself even in his most thoughtful tragedy:—

"The canker galls the *infants* of the Spring
Too oft before their *buttons* be disclos'd."
Hamlet, Act i. Sc. 3.

In "Macbeth," desiring to pay the highest compliment to Macduff's judgment and knowledge, he makes Lennox say,—

"He is noble, wise, judicious, and best knows
The fits of the season."—Act iv. Sc. 2.

Not the last fall or last spring style, be it observed, but that of the season, which it is most necessary for the fashionable tailor to know. In writing the first scene of the "Second Part of Henry IV.," his mind was evidently crossed by the shade of some over-particular dandy, whose fastidious nicety as to the set of his garments he had failed to satisfy; for he makes Northumberland compare himself to a man who,

"*Impatient of his fit*, breaks like a fire
Out of his keeper's arms."

And yet we must not rely too much even upon evidence so strong and so cumulative as this. For it would seem as if Shakespeare must have been a publisher, and have known the anxiety attendant upon the delay of an author not in high health to complete a work the first part of which has been put into the printer's hands. Else, how are we to account for his feeling use of this beautiful metaphor in "Twelfth Night"?

"Lady, you are the cruell'st she alive,
If you will lead these graces to the grave,
And *leave the world no copy.*"

Act i. Sc. 5.

But this part of our subject expands before us, and we must stay our hand. We

merely offer these hints as our modest contribution to the attempts to decide from phrases used in Shakespeare's works what were his avocations before he became a playwright, and return to Lord Campbell and Mr. Rushton.

When Malone, in 1790, broached his theory, that Shakespeare had been an attorney's clerk, he cited in support of it twenty-four passages. Mr. Rushton's pamphlet brings forward ninety-five, more or less; Lord Campbell's book, one hundred and sixty. But, from what he has seen of it, the reader will not be surprised at learning that a large number of the passages cited by his Lordship must be thrown aside, as having no bearing whatever on the question of Shakespeare's legal acquirements. They evince no more legal knowledge, no greater familiarity with legal phraseology, than is apparent in the ordinary conversation of intelligent people generally, even at this day. Mr. Rushton, more systematic than his Lordship, has been also more careful; and from the pages of both we suppose that there might be selected a round hundred of phrases which could be fairly considered as having been used by Shakespeare with a consciousness of their original technicality and of their legal purport. This is not quite in the proportion of three to each of his thirty-seven plays; and if we reckon his sonnets and poems according to their lines, (and both Mr. Rushton and Lord Campbell cite from them,) the proportion falls to considerably less than three. But Malone's twenty-four instances are of nearly as much value in the consideration of the question as Lord Campbell's and Mr. Rushton's hundred; for the latter gentlemen have added little to the strength, though considerably to the number, of the array on the affirmative side of the point in dispute; and we have seen, that, of the law-phrases cited by them from Shakespeare's pages, the most recondite, as well as the most common and simple, are to be found in the works of the Chroniclers, whose very language Shakespeare used, and in those of the playwrights his contemporaries.

Our new advocates of the old cause, however, quote two passages which, from the freedom with which law-phrases are scattered through them, it is worth while to reproduce here. The first is the well-known speech in the grave-digging scene of "Hamlet":—

"*Ham.* There's another: Why may not that be the skull of a lawyer? Where be his quiddits now, his quillets, his *cases*, his *tenures*, and his tricks? why does he suffer this rude knave, now, to knock him about the sconce with a dirty shovel, and will not tell him of his *action of battery*? Humph! This fellow might be in's time a great buyer of land, with his *statutes*, his *recognizances*, his *finés*, his *double vouchers*, his *recoveries*: Is this the *finé* of his *finés*, and the *recovery* of his *recoveries*, to have his fine pate full of fine dirt? will his *vouchers* vouch him no more of his *purchases*, and *double ones*, too, than the length and breadth of a pair of *indentures*? The very *conveyances* of his lands will hardly lie in this box; and must the *inheritor* himself have no more? ha?—Act v. Sc. 1.

The second is the following Sonnet, (No. 46,) not only the language, but the very fundamental conceit of which, it will be seen, is purely legal:—

"Mine Eye and Heart are at a mortal war
How to divide the conquest of thy sight;
Mine Eye my Heart thy picture's sight
would *bar*,
My Heart mine Eye the freedom of that
right.
My Heart doth *plead* that thou in him dost
lie
(A closet never pierc'd with crystal eyes);
But the *defendant* doth that *plea* deny,
And says in him thy fair appearance lies.
To 'cide this title is *impanelled*
A *quest* of thoughts, all tenants to the Heart,
And by their *verdict* is determined
The clear Eye's *moiety*, and the dear Heart's
part;
As thus: Mine Eye's due is thine outward
part,
And my Heart's right, thine inward love of
heart."

It would seem, indeed, as if passages like these must be received as evidence that Shakespeare had more familiarity with legal phraseology, if not a greater knowledge of it, than could have been acquired except by habitual use in the course of professional occupation. But let us see if he is peculiar even in this crowding of

many law-terms into a single brief passage. We turn to the very play open at our hand, from which we have quoted before, (and which, by the way, we have not selected as exceptional in this regard,) "The Miseries of Enforced Marriage," and find the following passage in Act V. :—

"*Doctor.* Now, Sir, from this your *oath and bond,*

Faith's pledge and *seal* of conscience, you have run,

Broken all *contracts*, and the *forfeiture*

Justice hath now in *suit* against your soul: Angels are made the *jurors*, who are *witnesses*

Unto the *oath* you took; and God himself, Maker of marriage, He that hath *seal'd the deed,*

As a firm *lease* unto you during life,

Sits now as Judge of your transgression:

The world *informs* against you with this voice,—

If such sins reign, what mortals can rejoice?

"*Scarborow.* What then ensues to me?"

"*Doctor.* A heavy *doom*, whose *execution's* Now *served upon* your conscience," etc.

p. 91, *D. O. P.*, Ed. 1825.

Indeed, the hunting of a metaphor or a conceit into the ground is a fault characteristic of Elizabethan literature, and one from which Shakespeare's boldness, no less than his genius, was required to save him; and we have seen already how common was the figurative use of law-phrases among the poets and dramatists of his period. Hamlet's speech and the Forty-sixth Sonnet cannot, therefore, be accepted as evidence of his attorneyship, except in so far as they and like passages may be regarded as giving some support to the opinion that Shakespeare was but one of many in his time who abandoned law for letters.

For we object not so much to the conclusion at which Lord Campbell arrives as to his mode of arriving at it. His method of investigation, which is no method at all, but the mere noting of passages in the order in which he found them in looking through Shakespeare's works, is the rudest and least intelligent that could have been adopted; and his inference, that, because Shakespeare makes Jack Cade lament that the skin of an innocent

lamb should be made parchment, and affirm that it is not the bee, but the bee's wax, that stings, therefore he must have been employed to write deeds on parchment and append wax to them in the form of seals, is a fair specimen both of the acuteness and the logic which his Lordship displays in this his latest effort to unite Law and Literature.

There are, however, very considerable grounds for the opinion that Shakespeare had more than a layman's acquaintance with the technical language of the law. For it must be admitted, in the first place, that he exhibits a remarkable acquaintance with it. That other playwrights and poets of his day manifest a like familiarity (as we have seen they do) precludes us, indeed, from regarding the mere occurrence of law-terms in his works as indications of early training proper to him alone. But they who, on the strength of the not unfrequent occurrence of legal phrases in many of the plays and much of the poetry of the Elizabethan period, would maintain that Shakespeare's use of them furnishes no basis for the opinion that he acquired his knowledge of them professionally, must also assume and support the position, that, in the case of contemporary dramatists and poets, this use of the technical language of conveying and pleading also indicates no more than an ordinary acquaintance with it, and that, in comparing his works with theirs in this regard, we may assume the latter to have been produced by men who had no professional acquaintance with the law; because, if they had such professional acquaintance with legal phraseology, its appearance in their works as well as in Shakespeare's would manifestly strengthen rather than invalidate the conclusion, that his familiarity with it was acquired as they acquired theirs. This position is, to say the least, a very difficult one to maintain, and one which any considerate student of Elizabethan literature would be very unwilling to assume. For our ignorance of the personal life of Shakespeare is remarkable only because he was Shakespeare; and we know little,

if any, more about the greater number of his literary contemporaries than we do about him. It cannot even be safely presumed, for instance, that George Wilkins, the author of the law-besprinkled passage just above quoted from the "Miseries of Enforced Marriage," was not a practising attorney or barrister before or even at the time when he wrote that play. On the contrary, it is extremely probable, nay, quite certain, that he and many other dramatic authors of the period when he flourished, (1600-1620,) and of the whole Elizabethan period, (1575-1625,) were nestling attorneys or barristers before they became full-fledged dramatists.

We are not without contemporary evidence upon this point. Thomas Nash, friend to Robert Greene, a playwright, poet, and novelist, whose works were in vogue just before Shakespeare wrote, in an "Epistle to the Gentlemen Students of the Two Universities," with which, according to the fashion of the time, he introduced Greene's "Menaphon" (1587)* to the reader, has the following paragraph:—

"I will turn my back to my first text of studies of delight, and talk a little in friendship with a few of our trivial translators. It is a common practice, now-a-days, amongst a sort of shifting companions that run through every art and thrive by none, to leave the trade of *Noverint*, whereto they were born, and busy themselves with the endeavors of art, that could scarcely Latinize their neck-verse, if they should have need; yet English Seneca, read by candlelight, yields many good sentences, as, *Blood is a beggar*, and so forth; and if you intreat him fair in a frosty morning, he will afford you whole Hamlets,—I should say, handfuls of tragical speeches. But, oh, grief! *Tempus edax rerum*,—what is that will last always? The sea, exhaled by drops, will, in continuance, be dry; and Seneca, let blood line by line and page by page, at length must needs die to our stage."

It has most unaccountably been assumed that this passage refers to Shakespeare; † and it is even so cited by Lord

* Lord Campbell gives the date 1589; but see Mr. Dyce's indisputable authority. *Greene's Works*. Vol. I., pp. xxxvii. and ciii.

† It seems clear, on the contrary, that Nash's object was to sneer at Jasper Hey-

Campbell himself,—to our surprise, when we remember his professional training and experience as a sifter of evidence. But, as far as regards its reference to a leaving of law for literature, it is clearly of general application. Nash says, "It is a *common practice*, now-a-days, amongst a sort of shifting companions, etc., to leave the trade of *Noverint*, whereto they were born, and busy themselves," etc. By the trade of *Noverint* he meant that of an attorney. The term was not uncommonly applied to members of that profession, because of the phrase, *Noverint universi per presentes*, (Know all men by these presents,) with which deeds, bonds, and many other legal instruments then began. And Nash's testimony accords with what we know of the social and literary history of the age. There was no regular army in Elizabeth's time; and the younger sons of gentlemen and well-to-do yeomen, who received from their fathers little more than an education and a very small allowance, and who did not become either military or maritime adventurers, opening their oyster with a sword, entered the Church or the profession of the law in its higher or lower grade; and as at that period there was much more demand for lawyers and much less for clergymen than there is now, and the Church had ceased to be a stepping-stone to political power and patronage, while the law had become more than ever before an avenue to fame, to fortune, and to rank, by far the greater number of these young gentlemen aspired to the woolsack. But then, as now, the early years of professional life were seasons of sharp trial and bitter disappointment. Necessity pressed sorely or pleasure wooed resistlessly, and the slender purse wasted rapidly away while the young attorney or barrister awaited wood, Alexander Nevil, John Studley, Thomas Nuce, and Thomas Newton,—one or more of them,—whose *Seneca, his Tenne Tragedies translated into Englysh*, was published in 1581. It is a very grievous performance; and Shakespeare, who had read it thoroughly, made sport of it in *A Midsummer Night's Dream*.

the employment that did not come. He knew then, as now he knows, "the rich man's scorn, the proud man's contumely"; nay, he felt, as now he sometimes feels, the tooth of hunger gnawing through the principles and firm resolves that partition a life of honor and self-respect from one darkened by conscious loss of rectitude, if not by open shame. Happy,—yet, perhaps, oh, unhappy,—he who now in such a strait can wield the pen of a ready writer!—for the press, perchance, may afford him a support which, though temporary and precarious, will hold him up until he can stand upon more stable ground. But in the reigns of Good Queen Bess and Gentle Jamie there was no press. There was, however, an incessant demand for new plays. Play-going was the chief intellectual recreation of that day for all classes, high and low. It filled the place of our newspapers, our books, our lectures, our concerts, our picture-seeing, and, in a great measure, of our social gatherings and amusements, of whatever nature. It is hardly extravagant to say, that there were then more new plays produced in London in a month than there are now in Great Britain and the United States in a year. To play-writing, then, the needy young attorney or barrister possessed of literary talent turned his eyes at that day, as he does now to journalism; and it is almost beyond a doubt, that, of the multitudinous plays of that period which have survived and the thousands which have perished, a large proportion were produced by the younger sons of country gentlemen, who, after taking their degrees at Oxford or Cambridge, or breaking away from those classic bounds ungraduated, entered the Inns of Court, according to the custom of their day and their condition. They wrote plays in Latin, and even in English, for themselves to act; and they got the professional players to act popular plays for them on festal days. What more natural, then, than that those who had the ability and the need should seek to recruit their slender means by supplying the constant

demand for new plays? and how inevitable that some of them, having been successful in their dramatic efforts, should give themselves up to play-writing! As do the great, so will the small. What the Inns-of-Court man did, the attorney would try to do. The players, though they loved the patronage of a lord, were very democratic in the matter of play-making. If a play filled the house, they did not trouble themselves about the social or professional rank of him who wrote it; and thus came about that "common practice" for "shifting companions" to "leave the trade of Noverint" and "busy themselves with the endeavors of art"; and hence it is that the plays of the period of which we are writing have, in many passages, so strong a tinge of law.

One reason for the regarding of Nash's sneer as especially directed against Shakespeare is the occurrence in it of the phrase, "whole *Hamlets*,—I should say, handfuls of tragical speeches," which has been looked upon as an allusion to Shakespeare's great tragedy. But the earliest edition of "*Hamlet*" known was published in 1603, and even this is an imperfect and surreptitiously obtained copy of an early sketch of the play. That Shakespeare had written this tragedy in 1586, when he was but twenty-two years old, is improbable to the verge of impossibility; and Nash's allusion, if, indeed, he meant a punning sneer at a play, (which is not certain,) was, doubtless, to an old lost version of the Danish tragedy upon which Shakespeare built his "*Hamlet*."

We have, then, direct contemporary testimony, that, at the period of Shakespeare's entrance upon London life, it was a common practice for those lawyers whom want of success or an unstable disposition impelled to a change in their avocation to devote themselves to writing or translating plays; and this statement is not only sustained by all that we know of the customs of the time to which it refers, but is strongly confirmed by the notably frequent occurrence of legal phrases in the dramatic literature of that age.

But the question, then, arises,—and it is one which, under the circumstances, must be answered,—To what must we attribute the fact, that, of all the plays that have come down to us, written between 1580 and 1620, Shakespeare's are most noteworthy in this respect? For it is true, that, among all the dramatic writers of that period, whose works have survived, not one uses the phraseology of the law with the frequency, the freedom, and the correctness of Shakespeare. Beaumont, for instance, was a younger son of a Judge of the Common Pleas, and, following the common routine that we have noticed, after leaving the University, became an Inns-of-Court man, but soon abandoned law for literature; his friend and associate, Fletcher, was the son of a bishop, but had an uncle who was a lawyer and a diplomatist, and is himself believed to have been of the Inns of Court. Rich gleanings of law-terms might, therefore, be expected from the plays written by these dramatists; yet it may safely be asserted, that from Shakespeare's thirty-seven plays at least twice as many passages marked by legal phraseology might be produced, as from the fifty-four written by Beaumont and Fletcher, together or alone! a fact the great significance of which is heightened by another,—that it is only the vocabulary of the law to the use of which Shakespeare exhibits this proclivity. He avails himself, it is true, of the peculiar language of the physician, the divine, the husbandman, the soldier, and the sailor; but he uses these only on very rare occasions, by way of description, comparison, or illustration, when something in the scene or the subject in hand suggests them. But the technical language of the law runs from his pen as part of his vocabulary and parcel of his thought. The word "purchase," for instance, which in ordinary use means to acquire by giving value, in law applies to all legal modes of obtaining property, except inheritance of descent. And the word in this peculiar and most technical sense occurs five times in Shakespeare's thirty-seven plays,

but only in a single passage (if our memory and Mr. Dyce's notes serve us) in the fifty-four plays of Beaumont and Fletcher. Equal, or greater, is the comparative frequency with which Shakespeare uses other legal phrases; and much wider is the disparity, in this regard, between him and the other dramatic writers of his whole period,—Marlowe, Greene, Peele, Kyd, Lilly, Chapman, Jonson, Middleton, Marston, Ford, Webster, Massinger, and the undistinguished crowd.

These facts dispose in great measure of the plausible suggestion which has been made,—that, as the courts of law in Shakespeare's time occupied public attention much more than they do at present, they having then regulated "the season," as the sittings of Parliament (not then frequent or stated) do now,* they would naturally be frequented by the restless, inquiring spirits of the time, Shakespeare among them, and that there he and his fellow-dramatists picked up the law-phrases which they wove into their plays and poems. But if this view of the case were the correct one, we should not find that disparity in the use of legal phrases which we have just remarked. Shakespeare's genius would manifest itself in the superior effect with which he used knowledge acquired in this manner; but his *genius* would not have led him to choose the dry and affected phraseology of the law as the vehicle of his flowing thought, and to use it so much oftener than any other of the numerous dramatists of his time, to all of whom the courts were as open as to him. And the suggestion which we are now considering fails in two other most important respects. For we do not find either that Shakespeare's use of legal phrases increased with his opportunities of frequenting the courts of law, or that the law-phrases, his use of which is most noteworthy and of most importance in the consideration of the question before us, are those which he would have heard oftenest in the course of the

* Falstaff, for instance, speaks of "the wearing out of six fashions, which is four terms or two actions."

ordinary business of the courts in his day. To look at the latter point first,—the law-terms used by Shakespeare are generally not those which he would have heard in ordinary trials at *nisi prius* or before the King's Bench, but such as refer to the tenure or transfer of real property, "fine and recovery," "statutes," "purchase," "indenture," "tenure," "double voucher," "fee simple," "fee farm," "remainder," "reversion," "dower," "forfeiture," etc., etc.; and it is important to remember that suits about the title to real estate are very much rarer in England than they are with us, and in England were very much rarer in Shakespeare's time than they are now. Here we buy and sell houses and lands almost as we trade in corn and cotton; but in England the transfer of the title of a piece of real estate of any consequence is a serious and comparatively rare occurrence, that makes great work for attorneys and conveyancing counsel; and two hundred and fifty years ago the facilities in this respect were very much less than they are now. Shakespeare could hardly have picked up his conveyancer's jargon by hanging round the courts of law; and we find,—to return to the first objection,—that, in his early plays, written just after he arrived in London, he uses this peculiar phraseology just as freely and with as exact a knowledge as he displayed in after years, when (on the supposition in question) he must have become much more familiar with it. Shakespeare's earliest work that has reached us is, doubtless, to be found in "King Henry the Sixth," "The Comedy of Errors," and "Love's Labor's Lost." In the very earliest form of Part II. of the first-named play, ("The First Part of the Contention betwixt the two Houses of York and Lancaster," to which Shakespeare was doubtless a contributor, the part of Cade being among his contributions,) we find him making Cade declare, (Act iv. Sc. 7.) "Men shall hold of me *in capite*; and we charge and command that wives be *as free as heart can wish or tongue can tell.*" Both the phrases that we have italicized express tenures, and

very uncommon tenures of land. In the "Comedy of Errors," when Dromio of Syracuse says, "There's no time for a man to recover his hair that grows bald by nature," [Hear, O Rowland! and give ear, O Phalon!] his master replies, "May he not do it by *fine and recovery*?" Fine and recovery was a process by which, through a fictitious suit, a transfer was made of the title in an entailed estate. In "Love's Labor's Lost," almost without a doubt the first comedy that Shakespeare wrote, on Boyet's offering to kiss Maria, (Act ii. Sc. 1.) she declines the salute, and says, "My lips are no common, though several they be." This passage—an important one for his purpose—Lord Campbell has passed by, as he has some others of nearly equal consequence. Maria's allusion is plainly to tenancy in common by several (i. e., divided, distinct) title. (See Coke upon Littleton, Lib. iii. Cap. iv. Sec. 292.) She means, that her lips are several as being two, and (as she says in the next line) as belonging in common to her fortunes and herself,—yet they were no common pasture.

Here, then, is Shakespeare using the technical language of conveyancers in his earliest works, and before he had had much opportunity to haunt the courts of law in London, even could he have made such legal acquirements in those schools. We find, too, that he uses law-terms in general with frequency notably greater—in an excess of three or four to one—than any of the other playwrights of his day, when so many playwrights were or had been Noverints or of the Inns of Court; that this excess is not observable with regard to his use of the vocabulary peculiar to any other occupation or profession, even that of the actor, which we know that he practised for many years; but that, on the contrary, although he uses other technical language correctly, he avails himself of that of any single art or occupation with great rarity, and only upon special occasions. Lord Campbell remarks, as to the correctness with which Shakespeare uses legal phrases,—

and this is a point upon which his Lordship speaks with authority,—that he is amazed “by the accuracy and propriety with which they are introduced,” and in another place adds, that Shakespeare “uniformly lays down good law”; and it is not necessary to be a Chief Justice of the Queen’s Bench to know that his Lordship is fully justified in assuring us that “there is nothing [of the kind (?)] so dangerous as for one not of the craft to tamper with our free-masonry.” Remembering, then, that genius, though it reveals general and even particular truths, and facilitates all acquirement, does not impart facts or the knowledge of technical terms, in what manner can we answer or set aside the question that we have partly stated before,—How did it happen, that, in an age when it was a common practice for young attorneys and barristers to leave their profession and take to writing plays and poems, one playwright left upon his works a stronger, clearer, sharper legal stamp than we can detect upon those of any other, and that he used the very peculiar and, to a layman, incomprehensible language of the law of real property, as it then existed, in his very earliest plays, written soon after he, a raw, rustic youth, bred in a retired village, arrived in London? How did it happen that this playwright fell into the use of that technical phraseology, the proper employment of which, more than any other, demands special training, and that he availed himself of it with apparent unconsciousness, not only so much oftener than any of his contemporaries, but with such exact knowledge, that one who has passed a long life in the professional employment of it, speaking as it were officially from the eminent position which he has won,—Lord Campbell,—declares, that,

“While novelists and dramatists are constantly making mistakes as to the law of marriage, of wills, and of inheritance, to Shakespeare’s law, lavishly as he propounds it, there can neither be demurrer, nor bill of exceptions, nor writ of error?”

Must we believe, that the man, who,

among all the lawyer-playwrights of his day, showed,—not, be it noticed, (as we are at present regarding his works,) the profoundest knowledge of the great principles of law and equity, although he did that too,—but the most complete mastery of the technical phrases, the jargon, of the law and of its most abstruse branch,—that relating to real estate,—and who used it very much the oftener of them all, and with an air of as entire unconsciousness as if it were a part of the language of his daily life, making no mistakes that can be detected by a learned professional critic,—must we believe that this man was distinguished among those play-writing lawyers, not only by his genius, but his *lack* of particular acquaintance with the law? Or shall we rather believe that the son of the High Bailiff of Stratford, whose father was well-to-do in the world, and who was a somewhat clever lad and ambitious withal, was allowed to commence his studies for a profession for which his cleverness fitted him and by which he might reasonably hope to rise at least to moderate wealth and distinction, and that he continued these studies until his father’s loss of property, aided, perhaps, by some of those acts of youthful indiscretion which clever lads as well as dull ones sometimes will commit, threw him upon his own resources,—and that then, having townsmen, perhaps fellow-students and playfellows, among the actors in London, and having used his pen, as we may be sure he had, for other purposes than engrossing and drawing precedents, he, like so many others of his time, left his trade of Noverint and went up to the metropolis to busy himself with endeavors of art? One of these conclusions is in the face of reason, probability, and fact; the other in accordance with them all.

But of how little real importance is it to establish the bare fact, that Shakespeare was an attorney’s clerk before he was an actor! Suppose it proved, beyond a doubt,—what have we learned? Nothing peculiar to Shakespeare; but merely

what was equally true of thousands of other young men, his contemporaries, and hundreds of thousands, if not millions, of those of antecedent and succeeding generations. It has a naked material relation to the other fact, that he uses legal phrases oftener than any other dramatist or poet; but with his plastic power over those grotesque and rugged modes of speech it has nought to do whatever. That was his inborn mastery. Legal phrases did nothing for him; but he much for them. Chance cast their uncouth forms around him, and the golden overflow from the furnace of his glowing thought fell upon them, glorifying and enshielding them forever. It would have been the same with the lumber of any other craft; it was the same with that of many others,—the difference being only of quantity, and not of kind. How, then, would the certainty that he had been bred to the law help us to the knowledge of Shakespeare's life,—of what he did for himself, thought for himself, how he joyed, how he suffered, what he was? Would it help us to know what the Stratford boys thought of him and felt toward him who was to write "Lear" and "Hamlet," or how the men of London regarded him who was a-writing them? Not a whit. To prove the fact would merely satisfy sheer aimless, fruitless curiosity; and it is a source of some reasonable satisfaction to know that the very people who would be most interested in the perusal of a biography of Shakespeare made up of the relation of such facts are they who have least right to know anything about him. Of the hundreds of thousands of people who giggled through their senseless hour at the "American Cousin,"—a play which, in language, in action, in char-

acter, presents no semblance to human life or human creatures, as they are found on any spot under the canopy, and which seems to have been written on the model of the Interlude of "Pyramus and Thisbe," "for, in all the play, there is not one word apt, one player fitted,"—of the people to whom this play owed its monstrous success, and who, for that very reason, it is safe to say, think Shakespeare a bore on the stage and off it, a goodly number would eagerly buy and read a book that told them when he went to bed and what he had for breakfast, and would pay a ready five-cent piece for a picture of him as he appeared in the attorney's office, to preserve as a companion to the equally veritable "portrait of the Hon. Daniel E. Sickles, as he appeared in prison." Nay, it must be confessed, that there are some Shakespearean enthusiasts ever dabbling and gabbling about what they call Shakespeariana, who would give more for the pen with which he engrossed a deed or wrote "Hamlet," than for the ability to understand, better than they do or ever can, what he meant by that mysterious tragedy. Biography has its charms and its uses; but it is not by what we know of their bare external facts that

"Lives of great men all remind us
We can make our lives sublime,
And departing leave behind us
Footprints on the sands of time."

What the readers of Shakespeare, who are worthy to know aught of him, long to know, would have been the same, had he been bred lawyer, physician, soldier, or sailor. It is of his real life, not of its mere accidents, that they crave a knowledge; and of that life, it is to be feared, they will remain forever ignorant, unless he himself has written it.

THE MINISTER'S WOOING.

[Continued.]

CHAPTER XVI.

WE suppose the heroine of a novel, among other privileges and immunities, has a prescriptive right to her own private boudoir, where, as a French writer has it, "she appears like a lovely picture in its frame."

Well, our little Mary is not without this luxury, and to its sacred precincts we will give you this morning a ticket of admission. Know, then, that the garret of this gambrel-roofed cottage had a projecting window on the seaward side, which opened into an immensely large old apple-tree, and was a look-out as leafy and secluded as a robin's nest.

Garrets are delicious places in any case, for people of thoughtful, imaginative temperament. Who has not loved a garret in the twilight days of childhood, with its endless stores of quaint, cast-off, suggestive antiquity,—old worm-eaten chests,—rickety chairs,—boxes and casks full of odd comminglings, out of which, with tiny, childish hands, we fished wonderful hoards of fairy treasure? What peep-holes, and hiding-places, and undiscoverable retreats we made to ourselves,—where we sat rejoicing in our security, and bidding defiance to the vague, distant cry which summoned us to school, or to some unsavory every-day task! How deliciously the rain came pattering on the roof over our head, or the red twilight streamed in at the window, while we sat snugly ensconced over the delicious pages of some romance, which careful aunts had packed away at the bottom of all things, to be sure we should never read it! If you have anything, beloved friends, which you wish your Charley or your Susie to be sure and read, pack it mysteriously away at the bottom of a trunk of stimulating rubbish, in the darkest corner of your garret;—in that case,

if the book be at all readable, one that by any possible chance can make its way into a young mind, you may be sure that it will not only be read, but remembered to the longest day they have to live.

Mrs. Katy Scudder's garret was not an exception to the general rule. Those quaint little people who touch with so airy a grace all the lights and shadows of great beams, bare rafters, and unplastered walls, had not failed in their work there. Was there not there a grand easy-chair of stamped-leather, minus two of its hinder legs, which had genealogical associations through the Wilcoxes with the Vernons and through the Vernons quite across the water with Old England? and was there not a dusky picture, in an old tarnished frame, of a woman of whose tragic end strange stories were whispered,—one of the sufferers in the time when witches were unceremoniously helped out of the world, instead of being, as now-a-days, helped to make their fortune in it by table-turning?

Yes, there were all these things, and many more which we will not stay to recount, but bring you to the boudoir which Mary has constructed for herself around the dormer-window which looks into the whispering old apple-tree.

The inclosure was formed by blankets and bed-spreads, which, by reason of their antiquity, had been pensioned off to an undisturbed old age in the garret,—not *common* blankets or bed-spreads, either,—bought, as you buy yours, out of a shop,—spun or woven by machinery,—without individuality or history. Every one of these curtains had its story. The one on the right, nearest the window, and already falling into holes, is a Chinese linen, and even now displays unfaded, quaint patterns of sleepy-looking Chinamen, in conical hats, standing on the leaves of most singular herbage, and with

hands forever raised in act to strike bells, which never are struck and never will be till the end of time. These, Mrs. Katy Scudder had often instructed Mary, were brought from the Indies by her great-great-grandfather, and were her grandmother's wedding-curtains,—the grandmother who had blue eyes like hers and was just about her height.

The next spread was spun and woven by Mrs. Katy's beloved Aunt Eunice,—a mythical personage, of whom Mary gathered vague accounts that she was disappointed in love, and that this very article was part of a bridal outfit, prepared in vain, against the return of one from sea, who never came back,—and she heard of how she sat wearily and patiently at her work, this poor Aunt Eunice, month after month, starting every time she heard the gate shut, every time she heard the tramp of a horse's hoof, every time she heard the news of a sail in sight,—her color, meanwhile, fading and fading as life and hope bled away at an inward wound,—till at last she found comfort and reunion beyond the veil.

Next to this was a bed-quilt pieced in tiny blocks, none of them bigger than a sixpence, containing, as Mrs. Katy said, pieces of the gowns of all her grandmothers, aunts, cousins, and female relatives for years back,—and mated to it was one of the blankets which had served Mrs. Scudder's uncle in his bivouac at Valley Forge, when the American soldiers went on the snows with bleeding feet, and had scarce anything for daily bread except a morning message of patriotism and hope from George Washington.

Such were the memories woven into the tapestry of our little boudoir. Within, fronting the window, stands the large spinning-wheel, one end adorned with a snowy pile of fleecy rolls,—and beside it, a reel and a basket of skeins of yarn,—and open, with its face down on the beam of the wheel, lay always a book, with which the intervals of work were beguiled.

The dusky picture of which we have

spoken hung against the rough wall in one place, and in another appeared an old engraved head of one of the Madonnas of Leonardo da Vinci, a picture which to Mary had a mysterious interest, from the fact of its having been cast on shore after a furious storm, and found like a waif lying in the sea-weed; and Mrs. Marvyn, who had deciphered the signature, had not ceased exploring till she found for her, in an Encyclopædia, a life of that wonderful man, whose greatness enlarges our ideas of what is possible to humanity,—and Mary, pondering thereon, felt the seaworn picture as a constant vague inspiration.

Here our heroine spun for hours and hours,—with intervals, when, crouched on a low seat in the window, she pored over her book, and then, returning again to her work, thought of what she had read to the lulling burr of the sounding wheel.

By chance a robin had built its nest so that from her retreat she could see the five little blue eggs, whenever the patient brooding mother left them for a moment uncovered. And sometimes, as she sat in dreamy reverie, resting her small, round arms on the window-sill, she fancied that the little feathered watcher gave her familiar nods and winks of a confidential nature,—cocking the small head first to one side and then to the other, to get a better view of her gentle human neighbor.

I dare say it seems to you, reader, that we have travelled, in our story, over a long space of time, because we have talked so much and introduced so many personages and reflections; but, in fact, it is only Wednesday week since James sailed, and the eggs which were brooded when he went are still unhatched in the nest, and the apple-tree has changed only in having now a majority of white blossoms over the pink buds.

This one week has been a critical one to our Mary;—in it, she has made the great discovery, that she loves; and she has made her first step into the gay world; and now she comes back to her

retirement to think the whole over by herself. It seems a dream to her, that she who sits there now reeling yarn in her stuff petticoat and white short-gown is the same who took the arm of Colonel Burr amid the blaze of wax-lights and the sweep of silks and rustle of plumes. She wonders dreamily as she remembers the dark, lovely face of the foreign Madame, so brilliant under its powdered hair and flashing gems,—the sweet, foreign accents of the voice,—the tiny, jewelled fan, with its glancing pictures and sparkling tassels, whence exhaled vague and floating perfumes; then she hears again that manly voice, softened to tones so seductive, and sees those fine eyes with the tears in them, and wonders within herself that *he* could have kissed her hand with such veneration, as if she had been a throned queen.

But here the sound of busy, pattering footsteps is heard on the old, creaking staircase, and soon the bows of Miss Prissy's bonnet part the folds of the boudoir drapery, and her merry, May-day face looks in.

"Well, really, Mary, how do you do, to be sure? You wonder to see me, don't you? but I thought I must just run in, a minute, on my way up to Miss Marvyn's. I promised her at least a half-a-day, though I didn't see how I was to spare it,—for I tell Miss Wilcox I just run and run till it does seem as if my feet would drop off; but I thought I must just step in to say, that I, for my part, *do admire* the Doctor more than ever, and I was telling your mother we mus'n't mind too much what people say. I most made Miss Wilcox angry, standing up for him; but I put it right to her, and says I, 'Miss Wilcox, you know folks *must* speak what's on their mind,—in particular, ministers must; and you know, Miss Wilcox,' I says, 'that the Doctor is a good man, and lives up to his teaching, if anybody in this world does, and gives away every dollar he can lay hands on to those poor negroes, and works over 'em and teaches 'em as if they were his brothers'; and says I, 'Miss Wilcox, you know I don't spare

myself, night nor day, trying to please you and do your work to give satisfaction; but when it comes to my conscience,' says I, 'Miss Wilcox, you know I always must speak out, and if it was the last word I had to say on my dying bed, I'd say that I think the Doctor is right.' Why! what things he told about the slave-ships, and packing those poor creatures so that they couldn't move nor breathe!—why, I declare, every time I turned over and stretched in bed, I thought of it;—and says I, 'Miss Wilcox, I do believe that the judgments of God will come down on us, if something a'n't done, and I shall always stand by the Doctor,' says I;—and, if you'll believe me, just then I turned round and saw the General; and the General, he just haw-hawed right out, and says he, 'Good for you, Miss Prissy! that's real grit,' says he, 'and I like you better for it.'—Laws," added Miss Prissy, reflectively, "I sha'n't lose by it, for Miss Wilcox knows she never can get anybody to do the work for her that I will."

"Do you think," said Mary, "that there are a great many made angry?"

"Why, bless your heart, child, haven't you heard?—Why, there never was such a talk in all Newport. Why, you know Mr. Simeon Brown is gone clear off to Dr. Stiles; and Miss Brown, I was making up her plum-colored satin o' Monday, and you ought to 'a' heard her talk. But, I tell you, I fought her. She used to talk to me," said Miss Prissy, sinking her voice to a mysterious whisper, "'cause I never could come to it to say that I was willin' to be lost, if it was for the glory of God; and she always told me folks could just bring their minds right up to anything they knew they must; and I just got the tables turned on her, for they talked and abused the Doctor till they fairly wore me out, and says I, 'Well, Miss Brown, I'll give in, that you and Mr. Brown *do* act up to your principles; you certainly *act* as if you were willing to be damned';—and so do all those folks who will live on the blood and groans of the poor Africans, as the Doctor said; and I should think, by the way Newport people are

making their money, that they were all pretty willing to go that way,—though, whether it's for the glory of God, or not, I'm doubting.—But you see, Mary," said Miss Prissy, sinking her voice again to a solemn whisper, "I never was *clear* on that point; it always did seem to me a dreadful high place to come to, and it didn't seem to be given to me; but I thought, perhaps, if it *was* necessary, it would be given, you know,—for the Lord always has been so good to me that I've faith to believe that, and so I just say, 'The Lord is my shepherd, I shall not want';"—and Miss Prissy hastily whisked a little drop out of her blue eye with her handkerchief.

At this moment, Mrs. Scudder came into the boudoir with a face expressive of some anxiety.

"I suppose Miss Prissy has told you," she said, "the news about the Browns. That'll make a great falling off in the Doctor's salary; and I feel for him, because I know it will come hard to him not to be able to help and do, especially for these poor negroes, just when he will. But then we must put everything on the most economical scale we can, and just try, all of us, to make it up to him. I was speaking to Cousin Zebedee about it, when he was down here, on Monday, and he is all clear;—he has made out free papers for Candace and Cato and Dinah, and they couldn't, one of 'em, be hired to leave him; and he says, from what he's seen already, he has no doubt but they'll do enough more to pay for their wages."

"Well," said Miss Prissy, "I haven't got anybody to care for but myself. I was telling sister Elizabeth, one time, (she's married and got four children,) that I could take a storm a good deal easier than she could, 'cause I hadn't near so many sails to pull down; and now, you just look to me for the Doctor's shirts, 'cause, after this, they shall all come in ready to put on, if I have to sit up till morning. And I hope, Miss Scudder, you can trust me to make them; for if I do say it myself, I a'n't afraid to do fine stitching 'longside of anybody,—and

hemstitching ruffles, too; and I haven't shown you yet that French stitch I learned of the nuns;—but you just set your heart at rest about the Doctor's shirts. I always thought," continued Miss Prissy, laughing, "that I should have made a famous hand about getting up that tabernacle in the wilderness, with the blue and the purple and fine-twined linen; it's one of my favorite passages, that is;—different things, you know, are useful to different people."

"Well," said Mrs. Scudder, "I see that it's our call to be a remnant small and despised, but I hope we sha'n't shrink from it. I thought, when I saw all those fashionable people go out Sunday, tossing their heads and looking so scornful, that I hoped grace would be given me to be faithful."

"And what does the Doctor say?" said Miss Prissy.

"He hasn't said a word; his mind seems to be very much lifted above all these things."

"La, yes," said Miss Prissy, "that's one comfort; he'll never know where his shirts come from; and besides that, Miss Scudder," she said, sinking her voice to a whisper, "as you know, I haven't any children to provide for,—though I was telling Elizabeth t'other day, when I was making up frocks for her children, that I believed old maids, first and last, did more providing for children than married women; but still I do contrive to slip away a pound-note, now and then, in my little old silver teapot that was given to me when they settled old Mrs. Simpson's property, (I nursed her all through her last sickness, and laid her out with my own hands,) and, as I was saying, if ever the Doctor should want money, you just let me know."

"Thank you, Miss Prissy," said Mrs. Scudder; "we all know where your heart is."

"And now," added Miss Prissy, "what do you suppose they say? Why, they say Colonel Burr is struck dead in love with our Mary; and you know his wife's dead, and he's a widower; and they do

say that he'll get to be the next President. Sakes alive! Well, Mary must be careful, if she don't want to be carried off; for they do say that there can't any woman resist him, that sees enough of him. Why, there's that poor French woman, Madame — what do you call her, that's staying with the Vernons? — they say she's over head and ears in love with him."

"But she's a married woman," said Mary; "it can't be possible!"

Mrs. Scudder looked reprovingly at Miss Prissy, and for a few moments there was great shaking of heads and a whispered conference between the two ladies, ending in Miss Prissy's going off, saying, as she went down-stairs,—

"Well, if women will do so, I, for my part, can't blame the men."

In a few moments Miss Prissy rushed back as much discomposed as a clucking hen who has seen a hawk.

"Well, Miss Scudder, what do you think? Here's Colonel Burr come to call on the ladies!"

Mrs. Scudder's first movement, in common with all middle-aged gentlewomen, was to put her hand to her head and reflect that she had not on her best cap; and Mary looked down at her dimpled hands, which were blue from the contact with mixed yarn she had just been spinning.

"Now I'll tell you what," said Miss Prissy,—"wasn't it lucky you had me here? for I first saw him coming in at the gate, and I whipped in quick as a wink and opened the best-room window-shutters, and then I was back at the door, and he bowed to me as if I'd been a queen, and says he, 'Miss Prissy, how fresh you're looking this morning!' You see, I was in working at the Vernons', but I never thought as he'd noticed me. And then he inquired in the handsomest way for the ladies and the Doctor, and so I took him into the parlor and settled him down, and then I ran into the study, and you may depend upon it I flew round lively for a few minutes. I got the Doctor's study-gown off, and got his best coat on, and

put on his wig for him, and started him up kinder lively,—you know it takes me to get him down into this world,—and so there he's in talking with him; and so you can just slip down and dress yourselves,—easy as not."

Meanwhile Colonel Burr was entertaining the simple-minded Doctor with all the grace of a young neophyte come to sit at the feet of superior truth. There are some people who receive from Nature as a gift a sort of graceful facility of sympathy, by which they incline to take on, for the time being, the sentiments and opinions of those with whom they converse, as the chameleon was fabled to change its hue with every surrounding. Such are often supposed to be wilfully acting a part, as exerting themselves to flatter and deceive, when in fact they are only framed so sensitive to the sphere of mental emanation which surrounds others that it would require an exertion *not* in some measure to harmonize with it. In approaching others in conversation, they are like a musician who joins a performer on an instrument,—it is impossible for them to strike a discord; their very nature urges them to bring into play faculties according in vibration with those which another is exerting. It was as natural as possible for Burr to commence talking with the Doctor on scenes and incidents in the family of President Edwards, and his old tutor, Dr. Bellamy,—and thence to glide on to the points of difference and agreement in theology, with a suavity and deference which acted on the good man like a June sun on a budding elm-tree. The Doctor was soon wide awake, talking with fervent animation on the topic of disinterested benevolence,—Burr the meanwhile studying him with the quiet interest of an observer of natural history, who sees a new species developing before him. At all the best possible points he interposed suggestive questions, and set up objections in the quietest manner for the Doctor to knock down, smiling ever the while as a man may who truly and genuinely does not care a *sou* for truth on any subject not practically connected

with his own schemes in life. He therefore gently guided the Doctor to sail down the stream of his own thoughts till his bark glided out into the smooth waters of the Millennium, on which, with great simplicity, he gave his views at length.

It was just in the midst of this that Mary and her mother entered. Burr interrupted the conversation to pay them the compliments of the morning,—to inquire for their health, and hope they suffered no inconvenience from their night-ride from the party; then, seeing the Doctor still looking eager to go on, he contrived with gentle dexterity to tie again the broken thread of conversation.

"Our excellent friend," he said, "was explaining to me his views of a future Millennium. I assure you, ladies, that we sometimes find ourselves in company which enables us to believe in the perfectibility of the human species. We see family retreats, so unaffected, so charming in their simplicity, where industry and piety so go hand in hand! One has only to suppose all families such, to imagine a Millennium."

There was no disclaiming this compliment, because so delicately worded, that, while perfectly clear to the internal sense, it was, in a manner, veiled and unspoken.

Meanwhile, the Doctor, who sat ready to begin where he left off, turned to his complaisant listener and resumed an exposition of the Apocalypse.

"To my mind, it is certain," he said, "as it is now three hundred years since the fifth vial was poured out, there is good reason to suppose that the sixth vial began to be poured out at the beginning of the last century, and has been running for a hundred years or more, so that it is run nearly out; the seventh and last vial will begin to run early in the next century."

"You anticipate, then, no rest for the world for some time to come?" said Burr.

"Certainly not," said the Doctor, definitively; "there will be no rest from overturnings till He whose right it is shall come.

"The passage," he added, "concerning the drying up of the river Euphrates, under the sixth vial, has a distinct reference, I think, to the account in ancient writers of the taking of Babylon, and prefigures, in like manner, that the resources of that modern Babylon, the Popish power, shall continue to be drained off, as they have now been drying up for a century or more, till, at last, there will come a sudden and final downfall of that power. And after that will come the first triumphs of truth and righteousness,—the marriage-supper of the Lamb."

"These investigations must undoubtedly possess a deep interest for you, Sir," said Burr; "the hope of a future as well as the tradition of a past age of gold seems to have been one of the most cherished conceptions of the human breast."

"In those times," continued the Doctor, "the whole earth will be of one language."

"Which language, Sir, do you suppose will be considered worthy of such pre-eminence?" inquired his listener.

"That will probably be decided by an amicable conference of all nations," said the Doctor; "and the one universally considered most valuable will be adopted; and the literature of all other nations being translated into it, they will gradually drop all other tongues. Brother Stiles thinks it will be the Hebrew. I am not clear on that point. The Hebrew seems to me too inflexible, and not sufficiently copious. I do not think," he added, after some consideration, "that it will be the Hebrew tongue."

"I am most happy to hear it, Sir," said Burr, gravely; "I never felt much attracted to that language. But, ladies," he added, starting up with animation, "I must improve this fine weather to ask you to show me the view of the sea from this little hill beyond your house, it is evidently so fine;—I trust I am not intruding too far on your morning?"

"By no means, Sir," said Mrs. Scudder, rising; "we will go with you in a moment."

And soon Colonel Burr, with one on

either arm, was to be seen on the top of the hill beyond the house,—the very one from which Mary, the week before, had seen the retreating sail we all wot of. Hence, though her companion contrived, with the adroitness of a practised man of gallantry, to direct his words and looks as constantly to her as if they had been in a *tête-a-tête*, and although nothing could be more graceful, more delicately flattering, more engaging, still the little heart kept equal poise; for where a true love has once bolted the door, a false one serenades in vain under the window.

Some fine, instinctive perceptions of the real character of the man beside her seemed to have dawned on Mary's mind in the conversation of the morning;—she had felt the covert and subtle irony that lurked beneath his polished smile, felt the utter want of faith or sympathy in what she and her revered friend deemed holiest, and therefore there was a calm dignity in her manner of receiving his attentions which rather piqued and stimulated his curiosity. He had been wont to boast that he could subdue any woman, if he could only see enough of her; in the first interview in the garden, he had made her color come and go and brought tears to her eyes in a manner that interested his fancy, and he could not resist the impulse to experiment again. It was a new sensation to him, to find himself quietly studied and calmly measured by those thoughtful blue eyes; he felt, with his fine, instinctive tact, that the soul within was infolded in some crystalline sphere of protection, transparent, but adamantine, so that he could not touch it. What was that secret poise, that calm, immutable centre on which she rested, that made her, in her rustic simplicity, so unapproachable and so strong?

Burr remembered once finding in his grandfather's study, among a mass of old letters, one in which that great man, in early youth, described his future wife, then known to him only by distant report. With his keen natural sense of

everything fine and poetic, he had been struck with this passage, as so beautifully expressing an ideal womanhood, that he had in his earlier days copied it in his private *recueil*.

"They say," it ran, "that there is a young lady who is beloved of that Great Being who made and rules the world, and that there are certain seasons in which this Great Being, in some way or other invisible, comes to her and fills her mind with such exceeding sweet delight, that she hardly cares for anything except to meditate on him; that she expects, after a while, to be received up where he is, to be raised up out of the world and caught up into heaven, being assured that he loves her too well to let her remain at a distance from him always. Therefore, if you present all the world before her, with the richest of its treasures, she disregards it. She has a strange sweetness in her mind, and singular purity in her affections; and you could not persuade her to do anything wrong or sinful, if you should give her all the world. She is of a wonderful sweetness, calmness, and universal benevolence of mind, especially after this great God has manifested himself to her mind. She will sometimes go from place to place singing sweetly, and seems to be always full of joy and pleasure; and no one knows for what. She loves to be alone, walking in fields and groves, and seems to have some invisible one always conversing with her."

A shadowy recollection of this description crossed his mind more than once, as he looked into those calm and candid eyes. Was there, then, a truth in that inner union of chosen souls with God, of which his mother and her mother before her had borne meek witness,—their souls shining out as sacred lamps through the alabaster walls of a temple?

But then, again, had he not logically met and demonstrated, to his own satisfaction, the nullity of the religious dogmas on which New England faith was based? There could be no such inner life, he said to himself,—he had demonstrated it as an absurdity. What was

it, then,—this charm, so subtle and so strong, by which this fair child, his inferior in age, cultivation, and knowledge of the world, held him in a certain awe, and made him feel her spirit so unapproachable? His curiosity was piqued. He felt stimulated to employ all his powers of pleasing. He was determined, that, sooner or later, she should feel his power.

With Mrs. Scudder his success was immediate, she was completely won over by the deferential manner with which he constantly referred himself to her matronly judgments, and, on returning to the house, she warmly pressed him to stay to dinner.

Burr accepted the invitation with a frank and almost boyish *abandon*, declaring that he had not seen anything, for years, that so reminded him of old times. He praised everything at table,—the smoking brown-bread, the baked beans steaming from the oven, where they had been quietly simmering during the morning walk, and the Indian pudding, with its gelatinous softness, matured by long and patient brooding in the motherly old oven. He declared that there was no style of living to be compared with the simple, dignified order of a true New England home, where servants were excluded, and everything came direct from the polished and cultured hand of a lady. It realized the dreams of Arcadian romance. A man, he declared, must be unworthy the name, who did not rise to lofty sentiments and heroic deeds, when even his animal wants were provided for by the ministrations of the most delicate and exalted portion of the creation.

After dinner he would be taken into all the family interests. Gentle and pliable as oil, he seemed to penetrate every joint of the *ménage* by a subtle and seductive sympathy. He was interested in the spinning, in the weaving,—and in fact, nobody knows how it was done, but, before the afternoon shadows had turned, he was sitting in the cracked arm-chair of Mary's garret-boudoir, gravely giving

judgment on several specimens of her spinning, which Mrs. Scudder had presented to his notice.

With that ease with which he could at will glide into the character of the superior and elder brother, he had, without seeming to ask questions, drawn from Mary an account of her reading, her studies, her acquaintances.

"You read French, I presume?" he said to her, with easy negligence.

Mary colored deeply, and then, as one who recollects one's self, answered, gravely,—

"No, Mr. Burr, I know no language but my own."

"But you should learn French, my child," said Burr, with that gentle dictatorship which he could at times so gracefully assume.

"I should be delighted to learn," said Mary, "but have no opportunity."

"Yes," said Mrs. Scudder,— "Mary has always had a taste for study, and would be glad to improve in any way."

"Pardon me, Madam, if I take the liberty of making a suggestion. There is a most excellent man, the Abbé Léfon, now in Newport, driven here by the political disturbances in France; he is anxious to obtain a few scholars, and I am interested that he should succeed, for he is a most worthy man."

"Is he a Roman Catholic?"

"He is, Madam; but there could be no manner of danger with a person so admirably instructed as your daughter. If you please to see him, Madam, I will call with him some time."

"Mrs. Marvyn will, perhaps, join me," said Mary. "She has been studying French by herself for some time, in order to read a treatise on astronomy, which she found in that language. I will go over to-morrow and see her about it."

Before Colonel Burr departed, the Doctor requested him to step a moment with him into his study. Burr, who had had frequent occasions during his life to experience the sort of paternal freedom which the clergy of his country took

with him in right of his clerical descent, began to summon together his faculties of address for the avoidance of a kind of conversation which he was not disposed to meet. He was agreeably disappointed, however, when, taking a paper from the table, and presenting it to him, the Doctor said,—

“I feel myself, my dear Sir, under a burden of obligation for benefits received from your family, so that I never see a member of it without casting about in my own mind how I may in some measure express my good-will towards him. You are aware that the papers of your distinguished grandfather have fallen into my hands, and from them I have taken the liberty to make a copy of those maxims by which he guided a life which was a blessing to his country and to the world. May I ask the favor that you will read them with attention? and if you find anything contrary to right reason or sober sense, I shall be happy to hear of it on a future occasion.”

“Thank you, Doctor,” said Burr, bowing. “I shall always be sensible of the kindness of the motive which has led you to take this trouble on my account. Believe me, Sir, I am truly obliged to you for it.”

And thus the interview terminated.

That night, the Doctor, before retiring, offered fervent prayers for the grandson of his revered master and friend, praying that his father's and mother's God might bless him and make him a living stone in the Eternal Temple.

Meanwhile, the object of these prayers was sitting by a table in dressing-gown and slippers, thinking over the events of the day. The paper which Dr. H. had handed him contained the celebrated “Resolutions” by which his ancestor led a life nobler than any mere dogmas can possibly be. By its side lay a perfumed note from Madame de Frontignac,—one of those womanly notes, so beautiful, so sacred in themselves, but so mournful to a right-minded person who sees whither they are tending. Burr opened and perused it,—laid it by,—opened the docu-

ment that the Doctor had given, and thoughtfully read the first of the “Resolutions” :—

“Resolved, That I will do whatsoever I think to be most to God's glory, and my own good profit and pleasure *in the whole of my duration*, without any consideration of time, whether now or never so many myriad ages hence.

“Resolved, To do whatever I think to be my duty and most for the good and advantage of mankind in general.

“Resolved, To do this, whatsoever difficulties I meet with, and how many and how great soever.”

Burr read the whole paper through attentively once or twice, and paused thoughtfully over many parts of it. He sat for some time after, lost in reflection; the paper dropped from his hand, and then followed one of those long, deep seasons of fixed reverie, when the soul thinks by pictures and goes over endless distances in moments. In him, originally, every moral faculty and sensibility was as keenly strung as in any member of that remarkable family from which he was descended, and which has, whether in good or ill, borne no common stamp. Two possible lives flashed before his mind at that moment, rapidly as when a train sweeps by with flashing lamps in the night. The life of worldly expediency, the life of eternal rectitude,—the life of seventy years, and that life eternal in which the event of death is no disturbance. Suddenly he roused himself, picked up the paper, filed and dated it carefully, and laid it by; and in that moment was renewed again that governing purpose which sealed him, with all his beautiful capabilities, as the slave of the fleeting and the temporary, which sent him at last, a shipwrecked man, to a nameless, dishonored grave.

He took his pen and gave to a friend his own views of the events of the day.

“MY DEAR,——We are still in Newport, conjugating the verb *s'ennuyer*, which I, for one, have put through all the moods and tenses. *Pour passer le temps*, how-

ever, I have *la belle Française* and my sweet little Puritan. I visited there this morning. She lives with her mother, a little walk out toward the seaside, in a cottage quite prettily sequestered among blossoming apple-trees, and the great hierarch of modern theology, Dr. H., keeps guard over them. No chance here for any indiscretions, you see.

"By-the-by, the good Doctor astonished our *monde* here on Sunday last, by treating us to a solemn onslaught on slavery and the slave-trade. He had all the chief captains and counsellors to hear him, and smote them hip and thigh, and pursued them even unto Shur.

"He is one of those great, honest fellows, without the smallest notion of the world we live in, who think, in dealing with men, that you must go to work and prove the right or the wrong of a matter; just as if anybody cared for that! Supposing he is right,—which appears very probable to me,—what is he going to do about it? No moral argument, since the world began, ever prevailed over twenty-five per cent. profit.

"However, he is the spiritual director of *la belle Puritaine*, and was a resident in my grandfather's family, so I did the agreeable with him as well as such an uncircumcised Ishmael could. I discoursed theology,—sat with the most docile air possible while he explained to me all the ins and outs in his system of the universe, past, present, and future,—heard him dilate calmly on the Millennium, and expound prophetic symbols, marching out before me his whole apocalyptic menagerie of beasts and dragons with heads and horns innumerable, to all which I gave edifying attention, taking occasion now and then to turn a compliment in favor of the ladies,—never lost, you know.

"Really, he is a worthy old soul, and actually believes all these things with his whole heart, attaching unheard-of importance to the most abstract ideas, and embarking his whole being in his ideal view of a grand Millennial *finale* to the human race. I look at him and at myself, and

ask, Can human beings be made so unlike?

"My little Mary to-day was in a mood of 'sweet austere composure' quite becoming to her style of beauty; her *naïve nonchalance* at times is rather stimulating. What a contrast between her and *la belle Française!*—all the difference that there is between a diamond and a flower. I find the little thing has a cultivated mind, enriched by reading, and more by a still, quaint habit of thinking, which is new and charming. But a truce to this.

"I have seen our friends at last. We have had three or four meetings, and are waiting to hear from Philadelphia,—matters are getting in train. If Messrs. T. and S. dare to repeat what they said again, let me know; they will find in me a man not to be trifled with. I shall be with you in a week or ten days, at farthest. Meanwhile stand to your guns.

"Ever yours,

"BURR."

CHAPTER XVII.

THE next morning, before the early dews had yet dried off the grass, Mary started to go and see her friend Mrs. Marvyn. It was one of those charming, invigorating days, familiar to those of Newport experience, when the sea lies shimmering and glittering in deep blue and gold, and the sky above is firm and cloudless, and every breeze that comes landward seems to bear health and energy upon its wings.

As Mary approached the house, she heard loud sounds of discussion from the open kitchen-door, and, looking in, saw a rather original scene acting.

Candace, armed with a long oven-shovel, stood before the open door of the oven, whence she had just been removing an army of good things which appeared ranged around on the dresser. Cato, in the undress of a red flannel shirt and tow-cloth trousers, was cuddled, in a consoled and protected attitude, in the corner of the wooden settle, with a mug of

flip in his hand, which Candace had prepared, and, calling him in from his work, authoritatively ordered him to drink, on the showing that he had kept her awake the night before with his cough, and she was sure he was going to be sick. Of course, worse things may happen to a man than to be vigorously taken care of by his wife, and Cato had a salutary conviction of this fact, so that he resigned himself to his comfortable corner and his flip with edifying serenity.

Opposite to Candace stood a well-built, corpulent negro man, dressed with considerable care, and with the air of a person on excellent terms with himself. This was no other than Digo, the house-servant and factotum of Dr. Stiles, who considered himself as the guardian of his master's estate, his title, his honor, his literary character, his professional position, and his religious creed.

Digo was ready to assert before all the world, that one and all of these were under his special protection, and that whoever had anything to say to the contrary of any of these must expect to take issue with him. Digo not only swallowed all his master's opinions whole, but seemed to have the stomach of an ostrich in their digestion. He believed everything, no matter what, the moment he understood that the Doctor held it. He believed that Hebrew was the language of heaven,—that the ten tribes of the Jews had reappeared in the North American Indians,—that there was no such thing as disinterested benevolence, and that the doings of the unregenerate had some value,—that slavery was a divine ordinance, and that Dr. H. was a radical, who did more harm than good,—and, finally, that there never was so great a man as Dr. Stiles; and as Dr. Stiles belonged to him in the capacity of master, why, he, Digo, owned the greatest man in America. Of course, as Candace held precisely similar opinions in regard to Dr. H., the two never could meet without a discharge of the opposite electricities. Digo had, it is true, come ostensibly on a mere worldly errand from his

mistress to Mrs. Marvyn, who had promised to send her some turkeys' eggs, but he had inly resolved with himself that he would give Candace his opinion,—that is, what Dr. Stiles had said at dinner the day before about Doctor H.'s Sunday's discourse. Dr. Stiles had not heard it, but Digo had. He had felt it due to the responsibilities of his position to be present on so very important an occasion.

Therefore, after receiving his eggs, he opened hostilities by remarking, in a general way, that he had attended the Doctor's preaching on Sunday, and that there was quite a crowded house. Candace immediately began mentally to bristle her feathers like a hen who sees a hawk in the distance, and responded with decision:—

"Den you *heard* sometin', for once in your life!"

"I must say," said Digo, with suavity, "dat I can't give my 'proval to such sentiments."

"More shame for you," said Candace, grimly. "*You* a man, and not stan' by your color, and flunk under to mean white ways! Ef you was *half* a man, your heart would 'a' bounded like a cannon-ball at dat ar' sermon."

"Dr. Stiles and me we talked it over after church," said Digo,—“and de Doctor was of my 'pinion, dat Providence didn't intend”——

"Oh, you go 'long wid your Providence! Guess, ef white folks had let us alone, Providence wouldn't trouble us."

"Well," said Digo, "Dr. Stiles is clear dat dis yer's a-fulfillin' de prophecies and bringin' in de fulness of de Gentiles."

"Fulness of de fiddlesticks!" said Candace, irreverently. "Now what a way dat ar' is of talkin'! Go look at one o' dem ships we come over in,—sweatin' and groanin',—in de dark and dirt,—cryin' and dyin',—howlin' for breath till de sweat run off us,—livin' and dead chained together,—prayin' like de rich man in hell for a drop o' water to cool our tongues! Call dat ar' a-bringin' de fulness of de Gentiles, *do* ye? Ugh!"

And Candace ended with a guttural

howl, and stood frowning and gloomy over the top of her long kitchen-shovel, like a black Bellona leaning on her spear of battle.

Digo recoiled a little, but stood too well in his own esteem to give up; so he shifted his attack.

"Well, for my part, I must say I never was 'clined to your Doctor's 'pinions. Why, now, Dr. Stiles says, notin' couldn't be more absurd dan what he says 'bout disinterested benevolence. My Doctor says, dere a'n't no such ting!"

"I should tink it's likely!" said Candace, drawing herself up with superb disdain. "Our Doctor knows dere is,—and why? 'cause he's got it IN HERE," said she, giving her ample chest a knock which resounded like the boom from a barrel.

"Candace," said Cato, gently, "you's gittin' too hot."

"Cato, you shut up!" said Candace, turning sharp round. "What did I make you dat ar' flip for, 'cept you was so hoarse you oughtn' for to say a word? Pooty business, you go to agitatin' yourself wid dese yer! Ef you wear out your poor old throat talkin', you may get de 'sumption; and den what 'd become o' me?"

Cato, thus lovingly pitched *hors-de-combat*, sipped the sweetened cup in quietness of soul, while Candace returned to the charge.

"Now, I tell ye what," she said to Digo,—"jest 'cause you wear your master's old coats and hats, you tink you must go in for all dese yer old, mean, white 'pinions. A'n't ye 'shamed—you, a black man—to have no more pluck and make cause wid de Egyptians? Now, 'ta'n't what my Doctor gives me,—he never giv' me the snip of a finger-nail,—but it's what he does for *mine*; and when de poor critters lands dar, tumbled out like bales on de wharves, ha'n't dey seen his great cocked hat, like a lighthouse, and his big eyes lookin' sort o' pitiful at 'em, as ef he felt o' one blood wid 'em? Why, de very looks of de man is worth everyting; and who ever thought o' doin' any-

ting for deir souls, or cared ef dey had souls, till he begun it?"

"Well, at any rate," said Digo, brightening up, "I don't believe his doctrine about de doings of de unregenerate,—it's quite clear he's wrong dar."

"Who cares?" said Candace,—“generate or unregenerate, it's all one to me. I believe a man dat *acts* as he does. Him as stands up for de poor,—him as pleads for de weak,—he's my man. I'll believe straight through anything he's a mind to put at me."

At this juncture, Mary's fair face appearing at the door put a stop to the discussion.

"Bress you, Miss Mary! comin' here like a fresh June rose! it makes a body's eyes dance in deir head! Come right in! I got Cato up from de lot, 'cause he's rader poorly dis mornin'; his cough makes me a sight o' concern; he's allers a-pullin' off his jacket de wrong time, or doin' sometin' I tell him not to,—and it just keeps him hack, hack, hackin', all de time."

During this speech, Cato stood meekly bowing, feeling that he was being apologized for in the best possible manner; for long years of instruction had fixed the idea in his mind, that he was an ignorant sinner, who had not the smallest notion how to conduct himself in this world, and that, if it were not for his wife's distinguishing grace, he would long since have been in the shades of oblivion.

"Missis is spinnin' up in de north chamber," said Candace; "but I'll run up and fetch her down."

Candace, who was about the size of a puncheon, was fond of this familiar manner of representing her mode of ascending the stairs; but Mary, suppressing a smile, said, "Oh, no, Candace! don't for the world disturb her. I know just where she is." And before Candace could stop her, Mary's light foot was on the top step of the staircase that led up from the kitchen.

The north room was a large chamber, overlooking a splendid reach of sea-prospect. A moving panorama of blue water

and gliding sails was unrolled before its three windows, so that stepping into the room gave one an instant and breezy sense of expansion. Mrs. Marvyn was standing at the large wheel, spinning wool,—a reel and basket of spools on her side. Her large brown eyes had an eager joy in them when Mary entered; but they seemed to calm down again, and she received her only with that placid, sincere air which was her habit. Everything about this woman showed an ardent soul, repressed by timidity and by a certain dumbness in the faculties of outward expression; but her eyes had, at times, that earnest, appealing language which is so pathetic in the silence of inferior animals.—One sometimes sees such eyes, and wonders whether the story they intimate will ever be spoken in mortal language.

Mary began eagerly detailing to her all that had interested her since they last met:—the party,—her acquaintance with Burr,—his visit to the cottage,—his inquiries into her education and reading,—and, finally, the proposal, that they should study French together.

“My dear,” said Mrs. Marvyn, “let us begin at once;—such an opportunity is not to be lost. I studied a little with James, when he was last at home.”

“With James?” said Mary, with an air of timid surprise.

“Yes,—the dear boy has become, what I never expected, quite a student. He employs all his spare time now in reading and studying;—the second mate is a Frenchman, and James has got so that he can both speak and read. He is studying Spanish, too.”

Ever since the last conversation with her mother on the subject of James, Mary had felt a sort of guilty constraint when any one spoke of him;—instead of answering frankly, as she once did, when anything brought his name up, she fell at once into a grave, embarrassed silence.

Mrs. Marvyn was so constantly thinking of him, that it was difficult to begin on any topic that did not in some manner or other knit itself into the one ever

present in her thoughts. None of the peculiar developments of the female nature have a more exquisite vitality than the sentiment of a frail, delicate, repressed, timid woman for a strong, manly, generous son. There is her ideal expressed; there is the out-speaking and out-acting of all she trembles to think, yet burns to say or do; here is the hero that shall speak for her, the heart into which she has poured hers, and that shall give to her tremulous and hidden aspirations a strong and victorious expression. “I have gotten a *man* from the Lord,” she says to herself; and each outburst of his manliness, his vigor, his self-confidence, his superb vitality, fills her with a strange, wondering pleasure, and she has a secret tenderness and pride even in his wilfulness and waywardness. “What a creature he is!” she says, when he flouts at sober argument and pitches all received opinions hither and thither in the wild capriciousness of youthful paradox. She looks grave and reproving; but he reads the concealed triumph in her eyes,—he knows that in her heart she is full of admiration all the time. First love of womanhood is something wonderful and mysterious,—but in this second love it rises again, idealized and refined; she loves the father and herself united and made one in this young heir of life and hope.

Such was Mrs. Marvyn's still intense, passionate love for her son. Not a tone of his manly voice, not a flash of his dark eyes, not one of the deep, shadowy dimples that came and went as he laughed, not a ring of his glossy black hair, that was not studied, got by heart, and dwelt on in the inner shrine of her thoughts; he was the romance of her life. His strong, daring nature carried her with it beyond those narrow, daily bounds where her soul was weary of treading; and just as his voyages had given to the trite prose of her *ménage* a poetry of strange, foreign perfumes, of quaint objects of interest, speaking of many a far-off shore, so his mind and life were a constant channel of outreach through which

her soul held converse with the active and stirring world. Mrs. Marvyn had known all the story of her son's love, and to no other woman would she have been willing to resign him; but her love to Mary was so deep, that she thought of his union with her more as gaining a daughter than as losing a son. She would not speak of the subject; she

knew the feelings of Mary's mother; and the name of James fell so often from her lips, simply because it was so ever-present in her heart that it could not be helped.

Before Mary left, it was arranged that they should study together, and that the lessons should be given alternately at each other's houses; and with this understanding they parted.

[To be continued.]

THE PROFESSOR AT THE BREAKFAST-TABLE.

WHAT HE SAID, WHAT HE HEARD, AND WHAT HE SAW.

OUR landlady's daughter is a young lady of some pretensions to gentility. She wears her bonnet well back on her head, which is known by all to be a mark of high breeding. She wears her trains very long, as the great ladies do in Europe. To be sure, their dresses are so made only to sweep the tapestried floors of châteaux and palaces; as those odious aristocrats of the other side do not go dragging through the mud in silks and satins, but, forsooth, must ride in coaches when they are in full dress. It is true, that, considering various habits of the American people, also the little accidents which the best-kept sidewalks are liable to, a lady who has swept a mile of them is not exactly in such a condition that one would care to be her neighbor. But then there is no need of being so hard on these slight weaknesses of the poor, dear women as our little deformed gentleman was the other day.

—There are no such women as the Boston women, Sir,—he said. Forty-two degrees, north latitude, Rome, Sir, Boston, Sir! They had grand women in old Rome, Sir,—and the women bore such men-children as never the world saw before. And so it was here, Sir. I tell you, the revolution the Boston boys started had to run in woman's milk before it ran in man's blood, Sir!

But confound the make-believe women we have turned loose in our streets!—where do *they* come from? Not out of Boston parlors, I trust. Why, there isn't a beast or a bird that would drag its tail through the dirt in the way these creatures do their dresses. Because a queen or a duchess wears long robes on great occasions, a maid-of-all-work or a factory-girl thinks she must make herself a nuisance by trailing through the street, picking up and carrying about with her — pah! that's what I call getting vulgarity into your bones and marrow. Making believe be what you are not is the essence of vulgarity. Show over dirt is the one attribute of vulgar people. If any man can walk behind one of these women and see what she rakes up as she goes, and not feel squeamish, he has got a tough stomach. I wouldn't let one of 'em into my room without serving 'em as David served Saul at the eave in the wilderness,—cut off his skirts, Sir! cut off his skirts!

I suggested, that I had seen some pretty stylish ladies who offended in the way he condemned.

Stylish *women*, I don't doubt,—said the little gentleman.—Don't tell me that a true lady ever sacrifices the duty of keeping all about her sweet and clean to the wish of making a vulgar show. I won't

believe it of a lady. There are some things that no fashion has any right to touch, and cleanliness is one of those things. If a woman wishes to show that her husband or her father has got money, which she wants and means to spend, but doesn't know how, let her buy a yard or two of silk and pin it to her dress when she goes out to walk, but let her unpin it before she goes into the house;—there may be poor women that will think it worth disinfecting. It is an insult to a respectable laundress to carry such things into a house for her to deal with. I don't like the Bloomers any too well,—in fact, I never saw but one, and she—or he, or it—had a mob of boys after her, or whatever you call the creature, as if she had been a ———

The little gentleman stopped short,—flushed somewhat, and looked round with that involuntary, suspicious glance which the subjects of any bodily misfortune are very apt to cast round them. His eye wandered over the company, none of whom, excepting myself and one other, had, probably, noticed the movement. They fell at last on Iris,—his next neighbor, you remember.

—We know in a moment, on looking suddenly at a person, if that person's eyes have been fixed on us. Sometimes we are conscious of it *before* we turn so as to see the person. Strange secrets of curiosity, of impertinence; of malice, of love, leak out in this way. There is no need of Mrs. Felix Lorraine's reflection in the mirror, to tell us that she is plotting evil for us behind our backs. We know it, as we know by the ominous stillness of a child that some mischief or other is going on. A young girl betrays, in a moment, that her eyes have been feeding on the face where you find them fixed, and not merely brushing over it with their pencils of blue or brown light.

A certain involuntary adjustment assimilates us, you may also observe, to that upon which we look. Roses redden the cheeks of her who stoops to gather them, and buttercups turn little people's chins yellow. When we look at a vast land-

scape, our chests expand as if we would enlarge to fill it. When we examine a minute object, we naturally contract, not only our foreheads, but all our dimensions. If I see two men wrestling, I wrestle too, with my limbs and features. When a country-fellow comes upon the stage, you will see twenty faces in the boxes putting on the bumpkin expression. There is no need of multiplying instances to reach this generalization; every person and thing we look upon puts its special mark upon us. If this is repeated often enough, we get a permanent resemblance to it, or, at least, a fixed aspect which we took from it. Husband and wife come to look alike at last, as has often been noticed. It is a common saying of a jockey, that he is "all horse"; and I have often fancied that milkmen get a stiff, upright carriage, and an angular movement of the arm, that remind one of a pump and the working of its handle.

All this came in by accident, just because I happened to mention that the little gentleman found that Iris had been looking at him with her soul in her eyes, when his glance rested on her after wandering round the company. What he thought, it is hard to say; but the shadow of suspicion faded off from his face, and he looked calmly into the amber eyes, resting his cheek upon the hand that wore the red jewel.

—If it were a possible thing,—women are such strange creatures! Is there any trick that love and their own fancies do not play them? Just see how they marry! A woman that gets hold of a bit of manhood is like one of those Chinese wood-carvers who work on any odd, fantastic root that comes to hand, and, if it is only bulbous above and bifurcated below, will always contrive to make a man—such as he is—out of it. I should like to see any kind of a man, distinguishable from a Gorilla, that some good and even pretty woman could not shape a husband out of.

—A child,—yes, if you choose to call her so,—but such a child! Do you know how Art brings all ages together?

There is no age to the angels and ideal human forms among which the artist lives, and he shares their youth until his hand trembles and his eye grows dim. The youthful painter talks of white-bearded Leonardo as if he were a brother, and the veteran forgets that Raphael died at an age to which his own is of patriarchal antiquity.

But why this lover of the beautiful should be so drawn to one whom Nature has wronged so deeply seems hard to explain. Pity, I suppose. They say that leads to love.

—I thought this matter over until I became excited and curious, and determined to set myself more seriously at work to find out what was going on in these wild hearts and where their passionate lives were drifting. I say wild hearts and passionate lives, because I think I can look through this seeming calmness of youth and this apparent feebleness of organization, and see that Nature, whom it is very hard to cheat, is only waiting as the sapper waits in his mine, knowing that all is in readiness and the slow-match burning quietly down to the powder. He will leave it by-and-by, and then it will take care of itself.

One need not wait to see the smoke coming through the roof of a house and the flames breaking out of the windows to know that the building is on fire. Hark! There is a quiet, steady, unobtrusive, crisp, not loud, but very knowing little creeping crackle that is tolerably intelligible. There is a whiff of something floating about, suggestive of toasting shingles. Also a sharp pyroligneous-acid pungency in the air that stings one's eyes. Let us get up and see what is going on.—Oh,—oh,—oh! do you know what has got hold of you? It is the great red dragon that is born of the little red eggs we call *sparks*, with his hundred blowing red manes, and his thousand lashing red tails, and his multitudinous red eyes glaring at every crack and key-hole, and his countless red tongues lapping the beams he is going to crunch presently, and his hot breath warping the panels and crack-

ing the glass and making old timber sweat that had forgotten it was ever alive with sap. Run for your life! leap! or you will be a cinder in five minutes, that nothing but a coroner would take for the wreck of a human being!

If any gentleman will have the kindness to stop this run-away comparison, I shall be much obliged to him. All I intended to say was, that we need not wait for hearts to break out in flames to know that they are full of combustibles and that a spark has got among them. I don't pretend to say or know what it is that brings these two persons together;—and when I say together, I only mean that there is an evident affinity of some kind or other which makes their commonest intercourse strangely significant, so that each seems to understand a look or a word of the other. When the young girl laid her hand on the little gentleman's arm,—which so greatly shocked the Model, you may remember,—I saw that she had learned the lion-tamer's secret. She masters him, and yet I can see she has a kind of awe of him, as the man who goes into the cage has of the monster that he makes a baby of.

One of two things must happen. The first is love, downright love, on the part of this young girl, for the poor little misshapen man. You may laugh, if you like. But women are apt to love the men who they think have the largest capacity of loving;—and who can love like one that has thirsted all his life long for the smile of youth and beauty, and seen it fly his presence as the wave ebbed from the parched lips of him whose fabled punishment is the perpetual type of human longing and disappointment? What would become of *him*, if this fresh soul should stoop upon him in her first young passion, as the flamingo drops out of the sky upon some lonely and dark lagoon in the marshes of Cagliari, with a flutter of scarlet feathers and a kindling of strange fires in the shadowy waters that hold her burning image in their trembling depths?

—Marry her, of course?—Why, no,

not of course. I should think the chance less, on the whole, that he would be willing to marry her than she to marry him.

There is one other thing that might happen. If the interest he awakes in her gets to be a deep one, and yet has nothing of love in it, she will glance off from him into some great passion or other. All excitements run to love in women of a certain—let us not say age, but youth. An electrical current passing through a coil of wire makes a magnet of a bar of iron lying within it, but not touching it. So a woman is turned into a love-magnet by a tingling current of life running round her. I should like to see one of them balanced on a pivot properly adjusted, and watch if she did not turn so as to point north and south,—as she would, if the love-currents are like those of the earth our mother.

Pray, do you happen to remember Wordsworth's "Boy of Windermere"? This boy used to put his hands to his mouth, and shout aloud, mimicking the hooting of the owls, who would answer him

"with quivering peals,
And long halloos and screams, and echoes loud
Redoubled and redoubled."

When they failed to answer him, and he hung listening intently for their voices, he would sometimes catch the faint sound of far distant waterfalls, or the whole scene around him would imprint itself with new force upon his perceptions.—Read the sonnet, if you please;—it is Wordsworth all over,—trivial in subject, solemn in style, vivid in description, prolix in detail, true metaphysically, but immensely suggestive of "imagination," to use a mild term, when related as an actual fact of a sprightly youngster.

All I want of it is to enforce the principle, that, when the door of the soul is once opened to a guest, there is no knowing who will come in next.

—Our young girl keeps up her childish habit of sketching heads and characters. Nobody is, I should think, more faithful and exact in the drawing of the academical figures given her as lessons;

but there is a perpetual arabesque of fancies that runs round the margin of her drawings, and there is one book which I know she keeps to run riot in, where, if anywhere, a shrewd eye would be most likely to read her thoughts. This book of hers I mean to see, if I can get at it honorably.

I have never yet crossed the threshold of the little gentleman's chamber. How he lives, when he once gets within it, I can only guess. His hours are late, as I have said; often, on waking late in the night, I see the light through cracks in his window-shutters on the wall of the house opposite. If the times of witchcraft were not over, I should be afraid to be so close a neighbor to a place from which there come such strange noises. Sometimes it is the dragging of something heavy over the floor, that makes me shiver to hear it,—it sounds so like what people that kill other people have to do now and then. Occasionally I hear very sweet strains of music,—whether of a wind or stringed instrument, or a human voice, strange as it may seem, I have often tried to find out, but through the partition I could not be quite sure. If I have not heard a woman cry and moan, and then again laugh as though she would die laughing, I have heard sounds so like them that—I am a fool to confess it—I have covered my head with the bed-clothes; for I have had a fancy in my dreams, that I could hardly shake off when I woke up, about that so-called witch that was his great-grandmother, or whatever it was,—a sort of fancy that she visited the little gentleman,—a young woman in old-fashioned dress, with a red ring round her white neck,—not a necklace, but a dull stain.

Of course you don't suppose that I have any foolish superstitions about the matter,—I, the Professor, who have seen enough to take all that nonsense out of any man's head! It is not our beliefs that frighten us half so much as our fancies. A man not only believes, but knows he runs a risk, whenever he steps into a railroad car; but it doesn't worry him much.

On the other hand, carry that man across a pasture a little way from some dreary country-village, and show him an old house where there were strange deaths a good many years ago, and rumors of ugly spots on the walls,—the old man hung himself in the garret, that is certain, and ever since the country-people have called it “the haunted house,”—the owners haven’t been able to let it since the last tenants left on account of the noises,—so it has fallen into sad decay, and the moss grows on the rotten shingles of the roof, and the clapboards have turned black, and the windows rattle like teeth that chatter with fear, and the walls of the house begin to lean as if its knees were shaking,—take the man who didn’t mind the real risk of the cars to that old house, on some dreary November evening, and ask him to sleep there alone,—how do you think he will like it? He doesn’t believe one word of ghosts,—but then he knows, that, whether waking or sleeping, his imagination will people the haunted chambers with ghastly images. It is not what we *believe*, as I said before, that frightens us commonly, but what we *conceive*. A principle that reaches a good way, if I am not mistaken. I say, then, that, if these odd sounds coming from the little gentleman’s chamber sometimes make me nervous, so that I cannot get to sleep, it is not because I suppose he is engaged in any unlawful or mysterious way. The only wicked suggestion that ever came into my head was one that was founded on the landlady’s story of his having a pile of gold; it was a ridiculous fancy; besides, I suspect the story of *sweating* gold was only one of the many fables got up to make the Jews odious and afford a pretext for plundering them. As for the sound like a woman laughing and crying, I never said it *was* a woman’s voice; for, in the first place, I could only hear indistinctly; and, secondly, he may have an organ, or some queer instrument or other, with what they call the *voce umana* stop. If he moves his bed round to get out of draughts, or for any such reason, there is nothing very

frightful in that simple operation. Most of our foolish conceits explain themselves in some such simple way. And yet, for all that, I confess, that, when I woke up the other evening, and heard, first a sweet complaining cry, and then footsteps, and then the dragging sound,—nothing but his bed, I am quite sure,—I felt a stirring in the roots of my hair as the feasters did in Keats’s terrible poem of “Lamia.”

There is nothing very odd in my feeling nervous when I happen to lie awake and get listening for sounds. Just keep your ears open any time after midnight, when you are lying in bed in a lone attic of a dark night. What horrid, strange, suggestive, unaccountable noises you will hear! The *stillness* of night is a vulgar error. All the dead things seem to be alive. Crack! That is the old chest of drawers; you never hear it crack in the daytime. Creak! There’s a door ajar; *you know you shut them all*. Where can that latch be that rattles so? Is anybody trying it softly? or, worse than any *body*, is ———? (Cold shiver.) Then a sudden gust that jars all the windows;—very strange!—there does not seem to be any wind about that it belongs to. When it stops, you hear the worms boring in the powdery beams overhead. Then steps outside,—a stray animal, no doubt. All right,—but a gentle moisture breaks out all over you; and then something like a whistle or a cry,—another gust of wind, perhaps; that accounts for the rustling that just made your heart roll over and tumble about, so that it felt more like a live rat under your ribs than a part of your own body; then a crash of something that has fallen,—blown over, very like ——— *Pater noster, qui es in cælis!* for you are damp and cold, and sitting bolt upright, and the bed trembling so that the death-watch is frightened and has stopped ticking!

No,—night is an awful time for strange noises and secret doings. Who ever dreamed, till one of our sleepless neighbors told us of it, of that Walpurgis gathering of birds and beasts of prey,—foxes, and owls, and crows, and eagles, that come

from all the country round on moonshiny nights to crunch the clams and muscles, and pick out the eyes of dead fishes that the storm has thrown on Chelsea Beach? Our old mother Nature has pleasant and cheery tones enough for us when she comes to us in her dress of blue and gold over the eastern hill-tops; but when she follows us up-stairs to our beds in her suit of black velvet and diamonds, every creak of her sandals and every whisper of her lips is full of mystery and fear.

You understand, then, distinctly, that I do not believe there is anything about this singular little neighbor of mine which is as it should not be. Probably a visit to his room would clear up all that has puzzled me, and make me laugh at the notions which began, I suppose, in nightmares, and ended by keeping my imagination at work so as almost to make me uncomfortable at times. But it is not so easy to visit him as some of our other boarders, for various reasons which I will not stop to mention. I think some of them are rather pleased to get "the Professor" under their ceilings.

The young man John, for instance, asked me to come up one day and try some "old Bourbon," which he said was A. 1. On asking him what was the number of his room, he answered, that it was forty-seven, sky-parlor floor, but that I shouldn't find it, if he didn't go ahead to show me the way. I followed him to his *habitat*, being very willing to see in what kind of warren he burrowed, and thinking I might pick up something about the boarders who had excited my curiosity.

Mighty close quarters they were where the young man John bestowed himself and his furniture; this last consisting of a bed, a chair, a bureau, a trunk, and numerous pegs with coats and "pants" and "vests,"—as he was in the habit of calling waistcoats and pantaloons or trousers,—hanging up as if the owner had melted out of them. Several prints were pinned up unframed,—among them that grand national portrait-piece, "Barnum presenting Ossian E. Dodge to Jenny Lind,"

and a picture of a famous trot, in which I admired anew the cabalistic air of that imposing array of expressions, and especially the Italicized word, "Dan Mace *names* b. h. Major Slocum," and "Hiram Woodruff *names* g. m. Lady Smith." "Best three in five. Time: 2.40, 2.46, 2.50."

That set me thinking how very odd this matter of trotting horses is, as an index of the mathematical exactness of the laws of living mechanism. I saw Lady Suffolk trot a mile in 2.26. Flora Temple has done it in 2.24½; and Ethan Allen is said to have done it in the same time. Many horses have trotted their mile under 2.30; none that I remember in public as low down in the twenties as 2.24. *Five seconds*, then, in about a hundred and sixty is the whole range of the maxima of the present race of trotting-horses. The same thing is seen in the running of men. Many can run a mile in five minutes; but when one comes to the fractions below, they taper down until somewhere about 4.30 the maximum is reached. Averages of masses have been studied more than averages of maxima and minima. We know from the Registrar-General's Reports, that a certain number of children—say from one to two dozen—die every year in England from drinking hot water out of spouts of teakettles. We know, that, among suicides, women and men past a certain age almost never use fire-arms. A woman who has made up her mind to die is still afraid of a pistol or a gun. Or is it that the explosion would derange her costume? I say, averages of masses we have; but our tables of maxima we owe to the sporting men more than to the philosophers. The lesson their experience teaches is, that Nature makes no leaps,—does nothing *per saltum*. The greatest brain that ever lived, no doubt, was only a small fraction of an idea ahead of the second best. Just look at the chess-players. Leaving out the phenomenal exceptions, the nice shades that separate the skilful ones show how closely their brains approximate,—almost as closely as chronometers. Such a per-

son is a "knight-player,"—he must have that piece given him. Another must have two pawns. Another, "pawn and two," or one pawn and two moves. Then we find one who claims "pawn and move," holding himself, with this fractional advantage, a match for one who would be pretty sure to beat him playing even.—So much are minds alike; and you and I think we are "peculiar,"—that Nature broke her jelly-mould after shaping our cerebral convolutions! So I reflected, standing and looking at the picture.

—I say, Governor,—broke in the young man John,—them hosses 'll stay just as well, if you'll only set down. I've had 'em this year, and they haven't stirred.—He spoke, and handed the chair towards me,—seating himself, at the same time, on the end of the bed.

You have lived in this house some time?—I said,—with a note of interrogation at the end of the statement.

Do I look as if I'd lost much flesh?—said he,—answering my question by another.

No,—said I;—for that matter, I think you do credit to "the bountifully furnished table of the excellent lady who provides so liberally for the company that meets around her hospitable board."

[The sentence in quotation-marks was from one of those disinterested editorials in small type, which I suspect to have been furnished by a friend of the landlady's, and paid for as an advertisement. This impartial testimony to the superior qualities of the establishment and its head attracted a number of applicants for admission, and a couple of new boarders made a brief appearance at the table. One of them was of the class of people who grumble if they don't get canvasbacks and woodcocks every day, for three-fifty per week. The other was subject to somnambulism, or walking in the night, when he ought to have been asleep in his bed. In this state he walked into several of the boarders' chambers, his eyes wide open, as is usual with somnambulists, and, from some odd instinct or other, wishing to know what the

hour was, got together a number of their watches, for the purpose of comparing them, as it would seem. Among them was a repeater, belonging to our young Marylander. He happened to wake up while the somnambulist was in his chamber, and, not knowing his infirmity, caught hold of him and gave him a dreadful shaking, after which he tied his hands and feet, and then went to sleep till morning, when he introduced him to a gentleman used to taking care of such cases of somnambulism.]

If you, my reader, will please to skip backward, over this parenthesis, you will come to our conversation, which it has interrupted.

It a'n't the feed,—said the young man John,—it's the old woman's looks when a fellah lays it in too strong. The feed's well enough. After geese have got tough, 'n' turkeys have got strong, 'n' lamb's got old, 'n' veal's pretty nigh beef, 'n' sparragrass's growin' tall 'n' slim 'n' scattery about the head, 'n' green peas gettin' so big 'n' hard they'd be dangerous if you fired 'em out of a revolver, we get hold of all them delicacies of the season. But it's too much like feedin' on live folks and devourin' widdah's substance, to lay yourself out in the eatin' way, when a fellah's as hungry as the chap that said a turkey was too much for one 'n' not enough for two. I can't help lookin' at the old woman. Corned-beef-days she's tolerable calm. Roastin'-days she worries some, 'n' keeps a sharp eye on the chap that carves. But when there's anything in the poultry line, it seems to hurt her feelin's so to see the knife goin' into the breast and joints comin' to pieces, that there's no comfort in eatin'. When I cut up an old fowl and help the boarders, I always feel as if I ought to say, Won't you have a slice of widdah?—instead of chicken.

The young man John fell into a train of reflections which ended in his producing a Bologna sausage, a plate of "crackers," as we Boston folks call certain biscuits, and the bottle of whiskey described as being A. 1.

Under the influence of the crackers and sausage, he grew cordial and communicative.

It was time, I thought, to sound him as to those of our boarders who had excited my curiosity.

What do you think of our young Iris? —I began.

Fust-rate little filly;—he said.—Pootiest and nicest little chap I've seen since the schoolma'am left. Schoolma'am was a brown-haired one,—eyes coffee-color. This one has got wine-colored eyes,—'n' that's the reason they turn a fellah's head, I suppose.

This is a splendid blonde,—I said,—the other was a brunette. Which style do you like best?

Which do I like best, boiled mutton or roast mutton?—said the young man John. Like 'em both,—it a'n't the color of 'em makes the goodness. I've been kind of lonely since schoolma'am went away. Used to like to look at her. I never said anything particular to her, that I remember, but —

I don't know whether it was the cracker and sausage, or that the young fellow's feet were treading on the hot ashes of some longing that had not had time to cool, but his eye glistened as he stopped.

I suppose she wouldn't have looked at a fellah like me,—he said,—but I come pretty near tryin'. If she had said, Yes, though, I shouldn't have known what to have done with her. Can't marry a woman now-a-days till you're so deaf you have to cock your head like a parrot to hear what she says, and so long-sighted you can't see what she looks like nearer than arm's-length.

Here is another chance for you,—I said.—What do you want nicer than such a young lady as Iris?

It's no use,—he answered.—I look at them girls and feel as the fellah did when he missed catchin' the trout.—'To'od 'a' cost more butter to cook him 'n' he's worth,—says the fellah.—Takes a whole piece o' goods to cover a girl up now-a-days. I'd as lief undertake to keep a

span of elephants,—and take an ostrich to board, too,—as to marry one of 'em. What's the use? Clerks and counter-jumpers a'n't anything. Sparragrass and green peas a'n't for them,—not while they're young and tender. Hossback-ridin' a'n't for them,—except once a year,—on Fast-day. And marryin' a'n't for them. Sometimes a fellah feels lonely, and would like to have a nice young woman, to tell her how lonely he feels. And sometimes a fellah,—here the young man John looked very confidential, and, perhaps, as if a little ashamed of his weakness,—sometimes a fellah would like to have one o' them small young ones to trot on his knee and push about in a little wagon,—a kind of a little Johnny, you know;—it's odd enough, but, it seems to me, nobody can afford them little articles, except the folks that are so rich they can buy everything, and the folks that are so poor they don't want anything. It makes nice boys of us young fellahs, no doubt! And it's pleasant to see fine young girls sittin', like shopkeepers behind their goods, waitin', and waitin', and waitin', 'n' no customers,—and the men lingerin' round and lookin' at the goods, like folks that want to be customers, but haven't got the money!

Do you think the deformed gentleman means to make love to Iris?—I said.

What! Little Boston ask that girl to marry him! Well, now, that's comin' of it a little too strong. Yes, I guess she will marry him and carry him round in a basket, like a lame bantam! Look here! —he said, mysteriously;—one of the boarders swears there's a woman comes to see him, and that he has heard her singin' and screechin'. I should like to know what he's about in that den of his. He lays low 'n' keeps dark,—and, I tell you, there's a good many of the boarders would like to get into his chamber, but he don't seem to want 'em. Bidly could tell somethin' about what she's seen when she's been to put his room to rights. She's a Paddy 'n' a fool, but she knows enough to keep her tongue still. All I know is,

I saw her crossin' herself one day when she came out of that room. She looked pale enough, 'n' I heard her mutterin' somethin' or other about the Blessed Virgin. If it hadn't been for the double doors to that chamber of his, I'd have had a squint inside before this; but, somehow or other, it never seems to happen that they're both open at once.

What do you think he employs himself about?—said I.

The young man John winked.

I waited patiently for the thought, of which this wink was the blossom, to come to fruit in words.

I don't believe in witches,—said the young man John.

Nor I.

We were both silent for a few minutes.

—Did you ever see the young girl's drawing-books,—I said, presently.

All but one,—he answered;—she keeps a lock on that, and won't show it. Ma'am Allen, (the young rogue sticks to that name, in speaking of the gentleman with the *diamond*;) Ma'am Allen tried to peek into it one day when she left it on the sideboard. "If you please," says she,—'n' took it from him, 'n' gave him a look that made him curl up like a caterpillar on a hot shovel. I only wished he hadn't, and had jist given her a little saas, for I've been takin' boxin'-lessons, 'n' I've got a new way of counterin' I want to try on to somebody.

—The end of all this was, that I came away from the young fellow's room, feeling that there were two principal things that I had to live for, for the next six weeks or six months, if it should take so long. These were, to get a sight of the young girl's drawing-book, which I suspected had her heart shut up in it, and to get a look into the little gentleman's room.

I don't doubt you think it rather absurd that I should trouble myself about these matters. You tell me, with some show of reason, that all I shall find in the young girl's book will be some outlines

of angels with immense eyes, traeries of flowers, rural sketches, and caricatures, among which I shall probably have the pleasure of seeing my own features figuring. Very likely. But I'll tell you what I think I shall find. If this child has idealized the strange little bit of humanity over which she seems to have spread her wings like a brooding dove,—if, in one of those wild vagaries that passionate natures are so liable to, she has fairly sprung upon him with her clasping nature, as the sea-flowers fold about the first stray shell-fish that brushes their outspread tentacles, depend upon it, I shall find the marks of it in this drawing-book of hers,—if I can ever get a look at it,—fairly, of course, for I would not play tricks to satisfy my curiosity.

Then, if I can get into this little gentleman's room under any fair pretext, I shall, no doubt, satisfy myself in five minutes that he is just like other people, and that there is no particular mystery about him.

The night after my visit to the young man John, I made all these and many more reflections. It was about two o'clock in the morning,—bright starlight,—so light that I could make out the time on my alarm-clock,—when I woke up trembling and very moist. It was the heavy, dragging sound, as I had often heard it before, that waked me. Presently a window was softly closed. I had just begun to get over the agitation with which we always awake from nightmare dreams, when I heard the sound which seemed to me as of a woman's voice,—the clearest, purest soprano which one could well conceive of. It was not loud, and I could not distinguish a word, if it was a woman's voice; but there were recurring phrases of sound and snatches of rhythm that reached me, which suggested the idea of complaint, and sometimes, I thought, of passionate grief and despair. It died away at last,—and then I heard the opening of a door, followed by a low, monotonous sound, as of one talking,—and then the closing of a door,—and presently the light on the opposite wall

disappeared and all was still for the night.

By George! this gets interesting,—I said, as I got out of bed for a change of night-clothes.

I had this in my pocket the other day, but thought I wouldn't read it. So I read it to the boarders instead, and print it to finish off this record with.

ROBINSON OF LEYDEN.

He sleeps not here; in hope and prayer
His wandering flock had gone before,
But he, the shepherd, might not share
Their sorrows on the wintry shore.

Before the Speedwell's anchor swung,
Ere yet the Mayflower's sail was spread,
While round his feet the Pilgrims clung,
The pastor spake, and thus he said:—

"Men, brethren, sisters, children dear!
God calls you hence from over sea;
Ye may not build by Haerlem Meer,
Nor yet along the Zuyder-Zee.

"Ye go to bear the saving word
To tribes unnamed and shores untrod:
Heed well the lessons ye have heard
From those old teachers taught of God.

"Yet think not unto them was lent
All light for all the coming days,

And Heaven's eternal wisdom spent
In making straight the ancient ways.

"The living fountain overflows
For every flock, for every lamb,
Nor heeds, though angry creeds oppose
With Luther's dike or Calvin's dam."

He spake; with lingering, long embrace,
With tears of love and partings fond,
They floated down the creeping Maas,
Along the isle of Ysselmond.

They passed the frowning towers of Briel,
The "Hook of Holland's" shelf of sand,
And grated soon with lifting keel
The sullen shores of Fatherland.

No home for these!—too well they knew
The mitred king behind the throne;—
The sails were set, the pennons flew,
And westward ho! for worlds unknown.

—And these were they who gave us birth,
The Pilgrims of the sunset wave,
Who won for us this virgin earth,
And freedom with the soil they gave.

The pastor slumbers by the Rhine,—
In alien earth the exiles lie,—
Their nameless graves our holiest shrine,
His words our noblest battle-cry!

Still cry them, and the world shall hear,
Ye dwellers by the storm-swept sea!
Ye *have* not built by Haerlem Meer,
Nor on the land-locked Zuyder-Zee!

ART.

THE HEART OF THE ANDES.

WE Americans, amidst the confusion and stir of material interests, are not inattentive to the progress of those claims whose growth is as silent as that of the leaves around us, and whose values find no echo in Wall Street.

With the spring there has bloomed in New York a flower of no common beauty. All the fashion and influence there have been to hail this growth of our soil at its cloistered home in Tenth Street. There is but one opinion of the beauty and novelty of the stranger. It is of the "Heart of

the Andes," by Mr. Frederick E. Church, we speak. This artist, now known for some years as he who has with most daring tracked to its depths the witchery and wonder of our summer skies, and the results of whose two visits to South America have ere this shown how sensitive and sure the photograph of his memory is, gives us from the *trop-plein* of his souvenirs this last and crowning page.

We hold the merit and charm of Mr. Church's works to be, that they are so American in feeling and treatment. What

chiefly distinguishes America from Europe, as the object of landscape, is, that Europe is the region of "bits," of picturesque compositions, of sun-flecked lanes, of nestling villages, and castle-crowned steepes,—while with us everything is less condensed, on a wider scale, and with vaster spaces.

Mr. Church has the eagle eye to measure this vastness. He loves a wide expanse, a boundless horizon. He does not, gypsy-like, hide with Gainsborough beneath a hedge, but his glance sweeps across a continent, and no detail escapes him. This is what makes the "Andes" a really marvellous picture. In intellectual grasp, clear and vivid apprehension of what he wants and where to put it, we think Mr. Church without an equal. Quite a characteristic of his is a love of detail and finish without injury to breadth and general effect. You look into his picture with an opera-glass as you would into the next field from an open window. His power is not so much one of suggestion, an appeal to the beauty and grandeur in yourself, as the ability to become a colorless medium to beauty and grandeur from without; hence the impression is at first hand, and such as Nature herself produces.

The world abounds in pictures where loving human faculty has lifted ordinary motives into our sympathy; but where the subject is the grandest landscape af-

fluence of the world, effect, in the ordinary sense, ceases to be of value. We need the thing, and no human ennobling of it. In this picture we have it; no spectral cloud^d pile, but a real Chimborazo, with the hoar of eternity upon its scalp, looks down upon the happy New-Yorker in his first May perspiration. And as the wind sets east, no yellow hint at something warming, but whole dales and plains still in the real sunshine, take the chill from off his heart. No wonder he, his wife, and his quietly enthusiastic girls throng and sit there. They are proud in their hearts of the handsome young painter. And well they may be! Never has the New World sent so native a flavor to the Old. Unlike so many others of our good artists, there is no saturation from the past in Mr. Church. No souvenir of what once was warm and new in the heart of Claude or Poussin ages the fresh work. It has a relish of our soil; its almost Yankee knowingness, its placid, clear, intellectual power, with its delicate sentiment and strong self-reliance, are ours; we delightfully feel that it belongs to us, and that we are of it.

Such is the last great work of the New York school of landscape,—a living school, and destined to long triumphs,—already appreciated and nobly encouraged. Its members are men as individual and various in their gifts, as they are harmonious and manly in their mutual recognition and fellowship.

REVIEWS AND LITERARY NOTICES.

Love Me Little, Love Me Long. By CHARLES READE, Author of "It is Never too Late to Mend," "White Lies," etc. New York: Harper & Brothers. 1859.

THIS is the last, and in many respects the best, of Mr. Charles Reade's literary achievements. Its popularity, we are informed, exceeds that of any of his former works, excepting the first two published by him, "Peg Woffington," and "Christie Johnstone," which a few years ago started the novel-reading world by their eccentricity of style, their ingenious novel-

ty of construction, and also by their freshness of sentiment,—comet-books, pursuing one another in erratic orbits of thought, now close upon the central light of Truth, now distantly remote from it, but always brilliant, and generally leaving a sparkling train of recollection behind. The author's subsequent productions, until the present, have been less successful; some by reason of their positive inferiority; some because of their extraordinary affectations of expression, repelling the multitude, who do not choose to risk their brains through unlimited pages of laby-

rinthine rhetoric; some, perhaps, because of their doubtful paternity, evidences of French origin being in many places discernible. Here, however, there appears a manifest improvement. This story is exquisitely simple in conception, and the narration is mostly full of ease and grace, although the unfolding of the plot is less direct than might have been expected from an author who professes so deep a regard for the dramatic order of development. There is, for instance, an episodic chapter of upwards of thirty pages, describing commercial England in a state of panic, which is very nearly as appropriate as a disquisition on the Primary Rocks, or an inquiry into the origin of the Cabala would be, but which is so palpably introduced for the purpose of displaying the author's financial erudition, that he feels himself called upon to apologize in a brief preface for its intrusion. In the concluding chapters, too, the various threads of interest are gathered together with very little artistic compactness. The reader is disappointed at the tameness of the culmination, compared with the vigor of the approach thereto. But otherwise there is much to be charmed with, and not a little to admire.

Mr. Reade has renounced a good number of the odd fancies which at one time pervaded him. We find no traces of the *στειγματοφοβία* with which he was formerly afflicted. Nouns are wedded to obedient adjectives, adverbs to their willing verbs, by the lawful mediation of the recognized authorities of punctuation, the illegitimate and licentious disregard of which, as recklessly manifested in "It is Never too Late to Mend," indicated a disposition to entirely subvert the established morals of the language. It is pleasant to see how unreservedly Mr. Reade has abandoned his functions as apostle of grammatical free-love. Of tricks of typography there are also fewer, although these yet remain in an excess which good taste can hardly sanction. We often find whole platoons of admiration-points stretching out in line, to give extraordinary emphasis to sentences already sufficiently forcible. We sometimes encounter extravagant varieties of type, humorously intended, but the use of which seems a game hardly worth Mr. Reade's candle, which certainly possesses enough illuminating power of its own, without

seeking additional refulgence by such commonplace expedients.

In one of his pet peculiarities, the selection of a name for his work, the author has surpassed himself. It is a good thing to have an imposing name. In literature, as in society, a sounding title makes its way with delicious freedom. But it is also well to see to it, that, in the matter of title, some connection with the book to which it is applied shall be maintained. We are accustomed to approach a title somewhat as we do a finger-post,—not hoping that it will reveal the nature of the road we are to follow, the character of the scenery we are to gaze upon, or the general disposition of the impending population, but anticipating that it will at least enable us to start in the right direction. Now every reader of "Love me Little, Love me Long" is apt to consider himself or herself justified in entertaining acrimonious sentiments towards Mr. Reade for the non-fulfilment of his titular hint. If, in the process of binding, the leaves of this story had accidentally found their way into covers bearing other and various appellations, we imagine that very little injury would have been done to the author's meaning or the purchaser's understanding. It is, indeed, interesting to look forward to the progress of Mr. Reade's ideas on the subject of titles. We have already enjoyed a couple of pleasing nursery platitudes; perhaps it would not be altogether out of order to expect in future a series something like the following:—

"Oh, Dear, What Can the Matter Be!?!?!?"

"One, Two, Buckle My Shoe!"

"Sing a Song of Sixpence, a Bag Full of Rye!"

"Hiccory, Diccory, Dock!!!"

etc., etc.

Let us not forget, in laughing at the author's weaknesses, to acknowledge his strength. He shows in this work an inventive fancy equal to that of any writer of light fiction in the English language, and hardly surpassed by those of the French,—from which latter, it is fair to suppose, much of his inspiration is drawn, since his style is undisguisedly that of modern French romancers, though often made the vehicle of thoughts far nobler than any they are wont to convey. His portraits of character are capital, especially those of feminine character, which are peculiarly

vivid and *spirituels*. He represents infantile imagination with Pre-Raphaelitic accuracy. And his descriptions are frequently of enormous power. A story of a sailor's perils on a whaling voyage is told in a manner almost as forcible as that of the "frigate fight," by Walt. Whitman, and in a manner strikingly similar, too. A night adventure in the English channel—a pleasure excursion diverted by a storm from its original intention into a life-and-death struggle—is related with unsurpassed effect. The whole work is as sprightly and agreeable a love-story as any English writer has produced,—always amusing, often flashing with genuine wit, sometimes inspiring in its eloquent energy. And this ought to be sufficient to secure the abundant success of any book of its class, and to cause its successor to be awaited with interest.

The Choral Harmony. By B. F. BAKER and W. O. PERKINS. Boston: Phillips, Sampson, & Co. pp. 378.

THE great number of music-books published, and the immense editions annually sold, are the best proof of the demand for variety on the part of choirs and singing-societies. Nearly all the popular collections will be found to have about the same proportions of the permanent and the transient elements,—on the one hand, the old chorals and hymn-tunes consecrated by centuries of solemn worship,—on the other, the compositions and "arrangements" of the editors. Here and there a modern tune strikes the public taste or sinks deeper to the heart, and it takes its place thenceforward with the "Old Hundredth," with "Martyrs," and "Mear"; but the greater number of these compositions are as ephemeral as newspaper stories. Every conductor of a choir knows, however, that, to maintain an interest among singers, it is necessary to give them new music for practice, especially new pieces for the opening of public worship,—that they will not improve while singing familiar tunes, any more than children will read with proper expression lessons which have become wearisome by repetition. Masses and oratorios are beyond the capacity of all but the most cultivated singers; and we suppose that the very prevalence of these

collections which aim to please an average order of taste may, after all, furnish to large numbers a pleasure which the rigid classicists would deny them, without in any way filling the void.

This collection has a goodly number of the favorite old tunes, and they are given with the harmonies to which the people are accustomed. The new tunes are of various degrees of excellence, but most of them are constructed with a due regard to form, and those which we take to be Mr. Baker's are exceedingly well harmonized. There is an unusual number of anthems, motets, etc.,—many of them at once solid and attractive. The elementary portion contains a full and intelligible exposition of the science. To those choirs who wish to increase their stock of music, and to singing-societies who desire the opportunity of practising new and brilliant anthems and sentences, the "Choral Harmony" may be commended, as equal, at least, to any work of the kind now before the public.

Seacliff; or the Mystery of the Westervelts.

By J. W. DE FOREST, Author of "Oriental Acquaintance," "European Acquaintance," etc., etc. Boston: Phillips, Sampson, & Co. pp. 466. 12mo.

THIS is a very readable novel, artful in plot, effective in characterization, and brilliant in style. "The Mystery of the Westervelts" is a mystery which excites the reader's curiosity at the outset, and holds his pleased attention to the end. The incidents are so contrived that the secret is not anticipated until it is unveiled, and then the explanation is itself a surprise. The characters are generally strongly conceived, skilfully discriminated, and happily combined. The delineation of Mr. Westervelt, the father of the heroine, is especially excellent. Irresolute in thought, impotent in will, and only occasionally fretted by circumstances into a feeble activity, he is an almost painfully accurate representation of a class of men who drift through life without any power of self-direction. Mrs. Westervelt has equal moral feebleness with less brain, and her character is a study in practical psychology. Somerville, the villain of the piece, who unites the disposition of

Domitian to the manners of Chesterfield, is the pitiless master of this female slave. The coquettish Mrs. Van Leer is a prominent personage of the story; and her shallow malice and pretty deviltries are most effectively represented. She is not only a flirt in outward actions, but a flirt in soul, and her perfection in impertinence almost rises to genius. All these characters betray patient meditation, and the author's hold on them is rarely relaxed. A novel evincing so much intellectual labor, written in a style of such careful elaboration, and exhibiting so much skill in the development of the story, can scarcely fail of a success commensurate with its merits.

To Cuba and Back. A Vacation Voyage.

By R. H. DANA, JR., Author of "Two Years before the Mast." Boston: Ticknor & Fields. 1859. pp. 288. 16mo.

It was, perhaps, a dangerous experiment for the author of a book of the world-wide and continued popularity of "Two Years before the Mast" to dare, with that almost unparalleled success still staring him in the face, to tempt Fortune by giving to the public another book. But long before this time, the thousands of copies that have left the shelves of the publishers have attested a success scarcely second to that of Mr. Dana's first venture. The elements of success, in both cases, are to be found in every page of the books themselves. This "Vacation Voyage" has not a dull page in it. Every reader reads it to the end. Every paragraph has its own charm; every word is chosen with that quick instinct that seizes upon the right word to describe the matter in hand which characterizes Mr. Dana's forensic efforts, and places him so high on the list of natural-born advocates,—which gives him the power of eloquence at the bar, and a power scarcely less with the slower medium of the pen. These Cuban sketches are real *stereographs*, and Cuba stands before you as distinct and lifelike as words can make it. Single words, from Mr. Dana's pen, are pregnant with great significance, and their meaning is brought out by taking a little thought, as the leaves and sticks and stones and pigmy men and women in the shady corners of the stereograph are de-

veloped into the seeming proportions of real life, when the images in the focus of the lenses of the stereoscope. We know of no modern book of travels which gives one so vivid and fresh a picture, in many various aspects, of the external nature, the people, the customs, the laws and domestic institutions of a strange country, as does this little volume, the off-hand product of a few days snatched from the engrossing cares of the most active professional life. With a quick eye for the beauties of landscape, a keen and lively perception of what is droll and amusing in human nature, a warm heart, sympathizing readily where sympathy is required, the various culture of the scholar, and the training of the lawyer and politician, all well mixed with manly, straightforward, Anglo-Saxon pluck, Mr. Dana has, in an eminent degree, all the best qualities that should mark the traveller who undertakes to tell his story to the world.

Some statistics, judiciously introduced, of the present government, and of the institution of slavery and the slave-trade, with the author's comments upon them, give a practical value to the book at this time for all thinking and patriotic citizens, and make it one not only to be read for an hour's entertainment, but carefully studied for the important practical suggestions of its pages.

Memoir of Theophilus Parsons, Chief Justice of the Supreme Judicial Court of Massachusetts; with Notices of some of his Contemporaries. By his Son, THEOPHILUS PARSONS. Boston: Ticknor & Fields. 1859. pp. 476.

THE division of the United States into so many wellnigh independent republics, each with official rewards in its gift great enough to excite and to satisfy a considerable ambition, makes fame a palpably provincial thing in America. We say *palpably*, because the larger part of contemporary fame is truly parochial everywhere; only we are apt to overlook the fact when we measure by kingdoms or empires instead of counties, and to fancy a stature for Palmerston or Persigny suitable to the size of the stage on which they act. It seems a much finer thing to be a Lord Chancellor in Eng-

land than a Chief Justice in Massachusetts; yet the same abilities which carried the chance-transplanted Boston boy, Lyndhurst, to the woolsack, might, perhaps, had he remained in the land of his birth, have found no higher goal than the bench of the Supreme Court. Mr. Dickens laughed very fairly at the "remarkable men" of our small towns; but England is full of just such little-greatness, with the difference that one is proclaimed in the "Bungtown Tocsin" and the other in the "Times." We must get a new phrase, and say that Mr. Brown was immortal at the latest dates, and Mr. Jones a great man when the steamer sailed. The small man in Europe is reflected to his contemporaries from a magnifying mirror, while even the great men in America can be imaged only in a diminishing one. If powers broaden with the breadth of opportunity, if Occasion be the mother of greatness and not its tool, the centralizing system of Europe should produce more eminent persons than our distributive one. Certain it is that the character grows larger in proportion to the size of the affairs with which it is habitually concerned, and that a mind of more than common stature acquires an habitual stoop, if forced to deal lifelong with little men and little things.

Even that German-silver kind of fame, Notoriety, can scarcely be had here at a cheaper rate than a murder done in broad daylight of a Sunday; and the only sure way of having one's name known to the utmost corners of our empire is by achieving a continental *disrepute*. With a metropolis planted in a crevice between Maryland and Virginia, and stunted because its roots vainly seek healthy nourishment in a soil impoverished by slavery, a paulopost future capital, the centre of nothing, without literature, art, or so much as commerce,—we have no recognized dispenser of national reputations like London or Paris. In a country richer in humor, and among a people keener in the sense of it than any other, we cannot produce a national satire or caricature, because there is no butt visible to all parts of the country at once. How many men at this moment know the names, much more the history or personal appearance, of our cabinet ministers? But the joke of London or Paris tickles all the ribs of England or France, and the intellectual rushlight of

those cities becomes a beacon, set upon such bushels, and multiplied by the many-faced provincial reflector behind it. Meanwhile New York and Boston wrangle about literary and social preëminence like two schoolboys, each claiming to have something (he knows not exactly what) vastly finer than the other at home. Let us hope that we shall by-and-by develop a rivalry like that of the Italian cities, and that the difficulty of fame beyond our own village may make us more content with doing than desirous of the name of it. For, after all, History herself is for the most part but the Muse of Little Peddlington, and Athens raised the heaviest crop of laurels yet recorded on a few acres of rock, without help from newspaper guano.

Theophilus Parsons was one of those men of whom surviving contemporaries always say that he was the most gifted person they had ever known, while yet they are able to produce but little tangible evidence of his superiority. It is, no doubt, true that Memory's geese are always swans; but in the case of a man like Parsons, where the testimony is so various and concurrent, we cannot help believing that there must have been a special force of character, a marked alertness and grasp of mind, to justify the impression he left behind. With the exception of John Adams, he was probably the most considerable man of his generation in Massachusetts; and it is not merely the *caruit quia vate sacro*, but the narrowness of his sphere of action, still further narrowed by the technical nature of a profession in itself provincial, as compared with many other fields for the display of intellectual power, that has hindered him from receiving an amount of fame at all commensurate with an ability so real and so various.

But the life of a strong man, lived no matter where, and perhaps all the more if it have been isolated from the noisier events which make so large a part of history, contains the best material of biography. Judge Parsons was fortunate in a son capable of doing that well, which, even if ill done, would have been interesting. A practised writer, the author of two volumes of eloquent and thoughtful essays, Professor Parsons has known how to select and arrange his matter with a due feeling of effect and perspective. When he fails to do this, it is because here and

there the essayist has got the better of the biographer. We are not concerned here, for example, to know Mr. Parsons's opinions about Slavery, and we are sure that the sharp insight and decisive judgment of his father would never have allowed him to be frightened by the now somewhat weather-beaten scarecrow of danger to the Union.

In the earlier part of the Memoir we get some glimpses of pre-Revolutionary life in New England, which we hope yet to see illustrated more fully in its household aspects.* The father of Parsons was precisely one of those country-clergymen who were "passing rich on forty pounds a year." On a salary of two hundred and eighty dollars, he brought up a family of seven children, three of whom he sent to college, and kept a hospitable house.

Of Parsons's college experiences we get less than we could desire; but as he advances in life, we find his mind exercised by the great political and social problem whose solution was to be the experiment of Democracy at housekeeping for herself,—we see him influencing State and even National politics, but always as a man who

* Mr. Elliott, in his *New England History*, has wisely gathered many of those unconsidered trifles which are so important in forming a just notion of the character of a population. We cannot but wish that our town-historians, instead of giving so much space to idle and often untrustworthy genealogies, and to descriptions of the "elegant mansions" of Messrs. This and That, would do us the real service of rescuing from inevitable oblivion the fleeting phases of household scenery that help us to that biography of a people so much more interesting than their annals. We would much rather know whether a man wore homespun, a hundred years ago, than whether he was a descendant of Rameses I.

preferred attaining the end to being known as the means,—and finally, as Chief Justice, reforming the loose habits of the bar, intolerant of gabble, and leaving the permanent impress of his energetic mind and impatient logic on the Common Law of the country.

We know nothing more striking than the dying speech recorded in the concluding chapter. At the end of a life so laborious and so useful, the Judge, himself withdrawing to be judged, murmurs,—“Gentlemen of the Jury, the facts of the case are in your hands. You will retire and consider of your verdict.” In this volume, the son has submitted the facts of the case to a jury of posterity. His case will not be injured by the modesty with which he has stated it. He has claimed less for his father than one less near to him might have done. We think the verdict must be, that this was a great man *marooned* by Destiny on an out-of-the-way corner of the world, where, however he might exert great powers, there was no adequate field for that display of them which is the necessary condition of fame.

Mr. Parsons has done a real service to our history and our letters in this volume. Accompanying and illustrating his main topic, he has given us excellent sketches of some other persons less eminent than his father, sometimes from tradition and sometimes from his own impressions. We hope in the next edition he will give us a supplementary chapter of personal anecdotes, of which there is a large number that deserve to be perpetuated in print, and which otherwise will die with the memories in which they are now preserved. The strictly professional part of the biography, illustrating the Chief Justice's more important decisions, might also be advantageously enlarged.

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THE
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THE DRAMATIC ELEMENT IN THE BIBLE.

WE say dramatic element *in* the Bible, not dramatic element *of* the Bible, since that of which we speak is not essential, but incidental; it is an aspect of the form of the book, not an attribute of its inspiration.

By the use of the term *dramatic* in this connection, let us, in the outset, be understood to have no reference whatever to the theatre and stage-effect, or to the sundry devices whereby the play-house is made at once popular and intolerable. Nor shall we anticipate any charge of irreverence; since we claim the opportunity and indulge only the license of the painter, who, in the treatment of Scriptural themes, seeks both to embellish the sacred page and to honor his art,—and of the sculptor, and the poet, likewise, each of whom, ranging divine ground, remarks upon the objects there presented according to the law of his profession. As the picturesque, the statuesque, the poetical in the Bible are legitimate studies, so also the dramatic.

But in the premises, is not the term *dramatic* interdicted,—since it is that which is not the Bible, but which is foreign to the Bible, and even directly contradistinguished therefrom? The drama is representation,—the Bible is fact; the

drama is imitation,—the Bible narrative; the one is an embodiment,—the other a substance; the one transcribes the actual by the personal,—the other is a return to the simplest originality; the one exalts its subjects by poetic freedom,—the other adheres to prosaic plainness.

Yet are there not points in which they meet, or in which, for the purposes of this essay, they may be considered as coming together,—that is, admitting of an artistical juxtaposition?

In the first place, to take Shakspeare for a type of the drama, what, we ask, is the distinguishing merit of this great writer? It is his fidelity to Nature. Is not the Bible also equally true to Nature? "It is the praise of Shakspeare," says Dr. Johnson, "that his plays are the mirror of life." Was there ever a more consummate mirror of life than the Bible affords? "Shakspeare copied the manners of the world then passing before him, and has more allusions than other poets to the traditions and superstitions of the vulgar." The Bible, perhaps, excels all other books in this sort of description. "Shakspeare was an exact surveyor of the inanimate world." The Bible is full of similar sketches. An excellence of Shakspeare is the individuality of his characters. "They

are real beings of flesh and blood," the critics tell us; "they speak like men, not like authors." How truly this applies to the persons mentioned in sacred writ! Goethe has compared the characters of Shakspeare to "watches with crystalline cases and plates, which, while they point out with perfect accuracy the course of the hours and minutes, at the same time disclose the whole combination of springs and wheels whereby they are moved." A similar transparency of motive and purpose, of individual traits and spontaneous action, belongs to the Bible. From the hand of Shakspeare, "the lord and the tinker, the hero and the valet, come forth equally distinct and clear." In the Bible the various sorts of men are never confounded, but have the advantage of being exhibited by Nature herself, and are not a contrivance of the imagination. "Shylock," observes a recent critic, "seems so much a man of Nature's making, that we can scarce accord to Shakspeare the merit of creating him." What will you say of Balak, Nabal, Jeroboam? "Macbeth is rather guilty of tempting the Weird Sisters than of being tempted by them, and is surprised and horrified at his own hell-begotten conception." Saul is guilty of tampering with the Witch of Endor, and is alarmed at the Ghost of Samuel, whose words distinctly embody and vibrate the fears of his own heart, and he "falls straightway all along on the earth." "The exquisite refinement of Viola triumphs over her masculine attire." The exquisite refinement of Ruth triumphs in the midst of men.

We see there are points in which dramatic representation and Scriptural delineation mutually touch.

A distinguished divine of Connecticut said he wanted but two books in his library, the Bible and Shakspeare,—the one for religion, the other to be his instructor in human nature. In the same spirit, St. Chrysostom kept a copy of Aristophanes under his pillow, that he might read it at night before he slept and in the morning when he waked. The strong and sprightly eloquence of this father, if

we may trust tradition, drew its support from the vigorous and masculine Atticism of the old comedian.

But human nature, in every stage of its development and every variety of its operation, is as distinctly pronounced on the pages of Scripture as in the scenes of the dramatist. Of Shakspeare it is said, "He turned the globe round for his amusement, and surveyed the generations of men, and the individuals as they passed, with their different concerns, passions, follies, vices, virtues, actions, and motives." He has been called the "thousand-minded," the "oceanic soul." The Bible creates the world and peoples it, and gives us a profound and universal insight into all its concerns.

Another peculiarity of Shakspeare is his self-forgetfulness. In reading what is written, you do not think of him, but of his productions. "The perfect absence of himself from his own pages makes it difficult for us to conceive of a human being having written them." This remark applies with obvious force to the Bible. The authors of the several books do not thrust themselves upon your notice, or interfere with your meditations on what they have written; indeed, to such an extent is this self-abeyance maintained, that it is impossible, at this period of time, to determine who are the authors of some of the books. The narrative of events proceeds, for the most part, as if the author had never existed. How *naïvely* and *perspicuously* everything is told, without the coloring of prejudice, or an infusion of egotism on the part of the writer!

Coleridge says, Shakspeare gives us no moral highwaymen, no sentimental thieves and rat-catchers, no interesting villains, no amiable adulteresses. The Bible even goes farther than this, and is faithful to the foibles and imperfections of its favorite characters, and describes a rebellious Moses, a perjured David, a treacherous Peter.

"In nothing does Shakspeare so deeply and divinely touch the heart of humanity as in the representation of wom-

an." We have the grandeur of Portia, the sprightliness of Rosalind, the passion of Juliet, the delicacy of Ophelia, the mournful dignity of Hermione, the filial affection of Cordelia. How shall we describe the Pythian greatness of Miriam, the cheerful hospitality of Sarah, the heroism of Rahab, the industry of Doreas, the devotion of Mary? And we might set off Lady Macbeth with Jezebel, and Cleopatra with Delilah.

But the Bible, it may be said, so far as the subject before us is concerned, is chiefly historical, while Shakspeare is purely dramatic. The one is description,—the other action; the one relates to events,—the other to feelings; the department of the one is the general-course of human affairs,—that of the other, the narrower circle of individual experience; the field of the one is that which the eye of philosophy may embrace,—while that of the other is what the human frame may portray.

However this may apply to the average of history, it will be found that the Bible, in its historical parts, is not so strictly historical as to preclude associations of another sort. The Bible is remarkable for a visual and embodied relief, a bold and vivid detail. We know of no book, if we may except the compositions of professed dramatists, that contains so much of personal feeling and incident. In simplicity and directness, in freedom from exaggeration, and in the general unreserve of its expression, it even exceeds the most of these. In it we may discover a succession of little dramas of Nature, that will affect us quite as profoundly as those larger ones of Art.

If the structure of the drama be dialogic, we find the Bible formed on the same model. If the writers of the former disappear under the personages of their fancy, the writers of the latter disappear under the personages of fact. As in the one, so in the other, strangers are introduced to tell their own story, each in his own way.

In the commencement of the Bible,

after a brief prologue, the curtain rises, and we, as spectators, look in upon a process of interlocution. The scene is the green, sunny garden of Eden, that to which the memory of humanity reverts as to its dim golden age, and which ever expresses the bright dream of our youth, ere the rigor of misfortune or the dullness of experience has spoilt it. The *dramatis personæ* are three individuals, Adam, Eve, and the Serpent. There are the mysterious tree, with its wonderful fruit,—the beautiful, but inquisitive woman,—the thoughtful, but too compliant man,—and the insinuating reptile. One speaks, the other rejoins, and the third fills up the chasm of interest. The plot thickens, the passions are displayed, and the tragedy hastens to its end. Then is heard the voice of the Lord God walking in the cool (the wind) of the garden, the impersonal presence of Jehovah is, as it were, felt in the passing breeze, and a shadow falls upon the earth,—but such a shadow as their own patient toil may dissipate, and beyond the confines of which their hope, which has now taken the place of enjoyment, is permitted ever to look.

Without delaying on the moral of this passage, what we would remark upon is the clearness and freedom of the dialogue,—a feature which we find prevailing the whole of the sacred writings.

In the account of Cain, which immediately succeeds, the narrative is inelaborate, casual, secondary; the dialogue is simple and touching. The agony of the fratricide and his remorse are better expressed by his own lips than could be done by any skill of the historian.

In the deception which Abraham put upon the Egyptians, touching his wife,—which it is no part of our present object to justify or to condemn,—what a stroke of pathos, what a depth of conjugal sentiment, is exhibited! "Thou art a fair woman to look upon, and the Egyptians, when they see thee, will kill me and save thee alive. *Say, I pray thee, thou art my sister; that it may be well with me for thy sake, and my soul shall live because of thee.*"

Viola appears very interesting and very innocent, when, in boy's clothes, she wanders about in pursuit of a lover. Is not Sarah equally interesting and equally innocent, when, under cover of an assumed name, and that a sister's, she would preserve the love of one who has worthily won it?

Will it be said that the dialogue of the Bible lacks the charm of poetry?—that its action and sentiment, its love and its sorrow, are not heightened by those efforts of the fancy which delight us in dramatic authors?—that its simplicity is bald, and its naturalness rough?—that its excessive familiarity repels taste and disturbs culture? If we may trust Wordsworth, simplicity is not inconsistent with the pleasures of the imagination. The style of the Bible is not redundant,—there is little extravagance in it, and it has no trickery of words. Yet this does not prevent its being deep in sentiment, brilliant with intrinsic thought or powerful effect.

In the "Two Gentlemen of Verona," Valentine thus utters himself touching his betrothed:—

"What light is light, if Sylvia be not seen?
 What joy is joy, if Sylvia be not by?
 Except I see my Sylvia in the night,
 There is no music in the nightingale.
 Unless I look on Sylvia in the day,
 There is no day for me to look upon.
 She is my essence; and I cease to be,
 If I be not by her fair influence
 Fostered, illumined, cherished, kept alive."

Compare with this the language of Abraham. "Thou art fair, my wife. Say, I pray thee, thou art my sister; that it may be well with me for thy sake, and my soul shall live because of thee." The first is an instance of poetic amplification and *abandon*; we should contend, for the last, that it expresses poetic tenderness and delicacy. In the one case, passion is diffuse,—in the other, concentrated. Which is the more natural, others must judge.

"Euthanasy," "Theron and Aspasio," the "Phædon" of Plato are dialogues, but they are not dramatic. It may be, that, for a composition to claim this distinction,

it must embody great character or deep feeling,—that it must express not only the individuality, but the strength of the passions.

Observing this criticism, we think we may find any quantity of dramatic dialogue in Scripture. The story of Joseph, the march in the wilderness, the history of David, are full of it.

There are not only dramatic dialogue and movement, but dramatic monologue and episode. For illustration, we might refer to Hagar in the wilderness. Her tragic loneliness and shuddering despair alight upon the page of Scripture with the interest that attends the introduction of the veiled Niobe with her children into the Grecian theatre.

There are those who say, that the truth of particular events, so far as we are conscious of it, is a drawback on the pleasure as well as the dignity of the drama,—in other words, that the Bible is too true to afford what is called dramatic delight, while the semblance of truth in Shakspeare is exactly graduated to this particular affection. Between the advocates of this theory, and those who say that Shakspeare is true as truth itself, we can safely leave the point.

The subject has another aspect, which appears in the inquiry, What is the true object of the drama? If, as has been asserted, the object of the drama be the exhibition of the human character,—if, agreeably to Aristotle, tragedy purifies the affections by terror and pity,—or if, according to a recent writer, it interests us through the moral and religious principles of our nature,—or even if, according to Dr. Johnson, it be the province of comedy to bring into view the customs, manners, vices, and the whole character of a people,—it is obvious that the Bible and the drama have some correspondence. If, in the somewhat heated language of Mrs. Jameson, "whatever in religion is holy and sublime, in virtue amiable and grave, whatever hath passion or admiration in the changes of fortune or the reflexes of feeling, whatever is pitiful in the weakness, grand in the

strength, or terrible in the perversion of the human intellect," be the domain of tragedy, this correspondence increases upon us.

If, however, it be the object of the drama to divert, then it occupies a wholly different ground from the Bible. If it merely gratifies curiosity or enlivens pastime, if it awakens emotion without directing it to useful ends, if it rallies the infirmities of human nature with no other design than to provoke our derision or increase our conceit, it shoots very, very wide of the object which the sacred writers propose.

It is worthy to be remarked, that the Jews had no drama, or nothing that answers to our idea of that term at the present time; they had no theatres, no writers of tragedy or comedy. Neither are there any traces of the dramatic art among the Egyptians, among whom the Jews sojourned four hundred years, nor among the Arabs or the Persians, who are of kindred stock with this people. On the other hand, by the Hindoos and Chinese, the Greeks and Romans, histrionic representation was cultivated with assiduity.

How shall we explain this national peculiarity? Was it because the religion of the Jews forbade creative imitation? Is it to be found in the letter or the spirit of the second commandment, which interdicts the making of graven images of any pattern in earth or heaven? We should hardly think so, since the object of this prohibition is rather to prevent idolatry than to discourage the gratification of taste. "Thou shalt not bow down to them nor serve them." The Jews did have emblematic observances, costume, and works of art. Yet, on the other hand, the Jews possessed something resembling the drama, and that out of which the dramatic institutions of all nations have sprung. The question, then, why the Jews had no drama proper, and still preserved the semblance and germ thereof, will be partially elucidated by a reference to the early history of dramatic art.

In its inception, the drama, among all

nations, was a religious observance. It came in with the chorus and the ode. The chorus, or, as we now say, choir, was a company of persons who on stated occasions sang sacred songs, accompanying their music with significant gesture, and an harmonious pulsation of the feet, or the more deliberate march. The ode or song they sang was of an elevated structure and impassioned tone, and was commonly addressed to the Divinity. Instances of the ode are the lyrics of Pindar and David. The chorus was also divided into parts, to each of which was assigned a separate portion of the song, and which answered one another in alternate measures. A good instance of the chorus and its movement appears after the deliverance of the Jews from the dangers of the Red Sea. "Then sang Moses and the children of Israel this song unto the Lord: 'I will sing unto the Lord, for he hath triumphed gloriously,'" etc. "And Miriam the prophetess took a timbrel in her hand, and all the women went out after her with timbrels and with dances; and Miriam answered them, 'Sing ye to the Lord, for he hath triumphed gloriously.'" At a later period, in Jewish as in Greek history, choral exercises became a profession, and the choir constituted a detached portion of men and women.

"Those who have studied the history of Grecian antiquities," says Archbishop Potter, "and collected the fragments which remain of the most ancient authors, have all concurred in the opinion, that poetry was first employed in celebrating the praises of the gods. The fragments of the Orphic hymns, and those of Linus and Musæus, show these poets entertained sounder notions of the Supreme Being than many philosophers of a later date. There are lyric fragments yet remaining that bear striking resemblance to Scripture."

So, says Bishop Horne, "The poetry of the Jews is clearly traceable to the service of religion. To celebrate the praises of God, to decorate his worship, and give force to devout sentiments, was the employment of the Hebrew Muse."

The choral song, that is, a sacred ode united with appropriate action, distinguished the Jews and Greeks alike. At a later period of Jewish history, the chorus became perfected, yet without receiving any organic change. Among the Greeks, however, the chorus passed by degrees into the drama. To simple singing and dancing they added a variety of imitative action; from celebrating the praises of the Divinity, they proceeded to represent the deeds of men, and their orchestras were enlarged to theatres. They retained the chorus, but subordinated it to the action. The Jews, on the other hand, did no more than dramatize the chorus. So, Bishop Horsley says, the greater part of the Psalms are a sort of dramatic ode, consisting of dialogues between certain persons sustaining certain characters. In these psalms, the persons are the writer himself and a band of Levites,—or sometimes the Supreme Being, or a personation of the Messiah.

We find, then, the Jews and the Greeks running parallel in respect of the drama, or that out of which the drama sprung, the chorus, for a long series of years. The practice of the two nations in this respect exhibits a striking coincidence. Indeed, Lowth conceives that the Song of Solomon bears a strong resemblance to the Greek drama. "The chorus of virgins," he says, "seems in every respect congenial to the tragic chorus of the Greeks. They are constantly present, and prepared to fulfil all the duties of advice and consolation; they converse frequently with the different characters; they take part in the whole business of the poem." They fulfilled, in a word, all the purpose of the Greek chorus on the Greek stage.

On certain occasions, the Greek chorus celebrated divine worship in the vicinity of the great altar of their god. Clad in magnificent vestments, they move to solemn measures about it; they ascend and descend the steps that lead to it; they offer sacrifices upon it; they carry in their hands lighted torches; they pour out lus-

tral water; they burn incense; they divide into antiphonal bands, and sing alternate stanzas of their sacred songs.

So, in their religious festivals, the Jewish chorus surrounded the high altar of their worship, gorgeously dressed, and with an harmonious tread; they mounted and remounted the steps; they offered sacrifices; they bore branches of trees in their hands; they scattered the lustral water; they burnt incense; they pealed the responsive anthem.

But while we follow down the stream of resemblance to a certain point, it divides at last: on the Greek side, it is diverted into the lighter practice of the theatre; on the Jewish side, it seems to deepen itself in the religious feeling of the nation.

Æschylus, the father of tragedy, seizing upon the chorus, elaborated it into the drama. The religious idea, indeed, seems never to have deserted the gentile drama; for, at a later period, we find the Romans appointing theatrical performances with the special design of averting the anger of the gods. A religious spirit, also, pervades all the writings of the ancient dramatists; they bring the gods to view, and the terrors of the next world, on their stage, are seen crowding upon the sins of this.

On the other hand, David, who may be denominated the Alfred of the Jews, seems to have contented himself with the chorus; he allotted its members, disciplined its ranks, heightened its effect, and supplied new lyrics for its use.

Another exemplification of singular coincidence and diversity between the two nations appears in this, that the goat was common in the religious observances of both; a similar ritual required the sacrifice of this animal: but with the Jews the creature was an emblem of solemnity, while with the Greeks he was significant of joy; the Jews sacrificed him on their fasts,—the Greeks in their feasts. And here we may observe, that tragedy, the most dignified and the primitive form of the drama, deduces its origin from the goat,—being, literally, the

song of the goat, that is, the song accompanying the sacrifice of the goat.

Let us now endeavor to answer the question, Why, since the drama was generally introduced among surrounding nations, and Jewish customs and life comprised so many initial dramatic materials, this art was not known among that people?

It was owing to the earnestness and solemnity of their religious faith. We find the cause in the simple, exalted, and comparatively spiritual ideas they had of the Supreme Being; in a word, we shall state the whole ground to be this,—that the Greeks were polytheists, and the Jews monotheists.

Let us bear in mind that the chorus, and the drama that was built upon it, had a religious association, and were employed in religious devotion. We may add, moreover, that the Greeks introduced their gods upon the stage; this the Jews could not do. The Greeks, of course, had a great deal of religious feeling, but they could not cherish that profound reverence for the object of their worship which the Jews entertained towards theirs. The Jews accompanied the Greeks in the use of the chorus, but they could not go with them any farther. They both united in employing music and the dance, and all the pomp of procession and charm of ceremony, in divine worship; but when it came to displaying the object of their adoration in personal form to the popular eye, and making him an actor on the stage, however dignified that stage might be, the Jews could not consent.

This, we think, will explain, in part, why others of the ancient nations, the Arabs and Persians, rich as they were in every species of literature, had no theatre; they were monotheists.

But there is the department of comedy, of a lighter sort, which does not converse with serious subjects, or necessarily include reference to Deity; why do we find no trace of this among the Jews? We may remember, that all festivals, in very ancient time, of every description, the

grave and the gay, the penitential and the jubilant, had a religious design, and were suggested by a religious feeling. We think the peculiar cast of the Judaic faith would hardly embody itself in such a mode of expression. Moreover, tragedy was the parent of comedy,—and since the Jews had not the first, we should hardly expect them to produce the last. It is not difficult to perceive how the Greeks could convert their goat to dramatic, or even to comic purposes; but the Jews could not deal so with theirs.

We approach another observation, that there is no comedy in the Bible. There is tragedy there,—not in the sense in which we have just denied that the Jews had tragedy, but in the obvious sense of tragic elements, tragic scenes, tragic feelings. In the same sense, we say, there are no comic elements, or scenes, or feelings. There is that in the Bible to make you weep, but nothing to move you to laughter. Why is this? Are there not smiles as well as tears in life? Have we not a deep, joyous nature, as well as aspiration, reverence, awe? Is there not a free-and-easy side of existence, as well as vexation and sorrow? We assent that these things are so.

But comedy implies ridicule, sharp, corroding ridicule. The comedy of the Greeks ridiculed everything,—persons, characters, opinions, customs, and sometimes philosophy and religion. Comedy became, therefore, a sort of consecrated slander, lyric spite, æsthetical buffoonery. Comedy makes you laugh at somebody's expense; it brings multitudes together to see it inflict death on some reputation; it assails private feeling with all the publicity and powers of the stage.

Now we doubt if the Jewish faith or taste would tolerate this. The Jews were commanded to love their neighbor. We grant, their idea of neighbor was excessively narrow and partial; but still it was their neighbor. They were commanded not to bear false witness against their neighbor, and he was pronounced accursed who should smite his neighbor secretly. It might appear that comedy

would violate each of these statutes. But the Jews had their delights, their indulgences, their transports, notwithstanding the imperfection of their benevolence, the meagreness of their truth, and the cumbersome of their ceremonials. The Feast of Tabernacles, for instance, was liberal and happy, bright and smiling; it was the enthusiasm of pastime, the psalm of delectableness. They did not laugh at the exposure of another's foibles, but out of their own merry hearts.

Will it be said, the Bible is not true to Nature, if it does not represent the comical side of life, as well as Shakspeare does? We think the comical parts of Shakspeare, his extreme comical parts, are rather an exaggeration of individual qualities than a fair portraiture of the whole species. There is no Falstaff in the Bible, yet the qualities of Falstaff exist in the Bible and in Nature, but in combination, and this combination modifies their aspect and effect.

There is laughter in the Bible, but it is not uttered to make you laugh. There are also events recorded, which, at the time, may have produced effects analogous to comedy. The approach of the Gibeonites to the camp of Israel in their mock-beggarly costume might be mentioned. Shimei's cursing David has always seemed to us to border on the ludicrous.

But to leave these matters and return to the general thread of thought. Dramas have been formed on the Bible. We hardly need name "Paradise Lost," or "Samson Agonistes," or the "Cain" of Byron, the "Hadad" of Hillhouse, or Mrs. More's "David and Goliath." "Pilgrim's Progress" has a Scriptural basis.

Moreover, if we may trust the best critics, certain portions of the sacred volume are conceived in a dramatic spirit, and are propounded to a dramatic interpretation. These are the Book of Job, the Song of Solomon, and, possibly, the Apocalypse of St. John. If we were disposed to contend for this view, we need but mention such authorities as Calmet,

Carpzov, Bishops Warburton, Percy, Lowth, Bossuet.

The Book of Job has a prose prologue and epilogue, the intermediate portions being poetic dialogue. The characters are discriminated and well supported. It does not preserve the unities of Aristotle, which, indeed, are found neither in the Bible nor in Nature,—which Shakspeare neglects, and which are to be met with only in the crystalline artificialness of the French stage. "It has no plot, not even of the simplest kind," says Dr. Lowth. It has a plot,—not an external and visible one, but an internal and spiritual one; its incidents are its feelings, its progress is the successive conditions of mind, and it terminates with the triumph of virtue. If it be not a record of actual conversation, it is an embodiment of a most wonderful ideality. The eternity of God, the grandeur of Nature, the profundity of the soul, move in silent panorama before you. The great and agitating problems of human existence are depicted with astonishing energy and precision, and marvellous is the conduct of the piece to us who behold it as a painting away back, on the dark canvas of antiquity.

We said the Jews had no drama, no theatre, because they would not introduce the Divinity upon the stage. Yet God appears speaking in the Book of Job, not bodily, but ideally, and herein is all difference. This drama addresses the imagination, not the eye. The Greeks brought their divinities into sight, stood them on the stage,—or clothed a man with an enormous mask, and raised him on a pedestal, giving him also corresponding apparel, to represent their god. The Hebrew stage, if we may share the ordinary indulgence of language in using that term, with an awe and delicacy suitable to the dignity of the subject, permits the Divinity to speak, but does not presume to employ his person; the majesty of Infinity utters itself, but no robe-maker undertakes to dress it for the occasion. In the present instance, how exalted, how inspiring, is the appearance of God! how free from offensive diminution and

costumal familiarity! "Then the Lord answered Job out of the whirlwind, and said." Dim indeed is the representation, but very distinct is the impression. The phenomenon conforms to the purity of feeling, not to the grossness of sense. Devotion is kindled by the sublime impalpableness; no applause is enforced by appropriate acting. The Greeks would have played the Book of Job,—the Jews were contented to read it.

And here we might remark a distinction between dramatic reading and dramatic seeing; and in support of our theory we can call to aid so good an authority as Charles Lamb. "I cannot help being of opinion," says this essayist, "that the plays of Shakspeare are less calculated for performance on a stage than those of almost any other dramatist whatever. How are the love dialogues of Romeo and Juliet, by the inherent fault of stage-representation, sullied and turned from their very nature by being exposed to a large assembly! How can the profound sorrows of Hamlet be depicted by a gesticulating actor? So, to see Lear acted, to see an old man tottering about the stage with a walking-stick, turned out of doors by his daughters in a rainy night, has nothing in it but what is painful and disgusting. The contemptible machinery by which they mimic the storm in which he goes out is not more inadequate to represent the horrors of the real elements than any actor can be to represent Lear. In the acted Othello, the black visage of the Moor is obtruded upon you; in the written Othello, his color disappears in his mind. When Hamlet compares the two pictures of Gertrude's first and second husband, who wants to see the pictures? But in the acting, a miniature must be lugged out. The truth is," he adds, "the characters of Shakspeare are more the objects of meditation than of interest or curiosity as to their actions."

All this applies with force to what we have been saying. The Jews, in respect of their dramatic culture, seem more like one who enjoys Shakspeare in the closet;

the Greeks, like those who are tolled off to the theatre to see him acted. The Greeks would have contrived a pair of bellows to represent the whirlwind; mystic, vast, inaudible, it passes before the imagination of the Jew, and its office is done. The Jew would be shocked to see his God in a human form; such a thing pleased the Greek. The source of the difference is to be sought in the theology of the two nations. The theological development of the Jews was very complete,—that of the Greeks unfinished. Yet the Jews were very deficient in art, and the Greeks perfect; both failed in humanity. The Greeks had more ideality than the Jews; but their ideality was very intense; it was continually, so to speak, running aground; it must see its conceptions embodied; and more,—when they were embodied, Pygmalion-like, it must seek to indue them with motion and sensibility. The conception of the Jews was more vague, perhaps, but equally affecting; they were satisfied with carrying in their minds the faint outline of the sublime, without seeking to chisel it into dimension and tangibility. They cherished in their bosoms their sacred ideal, and worshipped from far the greatness of the majesty that shaded their imaginations.

Hence we look to Athens for art, to Palestine for ethics; the one produces rhetoricians,—the other, prophets.

So, we see, the theologico-dramatic forms of the two nations—and there were no other—are different. The one pleases the prurient eye,—the other gratifies the longing soul; the one amuses,—the other inspires; the one is a hollow pageant of divine things,—the other is a glad, solemn intimation from the unutterable heart of the universe.

The Song of Solomon, that stumbling-block of criticism and pill of faith, a recent writer regards as a parable in the form of a drama, in which the bride is considered as representing true religion, the royal lover as the Jewish people, and the younger sister as the Gospel dispensation. But it is evidently conceived in

a very different spirit from the Book of Job or the Psalms of David, and its theological character is so obscured by other associations as to lead many to inquire whether an enlightened religious sensibility dictated it.

We cannot dismiss this part of our subject without allusion to a species of drama that prevailed in the Middle Ages, called *Mysteries*, or *Moralities*. These were a sort of scenical illustration of the Sacred Scripture, and the subjects were events taken sometimes from the New Testament and sometimes from the Old. It is said they were designed to supply the place of the Greek and Roman theatre, which had been banished from the Church. The plays were written and performed by the clergy. They seem to have first been employed to wile away the dulness of the cloister, but were very soon introduced to the public. Adam and Eve in Paradise, the Crucifixion, the Resurrection were theaterized. The effect could hardly be salutary. The different persons of the Trinity appeared on the stage; on one side of the scene stretched the yawning throat of an immense wooden dragon; masked devils ran howling in and out.

"In the year 1437,"—we follow the literal history, as we find it quoted in D'Israeli,—“when the Bishop of Metz caused the Mystery of the Passion to be represented near that city, God was an old gentleman, a curate of the place, and who was very near expiring on the cross, had he not been timely assisted. He was so enfeebled that another priest finished his part. At the same time this curate undertook to perform the Resurrection, which being a less difficult task, he did it admirably well. Another priest, personating Judas, had like to have been stifled while he hung on the tree, for his neck slipped. This being at length luckily perceived, he was cut down, and recovered.” In another instance, a man who assumed the Supreme Being becoming nearly suffocated by the paint applied to his face, it was wisely announced that for the future the Deity should be

covered by a cloud. These plays, carried about the country, taken up by the baser sort of people, descended through all degrees of farce to obscenity, and, in England, becoming entangled in politics, at length disappeared. It is said they linger in Italy, and are annually reproduced in Spain.

The Bible is incapable of representation. For a man to act the Supreme Being would be as revolting in idea as profane in practice. One may in words portray the divine character, give utterance to the divine will. This every preacher does. But to what is the effect owing? Not to proprieties of attitude or arrangement of muscle, but to the spirit of the man magnified and flooding with the great theme, and to the thought of God that surrounds and subdues all; in other words, the imagination is addressed, not the sight,—the sentiments and affections are engaged, not the senses. As Lamb says of the *Lear* of Shakspeare, it cannot be acted; so, with greater force, we may say of the Bible, it cannot be acted. When we read or hear of the Passion of the Saviour, it is the thought, the emotion, burning and seething within it, at which by invisible contact our own thought and emotion catch fire; and the capabilities of impersonation and manufacture are mocked by such a subject.

But the Bible abounds in dramatic situation, action, and feeling. This has already been intimated; it only remains that we indicate some examples. The history of David fulfils all the demands of dramatic composition. It has the severe grandeur of *Æschylus*, the moving tenderness of *Euripides*, and the individual fidelity of Shakspeare. Could this last-named writer, who, while he counterfeited Nature with such success, was equally commended for his historical integrity,—could Shakspeare have performed that service on this history, which Milton, More, and others have undertaken on other portions of the sacred volume,—could he have digested it into a regular dramatic form,—he would have accomplished a

work of rare interest. It would include the characters of Samuel and Saul; it would describe the magnanimous Jonathan and the rebellious Absalom; Nathan, Nabal, Goliath, Shimei, would impart their respective features; it would be enriched with all that is beautiful in woman's love or enduring in parental affection. It is full of incident, and full of pathos. It verges towards the terrible, it is shaken with the passionate, it rises into the heroic. Pursued in the true spirit of Jewish theology, the awful presence of God would overhang and pervade it, while the agency of his providence should attend on the evolutions of events.

There is one effect which, in the present arrangement of the canon, is entirely lost to view, and which could be revived only by the synchronizing of the Psalms with their proper epochs. For instance, the eighth Psalm is referable to the youth of David, when he was yet leading a shepherd life. The dramatic form of his history would detach this from its present place, and insert it amid the occasions and in the years to which it belongs. What a scene we should then have! The youthful David, ruddy he was, and, withal, of a beautiful countenance, (marginal reading, fair of eyes,) and goodly to look to; and he was a cunning player on the harp. There is the glow of poetic enthusiasm in his eyes, and the fervor of religious feeling in all his moods; as he tends his flock amid the quietness and beauty of his native hills, he joins to the aspirations of his soul the melodies of music. So the night overtakes him, the labors of the day are past, his meditations withdraw him from the society of men, he is alone with Nature and with God; — at such a moment the spirit of composition and utterance is upon him, and he hymns himself in those lofty and touching stanzas, —

‘ O Jehovah, our Lord,
How excellent is thy name in all the earth!
When I consider thy heavens, the work of
thy fingers,
The moon and the stars which thou hast
ordained,

What is man that thou art mindful of him,
And the son of man that thou carest for
him?
Yet thou hast made him a little lower than
the angels,
Thou hast crowned him with glory and
honor;
Thou hast given him dominion over the
works of thy hand,
Thou hast put all things under his feet,—
All sheep and oxen,
Yea, and the beasts of the forest,
The birds of the air, and the fishes of the sea,
And whatsoever passes through the deep.
O Jehovah, our Lord,
How excellent is thy name in all the earth!”

Again, the fifty-seventh Psalm is assigned, in respect of place, to the cave of En-gedi, into which David fled from the vengeance of Saul. Here, surrounded by lofty rocks, whose promontories screen a wide extent of vale, he breaks forth,—

“ Have pity upon me, O God, have pity upon
me,
For in thee doth my soul seek refuge!
Yea, in the shadow of thy wings do I take
shelter,
Until these calamities be overpast!”

Dramatically touched, and disposed according to the natural unities of the subject, these sublime and affecting songs would appear on their motive occasions, and be surrounded by their actual accompaniments.

The present effect may be compared to that which would be felt, if we should detach the songs of the artificial drama from their original impulse and feeling, (for instance, the willow dirge of Desdemona, and the fantastic moans of Ophelia,) and produce them in a parlor. Not but that these lyrics have a universal fitness, and a value which no time can change or circumstance diminish; but as we are looking at them simply in a dramatic view, we claim the right to suggest their dramatic force and pertinency. This effect, we might remark, is particularly and most truthfully regarded in the Lament of David over Saul and Jonathan. That monody would be shorn of its interest, if it were inserted anywhere else. The Psalms are more impersonal and

more strictly religious than that, and hence their universal application; only we say, we can easily conceive that the revival of them in the order of their history, and in all the purity of their native pathos, would render them more attractive.

In connection with what we would further observe of the Psalms of David, let us again call attention to the ancient chorus,—how it was a species of melodrama, how it sang its parts, and comprised distinct vocalists and musicians, who pursued the piece in alternate rejoinder. What we would observe is, that many of the Psalms were written for the chorus, and, so to speak, were performed by it. There are some of them which it is impossible to understand without attention to this dramatic method of rehearsal. Psalm cxviii., for instance, includes several speakers. Psalm xxiv. was composed on the occasion of the transfer of the ark to the tabernacle on Mount Zion. And David, we read, and all the house of Israel, brought up the ark with shouting and with the sound of the trumpet. In the midst of the congregated nation, supported by a varied instrumental accompaniment, with the smoke of the well-fed altar surging into the skies, the chorus took up the song which had been prepared to their hand,—one group calling out, “Who shall ascend into the hill of the Lord?”—the other pealing their answer, “He that hath clean hands and a pure heart.” Meanwhile, they dance before the Lord,—that is, we suppose, preserving with their feet the unities of the music.

It was during a melodrama like this, in the midst of its exciting grandeur and all-pervading transport, executed at the Feast of Tabernacles, in the open area of the Temple, when the Jews were wont to pour upon the altar water taken from the pool of Siloam, chanting at the same time the twelfth chapter of Isaiah, and one division of the chorus had just sung the words,—

“With joy we draw water from the wells of salvation,”

and before the other had replied,—it was at this moment, that Christ, as Dr. Furness very reasonably conjectures, took up the response in his own person, and overwhelmed attention by that memorable declaration, “If any man thirst, let him come to me and drink; and from within him shall flow rivers of living water.”

It is what we may term the dramatic proprieties that give to many of the Psalms, in the language of a recent commentator, “a greater degree of fitness, spirit, and grandeur”; and they impart to the history of David a certain decorousness of illustration and perspicuity of feature which it would not otherwise possess. They would produce upon it the same result as is achieved by the sister arts on this and other portions of the sacred volume, without marring the text or doing violence to truth. Not, let us repeat, that the Bible can be theatricalized. Neither church nor playhouse can revive the forms of Judaism, without recalling its lost spirit. And that must be a bold hand, indeed, that shall undertake to mend again the shivered vail of the Temple, or collect from its ruins a ritual which He that was greater than Solomon typically denounced in foretelling the overthrow of that gorgeous pile. The Bible, as to its important verities and solemn doctrine, is transparent to the imagination and affections, and does not require the mediation of dumb show or scenic travesty.

It is not difficult to trace many familiar dramatic resemblances in the Old Testament. Shakspeare, who was certainly well read in the Bible and frequently quotes it, in the composition of Lear may have had David and Absalom in mind; the feigned madness of Hamlet has its prototype in that of David; Macbeth and the Weird Sisters have many traits in common with Saul and the Witch of Endor. Jezebel is certainly a suggestive study for Lady Macbeth. The whole story has its key in that verse where we read, “There was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom

Jezebel, his wife, stirred up." As in the play, so in this Scripture, we have the unrestrained and ferocious ambition of the wife conspiring with the equally cruel, but less hardy ambition of the husband. When Macbeth had murdered sleep, when he could not screw his courage to the sticking-point, when his purpose looked green and pale, his wife stings him with taunts, scathes him with sarcasm, and by her own energy of intellect and storm of will arouses him to action. So Ahab came in heavy and displeased, and laid him down on his bed, and turned away his face, and so his wife inflames him with the sharpness of her rebuke. "Why art thou sad?" she asks. "Dost thou now govern the kingdom of Israel? Arise, eat bread, and be merry!" The lust of regal and conjugal pride, intermixed, works in both. Jezebel, whose husband was a king, would crown him with kingly deeds. Lady Macbeth, whose husband was a prince, would see him crowned a king. Jezebel would aggrandize empire, which her unlawful marriage thereto had jeopardized. Lady Macbeth will run the risk of an unlawful marriage with empire, if she may thereby aggrandize it. Jezebel is insensible to patriotic feelings,—Lady Macbeth to civil and hospitable duties. The Zidonian woman braves the vengeance of Jehovah,—the Scotch woman dares the Powers of Darkness; the one is incited by the oracles of Baal,—the other by the predictions of witches. Lady Macbeth has more intellectual force,—Jezebel more moral decision; Lady Macbeth exhibits great imagination,—Jezebel a stronger will. As the character of Lady Macbeth is said to be relieved by the affection she shows for her husband, so is that of Jezebel by her tenderness for Ahab. The grandness of the audacity with which Jezebel sends after the prophet Elisha, saying, "So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time," has its counterpart in the lofty terror of the invocation which Lady Macbeth makes to the "spirits that wait on mortal thoughts,"—

"Fill me, from the crown to the toe, top-full
Of direst cruelty! Make thick my blood,
Stop up the access and the passage of remorse!

. . . . Come to my woman's breasts,
And take my milk for gall, ye murdering ministers!"

But the last moments of these excessive characters are singularly contrasted. Jezebel scoffs at approaching retribution, and, shining with paint and dripping with jewels, is pitched to the dogs; Lady Macbeth goes like a coward to her grave, and, curdled with remorse, receives the stroke of doom.

If Shakspeare and the Old Testament are a just manifestation of human nature, the New is so different, its representation would seem to be almost fanciful or fallacious; or if the latter be accepted, the former would seem to be discarded. But both are faithful to the different ages and phases of man. The one is a dispensation of force,—the other of love; the one could make nothing perfect,—but the bringing in of a better covenant makes all things perfect. Through the tempest and storm, the brutality and lust of the Greek tragedians, and even of the barbarous times on which Shakspeare builds many of his plays, through the night of Judaical backslidings, idolatry, and carnal commandments, we patiently wait, and gladly hail the morning of the Sun of Righteousness. The New Testament is a green, calm, island, in this heaving, fearful ocean of dramatic interest. How delightful is everything there, and how elevated! how glad, and how solemn! how energetic, and how tranquil! What characters, what incident, what feeling! Yet how different! So different, indeed, from what elsewhere appears, that we are compelled to ask, Can this be that same old humanity whose passions, they tell us, are alike in all ages, and the emphatic turbulence of which constitutes so large a portion of history?

But how shall we describe what is before us? The events open, if we may draw a term from our subject, with a prologue spoken by angels,—

"Peace on earth, and good-will towards men."

There had been Jezebels and Lady Macbeths enough; the memory of David still smelt of blood; the Roman eagles were gorging their beaks on human flesh; and the Samaritan everywhere felt the gnawing, shuddering sense of hatred and scorn. No chorus appears answering to chorus, praising the god of battles, or exulting in the achievements of arms; but the sympathies of Him who was touched with the feeling of our infirmities answer to the wants and woes of the race, and every thoughtful mind ecstatically encores. The inexorable Fate of the Greeks does not appear, but a good Providence interferes, and Heaven smiles graciously upon the scene. There is passion, indeed, grief and sorrow, sin and suffering,—but the tempest-stiller is here, who breathes tranquillity upon the waters, and pours serenity into the turbid deep. The Niobe of humanity, stiff and speechless, with her enmarbled children, that used sometimes to be introduced on the Athenian stage for purposes of terror or pity, is here restored to life, and she renders thanks for her deliverance and participates in the general joy to which the piece gives birth. No murderers of the prophets are hewn in pieces before the Lord; but from the agonies of the cross and the depths of a preternatural darkness, the tender cry is heard, on behalf of the murderers of the Son of God, "Father, forgive them, for they know not what they do!" No Alcestis is exhibited, doomed to destruction to save the life of her husband,—but One appears, moving cheerfully, voluntarily, forwards, to what may be termed the funeral pile of the world, from which, phoenix-like, he rises, and gloriously ascends, drawing after him the hearts, the love, the worship of millions of spectators. The key of the whole piece is Redemption, the spirit that actuates is Love. The chief actors, indeed, are Christ and Man; but innumerable subsidiary personages are the Charities. The elements of a spiritualized existence act their part. Humanity is not changed in its substance, but in its tendencies; the sensibilities exist, but under a divine culture. Stephen is as heroic

as Agamemnon, Mary as energetic as Medea. Little children are no longer dashed in pieces,—they are embraced and blessed.

But let us select for attention, and for a conclusion to these remarks, a particular scene. It shall be from Luke. This evangelist has been fabled a painter, and in the apotheosis of the old Church he was made the tutelary patron of that class of artists. If the individuality of his conceptions, the skill of his groupings, and the graphicness gave rise to such an idea, it would seem to have its foundation as well in Nature as in superstition. Matthew has more detail, more thought; Luke is more picturesque, more descriptive. John has more deep feeling; Luke more action, more life. The Annunciation, the Widow of Nain, the Prodigal Son, the Good Samaritan, the Rich Man and Lazarus, and the incident to which we shall presently advert, are found in Luke alone.

The incident in question is the dining of Christ at the house of Simon the Pharisee, and, while they were reclining at meat, the entrance of a woman which was a sinner, who bathes the feet of Jesus with tears, and wipes them with the hair of her head. The place is the city of Nain; the hour noon. The *dramatis personæ* are three,—Jesus, Simon, and the Woman,—and, if we choose to add them, the other guests, who are silent spectators of what transpires.

Let us consider, first, the Woman. She "was a sinner." This is all, in fact, that we know of her; but this is enough. The term "sinner," in this instance, as in many others, does not refer to the general apostasy in Adam; it is distinctive of race and habit. She was probably of heathen extraction, as she was certainly of a disolute life. The poetry of sin and shame calls her the Magdalen, and there may be a convenience in permitting this name to stand. The depth of her depravity Christ clearly intimates in his allusion to the debtor who owed five hundred pence, and the language of Simon teaches that the infamy of her life was well

understood among the inhabitants of the city. If a foreigner, she had probably been brought into the country by the Roman soldiers and deserted. If a native, she had fallen beneath the ban of respectability, and was an outcast alike from hope and from good society. She was condemned to wear a dress different from that of other people; she was liable at any moment to be stoned for her conduct; she was one whom it was a ritual impurity to touch. She was wretched beyond measure; but while so corrupt, she was not utterly hardened. Incapable of virtue, she was not incapable of gratitude. Weltering in grossness, she could still be touched by the sight of purity. Plunged into extremest vice, she retained the damning horror of her situation. If she had ever striven to recover her lost position, there were none to assist her; the bigotry of patriotism rejected her for her birth,—the scrupulousness of modesty, for her history. The night, that consecrated so many homes and gathered together so many families in innocence and repose, was to her blacker than its own blackness in misery and turpitude; the morning, that radiated gladness over the face of the world, revealed the extent and exaggerated the sense of her own degradation. But the vision of Jesus had alighted upon her; she had seen him speeding on his errands of mercy; she hung about the crowd that followed his steps; his tender look of pity may have sometimes gleamed into her soul. Stricken, smitten, confounded, her yearnings for peace gush forth afresh. It was as if Hell, moved by contrition, had given up its prey,—as if Remorse, tired of its gnawing, felt within itself the stimulus of hope. But how shall she see Jesus? Wherewithal shall she approach him? She has “nothing to pay.” She has tears enough, and sorrows enough,—but these are derided by the vain, and suspected by the wise. She has an alabaster box of ointment, which, shut out as she is from honorable gain, must be the product and the concomitant of her guilt. But with these she must go. We see her

threading her lonely way through the streets, learning by hints, since she would not dare to learn by questions, where Jesus is, and stops before the vestibule of the elegant mansion of Simon the Pharisee.

Who is Simon the Pharisee? Not necessarily a bad man. We associate whatever is odious in hypocrisy or base in craft with the name Pharisee, while really it was the most distinguished title among the Jews. Many of the Pharisees were hypocrites; not all of them. The name is significant of profession, not of character. He could not have been an unprincipled, villanous man, or he would never have tendered to Jesus the hospitalities of his house. Indeed, Christ allows him, in the sense of moral indebtedness, to owe but fifty pence. He was probably a rich man, which might appear from the generous entertainment he made. He was a respectable man. The sect to which he belonged was the most celebrated and influential among the Jews; and when not debased by positive crime, a Pharisee was always esteemed for his learning and his piety. He had some interest in Christ, either in his mission or his character,—an interest beyond mere curiosity, or he would not have invited him to dine with him. He betrays a sincere friendliness, also, in his apprehension lest Christ should suffer any religious contamination.

The third person in the scene is Christ, who, to speak of him not as theology has interpreted him to us, but as he appeared to the eyes of his contemporaries, was the reputed son of Joseph and Mary, the Bethlehemites; who by his words and deeds had attracted much attention and made some converts; now accused of breaking the Jewish Sabbath, now of plotting against the Roman sovereignty; one who in his own person had felt the full power of temptation, and who had been raised to the grandeur of a transfiguration; so tender he would not bruise the broken reed, so gentle his yoke was rest; raying out with compassion and love wherever he went; healing alike the pangs of

grief and the languor of disease; whom some believed to be the Messiah, and others thought a prophet; whom the masses followed, and the priests feared;—this is the third member of the company.

The two last, with the other guests, are engaged at their meal, and in conversation. The door is darkened by a strange figure; all eyes are riveted on the apparition; the Magdalen enters, faded, distressed, with long dishevelled hair. She has no introduction; she says nothing; indeed, in all this remarkable scene she never speaks; her silence is as significant as it is profound. She goes behind the couch where Jesus, according to Oriental custom, is reclined. She drops at his feet; there her tears stream; there the speechless agony of her soul bursts. Observe the workings of the moment. See how those people are affected. Surprise on the part of Simon and his friends turns to scorn, and this shades into indignation. Jesus is calm, collected, and intently thoughtful. The woman is overwhelmed by her situation. The lip of Simon curls, his eye flashes with fire of outraged virtue. Jesus meets his gaze with equal fire, but it is all of pure heavenly feeling. Simon moves to have the vagabond expelled; Christ interrupts the attempt. But the honor of the house is insulted. Yes, but the undying interests of the soul are at stake. But the breath of the woman is ritual poison, and her touch will bring down the curses of the law. But the look of Christ indicates that depth of spirituality before which the institutions of Moses flee away as chaff before the wind. Simon has some esteem for Jesus, and in this juncture his sensations take a turn of pity, spiced, perhaps, with a little contempt, and he says with himself,—“Surely, this man cannot be a prophet, as is pretended, or he would know who and what sort of woman it is that touches him; for she is a sinner; she is unclean and reprobate.”

“Simon!” says Jesus, with a tone that pierced to the worthy host’s heart, and arrested the force of his pious alarm,—“Simon!”

“Sir, say on,” is the reply of the Pharisee, who is awed by this appeal into an humble listener.

Whereupon Jesus relates the story of the two debtors, and, with irresistible strength of illustration and delicacy of application, breaks the prejudice and wins the composure of the Jew. “If, then,” he continues, “he loves much to whom much is forgiven, what shall we say of one who loves so much?”

“See,” he goes on, pointing to the woman, “See this woman,—this wretch. I entered thy house; thou gavest me no water for my feet; but she has washed my feet with her tears and wiped them with her hair. She kisses my feet; she anoints them with ointment. Wherefore I say unto thee, her sins, which are many, are forgiven; for she loved much.”

This scene, however inadequately it may be set forth, contains all that is sublime in tragedy, terrible in guilt, or intense in pathos. The woman represents humanity, or the soul of human nature; Simon, the world, or worldly wisdom; Christ, divinity, or the divine purposes of good to us ward. Simon is an incarnation of what St. Paul calls the beggarly elements; Christ, of spirituality; the woman, of sin. It is not the woman alone,—but in her there cluster upon the stage all want and woe, all calamity and disappointment, all shame and guilt. In Christ there come forward to meet her, love, hope, truth, light, salvation. In Simon are acted out doting conservatism, mean expediency, purblind calculation, carnal insensibility. Generosity in this scene is confronted with meanness, in the attempt to shelter misfortune. The woman is a tragedy herself, such as Æschylus never dreamed of. The scourging Furies, dread Fate, and burning Hell unite in her, and, borne on by the new impulse of the new dispensation, they come towards the light, they ask for peace, they throng to the heaven that opens in Jesus. Simon embodies that vast array of influences that stand between humanity and its redemption. He is a very excellent, a very estimable man,—but he is not shock-

ed at intemperance, he would not have slavery disturbed, he sees a necessity for war. Does Christ know who and what sort of a woman it is that touches him? Will he defile himself by such a contact? Can he expect to accomplish anything by familiarity with such matters? Why is he not satisfied with a good dinner? "Simon!" "Simon!"

The silence of the woman is wonderful, it is awful. What is most profound, most agitating, most intense cannot speak; words are too little for the greatness of feeling. So Job sat himself upon the ground seven days and seven nights, speechless. Not in this case, as is said of Schiller's Robbers, did the pent volcano find vent in power-words; not in strong and terrible accents was uttered the hoarded wrath of long centuries of misrule and oppression. The volcano, raging, aching, threw itself in silence into the arms of one who could soothe and allay it. The thunder is noisy and harmless. The lightning is silent,—and the lightning splits, kills, consumes. Humanity had muttered its thunder for ages. Its lightning, the condensed, fiery, fatal force of things, leaped from the blackness of sin, threaded with terrific glare the vision of man, and, in the person of the woman, fell hot and blasting at the feet of Jesus, who quenched its fire, and of that destructive bolt made a trophy of grace and a fair image of hope. She could not speak, and so she wept,—like the raw, chilling, hard atmosphere, which is relieved only by a shower of snow. How could she speak, guilty, remorseful wretch, without excuse, without extenuation? In the presence of divine virtue, at the tribunal of judgment, she could on-

ly weep, she could only love. But, blessed be Jesus, he could forgive her, he can forgive all. The woman departs in peace; Simon is satisfied; Jesus triumphs; we almost hear the applauses with which the ages and generations of earth greet the closing scene. From the serene celestial immensity that opens above the spot we can distinguish a voice, saying, "This is my beloved Son; hear ye him!"

We speak of these things dramatically, but, after all, they are the only great realities. Everything else is mimetic, phantasmal, tinkling. Deeply do the masters of the drama move us; but the Gospel cleaves, inworks, regenerates. In the theatre, the leading characters go off in death and despair, or with empty conceits and a forced frivolity; in the Gospel, tranquilly, grandly, they are dismissed to a serener life and a nobler probation. Who has not pitied the ravings of Lear and the agonies of Othello? The Gospel pities, but, by a magnificence of plot altogether its own, by preserving, if we may so say, the unities of heaven and earth, it also saves.

Of all common tragedy, we may exclaim, in the words of the old play,—

"How like a silent stream shaded with night,
And gliding softly, with our windy sighs,
Moves the whole frame of this solemnity!"

The Gospel moves by, as a pure river of water of life, clear as crystal, from the throne of God and the Lamb; on its surface play the sunbeams of hope; in its valleys rise the trees of life, beneath the shadows of which the weary years of human passion repose, and from the leaves of the branches of which is exhaled to the passing breeze healing for the nations.

THE RING FETTER.

A NEW ENGLAND TRAGEDY.

THERE are long stretches in the course of the Connecticut River, where its tranquil current assumes the aspect of a lake, its sudden bends cut off the lovely reach of water, and its heavily wooded banks lie silent and green, undisturbed, except by the shriek of the passing steamer, casting golden-green reflections into the stream at twilight, and shadows of deepest blackness, star-pierced, at remoter depths of night. Here, now and then, a stray gull from the sea sends a flying throb of white light across the mirror below, or the sweeping wings of a hawk paint their moth-like image on the blue surface, or a little flaw of wind shudders across the water in a black ripple; but except for these casual stirs of Nature, all is still, oppressive, and beautiful, as earth seems to the trance-sleeper on the brink of his grave.

In one of these reaches, though on either side the heavy woods sweep down to the shore and hang over it as if deliberating whether to plunge in, on the eastern bank there is a tiny meadow just behind the tree-fringe of the river, completely hedged in by the deep woods, and altogether hidden from any inland road; nor would the traveller on the river discover it, except for the chimney of a house that peers above the yellow willows and seems in that desolate seclusion as startling as a daylight ghost. But this dwelling was built and deserted and weather-beaten long before the date of our story. It had been erected and inhabited during the Revolution, by an old Tory, who, foreseeing the result of the war better than some of his contemporaries, and being unwilling to expose his person to the chances of battle or his effects to confiscation, maintained a strict neutrality, and a secret trade with both parties; thereby welcoming peace and independence, fully stocked with the dislike and

suspicion of his neighbors, and a large quantity of Continental "fairy-money." So, when Abner Dimock died, all he had to leave to his only son was the red house on "Dimock's Meadow," and a ten-acre lot of woodland behind and around the green plateau where the house stood. These possessions he strictly entailed on his heirs forever, and nobody being sufficiently interested in its alienation to inquire into the State laws concerning the validity of such an entail, the house remained in the possession of the direct line, and in the year 18— belonged to another Abner Dimock, who kept tavern in Greenfield, a town of Western Massachusetts, and, like his father and grandfather before him, had one only son. In the mean time, the old house in Haddam township had fallen into a ruinous condition, and, as the farm was very small, and unprofitable chestnut-woodland at that, the whole was leased to an old negro and his wife, who lived there in the most utter solitude, scratching the soil for a few beans and potatoes, and in the autumn gathering nuts, or in the spring roots for beer, with which Old Jake paddled up to Middletown, to bring home a return freight of salt pork and rum.

The town of Greenfield, small though it was, and at the very top of a high hill, was yet the county town, subject to annual incursions of lawyers, and such "thrilling incidents" as arise from the location of a jail and a court-room within the limits of any village. The scenery had a certain summer charm of utter quiet that did it good service with some healthy people of well-regulated and insensitive tastes. From Greenfield Hill one looked away over a wide stretch of rolling country; low hills, in long, desolate waves of pasturage and grain, relieved here and there by a mass of black woodland, or a red farm-house and barns

clustered against a hill-side, just over a wooden spire in the shallow valley, about which were gathered a few white houses, giving signs of life thrice a day in tiny threads of smoke rising from their prim chimneys; and over all, the pallid skies of New England, where the sun wheeled his shorn beams from east to west as coldly as if no tropic seas mirrored his more fervid glow thousands of miles away, and the chilly moon beamed with irreproachable whiteness across the round gray hills and the straggling pond, beloved of frogs and mud-turtles, that Greenfield held in honor under the name of Squam Lake.

Perhaps it was the scenery, perhaps the air, possibly the cheapness of the place as far as all the necessities of life went, that tempted Judge Hyde to pitch his tent there, in the house his fathers had built long ago, instead of wearing his judicial honors publicly, in the city where he attained them; but, whatever the motive might be, certain it is that at the age of forty he married a delicate beauty from Baltimore, and came to live on Greenfield Hill, in the great white house with a gambrel roof and dormer windows, standing behind certain huge maples, where Major Hyde and Parson Hyde and Deacon Hyde had all lived before him.

A brief Northern summer bloomed gayly enough for Adelaide Howard Hyde when she made her bridal tour to her new home; and cold as she found the aspect of that house, with its formal mahogany chairs, high-backed, and carved in grim festoons and ovals of incessant repetition,—its penitential couch of a sofa, where only the iron spine of a Revolutionary heroine could have found rest,—its pinched, starved, and double-starched portraits of defunct Hydes, Puritanic to the very ends of toupet and periwig,—little Mrs. Hyde was deep enough in love with her tall and handsome husband to overlook the upholstery of a home he glorified, and to care little for comfort elsewhere, so long as she could nestle on his knee and rest her curly head against his shoul-

der. Besides, flowers grew, even in Greenfield; there were damask roses and old-fashioned lilies enough in the square garden to have furnished a whole century of poets with similes; and in the posy-bed under the front windows were tulips of Chinese awkwardness and splendor, beds of pinks spicy as all Arabia, blue hyacinths heavy with sweetness as well as bells, "pi'nies" rubicund and rank, hearts-ease clustered against the house, and sticky rose-acacias, pretty and impracticable, not to mention the grenadier files of hollyhocks that contended with fennel-bushes and scarlet-flowered beans for the precedence, and the hosts of wild flowers that bloomed by wood-edges and pond-shores wherever corn or potatoes spared a foot of soil for the lovely weeds. So in Judge Hyde's frequent absences, at court or conclave, hither and yon, (for the Judge was a political man,) it was his pretty wife's chief amusement, when her delicate fingers ached with embroidery, or her head spun with efforts to learn housekeeping from old Keery, the time-out-of-mind authority in the Hyde family, a bad-humored, good-tempered old maid,—it was, indeed, the little Southerner's only amusement,—to make the polish and mustiness of those dreary front-parlors gay and fragrant with flowers; and though Judge Hyde's sense of the ridiculous was not remarkably keen, it was too much to expect of him that he should do otherwise than laugh long and loud, when, suddenly returning from Taunton one summer day, he tracked his wife by snatches of song into the "company rooms," and found her on the floor, her hair about her ears, tying a thick garland of red peonies, intended to decorate the picture of the original Hyde, a dreary old fellow, in bands, and grasping a Bible in one wooden hand, while a distant view of Plymouth Bay and the Mayflower tried to convince the spectator that he was transported, among other antediluvians, by that Noah's ark, to the New World. On either hand hung the little Flora's great-grandmother-in-law, and her great-grandfather accordingly,

Mrs. Mehitable and Parson Job Hyde, peering out, one from a bushy ornament of pink laurel-blossoms, and the other from an airy and delicate garland of the wanton sweet-pea, each stony pair of eyes seeming to glare with Medusan intent at this profaning of their state and dignity. "Isn't it charming, dear?" said the innocent little beauty, with a satisfaction half doubtful, as her husband's laugh went on.

But for every butterfly there comes an end to summer. The flowers dropped from the frames and died in the garden; a pitiless winter set in; and day after day the mittened and muffled school-boy, dragging his sled through drifts of heavy snow to school, eyed curiously the wan, wistful face of Judge Hyde's wife pressed up to the pane of the south window, its great restless eyes and shadowy hair bringing to mind some captive bird that pines and beats against the cage. Her husband absent from home long and often, full of affairs of "court and state,"—her delicate organization, that lost its flickering vitality by every exposure to cold,—her lonely days and nights,—the interminable sewing, that now, for her own reasons, she would trust to no hands but her own,—conscious incapacity to be what all the women about her were, stirring, active, hardy housekeepers,—a vague sense of shame, and a great dread of the future,—her comfortless and motherless condition,—slowly, but surely, like frost, and wind, and rain, and snow, beat on this frail blossom, and it went with the rest. June roses were laid against her dark hair and in her fair hands, when she was carried to the lonely graveyard of Greenfield, where mulleins and asters, golden-rod, blackberry-vines, and stunted yellow-pines adorned the last sleep of the weary wife and mother; for she left behind her a week-old baby,—a girl,—wailing prophetically in the square bedroom where its mother died.

Judge Hyde did not marry again, and he named his baby Mehitable. She grew up as a half-orphaned child with an elderly and undemonstrative father would

naturally grow,—shy, sensitive, timid, and extremely grave. Her dress, thanks to Aunt Keery and the minister's wife, (who looked after her for her mother's sake,) was always well provided and neat, but no way calculated to cultivate her taste or to gratify the beholder. A district school provided her with such education as it could give; and the library, that was her resort at all hours of the day, furthered her knowledge in a singular and varied way, since its lightest contents were histories of all kinds and sorts, unless one may call the English Classics lighter reading than Hume or Gibbon.

But at length the district-schoolma'am could teach Mehitable Hyde no more, and the Judge suddenly discovered that he had a pretty daughter of fourteen, ignorant enough to shock his sense of propriety, and delicate enough to make it useless to think of sending her away from home to be buffeted in a boarding-school. Nothing was left for him but to undertake her education himself; and having a theory that a thorough course of classics, both Greek and Latin, was the foundation of all knowledge, half a score of dusty grammars were brought from the garret, and for two hours every morning and afternoon little Miss Hitty worried her innocent soul over conjugations and declensions and particles, as perseveringly as any professor could have desired. But the dreadful part of the lessons to Hitty was the recitation after tea; no matter how well she knew every inflection of a verb, every termination of a noun, her father's cold, gray eye, fixed on her for an answer, dispelled all kinds of knowledge, and, for at least a week, every lesson ended in tears. However, there are alleviations to everything in life; and when the child was sent to the garret after her school-books, she discovered another set, more effectual teachers to her than Sallust or the "Græca Minora," even the twelve volumes of "Sir Charles Grandison," and the fewer but no less absorbing tomes of "Clarissa Harlowe"; and every hour she could contrive not to be missed by Keery or her father was spent

in that old garret, fragrant as it was with sheaves of all the herbs that grow in field or forest, poring over those old novels, that were her society, her friends, her world.

So two years passed by. Mehitable grew tall and learned, but knew little more of the outside world than ever; her father had learned to love her, and taught her to adore him; still shy and timid, the village offered no temptation to her, so far as society went; and Judge Hyde was beginning to feel that for his child's mental health some freer atmosphere was fast becoming necessary, when a relentless writ was served upon the Judge himself, and one that no man could evade; paralysis smote him, and the strong man lay prostrate,—became bedridden.

Now the question of life seemed settled for Hitty; her father admitted no nursing but hers. Month after month rolled away, and the numb grasp gradually loosed its hold on flesh and sense, but still Judge Hyde was bedridden. Year after year passed by, and no change for better or worse ensued. Hitty's life was spent between the two parlors and the kitchen; for the room her dead mother had so decorated was now furnished as a bedroom for her father's use; and her own possessions had been removed into the sitting-room next it, that, sleeping or waking, she might be within call. All the family portraits held a conclave in the other front-parlor, and its north and east windows were shut all the year, save on some sultry summer day when Keery flung them open to dispel damp and must, and the school-children stared in reverentially, and wondered why old Madam Hyde's eyes followed them as far as they could see. Visitors came now and then to the kitchen-door, and usurped Keery's flag-bottomed chair, while they gossiped with her about village affairs; now and then a friendly spinster with a budget of good advice called Hitty away from her post, and, after an hour's vain effort to get any news worth retailing about the Judge from those pale lips, retired full of dis-

appointed curiosity to tell how stiff that Mehitable Hyde was, and how hard it was to make her speak a word to one! Friends were what Hitty read of in the "Spectator," and longed to have; but she knew none of the Greenfield girls since she left school, and the only companion she had was Keery, rough as the east wind, but genuine and kind-hearted,—better at counsel than consolation, and no way adapted to fill the vacant place in Hitty's heart.

So the years wore away, and Miss Hyde's early beauty went with them. She had been a blooming, delicate girl,—the slight grace of a daisy in her figure, wild-rose tints on her fair cheek, and golden reflections in her light brown hair, that shone in its waves and curls like lost sunshine; but ten years of such service told their story plainly. When Hitty Hyde was twenty-six, her blue eyes were full of sorrow and patience, when the shy lids let their legend be read; the little mouth had become pale, and the corners drooped; her cheek, too, was tintless, though yet round; nothing but the beautiful hair lasted; even grace was gone, so long had she stooped over her father. Sometimes the unawakened heart within her dreamed, as a girl's heart will. Stately visions of Sir Charles Grandison bowing before her,—shuddering fascinations over the image of that dreadful Lovelace,—nothing more real haunted Hitty's imagination. She knew what she had to do in life,—that it was not to be a happy wife or mother, but to waste by a bedridden old man, the only creature on earth she loved as she could love. Light and air were denied the plant, but it grew in darkness,—bleached and unblooming, it is true, but still a growth upward, toward light.

Ten years more of monotonous patience, and Miss Hyde was thirty-six. Her hair had thinned, and was full of silver threads; a wrinkle invaded either cheek, and she was angular and bony; but something painfully sweet lingered in her face, and a certain childlike innocence of expression gave her the air

of a nun; the world had never touched nor taught her.

But now Judge Hyde was dead; nineteen years of petulant, helpless, hopeless wretchedness were at last over, and all that his daughter cared to live for was gone; she was an orphan, without near relatives, without friends, old, and tired out. Do not despise me that I say "old," you plump and rosy ladies whose life is in its prime of joy and use at thirty-six. Age is not counted by years, nor calculated from one's birth; it is a fact of wear and work, altogether unconnected with the calendar. I have seen a girl of sixteen older than you are at forty. I have known others disgrace themselves at sixty-five by liking to play with children and eat sugar-plums!

One kind of youth still remained to Hitty Hyde,—the freshness of inexperience. Her soul was as guileless and as ignorant as a child's; and she was stranded on life, with a large fortune, like a helmless ship, heavily loaded, that breaks from its anchor, and drives headlong upon a reef.

Now it happened, that, within a year after Judge Hyde's death, Abner Dimock, the tavern-keeper's son, returned to Greenfield, after years of absence, a bold-faced, handsome man, well-dressed and "free-handed," as the Greenfield vernacular hath it. Nobody knew where Abner Dimock had spent the last fifteen years; neither did anybody know anything against him; yet he had no good reputation in Greenfield. Everybody looked wise and grave when his name was spoken, and no Greenfield girl cared to own him for an acquaintance. His father welcomed him home with more surprise than pleasure; and the whole household of the Greenfield Hotel, as Dimock's Inn was new-named, learned to get out of Abner Dimock's way, and obey his eye, as if he were more their master than his father.

Left quite alone, without occupation or amusement, Miss Hyde naturally grasped at anything that came in her way to do or to see to; the lawyer who had been

executor of her father's will had settled the estate and gone back to his home, and Miss Hyde went with him, the first journey of her life, that she might select a monument for her father's grave. It was now near a year since Judge Hyde's death, and the monument was on its way from Boston; the elder Dimock monopolized the cartage of freight as well as passengers to the next town, and to him Miss Hyde intrusted the care of the great granite pillar she had purchased; and it was for his father that Abner Dimock called on the young lady for directions as to the disposal of the tombstone just arrived. Hitty was in the garden; her white morning-dress shone among the roses, and the morning air had flushed her pale cheek; she looked fair and delicate and gracious; but her helpless ignorance of the world's ways and usages attracted the world-hardened man more than her face. He had not spent a *roué* life in a great city for nothing; he had lived enough with gentlemen, broken-down and lost, it is true, but well-bred, to be able to ape their manners; and the devil's instinct that such people possess warned him of Hitty Hyde's weakest points. So, too, he contrived to make that first errand lead to another, and still another,—to make the solitary woman depend on his help, and expect his coming; fifty thousand dollars, with no more incumbrance than such a woman, was worth scheming for, and the prey was easily snared.

It is not to be expected that any country village of two streets, much less Greenfield, could long remain ignorant of such a new and amazing phase as the devotion of any man to any woman therein; but, as nobody liked to interfere too soon in what might only be, after all, a mere business arrangement, Greenfield contented itself with using its eyes, its ears, and its tongues, with one exception to the latter organ's clatter, in favor of Hitty Hyde; to her no one dared as yet approach with gossip or advice.

In the mean time Hitty went on her way, all regardless of the seraphs at the

gate. Abner Dimock was handsome, agreeable, gentlemanly to a certain lacked extent;—who had cared for Hitty, in all her life, enough to aid and counsel her as he had already done? At first she was half afraid of him; then she liked him; then he was “so good to me!” and then—she pitied him! for he told her, sitting on that hard old sofa, in the June twilight, how he had no mother, how he had been cast upon the charities of a cruel and evil world from his infancy; reminded her of the old red school-house where they had been to school together, and the tyranny of the big boys over him,—a little curly, motherless boy. So he enlarged upon his life; talked a mildly bitter misanthropy; informed Miss Hyde by gradual insinuations that she was an angel sent on earth to console and reform a poor sinner like him; and before the last September rose had dropped, so far had Abner Dimock succeeded in his engineering, that his angel was astounded one night by the undeniably terrestrial visitation of an embrace and a respectfully fervid kiss.

Perhaps it would have been funny, perhaps pathetic, to analyze the mixed consternation and delight of Mehitable Hyde at such *bonâ-fide* evidence of a lover. Poor woman's heart!—altogether solitary and desolate,—starved of its youth and its joy,—given over to the chilly reign of patience and resignation,—afraid of life,—without strength, or hope, or pleasure,—and all at once Paradise dawns!—her cold, innocent life bursts into fiery and odorous bloom; she has found her fate, and its face is keen with splendor, like a young angel's. Poor, deluded, blessed, rapture-smitten woman!

Blame her as you will, indignant maidens of Greenfield, Miss Flint, and Miss Sharp, and Miss Skinner! You may have had ten lovers and twenty flirtations apiece, and refused half-a-dozen good matches for the best of reasons; you, no doubt, would have known better than to marry a man who was a villain from his very physiognomy; but my heart

must needs grow tender toward Miss Hyde; a great joy is as pathetic as a sorrow. Did you never cry over a doting old man?

But when Mrs. Smith's son John, a youth of ten, saw, by the light of an incautious lamp that illuminated a part of the south parlor, a good-night kiss bestowed upon the departing Abner by Miss Hitty Hyde and absolutely returned by said Abner, and when John told his mother, and his mother revealed it to Miss Flint, Miss Flint to Miss Skinner, and so forth, and so on, till it reached the minister's wife, great was the uproar in Greenfield; and the Reverend Mrs. Perkins put on her gray bonnet and went over to remonstrate with Hitty on the spot.

Whether people will ever learn the uselessness of such efforts is yet a matter for prophecy. Miss Hyde heard all that was said, and replied very quietly, “I don't believe it.” And as Mrs. Perkins had no tangible proofs of Abner Dimock's unfitness to marry Judge Hyde's daughter, the lady in question got the better of her adviser, so far as any argument was concerned, and effectually put an end to remonstrance by declaring with extreme quiet and unblushing front,—

“I am going to marry him next week. Will you be so good as to notify Mr. Perkins?”

Mrs. Perkins held up both hands and cried. Words might have hardened Hitty; but what woman that was not half tigress ever withstood another woman's tears?

Hitty's heart melted directly; she sat down by Mrs. Perkins, and cried, too.

“Please, don't be vexed with me,” sobbed she. “I love him, Mrs. Perkins, and I haven't got anybody else to love,—and—and—I never shall have. He's very good to love me,—I am so old and homely.”

“Very good!” exclaimed Mrs. Perkins, in great wrath, “good! to marry Judge Hyde's daughter, and—fifty thousand dollars,” Mrs. Perkins bit off. She would not put such thoughts into Hitty's head, since her marriage was inevitable.

"At any rate," sighed Hitty, on the breath of a long-drawn sob, "nobody else ever loved me, if I am Judge Hyde's daughter."

So Mrs. Perkins went away, and declared that things had gone too far to be prevented; and Abner Dimock came on her retreating steps, and Hitty forgot everything but that he loved her; and the next week they were married.

Here, by every law of custom, ought my weary pen to fall flat and refuse its office; for it is here that the fate of every heroine culminates. For what are women born but to be married? Old maids are excrecences in the social system,—disagreeable utilities,—persons who have failed to fulfil their destiny,—and of whom it should have been said, rather than of ghosts, that they are always in the wrong. But life, with pertinacious facts, is too apt to transcend custom and the usage of novel-writers; and though the one brings a woman's legal existence to an end when she merges her independence in that of a man, and the other curtails her historic existence at the same point, because the novelist's catechism hath for its preface this creed,—“The chief end of woman is to get married”; still, neither law nor novelists altogether displace this same persistent fact, and a woman lives, in all capacities of suffering and happiness, not only her wonted, but a double life, when legally and religiously she binds herself with bond and vow to another soul.

Happy would it have been for Hitty Hyde, if with the legal fiction had chimed the actual existent fact!—happy indeed for Abner Dimock's wife to have laid her new joy down at the altar, and been carried to sleep by her mother under the mulleins and golden-rods on Greenfield Hill! Scarce was the allotted period of rapture past half its term, scarce had she learned to phrase the tender words aloud that her heart beat and choked with, before Abner Dimock began to tire of his incumbrance, and to invent plans and excuses for absence; for he dared not openly declare as yet that he left his

patient, innocent wife for such scenes of vice and reckless dissipation as she had not even dreamed could exist.

Yet for week after week he lingered away from Greenfield; even months rolled by, and, except for rare and brief visits home, Hitty saw no more of her husband than if he were not hers. She lapsed into her old solitude, varied only by the mutterings and grumbings of old Keery, who had lifted up her voice against Hitty's marriage with more noise and less effect than Mrs. Perkins, and, though she still staid by her old home and haunts, revenged herself on fate in general and her mistress in particular by a continual course of sulking, all the time hiding under this general quarrel with life a heart that ached with the purest tenderness and pity. So some people are made, like chestnuts; one gets so scratched and wounded in the mere attempt to get at the kernel within, that it becomes matter of question whether one does not suffer less from wanting their affection than from trying to obtain it. Yet Hitty Dimock had too little love given her to throw away even Keery's habit of kindness to her, and bore with her snaps and snarls as meekly as a saint,—sustained, it is true, by a hope that now began to solace and to occupy her, and to raise in her oppressed soul some glimmer of a bright possibility, a faint expectation that she might yet regain her husband's love, a passion which she began in her secret heart to fear had found its limit and died out. Still, Hitty, out of her meek, self-distrusting spirit, never blamed Abner Dimock for his absence or his coldness; rather, with the divine unselfishness that such women manifest, did she blame herself for having linked his handsome and athletic prime with her faded age, and struggle daily with the morbid conscience that accused her of having forgotten his best good in the indulgence of her own selfish ends of happiness. She still thought, “He is so good to me!” still idealized the villain to a hero, and, like her kind, predestined to be the prey and the accusing angel of such men, prayed

for and adored her husband as if he had been the best and tenderest of gentlemen. Providence has its mysteries; but if there be one that taxes faith and staggers patience more than another, it is the long misery that makes a good woman cringe and writhe and agonize in silence under the utter rule and life-long sovereignty of a bad man. Perhaps such women do not suffer as we fancy; for after much trial every woman learns that it is possible to love where neither respect nor admiration can find foothold,—that it even becomes necessary to love some men, as the angels love us all, from an untroubled height of pity and tenderness, that, while it sees and condemns the sin and folly and uncleanness of its object, yet broods over it with an all-shielding devotion, laboring and beseeching and waiting for its regeneration, upheld above the depths of suffering and regret by the immortal power of a love so fervent, so pure, so self-forgetting, that it will be a millstone about the necks that disregard its tender clasping now, to sink them into a bottomless abyss in the day of the Lord.

Now had one long and not unhappy autumn, a lingering winter, a desolate spring, a weary summer, passed away, and from an all-unconscious and protracted wrestling with death Hitty Dimock awoke to find her hope fulfilled,—a fair baby nestled on her arm, and her husband, not all-insensible, smiling beside her.

It is true, that, had she died then, Abner Dimock would have regretted her death; for, by certain provisions of her father's will, in case of her death, the real estate, otherwise at her own disposal, became a trust for her child or children, and such a contingency ill suited Mr. Dimock's plans. So long as Hitty held a rood of land or a coin of silver at her own disposal, it was also at his; but trustees are not women, happily for the world at large, and the contemplation of that fact brought Hitty Hyde's husband into a state of mind well fitted to give him real joy at her recovery.

So, for a little while, the sun shone on this bare New England hill-side, into this

grim old house. Care and kindness were lavished on the delicate woman, who would scarce have needed either in her present delight; every luxury that could add to her slowly increasing strength, every attention that could quiet her fluttering and unstrung nerves, was showered on her, and for a time her brightest hopes seemed all to have found fruition.

As she recovered and was restored to strength, of course these cares ceased. But now the new instincts of motherhood absorbed her, and, brooding over the rosy child that was her own, caressing its waking, or hanging above its sleep, she scarce noted that her husband's absences from home grew more and more frequent, that strange visitors asked for him, that he came home at midnight oftener than at dusk. Nor was it till her child was near a year old that Hitty discovered her husband's old and reawakened propensity,—that Abner Dimock came home drunk,—not drunk as many men are, foolish and helpless, mere beasts of the field, who know nothing and care for nothing but the filling of their insatiable appetite;—this man's nature was too hard, too iron in its moulding, to give way to temporary imbecility; liquor made him savage, fierce, brutal, excited his fiendish temper to its height, nerved his muscular system, inflamed his brain, and gave him the aspect of a devil; and in such guise he entered his wife's peaceful Eden, where she brooded and cooed over her child's slumbers, with one gripe of his hard hand lifted her from her chair, kicked the cradle before him, and, with an awful though muttered oath, thrust mother and child into the entry, locked the door upon them, and fell upon the bed to sleep away his carouse.

Here was an undeniable fact before Hitty Dimock, one she could no way evade or gloss over; no gradual lesson, no shadow of foreboding, precluded the revelation; her husband was unmistakably, savagely drunk. She did not sit down and cry;—drearily she gathered her baby in her arms, hushed it to sleep with kisses, passed down into the kitchen, woke up the brands of the ash-hidden

fire to a flame, laid on more wood, and, dragging old Keery's rush-bottomed chair in front of the blaze, held her baby in her arms till morning broke, careless of anything without or within but her child's sleep and her husband's drunkenness. Long and sadly in that desolate night did she revolve this new misery in her mind; the fact was face to face, and must be provided for,—but how to do it? What could she do, poor weak woman, even to conceal this disgrace, much more to check it? Long since she had discovered that between her and her husband there was no community of tastes or interests; he never talked to her, he never read to her, she did not know that he read at all; the garden he disliked as a useless trouble; he would not drive, except such a gay horse that Hitty dared not risk her neck behind it, and felt a shudder of fear assail her whenever his gig left the door; neither did he care for his child. Nothing at home could keep him from his pursuits; that she well knew; and, hopeful as she tried to be, the future spread out far away in misty horror and dread. What might not become of her boy, with such a father's influence? was her first thought;—nay, who could tell but in some fury of drink he might kill or maim him? A chill of horror crept over Hitty at the thought,—and then, what had not she to dread? Oh, for some loophole of escape, some way to fly, some refuge for her baby's innocent life! No,—no,—no! She was his wife; she had married him; she had vowed to love and honor and obey,—vow of fearful import now, though uttered in all pureness and truth, as to a man who owned her whole heart! Love him!—that was not the dread; love was as much her life as her breath was; she knew no interval of loving for the brute fiend who mocked her with the name of husband; no change or chance could alienate her divine tenderness,—even as the pitiful blue sky above hangs stainless over reeking battle-fields and pest-smitten cities, piercing with its sad and holy star-eyes down into the hellish orgies of men, untouched and unchanged

by just or unjust, forever shining and forever pure. But honor him! could that be done? What respect or trust was it possible to keep for a self-degraded man like that? And where honor goes down, obedience is sucked into the vortex, and the wreck flies far over the lonely sea, historic and prophetic to ship and shore.

No! there was nothing to do! her vow was taken, past the power of man to break; nothing now remained but endurance. Perhaps another woman, with a strong will and vivid intellect, might have set herself to work, backed by that very vow that defied poor Hitty, and, by sheer resolution, have dragged her husband up from the gulf and saved him, though as by fire; or a more buoyant and younger wife might have passed it by as a first offence, hopeful of its being also the only one. But an instinctive knowledge of the man bereft Hitty of any such hope; she knew it was not the first time; from his own revelations and penitent confessions while she was yet free, she knew he had sinned as well as suffered, and the past augured the future. Nothing was left her, she could not escape, she must shut her eyes and her mouth, and only keep out of his way as far as she could. So she clasped her child more tightly, and, closing her heavy eyes, rocked back and forth till the half-waked boy slept again; and there old Keery found her mistress, in the morning, white as the cold drifts without, and a depth of settled agony in her quiet eyes that dimmed the old woman's only to look at.

Neither spoke; nor when her husband strode into the breakfast-room and took his usual place, sober enough, but scarcely regretful of the over-night development, did any word of reproach or allusion pass the wife's white lips. A stranger would have thought her careless and cold. Abner Dimock knew that she was heart-broken; but what was that to him? Women live for years without that organ; and while she lived, so long as a cent remained of the Hyde estate, what was it to him if she pined away? She could not leave him; she was utterly in his power;

she was his,—like his boots, his gun, his dog; and till he should tire of her and fling her into some lonely chamber to waste and die, she was bound to serve him; he was safe.

And she offered no sort of barrier to his full indulgence of his will to drink. Had she lifted one of her slender fingers in warning, or given him a look of reproachful meaning, or uttered one cry of entreaty, at least the conscience within him might have visited him with a temporary shame, and restrained the raging propensity for a longer interval; but seeing her apparent apathy, knowing how timid and unresisting was her nature,—that nothing on earth will lie still and be trodden on but a woman,—Abner Dimock rioted and revelled to his full pleasure, while all his pale and speechless wife could do was to watch with fearful eyes and straining ears for his coming, and slink out of the way with her child, lest both should be beaten as well as cursed; for faithful old Keery, once daring to face him with a volley of reproaches from her shrill tongue, was levelled to the floor by a blow from his rapid hand, and bore bruises for weeks that warned her from interference. Not long, however, was there danger of her meddling. When the baby was a year and a half old, Keery, in her out-door labors,—now grown burdensome enough, since Mr. Dimock neither worked himself nor allowed a man on the premises,—Keery took a heavy cold, and, worn out with a life of hard work, sank into rest quickly, her last act of life being to draw Hitty's face down to her own, wrinkled and wan as it was, scarce so old in expression as her mistress's, and with one long kiss and sob speak the foreboding and anxious farewell she could not utter.

"Only you now!" whispered Hitty to her child, as Keery's peaceful, shrouded face was hidden under the coffin-lid and carried away to Greenfield Hill. Pitiful whisper! happily all-unmeaning to the child, but full of desolation to the mother, floating with but one tiny plank amid the wild wrecks of a midnight ocean, and

clinging as only the desperate can cling to this vague chance of life.

A rough, half-crazed girl, brought from the alms-house, now did the drudgery of the family. Abner Dimock had grown penurious, and not one cent of money was given for comfort in that house, scarce for need. The girl was stupid and rude, but she worked for her board,—recommendation enough in Mr. Dimock's eyes; and so hard work was added to the other burdens loaded upon his silent wife. And soon came another, all-mysterious, but from its very mystery a deeper fear. Abner Dimock began to stay at home, to be visited at late hours by one or two men whose faces were full of evil and daring; and when, in the dead of the long nights, Hitty woke from her broken and feverish sleep, it was to hear muffled sounds from the cellar below, never heard there before; and once, wrapping a shawl about her, she stole down the stairways with bare feet, and saw streams of red light through the chinks of the cellar-door, and heard the ring of metal, and muttered oaths, all carefully dulled by such devices as kept the sounds from chance passers in the street, though vain as far as the inhabitants of the house itself were concerned. Trembling and cold, she stole back to her bed, full of doubts and fears, neither of which she dared whisper to any one, or would have dared, had she possessed a single friend to whom she could speak. Troubles thickened fast over Hitty; her husband was always at home now, and rarely sober; the relief his absences had been was denied her entirely; and in some sunny corner of the uninhabited rooms up-stairs she spent her days, toiling at such sewing as was needful, and silent as the dead, save as her life appealed to God from the ground, and called down the curse of Cain upon a head she would have shielded from evil with her own life.

Keen human legislation! sightless justice of men!—one drunken wretch smites another in a midnight brawl, and sends a soul to its account with one sharp shudder of passion and despair, and the mad-

dened creature that remains on earth suffers the penalty of the law. Every sense sobered from its reeling fury, weeks of terrible expectation heaped upon the cringing soul, and, in full consciousness, that murderer is strangled before men and angels, because he was drunk!—necessary enough, one perceives, to the good of society, which thereby loses two worse than useless members; but what, in the name of God's justice, should His vicergerent, law, visit upon the man who wrings another life away by slow tortures, and torments heart and soul and flesh for lingering years, where the victim is passive and tenacious, and dies only after long-drawn anguish that might fill the cup of a hundred sudden deaths? Yet what escapes the vicergerent shall the King himself visit and judge. "For He cometh! He cometh to judge the earth; with righteousness shall He judge the world, and the people with equity."

Six months passed after Keery's death, and now from the heights of Greenfield and her sunny window Hitty Dimock's white face looked out upon a landscape of sudden glory; for October, the gold-bringer, had come, pouring splendor over the earth, and far and wide the forests blazed; scarlet and green maples, with erect heads, sentinelled the street, gay lifeguards of autumn; through dark green cedars the crimson creeper threaded its sprays of blood-red; birches, gilded to their tops, swayed to every wind, and drooped their graceful boughs earthward to shower the mossy sward with glittering leaves; heavy oaks turned purple-crimson through their wide-spread boughs; and the stately chestnuts, with foliage of tawny yellow, opened wide their stinging husks to let the nuts fall for squirrel and blue-jay. Splendid sadness clothed all the world, opal-hued mists wandered up and down the valleys or lingered about the undefined horizon, and the leaf-scented south wind sighed in the still noon with foreboding gentleness.

One day, Abner Dimock was gone, and Hitty stole down to the garden-door with her little child, now just trying to

walk, that he might have a little play on the green turf, and she cool her hot eyes and lips in the air. As she sat there watching the pretty clumsiness of her boy, and springing forward to intercept his falls, the influence of sun and air, the playful joy of the child, the soothing stillness of all Nature, stole into her heart till it dreamed a dream of hope. Perhaps the budding blossom of promise might become floral and fruitful; perhaps her child might yet atone for the agony of the past;—a time might come when she should sit in that door, white-haired and trembling with age, but as peaceful as the autumn day, watching the sports of his children, while his strong arm sustained her into the valley of shadow, and his tender eyes lit the way.

As she sat dreaming, suddenly a figure intercepted the sunshine, and, looking up, she saw Abner Dimock's father, the elder Abner, entering the little wicket-gate of the garden. A strange, tottering old figure, his nose and chin grimacing at each other, his bleared eyes telling unmistakable truths of cider-brandy and New England rum, his scant locks of white lying in confusion over his wrinkled forehead and cheeks, his whole air squalid, hopeless, and degraded,—not so much by the poverty of vice as by its demoralizing stamp penetrating from the inner to the outer man, and levelling it even below the plane of brutes that perish.

"Good-day! good-day!" said he to his son's wife, in a squeaking, tremulous tone, that drove the child to his mother's arms,—“Abner to home?”

"No, Sir," said Hitty, with an involuntary shudder, that did not escape the bleared blue eye that fixed its watery gaze upon her.

"Cold, a'n't ye? Better go in, better go in! Come, come along! How d'e do, little feller? don't know yer grandper, hey?"

The child met his advances with an ominous scream, and Hitty hurried into the house to give him to the servant's charge, while she returned to the sitting-

room, where the old man had seated himself in the rocking-chair, and was taking a mental inventory of the goods and chattels with a momentary keenness in his look that no way reassured Hitty's apprehensive heart.

"So, Abner a'n't to home?"

"No, Sir."

"Don't know where he's gone, do ye?"

"No, Sir."

"Don't never know where he goes, I expect?"

"No, Sir."

"Well, when he comes home,—know when he's a-comin' home?"

"No, Sir."

"Well, when he doos, you tell him 't some folks come to the tavern last night, 'n' talked pretty loud, 'n' I heerd—Guess 'ta'n't best, though, to tell what I heerd. Only you tell Abner 't I come here, and I said he'd better be a-joggin'. He'll know, he'll know,—h'm, yes," said the old man, passing his hand across his thin blue lips, as if to drive away other words better left unsaid,—and then rising from his seat, by the aid of either arm, gained his balance, and went on, while he fumbled for his stick:—

"I'd ha' writ, but black and white's a hangin' matter sometimes, 'n' words a'n't; 'n' I hadn't nobody to send, so I crawled along. Don't ye forget now! don't ye! It's a pretty considerable piece o' business; 'n' you'll be dreffully on't, ef you do forget. Now *don't* ye forget!"

"No, I won't," said Hitty, trembling as she spoke; for the old man's words had showed her a depth of dreadful possibility, and an old acquaintance with crime and its manœuvres, that chilled the blood in her veins. She watched him out of the gate with a sickening sense of terror at her heart, and turned slowly into the house, revolving all kinds of plans in her head for her husband's escape, should her fears prove true. Of herself she did not think; no law could harm her child; but, even after years of brutality and neglect, her faithful affection turned with all its provident thoughtfulness and care at once to her

husband; all her wrongs were forgotten, all her sorrows obliterated by this one fear! Well did St. Augustine say, "God is patient because He is eternal"; but better and truer would the saying have been, had it run, "God is patient because He is love": a gospel that He publishes in the lives of saints on earth, in their daily and hourly "anguish of patience," preaching to the fearful souls that dare not trust His long-suffering by the tenacious love of those who bear His image, saying, in resistless human tones, "Shall one creature endure and love and continually forgive another, and shall I, who am not loving, but Love, be weary of thy transgressions, O sinner?" And so does the silent and despairing life of many a woman weave unconsciously its golden garland of reward in the heavens above, and do the Lord's work in a strange land where it cannot sing His songs.

The day crept toward sunset, and Hitty sat with her wan face pressed to the window-pane, hushing her child in his cradle with one of those low, monotoned murmurs that mothers know; but still her husband did not come. The level sun-rays pierced the woods into more vivid splendor, burnished gold fringed the heavy purple clouds in the west, and warm crimson lights turned the purple into more triumphant glory; the sun set, unstained with mist or tempest, behind those blue and lonely hills that guard old Berkshire with their rolling summits, and night came fast, steel-blue and thick with stars; but yet he did not come, the untouched meal on the table was untouched still. Hour after hour of starry darkness crept by, and she sat watching at the window-pane; overhead, constellations marched across the heavens in relentless splendor, careless of man or sorrow; Orion glittered in the east, and climbed toward the zenith; the Pleiades clustered and sparkled as if they missed their lost sister no more; the Hyades marked the celestial pastures of Taurus, and Lyra strung her chords with fire. Hitty rested her weary head against the window-frame and sent her wearier thoughts upward to

the stars; there were the points of light that the Chaldeans watched upon their plains by night, and named with mystic syllables of their weird Oriental tongue, — names that in her girlhood she had delighted to learn, charmed by that nameless spell that language holds, wherewith it plants itself ineradicably in the human mind, and binds it with fetters of vague association that time and chance are all-powerless to break,—Zubeneschamali and Zubenelgunebi, Bellatrix and Betelgeuse, sonorous of Rome and Asia both, full of old echoes and the dry resonant air of Eastern plains, — names wherein sounded the clash of Bellona's armor, and the harsh stir of palm-boughs rustled by a hot wind of the desert, and vibrant with the dying clangor of gongs, and shouts of worshipping crowds reverberating through horrid temples of grinning and ghastly idols, wet with children's blood.

Far, far away, the heavenly procession and their well-remembered names had led poor Hitty's thoughts; worn out with anxiety, and faint for want of the food she had forgotten to take, sleep crept upon her, and her first consciousness of its presence was the awakening grasp of a rough hand and the hoarse whisper of her husband.

"Get up!" said he. "Pick up your brat, get your shawl, and come!"

Hitty rose quickly to her feet. One faculty wretchedness gives, the power of sudden self-possession, — and Hitty was broad awake in the very instant she was called. Her husband stood beside her, holding a lantern; her boy slept in the cradle at her feet.

"Have you seen your father?" said she, with quick instinct.

"Yes, d—n you, be quick! do you want to hang me?"

Quick as a spirit Hitty snatched her child, and wrapped him in the blanket where he lay; her shawl was on the chair she had slept in, her hood upon a nail by the door, and flinging both on, with the child in her arms, she followed her husband down-stairs, across the back-yard,

litting her feet against stones and logs in the darkness, stumbling often, but never falling, till the shadow of the trees was past, and the starlight showed her that they were traversing the open fields, now crisp with frost, but even to the tread, — over two or three of these, through a pine-wood that was a landmark to Hitty, for she well knew that it lay between the turnpike-road and another, less frequented, that by various windings went toward the Connecticut line, — then over a tiny brook on its unsteady bridge of logs, and out into a lane, where a rough-spoken man was waiting for them, at the head of a strong horse harnessed to one of those wagons without springs that New-Englanders like to make themselves uncomfortable in. Her husband turned to her abruptly.

"Get in," said he; "get in behind; there's hay enough; and don't breathe loud, or I'll murder you!"

She clambered into the wagon and seated herself on the hay, hushing her child, who nestled and moaned in her arms, though she had carried him with all possible care. A sharp cut of the whip sent the powerful horse off at full speed, and soon, this ill-matched party were fast traversing the narrow road that wound about the country for the use of every farm within a mile of its necessary course, a course tending toward the Connecticut.

Hour after hour crept by. Worn out with fatigue, poor Hitty dozed and fell back on the soft hay; her child slept, too, and all her troubles faded away in heavy unconsciousness, till she was again awakened by her husband's grasp, to find that dawn was gathering its light roseate fleeces in the east, and that their flight was for the present stayed at the door of a tavern, lonely and rude enough, but welcome to Hitty as a place of rest, if only for a moment. The sullen mistress of the house asked no questions and offered no courtesy, but, after her guests had eaten their breakfast, rapidly prepared, she led the way to a bedroom in the loft, where Abner Dimock flung him-

self down upon the straw bed and fell sound asleep, leaving Hitty to the undisturbed care of her child. And occupation enough that proved; for the little fellow was fretful and excited, so that no hour for thought was left to his anxious and timid mother till the dinner-bell awoke her husband and took him downstairs. She could not eat, but, begging some milk for her boy, tended, and fed, and sung to him, till he slept; and then all the horrors of the present and future thronged upon her, till her heart seemed to die in her breast, and her limbs failed to support her when she would have dragged herself out of doors for one breath of fresh air, one refreshing look at a world untroubled and serene.

So the afternoon crept away, and as soon as night drew on the journey was resumed. But this night was chill with the breath of a sobbing east wind, and the dim stars foreboded rain. Hitty shivered with bitter cold, and the boy began to cry. With a fierce curse Abner bade her stop his disturbance, and again the poor mother had hands and heart full to silence the still recurring sobs of the child. At last, after the midnight cocks had ceased to send their challenges from farm to farm, after some remote church-clocks had clanged one stroke on the damp wind, they began to pass through a large village; no lights burned in the windows, but white fences gleamed through the darkness, and sharp gable ends loomed up against the dull sky, one after another, and the horse's hoofs flashed sparks from the paved street before the church, that showed its white spire, spectre-like, directly in their path. Here, by some evil chance, the child awoke, and, between cold and hunger and fear, began one of those long and loud shrieks that no power can stop this side of strangulation. In vain Hitty kissed, and coaxed, and half-choked her boy, in hope to stop the uproar; still he screamed more and more loudly. Abner turned round on his seat with an oath, snatched the child from its mother's arms, and rolled it closely in the blanket.

"Hold on a minute, Ben!" said he to his companion; "this yelp must be stopped"; and stepping over to the back of the wagon, he grasped his wife tightly with one arm, and with the other dropped his child into the street. "Now drive, Ben," said he, in the same hoarse whisper,—*"drive like the Devil!"*—for, as her child fell, Hitty shrieked with such a cry as only the heart of a mother could send out over a newly-murdered infant. Shriek on shriek, fast and loud and long, broke the slumbers of the village; nothing Abner could do, neither threat nor force, short of absolute murder, would avail,—and there was too much real estate remaining of the Hyde property for Abner Dimock to spare his wife yet. Ben drove fiend-fashion; but before they passed the last house in the village, lights were glancing and windows grating as they were opened. Years after, I heard the story of such a midnight cry borne past sleeping houses with the quick rattle of wheels; but no one who heard it could give the right clue to its explanation, and it dried into a legend.

Now Hitty Dimock became careless of good or evil, except one absorbing desire to get away from her husband,—to search for her child, to know if it had lived or died. For four nights more that journey was pursued at the height of their horse's speed; every day they stopped to rest, and every day Hitty's half-delirious brain laid plans of escape, only to be balked by Abner Dimock's vigilance; for if he slept, it was with both arms round her, and the slightest stir awoke him,—and while he woke, not one propitious moment freed her from his watch. Her brain began to reel with disappointment and anguish; she began to hate her husband; a band of iron seemed strained about her forehead, and a ringing sound filled her ears; her lips grew parched, and her eye glittered; the last night of their journey Abner Dimock lifted her into the wagon, and she fainted on the hay.

"What in hell did you bring her for, Dimock?" growled his companion; "women are d—d plagues always."

"She'll get up in a minute," coolly returned the husband; "can't afford to leave a goose that lays golden eggs behind; hold on till I lift her up. Here, Hitty! drink, I tell you! drink!"

A swallow of raw spirit certainly drove away the faintness, but it brought fresh fire to the fever that burned in her veins, and she was muttering in delirium before the end of that night's journey brought them to a small village just above the old house on the river that figured in the beginning of this history, and which we trust the patient reader has not forgotten. Abner Dimock left his wife in charge of the old woman who kept the hovel of a tavern where they stopped, and, giving Ben the horse to dispose of to some safe purchaser, after he had driven him down to the old house, returned at night in the boat that belonged to his negro tenant, and, taking his unconscious wife from her bed, rowed down the river and landed her safely, to be carried from the skiff into an upper chamber of the old house, where Jake's wife, Aunt Judy, as Mr. Dimock styled her, nursed the wretched woman through three weeks of fever, and "doctored" her with herbs and roots.

The tenacious Hyde constitution, that was a proverb in Greenfield, conquered at last, and Hitty became conscious, to find herself in a chamber whose plastered walls were crumbling away with dampness and festooned with cobwebs, while the uncarpeted floor was checkered with green stains of mildew, and the very old four-post bedstead on which she lay was fringed around the rickety tester with rags of green moreen, mould-rotted.

Hitty sank back on her pillow with a sigh; she did not even question the old negro who sat crooning over the fire, as to where she was, or what had befallen her; but accepted this new place as only another misty delirium, and in her secret heart prayed, for the hundredth time, to die.

Slowly she recovered; for prayers to die are the last prayers ever answered; we live against our will, and tempt living

deaths year after year, when soul and body cry out for the grave's repose, and beat themselves against the inscrutable will of God only to fall down before it in bruised and bleeding acquiescence. So she lived to find herself immured in this damp and crumbling house, with no society but a drinking and crime-haunted husband, and the ignorant negroes who served him,—society varied now and then by one or two men revolting enough in speech and aspect to drive Hitty to her own room, where, in a creaking chair, she rocked monotonously back and forth, watching the snapping fire, and dreaming dreams of a past that seemed now but a visionary paradise.

For now it was winter, and the heavy drifts of snow that lay on Dimock's meadow forbade any explorations which the one idea of finding her child might have driven her to make; and the frozen surface of the river no white-sailed ship could traverse now, nor the hissing paddle-wheels of a steamer break the silence with intimations of life, active and salient, far beyond the lonely precinct of Abner Dimock's home.

So the winter passed by. The noises and lights that had awoken Hitty at midnight in the house at Greenfield had become so far an institution in this lonely dwelling that now they disturbed her sleep no more; for it was a received custom, that, whenever Abner Dimock's two visitors should appear, the cellar should resound all night with heavy blows and clinking of metal, and red light as from a forge streamed up through the doorway; but it disturbed Hitty no more; apathy settled down in black mist on her soul, and she seemed to think, to care, for nothing.

But spring awoke the dead earth, and sleeping roots aroused with fresh forces from their torpor, and sent up green signals to the birds above. A spark of light awoke in Hitty's eye; she planned to get away, to steal the boat from its hidden cove in the bushes and push off down the friendly current of the river,—anywhere away from him! anywhere!

though it should be to wreck on the great ocean, but still away from him! Night after night she rose from her bed to hazard the attempt, but her heart failed, and her trembling limbs refused their aid. At length moonlight came to her aid, and when all the house slept she stole downstairs with bare, noiseless feet, and sped like a ghost across the meadow to the river-bank. Poor weak hands! vainly they fumbled with the knotted rope that bound the skiff to a crooked elm overhanging the water,—all in vain for many lingering minutes; but presently the obdurate knot gave way, and, turning to gather up her shawl, there, close behind her, so close that his hot breath seemed to sear her cheek, stood her husband, clear in the moonlight, with a sneer on his face, and the lurid glow of drunkenness, that made a savage brute of a bad man, gleaming in his deep-set eyes. Hitty neither shrieked nor ran; despair nerved her,—despair turned her rigid before his face.

“Well,” said he, “where are you going?”

“I am going away,—away from you,—anywhere in the world away from you!” answered she, with the boldness of desperation.

“Ha, ha! going away from me!—that’s a d—d good joke, a’n’t it? Away from your husband! You fool! you can’t get away from me! you’re mine, soul and body,—this world and the next! Don’t you know that? Where’s your promise, eh?—‘for better, for worse!’—and a’n’t I worse, you cursed fool, you? You didn’t put on the handcuffs for nothing; heaven and hell can’t get you away from me as long as you’ve got on that little shiny fetter on your finger,—don’t you know that?”

The maddened woman made a quick wrench to pull away from him her left hand, which he held in his, taunting her with the ring that symbolized their eternal bonds; but he was too quick for her.

“Hollo!” laughed he; “want to get rid of it, don’t you? No, no! that won’t do,—that won’t do! I’ll make it safe!”

And lifting her like a child in his arms, he carried her across the meadow, back to the house, and down a flight of crazy steps into the cellar, where a little forge was all ablaze with white-hot coal, and the two ill-visaged men she well knew by sight were busy with sets of odd tools and fragments of metal, while on a bench near by, and in the seat of an old chair, lay piles of fresh coin. They were a gang of counterfeiters.

Abner Dimock thrust his wife into the chair, sweeping the gilt eagles to the floor as one of the men angrily started up, demanding, with an oath, what he brought that woman there for to hang them all.

“Be quiet, Bill, can’t you?” interposed the other man. “Don’t you see he’s drunk? you’ll have the Devil to pay, if you cross a drunk Dimock!”

But Abner had not heard the first speaker; he was too much occupied with tying his wife’s arms to the chair,—a proceeding she could nowise interfere with, since his heavy foot was set upon her dress so as to hold her own feet in helpless fixedness. He proceeded to take the ring from her finger, and, searching through a box of various contents that stood in one corner, extracted from it a delicate steel chain, finely wrought, but strong as steel can be; then, at the forge, with sundry tools, carefully chosen and skilfully used, he soldered one end of the chain to the ring, and, returning to his wife, placed it again upon her finger.

“Here, Bill,” growled he, “where’s that padlock off the tool-chest, eh? give it here! This woman’s a fool,—ha, ha, ha!—she wanted to get away from me, and she’s my wife!”

Another peal of dissonant laughter interrupted the words.

“What a d—d good joke! I swear I haven’t laughed before, this dog’s age! And then she was goin’ to rid herself of the ring! as if that would help it! Why, there’s the promise in black and white,—‘love, honor, and obey,’—I take thee, Abner,—ha, ha! that’s good! But fast bind, fast find; she a’n’t going to get rid

of the ring. I'll make it as tight as the promise; both of 'em 'll last to doomsday. Give me the padlock, you scoundrel!"

Bill, the man he addressed, knew too much to hesitate after the savage look that sent home the last words,—and, drawing from a bag of tools and dies a tiny padlock and key, he handed them to Dimock, who passed the chain about Hitty's thin white wrist, and, fastening it with the padlock, turned the key, and, withdrawing it from the lock, dropped it into the silvery heat of the forge, and burst into a fit of laughter, so savage and so inhuman that the bearded lips of his two comrades grew white with horror to hear the devil within so exult in his possession of a man.

Hitty sat, statue-like, in her chair; stooping, the man unbound her, and she rose slowly and steadily to her feet, looking him in the face.

"Look!" said she, raising her shackled arm high in air,—“I shall carry it to God!”—and so fled, up the broken stairway, out into the moonlight, across the meadow,—the three men following fast,—over the fallen boughs that winter had strewn along the shore, out under the crooked elm, swift as light, poising on the stern of the boat, that had swung out toward the channel,—and once more lifting her hand high into the white light, with one spring she dropped into the river, and its black waters rolled down to the sea.

THE END OF ALL.

WANDERING along a waste
Where once a city stood,
I saw a ruined tomb,
And in that tomb an urn,—

A sacred funeral-urn,
Without a name or date,
And in its hollow depths
A little human dust!

Whose dust is this, I asked,
In this forgotten urn?
And where this waste now lies
What city rose of old?

None knows; its name is lost;
It was, and is no more:
Gone like a wind that blew
A thousand years ago!

Its melancholy end
Will be the end of all;
For, as it passed away,
The universe will pass!

Its sole memorial
Some ruined world, like ours;
A solitary urn,
Full of the dust of men!

BIRDS OF THE NIGHT.

THERE are numerous swarms of insects and many small quadrupeds, requiring partial darkness for their security, that come abroad only during the night or twilight. These would multiply almost without check, but that certain birds are formed with the power of seeing in the dark, and, on account of their partial blindness in the daytime, are forced by necessity to seek their food by night. Many species of insects are most active after dewfall, — such, especially, as spend a great portion of their lifetime in the air. Hence the very late hour at which Swallows retire to rest, the hour succeeding sunset providing them with a fuller repast than any other part of the day. No sooner has the Swallow disappeared, than the Whippoorwill and the Night-Jar come forth, to prey upon the larger kinds of aerial insects. The Bat, an animal of an antediluvian type, comes out at the same time, and assists in lessening these multitudinous swarms. The little Owls, though they pursue the larger beetles and moths, direct their efforts chiefly at the small quadrupeds that steal out in the early evening to nibble the tender herbs and grasses. Thus the night, except the hours of total darkness, is with many species of animals, though they pursue their objects with comparative stillness and silence, a period of general activity.

In this sketch, I shall treat of the Birds of the Night under two heads, including, beside the true nocturnal birds that go abroad in the night to seek their subsistence, those diurnal birds that continue their songs during a considerable portion of the night. Some species of birds are partly nocturnal in their habits. Such is the Chimney Swallow. This bird is seldom out at noonday, which it employs in sleep, after excessive activity from the earliest morning dawn. It is seen afterwards circling about in the decline of day, and is sometimes abroad in fine weather the greater part of the night,

when the young broods require almost unremitting exertions, on the part of the old birds, to procure their subsistence.

The true nocturnal birds, of which the Owl and the Whippoorwill are conspicuous examples, are distinguished by a peculiar sensibility of the eye, that enables them to see clearly by twilight and in cloudy weather, while they are dazzled by the broad light of day. Their organs of hearing are proportionally delicate and acute. Their wing-feathers also have a peculiar downy softness, so that they fly without the usual fluttering sounds that attend the flight of other birds, and are able to steal unawares upon their prey, and make their predal excursions without disturbing the general silence of the hour. This noiseless flight is very remarkable in the Owl, as may be observed, if a tame one be allowed to fly about a room, when we can perceive his motions only by our sight. It is a fact worthy of our attention, that this peculiar structure of the wing-feathers does not exist in the Woodcock. Nature makes no useless provisions for her creatures; and hence this nocturnal bird, which obtains his food by digging into the soil, and gets no part of it while on the wing, has no need of this contrivance. Neither stillness nor stealth would assist him in securing his helpless prey.

Among the nocturnal birds, the most notorious is the Owl, of which there are many species, varying from the size of an Eagle down to the little Acadian, which is no larger than a Robin. The resemblance of the Owl to the feline quadrupeds has been a frequent subject of remark. Like the cat, he sees most clearly by twilight or the light of the moon, seeks his prey in the night, and spends the principal part of the day in sleep. The likeness is made stronger by his tufts of feathers, that correspond to the ears of the quadruped, — by his large head, — his round, full, and glaring eyes,

set widely apart,—by the extreme contractility of the pupil,—and in his manners, by his lurking and stealthy habit of surprising his victims. His eyes are partially encircled by a disk of feathers that yields a peculiarly significant expression to his face. His hooked bill turned downwards, so as to resemble the nose in a human countenance, the general flatness of his features, and his upright position, give him a grave and intelligent look; and it was this expression that caused him to be selected by the ancients as the emblem of wisdom, and consecrated to Minerva.

The Owl is remarkable also for the acuteness of his hearing, having a large ear-drum, and being provided with an apparatus by which he can exalt this faculty, when under the necessity of listening with greater attention. Hence, while he is silent in his own motions, he is able to perceive the least sound from the motion of any other object, and overtakes his prey by coming upon it in silence and darkness. The stillness of his flight is one of the circumstances that add mystery to his character, and which have assisted in rendering him an object of superstitious dread.

Aware of his defenceless condition in the bright daylight, when his purblindness would prevent him from evading the attacks of his enemies, he seeks some obscure retreat where he may pass the day without exposing himself to observation. It is this necessity which has caused him to make his abode in desolate and ruined buildings, in old towers and belfries, and in the crevices of dilapidated walls. In these places he hides himself from the sight of other birds, who regard him as their common enemy, and who show him no mercy when he is discovered. Here also he rears his offspring, and with these solitary haunts his image is closely associated. In thinly settled and wooded countries, he selects the hollows of old trees and the clefts of rocks for his retreats. All the smaller Owls, however, seem to multiply with the increase of human population, subsisting upon the minute animals

that accumulate in outhouses, orchards, and fallows.

When the Owl is discovered in his hiding-place, the alarm is given, and there is a general excitement among the small birds. They assemble in great numbers, and with loud chattering commence assailing and annoying him in various ways, and soon drive him out of his retreat. The Jay, usually his first assailant, like a thief employed as a thief-taker, attacks him with great zeal and animation; the Chickadee, the Nuthatch, and the small Thrushes peek at his head and eyes; while other birds, less bold, fly round him, and by their vociferation encourage his assailants and help to terrify their victim.

It is while sitting on the branch of a tree or on a fence, after his misfortune and his escape, that he is most frequently seen in the daytime; and here he has formed a subject for painters, who have commonly introduced him into their pictures as he appears in one of these open situations. He is likewise represented ensconced in his own select retreats, apparently peeping out of his hiding-place while half-concealed; and the fact of his being seen in these lonely places has caused many superstitions to be attached to his image. His voice is supposed to bode misfortune, and his spectral visits are regarded as the forewarnings of death. His connection with deserted houses and ruins has invested him with a peculiarly romantic character; while the poets, by introducing him to deepen the force of their gloomy and pathetic descriptions, have enlivened these associations; and he deserves, therefore, in a special degree, to be named among those animals which we call picturesque.

The gravity of the Owl's general appearance, combined with a sort of human expression in his countenance, undoubtedly caused him to be selected by the ancients as the emblem of wisdom. The moderns have practically renounced this idea, which had no foundation in the real character of the bird, who possesses only the sly and sinister traits that mark the

feline race. A very different train of associations and a new series of picturesque images are now suggested by the figure of the Owl, who has been portrayed more correctly by modern poetry than by ancient mythology. He is now universally regarded as the emblem of ruin and desolation, true to his character and habits, which are intimately allied to this description of scenery.

I will not enter into a speculation concerning the nature and origin of those agreeable emotions which are so generally produced by the sight of objects that suggest the ideas of decay and desolation. It is happy for us, that, by the alchemy of poetry, we are able to turn some of our misfortunes into sources of melancholy pleasure, after the poignancy of grief has been assuaged by time. Nature has beneficently provided, also, that many an object, which is capable of communicating no direct pleasure to our senses, shall affect us agreeably through the medium of sentiment. The image of the Owl is calculated to awaken the sentiment of ruin, and to this feeling of the human soul we may trace the pleasure we derive from the sight of this bird in his appropriate scenery. Two Doves upon the mossy branch of a tree in a wild and beautiful sylvan retreat are the pleasing emblems of innocent love and constancy; but they are not more suggestive of poetic fancies than an Owl sitting upon an old gate-post near a deserted house.

I have alluded, in another page, to the faint sounds we hear when the Night Birds, on a still summer evening, are flying over short distances in a neighboring wood. There is a feeling of mystery excited by these sounds, that exalts the pleasure we derive from the delightful influence of the hour and the season. But the emotions thus produced are of a cheerful kind, and not equal in intensity to the effects of the scarcely perceptible sound occasioned by the flight of the Owl, as he glides by in the dusk of the evening or in the dim light of the moon. Similar in its influence is the dis-

mal voice of this bird, which is harmonized with darkness, and, though in some cases not unmusical, is tuned, as it were, to the terrors of that hour when he makes secret warfare upon the sleeping inhabitants of the wood.

One of the most interesting of this tribe of birds is the little Acadian Owl, (*Strix Acadica*), whose note has formerly excited a great deal of curiosity. In "The Canadian Naturalist," an account is given of a rural excursion in April, in the course of which the attention of one of the party is called by his companion, just after sunset, to a peculiar sound proceeding from a cedar swamp. It was compared to the measured tinkling of a cow-bell, or regular strokes upon a piece of iron, quickly repeated. The one appealed to is able to give no satisfactory information about it, but remarks, that, "during the months of April and May, and in the former part of June, we frequently hear, after nightfall, the sound just described. From its regularity, it is thought to resemble the whetting of a saw, and hence the bird from which it proceeds is called the Saw-Whetter." The author could not identify the bird that uttered this note, but conjectured that it might be a Heron or a Bittern. It has since been ascertained that this singular note proceeds from the Acadian Owl. It is like the sound produced by the filing of a mill-saw, and is said to be the amatory note of the male, being heard only during the season of incubation.

Mr. S. P. Fowler, of Danvers, informs me that "the Acadian Owl has another note, which we frequently hear in the autumn, after the breeding season is over. The parent birds, then accompanied by their young, while hunting their prey during a bright moonlight night, utter a peculiar note, resembling a suppressed moan or a low whistle. The little Acadian, to avoid the annoyance of the birds he would meet by day, and the blinding light of the sun, retires in the morning, his feathers wet with dew and ruffled by the hard struggles he has encountered in seizing his prey, to the gloom of the

forest or the thick swamp, where, perched on a bough, near the trunk of the tree, he sleeps through a summer's day, the perfect picture of a *used-up* little fellow, suffering from the sad effects of a night's carouse. But he is an honest bird, notwithstanding his late hours and his idle sleeping days; he is also domestic in his habits, and the father of an interesting family, close at hand, in a hollow white-birch, and he is ever ready to give them his support and protection."

The Mottled Owl, (*Strix Asio*), or Screech Owl, is somewhat larger than the Acadian or Whetsaw, and not so familiar as the Barn Owl of Europe, though resembling it in general habits. He commonly builds in the hollow of an old tree, also in deserted buildings, whither he resorts in the daytime to find repose and to escape annoyance. His voice is heard most frequently in the latter part of summer, when the young Owlets are abroad, and use their cries for purposes of mutual salutation and recognition. This wailing note is singularly wild, and not unmusical. It is not properly a screech or a scream, like that of the Hawk or the Peacock, but rather a sort of moaning melody, half music and half bewailment. This wailing song is far from disagreeable, though it has a cadence which is expressive of dreariness and melancholy. It might be performed on a small flute, by commencing with D octave and running down by semitones to a fifth below, and frequently repeating the notes, for the space of a minute, with occasional pauses and slight variations, sometimes ascending as well as descending the scale. The bird does not slur the passages, but utters them with a sort of trembling *staccato*. The separate notes may be distinctly perceived, with intervals of about a semitone.

The Owl is not properly regarded as a useful bird. The generality of the tribe deserve to be considered only as mischievous birds of prey, and no more entitled to mercy and protection than the Falcons, to which they are allied. All the little Owls, however, though guilty of

destroying small birds, are very serviceable in ridding our fields and premises of mischievous animals. They likewise destroy multitudes of large nocturnal insects, flying above the summits of the trees in pursuit of them, while at other times their flight is low, when watching for the small animals that run upon the ground. It is probably on account of its low flight that the Owl is seldom seen on the wing. Bats, which are employed by Nature for the same kind of services, fall victims in large numbers to the Owls of different species, who are the principal means of preventing their multiplication.

I should wander from my present purpose, were I to attempt a sketch of the large Owls, as I design only to treat of those birds which contribute, either as poetic or picturesque objects, to improve the charms of Nature. I shall say but a passing word, therefore, of the Great Snowy Owl, almost exclusively an inhabitant of the Arctic regions, where he frightens both man and beast with his dismal hootings,—or of the Cat Owl, the prince of these monsters, who should be consecrated to Pluto,—or of his brother monster, the Gray Owl, that will carry off a full-grown rabbit. There are several other species, more or less interesting, ridiculous, or frightful. I will leave them, to speak of birds of more pleasing habits and a more innocent character.

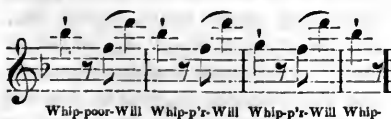
The next remarkable family of nocturnal birds comprises the *Moth-Hunters*, including, in New England, only two species,—the Whippoorwill and the Night-Hawk, or Pyramidig. These birds resemble the Owls in some of their habits; but in their structure, in their mode of subsistence, and in their general traits of character, they are like Swallows. They are shy and solitary, take their food while on the wing, abide chiefly in deep woods, and come abroad only at twilight or in cloudy weather. They remain, like the Dove, permanently paired, lay their eggs on the bare ground, and, when perched upon the branch of a tree, sit upon it lengthwise, unlike other birds. They are remarkable for their

singular voices, of which that of only one species, the Whippoorwill, can be considered musical. They are known in all parts of the world, but are particularly numerous in the warmer parts of America.

The Whippoorwill (*Caprimulgus vociferus*) is well known to the inhabitants of this part of the world, on account of his nocturnal song. This is heard only in densely wooded and retired situations, and is associated with the solitude of the forest, as well as the silence of night. The Whippoorwill is, therefore, emblematic of the rudeness of primitive Nature, and his voice always reminds us of seclusion and retirement. Sometimes he wanders away from the wood into the precincts of the town, and sings near some dwelling-house. Such an incident was formerly the occasion of superstitious alarm, being regarded as an omen of some evil to the inmates of the dwelling. The true cause of these irregular visits is probably the accidental abundance of a particular kind of insects, which the bird has followed from his retirement.

I believe the Whippoorwill, in this part of the country, is first heard in May, and continues vocal until the middle of July. He begins to sing at dusk, and we usually hear his note soon after the Veery, the Philomel of our summer evenings, has become silent. His song consists of three notes, in a sort of triple or waltz time, with a slight pause after the first note in the bar, as given below:—

SONG OF THE WHIPPOORWILL.



Whip-poor-Will Whip-p'r-Will Whip-p'r-Will Whip-

I should remark, that the bird usually commences his song with the second syllable of his name, or the second note in the bar. Some birds fall short of these intervals; but there seems to be an endeavor, on the part of each individual, to

reach the notes as they are written on the scale. A few sliding notes are occasionally introduced, and an occasional prelude cluck is heard when we are near the singer.

The note of the Quail so closely resembles that of the Whippoorwill, that I have thought it might be interesting to compare the two.

NOTE OF THE QUAIL.



Bob White.

More Wet.

So great is the general similarity of the notes of these two birds, that those of the Quail need only to be repeated several times in succession, without pause, to be mistaken for those of the Whippoorwill. They are uttered with similar intonations; but the voice of the nocturnal bird is more harsh, and his song consists of three notes instead of two.

The song of the Whippoorwill, though wanting in mellowness of tone, as may be perceived when he is only a short distance from us, is to most people very agreeable, notwithstanding the superstitions associated with it. Some persons are not disposed to rank the Whippoorwill among singing-birds, regarding him as more vociferous than musical. But it would be difficult to determine in what respect his notes differ from the songs of other birds, except that they approach more nearly to the precision of artificial music. Yet it will be admitted that considerable distance is required to "lend enchantment" to the sound of his voice. In some retired and solitary districts, the Whippoorwills are often so numerous as to be annoying by their vociferations; but in those places where only two or three individuals are heard during the season, their music is the source of a great deal of pleasure, and is a kind of recommendation to the place.

I was witness of this, some time since, in one of my botanical rambles in the town of Beverly, which is, for the most

part, too densely populated to suit the habits of these solitary birds. On one of these excursions, after walking several hours over a rather unattractive region, I arrived at a very romantic spot, known by the unpoetical name of Black Swamp. Nature uses her most ordinary materials to form her most delightful landscapes, and often keeps in reserve prospects of enchanting beauty, and causes them to rise up, as it were, by magic, where we should least expect them. Here I suddenly found myself encompassed by a charming amphitheatre of hills and woods, and in a valley so beautiful that I could not have imagined anything equal to it. A neat cottage stood alone in this spot, without a single architectural decoration, which I am confident would have dissolved the spell that made the whole scene so attractive. It was occupied by a shoemaker, whom I recognized as an old acquaintance and a worthy man, who resided here with his wife and children. I asked them if they could live contented so far from other families. The wife of the cottager replied, that they suffered in the winter from their solitude, but in the spring and summer they preferred it to the town,—“for in this place we hear all the singing-birds, early and late, and the Whippoorwill sings here every night during May and June.” It was the usual practice of these birds, they told me, to sing both in the morning and the evening twilight; but if the moon rose late in the evening, after they had become silent, they would begin to sing anew, as if to welcome her rising. May the birds continue to sing to this happy family, and may the voice of the Whippoorwill never bode them any misfortune!

The Night-Hawk, or Piramidig, (*Caprimulgus Americanus*.) is similar in many points to the Whippoorwill, and the two species were formerly considered identical. The former, however, is a smaller bird; he has no song, and exhibits more of the ways of the Swallow. He is marked by a white spot on his wings, which is very apparent during his flight. He takes his prey in a higher part of the atmos-

phere,—being frequently seen, at twilight and in cloudy weather, soaring above the house-tops in quest of insects. The Whippoorwill finds his subsistence chiefly in the woods, and takes a part of it from the branches of trees, while poisoning himself on the wing, like a Humming-Bird. I believe he is never seen circling aloft like the Night-Hawk.

The movements of the Night-Hawk, during this flight, are performed, for the most part, in circles, and are very picturesque. The birds are usually seen in pairs, at such times, but occasionally there are numbers assembled together; and one might suppose they were engaged in a sort of aerial dance, or that they were emulating each other in their attempts at soaring to a great height. It is evident that these evolutions proceed in part from the pleasure of motion; but they are also connected with their courtship. While they are soaring and circling in the air, they occasionally utter the shrill and broken note which has been supposed to resemble the word Piramidig, whence the name is derived,—and now and then they dart suddenly aside, to seize a passing insect.

While performing these circumvolutions, the male frequently dives almost perpendicularly downwards, a distance of forty feet or more, uttering, when he turns at the bottom of his descent, a singular note, resembling the twang of a viol-string. This sound has been supposed to proceed from the action of the air, as the bird dives swiftly through it with open mouth; but this supposition is rendered improbable by the fact that the European species makes a similar sound while sitting on its perch. It has also been alleged that the diving motion of this bird is an act designed to intimidate those who seem to be approaching his nest; but this cannot be true, because the bird performs the manœuvre when he has no nest to defend. This habit is peculiar to the male, and it is probably one of those fantastic motions which are noticeable among the males of the gallinaceous birds, and are evidently their ar-

tifies to attract the attention of the female; very many of these motions may be observed in the manners of tame Pigeons.

The twanging note produced during the precipitate descent of the Night-Hawk is one of the picturesque sounds of Nature, and is heard most frequently in the morning twilight, when the birds are busy collecting their repast of insects. During an early morning walk, while they are circling about, we may hear their cry frequently repeated, and occasionally the booming sound, which, if one is not accustomed to it, and is not acquainted with this habit of the bird, affects him with a sensation of mystery, and excites his curiosity in an extraordinary degree.

The sound produced by the European species is a sort of drumming or whizzing note, like the hum of a spinning-wheel. The male commences this performance about dusk, and continues it at intervals during a great part of the night. It is effected while the breast is inflated with air, like that of a cooing Dove. The *Piramidig* has the power of inflating himself in the same manner, and he utters this whizzing note when one approaches his nest.

The American Woodcock (*Scolopax minor*) is a more interesting bird than we should infer from his general appearance and physiognomy. He is mainly nocturnal in his habits, and his ways are worthy of study and observation. He obtains his food by scratching up the leaves and rubbish that lie upon the surface of the ground in damp and wooded places, and by boring into the earth for worms. He remains concealed in the wood during the day, and comes out to feed at twilight, choosing the open ploughed lands where worms are abundant; though it is probable that in the shade of the wood he is more or less busy in scratching among the leaves in the daytime.

The Woodcock does not commonly venture abroad in the open day, unless he be disturbed and driven from his retreats. He makes his first appearance here in the latter part of April, and at this season we

may observe that soaring habit which renders him one of the picturesque objects of Nature. This soaring takes place soon after sunset, continues during twilight, and is repeated at the corresponding hour in the morning. If you listen at this time near the places of his resort, he will soon reveal himself by a lively peep, frequently uttered, from the ground. While repeating this note, he may be seen strutting about, like a turkey-cock, with fantastic jerkings of the tail and a frequent bowing of the head; and his mate, I believe, is at this time not far off. Suddenly he springs upward, and with a wide circular sweep, uttering at the same time a rapid whistling note, he rises in a spiral course to a great height in the air. At the summit of his ascent, he hovers about with irregular motions, chirping a medley of broken notes, like imperfect warbling. This continues about ten or fifteen seconds, when it ceases, and he descends rapidly to the ground. We seldom hear him while in his descent, but receive the first intimation of it by hearing a repetition of his peep, resembling the sound produced by those minute wooden trumpets sold at the German toy-shops.

No person could watch this playful flight of the Woodcock without interest; and it is remarkable that a bird with short wings and difficult flight should be capable of mounting to so great an altitude. It affords me a vivid conception of the pleasure with which I should witness the soaring and singing of the Skylark, known to me only by description. I have but to imagine the chirruping of the Woodcock to be a melodious series of notes, to feel that I am listening to that bird, which is so familiarized to our imaginations by English poetry that in our early days we always expect his greetings with a summer sunrise. It is with sadness that we first learn in our youth that the Skylark is not an inhabitant of the New World; and our mornings seem divested of a great portion of their charms, for the want of this poetical accompaniment.

There is another circumstance connect-

ed with the habits of the Woodcock which increases his importance as an actor in the melodrame of Nature. When we stroll away from the noise and din of the town, where the stillness permits us to hear distinctly all those faint sounds which are turned by the silence of night into music, we may hear at frequent intervals the hum produced by the irregular flights of the Woodcock, as he passes over short distances in the wood, where he is collecting his repast. It resembles the sound of the wings of Doves, rendered distinct by the stillness of all other things, and melodious by the distance. There is a feeling of mystery attached to these musical flights that yields a savor of romance to the quiet voluptuousness of a summer evening.

It is on such occasions, if we are in a moralizing mood, that we may be keenly impressed with the truth of the saying, that the secret of happiness consists in keeping alive our susceptibilities by frugal indulgences, rather than by seeking a multitude of pleasures, that pall in exact proportion to their abundance. The stillness and darkness of a quiet night produce this enlivening effect upon our minds. Our susceptibility is then awakened to such a degree, that slight sounds and feeble sparks of light convey to our souls an amount of pleasure which we seldom experience in the daytime from sights and sounds of the most pleasing description. Thus the player in an orchestra can enjoy such music only as would deafen common ears by its crash of sounds, in which they perceive no connection or harmony; while the simple rustic listens to the rude notes of a flageolet in the hands of a clown with feelings of ineffable delight. Nature, if the seekers after luxurious and exciting pleasures could but understand her language, would say to them, "Except ye become as this simple rustic, ye cannot enter into my paradise."

The American Snipe has some of the nocturnal habits of the Woodcock, and the same habit of soaring at twilight, when he performs a sort of musical medley,

which Audubon has very graphically described in the following passage:—"The birds are met with in meadows and low grounds, and, by being on the spot before sunrise, you may see both (male and female) mount high, in a spiral manner, now with continuous beats of the wings, now in short sailings, until more than a hundred yards high, when they whirl round each other with extreme velocity, and dance, as it were, to their own music; for, at this juncture, and during the space of five or six minutes, you hear rolling notes mingled together, each more or less distinct, perhaps, according to the state of the atmosphere. The sounds produced are extremely pleasing, though they fall faintly on the ear. I know not how to describe them; but I am well assured that they are not produced simply by the beatings of their wings, as at this time the wings are not flapped, but are used in sailing swiftly in a circle, not many feet in diameter. A person might cause a sound somewhat similar by blowing rapidly and alternately, from one end to another, across a set of small pipes, consisting of two or three modulations. This performance is kept up till incubation terminates; but I have never observed it at any other period."

Among the Heron family we discover a few nocturnal birds, which, though not very well known, have some ways that are singular and interesting. Goldsmith considered one of these birds worthy of introduction into his "Deserted Village," as contributing to the poetic conception of desolation. Thus, in his description of the grounds which were the ancient site of the village, we read,—

"Along its glades, a solitary guest,
The hollow-sounding Bittern guards its nest."

"The Bittern is a shy and solitary bird; it is never seen on the wing in the daytime, but sits, generally with the head erect, hid among the reeds and rushes of extensive marshes, from whence it will not stir, unless disturbed by the sports-

man. When it changes its haunts, it removes in the dusk of the evening, and then, rising in a spiral direction, soars to a vast height. It flies in the same heavy manner as the Heron, and might be mistaken for that bird, were it not for the singularly resounding cry which it utters, from time to time, while on the wing: but this cry is feeble when compared with the hollow booming noise which it makes during the night, in the breeding season, from its swampy retreats. From the loudness and solemnity of its note, an erroneous notion prevails with the vulgar, that it either thrusts its head into a reed, which serves as a pipe for swelling its note beyond its natural pitch, or that it immerses its head in water, and then produces its boomings by blowing with all its might."

The American Bittern is a smaller bird, but is probably a variety of the European species. It exhibits the same nocturnal habits, and has received at the South the name of *Dunkadoo*, from the resemblance of its common note to these syllables. This is a hollow-sounding noise, but not so loud as the voice of the Bittern to which Goldsmith alludes. I have heard it by day proceeding from the wooded swamps, and am at a loss to explain how so small a bird can produce so low and hollow a note. Among this family of birds are one or two other nocturnal species, including the Qua-Bird, which is common to both continents; but there is little to be said of it that would be interesting in this connection. The Herons, however, and their allied species, are birds of remarkable habits, the enumeration and account of which would occupy a considerable space. In an essay on the flight of birds in particular, the Herons would furnish a multitude of very interesting facts.

Let us now turn our attention to those diurnal birds that sing in the night as well as in the day, and which might be comprehended under the general appellation of Nightingales. These birds do not confine their singing to the night, like the

true nocturnal birds, and are most vocal when inspired by the light of the moon. Europe has several of these minstrels of the night. Beside the true Philomel of poetry and romance, the Reed-Thrush and the Woodcock are of this character. In the United States, the Mocking-Bird enjoys the greatest reputation; the Rose-breasted Grosbeak and the New York Thrush are also nocturnal songsters.

The Mocking-Bird (*Turdus polyglottus*) is well known in the Middle and Southern States, but seldom passes a season in New England, except in the southern part of Rhode Island and Connecticut, which seem to be the northern limit of its migrations. Probably, like the Rose-breasted Grosbeak, which is constantly extending its limits in an eastern direction, the Mocking-Bird may be gradually making progress northwardly, so that fifty years hence both of these birds may be common in Massachusetts. The Mocking-Bird is familiar in his habits, frequenting gardens and orchards, and perching on the roofs of houses when singing, like the common Robin. Like the Robin, too, who sings at all hours excepting those of darkness, he is a persevering songster, and seems to be inspired by living in the vicinity of man. In his manners, however, he bears more resemblance to the Red Thrush, being distinguished by his vivacity, and the courage with which he repels the attacks of his enemies.

The Mocking-Bird is celebrated throughout the world for his musical powers; but it is difficult to ascertain precisely the character and quality of his original notes. Hence some naturalists have contended that he has no song of his own, but confines himself to imitations. That this is an error, all persons who have listened to him in his native wild-wood can testify. I should say, from my own observations, not only that he has a distinct song, peculiarly his own, but that his imitations are far from being equal to his original notes. Yet it is seldom we hear him except when he is engaged in mimicry. In his native woods, and especially at an early hour in the morning, when he is

not provoked to imitation by the voices of other birds and animals, he sometimes pours forth his own wild notes with full fervor. Yet I have often listened vainly for hours to hear him utter anything but a few idle repetitions of monotonous sounds, interspersed with some ludicrous varieties. Why he should neglect his own pleasing notes, to tease the listener with his imitations of all imaginable discords, is not easily explained.

Though his imitations are the cause of his notoriety, they are not the utterances upon which his true merit is based. He would be infinitely more valuable as a songster, if he were incapable of imitating a single sound. I would add, that as an imitator of the songs of other birds he is very imperfect, and in this respect has been greatly overrated by our ornithologists, who seem to vie with one another in their exaggerations of his powers. He cannot utter the notes of the rapid singers; he is successful only in his imitations of those birds whose notes are simple and moderately delivered. He is, indeed, more remarkable for his indefatigable propensity than for his powers. Single sounds, from whatever source they may come, from birds, quadrupeds, reptiles, or machines, he gives very accurately; but I have heard numbers of Mocking-Birds in confinement attempt to imitate the Canary, and always without success. There is a common saying, that the Mocking-Bird will die of chagrin, if placed in a cage by the side of a caged Bobolink, mortified because he cannot give utterance to his rapid notes. If this were the cause of his death, he would also die when caged in a room with a Canary, a Goldfinch, or any of the rapidly singing Finches. It is also an error to say of his imitations, as the generality of writers assert, that they are improvements upon the originals. When he utters the notes of the Red-Bird, the Golden Robin, or the Common Robin, he does not improve them; and when he gives us the screaming of the Jay or the mewing of the Cat, he does not change them into music.

As an original songster, judging him

by what he is capable of performing, however unfrequently he may exercise his powers to the best advantage, the Mocking-Bird is probably equalled only by two or three of our singing-birds. His notes are loud, varied, melodious, and of great compass. They may be compared to those of the Red Thrush, more rapidly delivered, and having more flute notes and fewer guttural notes and sudden transitions. He also sings on the wing and with fervor, like the Linnet, while the other Thrushes sing only from their perch. But his song has less variety than that of the Red Thrush, and falls short of it in as many respects as it surpasses it. For the greater part of the time, the only notes of the Mocking-Bird, when he is not engaged in mimicry, are a sort of melodious whistle, consisting of two notes about a fourth apart, uttered in quick, but not rapid, succession, and hardly to be distinguished from those of the Red-Bird of Virginia.

I heard the notes of the Mocking-Bird the first time in his native wilds, during a railroad journey by night, through the Pine Barrens of North Carolina, in the month of June. The journey was very tiresome and unpleasant, nothing being seen, when looking out upon the landscape, but a gloomy stretch of level forest, consisting of tall pines, thinly scattered, without any branches, except at their tops. The dusky forms of these trees, pictured against the half-luminous sky, seemed like so many giant spectres watching the progress of our journey, and increased the loneliness of the hour. Before daylight, when the sky was faintly crimsoned around the place where the sun was to come forth, the train made a pause of half an hour, at one of the stations, and the passengers alighted. While I was looking at the dreary prospect of desert, tired of my journey and longing for day, suddenly the notes of the Mocking-Bird came to my ear, and changed all my gloomy feelings into delight.

It is seldom I have felt so vividly the power of one little incident to change the tone of one's feelings and the humor

of the occasion. As a few drops of oil, cast upon the surface of the waters, will quiet the troubled waves, so did the glad voice of this merry bird suddenly dispel all those sombre feelings which had been fostered by dismal scenes and a lonely journey. Nature never seemed so lovely as when the rising dawn, with its tearful beams and purple radiance, was greeted by this warbling salutation, as from some messenger of light, who came to announce that Morning was soon to step forth from her throne, and extend over all things her smiles and her beneficence.

Of the other American birds that sing in the night I can say nothing from my own observation. The most important of these is the New York Thrush, (*Turdus aquaticus*.) which is said to resemble the River Nightingale of Europe. This bird, which is common in the Western States, is said to sing melodiously night and day. Wilson remarks of this species, "They are eminently distinguished by the loudness, sweetness, and expressive vivacity of their notes, which begin very high and clear, falling with an almost imperceptible gradation, till they are scarcely articulated. At these times the musician is perched on the middle branches of a tree, over a brook or river-bank, pouring out his charming melody, that may be distinctly heard for nearly half a mile. The voice of this little bird appeared to me so exquisitely sweet and expressive, that I was never tired listening to it." This description is exactly applicable to the song of the Veery, supposed to be silent by Wilson, who could not have fallen into such an error, except by having confined his researches chiefly to the Middle and Southern States.

The Rose-breasted Grosbeak (*Loxia rosea*) is said to be an excellent songster, passing the greater part of the night in singing, and continuing vocal in confinement. This bird is common in the Western States, but until lately has seldom been seen in New England. I learn, however, from Mr. Fowler, that "the Rose-breasted Grosbeak is found in Es-

sex County, and, though formerly seldom seen, is becoming every year more common. Like the Wood Thrush and Scarlet Tanager, it is retiring in its habits, and is usually found in the most sheltered part of the wood, where, perched about midway on a tree, in fancied concealment, it warbles its soft, clear, and melodious notes." He thinks this bird is not heard so frequently by night as by day, though it often sings in the light of the moon.

In connection with this theme, we cannot help feeling a sense of regret, almost like melancholy, when we reflect that the true Nightingale and the Skylark, the classical birds of European literature, are strangers to our fields and woods. In May and June there is no want of sylvan minstrels to wake the morn and to sing the vespers of a sweet summer evening. A flood of song wakes us at the earliest daylight; and the shy and solitary Veery, after the Vesper-Bird has concluded his evening hymn, pours his few pensive notes into the very bosom of twilight, and makes the hour sacred by his melody. But after twilight is sped, and the moon rises to shed her meek radiance over the sleeping earth, the Nightingale is not here to greet her rising, and to turn her melancholy beams into the cheerfulness of daylight. And when the Queen Moon is on her throne,

"Clustered around by all her starry Fays,"

the Whippoorwill alone brings her the tribute of his monotonous song, and soothes the dull ear of Night with sounds which, however delightful, are not of heaven. We have become so familiar with the Lark and the Nightingale, by the perusal of the romance of rural life, that "neither breath of Morn, when she ascends" without the charm of her earliest harbinger, "nor silent Night" without her "solemn bird," seems holy, as when we contemplate them in the works of pastoral song. Poetry has hallowed to our minds the pleasing objects of the Old World; those of the New have to be cherished in song yet many

more years, before they will be equally sacred to our imaginations.

By some of our writers the Mocking-Bird is put forward as equal in song to the Nightingale. This assumption might be worthy of consideration, if the American bird were not a mimic. But his mocking habits almost annihilate his value as a songster, — as the effect of a good concert would be spoiled, if the players were constantly introducing, in the midst of their serious performances, snatches of ridiculous tunes and uncouth sounds. I have never heard the Nightingale; but if I may judge from descriptions of its song, and from the notes of those Canaries which are said to give us perfect imitations of it, we have no bird in America that equals this classical songster. The following description, by Pliny, which is said to be superior to any other, may afford us some idea of the extent of its powers: — “The Nightingale, that for fifteen days and nights, hid in the thickest shades, continues her note without intermission, deserves our attention and wonder. How surprising that so great a voice can reside in so small a body! Such perseverance in so minute an animal! With what musical propriety are the sounds it produces modulated! The note at one time drawn out with a long breath, now stealing off into a different cadence, now interrupted by a break, then changing into a new note by an unexpected transition, now seeming to renew the same strain, then deceiving expectation. She sometimes seems to murmur within herself; full, deep, sharp, swift, drawling, trembling; now at the top, the middle, and the bottom of the scale. In short, in that little bill seems to reside all the melody which man has vainly labored to bring from a variety of musical instruments. Some even seem to be possessed of a different note from the rest, and contend with each other with great ardor. The bird, overcome, is then seen to discontinue its song only with its life.”

The cause of the nocturnal singing of birds that do not go abroad during the

night and are strictly diurnal in all their other habits has never been satisfactorily explained. It is natural that the Whippoorwill, which is a nocturnal bird, should sing during his hours of wakefulness and activity. There is also no difficulty in explaining why Ducks and Geese, and some other social birds, should utter their loud alarm-notes, when they meet with any midnight disturbance. These birds usually have a sentinel who keeps awake; and if he give an alarm, the others reply to it. The crowing of the Cock bears more analogy to the song of a bird, for it does not seem to be an alarm-note. This domestic bird may be considered, therefore, a nocturnal songster, if his crowing can be called a song; though it is remarkable that we seldom hear it during evening twilight. The Cock sings his matins, but not his vespers; he crows at the earliest dawn of day, and at midnight upon the rising of the moon, and whenever he is awakened by artificial light. Many singing-birds are accustomed to prolong their notes after sunset to a late hour, and become silent only to commence again at the earliest day-break. But the habit of singing in the night is peculiar to a small number of birds, and the cause of it forms a curious subject of inquiry.

By what means are they enabled to sustain such constant watchfulness, singing and providing subsistence for their offspring during the day, and still continuing wakeful and musical while it is night? Why do they take pleasure in singing, when no one will come in answer to their call? Have they their worship, like religious beings, and are their midnight lays but the outpouring of the fervency of their spirits? Do they rejoice, like the clouds, in the presence of the moon, hailing her beams as a pleasant relief from the darkness that has surrounded them? Or in the silence of night, are their songs but responses to the sounds of the trees, when they bow their heads and shake their rustling leaves in the wind? When they listen to the streamlet, that makes audible melody only

in the hush of night, do they not answer to it from their leafy perch? And when the moth flies hummingly through the recesses of the wood, and the beetle sounds his horn, what are their notes but cheerful responses to these sounds, that break sweetly upon the quiet of their slumbers?

Wilson remarks, that the hunters in the Southern States, when setting out on an excursion by night, as soon as they hear the Mocking-Bird sing, know that the moon is rising. He quotes a writer who supposes that it may be fear that operates upon the birds when they perceive the Owls flitting among the trees, and that they sing, as a timid person whistles in a lonely place, to quiet their fears. But the musical notes of birds are never used by them to express their fears; they are the language of love, sometimes animated by jealousy. It must be admitted that the moonlight awakes these birds, and may be the most frequent exciting cause of their nocturnal singing; but it is not true that they always wait for the rising of the moon; and if this were the fact, the question may still be asked, why these few species alone should be thus affected.

Since Philosophy can give no explanation of this instinct, let Fancy come to her aid, and assist us in our dilemma,—as when we have vainly sought from Reason an explanation of the mysteries of Religion, we humbly submit to the guidance of Faith. With Fancy for our interpreter, we may suppose that Nature has adapted the works of creation to our moral, as well as our physical wants; and while she has instituted the night as a time for general rest, she has provided means that shall soften the gloomy effects of darkness. The birds, which are the harbingers of all rural delights, are hence made to sing during twilight; and when they cease, the nocturnal songsters become vocal, bearing pleasant sensations to the sleepless, and by their lulling melodies preparing us to be keenly susceptible of all agreeable emotions.

TO THE MOCKING-BIRD.

CAROLLING BIRD, that merrily, night and day,
Tellest thy raptures from the rustling spray,
And wakest the morning with thy varied lay,
Singing thy matins,—

When we have come to hear thy sweet oblation

Of love and joyance from thy sylvan station,
Why, in the place of musical cantation,
Balk us with pratings?

We stroll by moonlight in the dusky forest,
Where the tall cypress shields thee, fervent chorist!

And sit in haunts of Echoes, when thou pour-
est

Thy woodland solo.

Hark! from the next green tree thy song com-
mences:

Music and discord join to mock the senses,
Repeated from the tree-tops and the fences,
From hill and hollow.

A hundred voices mingle with thy clamor;
Bird, beast, and reptile take part in thy drama;

Out-speak they all in turn without a stam-
mer,—

Brisk Polyglot!

Voices of Killdeer, Plover, Duck, and Dotter-
el;

Notes bubbling, hissing, mellow, sharp, and
guttural;

Of Cat-Bird, Cat, or Cart-Wheel, thou canst
utter all,

And all-untaught.

The Raven's croak, the chirping of the Spar-
row,

The scream of Jays, the creaking of Wheel-
barrow,

And hoot of Owls,—all join the soul to har-
row,

And grate the ear.

We listen to thy quaint soliloquizing,
As if all creatures thou wert catechizing,
Tuning their voices, and their notes revising,
From far and near.

Sweet bird! that surely lovest the noise of
folly;

Most musical, but never melancholy;
Disturber of the hour that should be holy,
With sound prodigious!

Fie on thee, O thou feathered Paganini!

To use thy little pipes to squawk and whinny,
And emulate the hinge and spinning-jenny,
Making night hideous!

Provoking melodist! why canst thou breathe
us

No thrilling harmony, no charming pathos,
No cheerful song of love without its bathos?

The Furies take thee,—

Blast thy obstreperous mirth, thy foolish chat-
ter,—

Gag thee, exhaust thy breath, and stop thy
clatter,

And change thee to a beast, thou senseless
prater! —

Nought else can check thee!

A lengthened pause ensues: — but hark again!
From the new woodland, stealing o'er the
plain,

Comes forth a sweeter and a holier strain! —
Listening delighted,

The gales breathe softly, as they bear along
The warbled treasure, — the delicious throng
Of notes that swell accordant in the song,
As love is plighted.

The Echoes, joyful from their vocal cell,
Leap with the wingèd sounds o'er hill and
dell,

With kindling fervor, as the chimes they tell
To wakeful Even: —

They melt upon the ear; they float away;
They rise, they sink, they hasten, they delay,
And hold the listener with bewitching sway,
Like sounds from heaven!

A TRIP TO CUBA.

HAVANA — THE JESUIT COLLEGE.

THE gentlemen of our party go one day to visit the Jesuit College in Havana, yecept "Universidad de Belen." The ladies, weary of dry goods, manifest some disposition to accompany them. This is at once frowned down by the unfairest sex, and Can Grande, appealed to by the other side, shakes his shoulders, and replies, "No, you are only miserable women; and cannot be admitted into any Jesuit establishment whatever." And so the male deputation departs with elation, and returns with airs of superior opportunity, and is more insufferable than ever at dinner, and thereafter.

They of the feminine faction, on the other hand, consult with more direct authorities, and discover that the doors of Belen are in no wise closed to them, and that everything within those doors is quite at their disposition, saving and excepting the sleeping-apartments of the Jesuit fathers, — to which, even in thought, they would on no account draw near. And so they went and saw Belen, whereof one of them relates as follows.

The building is spacious, inclosing a hollow square, and with numerous galler-

ies, like European cloisters, where the youth walk, study, and play. We were shown up-stairs, into a pleasant reception-room, where two priests soon waited on us. One of these, Padre Doyaguez, seemed to be the decoy-duck of the establishment, and soon fastened upon one of our party, whose Protestant tone of countenance had probably caught his attention. Was she a Protestant? Oh, no! — not with that intelligent physiognomy! — not with that talent! What was her name? Julia (pronounced *Hulia*). *Hulia* was a Roman name, a Catholic name; he had never heard of a *Hulia* who was a Protestant; — very strange, it seemed to him, that a *Hulia* could hold to such unreasonable ideas. The other priest, Padre Lluç, meanwhile followed with sweet, quiet eyes, whose silent looks had more persuasion in them than all the innocent cajoleries of the elder man. Padre Doyaguez was a man eminently qualified to deal with the sex in general, — a coaxing voice, a pair of vivacious eyes, whose cunning was not unpleasing, tireless good-humor and perseverance, and a savor of sincerity. Padre Lluç was the sort of man that one recalls in quiet moments with a throbb of sympa-

thy,—the earnest eyes, the clear brow, the sonorous voice. One thinks of him, and hopes that he is satisfied,—that cruel longing and more cruel doubt shall never spring up in that capacious heart, divorcing his affections and convictions from the system to which his life is irrevocably wedded. No, keep still, Padre Lluç! think ever as you think now, lest the faith that seems a fortress should prove a prison, the mother a step-dame,—lest the high, chivalrous spirit, incapable of a safe desertion, should immolate truth or itself on the altar of consistency.

Between those two advocates of Catholicity, Hulia Protestante walks slowly through the halls of the University. She sees first a Cabinet of Natural History, including minerals, shells, fossils, and insects, all well-arranged, and constituting a very respectable beginning. Padre Lluç says some good words on the importance of scientific education. Padre Doyaguez laughs at the ladies' hoops, which he calls Malakoffs, as they crowd through the doorways and among the glass cases; he repeats occasionally, "*Hulia Protestante?*" in a tone of mock astonishment, and receives for answer, "*Sí, Hulia Protestante.*" Then comes a very creditable array of scientific apparatus,—not of the order employed by the judges of Galileo,—electric and galvanic batteries, an orrery, and many things beside. The library interests us more, with some luxurious classics, a superb Dante, and a prison-cage of forbidden works, of which Padre Lluç certainly has the key. Among these were fine editions of Rousseau and Voltaire, which appeared to be intended for use; and we could imagine a solitary student, dark-eyed and pale, exploring their depths at midnight with a stolen candle, and endeavoring, with self-torture, to reconcile the intolerance of his doctrine with the charities of his heart. We imagine such a one lost in the philosophy and sentiment of the "*Nouvelle Héloïse,*" and suddenly summoned by the convent-bell to the droning of the Mass, the mockery of Holy Water, the fable of the Real Presence. Such con-

trasts might be strange and dangerous. No, no, Padre Lluç! keep these unknown spells from your heart,—let the forbidden books alone. Instead of the Confessions of Jean Jacques, read the Confessions of St. Augustine,—read the new book, in three volumes, on the Immaculate Conception, which you show me with such ardor, telling me that Can Grande, which, in the vernacular, is Parker, has spoken of it with respect. Beyond the Fathers you must not get, for you have vowed to be a child all your life. Those clear eyes of yours are never to look up into the face of the Eternal Father; the show-box of the Church must content them, with Mary and the saints seen through its dusty glass,—the august figure of the Son, who sometimes reproved his mother, crowded quite out of sight behind the woman, whom it is so much easier to dress up and exhibit. What is this other book which Parker has read? Padre Doyaguez says, "Hulia, if you read this, you must become a Catholic." Padre Lluç says, "If Parker has read this book, I cannot conceive that he is not a Catholic." The quick Doyaguez then remarks, "Parker is going to Rome to join the Romish Church." Padre Lluç rejoins, "They say so." Hulia Protestante is inclined to cry out, "The day that Parker becomes a Catholic, I, too, will become one"; but, remembering the rashness of vows and the fallibility of men, she does not adopt that form of expressing *Never*. Parker might, if it pleased God, become a Catholic, and then the world would have two Popes instead of one.

We leave at last the disputed ground of the library and ascend to the observatory, which commands a fine view of the city, and a good sweep of the heavens for the telescope, in which Padre Lluç seemed especially to delight. The observatory is commodious, and is chiefly directed by an attenuated young priest, with a keen eye and hectic cheek; another was occupied in working out mathematical tables;—for these Fathers observe the stars, and are in scientific corre-

spondence with astronomers in Europe. This circumstance gave us real pleasure on their account,—for science, in all its degrees, is a positive good, and a mental tonic of the first importance. Earnestly did we, in thought, commend it to those wearied minds which have undergone the dialectic dislocations, the denaturalizations of truth and of thought, which enable rational men to become first Catholics and then Jesuits. For let there be no illusions about strength of mind, and so on,—this is effected by means of a vast machinery. As, in the old story, the calves were put in at one end of the cylinder and taken out leather breeches at the other, or as glass is cut and wood carved, so does the raw human material, put into the machine of the Catholic Church, become fashioned according to the will of those who guide it. Hulia Protestante! you have a free step and a clear head; but once go into the machine, and you will come out carved and embossed according to the old traditional pattern,—you as well as another. Where the material is hard, they put on more power,—where it is soft, more care; wherefore I caution you here, as I would in a mill at Lowell or Lawrence,—Don't meddle with the shafts,—don't go too near the wheel,—in short, keep clear of the machinery. And Hulia does so; for, at the last attack of Padre Doyaguez, she suddenly turns upon him and says, "Sir, you are a Doctrinary and a Propagandist." And the good Father suffers her to depart in peace. But first there is the chapel to be seen, with its tawdry and poor ornamentation,—and the dormitories of the scholars, with long double rows of beds and mosquito-nettings. There are two of these, and each of them has at one end a raised platform, with curtains and a bed, where rests and watches the shepherd of the little sheep. Lastly, we have a view of the whole flock, assembled in their play-ground, and one of them, looking up, sees his mother, who has kindly accompanied our visit to the institution. Across the distance that separates us, we see his blue eyes brighten, and, as soon as

permission is given, he bounds like a young roe to her arms, shy and tender, his English blood showing through his Spanish skin,—for he is a child of mixed race. We are all pleased and touched, and Padre Lluç presently brings us a daguerreotype, and says, "It is my mother." To us it is an indifferent portrait of an elderly Spanish woman,—but to him, how much! With kindest mutual regard we take leave,—a little surprised, perhaps, to see that Jesuit priests have mothers, and remember them.

SAN ANTONIO DE LOS BAÑOS.

"Far from my thoughts, vain world, begone!"

HOWEVER enchanting Havana may prove, when seen through the moonlight of memory, it seems as good a place to go away from as any other, after a stifling night in a net, the wooden shutters left open in the remote hope of air, and admitting the music of a whole opera-troupe of dogs, including bass, tenor, soprano, and chorus. Instead of bouquets, you throw stones, if you are so fortunate as to have them,—if not, boot-jacks, oranges, your only umbrella. You are last seen thrusting frantic hands and feet through the iron bars, your wife holding you back by the flannel night-gown which you will persist in wearing in this doubtful climate. At last it is over,—the fifth act ends with a howl which makes you hope that some one of the performers has come to grief. But, alas! it is only a stage *dé-nouement*, whose hero will die again every night while the season lasts. You fall asleep, but the welcome cordial has scarcely been tasted when you are aroused by a knock at the door. It is the night-porter, who wakes you at five by appointment, that you may enjoy your early coffee, tumble into a hired *volante*, and reach, half dead with sleep, the station in time for the train that goes to San Antonio.

Now, whether you are a partisan of early rising or not, you must allow that sunrise and the hour after is the golden

time of the day in Cuba. So this hour of starting,—six o'clock,—so distasteful in our latitudes, is a matter of course in tropical climates. Arriving at the station, you encounter new tribulations in the registering and payment of luggage, the transportation of which is not included in the charge for your ticket. Your trunks are recorded in a book, and, having paid a *real* apiece for them, you receive a paper which entitles you to demand them again at your journey's end. The Cuban railways are good, but dear,—the charge being ten cents a mile; whereas in our more favored land one goes for three cents, and has the chance of a collision and surgeon's services without any extra payment. The cars have windows which are always open, and blinds which are always closed, or nearly so. The seats and backs of seats are of cane, for coolness,—hardness being secured at the same time. One reaches San Antonio in an hour and a half, and finds a pleasant village, with a river running through it, several streets of good houses, several more of bad ones, a cathedral, a cockpit, a *volante*, four soldiers on horseback, two on foot, a market, dogs, a bad smell, and, lastly, the American Hotel,—a house built in a hollow square, as usual,—kept by a strong-minded woman from the States, whose Yankee thrift is unmistakable, though she has been long absent from the great centres of domestic economy.

Mrs. L——, always on the watch for arrivals, comes out to receive us. We are very welcome, she hints, as far as we go; but why are there not more of us? The smallest favors should be thankfully received, but she hears that Havana is full of strangers, and she wonders, for her part, why people will stay in that hot place, and roast, and stew, and have the yellow fever, when she could make them so comfortable in San Antonio. This want of custom she continues, during our whole visit, to complain of. Would it be uncharitable for us to aver that we found other wants in her establishment which caused us more astonishment, and which

went some way towards accounting for the deficiency complained of? wants of breakfast, wants of dinner, wants of something good for tea, wants of towels, wants of candles, wants of ice, or, at least, of the cooling jars used in the country. Charges exorbitant,—the same as in Havana, where rents are an ounce a week, and upwards; *volantes* difficult,—Mrs. L. having made an agreement with the one livery-stable that they shall always be furnished at most unreasonable prices, of which she, supposably, pockets half. On the other hand, the village is really cool, healthy, and pretty; there are pleasant drives over dreadful roads, if one makes up one's mind to the *volante*, and delightful river-baths, shaded by roofs of palm-tree thatch. One of the best of these is at the foot of Mrs. L.'s inclosure, and its use is included in the privileges of the house. The water is nearly tepid, clear, and green, and the little fish float hither and thither in it,—though men of active minds are sometimes reduced to angle for them, with crooked pins, for amusement. At the hour of one, daily, the ladies of the house betake themselves to this refreshment; and there is laughing, and splashing, and holding of hands, and simulation of all the Venuses that ever were, from the crouching one of the bath, to the triumphant Cytherea, springing for the first time from the wave.

Such are the resources of the house. Those of the neighborhood are various. Foremost among them is the *cafetal*, or coffee-plantation, of Don Juan Torres, distant a league from the village, over which league of stone, sand, and rut you rumble in a *volante* dragged by three horses. You know that the *volante* cannot upset; nevertheless you experience some anxious moments when it leans at an obtuse angle, one wheel in air, one sticking in a hole, the horses balking and kicking, and the postilion swearing his best. But it is written, the *volante* shall not upset,—and so it does not. Long before you see the entrance to the plantation, you watch the tall palms, planted in a line, that shield its borders. An avenue of like growth

leads you to the house, where barking dogs announce you, and Don Juan, an elderly gentleman in slippers and a Panama hat, his hair, face, and eyes all faded to one hue of grayness, comes out to accost us. Here, again, Hulia Protestante becomes the subject of a series of attacks, in a new kind. Don Juan first exhausts his flower-garden upon her, and explains all that is new to her. Then she must see his blind Chino, a sightless Samson of a Cooly, who is working resolutely in a mill. "*Canta!*" says the master, and the poor slave gives tongue like a hound on the scent. "*Baila!*" and, a stick being handed him, he performs the gymnastics of his country, a sort of war-dance without accompaniment. "*El can!*" and, giving him a broom, they loose the dog upon him. A curious tussle then ensues,—the dog attacking furiously, and the blind man, guided by his barking, defending himself lustily. The Chino laughs, the master laughs, but the visitor feels more inclined to cry, having been bred in those Northern habits which respect infirmity. A *real* dismisses the poor soul with a smile, and then begins the journey round the *cafetal*. The coffee-blossom is just in its perfection, and whole acres in sight are white with its flower, which nearly resembles that of the small white jasmine. Its fragrance is said to be delicious after a rain; but, the season being dry, it is scarcely discernible. As shade is a great object in growing coffee, the grounds are laid out in lines of fruit-trees, and these are the ministers of Hulia's tribulation; for Don Juan, whether in kindness or in mischief, insists that she shall taste every unknown fruit,—and as he cuts them and hands them to her, she is forced to obey. First, a little negro shins up a cocoa-nut-tree, and flings down the nut, whose water she must drink. One cocoa-nut she endures,—two,—but three? no, she must rebel, and cry out, "*No mi gusta!*" Then she must try a bitter orange, then a sour bitter one, then a sweet lemon, then a huge fruit of triple verjuice flavor. "What is it good for?" she asks, after a shuddering plunge into its acrid depths. "Oh,"

says the Don, "they eat it in the castors instead of vinegar." Then come *sapotas*, *mamey*, Otaheite gooseberries. "Does she like bananas?" he cuts a tree down with his own hand, and sends the bunch of fruit to her *volante*;—"Sugar-cane?" he bestows a huge bundle of sticks for her leisurely rodentation;—he fills her pocket with coral beans for her children. Having, at last, exhausted every polite attention, and vainly offered gin, rum, and coffee, as a parting demonstration, Hulia and her partner escape, bearing with them many strange flavors, and an agonizing headache, the combined result of sun and acids. Really, if there exist anywhere on earth a society for the promotion and encouragement of good manners, it should send a diploma to Don Juan, admonishing him only to omit the vinegar-fruit in his further walks of hospitality.

We take the Sunday to visit the nearest sugar-plantation, belonging to Don Jacinto Gonzales. Sun, not shade, being the desideratum in sugar-planting, there are few trees or shrubs bordering the sugar-fields, which resemble at a distance our own fields of Indian corn, the green of the leaves being lighter, and a pale blue blossom appearing here and there. The points of interest here are the machinery, the negroes, and the work. Entering the sugar-house, we find the *maquinista* (engineer) superintending some repairs in the machinery, aided by another white man, a Cooly, and an imp of a black boy, who begged of all the party, and revenged himself with clever impertinence on those who refused him. The *maquinista* was a fine-looking man, from the Pyrenees, very kind and obliging. He told us that Don Jacinto was very old, and came rarely to the plantation. We asked him how the extreme heat of his occupation suited him, and for an answer he opened the bosom of his shirt, and showed us the marks of innumerable leeches. The machinery is not very complicated. It consists of a wheel and band, to throw the canes under the powerful rollers which crush

them, and these rollers, three in number, all moved by the steam-engine. The juice flows into large copper caldrons, where it is boiled and skimmed. As they were not at work, we did not see the actual process. Leaving the sugar-house, we went in pursuit of the *mayoral*, or overseer, who seemed to inhabit comfortable quarters, in a long, low house, shielded from the sun by a thick screen of matting. We found him a powerful, thick-set man, of surly and uncivil manners, girded with a sword, and further armed with a pistol, a dagger, and a stout whip. He was much too important a person to waste his words upon us, but signified that the major-domo would wait on us, which he presently did. We now entered the negro quarter, a solid range of low buildings, formed around a hollow square, whose strong entrance is closed at nightfall, and its inmates kept in strict confinement till the morning hour of work comes round. Just within the doorway we encountered the trader, who visits the plantations every Sunday, to tempt the stray cash of the negroes by various commodities, of which the chief seemed to be white bread, calicoes, muslins, and bright cotton handkerchiefs. He told us that their usual weekly expenditure amounted to about twenty-five dollars. Bargaining with him stood the negro-driver, a tattooed African, armed with a whip. All within the court swarmed the black bees of the hive,—the men with little clothing, the small children naked, the women decent. All had their little charcoal fires, with pots boiling over them; the rooms within looked dismally dark, close, and dirty; there are no windows, no air and light save through the ever-open door. The beds are sometimes partitioned off by a screen of dried palm-leaf, but I saw no better sleeping-privilege than a board with a blanket or coverlet. From this we turned to the nursery, where all the children incapable of work are kept; the babies are quite naked, and sometimes very handsome in their way, black and shining, with bright eyes and well-formed limbs. No great

provision is made for their amusement, but the little girls nurse them tenderly enough, and now and then the elders fling them a bit of orange or *chaimito*, for which they scramble like so many monkeys. Appeals are constantly made to the pockets of visitors, by open hands stretched out in all directions. To these "*Nada*"—"Nothing"—is the safe reply; for, if you give to one, the others close about you with frantic gesticulation, and you have to break your way through them with some violence, which hurts your own feelings more than it does theirs. On *strict* plantations this is not allowed; but Don Jacinto, like Lord Ashburton at the time of the Maine treaty, is an old man,—a very old man; and where discipline cannot be maintained, peace must be secured on any terms. We visit next the sugar-house, where we find the desired condiment in various stages of color and refinement. It is whitened with clay, in large funnel-shaped vessels, open at the bottom, to allow the molasses to run off. Above are hogsheads of coarse, dark sugar; below is a huge pit of fermenting molasses, in which rats and small negroes occasionally commit involuntary suicide, and from which rum is made.—N. B. Rum is not a wicked word in Cuba; in Boston everybody is shocked when it is named, and in Cuba nobody is shocked when it is drunk.

And here endeth the description of our visit to the sugar-plantation of Don Jacinto, and in good time, too,—for by this it had grown so hot, that we made a feeble rush for the *volante*, and lay back in it, panting for breath. Encountering a negress with a load of oranges on her head, we bought and ate the fruit with eagerness, though the oranges were bitter. The jolting over three miles of stone and rut did not improve the condition of our aching heads. Arriving at San Antonio, we thankfully went to bed for the rest of the morning, and dreamed, only dreamed, that the saucy black boy in the boiling-house had run after us, had lifted the curtain of the *volante*, screeched a last impertinence after us, and kissed his hand

for a good-bye, which, luckily for him, is likely to prove eternal.

THE MORRO FORTRESS — THE UNIVERSITY OF HAVANA — THE BENEFICENZA.

THE Spanish government experiences an unwillingness to admit foreigners into the Morro, their great stronghold, the causes of which may not be altogether mysterious. Americans have been of late especially excluded from it, and it was only by a fortunate chance that we were allowed to visit it. A friend of a friend of ours happened to have a friend in the garrison, and, after some delays and negotiations, an early morning hour was fixed upon for the expedition.

The fort is finely placed at the entrance of the harbor, and is in itself a picturesque object. It is built of a light, yellowish stone, which is seen, as you draw near, in strong contrast with the vivid green of the tropical waters. We approached it by water, taking a row-boat from the Alameda. As we passed, we had a good view of a daily Havana spectacle, the washing of the horses. This being by far the easiest and most expeditious way of cleaning the animals, they are driven daily to the sea in great numbers, those of one party being tied together; they disport themselves in the surge and their wet backs glisten in the sun. Their drivers, nearly naked, plunge in with them, and bring them safely back to the shore.

But for the Morro. We entered without difficulty, and began at once a somewhat steep ascent, which the heat, even at that early hour, made laborious. After some climbing, we reached the top of the parapet, and looked out from the back of the fortress. On this side, if ever on any, it will be taken,—for, standing with one's back to the harbor, one sees, nearly on the right hand, a point where trenches could be opened with advantage. The fort is heavily gunned and garrisoned, and seems to be in fighting order. The

outer wall is separated from the inner by a paved space some forty feet in width. The height of both walls makes this point a formidable one; but scaling-ladders could be thrown across, if one had possession of the outer wall. The material is the coralline rock common in this part of the island. It is a soft stone, and would prove, it is feared, something like the cotton-bag defence of New Orleans memory,—as the balls thrown from without would sink in, and not splinter the stone, which for the murderous work were to be wished. A little perseverance, with much perspiration, brought us to a high point, called the Lantern, which is merely a small room, where the telescope, signal-books, and signals are kept. Here we were received by an official in blue spectacles and with a hole in his boot, but still with that air of being the chiefest thing on God's earth common to all Spaniards. The best of all was that we brought a sack of oranges with us, and that the time was now come for their employment. With no other artillery than these did we take the very heart of the Morro citadel,—for, on offering them to the official with the hole, he surrendered at once, smiled, gave us seats, and sitting down with us, indeed, was soon in the midst of his half-dozen orange. Having refreshed ourselves, examined the flags of all nations, and made all the remarks which our limited Spanish allowed, we took leave, redescended, and reëmbarked. One of our party, an old soldier, had meanwhile been busily scanning the points and angles of the fortress, pacing off distances, etc., etc. The result of his observations would, no doubt, be valuable to men of military minds. But the writer of this, to be candid, was especially engaged with the heat, the prospect, the oranges, and the soldiers' wives and children, who peeped out from windows here and there. Such trifling creatures do come into such massive surroundings, and trifle still!

Our ladies, being still in a furious mood of sight-seeing, desired to visit the University of Havana, and, having made

appointment with an accomplished Cuban, betook themselves to the College buildings with all proper escort. Their arrival in the peristyle occasioned some excitement. One of the students came up, and said, in good English, "What do you want?" Others, not so polite, stared and whispered in corners. A message to one of the professors was attended with some delay, and our Cuban friend, having gone to consult with him, returned to say, with some embarrassment, that the professor would be happy to show the establishment to the ladies on Sunday, at two, P. M., when every male creature but himself would be out of it; but as for their going through the rooms while the undergraduates were about, that was not to be thought of. "Why not?" asked the ladies. "For your own sake," said the messenger, and proceeded to explain that the appearance of the *skirted* in these halls of learning would be followed by such ill-conduct and indignity of impertinence on the part of the *skirted* as might be intolerable to the one and disadvantageous to the other. Now there be women, we know, whose horrid fronts could have awed these saucy little Cubans into decency and good behavior, and some that we know, whether possessing that power or not, would have delighted in the fancied exercise of it. What strong-minded company, under these circumstances, would have turned back? What bolting, tramping, and rushing would they not have made through the ranks of the astonished professors and students? The Anniversary set, for example, who sweep the pews of men, or, coming upon one forlorn, crush him as a boar does a sheep. Our silly little flock only laughed, colored, and retreated to the *volantes*, where they held a council of war, and decided to go visit some establishment where possibly better manners might prevail.

Returning on the Sunday, at the hour appointed, they walked through the deserted building, and found spacious rooms, the pulpits of the professors, the benches of the students, the Queen's portrait, a

very limited library, and, for all consolation, some pleasant Latin sentences over the doors of the various departments, celebrating the solace and delights of learning. This was seeing the College, literally; but it was a good deal like seeing the lion's den, the lion himself being absent on leave,—or like visiting the hippopotamus in Regent's Park on those days in which he remains steadfastly buried in his tank, and will show only the tip of a nostril for your entrance-fee. Still, it was a pleasure to know that learning was so handsomely housed; and as for the little rabble who could not be trusted in the presence of the sex, we forgave them heartily, knowing that soberer manners would one day come upon them, as inevitably as baldness and paternity.

Let me here say, that a few days in Havana make clear to one the seclusion of women in the East, and its causes. Wherever the animal vigor of men is so large in proportion to their moral power, as in those countries, women must be glad to forego their liberties for the protection of the strong arm. One master is better for them than many. Whatever tyranny may grow out of such barbarous manners, the institution springs from a veritable necessity and an original good intention. The Christian religion should change this, which is justifiable only in a Mohammedan country. But where that religion is so loosely administered as in Cuba, where its teachers themselves frequent the cockpit and the gaming-table, one must not look for too much of its power in the manners and morals of men.

The Beneficenza was our next station. It is, as its name signifies, an institution with a benevolent purpose, an orphan asylum and foundling hospital in one. The State here charitably considers that infants who are abandoned by their parents are as much orphaned as they can become by the interposition of death,—nay, more. The death of parents oftenest leaves a child with some friend or relative; but the foundling is cut off from all human relationship,—he belongs only to the hand that takes him up, when he

has been left to die. Despite the kind cruelty of modern theories, which will not allow of suitable provision for the sufferer, for fear of increasing the frequency of the crime by which he suffers, our hearts revolt at the miserable condition of those little creatures in our great cities, confounded with hopeless pauperism in its desolate asylums, or farmed out to starve and die. They belong to the State, and the State should nobly retrieve the world's offence against them. Their broken galaxy shows many a bright star here and there. Such a little wailing creature has been found who has commanded great actions and done good service among men. Let us, then, cherish the race of foundlings, of whom Moses was the first and the greatest. The princess who reared him saw not the glorious destiny which lay hid, as a birth-jewel, in his little basket of reeds. She saw only, as some of us have seen, a helpless, friendless babe. When he dedicated to her his first edition of the Pentateuch — But, nay, he did not; for neither gratitude nor dedications were in fashion among the Jews.

We found the *Beneficenza* spacious, well-ventilated, and administered with great order. It stands near the sea, with a fine prospect in view, and must command a cool breeze, if there be any. The children enjoy sea-bathing in summer. The superintendent received us most kindly, and presented us to the sisters who have charge of the children, who were good specimens of their class. We walked with them through the neat dormitories, and observed that they were much more airy than those of the Jesuit College, lately described. They all slept on the sackings of the cots, beds being provided only in the infirmary. In the latter place we found but two inmates, — one suffering from ordinary Cuban fever, the other with ophthalmia. — N. B. Disease of the eyes does not seem to be common in Cuba, in spite of the tropical glare of the sun; nor do people nurse and complain of their eyes there, as with us. We found a separate small kitchen

for the sick, which was neat and convenient. The larger kitchen, too, was handsomely endowed with apparatus, and the superintendent told us, with a twinkle in his eye, that the children lived well. Coffee at six, a good breakfast at nine, dinner at the usual hour, bread and coffee before bed-time; — this seemed very suitable as to quantity, though differing from our ideas of children's food; but it must be remembered that the nervous stimulus of coffee is not found to be excessive in hot climates; it seems to be only what Nature demands, — no more. The kind nun who accompanied us now showed us, with some pride, various large presses, set in the wall, and piled to the top with clean and comfortable children's clothing. We came presently to where the boys were reciting their catechism. An ecclesiastic was hearing them; — they seemed ready enough with their answers, but were allowed to gabble off the holy words in a manner almost unintelligible, and quite indecorous. They were bright, healthy-looking little fellows, ranging apparently from eight to twelve in age. They had good play-ground set off for them, and shady galleries to walk up and down in. Coming from their quarter, the girls' department seemed quiet enough. Here was going on the eternal task of needlework, to which the sex has been condemned ever since Adam's discovery of his want of wardrobe. Oh, ye wretched, foolish women! why will ye forever sew? "We must not only sew, but be thankful to sew; that little needle being, as the sentimental Curtis has said, the only thing between us and the worst that may befall."

These incipient women were engaged in various forms of sewing, — the most skilful in a sort of embroidery, like that which forms the border of *piña* handkerchiefs. A few were reading and spelling. One poor blind girl sat amongst them, with melancholy arms folded, and learned nothing, — they told us, nothing; for the instruction of the blind is not thought of in these parts. This seemed piteous to us, and made us reflect how happy are *our* blinds, to say nothing of

our deaſts and dumbs. Idiocy is not uncommon here, and is the reſult of continual intermarriage between near relations; but it will be long before they will provide it with a ſeparate aſylum and ſuitable inſtruction.

But now came the ſaddeſt part of the whole exhibition,—a ſight common enough in Europe, but, by ſome accident, hitherto unſeen by us. Here is a ſort of receptacle, with three or four compartments, which turns on a pivot. One ſide of it is open to the ſtreet, and in it the wretched parent lays the more wretched baby,—ringing a ſmall bell, at the ſame time, for the new admittance; the parent vaniſhes, the receptacle turns on its pivot,—the baby is within, and, we are willing to believe, in merciful hands.

The ſight of this made, for the firſt time, the crime real to me. I ſaw, at a glaſh, the whole tragedy of deſertion,—the cautious approach, the frightened countenance, the furtive act, and the great avenging pang of Nature after its conſummation. What was Hether Prynne's pillory, compared to the heart of any of thoſe mothers? I thought, too, of Rousſeau, bringing to ſuch a place as this children who had the right to inherit divine genius, and deſerting them for the ſordid reaſon that he did not chooſe to earn their bread,—the helpless mother weeping at home, and begging, through long years, to be allowed to ſeek and reclaim them.

Well, here were the little creatures kindly cared for; yet what a piteous place was their nurſery! Some of the recent arrivals looked as if ill-uſage had been exhausted upon them before they were brought hither. Blows and drugs

and ſtarvation had been tried upon them, but, with the tenacity of infancy, they clung to life. They would not die;—well, then, they ſhould live to regret it. Some of them lay on the floor, deformed and helpless; the older ones formed a little claſs, and were going through ſome elementary exerciſe when we paſſed. The babies had a large room allotted to them, and I found the wet-nurſes apportioned one to each child. This appeared a very generous proviſion, as, in ſuch eſtabliſhments elſewhere, three and even four children are given to one nurſe. They had comfortable cribs, on each of which was pinned the name of its little inmate, and the date of its entrance;—generally, the name and age of the child are found written on a ſlip of paper attached to its clothing, when it is left in the receptacle. I ſaw on one, “Cecilio, three weeks old.” He had been but a few days in the eſtabliſhment.

Of courſe, I lingered longeſt in the babies' room, and longeſt of all near the crib of the little Cecilio. He was a pretty baby, and ſeemed to me the moſt ill-uſed of all, becauſe the youngeſt. “Could they not bear with you three weeks, little fellow?” I ſaid. “I know thoſe at whoſe fireſides ſuch as you would have been welcome gueſts. That New York woman whom I met lately, young, rich, and childleſs,—I could commend you to her in place of the ſnarling little ſpaniel fiend who was her conſtant care and companion.”

But here the ſuperintendent made a polite bow, ſaying,—“And now your Worſhips have ſeen all; for the chapel is undergoing repairs, and cannot be viſited.” And ſo we thanked, and departed.

DANIEL GRAY.

IF I shall ever win the home in heaven
 For whose sweet rest I humbly hope and pray,
 In the great company of the forgiven
 I shall be sure to find old Daniel Gray.

I knew him well ; in fact, few knew him better ;
 For my young eyes oft read for him the Word,
 And saw how meekly from the crystal letter
 He drank the life of his beloved Lord.

Old Daniel Gray was not a man who lifted
 On ready words his freight of gratitude,
 And was not called upon among the gifted,
 In the prayer-meetings of his neighborhood.

He had a few old-fashioned words and phrases,
 Linked in with sacred texts and Sunday rhymes ;
 And I suppose, that, in his prayers and graces,
 I've heard them all at least a thousand times.

I see him now, — his form, and face, and motions,
 His homespun habit, and his silver hair, —
 And hear the language of his trite devotions
 Rising behind the straight-backed kitchen-chair.

I can remember how the sentence sounded, —
 " Help us, O Lord, to pray, and not to faint !"
 And how the " conquering-and-to-conquer " rounded
 The loftier aspirations of the saint.

He had some notions that did not improve him :
 He never kissed his children, — so they say ;
 And finest scenes and fairest flowers would move him
 Less than a horseshoe picked up in the way.

He could see nought but vanity in beauty,
 And nought but weakness in a fond caress,
 And pitied men whose views of Christian duty
 Allowed indulgence in such foolishness.

Yet there were love and tenderness within him ;
 And I am told, that, when his Charley died,
 Nor Nature's need nor gentle words could win him
 From his fond vigils at the sleeper's side.

And when they came to bury little Charley,
They found fresh dew-drops sprinkled in his hair,
And on his breast a rose-bud, gathered early, —
And guessed, but did not know, who placed it there.

My good old friend was very hard on fashion,
And held its votaries in lofty scorn,
And often burst into a holy passion
While the gay crowds went by on Sunday morn.

Yet he was vain, old Gray, and did not know it !
He wore his hair unparted, long, and plain,
To hide the handsome brow that slept below it,
For fear the world would think that he was vain !

He had a hearty hatred of oppression,
And righteous words for sin of every kind ;
Alas, that the transgressor and transgression
Were linked so closely in his honest mind !

Yet that sweet tale of gift without repentance,
Told of the Master, touched him to the core,
And tearless he could never read the sentence :
“ Neither do I condemn thee : sin no more.”

Honest and faithful, constant in his calling,
Strictly attendant on the means of grace,
Instant in prayer, and fearful most of falling,
Old Daniel Gray was always in his place.

A practical old man, and yet a dreamer,
He thought that in some strange, unlooked-for way,
His mighty Friend in heaven, the great Redeemer,
Would honor him with wealth some golden day.

This dream he carried in a hopeful spirit
Until in death his patient eye grew dim,
And his Redeemer called him to inherit
The heaven of wealth long garnered up for him.

So, if I ever win the home in heaven
For whose sweet rest I humbly hope and pray
In the great company of the forgiven
I shall be sure to find old Daniel Gray.

THE MINISTER'S WOOING.

[Continued.]

CHAPTER XVIII.

THE Doctor sat at his study-table. It was evening, and the slant beams of the setting sun shot their golden arrows through the healthy purple clusters of lilacs that veiled the windows. There had been a shower that filled them with drops of rain, which every now and then tattooed, with a slender rat-tat, on the window-sill, as a breeze would shake the leaves and bear in perfume on its wings. Sweet, fragrance-laden airs tripped stirringly to and fro about the study-table, making gentle confusions, fluttering papers on moral ability, agitating treatises on the great end of creation, mixing up subtle distinctions between amiable instincts and true holiness, and, in short, conducting themselves like very unappreciative and unphilosophical little breezes.

The Doctor patiently smoothed back and rearranged, while opposite to him sat Mary, bending over some copying she was doing for him. One stray sunbeam fell on her light brown hair, tinging it to gold; her long, drooping lashes lay over the wax-like pink of her cheeks, as she wrote on.

"Mary," said the Doctor, pushing the papers from him.

"Sir," she answered, looking up, the blood just perceptibly rising in her cheeks.

"Do you ever have any periods in which your evidences seem not altogether clear?"

Nothing could show more forcibly the grave, earnest character of thought in New England at this time than the fact that this use of the term "evidences" had become universally significant and understood as relating to one's right of citizenship in a celestial, invisible commonwealth.

So Mary understood it, and it was with

a deepening flush she answered gently, "No, Sir."

"What! never any doubts?" said the Doctor.

"I am sorry," said Mary, apologetically; "but I do not see how I *can* have; I never could."

"Ah!" said the Doctor, musingly, "would I could say so! There are times, indeed, when I hope I have an interest in the precious Redeemer, and behold an infinite loveliness and beauty in Him, apart from anything I expect or hope. But even then how deceitful is the human heart! how insensibly might a mere selfish love take the place of that disinterested complacency which regards Him for what He is in Himself, apart from what He is to us! Say, my dear friend, does not this thought sometimes make you tremble?"

Poor Mary was truth itself, and this question distressed her; she must answer the truth. The fact was, that it had never come into her blessed little heart to tremble, for she was one of those children of the bride-chamber who cannot mourn, because the bridegroom is ever with them; but then, when she saw the man for whom her reverence was almost like that for her God thus distrustful, thus lowly, she could not but feel that her too calm repose might, after all, be the shallow, treacherous calm of an ignorant, ill-grounded spirit, and therefore, with a deep blush and a faltering voice, she said,—

"Indeed, I am afraid something must be wrong with me. I *cannot* have any fears,—I never could; I try sometimes, but the thought of God's goodness comes all around me, and I am so happy before I think of it!"

"Such exercises, my dear friend, I have also had," said the Doctor; "but before I rest on them as evidences, I feel

constrained to make the following inquiries:—Is this gratitude that swells my bosom the result of a mere natural sensibility? Does it arise in a particular manner because God has done me good? or do I love God for what He *is*, as well as for what He has done? and for what He has done for others, as well as for what He has done for me? Love to God which is built on nothing but good received is not incompatible with a disposition so horrid as even to curse God to His face. If God is not to be loved except when He does good, then in affliction we are free. If doing *us* good is all that renders God lovely to us, then not doing *us* good divests Him of His glory, and dispenses us from obligation to love Him. But there must be, undoubtedly, some permanent reason why God is to be loved by all; and if not doing *us* good divests Him of His glory so as to free *us* from our obligation to love, it equally frees the universe; so that, in fact, the universe of happiness, if ours be not included, reflects no glory on its Author."

The Doctor had practised his subtle mental analysis till his instruments were so fine-pointed and keen-edged that he scarce ever allowed a flower of sacred emotion to spring in his soul without picking it to pieces to see if its genera and species were correct. Love, gratitude, reverence, benevolence,—which all moved in mighty tides in his soul,—were all compelled to pause midway while he rubbed up his optical instruments to see whether they were rising in right order. Mary, on the contrary, had the blessed gift of womanhood,—that vivid life in the soul and sentiment which resists the chills of analysis, as a healthful human heart resists cold; yet still, all humbly, she thought this perhaps was a defect in herself, and therefore, having confessed, in a depreciating tone, her habits of unanalyzed faith and love, she added, —

"But, my dear Sir, you are my best friend. I trust you will be faithful to me. If I am deceiving myself, undeceive me; you cannot be too severe with me."

"Alas!" said the Doctor, "I fear that

I may be only a blind leader of the blind. What, after all, if I be only a miserable self-deceiver? What if some thought of self has come in to poison all my prayers and strivings? It is true, I think,—yes, I *think*," said the Doctor, speaking very slowly and with intense earnestness,— "I think, that, if I knew at this moment that my name never would be written among those of the elect, I could still see God to be infinitely amiable and glorious, and could feel sure that He *could* not do me wrong, and that it was infinitely becoming and right that He should dispose of me according to His sovereign pleasure. I *think* so;—but still my deceitful heart!—after all, I might find it rising in rebellion. Say, my dear friend, are you sure, that, should you discover yourself to be forever condemned by His justice, you would not find your heart rising up against Him?"

"Against *Him*?" said Mary, with a tremulous, sorrowful expression on her face,— "against my Heavenly Father?"

Her face flushed, and faded; her eyes kindled eagerly, as if she had something to say, and then grew misty with tears. At last she said, —

"Thank you, my dear, faithful friend! I will think about this; *perhaps* I may have been deceived. How very difficult it must be to know one's self perfectly!"

Mary went into her own little room; and sat leaning for a long time with her elbow on the window-seat, watching the pale shells of the apple-blossoms as they sailed and fluttered downward into the grass, and listened to a chipping conversation in which the birds in the nest above were settling up their small housekeeping accounts for the day.

After a while, she took her pen and wrote the following, which the Doctor found the next morning lying on his study-table:—

"MY DEAR, HONORED FRIEND,—How can I sufficiently thank you for your faithfulness with me? All you say to me seems true and excellent; and yet, my dear Sir, permit me to try to express to you some

of the many thoughts to which our conversation this evening has given rise. To love God because He is good to me you seem to think is not a right kind of love; and yet every moment of my life I have experienced His goodness. When recollection brings back the past, where can I look that I see not His goodness? What moment of my life presents not instances of merciful kindness to me, as well as to every creature, more and greater than I can express, than my mind is able to take in? How, then, can I help loving God because He is good to me? Were I not an object of God's mercy and goodness, I cannot have any conception what would be my feeling. Imagination never yet placed me in a situation not to experience the goodness of God in some way or other; and if I do love Him, how can it be but because He is good, and to me good? Do not God's children love Him because He first loved them?

"If I called nothing goodness which did not happen to suit my inclination, and could not believe the Deity to be gracious and merciful except when the course of events was so ordered as to agree with my humor, so far from imagining that I had any love to God, I must conclude myself wholly destitute of anything good. A love founded on nothing but good received is not, you say, incompatible with a disposition so horrid as even to curse God. I am not sensible that I ever in my life imagined anything *but* good could come from the hand of God. From a Being infinite in goodness everything *must* be good, though we do not always comprehend how it is so. Are not afflictions good? Does He not even in judgment remember mercy? Sensible that 'afflictions are but blessings in disguise,' I would bless the hand that, with infinite kindness, wounds only to heal, and love and adore the goodness of God equally in suffering as in rejoicing.

"The disinterested love to God, which you think is alone the genuine love, I see not how we can be certain we possess, when our love of happiness and our love of God are so inseparably connected.

The joys arising from a consciousness that God is a benefactor to me and my friends, (and when I think of God, every creature is my friend,) if arising from a selfish motive, it does not seem to me possible could be changed into hate, even supposing God my enemy, whilst I regarded Him as a Being infinitely just as well as good. If God is my enemy, it must be because I deserve He should be such; and it does not seem to me *possible* that I should hate Him, even if I knew He would always be so.

"In what you say of willingness to suffer eternal punishment, I don't know that I understand what the feeling is. Is it wickedness in me that I do not feel a willingness to be left to eternal sin? Can any one joyfully acquiesce in being thus left? When I pray for a new heart and a right spirit, must I be willing to be denied, and rejoice that my prayer is not heard? Could any real Christian rejoice in this? But he fears it not,—he knows it will never be,—he therefore can cheerfully leave it with God; and so can I.

"Such, my dear friend, are my thoughts, poor and unworthy; yet they seem to me as certain as my life, or as anything I see. Am I unduly confident? I ask your prayers that I may be guided aright.

"Your affectionate friend,

"MARY."

There are in this world two kinds of natures,—those that have wings, and those that have feet,—the winged and the walking spirits. The walking are the logicians; the winged are the instinctive and poetic. Natures that must always walk find many a bog, many a thicket, many a tangled brake, which God's happy little winged birds flit over by one noiseless flight. Nay, when a man has toiled till his feet weigh too heavily with the mud of earth to enable him to walk another step, these little birds will often cleave the air in a right line towards the bosom of God, and show the way where he could never have found it.

The Doctor paused in his ponderous and heavy reasonings to read this real wom-

an's letter; and being a loving man, he felt as if he could have kissed the hem of her garment who wrote it. He recorded it in his journal, and after it this significant passage from Canticles:—

“I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up nor awake this lovely one till she please.”

Mrs. Scudder's motherly eye noticed, with satisfaction, these quiet communings. “Let it alone,” she said to herself; “before she knows it, she will find herself wholly under his influence.” Mrs. Scudder was a wise woman.

CHAPTER XIX.

IN the course of a day or two, a handsome carriage drew up in front of Mrs. Scudder's cottage, and a brilliant party alighted. They were Colonel and Madame de Frontignac, the Abbé Léfon, and Colonel Burr. Mrs. Scudder and her daughter, being prepared for the call, sat in afternoon dignity and tranquillity, in the best room, with their knitting-work.

Madame de Frontignac had divined, with the lightning-like tact which belongs to women in the positive, and to French women in the superlative degree, that there was something in the cottage-girl, whom she had passingly seen at the party, which powerfully affected the man whom she loved with all the jealous intensity of a strong nature, and hence she embraced eagerly the opportunity to see her,—yes, to see her, to study her, to dart her keen French wit through her, and detect the secret of her charm, that she, too, might practise it.

Madame de Frontignac was one of those women whose beauty is so striking and imposing, that they seem to kindle up, even in the most prosaic apartment, an atmosphere of enchantment. All the pomp and splendor of high life, the wit, the refinements, the nameless graces and luxuries of courts, seemed to breathe in invisible airs around her, and she made a Faubourg St. Germain of

the darkest room into which she entered. Mary thought, when she came in, that she had never seen anything so splendid. She was dressed in a black velvet riding-habit, buttoned to the throat with coral; her riding-hat drooped with its long plumes so as to cast a shadow over her animated face, out of which her dark eyes shone like jewels, and her pomegranate cheeks glowed with the rich shaded radiance of one of Rembrandt's pictures. Something quaint and foreign, something poetic and strange, marked each turn of her figure, each article of her dress, down to the sculptured hand on which glittered singular and costly rings,—and the riding-glove, embroidered with seed-pearls, that fell carelessly beside her on the floor.

In Antwerp one sees a picture in which Rubens, who felt more than any other artist the glory of the physical life, has embodied his conception of the Madonna, in opposition to the faded, cold ideals of the Middle Ages, from which he revolted with such a bound. *His* Mary is a superb Oriental sultana, with lustrous dark eyes, redundant form, jewelled turban, standing leaning on the balustrade of a princely terrace, and bearing on her hand, *not* the silver dove, but a gorgeous paroquet. The two styles, in this instance, were both in the same room; and as Burr sat looking from one to the other, he felt, for a moment, as one would who should put a sketch of Overbeck's beside a splendid painting of Titian's.

For a few moments, everything in the room seemed faded and cold, in contrast with the tropical atmosphere of this regal beauty. Burr watched Mary with a keen eye, to see if she were dazzled and overawed. He saw nothing but the most innocent surprise and delight. All the slumbering poetry within her seemed to awaken at the presence of her beautiful neighbor,—as when one, for the first time, stands before the great revelations of Art. Mary's cheek glowed, her eyes seemed to grow deep with the enthusiasm of admiration, and, after a few moments, it seemed as if her delicate face and fig-

ure reflected the glowing loveliness of her visitor, just as the virgin snows of the Alps become incarnadine as they stand opposite the glorious radiance of a sunset sky.

Madame de Frontignac was accustomed to the effect of her charms; but there was so much love in the admiration now directed towards her, that her own warm nature was touched, and she threw out the glow of her feelings with a magnetic power. Mary never felt the cold, habitual reserve of her education so suddenly melt, never felt herself so naturally falling into language of confidence and endearment with a stranger; and as her face, so delicate and spiritual, grew bright with love, Madame de Frontignac thought she had never seen anything so beautiful, and, stretching out her hands towards her, she exclaimed, in her own language,—

“*Mais, mon Dieu! mon enfant, que tu es belle!*”

Mary's deep blush, at her ignorance of the language in which her visitor spoke, recalled her to herself;—she laughed a clear, silvery laugh, and laid her jewelled little hand on Mary's with a caressing movement.

“*He shall not teach you French, ma toute belle,*” she said, indicating the Abbé, by a pretty, wilful gesture; “*I will teach you;—and you shall teach me English. Oh, I shall try so hard to learn!*” she said.

There was something inexpressibly pretty and quaint in the childish lisp with which she pronounced English. Mary was completely won over. She could have fallen into the arms of this wondrously beautiful fairy princess, expecting to be carried away by her to Dream-land.

Meanwhile, Mrs. Scudder was gravely discoursing with Colonel Burr and M. de Frontignac; and the Abbé, a small and gentlemanly personage, with clear black eye, delicately-cut features, and powdered hair, appeared to be absorbed in his efforts to follow the current of a conversation imperfectly understood. Burr, the while, though seeming to be

entirely and politely absorbed in the conversation he was conducting, lost not a glimpse of the picturesque aside which was being enacted between the two fair ones whom he had thus brought together. He smiled quietly when he saw the effect Madame de Frontignac produced on Mary.

“After all, the child has flesh and blood!” he thought, “and may feel that there are more things in heaven and earth than she has dreamed of yet. A few French ideas won't hurt her.”

The arrangements about lessons being completed, the party returned to the carriage. Madame de Frontignac was enthusiastic in Mary's praise.

“*Cependant,*” she said, leaning back, thoughtfully, after having exhausted herself in superlatives,—“*cependant elle est dévote,—et à dix-neuf comment cela se peut il?*”

“It is the effect of her austere education,” said Burr. “It is not possible for you to conceive how young people are trained in the religious families of this country.”

“But yet,” said Madame, “it gives her a grace altogether peculiar; something in her looks went to my heart. I could find it very easy to love her, because she is really good.”

“The Queen of Hearts should know all that is possible in loving,” said Burr.

Somehow, of late, the compliments which fell so readily from those graceful lips had brought with them an unsatisfying pain. Until a woman really *loves*, flattery and compliment are often like her native air; but when that deeper feeling has once awakened in her, her instincts become marvellously acute to detect the false from the true. Madame de Frontignac longed for one strong, unguarded, real, earnest word from the man who had stolen from her her whole being. She was beginning to feel in some dim wise what an untold treasure she was daily giving for tinsel and dross. She leaned back in the carriage, with a restless, burning cheek, and wondered why she was born to be so miserable. The

thought of Mary's saintly face and tender eyes rose before her as the moon rises on the eyes of some hot and fevered invalid, inspiring vague yearnings after an unknown, unattainable peace.

Could some friendly power once have made her at that time clairvoyant and shown her the *reality* of the man whom she was seeing through the prismatic glass of her own enkindled ideality! Could she have seen the calculating quietness in which, during the intervals of a restless and sleepless ambition, he played upon her heart-strings, as one uses a musical instrument to beguile a passing hour, —how his only embarrassment was the fear that the feelings he was pleased to excite might become too warm and too strong, while as yet his relations to her husband were such as to make it dangerous to arouse his jealousy! And if he could have seen that pure ideal conception of himself which alone gave him power in the heart of this woman,—that spotless, glorified image of a hero without fear, without reproach,—would he have felt a moment's shame and abasement at its utter falsehood?

The poet says that the Evil Spirit stood abashed when he saw virtue in an angel form! How would a man, then, stand, who meets face to face his own glorified, spotless ideal, made living by the boundless faith of some believing heart? The best must needs lay his hand on his mouth at this apparition; but woe to him who feels no redeeming power in the sacredness of this believing dream,—who with calculating shrewdness *uses* this most touching miracle of love only to corrupt and destroy the loving! For him there is no sacrifice for sin, no place for repentance. His very mother might shrink in her grave to have him laid beside her.

Madame de Frontignac had the high, honorable nature of the old blood of France, and a touch of its romance. She was strung heroically, and educated according to the notions of her caste and church, purely and religiously. True it is, that one can scarcely call *that* education which teaches woman everything

except herself,—*except* the things that relate to her own peculiar womanly destiny, and, on plea of the holiness of ignorance, sends her without one word of just counsel into the temptations of life. Incredible as it may seem, Virginie de Frontignac had never read a romance or work of fiction of which love was the staple; the *régime* of the convent in this regard was inexorable; at eighteen she was more thoroughly a child than most American girls at thirteen. On entrance into life, she was at first so dazzled and bewildered by the mere contrast of fashionable excitement with the quietness of the scenes in which she had hitherto grown up, that she had no time for reading or thought,—all was one intoxicating frolic of existence, one dazzling, bewildering dream.

He whose eye had measured her for his victim verified, if ever man did, the proverbial expression of the iron hand under the velvet glove. Under all his gentle suavities there was a fixed, inflexible will, a calm self-restraint, and a composed philosophical measurement of others, that fitted him to bear despotic rule over an impulsive, unguarded nature. The position, at once accorded to him, of her instructor in the English language and literature, gave him a thousand daily opportunities to touch and stimulate all that class of finer faculties, so restless and so perilous, and which a good man approaches always with a certain awe. It is said that he once asserted that he never beguiled a woman who did not come half-way to meet him,—an observation much the same as a serpent might make in regard to his birds.

The visit of the morning was followed by several others. Madame de Frontignac seemed to conceive for Mary one of those passionate attachments which women often conceive for anything fair and sympathizing, at those periods when their whole inner being is made vital by the approaches of a grand passion. It took only a few visits to make her as familiar as a child at the cottage; and the whole air of the Faubourg St. Germain seemed to melt away from her, as, with the pliability

peculiar to her nation, she blended herself with the quiet pursuits of the family. Sometimes, in simple straw hat and white wrapper, she would lie down in the grass under the apple-trees, or join Mary in an expedition to the barn for hen's eggs, or a run along the sea-beach for shells; and her childish eagerness and delight on these occasions used to arouse the unqualified astonishment of Mrs. Katy Scudder.

The Doctor she regarded with a *naïve* astonishment, slightly tinctured with apprehension. She knew he was very religious, and stretched her comprehension to imagine what he might be like. She thought of Bossuet's sermons walking about under a Protestant coat, and felt vaguely alarmed and sinful in his presence, as she used to when entering under the shadows of a cathedral. In her the religious sentiment, though vague, was strong. Nothing in the character of Burr had ever awakened so much disapprobation as his occasional sneers at religion. On such occasions she always reproved him with warmth, but excused him in her heart, because he was brought up a heretic. She held a special theological conversation with the Abbé, whether salvation were possible to one outside of the True Church,—and had added to her daily prayer a particular invocation to the Virgin for him.

The French lessons, with her assistance, proceeded prosperously. She became an inmate in Mrs. Marvyn's family also. The brown-eyed, sensitive woman loved her as a new poem; she felt enchanted by her; and the prosaic details of her household seemed touched to poetic life by her innocent interest and admiration. The young Madane insisted on being taught to spin at the great wheel; and a very pretty picture she made of it, too, with her earnest gravity of endeavor, her deepening cheek, her graceful form, with some strange foreign scarf or jewelry waving and flashing in odd contrast with her work.

"Do you know," she said, one day, while thus employed in the north room at Mrs. Marvyn's,— "do you know Burr told me that princesses used to spin? He read

me a beautiful story from the 'Odyssey,' about how Penelope cheated her lovers with her spinning, while she was waiting for her husband to come home;—*he* was gone to sea, Mary,—her *true* love,—you understand."

She turned on Mary a wicked glance, so full of intelligence that the snowdrow grew red as the inside of a sea-shell.

"*Mon enfant!* thou hast a thought deep in here!" she said to Mary, one day, as they sat together in the grass under the apple-trees.

"Why, what?" said Mary, with a startled and guilty look.

"Why, what? *petite!*" said the fairy princess, whimsically mimicking her accent. "*Ah! ah! ma belle!* you think I have no eyes;—Virginia sees deep in here!" she said, laying her hand playfully on Mary's heart. "*Ah, petite!*" she said, gravely, and almost sorrowfully, "if you love him, wait for him,—*don't marry another!* It is dreadful not to have one's heart go with one's duty."

"I shall never marry anybody," said Mary.

"Nevare marrie anybody!" said the lady, imitating her accents in tones much like those of a bobolink. "Ah! ah! my little saint, you cannot always live on nothing but the prayers, though prayers are verie good. But, *ma chère,*" she added, in a low tone, "don't you ever marry that good man in there; priests should not marry."

"Ours are not priests,—they are ministers," said Mary. "But why do you speak of him?—he is like my father."

"Virginia sees something!" said the lady, shaking her head gravely; "she sees he loves little Mary."

"Of course he does!"

"Of-course-he-does?—ah, yes; and by-and-by comes the mamma, and she takes this little hand, and she says, 'Come, Mary!' and then she gives it to him; and then the poor *jeune homme*, when he comes back, finds not a bird in his poor little nest. *Oh, c'est ennuyeux cela!*" she said, throwing herself back in the grass till the clover-heads and buttercups closed over her.

"I do assure you, dear Madame!"—

"I do assure you, dear Mary, *Virginie* knows. So lock up her words in your little heart; you will want them some day."

There was a pause of some moments, while the lady was watching the course of a cricket through the clover. At last, lifting her head, she spoke very gravely,—

"My little cat! it is *dreadful* to be married to a good man, and want to be good, and want to love him, and yet never like to have him take your hand, and be more glad when he is away than when he is at home; and then to think how different it would all be, if it was only somebody else. That will be the way with you, if you let them lead you into this; so don't you do it, *mon enfant*."

A thought seemed to cross Mary's mind, as she turned to Madame de Frontignac, and said, earnestly,—

"If a good man were my husband, I would never think of another,—I wouldn't let myself."

"How could you help it, *mignonne*? Can you stop your thinking?"

Mary said, after a moment's blush,—

"I can *try*!"

"Ah, yes! But to try all one's life,—oh, Mary, that is too hard! Never do it, darling!"

And then Madame de Frontignac broke out into a carolling little French song, which started all the birds around into a general orchestral accompaniment.

This conversation occurred just before Madame de Frontignac started for Philadelphia, whither her husband had been summoned as an agent in some of the ambitious intrigues of Burr.

It was with a sigh of regret that she parted from her friends at the cottage. She made them a hasty good-bye call,—alighting from a splendid barouche with two white horses, and filling their simple best-room with the light of her presence for a last half-hour. When she bade good-bye to Mary, she folded her warmly to her heart, and her long lashes drooped heavily with tears.

After her absence, the lessons were still

pursued with the gentle, quiet little Abbé, who seemed the most patient and assiduous of teachers; but, in both houses, there was that vague *ennui*, that sense of want, which follows the fading of one of life's beautiful dreams! We bid her adieu for a season;—we may see her again.

CHAPTER XX.

THE summer passed over the cottage, noiselessly, as our summers pass. There were white clouds walking in saintly troops over blue mirrors of sea,—there were purple mornings, choral with bird-singing,—there were golden evenings, with long, eastward shadows. Apple-blossoms died quietly in the deep orchard-grass, and tiny apples waxed and rounded and ripened and gained stripes of gold and carmine; and the blue eggs broke into young robins, that grew from gaping, yellow-mouthed youth to fledged and outlying maturity. Came autumn, with its long Indian summer, and winter, with its flinty, sparkling snows, under which all Nature lay a sealed and beautiful corpse. Came once more the spring winds, the lengthening days, the opening flowers, and the ever-renewing miracle of buds and blossoms on the apple-trees around the cottage. A year had passed since the June afternoon when first we showed you Mary standing under the spotty shadows of the tree, with the white dove on her hand,—a year in which not many outward changes have been made in the relations of the actors of our story.

Mary calmly spun and read and thought; now and then composing with care very English-French letters, to be sent to Philadelphia to Madame de Frontignac, and receiving short missives of very French-English in return.

The cautions of Madame, in regard to the Doctor, had not rippled the current of their calm, confiding intercourse; and the Doctor, so very satisfied and happy in her constant society and affection, scarcely as yet meditated distinctly that he needed to draw her more closely to

himself. If he had a passage to read, a page to be copied, a thought to express, was she not ever there, gentle, patient, unselfish? and scarce by the absence of a day did she let him perceive that his need of her was becoming so absolute that his hold on her must needs be made permanent.

As to his salary and temporal concerns, they had suffered somewhat for his unpopular warfare with reigning sins,—a fact which had rather reconciled Mrs. Scudder to the dilatory movement of her cherished hopes. Since James was gone, what need to press imprudently to new arrangements? Better give the little heart time to grow over before starting a subject which a certain womanly instinct told her might be met with a struggle. Somehow she never thought without a certain heart-sinking of Mary's look and tone the night she spoke with her about James; she had an awful presentiment that that tone of voice belonged to the things that cannot be shaken. But yet, Mary seemed so even, so quiet, her delicate form filled out and rounded so beautifully, and she sang so cheerfully at her work, and, above all, she was so entirely silent about James, that Mrs. Scudder had hope.

Ah, that silence! Do not listen to hear whom a woman praises, to know where her heart is! do not ask for whom she expresses the most earnest enthusiasm! but if there be one she once knew well, whose name she never speaks,—if she seem to have an instinct to avoid every occasion of its mention,—if, when you speak, she drops into silence and changes the subject,—why, look there for something! just as, when going through deep meadow-grass, a bird flies ostentatiously up before you, you may know her nest is not there, but far off, under distant tufts of fern and buttercup, through which she has crept with a silent flutter in her spotted breast, to act her pretty little falsehood before you.

Poor Mary's little nest was along the sedgy margin of the sea-shore, where grow the tufts of golden-rod, where wave the reeds, where crimson, green, and pur-

ple sea-weeds float up, like torn fringes of Nereid vestures, and gold and silver shells lie on the wet wrinkles of the sands.

The sea had become to her like a friend, with its ever-varying monotony. Somehow she loved this old, fresh, blue, babbling, restless giant, who had carried away her heart's love to hide him in some far-off palmy island, such as she had often heard him tell of in his sea-romances. Sometimes she would wander out for an afternoon's stroll on the rocks, and pause by the great spouting cave, now famous to Newport *dilettanti*, but then a sacred and impressive solitude. There the rising tide bursts with deafening strokes through a narrow opening into some inner cavern, which, with a deep thunder-boom, like the voice of an angry lion, casts it back in a high jet of foam into the sea.

Mary often sat and listened to this hollow noise, and watched the ever-rising columns of spray as they reddened with the transpiercing beams of the afternoon sun; and thence her eye travelled far, far off over the shimmering starry blue, where sails looked no bigger than miller's wings; and it seemed sometimes as if a door were opening by which her soul might go out into some eternity,—some abyss, so wide and deep, that fathomless lines of thought could not sound it. She was no longer a girl in a mortal body, but an infinite spirit, the adoring companion of Infinite Beauty and Infinite Love.

As there was an hour when the fishermen of Galilee saw their Master transfigured, his raiment white and glistening, and his face like the light, so are there hours when our whole mortal life stands forth in a celestial radiance. From our daily lot falls off every weed of care,—from our heart-friends every speck and stain of earthly infirmity. Our horizon widens, and blue, and amethyst, and gold touch every object. Absent friends and friends gone on the last long journey stand once more together, bright with an immortal glow, and, like the disciples who saw their Master floating in the clouds

above them, we say, "Lord, it is good to be here!" How fair the wife, the husband, the absent mother, the gray-haired father, the manly son, the bright-eyed daughter! Seen in the actual present, all have some fault, some flaw; but absent, we see them in their permanent and better selves. Of our distant home we remember not one dark day, not one servile care, nothing but the echo of its holy hymns and the radiance of its brightest days,—of our father, not one hasty word, but only the fullness of his manly vigor and noble tenderness,—of our mother, nothing of mortal weakness, but a glorified form of love,—of our brother, not one teasing, provoking word of brotherly freedom, but the proud beauty of his noblest hours,—of our sister, our child, only what is fairest and sweetest.

This is to life the true ideal, the calm glass, wherein looking, we shall see, that, whatever defects cling to us, they are not, after all, permanent, and that we are tending to something nobler than we yet are;—it is "the earnest of our inheritance until the redemption of the purchased possession." In the resurrection we shall see our friends forever as we see them in these clairvoyant hours.

We are writing thus on and on, linking image and thought and feeling, and lingering over every flower, and listening to every bird, because just before us there lies a dark valley, and we shrink and tremble to enter it.

But it *must* come, and why do we delay?

Towards evening, one afternoon in the latter part of June, Mary returned from one of these lonely walks by the sea, and entered the kitchen. It was still in its calm and sober cleanness;—the tall clock ticked with a startling distinctness. From the half-closed door of her mother's bedroom, which stood ajar, she heard the chipper of Miss Prissy's voice. She stayed her light footsteps, and the words that fell on her ear were these:—

"Miss Marvyn fainted dead away;—she stood it till he came to *that*; but then

she just clapped both hands together, as if she'd been shot, and fell right forward on the floor in a faint!"

What could this be? There was a quick, intense whirl of thoughts in Mary's mind, and then came one of those awful moments when the powers of life seem to make a dead pause and all things stand still; and then all seemed to fail under her, and the life to sink down, down, down, till nothing was but one dim, vague, miserable consciousness.

Mrs. Scudder and Miss Prissy were sitting, talking earnestly, on the foot of the bed, when the door opened noiselessly, and Mary glided to them like a spirit,—no color in cheek or lip,—her blue eyes wide with calm horror; and laying her little hand, with a nervous grasp, on Miss Prissy's arm, she said,—

"Tell me,—what is it?—is it?—is he—dead?"

The two women looked at each other, and then Mrs. Scudder opened her arms.

"My daughter!"

"Oh! mother! mother!"

Then fell that long, hopeless silence, broken only by hysteric sobs from Miss Prissy, and answering ones from the mother; but *she* lay still and quiet, her blue eyes wide and clear, making an inarticulate moan.

"Oh! are they *sure*?—*can* it be?—is he dead?" at last she gasped.

"My child, it is too true; all we can say is, 'Be still, and know that I am God!'"

"I shall *try* to be still, mother," said Mary, with a piteous, hopeless voice, like the bleat of a dying lamb; "but I did not think he *could* die! I never thought of that!—I never *thought* of it!—Oh! mother! mother! mother! oh! what shall I do?"

They laid her on her mother's bed,—the first and last resting-place of broken hearts,—and the mother sat down by her in silence. Miss Prissy stole away into the Doctor's study, and told him all that had happened.

"It's the same to her," said Miss Prissy, with womanly reserve, "as if he'd been an own brother."

"What was his spiritual state?" said the Doctor, musingly.

Miss Prissy looked blank, and answered mournfully,—

"I don't know."

The Doctor entered the room where Mary was lying with closed eyes. Those few moments seemed to have done the work of years,—so pale, and faded, and sunken she looked; nothing but the painful flutter of the eyelids and lips showed that she yet breathed. At a sign from Mrs. Scudder, he kneeled by the bed, and began to pray,—“Lord, thou hast been our dwelling-place in all generations,”—prayer deep, mournful, upheaving like the swell of the ocean, surging upward, under the pressure of mighty sorrows, towards an Almighty heart.

The truly good are of one language in prayer. Whatever lines or angles of thought may separate them in other hours, *when they pray* in extremity, all good men pray alike. The Emperor Charles V. and Martin Luther, two great generals of opposite faiths, breathed out their dying struggle in the self-same words.

There be many tongues and many languages of men,—but the language of prayer is one by itself, *in* all and *above* all. It is the inspiration of that Spirit that is ever working with our spirit, and constantly lifting us higher than we know, and, by our wants, by our woes, by our tears, by our yearnings, by our poverty, urging us, with mightier and mightier force, against those chains of sin which keep us from our God. We speak not of *things* conventionally called prayers,—vain mutterings of unawakened spirits talking drowsily in sleep,—but of such prayers as come when flesh and heart fail, in mighty straits;—*then* he who prays is a prophet, and a Mightier than he speaks in him; for the “*Spirit* helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us, with groanings which cannot be uttered.”

So the voice of supplication, upheaving from that great heart, so childlike in its humility, rose with a wisdom and a

pathos beyond what he dreamed in his intellectual hours; it uprose even as a strong angel, whose brow is solemnly calm, and whose wings shed healing dews of paradise.

CHAPTER XXI.

THE next day broke calm and fair. The robins sang remorselessly in the apple-tree, and were answered by bobolink, oriole, and a whole tribe of ignorant little bits of feathered happiness that danced among the leaves. Golden and glorious unclosed those purple eyelids of the East, and regally came up the sun; and the treacherous sea broke into ten thousand smiles, laughing and dancing with every ripple, as unconsciously as if no form dear to human hearts had gone down beneath it. Oh! treacherous, deceiving beauty of outward things! beauty, wherein throbs not one answering nerve to human pain!

Mary rose early and was about her morning work. Her education was that of the soldier, who must know himself no more, whom no personal pain must swerve from the slightest minutiae of duty. So she was there, at her usual hour, dressed with the same cool neatness, her brown hair parted in satin bands, and only the colorless cheek and lip differing from the Mary of yesterday.

How strange this external habit of living! One thinks how to stick in a pin, and how to tie a string,—one busies one's self with folding robes, and putting away napkins, the day after some stroke that has cut the inner life in two, with the heart's blood dropping quietly at every step.

Yet it is better so! Happy those whom stern principle or long habit or hard necessity calls from the darkened room, the languid trance of pain, in which the wearied heart longs to indulge, and gives this trite prose of common life, at which our weak and wearied appetites so revolt! Mary never thought of such a thing as self-indulgence;—this daughter

of the Puritans had her seed within her. Aërial in her delicacy, as the blue-eyed flax-flower with which they sowed their fields, she had yet its strong fibre, which no stroke of the flail could break; bruising and hacking only made it fitter for uses of homely utility. Mary, therefore, opened the kitchen-door at dawn, and, after standing one moment to breathe the freshness, began spreading the cloth for an early breakfast. Mrs. Scudder, the mean while, was kneading the bread that had been set to rise over-night; and the oven was crackling and roaring with a large-throated, honest garrulousness.

But, ever and anon, as the mother worked, she followed the motions of her child anxiously.

"Mary, my dear," she said, "the eggs are giving out; hadn't you better run to the barn and get a few?"

"Most mothers are instinctive philosophers. No treatise on the laws of nervous fluids could have taught Mrs. Scudder a better rôle for this morning, than her tender gravity, and her constant expedients to break and ripple, by changing employments, that deep, deadly under-current of thoughts which she feared might undermine her child's life.

Mary went into the barn, stopped a moment, and took out a handful of corn to throw to her hens, who had a habit of

running towards her and cocking an expectant eye to her little hand, whenever she appeared. All came at once flying towards her,—speckled, white, and gleamy with hues between of tawny orange-gold,—the cocks, magnificent with the blade-like waving of their tails,—and, as they chattered and cackled and pressed and crowded about her, pecking the corn, even where it lodged in the edge of her little shoes, she said, "Poor things, I am glad they enjoy it!"—and even this one little act of love to the ignorant fellowship below her carried away some of the choking pain which seemed all the while suffocating her heart. Then, climbing into the hay, she sought the nest and filled her little basket with eggs, warm, translucent, pinky-white in their freshness. She felt, for a moment, the customary animation in surveying her new treasures; but suddenly, like a vision rising before her, came a remembrance of once when she and James were children together and had been seeking eggs just there. He flashed before her eyes, the bright boy with the long black lashes, the dimpled cheeks, the merry eyes, just as he stood and threw the hay over her when they tumbled and laughed together,—and she sat down with a sick faintness, and then turned and walked wearily in.

[To be continued.]

ROBA DI ROMA.

[Continued.]

CHAPTER III.

BEGGARS IN ROME.

DIRECTLY above the Piazza di Spagna and opposite to the Via di Condotti, rise the double towers of the Trinità de' Monti. The ascent to them is over one hundred and thirty-five steps, planned with considerable skill, so as to mask the steep-

ness of the Pincian, and forming the chief feature of the Piazza. Various landings and dividing walls break up their monotony; and a red granite obelisk, found in the gardens of Sallust, crowns the upper terrace in front of the church. All day long, these steps are flooded with sunshine, in which, stretched at length, or gathered in picturesque groups, models of

every age and both sexes bask away the hours when they are free from employment in the studios. Here, in a rusty old coat and long white beard and hair, is the *Padre Eterno*, so called from his constantly standing as model for the First Person of the Trinity in religious pictures. Here is the ferocious bandit, with his thick black beard and conical hat, now off duty, and sitting with his legs wide apart, munching in alternate bites an onion, which he holds in one hand, and a lump of bread, which he holds in the other. Here is the *contadina*, who is always praying at a shrine with upcast eyes, or lifting to the Virgin the little child, among whose dark curls, now lying tangled in her lap, she is on a vigorous hunt for the animal whose name denotes love. Here is the invariable pilgrim, with his scallop-shell, who has been journeying to St. Peter's and reposing by the way near aqueducts or broken columns so long that the memory of man runneth not to the contrary, and who is now fast asleep on his back, with his hat pulled over his eyes. When the *forestieri* come along, the little ones run up and thrust out their hands for *baiocchi*; and so pretty are they, with their large, black, lustrous eyes, and their quaint, gay dresses, that new comers always find something in their pockets for them. Sometimes a group of artists, passing by, will pause and steadily examine one of these models, turn him about, pose him, point out his defects and excellences, give him a *baiocco*, and pass on. It is, in fact, the model's exchange.*

All this is on the lower steps, close to the Piazza di Spagna; but as one ascends to the last platform, before reaching the upper piazza in front of the Trinità de' Monti, a curious squat figure, with two withered and crumpled legs, spread out at

right angles and clothed in long stockings, comes shuffling along on his knees and hands, which are protected by clogs. As it approaches, it turns suddenly up from its quadrupedal position, takes off its hat, shows a broad, stout, legless *torso*, with a vigorous chest and a ruddy face, as of a person who has come half-way up from below the steps through a trap-door, and with a smile whose breadth is equalled only by the cunning which lurks round the corners of the eyes, says, in the blandest and most patronizing tones, with a rising inflection, "*Buon giorno, Signore! Oggi fa bel tempo,*" or "*fa cattivo tempo,*" as the case may be. This is no less a person than Beppo, King of the Beggars, and permanent bore of the Scale di Spagna. He is better known to travellers than the Belvedere Torso of Hercules at the Vatican, and has all the advantage over that wonderful work, of having an admirable head and a good digestion. Hans Christian Andersen has celebrated him in "*The Improvvisatore,*" and unfairly attributed to him an infamous character and life; but this account is purely fictitious, and is neither *vero* nor *ben trovato*. Beppo, like other distinguished personages, is not without a history. The Romans say of him, "*Era un Signore in paese suo,*"—"He was a gentleman in his own country,"—and this belief is borne out by a certain courtesy and style in his bearing which would not shame the first gentleman in the land. He was undoubtedly of a good family in the provinces, and came to Rome, while yet young, to seek his fortune. His crippled condition cut him off from any active employment, and he adopted the profession of a mendicant, as being the most lucrative and requiring the least exertion. Remembering Belisarius, he probably thought it not beneath his own dignity to ask for an *obolus*. Should he be above doing what a general had done? However this may be, he certainly became a mendicant, after changing his name,—and, steadily pursuing this profession for more than a quarter of a century, by dint of his fair words, his bland

* During this last winter, the government have prohibited the models, for I know not what reason, from gathering upon these steps; and they now congregate at the corner of the Via Sistina and Capo le Case, near the Pizzicheria, from which they supply themselves with groceries.

smiles, and his constant "*Fa buon tempo*" and "*Fa cattivo tempo*," which, together with his withered legs, were his sole stock in starting, he has finally amassed a very respectable little fortune. He is now about fifty-five years of age, has a wife and several children; and a few years ago, on the marriage of a daughter to a very respectable tradesman, he was able to give her what was considered in Rome a more than respectable dowry. The other day, a friend of mine met a tradesman of his acquaintance running up the Spanish steps.

"*Dove andate in una tanta affretta?*" he inquired.

"*Al Banchiere mio.*"

"*Al Banchiere? Ma quale Banchiere sta in su le scale?*"

"*Ma Beppo,*" was the grave answer. "*Ho bisogna di sessanta scudi, e lui mele presterà senza difficoltà.*"

"*Da vero?*" said my friend.

"*Eh sicuro, come gli pare,*" said the other, as he went on to his banker.*

Beppo hires his bank—which is the upper platform of the steps—of the government, at a small rent *per annum*; and woe to any poor devil of his profession who dares to invade his premises! Hither, every fair day, at about noon, he comes mounted on his donkey and accompanied by his valet, a little boy, who, though not lame exactly, wears a couple of crutches as a sort of livery,—and as soon as twilight begins to thicken and the sun is gone, he closes his bank, (it is purely a bank of deposit,) crawls up the steps, mounts a stone post, and there majestically waits for his valet to bring the donkey. But he no more solicits deposits. His day is done; his bank is closed; and from his post he looks around, with a patronizing superiority, upon the poorer members of his

profession, who are soliciting, with small success, the various passers by, as a king smiles down upon his subjects. The donkey being brought, he shuffles on to its crupper and makes a joyous and triumphant passage down through the streets of the city to his home. The bland business smile is gone. The wheedling subserviency of the day is over. The cunning eye opens largely. He is calm, dignified, and self-possessed. He mentions no more the state of the weather. What's Hecuba to him, at this free moment of his return? It is the large style in which all this is done that convinces me that Beppo was a "*Signore in paese suo.*" He has a bank, and so has Sir Francis Baring. What of that? He is a gentleman still. The robber knights and barons demanded toll of those who passed their castles, with violence and threats, and at the bloody point of their swords. Whoso passes Beppo's castle is prayed in courtesy to leave a remembrance, and receives the blandest bow and thanks in return. Shall we, then, say, the former are nobles and gentlemen,—the other is a miserable beggar? Is it worse to ask than to seize? Is it meaner to thank than to threaten? If he who is supported by the public is a beggar, our kings are beggars, our pensions are charity. Did not the Princess Royal hold out her hand, the other day, to the House of Commons? and does any one think the worse of her for it? We are all, in measure, beggars; but Beppo, in the large style of kings and robber-barons, asks for his *baiocco*, and, like the merchant-princes, keeps his bank. I see dukes and *guardie nobili*, in shining helmets, spurs, and gigantic boots, ride daily through the streets on horseback, and hurry to their palaces; but Beppo, erectly mounted on his donkey in his short-jacket, (for he disdains the tailored skirts of a fashionable coat, though at times over his broad shoulders a great blue cloak is grandly thrown, after the manner of the ancient emperors,) is far more impressive, far more princely, as he slowly and majestically moves at nightfall towards his august abode. The shad-

* "Where are you going in such haste?"

"To my banker."

"To your banker? But what banker is there above the steps?"

"Only Beppo. I want sixty *scudi*, and he can lend them to me without difficulty."

"Really?"

"Of course."

ows close around him as he passes along; salutations greet him from the damp shops; and darkness at last swallows up for a time the great square *torso* of the "King of the Beggars."

Begging, in Rome, is as much a profession as praying and shop-keeping. Happy is he who is born *stroppiato*, with a withered limb, or to whom Fortune sends the present of a hideous accident or malady; it is a stock to set up trade upon. St. Vitus's dance is worth its hundreds of *scudi* annually; epileptic fits are also a prize; and a distorted leg and hare-lip have a considerable market value. Thenceforth the creature who has the luck to have them is absolved from labor. He stands or lies in the sun, or wanders through the Piazza, and sings his whining, lamentable strophe of, "*Signore, povero stroppiato, dalemi qualche cosa per amor di Dio!*"—and when the *baiocco* falls into his hat, like ripe fruit from the tree of the stranger, he chants the antistrophe, "*Dio la benedica, la Madonna e tutti santi!*"* No refusal but one does he recognize as final,—and that is given, not by word of mouth, but by elevating the fore-finger of the right hand, and slowly wagging it to and fro. When this finger goes up he resigns all hope, as those who pass the gate of the Inferno, replaces his hat and lapses into silence, or turns away to some new group of sunny-haired foreigners. The recipe to avoid beggars is, to be black-haired, to wear a full beard, to smoke in the streets, speak only Italian, and shake the fore-finger of the right hand when besieged for charity. Let it not be supposed from this that the Romans give nothing to the beggars, but pass them by on the other side. This is quite a mistake. On the contrary, they give more than the foreigners; and the poorest class, out of their little, will always find something to drop into their hats for charity.

The ingenuity which the beggars sometimes display in asking for alms is often

* Signore, a poor cripple; give me something, for the love of God!—"May God bless you, the Madonna, and all the saints!"

humoristic and satirical. Many a woman on the cold side of thirty is wheedled out of a *baiocco* by being addressed as *Signorina*. Many a half-suppressed exclamation of admiration, or a prefix of *Bella*, softens the hearts of those to whom compliments on their beauty come rarely. The other day, as I came out of the city gate of Siena, a ragged wretch, sitting, with one stump of a leg thrust obtrusively forward, in the dust of the road, called out, "*Una buona passeggiata, Signorino mio!*" (and this although my little girl, of thirteen years, accompanied me.) Seeing, however, that I was too old a bird for that cbaft, he immediately added, "*Ma prima pensi alla conservazione dell'anima sua.*"* A great many *baiocchi* are also caught, from green travellers of the middle class, by the titles which are lavishly squandered by these poor fellows. *Illustrissimo, Eccellenza, Altezza*, will sometimes open the purse, when plain "*Mosshoe*" will not.

The profession of a beggar is by no means an unprofitable one. A great many drops finally make a stream. The cost of living is almost nothing to them, and they frequently lay up money enough to make themselves very comfortable in their old age. A Roman friend of mine, Conte C., speaking of them one day, told me this illustrative anecdote:—

"I had occasion," he said, "a few years ago, to reduce my family," (the servants are called, in Rome, the family.) "and having no need of the services of one under-servant, named Pietro, I dismissed him. About a year after, as I was returning to my house, after nightfall, I was solicited by a beggar, who whiningly asked me for charity. There was something in the voice which struck me as familiar, and, turning round to examine the man more closely, I found it was my old servant, Pietro. 'Is that you, Pietro?' I said; 'you begging here in the streets! what has brought you to this wretched trade?' He gave me, however, no very

* "A pleasant walk, young gentleman!"—"But first pay heed to the salvation of your soul."

clear account of himself, but evidently desired to avoid me when he recognized who I was. But, shocked to find him in so pitiable a condition, I pressed my questions, and finally told him I could not bear to see any one who had been in my service reduced to beggary; and though I had no actual need of his services, yet, rather than see him thus, he might return to his old position as servant in my house, and be paid the same wages as he had before. He hesitated, was much embarrassed, and, after a pause, said,—‘A thousand thanks, your Excellency, for your kindness; but I cannot accept your proposal, because, to tell you the truth, I make more money by this trade of begging.’”

But though the beggars often lay by considerable sums of money, so that they might, if they chose, live with a certain degree of comfort, yet they cannot leave off the habit of begging after having indulged it for many years. They get to be avaricious, and cannot bring their minds to spend the money they have. The other day, an old beggar, who used to frequent the steps of the Gesù, when about to die, ordered the hem of her garment to be ripped up, saying that there was money in it. In fact, about a thousand *scudi* were found there, three hundred of which she ordered to be laid out upon her funeral, and the remainder to be appropriated to masses for her soul. This was accordingly done, and her squalid life ended in a pompous procession to the grave.

The great holidays of the beggars are the country *festas*. Thronging out of the city, they spread along the highways, and drag, drive, roll, shuffle, hobble, as they can, towards the festive little town. Everywhere along the road they are to be met,—perched on a rock, seated on a bank, squatted beneath a wall or hedge, and screaming, with outstretched hand, from the moment a carriage comes in sight until it is utterly passed by. As one approaches the town where the *festa* is held, they grow thicker and thicker. They crop up along the road like toadstools. They hold up every hideous kind

of withered arm, distorted leg, and unsightly stump. They glare at you out of horrible eyes, that look like cranberries. You are requested to look at horrors, all without a name, and too terrible to be seen. All their accomplishments are also brought out. They fall into improvised fits; they shake with sudden palsies; and all the while keep up a chorus, half whine, half scream, which suffers you to listen to nothing else. It is hopeless to attempt to buy them all off, for they are legion in number, and to pay one doubles the chorus of the others. The clever scamps, too, show the utmost skill in selecting their places of attack. Wherever there is a sudden rise in the road, or any obstacle which will reduce the gait of the horses to a walk, there is sure to be a beggar. But do not imagine that he relies on his own powers of scream and hideousness alone,—not he! He has a friend, an ambassador, to recommend him to your notice, and to expatiate on his misfortunes. Though he himself can scarcely move, his friend, who is often a little ragged boy or girl, light of weight and made for a chase, pursues the carriage and prolongs the whine, repeating, with a mechanical iteration, “*Signore! Signore! datemi qualche cosa, Signore!*” until his legs, breath, and resolution give out at last; or, what is still commoner, your patience is wearied out or your sympathy touched, and you are glad to purchase the blessing of silence for the small sum of a *baiocco*. When his whining fails, he tries to amuse you; and often resorts to the oddest freaks to attract your notice. Sometimes the little rascal flings himself heels over head into the dust, and executes somersets without number, as if they had some hidden influence on the sentiment of compassion. Then, running by the side of the carriage, he will play upon his lips with both hands, making a rattling noise, to excite your curiosity. If you laugh, you are lost, and he knows it.

As you reach the gates of the town, the row becomes furious. There are scores of beggars on either side the road,

screaming in chorus. No matter how far the town be from the city, there is not a wretched, maimed cripple of your acquaintance, not one of the old stumps who have dodged you round a Roman corner, not a ragged baron who has levied toll for passage through the public squares, a privileged robber who has shut up for you a pleasant street or waylaid you at an interesting church, but he is sure to be there. How they got there is as inexplicable as how the apples got into the dumplings in Peter Pindar's poem. But at the first ring of a *fiesta*-bell, they start up from under ground, (those who are legless getting only half-way up,) like Roderick Dhu's men, and level their crutches at you as the others did their arrows. An English lady, a short time since, after wintering at Rome, went to take the baths at Siena in the summer. On going out for a walk, on the first morning after her arrival, whom should she meet but King Beppo, whom she had just left in Rome! He had come with the rest of the nobility for recreation and bathing, and of course had brought his profession with him.

Owing to a great variety of causes, the number of beggars in Rome is very large. They grow here as noxious weeds in a hot-bed. The government neither favors commerce nor stimulates industry. Its policy is averse to change of any kind, even though it be for the development of its own resources or of the energies of the people. The Church is Brahmanic, contemplating only its own navel. Its influence is specially restrictive in Rome, because it is also the State there. It restrains not only trade, but education; it conserves exploded ideas and usages; it prefers not to grow, and looks with abhorrence upon change.

Literature may be said to be dead in Rome. There is not only no free press there, but no press at all. The "*Diario Romano*" contains about as much news as the "*Acta Diurna*" of the ancient Romans, and perhaps less. I doubt whether at present such facts as those given by Petronius, in an extract from the latter,

would now be permitted to be published. However, we know that Augustus prohibited the "*Acta Diurna*,"—and the "*Diario Romano*" exists still; so that some progress has been made. And it must be confessed that Tuscany is scarcely in advance of Rome in this respect; and Naples is behind both. Even the introduction of foreign works is so strictly watched and the censorship so severe, that few liberal books pass the cordon. The arguments in favor of a censorship are very plain, but not very conclusive. The more compressed the energies and desires of a people, the more danger of their bursting into revolution. There is no safety-valve to passions and desires like the utterance of them,—no better corrective to false ideas than the free expression of them. Freedom of thought can never be suppressed, and ideas kept too long pent up in the bosom, when heated by some sudden crisis of passion, will explode into license and fury. Let me put a column from Milton here into my own weak plaster; the words are well known, but cannot be too well known. "Though all the winds of doctrine," he says, "were let loose to play upon the earth, so Truth be in the field, we do injuriously by licensing and prohibiting to misdoubt her strength. Let her and Falsehood grapple; who ever knew Truth put to the worse in a free and open encounter? Her confuting is the best and surest suppressing." Here in Rome genius rots. The saddest words I almost ever heard were from a young Italian of ability and *esprit*.

"Why," said I, in conversation with him, one day, "do you not devote your talents to some worthy object, instead of frittering them away in dancing, chatting, fencing, and morning-calls?"

"What would you have me do?" he answered.

"Devote yourself to some course of study. Write something."

"*Mio caro*," was his reply, "it is useless. How can I write what I think? How can I publish what I write? I have now manuscript works begun in my desk,

which it would be better to burn. Our only way to be happy is to be idle and ignorant. The more we know, the unhappier we must be. There is but one avenue for ambition,—the Church. I was not made for that.”

This restrictive policy of the Church makes itself felt everywhere, high and low; and by long habit the people have become indolent and supine. The splendid robes of ecclesiastical Rome have a dragged fringe of beggary and vice. What a change there might be, if the energies of the Italians, instead of rotting in idleness, could have a free scope! Industry is the only purification of a nation; and as the fertile and luxuriant Campagna stagnates into malaria, because of its want of ventilation and movement, so does this grand and noble people. The government makes what use it can, however, of the classes it exploits by its system; but things go in a vicious circle. The people, kept at a stand-still, become idle and poor; idleness and poverty engender vice and crime; crime fills the prisons; and the prisons afford a body of cheap slaves to the government.

To-day, as I am writing, some hundreds of *forçats*, in their striped brown uniforms, are tugging at their winches and ropes to drag the column of the Immaculate Virgin to its pedestal on the Piazza di Spagna. By the same system of compulsory labor, the government, despite its limited financial resources, is enabled to carry out public projects which, with well-paid workmen, would be too expensive to be feasible. In this manner, for instance, for an incredibly small sum, was built the magnificent viaduct which spans with its triple tier of arches the beautiful Val di L'Arricia. But, for my own part, I cannot look upon this system as being other than very bad, in every respect. And when, examining into the prisons themselves, I find that the support of these poor criminal slaves is farmed out by the government to some responsible person at the lowest rate that is offered, generally for five or six *baiocchi* apiece *per diem*, and often reformed by him at

a still lower rate, until the poor wretches are reduced to the very minimum of necessary food as to quantity and quality, I confess that I cannot look with pleasure on the noble viaduct at L'Arricia, or the rich column to the Immaculate Virgin, erected by the labor of their hands.

Within a few years the government seemed to become conscious of the great number of beggars in Rome, and of the reproach they offered to the wise and paternal regulations of the priestcraft. Accordingly, for a short time, they carried on a move in the right direction, which had been begun by the Triumvirate of 1849, during their short career. Some hundreds of the beggars were hired at the rate of a few *baiocchi* a day to carry on excavations in the Forum and in the Baths of Caracalla. The selection was most appropriate. Only the old, decrepit, and broken-down were taken,—the younger and sturdier were left. Ruined men were in harmony with the ruined temples. Such a set of laborers was never before seen. Falstaff's ragged regiment was a joke to them. Each had a wheelbarrow, a spade, or pick, and a cloak; but the last was the most important part of their equipment. Some of them picked at the earth with a gravity that was equalled only by the feebleness of the effort and the poverty of the result. Three strokes so wearied them that they were forced to pause and gather strength, while others carried away the ant-hills which the first dug up. It seemed an endless task to fill the wheelbarrows. Fill, did I say? They were never filled. After a bucketful of earth had been slowly shovelled in, the laborer paused, laid down his spade carefully on the little heap, sighed profoundly, looked as if to receive congratulations on his enormous success, then, flinging, with a grand sweep, the tattered old cloak over his left shoulder, lifted his wheelbarrow-shafts with dignity, and marched slowly and measuredly forward towards the heap of deposit, as Belisarius might have moved at a funeral in the intervals of asking for

oboli. But reduced gentlemen, who have been accustomed to carry round the hat as an occupation, always have a certain air of condescension when they work for pay, and, by their dignity of deportment, make you sensible of their former superior state. Occasionally, in case a *foreschiere* was near, the older, idler, and more gentlemanlike profession would be resumed for a moment, (as by parenthesis,) and if without success, a sadder dignity would be seen in the subsequent march. Very properly for persons who had been reduced from beggary to work, they seemed to be anxious both for their health and their appearance in public, and accordingly a vast deal more time was spent in the arrangement of the cloak than in any other part of the business. It was grand in effect, to see these figures, incumbered in their heavy draperies, guiding their wheelbarrows through the great arches of Caracalla's Baths or along the Via Sacra. It often reminded me of modern *bassi-rilievi* and portrait statues, in which gentlemen looking sideways with very modern faces, and both hands full of swords, pens, or books, stand impotently swaddled up in ancient togas or the folds of similar enormous cloaks. The antique treatment with the modern subject was evident in both. If sometimes, with a foolish spirit of innovation, one felt inclined to ask what purpose in either case these heroic mantles subserved, and whether, in fact, they could not be dispensed with to advantage, he was soon made to know that his inquiry indicated ignorance, and a desire to debase in the one case Man, in the other Art.

It would, however, be a grievous mistake to suppose that all the beggars in the streets of Rome are Romans. In point of fact, the greater number are strangers, who congregate in Rome during the winter from every quarter. Naples and Tuscany send them by thousands. Every little country town of the Abruzzi Mountains yields its contribution. From north, south, east, and west they flock here as to a centre where good pickings may be had

of the crumbs that fall from the rich men's tables. In the summer season they return to their homes with their earnings, and not one in five of those who haunted the churches and streets in the winter is to be seen.

It is but justice to the Roman government to say that its charities are very large. If, on the one hand, it does not encourage commerce and industry, on the other, it liberally provides for the poor. In proportion to its means, no government does more, if so much. Every church has its *Cassa dei Poveri*. Numerous societies, such as the *Sacconi*, and other confraternities, employ themselves in accumulating contributions for the relief of the poor and wretched. Well-endowed hospitals exist for the care of the sick and unfortunate; and there are various establishments for the charge and education of poor orphans. A few figures will show how ample are these charities. The revenue of these institutions is no less than eight hundred and forty thousand *scudi* annually, of which three hundred thousand are contributed by the Papal treasury, forty thousand of which are a tax upon the Lottery. The hospitals, altogether, accommodate about four thousand patients, the average number annually received amounting to about twelve thousand; and the foundling hospitals alone are capable of receiving upwards of three thousand children annually. Besides the hospitals for the sick, there is also a hospital for poor convalescents at Sta Trinità dei Pellegrini, a lunatic asylum containing about four hundred patients, one for incurables at San Giacomo, a lying-in hospital at San Rocco, and a hospital of education and industry at San Michele. There are also thirteen societies for bestowing dowries on poor young girls on their marriage; and from the public purse, for the same object, are expended every year no less than thirty-two thousand *scudi*. In addition to these charities, are the sums collected and administered by the various confraternities, as well as the sum of one hundred and seventy-two thousand *scudi* distribut-

ed to the poor by the commission of subsidies. But though so much money is thus expended, it cannot be said that it is well administered. The proportion of deaths at the hospitals is very large; and among the foundlings, it amounted, between the years 1829 and 1833, to no less than seventy-two *per cent.*

The arrangements at these institutions were very much improved during the career of the Triumvirate, and, under the auspices of the Princess Belgiojoso, cleanliness, order, and system were introduced. The heroism of this noble-hearted woman during the trying days of the Roman siege deserves a better record than I can give. She gave her whole heart and body to the regeneration of the hospitals, and the personal care of the sick and wounded. Her head-quarters were at the Hospital *dei Pellegrini*. Day after day and night after night she was at her post, never moving from her chair, except to visit the various wards, and to comfort with tender words the sufferers in their beds. Their faces, contorted with pain, smoothed at her approach; and her hand and voice carried consolation wherever she went. Many a scene have I witnessed there more affecting than any tragedy, in which I knew not which most to admire, the heroism of the sufferers or the tender humanity of the consoler and nurse. In all her arrangements she showed that masterly administrative faculty in which women are far superior to men. When she came to the Pellegrini, all was in disorder; but a few days sufficed to reduce a chaotic confusion to exact and admirable system. Hers was the brain that regulated all the hospitals. Always calm, she distributed her orders with perfect tact and precision, and with a determination of purpose and clearness of perception which commanded the minds of all about her. The care, fatigue, and labor which she underwent would have broken down a less determined spirit. Nothing moved except from her touch. In a little damp cell, a pallet of straw was laid on the brick floor, and there, when utterly overcome, she threw herself down to sleep for a couple

of hours,—no more; all the rest of the time she sat at her desk, writing orders, giving directions, and supervising the new machinery which owed its existence to her.

With the return of the Papal government came the old system. Certain it is that *that* system does not work well. Despite the enormous sums expended in charity, the people are poor, the mortality in the hospitals is very large. "Something is rotten in the state of" Rome.

There is one noble exception not to be forgotten. To the Hospital of San Michele Cardinal Tosti has given a new life and vigor, and set an example worthy of his elevated position in the Church. This foundation was formerly an asylum for poor children and infirm and aged persons; but of late years an industrial and educational system has been ingrafted upon it, until it has become one of the most enlarged and liberal institutions that can anywhere be found. It now embraces not only an asylum for the aged, a house of correction for juvenile offenders and women, and a house of industry for children of both sexes, but also a school of arts, in which music, painting, drawing, architecture, and sculpture are taught gratuitously to the poor, and a considerable number of looms, at which from eight hundred to one thousand persons are employed for the weaving of woollen fabrics for the government. A stimulus has thus been given to education and to industry, and particularly to improvements in machinery and manufacture. Once a year, during the holy week, religious dramas and operas, founded on some Biblical subject, are creditably performed by the pupils in a private theatre connected with the establishment. I was never present but at one of these representations, when the tragical story of Shadrach, Meshach, and Abednego was performed. Honor to Cardinal Tosti for his successful efforts in this liberal direction!

At many of the convents in Rome, it is the custom at noon to distribute, gratis, at the door, a quantity of soup, and any poor person may receive a bowlful on demand. Many of the beggars

thus become pensioners of the convents, and may be seen daily at the appointed hour gathering round the door with their bowl and wooden spoon, in expectation of the *Frate* with the soup. This is generally made so thick with cabbage that it might be called a cabbage-stew; but Soyer himself never made a dish more acceptable to the palate of the guests than this. No nightingales' tongues at a banquet of Tiberius, no edible birds-nests at a Chinese feast, were ever relished with more gusto. The figures and actions of these poor wretches, after they have obtained their soup, make one sigh for human nature. Each, grasping his portion as if it were a treasure, separates himself immediately from his brothers, flees selfishly to a corner, if he can find one empty, or, if not, goes to a distance, turns his back on his friends, and, glancing anxiously at intervals all around, as if in fear of a surprise, gobbles up his cabbage, wipes out his bowl, and then returns to companionship or disappears. The idea of sharing his portion with those who are portionless occurs to him only as the idea of a robber to the mind of a miser.

Any account of the beggars of Rome without mention of the Capuchins and Franciscans would be like performing the "Merchant of Venice" with no Shylock; for these orders are founded in beggary and supported by charity. The priests do not beg; but their ambassadors, the lay-brothers, clad in their long, brown serge, a cord around their waist, and a basket on their arm, may be seen shuffling along at any hour and in every street, in dirty sandalled feet, to levy contributions from shops and houses. Here they get a loaf of bread, there a pound of flour or rice, in one place fruit or cheese, in another a bit of meat, until their basket is filled. Sometimes money is given, but generally they are paid in articles of food. There is another set of these brothers who enter your studio or ring at your bell and present a little tin box with a slit in it, into which you are requested to drop any sum you please, for the holidays, for masses, for wax candles, etc. As a big

piece of copper makes more ring than gold, it is generally given, and always gratefully received. Sometimes they will enter into conversation, and are always pleased to have a little chat about the weather. They are very poor, very good-natured, and very dirty. It is a pity they do not baptize themselves a little more with the material water of this world. But they seem to have a hydrophobia. Whatever the inside of the platter may be, the outside is far from clean. They walk by day and they sleep by night in the same old snuffy robe, which is not kept from contact with the skin by any luxury of linen, until it is worn out. Dirt and piety seem to them synonymous. Sometimes I have deemed, foolishly perhaps, but after the manner of my nation, that their goodness would not wash off with the soil of the skin,—that it was more than skin-deep; but as this matter is above reason, in better moods I have faith that it would. Still, in disbelieving moments, I cannot help applying to them Charles Lamb's famous speech,—“If dirt were trumps, what a hand they would have of it!” Yet, beggars as they are, they have the reputation at Rome of being the most inoffensive of all the conventual orders, and are looked upon by the common people with kindness, as being thoroughly sincere in their religious professions. They are, at least, consistent in many respects in their professions and practice. They really mortify the flesh by penance, fasting, and wretched fare, as well as by dirt. They do not proclaim the virtues and charms of poverty, while they roll about in gilded coaches dressed in “purple and fine linen,” or gloat over the luxuries of the table. Their vices are not the cardinal ones, whatever their virtues may be. The “Miracles of St. Peter,” as the common people call the palaces of Rome, are not wrought for them. Their table is mean and scantily provided with the most ordinary food. Three days in the week they eat no meat; and during the year they keep three *Quaresime*. But, good as they are, their sour, thin wine, on empty, craving stom-

achs, sometimes does a mad work; and these brothers in dirt and piety have occasionally violent rows and disputes in their refectories over their earthen bottles. It is only a short time since that my old friends the Capuchins got furious together over their wine, and ended by knocking each other about the ears with their earthen jars, after they had emptied them. Several were wounded, and had time to repent and wash in their cells. But one should not be too hard on them. The temper will not withstand too much fasting. A good dinner puts one at peace with the world, but an empty stomach is the habitation often of the Devil, who amuses himself there with pulling all the nerve-wires that reach up into the brain. I doubt whether even St. Simeon Stylites always kept his temper as well as he did his fast.

As I see them walking up and down the alleys of their vegetable garden, and under the sunny wall where oranges glow and roses bloom, without the least asceticism, during the whole winter, I do not believe in their doctrine, nor envy them their life. And I cannot but think that the one hundred and fifty thousand *Frati* who are in the Roman States would do quite as good service to God and man, if they were an army of laborers on the Campagna, or elsewhere, as in their present life of beggary and self-contemplation. I often wonder, as I look at them, hearty and stout as they are, despite their mode of life, what brought them to this pass,—and recall, in this connection, a little anecdote current here in Rome, to the following effect:—A young fellow, from whom Fortune had withheld her gifts, having become desperate, at last declared to a friend that he meant to throw himself into the Tiber, and end a life which was worse than useless. “No, no,” said his friend, “don’t do that. If your affairs are so desperate, retire into a convent, become a Capuchin.” “*Ah, non!*” was the indignant answer; “I am desperate; but I have not yet arrived at such a pitch of desperation.”

Though the Franciscans live upon charity, they have almost always a garden connected with their convent, where they raise multitudes of cabbages, cauliflowers, *finocchi*, peas, beans, artichokes, and lettuce. Indeed, there is one kind of the latter which is named after them,—*capuccini*. But their gardens they do not till themselves; they hire gardeners, who work for them. Now I cannot but think that working in a garden is just as pious an employment as begging about the streets, though perhaps scarcely as profitable. The opinion, that, in some respects, it would be better for them to attend to this work themselves, was forced upon my mind by a little farce I happened to see enacted among their cabbages, the other day, as I was looking down out of my window. My attention was first attracted by hearing a window open from a little three-story-high *loggia*, opposite, hanging over their garden. A woman came forth, and, from amid the flower-pots which half-concealed her, she dropped a long cord to the ground. “*Pst, Pst,*” she cried to the gardener at work below. He looked up, executed a curious pantomime, shrugged his shoulders, shook his fore-finger, and motioned with his head and elbow sideways to a figure, visible to me, but not to her, of a brown Franciscan, who was amusing himself in gathering some *finocchi*, just round the corner of the wall. The woman, who was fishing for the cabbages, immediately understood the predicament, drew up her cord, disappeared from the *loggia*, and the curtain fell upon the little farce. The gardener, however, evidently had a little soliloquy after she had gone. He ceased working, and gazed at the unconscious Franciscan for some time, with a curious grimace, as if he were not quite satisfied at thus losing his little perquisite.

These brown-cowled gentlemen are not the only ones who carry the tin box. Along the curbstones of the public walks, and on the steps of the churches, sit blind old creatures, and shake at you a tin box, outside of which is a figure of the Madonna, and inside of which are two or three

baiocchi, as a rattling accompaniment to an unending invocation of aid. Their dismal chant is protracted for hours and hours, increasing in loudness whenever the steps of a passer-by are heard. It is the old strophe and antistrophe of begging and blessing, and the singers are so wretched that one is often softened into charity. Those who are not blind have often a new *Diario* or *Lunario* to sell towards the end of the year, and at other times they vary the occupation of shaking the box by selling lives of the saints, which are sometimes wonderful enough. One sad old woman, who sits near the Quattro Fontane, and says her prayers and rattles her box, always touches my heart, there is such an air of forlornness and sweetness about her. As I was returning, last night, from a mass at San Giovanni in Laterano, an old man glared at us through great green goggles,—to which Jealousy's would have yielded in size and color,—and shook his box for a *baiocco*. "And where does this money go?" I asked. "To say masses for the souls of those who die over opposite," said he, pointing to the Hospital of San Giovanni, through the open doors of which we could see the patients lying in their beds.

Nor are these the only friends of the box. Often in walking the streets one is suddenly shaken in your ear, and, turning round, you are startled to see a figure entirely clothed in white from head to foot, a rope round his waist, and a white *capuccio* drawn over his head and face, and showing, through two round holes, a pair of sharp black eyes behind them. He says nothing, but shakes his box at you, often threateningly, and always with an air of mystery. This is a penitent *Saccone*; and as this *confraternità* is composed solely of noblemen, he may be one of the first princes or cardinals in Rome, performing penance in expiation of his sins; or, for all you can see, it may be one of your intimate friends. The money thus collected goes to various charities. They always go in couples,—one taking one side of the street, the other the

opposite,—never losing sight of each other, and never speaking. Clothed thus in secrecy, these *Sacconi* can test the generosity of any one they please with complete impunity, and they often amuse themselves with startling foreigners. Many a group of English girls, convoyed by their mother, and staring into some mosaic or cameo shop, is scared into a scream by the sudden jingle of the box, and the apparition of the spectre in white who shakes it. And many a simple old lady retains to the end of her life a confused impression, derived therefrom, of Inquisitions, stiletos, tortures, and banditti, from which it is vain to attempt to dispossess her mind. The stout old gentleman, with a bald forehead and an irascibly rosy face, takes it often in another way,—confounds the fellows for their impertinence, has serious notions, first, of knocking them down on the spot, and then of calling the police, but finally concludes to take no notice of them, as they are nothing but *Eye-talians*, who cannot be expected to know how to behave themselves in a rational manner. Sometimes a *santa elemosina* is demanded after the oddest fashion. It was only yesterday that I met one of the *confraternità*, dressed in a shabby red suit, coming up the street, with the invariable oblong tin begging-box in his hand,—a picture of Christ on one side, and of the Madonna on the other. He went straight to a door, opening into a large, dark room, where there was a full cistern of running water, at which several poor women were washing clothes, and singing and chatting as they worked. My red acquaintance suddenly opens the door, letting in a stream of light upon this Rembrandtish interior, and, lifting his box with the most wheedling of smiles, he says, with a rising inflection of voice, as if asking a question,—"*Prezioso sangue di Gesù Christo?*"—(Precious blood of Jesus Christ?)

The last, but by no means the meanest, of the tribe of pensioners whom I shall mention, is my old friend, "Beef-steak,"—now, alas! gone to the shades

of his fathers. He was a good dog,—a mongrel, a Pole by birth,—who accompanied his master on a visit to Rome, where he became so enamored of the place that he could not be persuaded to return to his native home. Bravely he cast himself on the world, determined to live, like many of his two-legged countrymen, upon his wits. He was a dog of genius, and his confidence in the world was rewarded by its appreciation. He had a sympathy for the arts. The crowd of artists who daily and nightly flocked to the Lepre and the Caffè Greco attracted his notice. He introduced himself to them, and visited them at their studios and rooms. A friendship was struck between them and him, and he became their constant visitor and their most attached ally. Every day, at the hour of lunch, or at the more serious hour of dinner, he lounged into the Lepre, seated himself in a chair, and awaited his friends, confident of his reception. His presence was always hailed with a welcome, and to every new comer he was formally presented. His bearing became, at last, not only assured, but patronizing. He received the gift of a chicken-bone or a delicate titbit as if he conferred a favor. He became an epicure, a *gourmet*. He did not eat much; he ate well. With what a calm superiority and gentle contempt he declined the refuse bits a stranger offered from his plate! His glance, and upturned nose, and quiet refusal, seemed to say,—“Ignoramus! know you not I am Beefsteak?” His dinner finished, he descended gravely, and proceeded to the Caffè Greco, there to listen to the discussions of the artists, and to partake of a little coffee and sugar, of which he was very fond. At night, he accompanied some one or other of his friends to his room, and slept upon the rug. He knew his friends, and valued them; but perhaps his most remarkable quality was his impartiality. He dispensed his favors

with an even hand. He had few favorites, and called no man master. He never overstayed his welcome “and told the jest without the smile,” never remaining with one person for more than two or three days at most. A calmer character, a more balanced judgment, a better temper, a more admirable self-respect,—in a word, a profounder sense of what belongs to a gentleman, was never known in any dog. But Beefsteak is now no more. Just after the agitations of the Revolution of '48, with which he had little sympathy,—he was a conservative by disposition,—he disappeared. He had always been accustomed to make a *villeggiatura* at L'Arriecia during a portion of the summer months, returning only now and then to look after his affairs in Rome. On such visits he would often arrive towards midnight, and rap at the door of a friend to claim his hospitality, barking a most intelligible answer to the universal Roman inquiry of “*Chi è?*” “One morn we missed him at the accustomed” place, and thenceforth he was never seen. Whether a sudden homesickness for his native land overcame him, or a fatal accident befell him, is not known. Peace to his manes! There “rests his head upon the lap of earth” no better dog.

In the Roman studio of one of his friends and admirers, Mr. Mason, I had the pleasure, a few days since, to see, among several admirable and very spirited pictures of Campagna life and incidents, a very striking portrait of Beefsteak. He was sitting in a straw-bottomed chair, as we have so often seen him in the Lepre, calm, dignified in his deportment, and somewhat obese. The full brain, the narrow, fastidious nose, the sagacious eye, were so perfectly given, that I seemed to feel the actual presence of my old friend. So admirable a portrait of so distinguished a person should not be lost to the world. It should be engraved, or at least photographed.

ENCELADUS.

UNDER Mount Etna he lies ;
It is slumber, it is not death ;
For he struggles at times to arise,
And above him the lurid skies
Are hot with his fiery breath.

The crags are piled on his breast,
The earth is heaped on his head ;
But the groans of his wild unrest,
Though smothered and half suppressed,
Are heard, and he is not dead.

And the nations far away
Are watching with eager eyes ;
They talk together and say,
" To-morrow, perhaps to-day,
Enceladus will arise ! "

And the old gods, the austere
Oppressors in their strength,
Stand aghast and white with fear,
At the ominous sounds they hear,
And tremble, and mutter, " At length ! "

Ah, me ! for the land that is sown
With the harvest of despair !
Where the burning cinders, blown
From the lips of the overthrown
Enceladus, fill the air !

Where ashes are heaped in drifts
Over vineyard and field and town,
Whenever he starts and lifts
His head through the blackened rifts
Of the crags that keep him down !

See, see ! the red light shines !
'Tis the glare of his awful eyes !
And the storm-wind shouts through the pines
Of Alps and of Apennines,
" Enceladus, arise ! "

THE ZOUAVES.

THE decree of October 1, 1830, approved by a royal ordinance, March 21, 1831, created two battalions of Zouaves. To perceive the necessity for this body of troops, to understand the nature of the service required of them, and to obtain a just notion of their important position in African affairs, it will be necessary to glance, for a moment, at the previous history of Algeria under the Deys, and especially at the history of that Turkish militia which they were to replace,—a body of irresponsible tyrants, which, since 1516, had exercised the greatest power in Africa, and had rendered their name hated and feared by the most distant tribes.

Algeria was settled in 1492, by Moors driven from Spain. They recognized a kind of allegiance to the Sultan of Turkey, which was, however, only nominal; he appointed their Emirs, but further than this there was no restraint on their actions. Hard pressed by the Spaniards in 1509, the Emirs sent in haste to Turkey for aid; and Barbarossa, a noted pirate, sailed to their help, drove out the Christians, but fixed upon the Moors the yoke of Turkish sovereignty. In 1516, he declared himself Sultan, or Dey, of Algiers; and his brother succeeding him, the Ottoman power was firmly established in the Northwest of Africa. Hated by the people of this great territory, both Moors and Arabs, menaced not only by their dissensions, but frequently attacked by the Christians from the North, there was but one method by which the Dey could maintain his power. He formed a large body of mercenary soldiers, drawn entirely from Turkey, united with himself and each other by a feeling of mutual dependence and common danger, and bound by no feeling of interest or affection to the inhabitants of the soil. Brave they were, as they proved in 1541, against Charles the Fifth, whose forces they defeated and nearly destroyed at

Haratsch,—in 1565, at the siege of Malta,—in 1572, in the seafight of Lepanto,—in many smaller combats at different times, defending their land triumphantly in 1775 against the Spaniards under O'Reilly and Castejon. Hardy and ready they were, from the very necessity of the case; for they were hated and dreaded beyond measure by the Arabs, and theirs was a life of constant exertion. Other than united they could not be; for they were in continual warfare of offence or of defence; they suppressed rebellion and anarchy,—for without a leader and union they had been cut off by the restless foe, whose piercing eyes watched, and whose daggers waited only *for the time*. In constant danger, they could not sink into that sloth that eats out the heart of Eastern and Southern nations; for it was only in unrest that safety lay;—he who slumbered on those burning plains, no less than the sleeper on Siberian ice, was lost utterly and without remedy.

This body of troops, called the *Odjack*, elected or deposed Deys at pleasure; the Dey, nominally their ruler, was in reality their tool. In one period of twenty years there were six Deys, of whom four were decapitated, one abdicated through fear, and one died peacefully in the exercise of his governing functions.* In 1629, they declared the kingdom free from the domination of Turkey; soon after, they expelled the Koulouglis, or half-breed Turks, and enslaved the Moors. Admitting some of the latter to service in the militia, they never allowed them to hope for advancement in the State, or, what was the same thing, the army. Only Turks, or in some instances renegade Christians, could lead the soldiers, whom thus no feeling of local patriotism mollified in their course of savage cruelty, grinding the face of the poor natives till spirit and hope were lost

* *Voyage pour la Rédemption des Captifs aux Royaumes d'Alger et de Tunis, fait en 1720.* Paris, 1721.

and resistance ceased to be a settled idea in their minds.

Now when the French navy came up to the port of Algiers, June 12, 1830, the unity between the soldiers and their master, Hussein Pacha, was tottering on the verge of dissolution; a plot against his life had just been discovered, he had punished the ringleaders with death, and many who had been concerned in the conspiracy felt that there was no safety for them with him. Beaten constantly in every skirmish or battle, they conceived a high respect for the military genius of the invaders, and, ere the close of the summer campaign, offered their services in a body to General Clausel; this offer he promptly declined, and they thereupon withdrew, carrying their swords to the aid of other powers less scrupulous.

The news, however, that the terrible Odjack had offered themselves to serve under the French spread a lively terror through the Arab tribes, who, believing themselves about to suffer an aggravation of their already intolerable oppression, experienced a sensation of relief and an elevation of spirit no less marked, on hearing that the newly formed government had rejected their services. Perceiving the fear in which these Algerine Prætorians were held by the tribes, Marshal Clausel conceived the plan of replacing them by a corps of light infantry, consisting of two battalions, to perform the services of household troops, and to receive some name as significant as that held by their predecessors under the old *régime*. Consequently, after some consideration, the newly constituted body was called by the name of *Zouaves*, from the Arabic word *Zouaoua*.

The Zouaoua are a tribe, or rather a confederation of tribes, of the Kabyles, who inhabit the gorges of the Jurjura Mountains, the boundary of Algeria on the east, separating it from the province of Constantine. They are a brave, fierce, laborious people, whose submission to the Turks was never more than nominal; yet they were well known in the city of Algiers, whither they came frequently to

exchange the products of their industry for the luxuries of comparative civilization. As they had the reputation of being the best soldiers in the Regency, and had occasionally lent their services to the Algerine princes, their name was given to the new military force; while, to give it the character of a French corps, the number of native soldiers received into its ranks was limited, and all its officers, from the highest to the lowest grade, were required to be native-born Frenchmen. The service in this corps was altogether voluntary, none being appointed to the Zouaves who did not seek the place; but there were found enough young and daring spirits who embraced with enthusiasm this life, so harassing, so full of privation, of rude labor, of constant peril. The first battalion was commanded by Major Maumet; the second by Captain Duvivier, (since General,) who died in Paris, 1848, of wounds received in the African service. Levillant, (since General of Division,) Verge, (now General of Brigade,) and Mollière, who died Colonel, of wounds received at the siege of Rome, were officers in these first two battalions.

Scarcely six weeks had elapsed since their formation, when the Zouaves took the field under Marshal Clausel, marching against Medeah, an important station in the heart of Western Algeria. On the hill of Mouzaïa they fought their first battle, in which they were completely successful. They remained two months as a garrison in Medeah. Here they showed proofs of a valor and patience most extraordinary. Left alone in a frontier post, constantly in the vicinity of a savage foe, watching and fighting night and day, leaving the gun only to take up the spade, compelled to create everything they needed, reduced to the last extremities for food, cut off from all communications,—it was a rough trial for this little handful of new soldiers. The place was often attacked; they were always at their posts; till in the last days of April they were recalled, and the fortress yielded up to the feeble Bey whom the French had decided

to establish there. In June, troubles having again arisen, General Berthezène conducted some troops of the regular army to Medeah, to which was added the second battalion of Zouaves, under its gallant captain, Duvivier. On his return, the troops were attacked with fury on the hill of Mouzaïa, the spot where the Zouaves had in February of the same year received their baptism of fire. Wearing with the long night-march, borne down by insupportable heat, stretched in a long straggling line through mountain-passes, the commander of the van severely wounded at the first discharge, they themselves separated, without chiefs, and surrounded by enemies, the French troops recoiled; when Duvivier, seeing the peril that menaced the army, advanced with his battalion. Shouting their war-cry, they rushed on the Kabyles, supported by the Volunteers of the Chart, or French Zouaves, thundering forth the *Marseillaise*; turning the pursuers into pursued, they covered the retreat of their associates to the farm of Mouzaïa, where the army rallied and proceeded without further loss to Algiers. This retreat, and its attendant circumstances, made the Zouaves, before regarded, if not with contempt, at least with dislike, *free of the camp*.

But now the losses sustained by the two battalions began to be seriously felt,—for the growing hostility of the Arabs rendered it difficult to recruit from native sources; and an ordinance of the king, dated March 7, 1833, united the two battalions into one, consisting of ten companies, eight of which were to be exclusively European, and two to be *not* exclusively Algerine,—it being required that in each native company there should be at least twelve Frenchmen. Duvivier was called to Bougie; Maumet was compelled by his wounds to return to Paris; Captain Lamoricière was, therefore, appointed chief of the united battalion, having given proof of his capacity in every way,—whether as soldier, linguist, or negotiator,—being a wise and prudent man. It is to the training the Zouaves received under this remarkable man that much of

their subsequent success must be ascribed. In his dealings with the Arabs he had shown himself the first who could treat with them by other means than the rifle or bayonet.* In his capacity of Lieutenant-Colonel of Zouaves he showed talents of a high order. He infused into them the spirit, the activity, the boldness and impetuosity which he himself so remarkably possessed, with a certain independence of character which demanded from those who commanded them a resolute firmness on essential, and a dignified indulgence on unessential points.† To the course of discipline used by him, and still maintained in this arm of the service, are due their tremendous working power, their tirelessness, their self-dependence, and all their qualities differing from those of other soldiers; so that by his means one of the most irregular species of warfare has produced a body of irresistible regular soldiers, and border combats have given rise to the most rigid discipline in the world.

The post of Dely Ibrahim was assigned to the Zouaves. At this place they were obliged to work laboriously, making for themselves whatever was needed; whether as masons, ditchers, blacksmiths, carpenters, or farmers,—whatever business was to be performed, they were, or learned to be, sufficient for it. No idlers in that camp,—each must earn his daily bread. What time was not devoted to labor was given to the practice of arms and the acquisition of instruction in all departments of military science; so that many a soldier was there fitted for the position he afterwards acquired, of officer, colonel, or general. To fence with the mounted bayonet, to wrestle, to leap, to climb, to run for miles, to swim, to make and to destroy temporary bridges, to throw up earth-walls, to carry great weights, to do, in short, what Indians learn to do, and much that they do not learn,—these served as the relaxations of the unwearied Zouaves. To vary the

* *Annales Algériennes*, Tom. ii. p. 72.

† *Conquête d'Alger*. Par A. Nettement. p. 546.

monotony of such a life, there was enough adventure to be found for the seeking,—now an incursion into the Sahel, or into the plains of Mitidja, or a wild foray through the northern gorges of the Atlas. Day by day progress appeared; they learned to march rapidly and long, to sustain the extremes of hunger, thirst, and weather, and to manœuvre with intelligent precision; diligently fitting themselves, in industry, discipline, and warlike education, for the position they had to fill. Their costume and equipment were brought near perfection; they wore the Turkish dress, slightly modified,—a dress perfectly suited to the changes of that climate, and without which their movements would have been cramped and constrained. Only the officers retained the uniform of the hussars, which is rich and easy to wear. The cost of a suitable Turkish uniform would have been too heavy for them, besides that the dress of a Turk of rank is somewhat ridiculous. Certain officers on the march used, however, to wear the *fez*, or, as the Arabs called it, the *checkia*. Lamoricière was known in Algeria as *Bou Checkia*, or *Papa with the Cap*,—as he was known later in Oran as *Bou Araoua*, *Papa with the Stick*. One finds, however, nothing of Orientalism in the regulations of this body of troops; not the least negligence or slovenliness is allowed in the most trifling detail. In fine, the care, and that descending to note the smallest minutiae, which brought this race of soldiers to such a pitch of perfection, leaving them their gayety and sprightliness, and, notwithstanding the rigidity of the discipline, giving solidity and precision to irregular troops, was rewarded by success unparalleled in history. It was the best practical school for soldiers and officers; and many of the best generals in the French army began their military career in the wild guerrilla combats or the patient camp-life of this band of heroes.

Nearly two years had passed away in this training, when Marshal Clausel returned to Africa, and led the Zouaves, whose fitness for the service he well knew,

into Oran. Here they added fresh laurels to those already acquired. In the expedition of Mascara, where they fought under the eye of the Duke of Orléans, they covered themselves with glory; in-somuch that on his return to Paris he procured a decree, 1835, constituting the First Regiment of Zouaves, of two battalions, of six companies each, and, should occasion justify the measure, of ten companies. Lamoricière continued in command.

In 1836 the Zouaves again took the hill of Mouzaïa. This time they razed its fortifications even with the ground, and returned to Algiers, where they remained during General Clausel's first and unfortunate expedition into Constantine, the eastern province of French Africa. In 1837 the second expedition was made, and in this the Zouaves took part. One of the divisions of the army was under the command of the Duke of Nemours. In this division were the Zouaves under Lamoricière, who here showed themselves worthy of their renown. Fighting by the side of the most excellent soldiers in the regular army, they proved themselves bravest where all were brave. They were placed at the head of the first column of attack. Lamoricière was the first officer on the breach, and carried all before him. The soldiers whom he had trained supported him nobly; but when they had won the day, they found that many companies were decimated, some nearly annihilated; numbers of their officers were dead in the breach. "Those who are not mortally wounded rejoice at this great success," said an officer to the Duke; and it was a significant sentence.*

To form some notion of those troops, among whom the Zouaves showed themselves like the gods in the war of Troy, one anecdote will suffice, chosen from many which prove the valor of the army generally. The rear-guard at Mansourah was under the command of Changarnier; it was reduced to three hun-

* Verbal report of Colonel Combes to the Duke of Nemours,—conclusion.

dred men; he halted this little troop and said, "Come, my men, look these fellows in the face; they are six thousand, you are three hundred; surely the match is even." This speech was sufficient. The Frenchmen awaited the onset till the enemy was within pistol-shot; then, after a murderous volley, they charged on the Arabs, who broke and fled in dismay. During the remainder of the day they would not approach this band nearer than long rifle range.*

The siege of Constantine may properly be said to have ended the war of occupation in Africa. Hitherto we have seen the Zouaves only in time of active war, or in the defence of hill-forts, obliged to unity through fear of an ever-menacing foe, and laboring for their own preservation or comfort only; but now commenced a new training for them, no less severe and dangerous, in which they showed themselves equally willing and competent,—a war against stubborn Nature in all her most forbidding aspects. Under the blazing suns of that tropical climate they recommenced at Coleah the work already begun at Dely Ibrahim; ditches were to be dug, works thrown up, roads made, draining accomplished, farms tended, all that was necessary for the establishment of those permanent colonies which France was so anxious to settle in Algeria was to be done by the Zouaves; yet, despite that terrible labor, the danger and hardship, the sickness and death, the ranks of the regiment filled up rapidly; and, joined by the wrecks of the battalion of Mechouar, they were kept full to overflowing. This battalion of Mechouar was a troop left by Clausel in the *mechouar*, or citadel, of Tlemeen, in the West of Oran, under the command of Captain Cavaignac; on the conclusion of the war, in 1837, they, of course, returned to their regiment at Coleah.

This deceitful peace lasted only till 1839. In this year the vigilant colonel of Zouaves perceived in his native

* *Moniteur*, December 16, 1836; report of Marshal Clausel.

troops alarming symptoms of mutiny, and learned, to his surprise, that they were in a ripe condition for revolt. Wild Santons of the desert, emissaries, doubtless, of Abd-el-Kader, held secret meetings near the camp; many soldiers attended them, and were seduced by artfully prepared inflammatory harangues and prophecies. In the month of December, 1839, at the raising of the standard of Islam, the natives flocked in vast numbers to rid the land of the Christians; and most of the native Zouaves deserted to join the fortunes of the prince whom they revered as a prophet. Old soldiers, trained in the French service to a thorough acquaintance with European tactics, and gray with battling long for Lamoricière, suddenly left him, and by their knowledge of the art of war gave great advantage to the Arab force. In their combats with the Sultan, the Zouaves not infrequently found that a sharp resistance or a masterly retreat on the part of the enemy was executed under the direction of one of their former comrades in arms. It was a critical moment for the Zouaves; but at the announcement of the renewal of hostilities volunteers flowed in on all sides, whether of young men full of ardor and excitement, or, as in many instances, of old soldiers who had already served their time. After a winter of petty skirmishing and reëstablishing in Algeria the semblance of security, the Duke of Orléans led the army, considerably reinforced, in a raid against the Arabs under Abd-el-Kader in their own territory. The Zouaves accompanied this expedition, and whether in their charges against the mountaineers, who, with the aid of the Arab regulars, defended each pass, or sustaining the shock of the provincial cavalry, or even standing unmoved before the attack of Abd-el-Kader's terrible "Reds,"* they maintained their character of rapid, intrepid, and successful soldiers. What names we find in this regiment! Lamoricière, Regnault, Renault, (now General

* The mounted body-guard of Abd-el-Kader, so called by the French from their complete red uniform.

of Division,) Cavaignac, Lefló, (now General of Brigade,) and St. Arnaud, who died Marshal of France two days after the victory of the Alma.

A singular instance of the *handiness* of the Zouaves is found in the notice of their forced march on this campaign, undertaken May 20th, to support the retreating Seventeenth Light Infantry. Their cartridges were fired away, the regulars of Abd-el-Kader were upon them, and nothing seemed to remain but an heroic death, when, "Comrades," cried one, "see, here are stones!" Not a word more; each caught the hint, and, with simultaneous volleys of stones, drove off the charging enemy, and broke their way to where the remains of the Seventeenth rallied under Colonel Bedeau, after a retreat more properly to be called a continual attack!

Hard at work during the winter of 1840-41, General Bugeaud found these indefatigable soldiers in perfect condition to take the field again, when he landed in April. There had been sharp fighting during the past year at Mouzaïa, in which the Zouaves always led the van, and were, as in every engagement they ever fought, covered with honor. "The Second, electrified by the example of its officers, and led by Colonel Changarnier, flung itself on the intrenchments; the redoubts were carried, etc. At the same time, in the other column, Lamoricière led the way with his Zouaves, followed by the other troops. The Zouaves surmounted the almost impassable cliffs, attacked and carried two lines of intrenchment, and, in the teeth of a murderous fire, forced a third; a few moments later the two columns joined, and, rushing up the acclivity, planted the flag of France on the highest peak of the Atlas."* Little variation is found in the reports of generals concerning the Zouaves at this time; they say of these troops always, "The First," or "The Second, was covered with glory."

But now, with the arrival of Bugeaud, the war in Africa was changed; hitherto it had been a mere war of occupation,—

* Report of Marshal Valée: *Moniteur*.

a holding of the ground already French against the attacking Arabs; now it was to be a duel, a war of devastation; thus only could France hope to tame the indefatigable Abd-el-Kader, and permanently hold her own. The trouble was not so much to fight him as to get near enough to fight him; for he pursued a truly Fabian policy, and being lighter armed, was consequently swifter than the invaders. Under Marshal Clausel, the French, drawing with them the heavy wagons and munitions of European warfare, were obliged to follow the high-roads, and the Arabs could never be taken by surprise; scouts gave information of their numbers, and after harassing marches they would find that the foe had either retreated to unknown fastnesses or assembled on the spot in prodigious force. Now Lamoricière proposed a plan, in the execution of which he was eminently successful. Bugeaud's design was, to follow the Arabs into the desert, to climb the steep mountains, to plunge into their chasms, to storm every hill-fort, and to drive, step by step, the swift Abd-el-Kader far from the land which his presence so troubled; but how? for swift troops are light-armed, carry no luggage, and but little provision; and to follow without food the Arabs who concealed food in *silos*, *caches* in the ground, seemed hopeless. Lamoricière required but his Zouaves, who carried only four days' provisions, and no baggage of any sort; when they drew near any of these *silos*, which were always, of course, in the vicinity of the deserted villages, he spread out his troops in a long crescent, and they advanced slowly, rooting up the ground with their bayonets till some one struck on the stone or pebbles covering the precious deposit. Thus, without wagons, trained to tireless activity, they could follow the Arabs from *douar* to *douar* with little delay, and with fatal effect.

Great reinforcements were sent to Africa, and the Zouaves were not forgotten; for, in the royal ordinance of September 8th, 1841, the regiment was raised to three battalions of nine companies; only one of the nine, however, could receive

natives, so that but three native companies now existed, and few Algerines were found even in these. The reasons seem to have been threefold: first, the danger from mutiny; second, the evils arising from the mixture of the two races, which had augmented their vices, without a corresponding improvement in their good qualities; third, and perhaps most important of all, the discontent very properly felt by the French Zouaves, who were compelled to work at the trenches, to dig, to plant, etc., while the Mussulmans utterly refused to take part in this, to their mind, degrading toil. The Gordian knot was cut, and all difficulty done away, by making the regiment, in effect, exclusively European. Thus reorganized and reinforced, the regiment, on receiving the standard sent it by the king, immediately separated,—one battalion marching for Oran, one for Constantine, while the other remained at Blidah, in Algeria.

The year 1842 was full of great results; the new system worked well, great numbers of tribes laid down their arms and swore fealty to France, and the provinces were more than nominally in the hands of the French. Still many of the more distant and powerful tribes held to their allegiance to the Prophet Sultan. The war gradually took on itself the form of a civil contest, and mutual animosities gave rise to many occasions for sanguinary combats; one of these, in the valley of the Cheliff, September, 1842, lasted unintermittingly for thirty-six hours! In this battle, and that of Oued Foddah, and, in fact, in almost every battle of those years, the Zouaves took an honorable part. In mountain fights, long marches over burning sands, repulses of cavalry, at Jurjura, Ouarsanis, among the Beni Menasser, at the Smalah, in the struggles of Bedeau with the Moroccan cavalry, and in the memorable battle of Isly, they did good service; their history was but a narrative of brilliant exploits. In many of their hill fights, the deserters of 1839 gave much trouble. In a skirmish, 1844, on the south side of the Aurès, in which Captain Espinasse (died General of Di-

vision, Magenta, June 6th, 1859) was concerned, and wounded four times, an old native Zouave commanded the Kabyles, and defended their principal position with much skill.

In fine, to recount the hundredth part of their deeds,—to make out a list of their soldiers, sub-officers, or officers who have been since promoted to high honors,—to trace minutely each step by which they mounted to their present position, would be to write, not an article, but a book. In 1842 the natives disappeared finally from their ranks; the best and bravest soldiers of the African army eagerly sought their places, attracted by the uniform, the manner of life, the constant danger and no less constant excitement, the liberty allowed, the glory ever open to all. As their numbers were decimated by the continual warfare, the ranks were immediately filled by the descendants of those brave Gauls who once said, "If the heavens fall, what care we? We will support them on the points of our lances!" In 1848, the Zouaves received a large accession from Paris; the *gamins* of the Revolution were sent to them in great numbers; out of this unpromising, rebellious material, some of the finest of these admirable troops have been made. And now, when the entry into this regiment was longed for by so many, as a species of promotion, on the 13th of February, 1852, Louis Napoleon, then President of the Republic, decreed that three regiments of Zouaves be formed, each on one of the three battalions as a nucleus, taking the number of the battalion as its own. Thus the first regiment was formed at Blidah, in Algiers; the second at Oran, in Oran; the third at Constantine, in the province of Constantine. Officers of the corps of infantry were eligible to the new regiments, holding the same grade; the men were to be drawn from any infantry corps in the army, on their own application, if the Minister of War saw proper. None were accepted but men physically and morally in excellent condition; the officers had, for the most part, already served with

credit; the under-officers and soldiers had been many years in the service; and even many corporals, and not a few ensigns and lieutenants, voluntarily relinquished their positions to serve in the rank-and-file of the new corps. So, occupied in pacificating and securing the three provinces, the regiments lost nothing of their former renown; obedient to orders, and fearless of danger, it was no idle compliment paid them by Louis Napoleon, when, in the winter of 1853-4, he said, "If the war break out, we must show our Zouaves to the Russians." They were a body trained in the school of a terrible experience of twenty-four years; they had learned, like the lion-hunter, Gerard, to take death by the mane, and look into his fiery eyes without blenching; they were fit for this service, which demanded the best nerve of the two most powerful nations of the world. What they did there is known to all; at the battle of the Alma, Marshal St. Arnaud was unable to repress his admiration, calling them "the bravest soldiers in the world." All Europe, at first wondering at these strange troops, with their wild dress, their half-savage manners, and strange method of warfare, found speedy cause to admire their courage and success; France was proud of their renown, and they became immensely popular in Paris, sure proof of their remarkable qualities. Their oddities, their courage, their imperfect knowledge of the distinctions of *meum* and *tuum*, their wondering, childlike simplicity, furnished themes for endless songs and caricatures; the comedy of "Les Zouaves" met with great success; and the cant name for them, "Zouzou," is to be heard at any time in the streets. In 1855, the Fourth Zouaves was created, consisting of but two battalions, and enrolled in the Imperial Guard; they are distinguished from the others by wearing a white turban, while that of the other regiments is green; since the formation of this regiment, no new corps have been added. The peace with Russia, in 1856, was not peace for the Zouaves, who returned, desiring nothing better, to Africa, where,

in the continued war, they found congenial employment till the final submission of the last tribes, July 15, 1857, dissolved the army of Kabylia, and made them, perforce, peaceful, till the 26th of April of this year brought them to win fresh laurels on a new field.

Vague reports, assertions without proof, have been not infrequently made, to the effect that the Zouaves are in character cruel, dissolute, and excessively given to hard drinking. That they are absolutely free from the first charge I shall not attempt to deny; that they are more so than other men, in like circumstances, there is no proof; there is even good reason to state the contrary, if we may judge by instances, of which, for want of space, one shall suffice here. The Zouaves were in the van of the army, on their march toward the Tell; in their charge was a large body of prisoners, wounded, and helpless women, old men, and children, whom they were conducting to the Tell, to restore them to their homes. The weather was intensely hot, even for Africa; the nearest well was eleven leagues distant; and the sufferings of the poor people must have been dreadful indeed. Mothers flung down their infants on the burning sand, and pressed madly on to save themselves from the most horrible of deaths; old men and boys sunk exhausted, panting, declaring they could go no farther. "Then it was," says an eyewitness, "that the Zouaves behaved like very Sisters of Charity, rather than rough bearded soldiers; they divided their last morsel with these unfortunates, gave them drink from their own scanty stores, and, putting their canteens to the mouths of the dying, revived them with the precious draught. They raised the screaming infants, overturned and held ewes, that they might suckle the poor creatures, abandoned in despair by their mothers, and, in many instances, carried them the whole distance in their arms. At night they ate nothing, giving their food to the helpless prisoners, whose lives they thus saved at the risk of their own." If in war they "imitate the action of the tiger," we have every rea-

son to believe that in peace they are, to say the least, not less humane than others.

The author of "Recollections of an Officer"* sums up the character of the Zouaves in a few words which clear them from the other two charges, those of dissoluteness and drunkenness. He says,— "Beside the condition of success resulting from the first organization, it must be said, that, somewhat later, the happy idea came to be adopted, of giving to the Zouaves destined to fight in the light-armed troops the costume of *Chasseurs-à-pied*. The recruitment added also not a little to the reputation which the Zouaves so rapidly acquired; the soldiers are all drawn, not from conscripts, but from applicants for the service. Many are Parisians, or, at all events, inhabitants of the other great French cities; most have already served,—are therefore inured to the work,—accustomed to privations, which they undergo gayly,—to fatigues, at which they joke,—to dangers in battle, which they treat as mere play. They are proud of their uniform, which does not resemble that of any other corps,—proud of that name, *Zouave*, of mysterious origin,—proud of the splendid actions with which each succeeding day enriches the history of their troops,—happy in the liberty they experience, both in garrison and on expeditions. It is said that the Zouaves love wine; it is true; but they are rarely seen intoxicated; they seek the pleasures of conviviality, not the imbrutement of drunkenness. These regiments count in their ranks officers, who, *ennuied* by a lazy life, have taken up the musket and the *checkia*,—under-officers, who, having already served, brave, even rash, seek to win their epaulettes anew in this hard service, and gain either a glorious position or a glorious death,—old officers of the *garde mobile*,—broad-shouldered marines, who have served their time on ship-board, accustomed to cannon and the thunderings of the tempest,—young men of family, desirous to replace with the red

ribbon of the Legion of Honor, bought and colored with their blood, the dishonor of a life gaped wearily away on the pavements of Paris.

"Composed of such elements, one can scarcely imagine the body of Zouaves other than brilliant in the field of battle. The officers are generally chosen from the regiments of the line, men remarkable for strength, courage, and prudence; full of energy, pushing the love of their colors to its last limit, always ready to confront death and to run up to meet danger, they seek glory rather than promotion. To train up their soldiers, to give them an example, in their own persons, of all the military virtues,—such are their only cares. Our ancestors said, '*Noblesse oblige*'; these choose the same motto. *Their* nobility is not that of old family-titles, but the uniform in which they are clothed, the title of officer of Zouaves. *Esprit de corps*, that religion of the soldier, is carried by the Zouaves to its highest pitch; the common soldiers would not consent to change their turban for the epaulettes of an ensign in the other service; and many an ensign, and not a few captains, have preferred to await their advancement in the Zouaves rather than immediately obtain it by entering other regiments. There exists, moreover, between the soldiers and officers, a military fraternity, which, far from destroying discipline, tends rather to draw more closely its bonds. The officer sees in his men rather companions in danger and in glory than inferiors; he willingly attends to their complaints, and strives to spare them all unnecessary privations. Where they are exposed to difficulties, he does not hesitate to employ all the means in his power to aid them. In return, the soldier professes for his officer an affection, a devotion, a sort of filial respect. Discipline, he knows, must be severe, and he does not grumble at its penalties. In battle, he does not abandon his chief; he watches over him, will die for his safety, will not let him fall into the hands of the enemy if wounded. At the bivouac he makes the officer's fire,

* *Souvenirs d'un Officier du 2me de Zouaves*. Paris, 1859.

though his own should die for want of fuel; cares for his horse, arranges his furniture; if any delicacy in the way of food can be procured, he brings it to the chief. Convinced of the desire of their master that the soldiers shall be well fed, the Zouaves often insist that a part of their pay be expended for procuring the provisions of the tribe.* The colonel is the man most venerated by these soldiers, who look upon him as the father of the family. They are proud of the colonel's

success, and happy to have contributed to his honor or advancement. When an order comes directly from him, be sure it will be religiously obeyed. 'When *papa* says anything,' they repeat, one to another, 'it must be done. *Papa* knows it is *already* done; he wants us to be the best children possible.' In critical moments, the colonel can use the severest Draconian code, without having anything to fear from the disapprobation of his men."

* In accordance with Arab customs, the Zouaves, who (to use the ordinary expression) "live in common," compose a circle to which they give the name of *tribe*. In the tribe, each

one has his allotted task: one attends to making the fires and procuring wood; another draws water and does the cooking; another makes the coffee and arranges the camp, etc.

MY PSALM.

I MOURN no more my vanished years:
 Beneath a tender rain,
 An April rain of smiles and tears,
 My heart is young again.

The west winds blow, and, singing low,
 I hear the glad streams run;
 The windows of my soul I throw
 Wide open to the sun.

No longer forward nor behind
 I look in hope or fear;
 But, grateful, take the good I find,
 The best of now and here.

I plough no more a desert land,
 To harvest weed and tare;
 The manna dropping from God's hand
 Rebukes my painful care.

I break my pilgrim staff, I lay
 Aside the toiling oar;
 The angel sought so far away
 I welcome at my door.

The airs of Spring may never play
 Among the ripening corn,

Nor freshness of the flowers of May
Blow through the Autumn morn ;—

Yet shall the blue-eyed gentian look
Through fringed lids to heaven,
And the pale aster in the brook
Shall see its image given ;—

The woods shall wear their robes of praise,
The south wind softly sigh,
And sweet, calm days in golden haze
Melt down the amber sky.

Not less shall manly deed and word
Rebuke an age of wrong ;
The graven flowers that wreath the sword
Make not the blade less strong.

But smiting hands shall learn to heal,
To build as to destroy ;
Nor less my heart for others feel
That I the more enjoy.

All as God wills, who wisely heeds
To give or to withhold,
And knoweth more of all my needs
Than all my prayers have told !

Enough that blessings undeserved
Have marked my erring track,—
That, wheresoe'er my feet have swerved,
His chastening turned me back,—

That more and more a Providence
Of love is understood,
Making the springs of time and sense
Sweet with eternal good,—

That death seems but a covered way
Which opens into light,
Wherein no blinded child can stray
Beyond the Father's sight,—

That care and trial seem at last,
Through Memory's sunset air,
Like mountain-ranges overpast,
In purple distance fair,—

That all the jarring notes of life
Seem blending in a psalm,
And all the angles of its strife
Slow rounding into calm.

And so the shadows fall apart,
 And so the west winds play ;
 And all the windows of my heart
 I open to the day !

THE PROFESSOR AT THE BREAKFAST-TABLE.

WHAT HE SAID, WHAT HE HEARD, AND WHAT HE SAW.

THERE has been a sort of stillness in the atmosphere of our boarding-house since my last record, as if something or other were going on. There is no particular change that I can think of in the aspect of things ; yet I have a feeling as if some game of life were quietly playing and strange forces were at work, underneath this smooth surface of every-day boarding-house life, which would show themselves some fine morning or other in events, if not in catastrophes. I have been watchful, as I said I should be, but have little to tell as yet. You may laugh at me, and very likely think me foolishly fanciful to trouble myself about what is going on in a middling-class household like ours. Do as you like. But here is that terrible fact to begin with,—a beautiful young girl, with the blood and the nerve-fibre that belong to Nature's women, turned loose among live men.

—*Terrible fact ?*

Very terrible. Nothing more so. Do you forget the angels who lost heaven for the daughters of men ? Do you forget Helen, and the fair women who made mischief and set nations by the ears before Helen was born ? If jealousies that gnaw men's hearts out of their bodies,—if pangs that waste men to shadows and drive them into raving madness or moping melancholy,—if assassination and suicide are dreadful possibilities, then there is always something frightful about a lovely young woman.—I love to look at this "Rainbow," as her father used sometimes to call her, of ours. Handsome crea-

ture that she is in forms and colors,—the very picture, as it seems to me, of that "golden blonde" my friend whose book you read last year fell in love with when he was a boy, (as you remember, no doubt,)—handsome as she is, fit for a sea-king's bride, it is not her beauty alone that holds my eyes upon her. Let me tell you one of my fancies, and then you will understand the strange sort of fascination she has for me.

It is in the hearts of many men and women—let me add children—that there is a *Great Secret* waiting for them,—a secret of which they get hints now and then, perhaps oftener in early than in later years. These hints come sometimes in dreams, sometimes in sudden startling flashes,—second wakings, as it were,—a waking out of the waking state, which last is very apt to be a half-sleep. I have many times stopped short and held my breath, and felt the blood leaving my cheeks, in one of these sudden clairvoyant flashes. Of course I cannot tell what kind of a secret this is ; but I think of it as a disclosure of certain relations of our personal being to time and space, to other intelligences, to the procession of events, and to their First Great Cause. This secret seems to be broken up, as it were, into fragments, so that we find here a word and there a syllable, and then again only a letter of it ; but it never is written out for most of us as a complete sentence, in this life. I do not think it could be ; for I am disposed to consider our beliefs about such a possible disclos-

ure rather as a kind of premonition of an enlargement of our faculties in some future state than as an expectation to be fulfilled for most of us in this life. Persons, however, have fallen into trances, — as did the Reverend William Tennent, among many others, — and learned some things which they could not tell in our human words.

Now among the visible objects which hint to us fragments of this infinite secret for which our souls are waiting, the faces of women are those that carry the most legible hieroglyphics of the great mystery. There are women's faces, some real, some ideal, which contain something in them that becomes a positive element in our creed, so direct and palpable a revelation is it of the infinite purity and love. I remember two faces of women with wings, such as they call angels, of Fra Angelico, — and I just now came across a print of Raphael's Santa Apollina, with something of the same quality, — which I was sure had their prototypes in the world above ours. No wonder the Catholics pay their vows to the Queen of Heaven! The unpoetical side of Protestantism is, that it has no women to be worshipped.

But mind you, it is not every beautiful face that hints the Great Secret to us, nor is it only in beautiful faces that we find traces of it. Sometimes it looks out from a sweet sad eye, the only beauty of a plain countenance; sometimes there is so much meaning in the lips of a woman, not otherwise fascinating, that we know they have a message for us, and wait almost with awe to hear their accents. But this young girl has at once the beauty of feature and the unspoken mystery of expression. Can she tell me anything? Is her life a complement of mine, with the missing element in it which I have been groping after through so many friendships that I have tired of, and through — Hush! Is the door fast? Talking loud is a bad trick in these curious boarding-houses.

You must have sometimes noted this fact that I am going to remind you of and to use for a special illustration. Rid-

ing along over a rocky road, suddenly the slow monotonous grinding of the crushing gravel changes to a deep heavy rumble. There is a great hollow under your feet, — a huge unsunned cavern. Deep, deep beneath you, in the core of the living rock, it arches its awful vault, and far away it stretches its winding galleries, their roofs dripping into streams where fishes have been swimming and spawning in the dark until their scales are white as milk and their eyes have withered out, obsolete and useless.

So it is in life. We jog quietly along, meeting the same faces, grinding over the same thoughts, — the gravel of the soul's highway, — now and then jarred against an obstacle we cannot crush, but must ride over or round as we best may, sometimes bringing short up against a disappointment, but still working along with the creaking and rattling and grating and jerking that belong to the journey of life, even in the smoothest-rolling vehicle. Suddenly we hear the deep underground reverberation that reveals the unsuspected depth of some abyss of thought or passion beneath us. —

I wish the girl would go. I don't like to look at her so much, and yet I cannot help it. Always that same expression of something that I ought to know, — something that she was made to tell and I to hear, — lying there ready to fall off from her lips, ready to leap out of her eyes and make a saint of me, or a devil or a lunatic, or perhaps a prophet to tell the truth and be hated of men, or a poet whose words shall flash upon the dry stubble-field of worn-out thoughts and burn over an age of lies in an hour of passion.

It suddenly occurs to me that I may have put you on the wrong track. The Great Secret that I refer to has nothing to do with the Three Words. Set your mind at ease about that, — there are reasons I could give you which settle all that matter. I don't wonder, however, that you confounded the Great Secret with the Three Words.

I LOVE YOU is all the secret that many,

nay, most women have to tell. When that is said, they are like China-crackers on the morning of the fifth of July. And just as that little patriotic implement is made with a slender train which leads to the magazine in its interior, so a sharp eye can almost always see the train leading from a young girl's eye or lip to the "I love you" in her heart. But the Three Words are not the Great Secret I mean. No, women's faces are only one of the tablets on which that is written in its partial, fragmentary symbols. It lies deeper than Love, though very probably Love is a part of it. Some, I think,—Wordsworth might be one of them,—spell out a portion of it from certain beautiful natural objects, landscapes, flowers, and others. I can mention several poems of his that have shadowy hints which seem to me to come near the region where I think it lies. I have known two persons who pursued it with the passion of the old alchemists,—all wrong evidently, but infatuated, and never giving up the daily search for it until they got tremulous and feeble, and their dreams changed to visions of things that ran and crawled about their floor and ceilings, and so they died. The vulgar called them drunkards.

I told you that I would let you know the mystery of the effect this young girl's face produces on me. It is akin to those influences a friend of mine has described, you may remember, as coming from certain *voices*. I cannot translate it into words,—only into feelings; and these I have attempted to shadow by showing that her face hinted that revelation of something we are close to knowing, which all imaginative persons are looking for either in this world or on the very threshold of the next.

You shake your head at the vagueness and fanciful incomprehensibility of my description of the expression in a young girl's face. You forget what a miserable surface-matter this language is in which we try to reproduce our interior state of being. Articulation is a shallow trick. From the light *Poh!* which we toss off from our lips as we fling a nameless scribbler's

impertinences into our waste-baskets, to the gravest utterance which comes from our throats in our moments of deepest need, is only a space of some three or four inches. Words, which are a set of clickings, hissings, lispings, and so on, mean very little, compared to tones and expression of the features. I give it up; I thought I could shadow forth in some feeble way, by their aid, the effect this young girl's face produces on my imagination; but it is of no use. No doubt your head aches, trying to make something of my description. If there is here and there one that can make anything intelligible out of my talk about the Great Secret, and who has spelt out a syllable or two of it on some woman's face, dead or living, that is all I can expect. One should see the person with whom he converses about such matters. There are dreamy-eyed people to whom I should say all these things with a certainty of being understood;—

That moment that his face I see,
I know the man that must hear me:
To him my tale I teach.

—I am afraid some of them have not got a spare quarter for this August number, so that they will never see it.

—Let us start again, just as if we had not made this ambitious attempt, which may go for nothing, and you can have your money refunded, if you will make the change.

This young girl, about whom I have talked so unintelligibly, is the unconscious centre of attraction to the whole solar system of our breakfast-table. The little gentleman leans towards her, and she again seems to be swayed as by some invisible gentle force towards him. That slight inclination of two persons with a strong affinity towards each other, throwing them a little out of plumb when they sit side by side, is a physical fact I have often noticed. Then there is a tendency in all the men's eyes to converge on her; and I do firmly believe, that, if all their chairs were examined, they would be found a little obliquely placed, so as to

favor the direction in which their occupants love to look.

That bland, quiet old gentleman, of whom I have spoken as sitting opposite to me, is no exception to the rule. She brought down some mignonette one morning, which she had grown in her chamber. She gave a sprig to her little neighbor, and one to the landlady, and sent another by the hand of Bridget to this old gentleman.

— Sarvant, Ma'am! Much obleeged, — he said, and put it gallantly in his button-hole. — After breakfast he must see some of her drawings. Very fine performances, — very fine! — truly elegant productions, — truly elegant! — Had seen Miss Linley's needle-work in London, in the year (eighteen hundred and little or nothing, I think he said,) — patronized by the nobility and gentry, and Her Majesty, — elegant, truly elegant productions, very fine performances; these drawings reminded him of them; — wonderful resemblance to Nature; an extraordinary art, painting; Mr. Copley made some very fine pictures that he remembered seeing when he was a boy. Used to remember some lines about a portrait written by Mr. Cowper, beginning, —

“Oh that those lips had language! Life has
past

With me but roughly since I saw thee last.” And with this the old gentleman fell to thinking about a dead mother of his that he remembered ever so much younger than he now was, and looking, not as his mother, but as his daughter should look. The dead young mother was looking at the old man, her child, as she used to look at him so many, many years ago. He stood still as if cataleptic, his eyes fixed on the drawings till their outlines grew indistinct and they ran into each other, and a pale, sweet face shaped itself out of the glimmering light through which he saw them. — What is there quite so profoundly human as an old man's memory of a mother who died in his earlier years? Mother she remains till manhood, and by-and-by she grows, as it were, to be as a sister; and at last, when,

wrinkled and bowed and broken, he looks back upon her in her fair youth, he sees in the sweet image he caresses, not his parent, but, as it were, his child.

If I had not seen all this in the old gentleman's face, the words with which he broke his silence would have betrayed his train of thought.

— If they had only taken pictures then as they do now! — he said. — All gone! all gone! nothing but her face as she leaned on the arms of her great chair; and I would give a hundred pound for the poorest little picture of her, such as you can buy for a shilling of anybody that you don't want to see. — The old gentleman put his hand to his forehead so as to shade his eyes. I saw he was looking at the dim photograph of memory, and turned from him to Iris.

How many drawing-books have you filled, — I said, — since you began to take lessons? — This was the first, — she answered, — since she was here; and it was not full, but there were many separate sheets of large size she had covered with drawings.

I turned over the leaves of the book before us. Academic studies, principally of the human figure. Heads of sibyls, prophets, and so forth. Limbs from statues. Hands and feet from Nature. What a superb drawing of an arm! I don't remember it among the figures from Michel Angelo, which seem to have been her patterns mainly. From Nature, I think, or after a cast from Nature. — Oh! —

— Your smaller studies are in this, I suppose, — I said, taking up the drawing-book with a lock on it. — Yes, — she said. — I should like to see her style of working on a small scale. — There was nothing in it worth showing, — she said; and presently I saw her try the lock, which proved to be fast. We are all caricatured in it, I haven't the least doubt. I think, though, I could tell by her way of dealing with us what her fancies were about us boarders. Some of them act as if they were bewitched with her, but she does not seem to notice it

much. Her thoughts seem to be on her little neighbor more than on anybody else. The young fellow John appears to stand second in her good graces. I think he has once or twice sent her what the landlady's daughter calls *bô-kays* of flowers,—somebody has, at any rate.—I saw a book she had, which must have come from the divinity-student. It had a dreary title-page, which she had enlivened with a fancy portrait of the author,—a face from memory, apparently,—one of those faces that small children loathe without knowing why, and which give them that inward disgust for heaven so many of the little wretches betray, when they hear that these are “good men,” and that heaven is full of such.—The gentleman with the “diamond”—the *Koh-i-noor*, so called by us—was not encouraged, I think, by the reception of his packet of perfumed soap. He pulls his purple moustache and looks appreciatively at Iris, who never sees him, as it should seem. The young Marylander, who I thought would have been in love with her before this time, sometimes looks from his corner across the long diagonal of the table, as much as to say, I wish you were up here by me, or I were down there by you,—which would, perhaps, be a more natural arrangement than the present one. But nothing comes of all this,—and nothing has come of my sagacious idea of finding out the girl's fancies by looking into her locked drawing-book.

Not to give up all the questions I was determined to solve, I made an attempt also to work into the little gentleman's chamber. For this purpose, I kept him in conversation, one morning, until he was just ready to go up-stairs, and then, as if to continue the talk, followed him as he toiled back to his room. He rested on the landing and faced round toward me. There was something in his eye which said, Stop there! So we finished our conversation on the landing. The next day, I mustered assurance enough to knock at his door, having a pretext ready.—No answer.—Knock again. A door, as if of a cabinet, was shut softly

and locked, and presently I heard the peculiar dead beat of his thick-soled, misshapen boots. The bolts and the lock of the inner door were unfastened,—with unnecessary noise, I thought,—and he came into the passage. He pulled the inner door after him and opened the outer one at which I stood. He had on a flowered silk dressing-gown, such as “Mr. Copley” used to paint his old-fashioned merchant-princes in; and a quaint-looking key in his hand. Our conversation was short, but long enough to convince me that the little gentleman did not want my company in his chamber, and did not mean to have it.

I have been making a great fuss about what is no mystery at all,—a schoolgirl's secrets and a whimsical man's habits. I mean to give up such nonsense and mind my own business.—Hark! What the deuse is that odd noise in his chamber?

—I think I am a little superstitious. There were two things, when I was a boy, that diabolized my imagination,—I mean, that gave me a distinct apprehension of a formidable bodily shape which prowled round the neighborhood where I was born and bred. The first was a series of marks called the “Devil's footsteps.” These were patches of sand in the pastures, where no grass grew, where even the low-bush blackberry, the “dewberry,” as our Southern neighbors call it, in prettier and more Shakspearian language, did not spread its clinging creepers,—where even the pale, dry, sadly-sweet “everlasting” could not grow, but all was bare and blasted. The second was a mark in one of the public buildings near my home,—the college dormitory named after a Colonial Governor. I do not think many persons are aware of the existence of this mark,—little having been said about the story in print, as it was considered very desirable, for the sake of the institution, to hush it up. In the northwest corner, and on the level of the third or fourth story, there are signs of a breach in the walls, mended pretty well, but not to be mistaken. A considerable portion of that corner

must have been carried away, from within outward. It was an unpleasant story; and I do not care to repeat the particulars; but some young men had been using sacred things in a profane and unlawful way, when the occurrence, which was variously explained, took place. The story of the Appearance in the chamber was, I suppose, invented afterwards; but of the injury to the building there could be no question; and the zig-zag line, where the mortar is a little thicker than before, is still distinctly visible. The queer burnt spots, called the "Devil's footsteps," had never attracted attention before this time, though there is no evidence that they had not existed previously, except that of the late Miss M., a "Goody," so called, or sweeper, who was positive on the subject, but had a strange horror of referring to an affair of which she was thought to know something. — I tell you it was not so pleasant for a little boy of impressible nature to go up to bed in an old gambrel-roofed house, with untenanted, locked upper-chambers, and a most ghostly garret, — with the "Devil's footsteps" in the fields behind the house, and in front of it the patched dormitory where the unexplained occurrence had taken place which startled those godless youths at their mock devotions, so that one of them was an idiot from that day forward, and another, after a dreadful season of mental conflict, took holy orders and became renowned for his ascetic sanctity.

There were other circumstances that kept up the impression produced by these two singular facts I have just mentioned. There was a dark storeroom, on looking through the keyhole of which, I could dimly see a heap of chairs and tables, and other four-footed things, which seemed to me to have rushed in there, frightened, and in their fright to have huddled together and climbed up on each other's backs, — as the people did in that awful crush where so many were killed, at the execution of Holloway and Haggerty. Then the Lady's portrait, up-stairs, with the sword-thrusts through it, — marks of

the British officers' rapiers, — and the tall mirror in which they used to look at their red coats, — confound them for smashing its mate! — and the deep, cunningly wrought arm-chair in which Lord Percy used to sit while his hair was dressing; — he was a gentleman, and always had it covered with a large *peignoir*, to save the silk covering my grandmother embroidered. Then the little room down-stairs, from which went the orders to throw up a bank of earth on the hill yonder, where you may now observe a granite obelisk, — "the study," in my father's time, but in those days the council-chamber of armed men, — sometimes filled with soldiers; — come with me, and I will show you the "dents" left by the butts of their muskets all over the floor. — With all these suggestive objects round me, aided by the wild stories those awful country-boys that came to live in our service brought with them, — of contracts written in blood and left out over night, not to be found the next morning, — removed by the Evil One, who takes his nightly round among our dwellings, and filed away for future use, — of dreams coming true, — of death-signs, — of apparitions, — no wonder that my imagination got excited, and I was liable to superstitious fancies.

Jeremy Bentham's logic, by which he proved that he couldn't possibly see a ghost, is all very well — in the day-time. All the reason in the world will never get those impressions of childhood, created by just such circumstances as I have been telling, out of a man's head. That is the only excuse I have to give for the nervous kind of curiosity with which I watch my little neighbor, and the obstinacy with which I lie awake whenever I hear anything going on in his chamber after midnight.

But whatever further observations I may have made must be deferred for the present. You will see in what way it happened that my thoughts were turned from spiritual matters to bodily ones, and how I got my fancy full of material images, — faces, heads, figures, muscles, and

so forth,—in such a way that I should have no chance in this number to gratify any curiosity you may feel, if I had the means of so doing.

Indeed, I have come pretty near omitting my periodical record this time. It was all the work of a friend of mine, who would have it that I should sit to him for my portrait. When a soul draws a body in the great lottery of life, where every one is sure of a prize, such as it is, the said soul inspects the said body with the same curious interest with which one who has ventured into a "gift enterprise" examines the "massive silver pencil-case" with the coppery smell and impenetrable tube, or the "splendid gold ring" with the questionable specific gravity, which it has been his fortune to obtain in addition to his purchase.

The soul, having studied the article of which it finds itself proprietor, thinks, after a time, it knows it pretty well. But there is this difference between its view and that of a person looking at us:—we look from within, and see nothing but the mould formed by the elements in which we are incased; other observers look from without, and see us as living statues. To be sure, by the aid of mirrors, we get a few glimpses of our outside aspect; but this occasional impression is always modified by that look of the soul from within outward which none but ourselves can take. A portrait is apt, therefore, to be a surprise to us. The artist looks only from without. He sees us, too, with a hundred aspects on our faces we are never likely to see. No genuine expression can be studied by the subject of it in the looking-glass.

More than this; he sees us in a way in which many of our friends or acquaintances never see us. Without wearing any mask we are conscious of, we have a special face for each friend. For, in the first place, each puts a special reflection of himself upon us, on the principle of assimilation referred to in my last record, if you happen to have read that document. And secondly, each of our friends is capable of seeing just so far, and no

farther, into our face, and each sees in it the particular thing that he looks for. Now the artist, if he is truly an artist, does not take any one of these special views. Suppose he should copy you as you appear to the man who wants your name to a subscription-list, you could hardly expect a friend who entertains you to recognize the likeness to the smiling face which sheds its radiance at his board. Even within your own family, I am afraid there is a face which the rich uncle knows, that is not so familiar to the poor relation. The artist must take one or the other, or something compounded of the two, or something different from either. What the daguerreotype and photograph do is to give the features and one particular look, the very look which kills all expression, that of self-consciousness. The artist throws you off your guard, watches you in movement and in repose, puts your face through its exercises, observes its transitions, and so gets the whole range of its expression. Out of all this he forms an ideal portrait, which is not a copy of your exact look at any one time or to any particular person. Such a portrait cannot be to everybody what the unglazed call "as nat'ral as life." Every good picture, therefore, must be considered wanting in resemblance by many persons.

There is one strange revelation which comes out, as the artist shapes your features from his outline. It is that you resemble so many relatives to whom you yourself never had noticed any particular likeness in your countenance.

He is at work at me now, when I catch some of these resemblances, thus:—

There! that is just the look my father used to have sometimes; I never thought I had a sign of it. The mother's eyebrow and grayish-blue eye, those I knew I had. But there is a something which recalls a smile that faded away from my sister's lips—how many years ago! I thought it so pleasant in her, that I love myself better for having a trace of it.

Are we not young? Are we not fresh and blooming? Wait a bit. The artist

takes a mean little brush and draws three fine lines, diverging outwards from the eye over the temple. Five years.—The artist draws one tolerably distinct and two faint lines, perpendicularly between the eyebrows. Ten years.—The artist breaks up the contours round the mouth, so that they look a little as a hat does that has been sat upon and recovered itself, ready, as one would say, to crumple up again in the same creases, on smiling or other change of feature.—Hold on! Stop that! Give a young fellow a chance! Are we not whole years short of that interesting period of life when Mr. Balzac says that a man, etc., etc., etc.?

There now! That is ourself, as we look after finishing an article, getting a three-mile pull with the ten-foot sculls, redressing the wrongs of the toilet, and standing with the light of hope in our eye and the reflection of a red curtain on our cheek. Is he not a POET that painted us?

“Blest be the art that can immortalize!”

COWPER.

—Young folks look on a face as a unit; children who go to school with any given little John Smith see in his name a distinctive appellation, and in his features as special and definite an expression of his sole individuality as if he were the first created of his race. As soon as we are old enough to get the range of three or four generations well in hand, and to take in large family histories, we never see an individual in a face of any stock we know, but a mosaic copy of a pattern, with fragmentary tints from this and that ancestor. The analysis of a face into its ancestral elements requires that it should be examined in the very earliest infancy, before it has lost that ancient and solemn look it brings with it out of the past eternity; and again in that brief space when Life, the mighty sculptor, has done his work, and Death, his silent servant, lifts the veil and lets us look at the marble lines he has wrought so faithfully; and lastly, while a painter who

can seize all the traits of a countenance is building it up, feature after feature, from the slight outline to the finished portrait.

—I am satisfied, that, as we grow older, we learn to look upon our bodies more and more as a temporary possession, and less and less as identified with ourselves. In early years, while the child “feels its life in every limb,” it lives in the body and for the body to a very great extent. It ought to be so. There have been many very interesting children who have shown a wonderful indifference to the things of earth and an extraordinary development of the spiritual nature. There is a perfect literature of their biographies, all alike in their essentials; the same “disinclination to the usual amusements of childhood”; the same remarkable sensibility; the same docility; the same conscientiousness; in short, an almost uniform character, marked by beautiful traits, which we look at with a painful admiration. It will be found that most of these children are the subjects of some constitutional unfitness for living, the most frequent of which I need not mention. They are like the beautiful, blushing, half-grown fruit that falls before its time because its core is gnawed out. They have their meaning,—they do not live in vain,—but they are wind-falls. I am convinced that many healthy children are injured morally by being forced to read too much about these little meek sufferers and their spiritual exercises. Here is a boy that loves to run, swim, kick football, turn somersets, make faces, whittle, fish, tear his clothes, coast, skate, fire crackers, blow squash “tooters,” cut his name on fences, read about Robinson Crusoe and Sinbad the Sailor, eat the widest-angled slices of pie and untold cakes and candies, crack nuts with his back teeth and bite out the better part of another boy’s apple with his front ones, turn up coppers, “stick” knives, call names, throw stones, knock off hats, set mousetraps, chalk doorsteps, “cut behind” anything on wheels or runners, whistle through his teeth, “holler” Fire!

on slight evidence, run after soldiers, patronize an engine-company, or, in his own words, "blow for tub No. 11," or whatever it may be;—isn't that a pretty nice sort of a boy, though he has not got anything the matter with him that takes the taste of this world out? Now, when you put into such a hot-blooded, hard-fisted, round-cheeked little rogue's hand a sad-looking volume or pamphlet, with the portrait of a thin, white-faced child, whose life is really as much a training for death as the last month of a condemned criminal's existence, what does he find in common between his own overflowing and exulting sense of vitality and the experiences of the doomed offspring of invalid parents? The time comes when we have learned to understand the music of sorrow, the beauty of resigned suffering, the holy light that plays over the pillow of those who die before their time, in humble hope and trust. But it is not until he has worked his way through the period of honest, hearty animal existence, which every robust child should make the most of,—not until he has learned the use of his various faculties, which is his first duty,—that a boy of courage and animal vigor is in a proper state to read these tearful records of premature decay. I have no doubt that disgust is implanted in the minds of many healthy children by early surfeits of pathological piety. I do verily believe that He who took children in His arms and blessed them loved the healthiest and most playful of them just as well as those who were richest in the tuberculous virtues. I know what I am talking about, and there are more parents in this country who will be willing to listen to what I say than there are fools to pick a quarrel with me. In the sensibility and the sanctity which often accompany premature decay I see one of the most beautiful instances of the principle of compensation which marks the Divine benevolence. But to get the spiritual hygiene of robust natures out of the exceptional regimen of invalids is just simply what we Professors call "bad practice"; and I know by

experience that there are worthy people who not only try it on their own children, but actually force it on those of their neighbors.

— Having been photographed, and stereographed, and chromatographed, or done in colors, it only remained to be phrenologized: A polite note from Messrs. Bumpus and Crane, requesting our attendance at their Physiological Emporium, was too tempting to be resisted. We repaired to that scientific Golgotha.

Messrs. Bumpus and Crane are arranged on the plan of the man and the woman in the toy called a "weather-house," both on the same wooden arm suspended on a pivot,—so that when one comes to the door, the other retires backwards, and *vice versa*. The more particular speciality of one is to lubricate your entrance and exit,—that of the other to polish you off phrenologically in the recesses of the establishment. Suppose yourself in a room full of casts and pictures, before a counter-full of books with taking titles. I wonder if the picture of the brain is there, "approved" by a noted Phrenologist, which was copied from *my*, the Professor's, folio plate in the work of Gall and Spurzheim. An extra convolution, No. 9, *Destructiveness*, according to the list beneath, which was not to be seen in the plate, itself a copy of Nature, was very liberally supplied by the artist, to meet the wants of the catalogue of "organs." Professor Bumpus is seated in front of a row of women,—horn-combers and gold-beaders, or somewhere about that range of life,—looking so credulous, that, if any Second-Advent Miller or Joe Smith should come along, he could string the whole lot of them on his cheapest lie, as a boy strings a dozen "shiners" on a stripped twig of willow.

The Professor (meaning ourselves) is in a hurry, as usual; let the horn-combers wait,—he shall be bumped without inspecting the antechamber.

Tape round the head,—22 inches. (Come on, old 23 inches, if you think you are the better man!)

Feels of thorax and arm, and nuzzles

round among muscles as those horrid old women poke their fingers into the salt-meat on the provision-stalls at the Quincy Market. Vitality, No. 5 or 6, or something or other. *Victuality*, (organ at epigastrium,) some other number equally significant.

Mild champoing of head now commences. Extraordinary revelations! Cupidiphilous, 6! Hymeniphilous, 6+! Pædiphilous, 5! Deipniphilous, 6! Gelasiphilous, 6! Musikiphilous, 5! Uraniphilous, 5! Glossiphilous, 8!! and so on. Meant for a linguist.—Invaluable information. Will invest in grammars and dictionaries immediately.—I have nothing against the grand total of my phrenological endowments.

I never set great store by my head, and did not think Messrs. Bumpus and Crane would give me so good a lot of organs as they did, especially considering that I was a *dead-head* on that occasion. Much obliged to them for their politeness. They have been useful in their way by calling attention to important physiological facts. (This concession is due to our immense bump of Candor.)

A short Lecture on Phrenology, read to the Boarders at our Breakfast-Table.

I shall begin, my friends, with the definition of a *Pseudo-science*. A Pseudo-science consists of a *nomenclature*, with a self-adjusting arrangement, by which all positive evidence, or such as favors its doctrines, is admitted, and all negative evidence, or such as tells against it, is excluded. It is invariably connected with some lucrative practical application. Its professors and practitioners are usually shrewd people; they are very serious with the public, but wink and laugh a good deal among themselves. The believing multitude consists of women of both sexes, feeble-minded inquirers, poetical optimists, people who always get cheated in buying horses, philanthropists who insist on hurrying up the millennium, and others of this class, with here and there a clergyman, less frequently a law-

yer, very rarely a physician, and almost never a horse-jockey or a member of the detective police.—I did not say that Phrenology was one of the Pseudo-sciences.

A Pseudo-science does not necessarily consist wholly of lies. It may contain many truths, and even valuable ones. The rottenest bank starts with a little specie. It puts out a thousand promises to pay on the strength of a single dollar, but the dollar is very commonly a good one. The practitioners of the Pseudo-sciences know that common minds, after they have been baited with a real fact or two, will jump at the merest rag of a lie, or even at the bare hook. When we have one fact found us, we are very apt to supply the next out of our own imagination. (How many persons can read Judges xv. 16 correctly the first time?) The Pseudo-sciences take advantage of this.—I did not say that it was so with Phrenology.

I have rarely met a sensible man who would not allow that there was *something* in Phrenology. A broad, high forehead, it is commonly agreed, promises intellect; one that is "villanous low" and has a huge hind-head back of it, is wont to mark an animal nature. I have as rarely met an unbiassed and sensible man who really believed in the bumps. It is observed, however, that persons with what the Phrenologists call "good heads" are more prone than others toward plenary belief in the doctrine.

It is so hard to prove a negative, that, if a man should assert that the moon was in truth a green cheese, formed by the coagulable substance of the Milky Way, and challenge me to prove the contrary, I might be puzzled. But if he offer to sell me a ton of this lunar cheese, I call on him to prove the truth of the caseous nature of our satellite, before I purchase.

It is not necessary to prove the falsity of the phrenological statement. It is only necessary to show that its truth is not proved, and cannot be, by the common course of argument. The walls of the

head are double, with a great air-chamber between them, over the smallest and most closely crowded "organs." Can you tell how much money there is in a safe, which also has thick double walls, by kneading its knobs with your fingers? So when a man fumbles about my forehead, and talks about the organs of *Individuality*, *Size*, etc., I trust him as much as I should if he felt of the outside of my strong-box and told me that there was a five-dollar- or a ten-dollar-bill under this or that particular rivet. Perhaps there is; *only he doesn't know anything about it*. But this is a point that I, the Professor, understand, my friends, or ought to, certainly, better than you do. The next argument you will all appreciate.

I proceed, therefore, to explain the self-adjusting mechanism of Phrenology, which is *very similar* to that of the Pseudo-sciences. An example will show it most conveniently.

A. is a notorious thief. Messrs. Bumpus and Crane examine him and find a good-sized organ of Acquisitiveness. Positive fact for Phrenology. Casts and drawings of A. are multiplied, and the bump *does not lose* in the act of copying.—I did not say it gained.—What do you look so for? (to the boarders.)

Presently B. turns up, a bigger thief than A. But B. has no bump at all over Acquisitiveness. Negative fact; goes against Phrenology.—Not a bit of it. Don't you see how small Conscientiousness is? *That's* the reason B. stole.

And then comes C., ten times as much a thief as either A. or B.,—used to steal before he was weaned, and would pick one of his own pockets and put its contents in another, if he could find no other way of committing petty larceny. Unfortunately, C. has a *hollow*, instead of a bump, over Acquisitiveness. Ah, but just look and see what a bump of Alimentiveness! Did not C. buy nuts and gingerbread, when a boy, with the money he stole? Of course you see why he is a

thief, and how his example confirms our noble science.

At last comes along a case which is apparently a *settler*, for there is a little brain with vast and varied powers,—a case like that of Byron, for instance. Then comes out the grand reserve-reason which covers everything and renders it simply impossible ever to corner a Phrenologist. "It is not the size alone, but the *quality* of an organ, which determines its degree of power."

Oh! oh! I see.—The argument may be briefly stated thus by the Phrenologist: "Heads I win, tails you lose." Well, that's convenient.

It must be confessed that Phrenology has a certain resemblance to the Pseudo-sciences. I did not say it was a Pseudo-science.

I have often met persons who have been altogether struck up and amazed at the accuracy with which some wandering Professor of Phrenology had read their characters written upon their skulls. Of course the Professor acquires his information solely through his cranial inspections and manipulations.—What are you laughing at? (to the boarders).—But let us just *suppose*, for a moment, that a tolerably cunning fellow, who did not know or care anything about Phrenology, should open a shop and undertake to read off people's characters at fifty cents or a dollar apiece. Let us see how well he could get along without the "organs."

I will suppose myself to set up such a shop. I would invest one hundred dollars, more or less, in casts of brains, skulls, charts, and other matters that would make the most show for the money. That would do to begin with. I would then advertise myself as the celebrated Professor Brainey, or whatever name I might choose, and wait for my first customer. My first customer is a middle-aged man. I look at him,—ask him a question or two, so as to hear him talk. When I have got the hang of him, I ask him to sit down, and proceed to fumble his skull, dictating as follows:—

SCALE FROM 1 TO 10.

LIST OF FACULTIES FOR CUSTOMER.

PRIVATE NOTES FOR MY PUPIL:

| | |
|--|--|
| | <i>Each to be accompanied with a wink.</i> |
| <i>Amativeness, 7.</i> | Most men love the conflicting sex, and all men love to be told they do. |
| <i>Alimentiveness, 8.</i> | Don't you see that he has burst off his lowest waistcoat-button with feeding,—hey? |
| <i>Acquisitiveness, 8.</i> | Of course. A middle-aged Yankee. |
| <i>Approbativeness, 7.+</i> | Hat well brushed. Hair ditto. Mark the effect of that <i>plus</i> sign. |
| <i>Self-esteem, 6.</i> | His face shows that. |
| <i>Benevolence, 9.</i> | That'll please him. |
| <i>Conscientiousness, 8½.</i> | That fraction looks first-rate. |
| <i>Mirthfulness, 7.</i> | Has laughed twice since he came in. |
| <i>Ideality, 9.</i> | That sounds well. |
| <i>Form, Size, Weight, Color, Locality, Eventuality, etc., etc.,</i> | } 4 to 6. Average everything that can't be guessed. |
| | |

Of course, you know, that isn't the way the Phrenologists do. They go only by the bumps.—What do you keep laughing so for? (to the boarders.) I only said that is the way *I* should practise "Phrenology" for a living.

End of my Lecture.

—The Reformers have good heads, generally. Their faces are commonly serene enough, and they are lambs in private intercourse, even though their voices may be like

The wolf's long howl from Oonalaska's shore, when heard from the platform. Their greatest spiritual danger is from the perpetual *flattery of abuse* to which they are exposed. These lines are meant to caution them.

SAINT ANTHONY THE REFORMER.

HIS TEMPTATION.

No fear lest praise should make us proud!
We know how cheaply that is won;
The idle homage of the crowd
Is proof of tasks as idly done.

A surface-smile may pay the toil
That follows still the conquering Right,
With soft, white hands to dress the spoil
That sunbrowned arms have clutched in fight.

Sing the sweet song of other days,
Serenely placid, safely true,
And o'er the present's parching ways
Thy verse distils like evening dew.

But speak in words of living power,—
They fall like drops of scalding rain
That plashed before the burning shower
Swept o'er the cities of the plain!

Then scowling Hate turns deadly pale,—
Then Passion's half-coiled adders spring,
And, smitten through their leprous mail,
Strike right and left in hope to sting.

If thou, unmoved by poisoning wrath,
Thy feet on earth, thy heart above,
Canst walk in peace thy kingly path,
Unchanged in trust, unchilled in love,—

Too kind for bitter words to grieve,
Too firm for clamor to dismay,
When Faith forbids thee to believe,
And Meekness calls to disobey,—

Ah, then beware of mortal pride!
The smiling pride that calmly scorns
Those foolish fingers, crimson dyed
In laboring on thy crown of thorns!

THE ITALIAN WAR.

WAR has been pronounced the condition of humanity; and it is certain that conflict of some kind rages everywhere and at all times. The most combative people on earth are the advocates of universal and perpetual peace. There is something essentially defiant in the action of men who avowedly seek the abolition of a custom that has existed since the days of Cain, and which was well known to those magnificent beasts that ranged over the earth's face long before man began to dream or was dreamed of. To fight seems a necessity of the animal nature, whether the animal be called tiger, bull, or man. Those who have fought assure us that there is a positive pleasure in battle. That clever young woman, Miss Flora Mac-Ivor, who passed most of her life in the very highest fighting society, assures us, that men, when confronted with each other, have a certain instinct for strife, as we see in other male animals, such as dogs, bulls, and so forth. It is even so; and, further, the fondness that men have for accounts and details of battles is another evidence of the popularity of war, and an absolute stumbling-block in the way of the Peace Society, which has the hardest of combats to fight.

The journals of the world are at this time full of the details of a war such as that world has not witnessed since 1815, and in comparison with which even the Russian War was but a second-rate contest. The old quarrel between Austria and France, which has repeatedly caused the peace of Europe to be broken since the days of Frederick III. and Louis XI., has been renewed in our time with a fierceness and a vehemence and on a scale that would have astonished Francis I., Charles V., Richelieu, Turenne, Condé, Louis XIV., Eugène, and even Napoleon himself, the most mighty of whose contests with Austria alone cannot be compared with that which his nephew is now waging with the House of Lorraine. For, in 1805 and in 1809,

Napoleon was not merely the ruler of France, but had at his control the resources of many other countries. Belgium and Holland were then at the command of France, and now they are independent monarchies, holding strictly the position of neutrals. In 1809, Napoleon had those very German States for his active allies that now threaten Napoleon III.; and some of the hardest fighting on the French side, in the first days of the campaign, was the work of Bavarians and other German soldiers. That part of Poland which then constituted the Grand Duchy of Warsaw was among his dependent principalities; and Russia sent an army to his aid. In 1805, Napoleon I. had far more of Italian assistance than Napoleon III. has had at the time we write; and in 1809, the entire Peninsula obeyed his decrees as implicitly as they were obeyed by France. Napoleon III. entered upon the war with the hereditary rival of his country with no other ally than Sardinia, though it is now evident that there was an "understanding" between him and the Czar, not pointing to an attack on England, but to prevent the intervention of the Germans in behalf of Austria, by holding out the implied threat of an attack on Germany by Russia, should its rulers or people move against the allies.

Whatever may be thought of the motives of the French Emperor, and however little most men may be disposed to believe in his generosity, it is impossible to refrain from admiring the promptness and skill with which he has acted, or to deny to him the merit of courage in daring to pronounce so decidedly against the Austrians at a time when he could not have reasonably reckoned upon a single ally beyond the limits of Italy, when England, under Tory rule, was more disposed to act against him than with him, and when the hostility of Germany, and its readiness to support the Slavonic empire of Austria, were unequivocally expressed. So great,

indeed, were the odds against him, that we find in that fact the chief reason for the indisposition of the world to believe in the possibility of war, and its extraordinary surprise when war actually broke out.

To those who had closely scanned the affairs of Europe, and who observed them by the light of the history of nearly four centuries, the coming of war was no surprise. They foresaw it, and predicted its occurrence some time before that famous lecture which the Emperor of the French administered to the Emperor of Austria in the person of Baron Hübnér. With them, the question was not, Shall there be a war?—but it was, When will the war break out? They reasoned from the *cause* of the quarrel between the two empires; while those who so long clung to the belief that peace would be preserved, and who so plausibly argued in support of their theory as to impose upon well-nigh the whole world, concerned themselves only with its *occasion*. The former referred to things that lay beyond the range of temporary politics, and, while admitting that the shock of actual conflict might be postponed even for a few years, were certain that such conflict must come, even if in the interval there should happen an entire change of government in France. France might be imperial, or royal, or republican,—she might be Bonapartean, or Henriquist, or Orléanist, or democratic,—tri-color, white, blue, or red,—but the quarrel would come, and cause new campaigns. The latter, thinking that the dispute was on the Italian question only, and knowing that that was susceptible of diplomatic settlement, and believing that there would be a union of European powers to accomplish such settlement, rather than allow peace to be disturbed, never could suppose that the balance of probabilities would be found on the side of war. It is due to them to say, that a variety of causes conduced not merely to make them firm in their faith, but to win for their views the general approbation of mankind. Prominent among these was the striking fact, that there had been no European war, strictly

so called, with the single exception of the Russian contest,—and that was highly exceptional in its character,—for four-and-forty years. The generation that is passing away, and the generation that is most active in discharging the business of the world, never had seen a grand conflict between Christian states, in which mighty armies had operated on vast and various fields. Old men recollected the wars of Napoleon, but the number of such men is not large, and their influence on opinion is small. Of quarrels and threats of war all had seen enough; but this only tended to make them slow to believe that war was really at hand. If so many quarrels had taken place, and had been settled without resort to arms, assuredly the new quarrel might be settled, and Europe get on peaceably for a few years more without warfare. Neither the invasion of Spain in 1823, nor the revolution of 1830, nor the Eastern question of 1840, nor the universal outbreaks of 1848–9, nor the threats of Russia against Turkey when she sought to compel the Sultan to give up those who had eaten his salt to the gallows of Arad, nor the repeated discussions of the practicability of a French conquest of England had led to a general war. If so many and so black clouds had been dispersed without storms, it was not unreasonable to believe that the cloud which rose in the beginning of 1859 might also break, and leave again a serene sky. It may be added, that we have all of us come to the conclusion that this is the best age the world has ever known, as in most respects it is; and it seemed scarcely compatible with our estimate of the age's excellence to believe that it *could* send a couple of million of men into the field for the purpose of cutting one another's throats, except clearly as an act of self-defence. Man is the same war-making animal now that he was in the days of Marathon, but he readily admits the evils of war, and is peremptory in demanding that they shall not be incurred save for good and valid reasons. He is as ready to fight as ever he was, but he must fight

for some definite cause,—for a cause that will bear examination; and it did not seem possible that a mere dispute concerning the manner in which Austria governed her Italian dominions was of sufficient moment to light up the flames of war anew on a scale as gigantic as ever they were made to blaze during the days of Napoleon. Then, so far as the Russian War threw any light upon the policy of France, the fair inference was that she at least was not disposed to fight. France made the peace by which that war was brought to a sudden end. She dictated that peace, much to the disgust of the English, who had just become thoroughly roused, and who, little anticipating the Indian mutiny, were for carrying on the contest until Russia should be thoroughly humiliated. Considering all these things, it was not unreasonable to believe that peace could be maintained, and that Austria, far from taking the initiative in the war, would be found ready to make such concessions as should lead to the indefinite postponement of hostilities.

Those who reasoned from the mere *occasion* of the war were perfectly right, from their point of view. Unfortunately for their reputation for sagacity, their premises were entirely wrong, and hence the viciousness of their conclusion. If we would know the *cause* of the war, we must banish from our minds all that is said about the desire of Napoleon III. for vengeance on the conquerors of his uncle, all that we are told of his sentimental wish for the elevation of the Italian people to a national position, and all that is predicated of his ambitious longings for the reconstruction of the First Empire. We must regard Napoleon III. in the light of what he really is, namely, one of the greatest statesmen that ever lived, or we shall never be able to understand what are his purposes. We have nothing to do with his morals, but have to regard him only as the chief of France, pursuing the policy he believes best calculated to advance that country's interests, and doing so in strict accordance with her historical traditions, and in the same

manner in which it was pursued by the ablest of the Valois kings, by Henry IV. and Sully, by Richelieu and Mazarin, by Louis XIV., by the chiefs of the First Republic, and by Napoleon I. He may be a good man or a bad man, but his character is entirely aside from the question, the nature and merits of which have no necessary connection with the nature and merits of the men engaged in effecting its solution. Let us examine the subject, and see if we cannot find an intelligent, reasonable *cause* for Napoleon's course of action, that shall harmonize with the duties, we might almost say the instincts, of a great French statesman. The examination will embrace nothing recondite, but we are confident it will show that the French Emperor is no Quixote, and that he has been forced into the war by the necessities of his situation, and by the very natural desire he feels to prevent France from being compelled to descend to a secondary place in the scale of European nations.

Modern Europe, in the sense in which we understand the term, dates from the last quarter of the Fifteenth Century. Then England ceased to attempt permanent conquests on the continent. Then Spain assumed European rank and definite position. But two powers then began especially to show themselves, and to play parts which both have maintained down to the present time. The one was France, which then ceased to dread English invasions, from the effects of which she was rapidly recovering, whereby she was left to employ her energies on foreign fields. The other was the *House of Austria*, which, by a series of fortunate marriages, became, in the short period of forty years, the most powerful family the modern world has ever known. On the day when Maximilian, son of Frederick III., Emperor of Germany, wedded Mary of Burgundy, daughter of Charles the Bold, the rivalry between France and the Austrian family began. Philip, son of that marriage, married Juana, daughter of Ferdinand and Isabella; and their son, Charles I. of the Spains, became Charles

V. of Germany. Thus there centred in his person a degree of power such as no other sovereign could boast, and which alone would have sufficed to make him the rival of the King of France, Francis I., had no personal feeling entered into the relations between them. But such feeling existed, and grew out of their competition for the imperial crown. The previous ill-will between the Valois and the Hapsburg was greatly increased, and assumed such force as permanently to color the course of European history from that day to this. The rivalry of Charles and Francis was the cause of many contests, and the French monarch, though he was "The Most Christian King," in the opinion of some, more than once aided, or offered to aid, the German Protestants against the Emperor. To Philip II. and Henry II. the rivalry of their fathers descended as an inheritance. It was in their warfare that the Battle of St. Quentin was fought. The progress of the Reformation led monarchs in those days to take a view of affairs not much unlike that which monarchs of this century took in the days of the Holy Alliance, and after the revolution of 1830. The hatred of Protestantism led the two kings to draw together, though Henry II. had had no mean part in that work which had enabled the Protestant Maurice of Saxony to render abortive all the plans of Charles V. for the full restoration of Catholicism in Germany. During the thirty years that followed the death of Henry II., the dissensions of France had rendered her unable to contend with the House of Austria, then principally represented by the Spanish branch of that family; and Philip II. at one time thought of obtaining the crown of that country for a member of his own house. But no sooner had Henry IV. ascended the French throne, and established himself firmly thereon, than the rivalry of France and Austria became as clearly pronounced as it had been in the reign of Francis I.; and at the time of his death that most popular of the Bourbon kings was engaged on a plan having

for its object the subversion of the Austrian power. His assassination changed the course of events for a few years; but Richelieu became the ally of the Swedes and Protestant Germans in the Thirty Years' War, though he was a Cardinal, had destroyed the political power of the Huguenots, and might have aspired to the Papacy. Mazarin, another Cardinal, followed Richelieu's policy. Louis XIV. was repeatedly at war with the House of Austria, though he was the son of an Austrian princess, and was married to another. His last war with that house was for the throne of Spain, when the elder branch of the Hapsburgs died out, in 1700. Louis XV. had two contests with Austria; but in 1756, under the lead of Count Kaunitz, France and Austria were united, and acted together in the Seven Years' War, the incidents and effects of which were by no means calculated to reconcile the French to the departure of their government from its ancient policy. One of the causes of the French Revolution was the Austrian alliance, and one of its effects was the complete rupture of that alliance. Austria was the most determined foe that the French Republic and Empire ever encountered. Including the war of 1815, there were six contests between Austria and republican and imperial France. In all these wars Austria was the aggressor, and showed herself to be the enemy of France as well as of those French principles which so frightened the conservatives of the world in those days. In the first war, she took possession of French places for herself, and not for the House of Bourbon; and in the last she proposed a partition of France, long after Louis XVIII. had been finally restored, and when Napoleon was at or near St. Helena. She demanded that Alsace and Lorraine should be made over to her, in the autumn of 1815. She sought to induce Prussia to unite with her by offering to support any demand that she might make for French territory; and, failing to move that power, endeavored to get the smaller German States to act with

her, — the same States, indeed, that are now so hostile to France, and which talk of a march upon Paris, and of a reduction of French territorial strength. Nothing prevented the Austrian idea from being reduced to practice but the opposition of Russia and England, neither of which had any interest in the spoliation of France, while both had no desire to see Austria rendered stronger than she was. It was to England that Austria owed her Italian possessions, which, in 1814, she at first had the sense not to wish to be cumbered with; and to make her still more powerful north of the Alps was not to be thought of even by the Liverpools and Castlereaghs. The Czar, too, had in his thoughts a closer connection with France than it suited him then to avow, and for purposes of his own; and therefore he could not desire the sensible diminution of the power of a country the resources of which he expected to employ. Nicholas inherited his brother's ideas and designs, and we are to attribute much of the ill-feeling that he exhibited towards the Orléans dynasty to his disappointment; for the revolution that elevated that dynasty to the French throne destroyed the hope that he had entertained of having French aid to effect the conquest of Turkey. There never would have been a siege of Sebastopol, if the elder branch of the Bourbons had continued to rule in France. It required even a series of revolutions to bring France to that condition in which the Western Alliance was possible. But there would have been something more than an "understanding" between France and Russia concerning Austria, had the government of the Restoration endured a few years beyond 1830. It suited the Austrian government to show considerable coldness towards the Orléans dynasty; but assuredly so wise a man as Prince Metternich, and who had such excellent means of information, never could have believed otherwise than that the establishment of that dynasty saved Austria from being assailed by both Russia and France.

The rivalry of France and Austria being understood, and that rivalry leading to war whenever occasion therefor chances to arise, it remains to inquire what is the occasion of the existing contest. When Napoleon III. became head of France, as Prince-President, at the close of 1848, Austria was the last power with which he could have engaged in war, supposing that he had then been strong enough to control the policy of France, and it had suited him to make an occasion for war. She was then engaged in her death-and-life struggles with Hungarians, Italians, and others of her subjects who that year threw off her yoke, while the Sardinians had endeavored to obtain possession of Lombardy and Venice. Francis Joseph became chief of the Austrian Empire at the same time that Louis Napoleon ascended to the same point in France. Certainly, if the object of France had been the mere weakening and spoliation of Austria, then was the time to assail her, when one half her subjects were fighting the other half, when the Germans outside of her empire were by no means her friends, and when it was far from clear that she could rely upon assistance from Russia. Austria was then in a condition of helplessness apparently so complete, that many thought her hour had come; but those who knew her history, and were aware how often she had recovered from just such crises, held no belief of the kind. Yet if France had assailed her at that time, Austria must have lost all her Italian provinces; and it is now generally admitted, that, if Cavaignac had sent a French army into Italy immediately after the victory won by Radetzky over Charles Albert at Somma Campagna, (July 26th, 1848,) the "Italian question" would then have been settled in a manner that would have been satisfactory to the greater part of Europe, and have rendered such a war as is now waging in Italy quite impossible. Russia could have done nothing to prevent the success of the French arms, and it is probable that Austria would have abandoned the contest without fighting a bat-

tle. At an earlier period she had signified her readiness to allow the incorporation of most of Lombardy with Sardinia, she to retain the country beyond the Minicio, and to hold the two great fortresses of Peschiera (at the southern extremity of the Lago di Garda, and at the point where the river issues from the lake) and Mantua. She even asked the aid of France and England to effect a peace on this basis, but unsuccessfully. Cavaignac's anomalous political position prevented him from aiding the Italians. He was a Liberal, but the actual head of the reactionists in France of all colors, of men who looked upon the Italians as ruffians wedded to disorder, while Austria, in their eyes, was the champion of order. France did nothing, and in December Louis Napoleon became President. An opportunity was soon afforded him to interfere in Italian affairs. The armistice that had existed between the Austrians and the Sardinians after the 9th of August, 1848, was denounced on the 12th of March, 1849, by the latter; and Radetzky closed the order of the day, issued immediately after this denunciation was made, with the words, — "Forward, soldiers, to Turin!" The intentions of the Sardinians must have been known to Louis Napoleon, but he took no measures to aid them. He saw Piedmont conquered in a campaign of "hours." — He saw Brescia treated by Haynau as Tilly treated Magdeburg. He saw the long and heroic defence of Venice against the Austrians, during the dreary spring and summer of '49, — a defence as worthy of immortality as the War of Chiozza, and indicating the presence of the spirit of Zeno, and Contarini, and Pisani in the old home of those patriots. But nothing moved him. He would not even meditate in behalf of the Venetians; and it was by the advice of the French consul and the French admiral on the station that Venice finally surrendered, but not until she had exhausted the means of defence and life. At that time, few men in America but were in the habit of denouncing the French President for his

indifference to the Italian cause. He was charged with having been guilty of a blunder and a crime. His consent to the expedition to Rome aggravated his offence, for it was an act of intervention on the wrong side. But the passage of ten years enables us to be more just to him than it was possible for us to be in 1849. He was not firm in his seat. He was but a temporary chief of the State. He was surrounded by enemies, political and personal, who were seeking his overthrow, without any regard for the tenure of his office. He knew not his power. His object was the restoration of internal peace to France, her recovery from the weakness into which she had fallen or had been precipitated. He dared not offend the Catholics, who saw then, as they see now, a champion in Austria. He was the victim of circumstances, and he had to bow before them, in order that he might finally become their master. Then he had no occasion for a quarrel with Austria. She was at the lowest ebb her fortunes had known since the day that the Turks appeared for the second time before Vienna. She could not have maintained herself in Italy, even after the successes of Radetzky, had not Nicholas sent one hundred and fifty thousand men to her assistance in Hungary. What had France to fear from her? No more than she had to fear from her on the day after Austerlitz.

Years rolled on, and brought with them great changes; and the greatest of those changes was to be seen in Italy, in reference to the position of Austria there, and its effect upon France. Austria rapidly reëstablished her power in Italy, not only over Lombardy and Venice, but over every part of the Peninsula, excepting Sardinia. Tuscany was connected with her by various ties, and was ruled as she wished it to be ruled. Parma and Modena were hers in every sense. She was the patron and protector of the abominable Bomba, and her support alone enabled him to defy the sentiment of the civilized world, and to indulge in cruelties such as would have added new in-

famy to the name of Ezzelino. She upheld the misgovernment of the Papal States, which has made Rome the scandal of Europe. All the nominal rulers of the Italian States, with the honorable exception of the King of Sardinia, were her vassal princes, and were no more free to act without her consent than were the kings the Roman Republic and Empire allowed to exist within their dominions free to act without the consent of the proconsuls. What the proconsul of Syria was to the little potentates mentioned in the New Testament, the Austrian viceroy in the Lombardo-Venetian kingdom was to the nominal rulers of the various Italian States. It only remained to bring Sardinia within this ring-fence of sea and mountains to convert all Italy into an Austrian dependency. There is nothing like this in history, we verily believe. In the short period of ten years after the capture of Milan by Radetzky, (August 4, 1848,) the Austrians had established themselves completely in nearly every part of Italy. Of the twenty-seven millions of people that compose her population, twenty-two millions were as much at the command of Austria as were the Hungarians and Bohemians. Had she had the sense to use her power, not with mildness only, but beneficially to this great mass of men, and had nothing occurred to disturb her plans, she would have nearly doubled the number of her subjects, and have more than doubled her resources. She would have become a great maritime state, and have converted the Mediterranean into an Austrian lake. Had they been well governed, the Italians might, and most probably would, have accepted their condition, and have become loyal subjects of the House of Lorraine. Foreign rule is no new thing to them, nor have they ever been impatient under its existence, when it has existed for their good. The people rarely are hostile to any government that is conducted with ordinary fairness. There is no greater error than that involved in the idea that revolutions or changes of any kind originate from be-

low, that they proceed from the people. Almost invariably they come from above, from governmental action; and it is ever in the power of a government to make itself perpetual. The term of its existence is in its own hands. At the very worst for Austria, she might have accomplished in Italy what was accomplished there three centuries ago by Spain, then ruled by the elder branch of the Hapsburgs. She might have commanded almost everything within its limits, with Sardinia to play some such part as was then played by Venice.

This is said on the supposition, first, that her government should have been mild and conciliatory, active only for good, and that all her interference with local rule should have been on the side of humanity; and, second, that no foreign power should have interfered to prevent the full development of her policy. Unfortunately for her, but fortunately for other nations, and especially so for Italy, she not only did not govern well, but governed badly; and there was a great power which was deeply, vitally interested — moved by the all-controlling principle of self-preservation — in watching all her movements, and in finding occasion to drive her out of Italy. She was not content with upholding misgovernment in Naples, Rome, Tuscany, Modena, Parma, and elsewhere, but she meant to subvert the constitutional polity established in the Sub-Alpine Kingdom of Sardinia. The enemy of constitutionalism and freedom everywhere, she was especially hostile to their existence in the little state that bordered on a portion of her Italian possessions, whence they always threatened Lombardy with a plague she detests far more heartily than she detests cholera. No natural boundary or *cordon militaire* could suffice to stay the march of principles. Nothing would answer but the subversion of the Sardinian constitution and the bringing of that nation's government into harmony with the admirable rule that existed, under the double-headed eagle's protection, in Naples and Modena. Unless all Austrian history be false, Austria's object for years

has been a revolution in Sardinia, and Rome has aided her. This is the necessity of her moral situation with reference to her little neighbor. The world has smiled at Austria's late complaint that Sardinia menaced her, it seemed so like the wolf's protestation that the lamb was doing him an injury; but it was really well founded, though not entitled to much respect. Sardinia *did* menace Austria. She menaced her by the force of her example,—as the honest man menaces the rogue, as the peaceful man menaces the ruffian, as the charitable man menaces the miser, as the Good Samaritan menaced the priest and Levite. In the sense that virtue ever menaces vice, and right constantly menaces wrong, Sardinia was a menace to Austria;—and as we often find the wrongdoer denouncing the good as subverters of social order, we ought not to be astonished at the plaintive whine of the master of thrice forty legions at the conduct of the decorous, humane, and enlightened Victor Emanuel.

The only foreign power that had a direct, immediate, positive interest in preventing the establishment of Austrian power over Italy was France. Several other powers had some interest adverse to the success of the Austrian scheme, but it was so far below that which France felt, that it is difficult to make any comparison between the several-cases. England, speaking generally, might not like the idea of a new naval power coming into existence in the Mediterranean, which, with great fleets and greater armies, might come to have a controlling influence in the East, and prevent the establishment of her power in Egypt and Syria. She might see with some jealousy the further development of Austrian commerce, which has been so successfully pursued in the Mediterranean and the Levant since 1815. But then England is not very remarkable for forethought, and she has a just confidence in her own naval power. Besides, would not Austria, in the event of her adding Italy virtually to her dominions, become the ally of England in the business of sup-

porting Turkey against Russia, and in preventing the further extension of Russian power to the South and the East? The old traditionary policy of England pointed to an Austrian alliance, and nations are tenacious of their traditions. The war in Italy was unquestionably precipitated by Austria's belief that in the last resort she could rely upon English support; and she made a fatal delay in her military movements in deference to English interposition. Prussia could not be expected to see the increase of the power of the House of Austria with pleasure; but it was possible that the extension of its dominions to the South, by giving it new objects of ambition, and forcing upon it a leading part in Eastern affairs, might cause that house to pay less regard to German matters, leaving them to be managed by the House of Hohenzollern. Russia, under the system that Nicholas pursued, could not have seen Austria absorb Italy without resisting the process at any cost; but Alexander IV.,* a wiser man than his father was, never would have gone to war to prevent it, his views being directed to those internal reforms the success of which is likely to create a *Russian People*, and to place his empire in a far higher position than it has ever yet occupied. Yet Russia could not have witnessed Austria's success with pleasure; and the readiness with which she has agreed to aid France, should the Germans aid Austria, is proof sufficient that she is desirous that Austria should not merely be prevented from extending her territory, but actually reduced in extent and in means. From no part of Europe have come more decided condemnations of the course of Austria than from the Russian capital. The language of the St. Petersburg journals touching the Treaties of Vienna has been absolutely contemptuous; and that language is all the more oracular and significant because we know that the editors of those jour-

* I call the present czar Alexander the *Fourth*, as there have been three other Alexanders sovereigns of Russia; but he is generally styled Alexander the *Second*.

nals must have been inspired by the government. It has been justly regarded as expressing the views of the Czar, and of the statesmen who compose his cabinet. Though not disposed for war, and probably sincerely desirous of the preservation of peace everywhere, the rulers of Russia are quite ready to support France in all proper measures that she may adopt to drive the Austrians from every part of the Italian Peninsula. They are too sagacious not to see that France cannot hold a league of Italian territory, and the reduction of Austrian power is just so much gained towards the ultimate realization of their Oriental policy.

Of the other European powers, and of their opinions respecting the effect of Austrian supremacy, little need be said. Such countries as Sweden, Denmark, Holland, Belgium, and Portugal have little weight in the European system, individually or collectively. Even Spain, though she is not the feeble nation many of our countrymen are pleased to represent her, when seeking to find a *reason* for the seizure of Cuba,—even Spain, we say, could not be much moved by the prospect of Austria's reaching to that condition of vast strength which would necessarily follow from her undisputed ascendancy in Italy. The lesser German States would probably have seen Austria's increase with pleasure, partly because it would have helped to remove their fears of France and Russia, and partly because it would have been flattering to their pride of race, the House of Austria being Germanic in its character, though ruling directly over but few Germans,—few, we mean, in comparison with the Slaves, Magyars, Italians, and other races that compose the bulk of its subjects. Turkey alone had a direct interest in Austria's success, as promising her protection against all the other great European powers; but Turkey is not, properly speaking, a member of the European Commonwealth.

But the case was very different with France. She is the first nation of Continental Europe,—a position she has held for nearly four centuries, though some-

times her fortunes have been reduced very low, as during the closing days of the Valois dynasty, and in 1815; but even in 1815 she had the melancholy consolation of knowing that it required the combined exertions of all Europe to conquer her. Her wonderful elasticity in rising superior to the severest visitations has often surprised the world, and those who remember 1815 will be most astonished at her present position in Europe, or rather in Christendom. Her position, however, has always been the result of indefatigable exertions, and a variety of circumstances have made those exertions necessary on several occasions. Great as France is now, and great as she has been at several periods of her history since the death of Mazarin, it may be doubted if she is so great as she was at the date of the Treaty of Westphalia, the work of her arms and her diplomacy (1648). At that time, and for many years afterwards, several nations had no pronounced political existence that now are powers of the first class. Russia had no weight in Europe until the last years of Louis XIV., and her real importance commenced fifty years after that monarch was placed in his grave. Prussia, though she attained to a respectable position at the close of the seventeenth century, the date of the creation of her monarchy, did not become a first-class power until two generations later, and as the result of the Seven Years' War. The United States count but eighty-three years of national life; and they have had international influence less than half of that time. England, which the restoration of the Stuarts caused to sink so low in those very years during which Louis XIV. was at the zenith of his greatness, has been for one hundred and seventy years the equal of France. On the other hand, the two nations with which France was formerly much connected, Turkey and Sweden, have ceased to influence events. France allied herself with Turkey in the early years of her struggle with the House of Austria, to the offence of Christian peoples; and the relations

between Paris and Constantinople were long maintained on the basis of common interest, the only tie that has ever sufficed to bind nations. Both countries were the enemies of Austria. The second half of the Thirty Years' War was maintained, on the part of the enemies of Austria, by the alliance of France and Sweden; and between these countries a good understanding frequently prevailed in after-times, the growth of Russia serving to force Sweden into the arms of France. Poland has disappeared from the list of nations, and her territory has augmented the resources of two countries that had no political weight in the first century of the Bourbon kings, and those of France's rival. Thus France has relatively fallen. That ancient international system of which she was the centre for nearly one hundred and fifty years—say from the middle of the reign of Henry IV. to the Peace of Aix-la-Chapelle, (1599–1748)—has passed entirely away from the world, and never can be restored. France has seldom seriously thought of attempting its restoration, though some of her statesmen, and probably a large majority of the more intelligent of her people, have from time to time warmly favored the idea of the reconstruction of Poland; and of all the errors of Napoleon I., his failure to realize that idea was unquestionably the greatest. The turn that things took in the French Revolution enabled France to establish an hegemony in Europe, which might have been long preserved but for the disasters of 1812; but the empire of Napoleon I. was never a political empire, being only of a military character. France then led Europe, but she lost her ascendancy on the first reverse, like Sparta after Leuctra. History has no parallel to the change that the France of 1814 presented to the France of 1812. On the 1st of October, 1812, the French were at Moscow; on the 1st of April, 1814, the allies were in Paris. Eighteen months had done work that no man living at the first date had expected to see accomplished. What happened in 1815 was but the comple-

ment of 1814. Then France was struck down, trampled upon, spoiled, insulted, and mulcted in immense sums of money; and finally forced to pay the cost of an armed police, headed by Wellington himself, which held her chief fortresses for three years, and saw that her chains were kept bright and strong. Never, since Lysander demolished the Long Walls of Athens to the music of the Spartan flute, had the world seen so bitter a spectacle of national humiliation, so absolute a reversal of fortune,—the long-conquering legions perishing by the sword, and him who had headed so many triumphal processions perishing as it were in the Marmertine dungeon.

It was from the nadir to which she had thus fallen, that the rulers of France, acting as the agents of its people, have been laboring to raise her ever since 1815. They have had a twofold object in view. They have sought territory, in order that France might not be driven into the list of second-class nations,—and military glory, to make men forget Vittoria, and Leipzig, and Waterloo. All the governments of France have been alike in this respect, no matter how much they have differed in other respects. The legitimate Bourbons,—of whom an American is bound to speak well, for they were our friends, and often evinced a feeling towards us that exceeded largely anything that is required by the terms or the spirit of a political alliance,—the solitary Orléans King, the shadowy Republic of '48, and the imperial government, all have endeavored to do something to elevate France, to win for her new glories, and to regain for her her old position. The expedition into Spain, in 1823, ostensibly made in the interest of Absolutism, was really undertaken for the purpose of rebaptizing the white flag in fire. Charles X. and M. de Polignac were engaged in a great scheme of foreign policy when they fell, the chief object of which, on their side, was the restoration to France of the provinces of the Rhine,—and which Russia favored, because she knew, that, unless the Bourbons could do something

to satisfy their people, they must remain powerless, and it did not answer her purpose that they should be otherwise than powerful. The conquest of Algiers was made for the purpose of gratifying the French people, and with the intention of spreading French dominion over Northern Africa. It was a step towards the acquisition of Egypt, for which land France has exhibited a strange longing. In this way the loss of French India and French America, things of the old monarchy, were to be compensated. The government of Louis Philippe expended mines of gold and seas of blood in Africa, much to the astonishment of prudent men, who had no idea of the end upon which its eyes were fixed. When the Republic of 1848 was improvised, even Lamartine, not an unjust man, could talk of the rights of France in Italy, and of her proper influence there; and the wicked attack on the Romans, in 1849, was prompted by a desire to make French influence felt in that country in a manner that should be clear to the sense of mankind.

When Louis Napoleon became President of France, it was impossible for him to devote much attention to foreign affairs. His aim was to make himself Emperor, to restore the Napoleon dynasty. This, after a hard struggle, he effected in 1851-'52. It must be within the recollection of all that the French invasion question was never more vehemently discussed in England than during the ten or twelve months that followed the *coup d'état*. This happened because it was assumed that the Emperor *must* do something to revenge the injuries his house and France had suffered from that alliance of which England was the chief member and the purse-holder. Whether he ever thought of assailing England, no man can say; for he never yet communicated his thoughts on any important subject to any human being. We may assume, however, that he would not have attacked England without having made extensive preparations for that purpose; and long before such preparations could

have been perfected, the Eastern question was forced upon the attention of Europe, and the two nations which were expected to engage in war as foes united their immense armaments to thwart the plans of Russia. Blinded by his feelings, and altogether mistaking the character of the English people, the Czar treated Napoleon III. contemptuously, and sought to bring about the partition of Turkey by the aid of England alone. It will always furnish material for the ingenious writers of the history of things that might have been, whether the French Emperor would have accepted the Czar's proposition, had it been made to him. Certainly it would have enabled him to do great things for France, while by the same course of action he could have struck heavy blows at both England and Austria. As it was, he joined England to oppose Russia, and the English have borne full and honorable testimony to his fidelity to his engagements. The war concluded, his attention was directed to Italy, and he sought to meliorate the condition of that country; but Austria would not hear even of the discussion of Italian affairs. The events that marked the course of things in Paris, in the spring of 1856, showed that nothing could be hoped for Italy from Austria. She spoke, through Count Buol, as if she regarded the whole Peninsula as peculiarly her property, meddling with which on the part of other powers was sheer impertinence, and not to be borne with good temper, or even the show of it.

The twenty-second meeting of the Congress of Paris, held the 8th of April, was long, exciting, and important; for then several European questions were discussed, among them being the affairs of Italy. The protocol of that day proves the sensitiveness of the Austrian plenipotentiaries and the earnestness of those of Sardinia. Eight days later, the Sardinian plenipotentiaries, Cavour and De Villa Marina, addressed to the governments of France and England a Memorial relating to the affairs of Italy, in the course of which occur expressions that must have

had a strong effect on the mind of Napoleon III. "Called by the sovereigns of the small states of Italy, who are powerless to repress the discontent of their subjects," says the Memorial, "Austria occupies militarily the greater part of the Valley of the Po and of Central Italy, and makes her influence felt in an irresistible manner, *even in the countries where she has no soldiers*. Resting on one side on Ferrara and Bologna, her troops extend themselves to Ancona, the length of the Adriatic, which has become in a manner an Austrian lake; on the other, mistress of Piacenza, which, contrary to the spirit, if not to the letter, of the Treaties of Vienna, she labors to transform into a first-class fortress, she has a garrison at Parma, and makes dispositions to deploy her forces all along the Sardinian frontier, from the Po to the summit of the Apennines. This permanent occupation by Austria of territories which do not belong to her *renders her absolute mistress of nearly all Italy*, destroys the equilibrium established by the Treaties of Vienna, and is a continual menace to Piedmont." In conclusion, the plenipotentiaries say,— "Sardinia is the only state in Italy that has been able to raise an impassable barrier to the revolutionary spirit, and at the same time remain independent of Austria. It is the counterpoise to her invading influence. If Sardinia succumbed, exhausted of power, abandoned by her allies,—if she also was obliged to submit to Austrian domination, *then the conquest of Italy by this power would be achieved*; and Austria, after having obtained, without its costing her the least sacrifice, the immense benefit of the free navigation of the Danube, and the neutralization of the Black Sea, *would acquire a preponderating influence in the West*. This is what France and England would never wish,—this they will never permit."

These are grave and weighty words, and were well calculated to produce an effect on the mind of Napoleon III.; and we are convinced that they furnish a key to his conduct toward Austria, and set forth the occasion of the Italian War.

The supremacy of Austria once completely asserted over Italy, France would necessarily sink in the European scale in precisely the same proportion in which Austria should rise in it. The subjects of Francis Joseph would number sixty millions, while those of Napoleon III. would remain at thirty-six millions. The sinews of war have never been much at the command of Austria, but possession of Italy would render her wealthy, and enable her to command that gold which moves armies and renders them effective. Her commerce would be increased to an incalculable extent, and she would have naval populations from which to conscribe the crews for fleets that she would be prompt to build. Her voice would be potential in the East, and that of France would there cease to be heard. She would become the first power of Europe, and would exercise an hegemony far more decided than that which Russia held for forty years after 1814. It was to be expected that the Italians would cease fruitlessly to oppose her, and, their submission leading to her abandonment of the repressive system, they might become a bold and an adventurous people, helping to increase and to consolidate her power. They might prove as useful to her as the Hungarians and Bohemians have been, whom she had conquered and misruled, but whose youth have filled her armies. All these things were not only possible, but they were highly probable; and once having become facts, what security would France have that she would not be attacked, conquered, and partitioned? With sixty millions of people, and supported by the sentiment and arms of Germany, Austria could seize upon Alsace and Lorraine, and other parts of France, and thus reduce her strength positively as well as relatively. All that was talked of in 1815, and more than all that, might be accomplished in sixty years from that date, and while Napoleon III. himself should still be on the throne he had so strangely won. That degradation of France which the uncle's ambition had brought about at the beginning of the

century would be more than equalled at the century's close through the nephew's forbearance. The very names of Napoleon and Bonaparte would become odious in France, and contemptible everywhere. On the other hand, should he interfere successfully in behalf of Italian nationality, he would reduce the strength of Austria, and prevent her from becoming an overshadowing empire. Her population and her territory would be essentially lessened. She would be cut off from all hope of making Italy her own, would be compelled to abandon her plans of commercial and maritime greatness, would be disregarded in the East, would not be courted by England, would lose half her influence in Germany, and would not be in a condition to menace France in any quarter. The glory of the French arms would be increased, the weight of France would be doubled, new lustre would shine from the name of Napoleon, the Treaties of Vienna would be torn up by the nation against which they had been directed, the most determined foe of the Bonaparte family would be punished, and that family's power would be consolidated.

Such, we verily believe, were the reasons that led Napoleon III. to plan an attack on Austria, that attack which has been so brilliantly commenced. That he has gone to war for the liberation of Italy, merely as such, we do not suppose; but that must follow from his policy, because in that way alone can his grand object be effected. The freedom of the Peninsula will be brought about, because it is necessary for the welfare of France, for the maintenance of her weight in Europe, that it should be brought about. That the Emperor is insensible of the glory that would come from the rehabilitation of Italy, we do not assert. We think he is very sensible of it, and that he enjoys the satisfaction that comes from the performance of a good deed as much as if he were not a usurper and never had overthrown a nominal republic. But we cannot agree with those who say that the liberation of Italy was the pure and simple purpose

of the war. He means that Austria shall not have Italy, and his sobriety of judgment enables him to understand that France cannot have it. That country is to belong to the children of the soil, who, with ordinary wisdom and conduct, will be able to prevent it from again relapsing under foreign rule. The Emperor understands his epoch, and will attempt nothing that shall excite against himself and his dynasty the indignation of mankind. If not a saint, he is not a senseless sinner.

Our article is so long, that we cannot discuss the questions, whether Napoleon III. is not animated by the desire of vengeance, and whether, having chastised Russia and Austria, he will not turn his arms against Prussia and England. Our opinion is that he will do nothing of the kind. Prussia is not likely to afford him any occasion for war; and if he should make one, he would have to fight all the other German powers at the same time, and perhaps Russia. The only chance that exists for a Prussian war is to be found in the wrath of the Germans, who, at the time we write, have assumed a very hostile attitude towards France, and wish to be led from Berlin; but the government of Prussia is discreet, and will not be easily induced to incur the positive loss and probable disgrace that would follow from a Russian invasion, like that which took place in 1759. As to England, the Emperor would be mad to attempt her conquest; and he knows too well what is due to his fame to engage in a piratical dash at London. An invasion of England can never be safely undertaken except by some power that is master of the seas; and England is not in the least disposed to abandon her maritime supremacy. There would have to be a Battle of Actium before her shores could be in danger, and she must have lost it; and no matter what is said concerning the excellence of the French navy, that of England is as much ahead of it in all the elements of real, enduring strength, as it has been at any other period of the history of the two countries.

REVIEWS AND LITERARY NOTICES.

The Iron-Manufacturer's Guide to the Furnaces, Forges, and Rolling-Mills of the United States. By J. P. LESLEY. New York: John Wiley. 1859.

THIS valuable book is published by the Secretary of the American Iron-Association, and by authority of the same. This Association—now four years old—is not a common trades-union, nor any impotent combination to resist the law of supply and demand. Its general objects, as stated in the constitution, are “to procure regularly the statistics of the trade, both at home and abroad; to provide for the mutual interchange of information and experience, both scientific and practical; to collect and preserve all works relating to iron, and to form a complete cabinet of ores, limestones, and coals; to encourage the formation of such schools as are designed to give the young iron-master a proper and thorough scientific training, preparatory to engaging in practical operations.” In pursuance of this wise and liberal policy, the Association has now published this “Iron-Manufacturer's Guide,” containing, first, a descriptive catalogue of all the furnaces, forges, and rolling-mills of the United States and Canada; secondly, a discussion of the physical and chemical properties of iron, and its combinations with other elements; thirdly, a complete survey of the geological position, chemical, physical, or mechanical properties, and geographical distribution of the ores of iron in the United States.

The directory to the iron-works of the United States and Canada enumerates 1545 works of various kinds, of which 386 are now abandoned; 560 blast-furnaces, 389 forges, and 210 rolling-mills are now in operation; and the directory states the position, capacity, and prominent characteristics of each furnace, forge, or mill, the names of the owners or agents, and, in many cases, the date of the construction of the works, and their annual production. The great importance of the iron-manufacture, as a branch of industry, in this country, is clearly demonstrated by this very complete catalogue. It shows that in the year 1856 there were nearly twelve hun-

dred active iron-factories in the United States, and that they produced about eight hundred and fifty thousand tons of iron, worth fifty millions of dollars. When we consider that the greater part of the iron thus produced is left in a rough and crude state, merely extracted from its ores and made ready for the use of the blacksmith, the machinist, and the engineer,—when we remember that human labor multiplies by hundreds and by thousands the value of the raw material, that a bar of iron which costs five dollars will make three thousand dollars' worth of penknife-blades and two hundred and fifty thousand dollars' worth of watch-springs, we begin to understand the importance of the iron-manufacture, as an element of national wealth, independence, and power.

A fourth part of all the iron-works which have been constructed in this country have been abandoned by their projectors, in despair of competing with the cheap iron from abroad, which the low *ad-valorem* tariffs have admitted to the American market. The story which these ruined works might tell, of hopes disappointed, capital sunk, and labor wasted, would be long and dreary. From an excellent diagram, appended to the “Guide,” illustrating the duties on iron, the importations, and the price of the metal, for each year since 1840, we learn that the average annual importation of iron under the specific tariff of 1842 was 77,328 tons, while under the *ad-valorem* tariff of 1846 it was 373,864 tons. The increase in the importation of foreign iron under the tariff of 1846 was more than ten times the increase of the population, and more than thirty-eight times the increase in the domestic production. The iron-masters of this country have been compelled to struggle against a host of formidable difficulties,—adverse legislation, the ruinous competition of English iron, the dearth of labor, and the high rates of interest on borrowed capital. These have all been met, and, let us hope, in good part overcome. Slowly, and with many hindrances and disasters, the iron-business is gaining strength, and achieving independence of foreign competition and the tender mercies of legislators. Very conclusive

evidence of this gradual growth is presented in the unusually accurate statistics of the "Iron-Manufacturer's Guide." Of the 1,209,913 tons of iron consumed in the United States in the year 1856, 856,235 tons, or seventy-one per cent. of the whole, was of domestic manufacture. The catalogue of iron-works shows that the country now possesses many extensive and well-constructed works, of which some are still owned by the men who built them, but the larger part have descended, at great sacrifices, to the hands of more fortunate proprietors. Beside the accumulated stock of machinery, knowledge of the ores and fuel has been gained, experience has refuted many errors and pointed out the dangers and difficulties to be overcome, the natural channels of communication throughout the country have been opened, and a large body of skilled workmen has been trained for the business and seeks steady employment. Whenever a rise in the price of iron stimulates the manufacture, the domestic production of iron suddenly expands, and increases with a rapidity which gives evidence of wonderful elasticity and latent strength. Twice within twenty years the production of American iron has nearly doubled in a period of three years. Twelve years ago no railroad-iron was made in the United States. In 1853 we imported 200,000 tons of rails, and in 1854 280,000 tons; but in 1855 only 130,000 tons were imported, while 135,000 tons were made at home, and in 1856, again, nearly one half of the 310,000 tons of rails consumed was of domestic production. The admitted superiority of the American rails has undoubtedly contributed to this result.

In spite of these encouraging signs, these sure indications of the success which at no distant day will reward this branch of American industry, it must not be imagined that checks and reverses are hereafter to be escaped. The production of the year 1857 promised in the summer to be much larger than that of 1856; but the panic of September wrought the same effect in the iron-business as in all the other manufactures of the country, and in the spring of 1858 more than half of the iron-works of the United States were standing idle. Mr. Lesley states that the returns received in answer to the circular issued by the Iron-Association, July 1, 1858, were, almost without exception, un-

favorable, and that these replies are sufficient to prove a very serious diminution in the production of iron for the year 1858. When the manufacture of iron, in its various branches, has expanded to its true proportions, and has reached a magnitude and importance second only to the agricultural interest of the country, the iron-masters of that generation may read in this first publication of the Iron-Association the record of the struggles and trials of their more adventurous, but less fortunate predecessors.

The construction of the directory which constitutes the first part of the "Guide" might be improved in several respects. An alphabetical arrangement of the furnaces, forges, and rolling-mills, in each State, would be much more convenient for reference than the obscure and uncertain system which has been followed. If a State can be divided, like Pennsylvania, into two or three sections, by strongly marked geological features, it would, perhaps, be well to subdivide the list of its iron-works into corresponding sections, and then to make the arrangement of each section alphabetical. But convenience of reference is the essential property of a directory; and to that convenience the natural desire to follow a geological or geographical arrangement should be sacrificed. Some important items of information, such as the means of transportation, and the distance of each furnace or forge from its market, are not given in all cases; the power by which the works are driven, whether steam or water, is not uniformly stated; and the pressure of the blast used, that very important condition of success in the management of a furnace, is stated in only a very few instances. A useful piece of information, seldom given in the descriptions of forges and rolling-mills, is the source from which the iron used in the works is obtained; and it is also desirable that the nature of the work done in each forge or mill should be invariably stated. It would be interesting to know the number of men employed in the iron-manufacture throughout the country, and it would not seem difficult for the Association to add this fact to the very valuable statistics which they have already collected. The descriptions of abandoned works are not all printed in small type. If this rule is adopted in the directory, it should

be uniformly adhered to. The maps accompanying the directory, which were made by the photolithographic process, are all on too small a scale, and consequently lack clearness. The colored lithographs, which exhibit the anthracite furnaces of Pennsylvania and the iron-works of the region east of the Hudson River, are altogether the best illustrations in the book.

An elaborate discussion of iron as a chemical element occupies another division of the book. Its purpose is to instruct the iron-master in the chemical properties and relations of the metal with which he deals; and to this end it should be clear, concise, and definite, and leaving all disputed points, should explain the known and well-determined characteristics of iron and its compounds with other elements. Mr. Lesley, the compiler of the book, distinctly states in the Preface that he is no chemist, and we are therefore prepared to meet the occasional inaccuracies observable in this chemical portion of the "Guide." It lacks condensation and system; matters of very little moment receive disproportionate attention; and pages are filled with discussions of nice points of chemical science still in dispute among professed chemists, and wholly out of place in what should be a brief elementary treatise on the known properties of iron. If these questions in dispute were such as the practical experience of the iron-master might settle, or, indeed, throw any light upon, there would be an obvious propriety in stating the points at issue; but if the question concerns the best chemical name for iron-rust, or the largest possible per cent. of carbon in steel, the practical metallurgist should not be perplexed with problems in analytical chemistry which the best chemists have not yet solved.

Valuable space is occasionally occupied by the too rhetorical statement of matters which would have been better presented in a simpler way; thus, the fervid description of oxygen, however appropriate in Faraday's admirable lectures before the Royal Institution, is out of place in the "Iron-Manufacturer's Guide." We must also enter an earnest protest against the importation, upon any terms, of such words as "ironoxydulcarbonate," "ironoxyhydrate," and the adjective "anhydrate." Some descriptions of considera-

ble imaginative power have found place even in the directory of works. From the description of the Allentown furnaces we learn, with some surprise, that "no finer object of art invites the artist"; and again, "that the *repose* of bygone centuries seems to sit upon its immense walls, while the roaring *energy* of the present day fills it with a truer and better life than the revelry of Kenilworth or the chivalry of Heidelberg." The average age of the Allentown works subsequently appears to be nine years.

Another principal division of Mr. Lesley's book treats of the ores of iron in the United States. This portion of the book contains much valuable and interesting information, which has never been published before in so complete and satisfactory a form. The geographical and geological position of every ore-bank in the country, which has been opened and worked, is fully described, with many details of the peculiar properties, mineralogical associations, and history of each bed or mine. The inexhaustible wealth of the country in ores of iron is clearly shown, and the superiority of the American ores to the English needs no other demonstration than can be found on the pages of this catalogue of our ore-beds. Two or three geological maps, to illustrate the distribution of the ores, would have been an instructive addition to the book. In this section, as in the preceding one on the chemistry of iron, much space is misapplied to the discussion of questions of structural geology, of opposing theories of the formation of veins, and other scientific problems with which the iron-master is not concerned, and which he cannot be expected to understand, much less to solve. We regret the more this unnecessary introduction of comparatively irrelevant matters, when we find, at the close of the volume, that the unexpected length of the discussion of the ores has prevented the publication of several chapters on the machinery now in use, the hot-blast and anthracite coal, the efforts to obtain malleable iron directly from the ore, and the history and present condition of the iron-manufacture in America.

The American Iron-Association, by their Secretary, have accomplished a very laborious and valuable work, in accumulating and digesting the mass of facts and sta-

tistics embodied in this, the first "Iron-Manufacturer's Guide"; but the subject is as inexhaustible as the mineral wealth of the country, and we shall look for the future publications of the society with much interest.

An Essay on Intuitive Morals. Being an Attempt to Popularize Ethical Science. Part I. Theory of Morals. First American Edition, with Additions and Corrections by the Author. Boston: Crosby, Nichols, & Co. 1859. pp. 294.

FOUR years ago last March this book appeared in England, published by Longman; a thin octavo, exciting little attention there, and scarcely more on this side the water, where the best English books have of late years found their first appreciation. The first notice of it printed in this country, so far as we know, appeared in the "Harvard Magazine" for June, 1855,—a publication so obscure, that, to most readers of the ATLANTIC, this will be their first knowledge of its existence. About two years later, Part II. appeared in England, and then both books were reviewed in the "Christian Examiner"; yet, to all intents and purposes, this new edition is a new book, and we shall treat it as such. We have as yet a reprint of Part I. only, but we trust the publishers will soon give us the other,—“The Practice of Morals,”—which, if less valuable than this, is still so much better than most works of its kind as to demand a republication.

The author—a woman—(for, to the shame of our *virile secus* be it said, a woman has written the best popular treatise on Ethics in the language)—divides her First Part into four chapters:—

- I. What is the Moral Law?
- II. Where the Moral Law is found.
- III. That the Moral Law can be obeyed.
- IV. Why the Moral Law should be obeyed.

This, as will be seen, is an exhaustive analysis. To the great question of the first chapter, after a full discussion, she gives this answer:—

“The Moral Law is the resumption of the eternal necessary Obligation of all Rational Free Agents to do and feel those Sentiments which are Right. The identification of this law with His will constitutes the Holiness of

the Infinite God. Voluntary and disinterested obedience to this law constitutes the Virtue of all finite creatures. Virtue is capable of infinite growth, of endless approach to the Divine nature and to perfect conformity with the law. God has made all rational free agents for virtue, and all worlds for rational free agents. *The Moral Law, therefore, not only reigns throughout His creation, (all its behests being enforced thereon by His omnipotence,) but is itself the reason why that creation exists.*” — pp. 62–63.

This is certainly good defining, and the passage we have italicized has the true Transcendental ring. Indeed, the book is a system of Kantian Ethics, as the author herself says in her Preface; and the tough old Königsberg professor has no reason to complain of his gentle expounder. Unlike most British writers,—with the grand exception of Sir William Hamilton, the greatest British metaphysician since Locke and Hume,—she *understands* Kant, admires and loves him, and so is worthy to develop his knotty subtilities. This alone would be high praise; but we think she earns a more original and personal esteem.

The question of the second chapter she thus answers:—

“The Moral Law is found in the Intuitions of the Human Mind. These Intuitions are natural; but they are also revealed. Our Creator wrought them into the texture of our souls to form the groundwork of our thoughts, and made it our duty first to examine and then to erect upon them by reflection a Science of Morals. But He also continually aids us in such study, and He increases this aid in the ratio of our obedience. Thus Moral Intuitions are both Human and Divine, and the paradoxes in their nature are thereby solved. — p. 136.

This statement may, perhaps, be received without cavil by most readers; but the reasoning on which it depends is the weakest part of the book, and we shall be surprised if some hard-headed divine, who fears that this doctrine of Intuition will pester his Church, does not find out the flaws in the argument. It will be urged, for instance, that, in confessing that the Science of Morals can never be as exact as that of Mathematics, because we have no terminology for Ethics so exact as for Geometry, she, in effect, yields the whole question, and leaves us in the old slough of doubt where Pyrrho and Pascal delight-

ed to thrust us, and where the Church threatens to keep us, unless we will pay her tolls and pick our way along her turnpike. But though her major and minor premises may not be on the best terms with each other,—even though they may remind us of that preacher of whom Pierrepont Edwards said, “If his text had the smallpox, his sermon would not catch it,”—her conclusion is sound, and as inspiring now as when the poet said,—

“Est Deus in nobis, agitante calescimus illo,”—

or when George Fox trudged hither and thither over Europe with the same noble tune sounding in his ears.

In the third chapter the old topics are treated, which, according to Milton, the fallen angels discussed before Adam settled the debate by sinning,—

“Fixed fate, free will, foreknowledge absolute,”—

and it is concluded that the Moral Law can be obeyed:—

“1st. Because the Human Will is free. 2d. Because this freedom, though involving present sin and suffering, is foreseen by God to result eventually in the Virtue of every creature endowed therewith.”

In this chapter the history of the common doctrine of Predestination is admirably sketched, (pp. 159–164, note,) and the grounds for our belief in Free Will more clearly stated than we remember to have seen elsewhere. Especially fine is her method of reducing Foreordination to simple Ordination, by directing attention to the fact that with God there is no Past and Future, but an Endless Now; as Tennyson sings in “In Memoriam,”—

“Oh, if indeed that eye foresee,

Or see, (in Him is no before,)”—

and as Dante sang five centuries ago.

But it is the last chapter which best shows the power of the author and the pure and generous spirit with which the whole book is filled. Here she shows why the Moral Law should be obeyed; and dividing the advocates of Happiness as a motive into three classes, Euthumists, Public Eudaimonists, and Private Eudaimonists, she refutes them all and establishes her simple scheme, which she states in these words:—

“The law itself, the Eternal Right, for right's own sake, that alone must be our

motive, the spring of our resolution, the ground of our obedience. Deep from our inmost souls comes forth the mandate, the bare and simple law, claiming the command of our whole existence merely by its proper right, and disdaining alike to menace or to bribe.”

The terms *Euthumism* and *Eudaimonism* are, perhaps, peculiar to this essay, and may need some explanation. The Euthumist is one who assumes moral pleasure as a sufficient reason why virtue should be sought; the Eudaimonist believes we should be virtuous for the sake of affectional, intellectual, and sensual pleasure; if he means the pleasure of all mankind, he is a Public Eudaimonist; but if he means the pleasure of the individual, he is a Private Eudaimonist. Democritus is reckoned the first among Euthumists; and in England this school has been represented, among others, by Henry More and Cumberland, by Sharrock,* Hutcheson, and Shaftesbury. Paley thrust himself among Public Eudaimonists, and our author well exposes his grovelling morals, aiming to produce the “greatest happiness of the greatest number,” a system which has too long been taught among the students of our colleges and high schools. But he properly belongs to the Private Eudaimonists; for this interpreter of ethics to the ingenuous youth of England and America says, “Virtue is the doing good to mankind in obedience to the will of God, and for the sake of everlasting happiness. According to which definition, the good of mankind is the subject, the will of God the rule, and everlasting happiness the motive of virtue.”

It is such heresies as this, and the still grosser pravities into which the ethics of expediency run, that this book will do much to combat. Nothing is more needed in our schools for both sexes than the systematic teaching of the principles here set forth; and we have no doubt this volume could be used as a text-book, at least with some slight omissions and additions, such as a competent teacher could well furnish. Portions of it, indeed, were some years since read by Mrs. Lowell to her classes,

* Sharrock is a name unfamiliar to most readers. His *Ἐπιθέσεις ἠθικῆς*, published in 1660, contains the first clear statement of Euthumism made by any Englishman. See p. 223.

and are now incorporated in her admirable book, "Seed Grain"; nor does there seem to be any good reason why it should not be introduced at Cambridge. With a short introduction containing the main principles of metaphysics, and with the omission of some rhetorical passages unsuited to a text-book, it might supplant the books of both intellectual and moral philosophy now in use in our higher schools.

But it is not as a school-book that this essay is to be considered; it will find a large and increasing circle of readers among the mature and the cultivated, and these will perceive that few have thought so profoundly or written so clearly on these absorbing topics. Take, for example, the classification of *possible* beings, made in the first chapter:—

"Proceeding on our premises, that the omnipotence of God is not to be supposed to include self-contradictions, we observe at the outset, that (so far as we can understand subjects so transcendent) there were only, in a moral point of view, three orders of beings possible in the universe:—1st. One Infinite Being. A Rational Free Agent, raised by the infinitude of his nature above the possibility of temptation. He is the only *Holy* Being. 2d. Finite creatures who are Rational Free Agents, but exposed by the finity of their natures to continual temptations. These beings are either *Virtuous* or *Vicious*. 3d. Finite creatures who are not rational nor morally free. These beings are *Unmoral*, and neither virtuous nor vicious."—pp. 24–25.

Nothing can be shorter or more thorough than this statement, and, if accepted, it settles many points in theology as well as in ethics.

Then, too, the comparison, in the last chapter, of the Law of Honor, considered as a system of morals, with the systems of Paley and Bentham, shows a fine perception of the true relation of chivalry to ethics, and gives occasion for one of the most eloquent passages in the book:—

"I envy not the moralist who could treat disdainfully of Chivalry. It was a marvellous principle, that which could make of plighted faith a law to the most lawless, of protection to weakness a pride to the most ferocious. While the Church taught that personal duty consisted in scourgings and fastings, and social duty in the slaughter of Moslems and burning of Jews, Chivalry roused up a man to reverence himself through his own courage

and truth, and to treat the weakest of his fellow-creatures with generosity and courtesy. . . . Recurring to its true character, the Law of Honor, when duly enlarged and rectified, becomes highly valuable. We perceive, that, amid all its imperfections and aberrations, it has been the truest voice of intuition, amid the lamentations of the believer in 'total depravity,' and the bargaining of the expediency-seeking experimentalist. While the one represented Virtue as a Nun and the other as a Shopwoman, the Law of Honor drew her as a Queen,—faulty, perhaps, but free-born and royal. Much service has this law done to the world; it has made popular modes of thinking and acting far nobler than those inculcated from many a pulpit; and the result is patent, that many a 'publican and sinner,' many an opera-frequenting, betting, gambling man of the world, is a far safer person with whom to transact business than the Pharisee who talks most feelingly of the 'frailties of our fallen nature.'"—pp. 267–270.

The learning shown in the book, though not astonishing, like Sir William Hamilton's, is sufficient and always at the author's service. The text throughout, and especially the notes on Causation, Predestination, Original Sin, and Necessary Truths, will amply support our opinion. But better than either learning or logic is that noble and devout spirit pervading every page, and convincing the reader, that, whether the system advanced be true or false, it is the result of a genuine experience, and the guide of a pure and generous life.

The volume is neatly printed, but lacks an index sadly, and shows some errors resulting from the distance between the author and the proof-reader. Such is the misuse of the words "woof" and "warp" on page 56; evidently a slip of the pen, since the same terms are correctly used elsewhere in the volume.

Memoirs of the Empress Catharine II. Written by herself. With a Preface by A. HERZEN. Translated from the French. New York: D. Appleton & Co. 12mo. pp. 309.

It would seem, that, if any one of the women celebrated in history should, more than all the others, have shrunk from writing her own memoirs, that woman was the petty German princess whom opportunity

and her own crafty ambition made absolute monarch of all the Russias under the name of Catharine II. And of that abandoned and shameless personal career which has made her name a reproach to her sex, and covered her memory with an infamy that the administrative glories of her reign serve only to cast into a blacker shadow, even she has shrunk from committing the details to paper. Indeed, in these Memoirs, she alludes to but one of her amours,—that with Sergius Soltikoff, which was the first, (if we may be sure that she had a first,)—and which seems clearly to have been elevated, if not purified, by a true and deep affection. That it was so appears not by any protestation or even calm assertion of her own, which in an autobiography might be reasonably doubted, but from the unstudied tenderness of her allusions to him; from the fact, which indirectly appears, that he first cooled towards her, and the pang—not of wounded vanity—which this gave her; and yet more unmistakably from the forgiveness which she, imperious and relentless as she was, extended, manifestly, again and again, to her errant lover.

The Memoirs are confined to events which occurred between 1744 and 1760,—the period of Catharine's girlhood and youthful womanhood; but although she brings herself before us, a young creature of fifteen; "with her hair dressed *à la Moïse*," (which, in the benightment of our bearded ignorance, we suppose to mean that astounding style in which the excellent Mistress Hannah More is represented in the frontispiece to her Memoirs, with each particular hair standing on end,—a crimped glory of radiating powder,) she appears no less ambitious, crafty, designing, selfish, and self-conscious then than when she drops her pen as she is deepening the traits of the matured woman of thirty. She went to Russia to be betrothed to the Grand Duke, afterwards Peter III., to whom she was at first utterly indifferent, and whom she soon began to despise and regard with personal aversion; and yet when there was a chance that she might be released from this union, she seems not to have known the slightest thrill of joy or felt the least sensation of relief, although she was then not sixteen years old,—so entirely was her mind bent upon the crown of Russia. Partly to attain her end, and

partly because it suited her intriguing, managing nature, she set herself immediately to the acquirement of the favor of the Empress on the one hand, and popularity on the other. The first she sought by an absolute submission of her will to that of Elizabeth, giving her self-negation an air of grateful deference; the latter she obtained, as most very popular people obtain their popularity, by adroit flattery,—the subtlest form of which was, in her case, as it ever is, the manifestation of an interest in the affairs of persons utterly indifferent to the flatterer. This moral emollient she applied, as popular people usually do, without discrimination. She remarks that she was liked because she was "the same to everybody"; and it is noteworthy that the same is said almost invariably of very popular persons, and in way of eulogy, by the very people into whose favor they have licked their way; the latter always seeming to be blinded by the titillation of their own cuticles to the fact that the most worthless and disagreeable individuals—those with whom they would scorn to be put upon a level—have received the same coveted evidences of personal regard. When will the world learn that the man, of whom we sometimes hear and read, who is absolutely without an enemy, must either be very unscrupulous or very weak? Catharine's duplicity in this respect seems to have been as constant as it was artful, during the years in which it was necessary for her purpose to make friends; and it was rewarded, as it almost always is, when skilfully practised, with entire success.

Catharine seems to have written these Memoirs partly for her own satisfaction and partly to justify her course to her son Paul and his successors. Therefore they record much that is of little value or interest to the general reader; and that, indeed, is unintelligible, except to those who are intimately acquainted with the Russian Court during the reign of Elizabeth. Such persons will find in these pages much authentic matter which will confirm or unsettle their previous beliefs as to the secret intrigues of that court, political and personal. To the great mass of readers, the revelations of the internal economy of the Court of Russia in the middle of the last century, and of the manners and morals of the persons who com-

posed it, which are freely made by the author of these imperial confessions, will constitute their principal, if not their only interest. In this respect they will well repay the attentive perusal of every person who likes the study of human nature. The picture which they present is striking, and its various parts keep alive the attention which its first sight awakens. Yet it cannot be regarded with pleasure by any reader of undepraved taste; and a consideration of it is absolutely fatal to the faith which is cherished by many deluded minds in the social, if not in the ethical virtues of an ancient aristocracy. In this respect Catharine's "Memoirs" are not peculiar. For it is remarkable, that in all the published memoirs, journals, and confessions of members of royal households, (there may be an exception, but we do not remember it,) court-life within-doors has appeared devoid of every grace and beauty, and deformed by all that is coarse, brutal, sordid, and grovelling. Even that grace, almost a virtue, which has its name from courts, seems not to exist in them in a genuine form; and instead of it we find only a hollow, glittering sham, which has but an outward semblance to real courtesy, and which itself even is produced only on occasions more or less public and for purposes more or less selfish.

Russia in its most civilized parts was half barbarous in the days of Catharine's youth, and society at the Court of St. Petersburg seems to have been distinguished from that in the other circles of the empire only by an addition of the vices of civilization to those of barbarism. The women blended the manners and tastes of Indian squaws and French *marquises* of the period; the men modelled themselves on Peter the Great, and succeeded in imitating him in everything except his wisdom and patriotism. The business of life was, first, to avoid being sent to Siberia or Astracan,—next and last, to get other people sent thither; its pleasure, an alternation of gambling and orgies. Catharine makes some excuse for her unrestrained sexual license, which shows that she wrote for posterity. For what need of extenuation in this regard for a woman whose immediate predecessors were Catharine I., and Anne, and Elizabeth, and who lived in a court where, on the simultaneous marriage of three of its ladies, a bet was made be-

tween the Hetman Count Rasoumowsky and the Minister of Denmark,—not which of the brides would be false to her marriage vows,—that was taken for granted with regard to all,—but which would be so first! It turned out that he who bet on the Countess Anne Voronoff, daughter of the Vice-Chancellor of the Empire, and bride to Count Strogonoff, who was the plainest of the three and at the time the most innocent and childlike, won the wager. The bet was wisely laid; for she was likely to be soonest neglected by her husband.

What semblance of courtesy these high-born gamblers, adulterers, and selfish intriguers showed in their daily life appears in their behavior to a M. Brockdorf, against whom Catharine had ill feelings, more or less justifiable. This M. Brockdorf, who was high in favor with the Grand Duke, was unfortunately ugly,—having a long neck, a broad, flat head, red hair, small, dull, sunken eyes, and the corners of his mouth hanging down to his chin. So, among these court-bred people, "whenever M. Brockdorf passed through the apartments, every one called out after him 'Pelican,'" because "this bird was the most hideous we knew of." But what regard for the feelings of a person of inferior rank could be expected from his enemies, in a court where the dearest ties and the tenderest sorrows were dashed aside with the formal brutality recorded by Catharine in the following remarkable paragraph?—

"A few days afterwards, the death of my father was announced to me. It greatly afflicted me. For a week I was allowed to weep as much as I pleased; but at the end of that time, Madame Tchoglokooff came to tell me that I had wept enough,—that the Empress ordered me to leave off,—that my father was not a king. I told her, I knew that he was not a king; and she replied, that it was not suitable for a Grand Duchess to mourn for a longer period a father who had not been a king. In fine, it was arranged that I should go out on the following Sunday, and wear mourning for six weeks."

It is worthy of especial note that these people, though they led this sensual, selfish, heartless life, trampling on natural affection and doing as they would not be done by, prided themselves very much on the orthodoxy of their faith, were sorely

afraid of going to hell, and were consequently very regular and rigid in the performance of their religious duties. Catharine was no whit behind the rest in this respect. Though bred a Lutheran, she was most exemplary in her observance of all the requirements of the Greek Church; and even carried her hypocrisy so far, that, when, on occasion of a dangerous and probably fatal illness, it was proposed that she should see a Lutheran clergyman, she replied by asking for Simon Theodorsky, a prelate of the Greek Church, who came and had an edifying interview with her. And all this was done, as she says, for effect, chiefly with the soldiers and common people, among whom it made a sensation and was much talked of. This, by the way, is the only reference which occurs in the Memoirs to any interest below that of the highest nobility. As for the people of Russia, the right to draw their blood with the knout and make them sweat roubles into the royal treasury was taken as much for granted as the light and the air, by those who, either through fraud or force, could sit in the seat of Peter the Great. They regarded it as no less an appanage or perquisite of that seat than the jewels in the imperial diadem, and would as soon have thought of defending a title to the one as to the other. And the possession of the throne, with the necessary consent of the dominant party of the high nobility, seems to have been, and still to be, the only requisite for the unquestioned exercise of this power; for, as to legitimacy and divine dynastic right, was not Catharine I. a Livonian peasant? Catharine II. a German princess, who dethroned and put to death the grandson of Peter the Great? and does she not confess in these Memoirs that her son, the Emperor Paul, was not the son of Peter's grandson, but of Sergius Soltikoff? so that in the reigning house of Russia there is not a drop of the blood of Romanoff. And Catharine's confession, which M. Herzen emphasizes so strongly, conveys to the Russian nobles no new knowledge on this subject; for an eminent Russian publicist being asked, on the appearance of this book, if it were generally known in Russia that Paul was the son of Soltikoff, replied,—“No one who knew anything ever doubted it.” And perhaps the descendants of the Boiards are quite content

that their sovereign should have illegally sprung from the loins of a member of one of the oldest and noblest of the purely Russian families, rather than from those of a prince of the petty house of Holstein Gottorp. But then what is this principle of Czarism, which is not a submission to divine right, but which causes one man to sustain, perhaps to place, another in a position which puts his own life at the mercy of the other's mere caprice?

Catharine tells many trifling, but interesting incidents, of various nature, in these Memoirs: of how, after the birth of her first child, she was left utterly alone and neglected, so that she famished with thirst for the lack of some one to bring her water; how her child was taken from her at its birth, and kept from her, she hardly being allowed even to see it; how it was always wrapped in fox-skins and seal-skins, till it lay in a continual bath of perspiration; how the members of the royal family itself were so badly accommodated, that sometimes they were made ill by walking through passages open to wind and rain, and sometimes stifled by over-crowded rooms; how at the imperial masquerades, during one season, the men were ordered to appear in women's dresses, and the women in the *propria que maribus*,—the former hideous in large whaleboned petticoats and high feathered head-dresses, the latter looking like scrubby little boys with very thick legs,—and all that the Empress Elizabeth might show her tall and graceful figure and what beautiful things she used to walk with, which Catharine says were the handsomest that she ever saw; how in this court, where marriage was the mere shadow of a bond, it was yet deemed a matter of the first nuptial importance that a lady of the court should have her head dressed for the wedding by the hands of the Empress herself, or, if she were too ill, by those of the Grand Duchess; how Catharine used, at Oranienbaum, to dress herself from head to foot in male attire, and go out in a skiff, accompanied only by an old huntsman, to shoot ducks and snipe, sometimes doubling the Cape of Oranienbaum, which extends two versts into the sea,—and how thus the fortunes of the Russian Empire, during the latter half of the eighteenth century, were at the mercy of a spring-tide, a gust of wind, or the tipping of a shallop. There is even a recipe

for removing tan and sunburn, which the beautiful Grand Duchess used at the instance of the beautiful Empress; and, as both the imperial belles testify to its great efficacy, it would be cruel not to give all possible publicity to the fact that it was composed of white of egg, lemon juice, and French brandy; but, alas! the proportion in which these constituents are to be mixed is not recorded.

Of the authenticity of these Memoirs there appears to be no reasonable doubt, and we believe that none has been expressed. They were found, after the death of Catharine, in a sealed envelope addressed to her son Paul, in whose lifetime no one saw them but the friend of his childhood, Prince Kourakine. He copied them; and, about twenty years after the death of Paul, three or four copies were made from the Kourakine copy. The Emperor Nicholas caused all these to be seized by the secret police, and it is only since his death that one or two copies have again made their appearance at Moscow (where the original is kept) and St. Petersburg. From one of these M. Herzen made his transcript. They fail to palliate any of Catharine's crimes, or in the least to brighten her reputation, and add nothing to our knowledge of her sagacity and her administrative talents; but they are yet not without very considerable personal interest and historical value.

Milch Cows and Dairy Farming; comprising the Breeds, Breeding, and Management, in Health and Disease, of Dairy and other Stock; the Selection of Milch Cows, with a full Explanation of Guenon's Method; the Culture of Forage Plants, and the Production of Milk, Butter, and Cheese: embodying the most recent Improvements, and adapted to Farming in the United States and British Provinces, with a Treatise upon the Dairy Husbandry of Holland; to which is added Horsfall's System of Dairy Management. By CHARLES L. FLINT, Secretary of the Massachusetts State Board of Agriculture; Author of a Treatise on Grasses and Forage Plants. Liberally illustrated. Boston: Phillips, Sampson, & Co. pp. 416.

THIS very useful treatise contains a full

account of the best breeds of cattle and of the most approved methods of crossing so as to develop qualities particularly desirable; directions for choosing good milkers by means of certain natural signs; a description of the most useful grasses and other varieties of fodder; and very minute instructions for the making of good butter and the proper arrangement and care of dairies. The author has had the advantage of practical experience as a dairyman, while his position as Secretary of the Massachusetts Board of Agriculture has afforded him more than common opportunity of learning the experience of others.

A volume of this kind cannot fail to commend itself to farmers and graziers, and will be found valuable also by those who are lucky enough to own a single cow. The production of good milk, butter, and meat is a matter of interest to all classes in the community alike; and Mr. Flint's book, by pointing out frankly the mistakes and deficiencies in the present methods of our farmers and dairymen, and the best means of remedying them, will do a good and much-needed service to the public. He shows the folly of the false system of economy which thinks it good farming to get the greatest quantity of milk with the least expenditure of fodder, and which regards poor stock as cheaper because it costs less money in the original outlay.

If Dean Swift was right in saying that he who makes two blades of grass grow where one grew before is of more service to mankind than he who takes a city, we should be inclined to rank him hardly second as a benefactor of his race who causes one pound of good butter to be made where two pounds of bad were made before. We believe that more unsavory and unwholesome grease is consumed in the United States under the *alias* of butter than in any other civilized country, and we trust that a wide circulation of Mr. Flint's thoroughly executed treatise will tend to reform a great and growing evil. The tendency in America has always been to make a shift with what *will do*, rather than to insist on having what is best; and we welcome this book as likely to act as a corrective in one department, and that one of the most important. The value of the volume is increased by numerous illustrations and a good index.

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THE
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THE LIFE AND WORKS OF ARY SCHEFFER.

No painter of this age has made so deep an impression on the popular mind of America as Ary Scheffer. Few, if any other contemporary artists are domesticated at our firesides, and known and loved in our remotest villages and towns. Only a small number, indeed, of his original works have been exhibited here,—yet engravings from them are not only familiar to every person of acknowledged taste and culture, but are dear to the hearts of many who scarcely know the artist's name. Young maidens delight in their tender pathos, and the suffering heart is consoled and elevated by their pure and lofty religious aspiration. An effect so great must have an adequate and peculiar cause; and we shall not have far to seek for it, but shall find it in the aim and character of the artist. Scheffer has two prominent qualities, by which he has won his place in the popular estimation. The first is his sentiment. His works are full of simple, tender pathos. His pictures always tell their story, first to the eye, next to the heart and soul of the beholder. His admirable knowledge of composition is always made subordinate to expression. His meaning is not merely historical or poetical, but is true to life and every-day experience.

"Mignon regrettant sa Patrie" is felt and appreciated by those who have never sung,

"Kennst du das Land wo die Citronen blühen,"—

and "Faust" and "Margaret" tell their story to all who have felt life's struggles and temptations, whether they have read them in Goethe's version or not. Added to this power of pathos and sentiment is the deep religious feeling which pervades every work of his pencil, whatever be its outward form. His religion is of no dogma or sect, but the inflowing of a life which makes all things holy and full of infinite meaning. Whether he paint the legends of the Catholic Church, as in "St. Augustine" and "St. Monica," or illustrate the life-poem of the Protestant Goethe, or tell a simple story of childhood, the same feelings are kindled, in our heart's faith in God, love to man, the sure hope of immortality. It is this genuine and earnest religion of humanity which has made his works familiar to every lover of Art and sentiment, and given us a feeling of personal love and reverence for the artist.

It is now nearly a year since his labors on earth terminated, and yet no adequate account of his life and labors

has appeared. It is very difficult to satisfy the craving desire to know more of the personal life and character of him who has been a household friend so long. Yet it is rather the privilege of succeeding generations, than of contemporaries, to draw aside the veil from the sanctuary, and to behold the works of a man in his greatest art,—the art of life. But the cold waters of the Atlantic, like the river of Death, make the person of a European artist sacred to us; and it is hard for us to realize that those whom we have surrounded with a halo of classic reverence were partakers of the daily jar and turmoil of our busy age,—that the good physician who tended our sick children so faithfully had lived in familiar intercourse with Goethe, and might have listened to the first performance of those symphonies of Beethoven which seem to us as eternal as the mountains. Losing the effluence of his personal presence, which his neighbors and countrymen enjoyed, we demand the privilege of posterity to hear and tell all that can be told of him. We can wait fifty years more for a biography of Allston, because something of his gracious presence yet lingers among us; but we can touch Scheffer only with the burin or the pen. So we shall throw in our mite to fill up this chasm. A few gleanings from current French literature, a few anecdotes familiarly told of the great artist, and the vivid recollection of one short interview are all the aids we can summon to enable our readers to call up in their own minds a living image which will answer to the name that has so long been familiar to our lips and dear to our hearts.

Ary Scheffer was born about the year 1795, in the town of Dordrecht, in Holland; but, as at that period Holland belonged to the French Empire, the child was entitled by birth to those privileges of a French citizen which opened to him important advantages in his artistic career. French by this accident of birth, and still more so by his education and long residence at Paris, he yet always retained traces of his Teutonic origin in the

form of his head, in his general appearance, and in his earnest and religious character. He always cherished a warm affection for his native land.

Many distinguished artists have been the sons of painters or designers of superior note. Raffaello, Albert Dürer, Alonzo Cano, Vandyck, Luca Giordano are familiar instances. It seems as if the accumulation of two generations of talent were necessary to produce the fine flower of genius. The father of Ary Scheffer was an artist of considerable ability, and promised to become an eminent painter, when he was cut off by an early death. He left a widow, many unfinished pictures, and three sons, yet very young. The character of the mother we infer only from her influence on her son, from the devoted affection he bore to her, and from the wisdom with which she guided his early education; but these show her to have been a true woman,—brave, loving, and always loyal to the highest. The three sons all lived to middle age, and all became distinguished men. Ary, the eldest, very early gave unequivocal signs of his future destiny. His countrymen still remember a large picture painted by him at Amsterdam when only twelve years old, indicating extraordinary talent, even at that early age. His mother did not, however, overrate this boyish success, as stamping him a prodigy, but regarded it only as a motive for giving him a thorough artistic education. He went, accordingly, to Paris, and entered the *atelier* of Guérin, the teacher then most in vogue.

It was in the latter days of the Empire that Ary Scheffer commenced his studies,—a period of great stagnation in Art. The whole force of the popular mind had for many years been turned to politics and war; and if French Art had striven to emancipate itself from slavish dependence on the Greek, it still clung to the Roman models, which are far less inspiring. "The autocrat David, with his correct, but soulless compositions, was more absolute than his

master, the Emperor." Only in the Saloon of 1819 did the Revolution, which had already affected every other department of thought and life, reach the *ateliers*. It commenced in that of Guérin. The very weakness of the master, who himself halted between two opinions, left the pupils in freedom to pursue their own course. Scheffer did not esteem this a fortunate circumstance for himself. His own nature was too strong and living to be crushed by a severe master or exact study, and he felt the want of that thorough early training which would have saved him much struggle in after life. He used to speak of Ingres as such a teacher as he would have chosen for himself. From the pupil of David, the admirer of Michel Angelo, the conservator of the sacred traditions of Art, the student might learn all the treasured wisdom of antiquity,—while the influences around him, and his own genius, would impel him towards prophesying the hope of the future. His favorite companions of the *atelier* at this time were Eugène Delacroix and Géricault. Delacroix ranks among the greatest living French artists; and if death early closed the brilliant career of Géricault, it has not yet shrouded his name in oblivion. The trio made their first appearance together in the Saloon of 1819. Géricault sent his "Wreck of the Medusa," Delacroix "The Barque of Dante," and Ary Scheffer "The Citizens of Calais."*

The works of these friends may be considered as the commencement of the modern French school of Art, still so little known, and so ill appreciated by us, but which is really an expression of the new ideas of Art and Humanity which have agitated France to its centre for half a century. Their hour of triumph has not yet come; but as the poet sings most touchingly of his love, neither when

he rejoices in its happy consummation, nor in the hour of utter despair, but when doubt still tempers hope,—so does the artist labor with prophetic zeal to express those sentiments of humanity and brotherhood which are not yet organized into institutions. A careless eye might have perceived little departure from the old models in these pictures, but a keener one would have already discovered that Scheffer and his friends worked with a different aim from that of their predecessors. Not merely to paint a well-composed picture on a classical theme, but to give expression to thought and feeling, was now the object. "The Wreck of the Medusa" of Géricault is full of earnest, struggling life. Delacroix has followed his own bent with such independent zeal as has made him the object of intense admiration to some, of bitter hatred to others. But Ary Scheffer has taken his rank at the head of the Spiritualist school, and has awakened a wider love and obtained a fuller appreciation than either of them. The spirit which found in them its first expression is continually increasing in power, and developing into richer life. The living artists of France are the exponents of her genuine Christian democracy.

"The entire collection of Rosa Bonheur's works," says a French writer, "might be called the Hymn to Labor. Here she shows us the ploughing, there the reaping, farther on the gathering in of the hay, then of the harvests, elsewhere the vintage,—always and everywhere labor." Edouard Frère, in his scenes from humble life, which the skilful lithographer places within the means of all, represents the incidents of domestic existence among the poor. "The Prayer at the Mother's Knee," "The Woman at her Ironing Table," "The Child shelling Peas," "The Walk to School amid Rain and Sleet," are all charming idyls of every-day life. With yet greater skill and deeper pathos does the peasant Millet tell the story of his neighbors. The washerwomen, as the sun sets upon their labors, and they go

* This picture is now in the Louvre. It is a composition of great dramatic power. Mrs. Stowe gives a graphic description of the effect it produced upon her, in her "Sunny Memories of Sunny Lands."

wearily homeward; the digger, at his lonely task, who can pause but an instant to wipe the sweat from his brow; the sewing-women bending over their work, while every nerve and muscle are strained by the unremitting toil; the girl tending her geese; the woman her cows:—such are the subjects of his masterly pencil. Do not all these facts point to the realization of Christian democracy? If the king is now but the servant of the people, so the artist who is royal in the kingdom of the mind finds his true glory in serving humanity. What a change from the classic subjects or monkish legends which occupied the pencils of David and his greater predecessors, Le Sueur and Poussin!

And yet those students of the antique have done French Art good service; they have furnished it with admirable tools, so that to them we are indebted for the thorough drawing, the masterly knowledge, which render Paris the great school for all beginners in Art. Such men as we have named do not scorn the past, but use it in the service of the present. While Scheffer always subordinated the material part of Art to its expression, he was never afraid of knowing too much, but often regretted the loss of valuable time in youth from incompetent instruction.

Encouraged by the success of his first essay, Scheffer continued to paint a series of small pictures, representing simple and affecting scenes from common life, some of which are familiar to all. "The Soldier's Widow," "The Conscript's Return," "The Orphans at their Mother's Tomb," "The Sister of Charity," "The Fishermen before a Storm," "The Burning of the Farm," and "The Scene of the Invasion in 1814," are titles which give an idea of the range of his subjects and the tenor of his thoughts at this time. The French have long excelled in the art of composition. It is this quality which gives the greatest value to the works of Le Sueur and Poussin. Scheffer possessed this power in a remarkable degree, but it was united to

a directness and truth of feeling which made his art the perfection of natural expression. A very charming little engraving, entitled "The Lost Children," which appeared in "The Token" for 1830, is probably from a picture of this period. A little boy and girl are lost in a wood. Wearied with their fruitless attempts to find a path, the boy has at length sunk down upon a log and buried his face in his hands; while the little girl, still patient, still hopeful, stands, with folded hands, looking earnestly into the wood, with a sweet, sad look of anxiety, but not of despair. The contrast in the expression of the two figures is very touching and very true to Nature;—the boy was hopeful so long as his own exertions offered a chance of escape, but the courage of the girl appears when earthly hope is most dim and faint. The sweet unconsciousness of this early picture has hardly been surpassed by any subsequent work. "Naturalness and the charm of composition," says a French critic, "are the secrets of Scheffer's success in these early pictures, to which may be added a third,—the distinction of the type of his faces, and especially of his female heads,—a kind of suave and melancholy ideal, which gave so new a stamp to his works."

These small pictures were very successful in winning popular favor; but this success, far from intoxicating the young artist, only opened his eyes to his own faults. He applied himself diligently to repairing the deficiencies which he recognized in his work, by severe studies and labors. He knew the danger of working too long on small-sized pictures, in which faults may be so easily hidden. About the year 1826 he turned resolutely from his "pretty jewels," as he called them, and commenced his "Femmes Sullotes," on a large canvas, with figures the size of life. M. Vitet describes the appearance of the canvas when Scheffer had already spent eight days "in the fire of his first thought." It seemed to him rather like a vision than a picture, as he saw the dim outlines of those heroic wom-

en, who cast themselves from the rock to escape slavery by death. He confesses that the finished picture never moved him as did the sketch. Three years earlier Scheffer had sent to the Saloon of 1824, in company with three or four small pictures, a large picture of Gaston de Foix after the Battle of Ravenna. It was a sombre picture, painted with that lavish use of pigment and that unrestrained freedom which distinguished the innovators of that day. The new school were in raptures, and claimed Scheffer as belonging to them. The public judged less favorably; "they admired the noble head of Gaston de Foix, but, uninterested in the remainder of the picture, they turned off to look at 'The Soldier's Widow.'" Scheffer did not listen to his flatterers; but, remembering Michel Angelo's words to the young sculptor, "The light of the public square will test its value," he believed in the verdict of the people, and never again painted in the same manner. It was one of his peculiar merits, that, although open to conviction, and ready to try a new path which seemed to offer itself, he was also ready to turn from it when he found it leading him astray. "Les Femmes Suliotes" did not seem to have been designed by the same hand or with the same pencil as the "Gaston de Foix." The first sketch was particularly pleasing,—already clear and harmonious in color, although rather low in tone. Many counselled him to leave the picture thus. "No," said Scheffer, "I did not take a large canvas merely to increase the size of my figures and to paint large in water-colors, but to give greater truth and thoroughness to my forms." In 1827 this picture was exhibited with ample success, and the critics were forced to acknowledge the great improvement in his style, although he had not entirely escaped from the influence of his companions, and some violent contrasts of color mar the general effect. The picture is now in the Luxembourg Gallery.

M. Vitet divides Scheffer's artistic life into three portions: that in which he painted subjects from simple life; that

devoted to poetic subjects; and the last, or distinctively religious period. These divisions cannot, of course, be very sharply drawn, but may help us to understand the progress of his mind; and "Les Femmes Suliotes" will mark the transition from the first to the second period. Turning from the simple scenes of domestic sorrow, he now sought inspiration in literature. The vigorous and hearty Northern Muse especially won his favor; yet the greatest Italian poet was also his earnest study. Goethe, Schiller, Byron, Dante, all furnished subjects for his pencil. The story of Faust and Margaret took such hold of his imagination that it pursued him for nearly thirty years. Their forms appeared before him in new attitudes and situations almost to his last hour, so that, in the midst of his labors on religious pictures, he seized his pencils to paint yet another Faust, another Margaret. Nor can we wonder at this absorbing interest, when we reflect on the profound significance and touching pathos of this theme, which may wear a hundred faces, and touch every chord of the human heart. It is intellect and passion, in contrast with innocence and faith; it is natural and spontaneous love, thwarted by convention and circumstance; it is condemnation before men, and forgiveness before God; it is the ideal and the worldly; it is an epitome of human life,—love, joy, sorrow, sin,—birth, life, death, and the sure hope of resurrection. How pregnant with expression was it to a mind like Scheffer's, where the intellectual, the affectional, and the spiritual natures were so nicely blended! He first painted "Margaret at her Wheel," in 1831,—accompanied by a "Faust tormented by Doubt." These were two simple heads, each by itself, like a portrait, but with all the fine perception of character which constitutes an ideal work. Next he painted "Margaret at Church." Here other figures fill up the canvas; but the touching expression of the young girl, whose soul is just beginning to be torn by the yet new joy of her love and the bitter consciousness of her lost innocence, fills

the mind of the spectator. This is the most inspired and the most touching of all the pictures; it strikes the key-note of the whole story; it is the meeting of the young girl's own ideal world of pure thought with the outward world. The sense of guilt comes from the reflection in the thoughts of those about her; and where all before was peace and love, now come discord and agony;—she has eaten of the tree of knowledge of good and evil, and is already cast out of her paradise. "Margaret on the Sabbath," "Margaret going out of Church," and "Margaret walking in the Garden," are all charming idyls, but have less expression. The last picture, painted just before Scheffer's death, and soon to be engraved, represents "Margaret at the Fountain." "It is full of expression, and paints the joy and pain of love still struggling in the young girl's heart, while conscience begins to make its chiding voice heard."

The "Mignons" are the best known of all Scheffer's works of this period. The youngest one, "Mignon regrettant sa Patrie," is the most satisfactory in its simple, unconscious expression. The wonderful child stands in the most natural attitude, absorbed in her own thought, and struggling to recall those dim memories, floating in beauty before her mind, which seem almost to belong to a previous state of existence. There is less of the weird and fantastic than Goethe has given to her,—but the central, deep nature is beautifully reproduced. "Mignon aspirant au Ciel," although full of spiritual beauty, is a little more constrained; the longing after her heavenly home is less naturally expressed than her childish regret; the pose is a little mannered; and the feeling is more conscious, but less deep. "Mignon with the Old Harper" is far less interesting; the old man's head does not express that mixture of inspiration and insanity, the result of a life of love, misery, and wrong, which Goethe has portrayed in this strange character.

A very different picture, painted at

this period, is peculiarly interesting to us as our first acquaintance among Scheffer's works. An excellent copy or duplicate of it belongs to the Boston Athenæum. The original is in the Luxembourg at Paris. The subject is taken from Schiller's ballad of "Count Eberhard." After the victory in which his son has fallen, though the old Count has said to those who would have paused to mourn his death, "My son is like another man; on, comrades, to the foe!"—yet now he sits alone in his tent and looks upon the dead body of his child. The silent grief of the stern old man is very touching. This sorrow, so contrary to Nature, when old age stands by the grave of youth, always moves the deepest feeling; and Scheffer, in the noble old man and the brave and beautiful boy before him, has given it its simplest and most appropriate expression. This picture was painted in 1834. At that period Scheffer was engaged in some experiments in color, and this sad subject led him to employ the dark tints of Rembrandt. In 1850 he painted a duplicate of it, lighter and more agreeable in tone. He painted "The Giaour" and "Medora," from Byron, which pictures we have never seen. The wayward and morbid Muse of the English Lord does not seem to us a fit inspiration for the pure pencil of Scheffer.

The well-known composition of "Francesca da Rimini" may well conclude our brief notice of the pictures of this second epoch. M. Vitet regards it as the most harmonious and complete of all his works; but we think it has taken less hold on the popular heart than the "Mignons" and "Margaret." Yet it is a work of great skill and beauty. The difficult theme is managed with that moderation and good taste which recognize the true limits of the art. The crowd of spirits which Dante so powerfully describes as driven by the wind without rest are only dimly seen in the background. The horrors of hell are shown only in the anguish of those faces, in the despairing languor of the attitude, which

not even mutual love can lighten. The love which made them one in guilt, one in condemnation, is stronger than death, stronger than hell; but it cannot bring peace and joy to these souls shut out from heaven and God.

“Se fosse amico il Re dell' universo,
Noi pregheremmo.”

But even prayer is denied to him who feels that he has not God for a friend. There is no mark of physical torture; it is pure spiritual suffering,—restless, aimless weariness,—the loss of hope; it is death,—and love demands life. How strangely appropriate is this punishment of spirits driven hither and thither by the winds, with no hope of rest, to those who reject the firm anchorage of duty and principle, and allow themselves to float at the mercy of their impulses and passions! The overpowering compassion and sympathy of the poets is shown in their earnest faces. Neither here, nor in the well-known “Dante and Beatrice,” which is too familiar to need description, does Scheffer quite do justice to our ideal of the sublime poet of Heaven and Hell; but neither do the portraits which remain of him. The picture was first exhibited in 1835. As it had suffered very much in 1850, Scheffer painted a repetition of it, with a few slight alterations, in which, however, his progress in his art during twenty years was very evident. This copy is very far superior to the engraving.

About this period Scheffer seems to have wandered a little from the true mission of Art, and to have esteemed it her province to represent abstract theological truths. His religious feeling seems to have become morbid, and his natural melancholy intensified. The death of his wife, and consequent loneliness, may have given this ascetic tinge to his feelings. But we must acknowledge, if it were so, that the sorrow which oppressed did not embitter his heart, and that a brave and humane spirit appears even in those works which have the least artistic merit to recommend them. The “Christus Con-

solator” is the best known of this class of pictures. It is cold, abstract, and inharmonious; but its religious spirit and the beautiful truth which it expresses have won for it a welcome which it seems hardly to merit. Yet it has touching beauty in the separate figures. The woman who leans so trustingly on her Saviour's arm has a very high and holy face, whose type we recognize in more than one of his pictures; and the mother and her dead child form a very touching group. But the various persons are not connected by any common story or mutual relation, and we feel a want of unity in the whole work. Perhaps the strongest tribute to its power of expression is the story, that religious publishers found it necessary to blot out the figure of the slave who takes his place among the recipients of Christ's blessing, in order to fit their reprint for a Southern market. As a companion to it, he painted the “Christus Remunerator,” which is less interesting. To this same class of pictures we should probably refer “The Lamentations of Earth to Heaven,” which we have never seen, but which is thus described by M. Anatole de la Lorge:—

“There are also treasures of disappointed pleasure and of bitterness in this picture of ‘The Lamentations of Earth to Heaven,’—dim symbol of human suffering. How does one, in the presence of this poem, feel filled with the spirit of St. Augustine, the nothingness of what we call joy, happiness, glory, here below,—delights of a moment, which at most only aid us to traverse in a dream this valley of tears! Certain pages of ‘The City of God,’ funeral prayers of Bossuet, can alone serve us for a comparison, in order to express the effect produced upon those who have visited this *chef d'œuvre* in Ary Scheffer's *atelier*. Before producing it, the artist must have thought long, suffered long; for each stroke of the pencil seems to hide a grief, each figure speaks to you in passing, and utters a complaint, a sigh, a prayer,—sad echoes of the despair of

life! The religious tendency of the thinker is here fully shown; his poetic sympathy, his aspirations, his dreams, have found a free course. We must mark, also, with what freedom his lamentations spring from the ground, to carry even to the feet of the Creator the overwhelming weight of earthly woe. Ary Scheffer's picture is like the epitaph destined some day for the obsequies of the world; it breathes of death, and has the sombre harmony of the Miserere. And nevertheless,—a strange thing!—this dreaming painter, who seizes and afflicts us, is the same man who at the same time reassures and consoles us,—without doubt, because by dint of spiritualizing our thoughts he raises them above our sufferings, by showing the consoling light of eternity to those whom he would sever from the deceitful joys of earth."

If the picture be not overcolored by the critic's eye, we must believe this to be the culmination of the morbidly spiritualistic tendency which we meet in Scheffer's works. Yet it never exists unrelieved by redeeming qualities. Many will remember the original picture of the "Descent from the Cross," which was exhibited here at the Art Union about ten years ago. The engraving gives but a faint idea of the touching expression of the whole group. The deathly pallor of the corpse was in strange harmony with the face of the mother which bent over it, her whole being dissolved in grief and love. No picture of this scene, recalls to us more fully the simple account in the Gospels. The cold, wan color of the whole scene seems like that gray pall which a public grief will draw across the sky, even when the meridian sun is shining in its glory. We have seen such days even in Boston. No wonder that darkness covered the land to the believing disciples even until the ninth hour.

His "St. Monica," which appeared in 1846, met with great success. "Ruth and Naomi" is yet unknown to us, but it seems to be a subject specially adapted

to his powers. Of those works which he produced within the last twelve years, very few are yet engraved. When thus placed before the public, we believe the popular estimate of Scheffer will be raised even higher than at present.

His pictures of Christ are of very superior merit. His representation of the person of Jesus was not formal and conventional, but fresh in expression and feeling, and full of touching pathos and sentiment. He has neither the youthful beauty with which the Italians represent him, nor the worn and wasted features which the early Germans often gave him, but a thoughtful, earnest, tender beauty. The predominant expression is the love and tenderness born of suffering. Three of his finest representations of the life of Jesus of Nazareth are, "The Christ weeping over Jerusalem," the "Ecce Homo," and "The Temptation." The last is as original in design and composition as it is noble in expression. The two figures stand on the summit of a mountain, and the calm, still air around them gives a wonderful sense of height and solitude. You almost feel the frost of the high, rare atmosphere. Satan is a very powerful figure,—not the vulgar devil, but the determined will, the unsanctified power. The figure of Christ is simple and expressive,—even the flow of the drapery being full of significance and beauty. Another composition of great beauty represents a group of souls rising from earth, and soaring upwards to heaven. The highest ones are already rejoicing in the heavenly light, while those below seem scarcely awakened from the sleep of death. The whole picture is full of aspiration; everything seems mounting upwards.

Scheffer also painted a few pictures which can hardly be called his own. Such are "The Battle of Tolbiac," and "Charlemagne dictating his Statutes." These were painted by the command of Louis Philippe, who was his constant friend and patron. The young princes were his pupils; and Scheffer was careful to form them to better taste than that

of the citizen monarch who has lined Versailles with poor pictures. For the King he painted "The Battle of Tolbiac," and we can only regret the time which was thus wasted; but for his pupils he designed "Francesca da Rimini" and the "Mignons."

A few masterly portraits by Scheffer's hand indicate his power of reproducing individual character. Among these we may name that of his mother, which is said to be his finest work,—one of the Queen,—a picture of Lamennais,—and another of Emilia Manin, to which we shall again refer. He occasionally modelled a bust, and sometimes engaged in literary labor, contributing some valuable articles on Art to "La Revue Française."

It would be impossible for us to analyze or even enumerate all of Scheffer's works. They are scattered throughout France and Holland, and a few have found their way to this country. Most of the engravings from his pictures are too well known to require description; and we feel that we have said enough to justify our placing Scheffer in the high rank which we claim for him. Engravings give us a juster idea of the French than of the Dutch or Italian artists; for their merit is rather in design and composition than in color. We agree with M. Vitet, that color need not be a prominent excellence in a work of high spiritual beauty, and that it should always be toned to a complete harmony with the prevailing feeling of the picture. In this aspect we look upon the cold color of the "Dead Christ" as hardly a defect; it is in keeping with the sad solemnity of the scene. But if color should not be so brilliant as to overpower the expression of form and sentiment, still less should it be so inharmonious as to distract the mind from it, as is sometimes the case with Scheffer. The "Dante and Beatrice" is a familiar instance. We can see no reason why Beatrice should be dressed in disagreeable pink, and Dante in brick-red. Surely, such color is neither agreeable to the eye nor harmo-

nious with the expression of the scene. This defect in color has led many to prefer the engravings to Scheffer's original pictures; but no copy can quite reproduce the nice touches of thought and feeling given by the master's hand. Color is supposed by many to belong mainly to the representation of physical beauty; but has not Allston proved to us that the most subtle and delicate harmonies of color may be united with ethereal grace and spiritual beauty? Compare his "Beatrice" with that of Scheffer. But, in truth, the whole spiritual relation of color is yet but dimly understood; and there are, perhaps, influences in the climate and organization of the French nation which have rendered them inferior in this department of Art. Allowing this deduction,—a great one, certainly,—still, if the expression of the highest thoughts in the most beautiful forms be the true aim of Art, Scheffer must rank among the very first painters of his age. Delaroche may surpass him in strength and vigor of conception, and in thorough modelling and execution; but Scheffer has taken a deeper hold of the feelings, and has risen into a higher spiritual region.

It has been reproachfully said that Scheffer is the painter for pretty women, for poets, and for lovers. The reproach is also a eulogium, since he must thus meet the demand of the human soul in its highest and finest development. Others have accused him of morbid sensibility. There is reason for the charge. He has not the full, round, healthy, development which belongs to the perfect type of Art. Compare the "St. Cecilia" of Scheffer—this single figure, with such womanly depth of feeling, such lofty inspiration, yet so sad—with the joyous and almost girlish grace of Raphael's representation of the same subject, and we feel at once the height and the limitation of Scheffer's genius. There is always pathos, always suffering; we cannot recall a single subject, unless it be the group of rising spirits, in which struggle and sorrow do not form the key-note.

"In all your music, one pathetic minor
Your ears shall cross;
And all fair sights shall mind you of diviner,
With sense of loss."

This is one view of human life, but it is a transitional and imperfect one,—neither that of the first healthy unconsciousness of childhood, nor of the full consciousness of a soul which has risen to that height of divine wisdom which feels the meaning of all suffering, of all life. The music of Beethoven expresses the struggle, the contest, the sufferings of humanity, as Art has never done before; but it always contains an eternal prophecy, rather than a mournful regret,—and in the last triumphant symphony it swells onward and upward, until at last it bursts forth in all the freedom and gush of song, and its theme is "The Hymn to Joy." How much the fatherless home of Scheffer's childhood, how much his own desolated life, when his beloved companion was so early taken from his side, may have had to do with this melancholy cast of thought, or how far it belonged to his delicate physical constitution, we are not prepared to say. It becomes less prominent in his later compositions, "as faith became stronger and sight clearer"; and perhaps in those pictures yet unknown to us we may find still brighter omens of the new life of rest and joy into which he has entered.

If we turn from Scheffer's works to his life, our task is no less grateful and pleasing. The admiration and affection which his countrymen express for his character surpass even what they feel for his works. He was a noble, generous, active, benevolent friend of humanity. He gave freely to all who were in need, counsel, money, advice, personal care, and love. Young artists found him ever ready to help them. "He gave them," says M. Vitet, "home, *atelier*, material, sympathy,—whatever they needed." Another writer, M. Anatole de la Lorge, said of him, while yet living,—“Ary Scheffer has the rare good luck not to be exclusive. His heart can pity every suffering as fully as his pencil can por-

tray it. A faithful and intimate friend of a now fallen dynasty, (that of Orléans,) proud, even distrustful towards men in power, indifferent to their opinion, inaccessible to their offers, Ary Scheffer, in his original individuality, is one of the most independent and most honorable political men of our country. His studio is the rendezvous of all opinions, provided they are honest,—of all religions, provided they are sincere. There each one is received, not according to the habit which he wears, as the ancient proverb says, but according to the mind (*esprit*) which he has shown. We say mind, but it is heart that we should say; for Ary Scheffer seems to us to estimate the latter more highly than the former. His whole life proves it." Always an ardent friend of liberty, he was also a lover of law and order, and he rendered good service in their preservation in the capital during the Revolution of 1848, for which he received honorable distinction.

The same writer quoted above gives an interesting description of his meeting with Ary Scheffer in the sick-room and by the death-bed of an Italian refugee, Emilia Manin. A young Venetian girl, full of devotion to her country and her proscribed father, she supported her exile with all a woman's courage, buoyed up by the hope of returning to her country, redeemed from its misery. She is described as possessing extraordinary powers of mind and great beauty of person. There were no questions, however sublime or abstract, which she did not treat with a surprising depth and sagacity. "Her speech, ordinarily timid and feeble, became emphatic and stirring; her great, dreamy eyes suddenly acquired unequalled energy; she spoke of the misfortunes of her country in terms so moving as to draw tears from our eyes." But the body which contained this burning soul was very frail, "and the poor Emilia, the silent martyr, turned her head upon her pillow, and took her first hour of repose. When no longer able to speak, she had traced with

a trembling hand on a paper these last words,—‘Oh, Venice! I shall never see thee more!’ She yet retained the position in which she drew her last breath, when Ary Scheffer came, as Tintoret formerly came to the bedside of his daughter, to retrace, with a hand unsteady through emotion, the features of Emilia Manin. This holy image, snatched by genius from death, is one of the most admirable works we have ever seen. She lies there, extended and cold,—the poor child!—in that peace unknown to the life which she had lived in the body. It is, indeed, the intelligent brow from which the inspiration of her soul seemed to speak. It is the delicate mouth and the pale lips, which, never uttering a murmur, betrayed the celestial goodness of her heart. In truth, it would have been difficult to hide our emotion, in recognizing—thanks to the pure devotion of the painter—the touching features of this innocent victim, whom we had known, loved, and venerated during her life. Some hours later, we again found Ary Scheffer sustaining with us the tottering steps of Manin upon the freshly removed earth which was soon to cover the coffin of his child.”

By the same loving and faithful hand were traced the features of the Abbé de Lamennais, a name so dear to those who live in the hope of new progress and liberty for humanity. “At the moment,” says M. de la Lorge, “when death was yet tearing this great genius from the earth, the pencil of the artist restored him, in some sense alive, in the midst of us all, his friends, his disciples, his admirers. Hereafter, thanks to the indefatigable devotion of Ary Scheffer, we shall be permitted to see again the meagre visage, the burning eyes, the sad and energetic features of the Breton Apostle.”

Into the domestic life of Scheffer it is not at present our privilege to enter. Some near friend—the brother, the daughter, the wife—may, perhaps, hereafter, lift the veil from the sacred spot, and reveal him to us in those relations

which most deeply affect and most truly express a man’s inmost nature. We close this notice with some slight sketch of his life in the *atelier*.

None could enter this room without a feeling of reverence and sacredness. In the failing light of a November afternoon, all was subdued to a quiet and religious tone. Large and commodious in size, it was filled with objects of the deepest interest. Nothing was in disorder; there was no smoke, no unnecessary litter; yet everywhere little sketches or hints of pictures were perceptible among the casts, which one longed to bring forth into the light. A few portraits especially dear to him—best of all, that of his mother—were on the walls; a few casts of the finest statues—among others, that of the Venus de Milo—around the room. His last copy of the “Francesca da Rimini,” and the original picture of “The Three Marys,” and the yet unfinished “Temptation on the Mount,” were all there. On the easel stood the picture of the “Group of Spirits ascending to Heaven.” Such was the aspect of this celebrated *atelier*, as we saw it in 1854. But “the greatest thing in the room was the master of it.” Ary Scheffer was then about sixty years of age, but was still healthy and fresh in appearance. His face was rather German than French, and bore the stamp of purity and goodness in every line; but the eyes especially had the fire of genius tempered by gentleness and love. It was a face which satisfied you at once, answering to all you could ask of the painter of “Mignon,” and the “Christus Consolator.” His manner was quiet and reserved, but courteous. Unconscious modesty was the peculiar charm of his appearance. One of our party said that he reminded him strongly of Allston. It was a reverend presence, which forbade common topics, and strangers thus meeting had few words to say. As we turned away, we knew that we should never meet again on earth; but we had gained a new life, and we had beheld, as it were, the face of an angel.

Two American artists stood with us in that room: one a fair young girl, whose purity of soul was mirrored in her beautiful face, who had gone to Paris to continue her studies in an art which she loved as she did her life; the other, a man of mature age, whose high and reverent genius has always met with a loving and faithful appreciation among his countrymen, which does them as much honor as it did him. The young girl lay down to die amid her labors, and her frail body rests amid the flowers and trees of Montmartre; the grown man came home but to bid farewell to home, friends, and life; the great artist whom we met to honor has gone home too. A three-fold halo of sanctity rests on that room to us.

To those who shared the privilege of Scheffer's friendship this room was endeared by hours of the richest social enjoyment. His liberal hospitality welcomed all ranks and all classes. It is related that Louis Philippe once sat waiting for him in the *atelier*, and answered a knock at the door. The visitor was delivering his messages to him, when the artist returned, and was somewhat surprised to find his royal friend playing the part of *concierge*. "It was not rare to meet in this *atelier* the great men of finance, who counted themselves among his most passionate admirers." Here was conversation, not without gayety, but without loud laughter or revelry. Scheffer was very fond of music of the highest order. He was a generous patron of musicians, and loved to listen to music while he was engaged in painting. His friends sometimes held an extemporaneous concert in his room, without preparation, programme, or audience. Think of listening to an *andante* of Mozart's, played in that room! "Music doubled her power, and painting seemed illuminated." Beethoven was his favorite composer; his lofty genius harmonized with, and satisfied the longings of, Scheffer's aspiring nature.

Ary Scheffer was a personal friend of the Orléans family. He was, however,

an ardent lover of liberty; and his hospitalities were free to all shades of opinion. He did not forsake this family when their star went down. Hearing of the death of Héléne, the Duchess of Orléans, he hastened to England, to pay a last tribute of love and respect to her memory. The English climate had always been ungenial to him. He took a severe cold, which proved fatal in its results. He died soon after his return to Paris, on the 16th of June, 1858. Sadly as the news of his death struck upon our hearts, it seemed no great change for him to die. So pure and holy was his life, so spiritual his whole nature, so lofty his aspirations, that it seemed as if

"He might to Heaven from Paradise go,
As from one room to another."

Ary Scheffer was twice married. His first wife died early. Many years after her death he again married,—very happily, as we have heard. He leaves behind him one daughter, who is also an artist. Under her loving care, we trust every relic of his artistic labors and every trait of his personal life will be faithfully preserved.

Both his brothers lived to middle age. One, of whom we know little but that M. Vitet calls him "a distinguished man," died in 1855. The only surviving brother, Henri, is also a painter, of considerable reputation. He is a thorough and accomplished draughtsman, and a superior teacher. His *atelier* is one of the few in Paris which are open to women, and several American ladies have enjoyed its advantages.

We have spoken of Scheffer's love for his native country. By his will he bequeathed to his native town of Dordrecht "the portrait of Sir J. Reynolds, by Scheffer; a dog lying down, life-size, by the same; a copy of the picture of the 'Christus Remunerator,' on pasteboard, of the size of the original in England; a copy of the 'Christus Consolator,'—both by himself: also, his own statue, in plaster; his own bust, by his daughter; and the Virgin and Infant Jesus, by

himself." The town of Dordrecht proposes to erect a statue in commemoration of the fame of the great artist.

It is too early to assign to Ary Scheffer the rank which he will finally occupy in the new era of French Art which is coeval with his labors. He will always stand as the companion of Ingres and Delaroche and Géricault; and if his successors surpass him even in his own

path, they will owe much to him who helped to open the way. He lived through times of trouble, when a man's faith in humanity might well be shaken, yet he remained no less a believer in and lover of mankind. Brighter days for France may lead her artists to a healthier and freer development; but they can never be more single-hearted, true, and loving than Ary Scheffer.

A VISIT TO MARTHA'S VINEYARD.

WE have all, in our days of atlases and "the use of the globes," been made aware of the fact, that off the southern shore of Massachusetts lies a long and narrow island, called Martha's Vineyard, one of the many defences thrown out by the beleaguered New England coast against its untiring foe, the Atlantic.

But how many are those who know more than this? How many have visited it, inquired into its traditions, classified its curiosities, mineral, saline, and human? How many have seen Gay Head and the Gay-Head Indians? Not many, truly; and yet the island is well worth a visit, and will repay the tourist better for his time and labor than any jaded, glaring, seaside watering-place, with its barrack of white hotel, and its crowd of idle people.

In the first place, the delicious suggestiveness of the name, — Martha's Vineyard! At once we ask, Who was Martha? and how did she use her vineyard? Was she the thrifty wife of some old Puritan proprietor of untamed acres? — and did she fancy the wild grapes of this little island, fuller of flavor, and sweeter for the manufacture of her jellies and home-made wine, than those which grew elsewhere? — and did she come in the vintage season, with her children and her friends, to gather in the rich purple clus-

ters, bearing them back as did the Israelitish spies, to show the fatness of the promised land?

It was one of the fairest days of the Indian summer, when Caleb, Mysie, and the Baron (a young gentleman four years old) set gayly forth to explore this new and almost unknown region.

The first stage of their journey was New Bedford; and at the neat and quiet hotel where they spent the night, Caleb ascertained that the steamer "Eagle's Wing" would leave its wharf, bound to the Vineyard.

Pending this event, the trio wandered about the quiet wharves, inspecting the shipping, and saturating themselves with nautical odors and information. They discovered that whaleships are not the leviathans of the deep which Mysie had supposed them, being very rarely of a thousand tons, and averaging five hundred. They were informed that whaling has ceased to be a profitable occupation to any but the officers of the ships, the owners frequently making only enough to repay their outlay from a voyage which has brought the captain and first mate several thousand dollars each.

Every member of a whaleship's crew, from the captain down to the cabin-boy, is paid, not fixed wages, but a "lay," or share of the profits of the voyage. Formerly, these "lays" were

so graduated, that the chief advantage of the expedition was to the owners; but, of late years, matters have altered, so that now it is not uncommon for the captain to receive a twelfth, tenth, or even eighth of the entire profit, and the other officers in proportion.

The attention of our travellers was now directed to numerous squares and plateaus of great black objects buried in seaweed; these, they were informed, were casks of oil, stored in this manner instead of in warehouses, as less liable to leakage.

It was also asserted, as a fact, that the sperm whale, alarmed at the untiring vigor of his assailants, has almost disappeared from the navigable waters, retreating to the fastnesses of the Frozen Ocean, where he is still pursued, although at the greatest peril, by the dauntless New Bedford, Nantucket, and Vineyard whalers, who, as the narrator proudly stated, have, time and again, come out unscathed from the perils under which Franklin and his crew succumbed. Many a man now walks the streets of these seaports who has conversed with the Esquimaux last in company with that ill-fated crew.

Full-fed with maritime and oleaginous lore, our travellers at last embarked upon the "Eagle's Wing," bound down the Vineyard Sound. As the steamer gained its offing, the view of New Bedford was very picturesque, reminding one of Boston seated at the head of her beautiful bay. The passage through the islands, though not long, is intricate, requiring skilful pilotage; and as the boat passed through the channel called Wood's Hole, certain feeble-minded sisters were positive that all on board were bound to immediate destruction; and, in truth, the reefs, between which the channel lies, approach too closely to leave much room for steering. The perils of the vasty deep, however, were finally surmounted, and the steamer made fast to its wharf at Holmes's Hole, one of the two principal ports of Martha's Vineyard.

Our trio disembarked, and found themselves at once the subjects of fierce contention to no less than three aspirants for the honor of conveying them and their luggage to their point of destination. One of these, called Dave, was a grave, saturnine Yankee, his hands in the pockets of his black trousers, his costume further exhibiting the national livery of black dress coat, black satin waistcoat and necktie, cow-hide boots, and stiff, shiny hat, very much upon the back of his head. The languid and independent offers of this individual were, however, quite drowned by the flood of vociferous overtures from his two rivals, — an original youth, about eighteen years old, and a man, or rather mannikin, who, judging by his face, might be in his fiftieth, and, by his back, in his tenth year.

Mannikin first succeeded in gaining the attention of Caleb, — the efforts of Mysie, meanwhile, barely sufficing to restrain the Baron from plunging over the side of the wharf, in his anxiety to witness the departure of the steamboat. Mannikin, asserting earnestly that he had a "good conveyance" close at hand, danced around the group with vehement gesticulations, intended to strike despair into the souls of his two adversaries, who, nevertheless, retained their ground, — Dave lounging in the middle distance, a grim smile of derision upon his face, and Youth dodging in with loud offers of service, wherever Mannikin left a point undefended.

Caleb, at last, demanding to see the "good conveyance," was led away to the head of the wharf, when Youth at once seized the opportunity to rush in, and breathlessly inquire of Mysie, —

"Wher' ye goin', Ma'am? Wher' ye want to be kerried?"

"We are going to Gay-Head Light-house; but my" —

"Ga'ed Light? I kin kerry ye there fast-rate, and cheap too; — kerry ye there for two dollars!"

"My husband has already spoken" —

"Wat! t' ole Ransom? Wy, he a'n't

got nothin' but a weelbarry." And Caleb, returning at the same moment with a somewhat perplexed air, corroborated this statement by saying,—

"This man has no carriage, but will get us one in a short time."

"But this boy," retorted Mysie, "says he has a carriage, and will carry us to Gay Head for two dollars."

"You hear that, ole feller?—they're a-goin' with me!" crowed triumphant Youth at disconcerted Mannikin, who nevertheless rapidly proceeded to pile the luggage upon his barrow and trundle it away.

This *coup d'état* was checked by Caleb, but afterward allowed, upon discovering that Youth's carriage was still reposing in his father's stable, "jist up here"; and Mannikin was consoled by being allowed to earn a quarter of a dollar by transporting the luggage to that destination. The procession at once set forth, including Dave, who strolled in the rear, softly whistling, and apparently totally unconcerned, yet all the while alive with feline watchfulness.

Arrived at the stable, the travellers were requested to wait there while Youth went to find his father and "borry a wip."

At these last words, a "subtle smile, foreboding triumph," broke over Dave's composed features, as he muttered,—

"Reckin you'll need one 'fore you reach Ga'ed Light."

The coast clear, Dave became a little more communicative, expatiated upon the dangers and discomforts of the road, the incapacity of Youth's horse, and the improbability that his father would ratify the bargain, concluding by offering to "do the job himself in good shape for four dollars," which offer was held in abeyance until we should learn the result of Youth's interview with his father.

In the mean time, a matron suddenly made her appearance in the barn, with a hospitable entreaty that "the woman and child" would come up to the house and warn themselves; and Caleb strong-

ly advocating the idea, Mysie and the Baron proceeded houseward.

About half-way they encountered Paterfamilias, hastening with Youth toward the barn, and to him Matron at once recapitulated the affair, concluding with mentioning the stipulated price. At this Pater turned, with thunderous brow, toward Youth; but Matron interposed, with womanly tact,—

"You can do jest as you like, you know, about lettin' him go; but Dave's in the barn."

"Dave in my barn! Wat in thunder's he doin' there? Yes, go, boy,—go for nothin', if they ask you to, sooner than let that"——

The rest of the sentence was lost in the distance. But Mysie, following her guide to the house, felt quite sure of their conveyance; and, in fact, barely sufficient time elapsed for the hostess to possess herself of the leading facts in her guests' history, before the carriage was announced, and our travellers hastened down the lane, and found there awaiting them the evident model of the Autocrat's "One-Hoss Shay," in its last five years of senility;—to this was attached a quadruped who immediately reminded Mysie of a long-forgotten conundrum.

"What was the first created animal?"

Ans. "Shay-'oss."

Holding him ostentatiously by the head stood Youth, the "borried" whip flourished in his right hand, as he invited his passengers to seat themselves without reference to him.

This being done and the seat pretty thoroughly filled, Youth perched himself upon a bag and valise, which filled the front of the vehicle, and the journey commenced.

That ride! The first mile was not passed before the meaning of Dave's malicious smile, at mention of a whip, became painfully apparent; for never was weapon more perseveringly used, or with so little result, the cunning old beast falling into a jog-trot at the commencement, from which no amount of vociferation or whipping could move him.

"I wouldn't hurry him so much," interposed Mysie, her compassion aroused both for beast and Youth. "I don't like to see a horse whipped so much."

"Oh, you see, Ma'am, he's so used to it, he won't go no ways without it; feels kind o' lonesome, I 'xpect. It don't hurt him none, nuther; his skin's got so thick an' tough, that he wouldn't know, if you was to put bilin' tar on him."

"Do you feed your horse on oats, much?" inquired Caleb, gravely, after a long and observant silence.

"No, Sir, we darsn't give him no oats, 'cause he'd be sure to run away; doos sometimes, as it is."

"I don't think you need fear it to-day," replied Caleb, quietly, as he settled himself into the corner, in the vain hope of a nap; but Youth was now loquaciously inclined.

"Reck'n Dave was disappointed," said he, with a chuckle. "He meant to kerry ye himself; but soon's I see him round, I says to myself, says I, 'Ole Chick, you sha'n't come it this time, if I go for nothin'."

"Competition is the soul of trade," drowsily murmured Caleb; but as Youth turned to inquire, "Whossay?" the bag upon which he was seated, and upon which, in the enjoyment of his triumph, he had been wriggling somewhat too vivaciously, suddenly gave way, and a pair of snow-white hose came tumbling out. They were at once caught and held admiringly up by Youth, with the ingenious remark,—

"How wite them looks! An' if you'll blieve it, mine was jest as clean yis'day mornin',—an' now you look at 'em!" To facilitate which inspection, the speaker conscientiously drew up his corduroys, so as fully to display a pair of home-knit socks, which certainly had wofully deteriorated from the condition ascribed to them "yis'day mornin'."

"You see, I went clammin' las' night," pursued Youth; "an' that's death on clo's."

"What's clammin'?" inquired the Baron, changing the subject with unconscious

tact, and quite surprised at the admiring kiss bestowed upon him by his mother, while Youth, readjusting his corduroys, replied with astonishment,—

"Clammin'? Wy, clammin's goin' arter clams; didn't ye never eat no clamchowder?"

"N-o, I don't think I ever did," replied the Baron, reflectively. "Is it like ice-cream?"

"Well, I never eat none o' that, so I dunno," was the reply; and Youth and Child, each regarding the other with wondering pity, relapsed into silence.

Having now passed from the township of Holmes's Hole into Tisbury, the road lay through what would have been an oak forest, except that none of the trees exceeded some four feet in height,—Youth affirming this to be their mature growth, and that no larger ones had grown since the forest was cleared by the original settlers. A few miles more were slowly passed, and Mysie began to look hopefully from every eminence for a sight of the light-house, when she was stunned by the information, that they were then entering Chilmark, and were "bout half-way."

Caleb, with an exclamation of disgust, leaped from "the shay," and accomplished the remaining ten miles, wrathfully, on foot,—while Mysie, wrapping her feminine patience about her as a mantle, resigned herself to endurance; but Youth, noticing, perhaps, her weary and disconsolate expression, applied himself sedulously to the task of entertaining her; and, as a light and airy way of opening the conversation, inquired,—

"Was you pooty sick aboard the boat?"

"Not at all."

"That's curious! Women 'most alluz is,—specially wen it's so ruffly as it is to-day. Was bubbly sick any?"

"No."

"Wa-al, that's very fortuit, for I don't blieve he'll be sick wen he grows up an' goes walin'. It's pooty tryin', the fust two or three weeks out, generally. How young is he a-goin' to begin?"

"I do not think he will ever go to sea."

"Not a-goin' to sea? Wy, his father's a captain, I 'xpect; a'n't he?"

"No."

"Mate, then, a'n't he?"

"He is not a sailor at all."

"Ha'n't never ben to sea?"

"Never."

Oh, the look of wide-mouthed astonishment which took possession of Youth's hitherto vacant features, at thus encountering a strong-looking man, in the prime of life, who had never been to sea, and a healthy, sturdy boy, whose parents did not mean that he ever should! He had no more to say; every faculty was, for at least an hour, devoted to the contemplation of these *lusus naturee*, thus presented to his vision.

At last, the road, which had long been in a condition of ominous second-childhood, suddenly died a natural death at the foot of a steep hill, where a rail-fence presented itself as a barrier to farther progress. The bars were soon removed by Youth, who triumphantly announced, as Cha-os walked slowly through the opening thus presented,—

"Now we're on Ga'ed, an' I'll run along and take down the next bars, if you kin drive. Git along, Tom,—you ha'n't got nothin' but two feathers ahind you now."

"How far is it to the Light-house?" inquired Mysie, faintly.

"Ony 'bout four mild," was the discouraging reply, as Youth "loped" on in advance.

"Four mild!" and such miles! The only road, a faint track in the grass, now undiscernible in the gathering gloom, now on the slope of steep hills marked by deep gullies worn by the impetuous autumn rains, and down which the poor old "shay" jerked along in a series of bumps and jolts threatening to demolish at once that patriarchal vehicle and the bones of its occupants.

At last, however, from the top of one of these declivities, the brilliant, flashing light of the long-watched-for Pharos

greeted Mysie's despairing eyes, and woke new hopes of warmth, rest, and shelter. But never did bewildering *ignis-fatuus* retire more persistently from the pursuit of unwary traveller than did that Light-house from the occupants of that creaking "shay"; and it was not till total darkness had settled upon the earth that they reached its door, and discovered, by the lamplight streaming out, that Caleb stood in the entrance, awaiting their arrival.

As the chaise stopped, he came forward and lifted the stiff and weary forms of "the woman and child" to the ground, and delivered them to the guidance of the hostess.

The first aspect of affairs was somewhat discouraging,—the parlor into which they were ushered being without fire and but dimly lighted, the bedroom not yet prepared for toilet purposes, and the hostess, as she averred, entirely unprepared for company.

Left alone in the dreary parlor, Caleb subsided into moody silence, and Mysie into tears, upon which the Baron followed suit, and produced such a ludicrous state of affairs, that the sobs which had evoked his changed to an irrepressible laugh, in which all parties soon joined. This pleasant frame of mind was speedily encouraged and augmented, first, by water and towels *ad libitum*, and then by an introduction to the dining-room, in whose ample grate now roared a fire, of what our travellers were informed was peat,—an article supplying, in the absence of all other indigenous fuel, nearly every chimney upon the island.

A good cup of tea and a substantial supper prepared the trio to accept the invitation of the excellent Mr. F. (the chief keeper, and their host) to go up with him "into the Light."

And now our travellers suddenly found that they had made a pilgrimage un-awares. They had come to the island for sea-air and pebbles, to shoot ducks, see the Indians, and find out who Martha was, and had come to the Light-house, as the only "white" dwelling upon the

Head,—the rest being all occupied by the descendants of the red men,—and now found themselves applauded by their host for having “come so far to see our Light;—not so far as some, either,” continued he, “for we have had visitors from every part of the Union,—even from Florida; every one who understands such things is so anxious to see it.”

“Why, is it different from common light-houses?” carelessly inquired Caleb.

“Don't you know? Haven't you come on purpose to see it?” asked the keeper, in astonishment,—and then proceeded to explain, that this is the famous Fresnel light, the identical structure exhibited at the great Exposition at Paris, bought there by an agent of the United States, and shipped by him to America.

Owing, however, to some inexplicable blunder, its arrival was not made known to the proper authorities,—and the papers which should have accompanied it being lost or not delivered, no one at the custom-house knew what the huge case contained. It was deposited in a bonded warehouse during the legal interval, but, never having been claimed, was then sold, still unexamined, to the highest bidder. He soon identified his purchase, and proceeded to make his own profit out of it,—the consequence being that government at last discovered that the Fresnel light had been some two years in this country, and was then upon exhibition, if the President and cabinet would like to take a peep. The particulars of the bargain which ensued did not transpire, but it resulted in the lantern being repacked and reshipped to Gay Head, its original destination.

While hearing this little history, the party were breathlessly climbing three steep iron staircases, the last of which ended at a trap-door, giving admittance to the clock-room, where the keeper generally sits; from here another ladder-like staircase leads up into the lantern. Arrived at the top, the Baron screamed with delight at the gorgeous spectacle before him.

The lamp (into the four concentric wicks of which a continual and superabundant supply of oil is forced by a species of clock-work, causing a flame of dazzling brilliancy) is surrounded by a revolving cover, about eight feet high by four or five in diameter, and in shape like the hand-glasses with which gardeners cover tender plants, or the shades which one sees over fancy clocks and articles of *bijouterie*. This cover is composed of over six hundred pieces of glass, arranged in a complicated and scientific system of lenses and prisms, very difficult to comprehend, but very beautiful in the result; for every ray of light from that brilliant flame is shivered into a thousand glittering arrows, reflected, refracted, tinted with all the rainbow hues, and finally projected through the clear plate-glass windows of the lantern with all the force and brilliancy of a hundred rays. If any one cares to understand more clearly the why and the how, let him either go and see for himself or read about it in Brande's Encyclopædia. Mysie and the Baron were content to bask ignorantly in the glittering, ever-changing, ever-flowing flood of light, dreaming of Fairy Land, and careless of philosophy. Only so much heed did they give to the outer world as always to place themselves upon the landward side of the lantern, lest unwittingly their forms should hide one ray of the blessed light from those for whose good it was put there.

Caleb, meanwhile, sat with his host in the clock-room, smoking many a meerschauum, and listening to the keeper's talk about his beautiful charge,—a pet as well as a duty with him, obviously.

With the same fond pride with which a mother affects to complain of the care she lavishes upon her darling child would the old man speak of the time necessary to keep his six hundred lenses clear and spotless, each one being rubbed daily with softest doeskin saturated with *rouge*, to keep the windows of the lantern free from constantly accumulating saline incrustations,—of the care with which the

lamp, when burning, must be watched, lest intrusive fly or miller should drown in the great reservoir of oil and be drawn into the air-passages. This duty, and the necessity of winding up the "clock" (which forces the oil up into the wick) every half-hour, require a constant watch to be kept through the night, which is divided between the chief and two assistant keepers.

The morning after their arrival, our travellers, strong with the vigor of the young day, set forth to explore the cliffs, bidding adieu to original Youth, who, standing ready to depart, beside his horse, was carolling the following ditty in glorification of his native town:—

"Ga'ed Light is out o' sight,
Menemshee Crik is sandy,
Holmes's Hole's a pooty place,
An' Oldtown Pint's onhandy."

(Oldtown being synonymous with Edgartown, the rival seaport.)

Leaving this young patriot to his national anthem, a walk of a few hundred feet through deep sword-edged grass brought our explorers to the edge of a cliff, down which they gazed with awed breath. Below them, at a depth of a hundred and fifty feet, the thunderous waves beat upon the foot of the cliff over whose brink they peered, and which, stern and impassive as it had stood for ages, frowned back with the mute strength of endurance upon the furious, eager waves, which now and again dashed themselves fiercely against its front, only to be flung back shattered into a thousand glittering fragments.

The cliffs themselves are very curious and beautiful, being composed of red and black ochre, the largest cliff showing the one color on its northern and the other on its southern face. The forms are various,—some showing a sheer descent, with no vestige of earth or vegetation, their faces seamed with scars won in the elemental war which they have so long withstood. In other spots the cliff has been rent into sharp pinnacles, varied and beautiful in hue.

One spot, in particular, which became Mysie's favorite resort, was at once singular and beautiful in its conformation. About three feet above the water's edge lay a level plateau, its floor of loose, sandy, black conglomerate, abounding in sparkling bits of quartz and sulphate of iron; beneath this lay a bed of beautifully marbled and variegated clay, its edge showing all along the black border of the plateau like the brilliant wreath with which a brunette binds her dusky hair. Blocks of this clay, fallen upon the beach, and wet with every flowing wave, lay glistening in the sunlight and looking like —

"Castile soap, mamma," suggested the Baron, as Mysie was describing the scene in his presence, and hesitated for a simile.

At the back of the terrace, which, in its widest part, measured some fifty feet, rose suddenly and sharply the pinnacled cliffs, some snowy white, some black, some deep red, and others a cold gray. At either hand they extended quite down to the water's edge, so that, seated upon the plateau, nothing met the eye but ocean, sky, and cliffs; no work of man struck a discordant note in the grand harmony of these three simple, mighty elements of creation.

Mysie sometimes took a book here with her, but it was not a place to read in; the scene crushed and dwarfed human thoughts and words to nothingness; and to repeat to the ocean himself what had been said of him by the loftiest even of poets seemed tame and impertinent.

These cliffs extend about a mile along the shore, and then suddenly give place to a broad sandy beach, behind which lies a level, desolate moor, treeless, shrubless, and barren of all vegetation, save coarse grass and weeds, and a profusion of stunted dog-roses, which, in their season, must throw a rare and singular charm over their sterile home.

The beach, though smooth and even, is not flat, like those of Nantasket, Nahant, and Newport, but shelves rapidly

down; and there is a belief among the islanders, that a short distance out it terminates suddenly at the brow of a submarine precipice, beyond which are no soundings.

Owing to the sharp declivity of the beach, the rollers break with great force, and the surf is very high. At one point is grouped a cluster of rocks, half in the water, half on the beach, among which, as the tide comes in, the waves break with furious force, dashing high over the outermost barrier, and then plunging and leaping forward, like a troop of wild horses, their white manes flung high in air, as they leap forward over one and another of the obstacles in their path.

Perched upon the crest of one of these half-submerged rocks, watching the mad waves fling themselves exhausted at her feet, it was Mysie's delight to sit, enjoying the half danger of her position, and retreating only when the waters had many times closed behind her throne, leaving, in their momentary absence, but a wet and slippery path back to the beach.

Along this beach, too, lay the road to Squipnocket, a pond famed for its immense flocks of wild geese and ducks,—fame shared by Menemshee Creek and Pond, as well as several others of similar aboriginal titles.

To these repaired, almost daily, Caleb, accompanied by one or another of his host's five sons; and the result of their efforts with the gun was no inconsiderable addition to the table at Ga'ed Light.

But greatest of all the wonders at the Head are the Fossil Cliffs.

A short time after the arrival of our travellers, their hostess inquired if they had yet found any fossils. Mysie frankly confessed that they did not know there were any to find, which was evidently as great a surprise to Mrs. F. as their ignorance of the Fresnel light had been to her husband. She at once offered the services of her daughter Clarissa as guide and assistant, and gave glowing accounts

of the treasures to be found. The offer was gladly accepted; and Clarissa, a merry little romp, about twelve years old, soon made her appearance, armed with a pickaxe, hoe, and basket.

Thus laden, and in the teeth of a shrewd northeast wind, the little bare-footed pioneer led the way directly over the brow of a cliff, which, had Mysie been alone, she would have pronounced entirely impracticable. Now, however, fired with a lofty emulation, she silently followed her guide, grasping, however, at every shrub and protection with somewhat convulsive energy.

"Here's a good place," announced Clarissa, pausing where a shelf of gravelly rock afforded tolerable foothold. "Professor Hitchcock told father that in here were strata of the tertiary formation, and there's where we get the fossils."

"But how do you come at the tertiary formation through all this sand and gravel?" asked Mysie, aghast at the prospect.

"Oh, dig; that's why I brought the pick and hoe; we must dig a hole about a foot deep, and then we shall come to the stuff that has the fossils in it. You may have the hoe, and I'll take the pick, 'cause that's the hardest."

"Then let me have it; I am stronger than you," exclaimed Mysie, suddenly roused to enthusiasm at the idea of "picking" her way into the tertiary formation of the earth, and exhuming its fossilized remains.

Seizing the pickaxe, she aimed a mighty blow at the clay and gravel conglomerate before her; but the instrument, falling wide of its intended mark, struck upon a rock, and sent such a jarring thrill up both her arms and such a tingle to her fingers' ends as suddenly quenched her antiquarian zeal, and reminded her of a frightful account she once read of a convent of nuns captured by some brutal potentate, who forced them to mend his highways by breaking stones upon them with very heavy hammers; and the historian mentioned, as a

common occurrence, that, when any sister dislocated her shoulder, one of her comrades would set it, and the sufferer would then resume her labors.

Mysie, having this warning before her eyes, and being doubtful of Clarissa's surgical abilities, concluded to postpone her researches, and proposed to her companion to fill the basket with shells and pebbles from the beach, to which cowardly proposition Clarissa yielded but a reluctant consent.

The next day, however, Mr. F. and Caleb, learning the result of the fossil-search, offered to apply their more efficient skill and strength to a new attempt in the same direction; and, with high hopes for the result, Mysie, still accompanied by Clarissa, proceeded to another portion of the cliffs, where a low, wedge-shaped promontory, shadowed by beetling crags, was, as Mr. F. confidently stated, "sure for teeth."

The pickaxe, in the sinewy arms of its owner, soon dislodged great cakes of the upper deposit and laid bare a stratum of olive-green clay, which was announced to be a fossil-bed. Lumps of this clay being broken off and crumbled up, proved indeed rich in deposit. They found sharks' teeth, the edges still sharply serrated, firmly set in pieces of the jawbone,—whales' teeth,—vertebræ of various species,—fragments of bone, great and small,—several species of shell-fish, among which chiefly abounded a kind called quahaug,—and many nondescript fragments, not easily classified. One of these was a little bone closely resembling the tibia of a child's leg, and may have belonged to some antediluvian infant lost at sea, (if Noah's ancestors were mariners,) or perhaps drowned in the Deluge,—for Mr. F. quoted an eminent geologist who has visited the Vineyard, and who supposed these remains to have been brought here by that mighty Flood-tide. Another *savant*, however, supposes the island to have been thrown up from the sea by volcanic action; and that the fossils, now imbedded in cliffs a hundred feet high, were once deposited upon the bed of

the ocean. There is certainly a great amount of conglomerate, which has evidently been fused by intense heat; and masses of rock, sea-pebbles, sand, and iron-ore are now as firmly integrated as a piece of granite.

However, the fossils came; here they certainly are; many of them perfect in form, and light and porous to the eye, but all hard and heavy as stone to the touch. Teeth, which are considered the most valuable of all the remains, are sometimes found as wide as a man's hand, and weighing several pounds; but Mysie was quite content with the more insignificant weight of those which filled her basket, especially when an immense reticulated paving-stone was added, which Mr. F. pronounced to be a whale's vertebra. She then was induced to trust the precious collection to Caleb's care, the more willingly that the ascent of the cliffs was now to be attempted. This was easily and quickly accomplished by Mr. F. and his little son, by going to the right spot before beginning to climb; but Mysie declaring that the ascent was quite practicable where they were, Caleb and Clarissa felt bound in honor to accompany her. For some distance, all went very well,—the face of the cliff presenting slight inequalities of surface, which answered for foot- and hand-holds, and not being very steep; but suddenly Mysie, the leader of the group, arriving within about three feet of the top, found the rock above her so smooth as to give no possible foothold by which she might reach the strong, coarse grass which nodded tauntingly to her over the brink.

Clinging closely to the face of the cliff, she turned her head to announce to Caleb that she could not go on, and, in turning, looked down. Before this she had felt no fear, only perplexity; but the sight of those cruel rocks below,—the hollow booming of the waves, as they lashed the foot of the cliff,—the consciousness that a fall of a hundred feet awaited her, should she let go her hold,—all this struck terror to Mysie's heart; and while a heavy, confused noise came

throbbing and ringing through her head, she shut her eyes, and fancied she had seen her last of earth.

In an instant Caleb was beside her, — his arm about her, holding her safely where she was; — but to continue was impossible for either.

“Ho! Mr. F.!” shouted Caleb; “come this way, will you, and give my wife your hand? She is a little frightened, and can’t go on.”

Presently a stout arm and hand appeared from among that nodding, mocking grass, and a cheery voice exclaimed, —

“Here, my dear lady, take right hold, strong; — you can’t pull me over, — not if you try to.”

Unclasping, with some difficulty, her fingers from the rock, into which they seemed to have grown, Mysie grasped the proffered hand, and the next moment was safe upon the turf.

“Oh, my good gracious!” muttered the kind old man; but whether the exclamation was caused by Mysie’s face, pale, no doubt, by the effort necessary to raise her half-fainting figure, or by the idea of the peril in which she had been, did not appear.

Clarissa, calm and equable, was next passed up by Caleb, who, declining the proffered hand, drew himself up, by a firm grasp upon the rocky scarp of the cliff.

“Guess you was scart some then, wa’n’t you?” inquired Clarissa, as the party walked homeward.

“Oh, no!” replied Mysie, quickly. “But I could not get over the top of the cliff alone, — it was so steep.”

“Oh, that was the matter?” drawled the child, with a sidelong glance of her sharp black eyes.

The northeast wind which went fossilizing with Mysie and Clara on their first excursion was the precursor of a furious storm of rain and wind, ranking, according to the dictum of experienced weather-seers, as little inferior to that famous one in which fell the Minot’s Ledge Light-house.

As the gale reached its height, it was a sight at once terrible and beautiful, to watch, standing in the lantern, the goaded sea, whose foam-capped waves could plainly be seen at the horizon line, breaking here and there upon sunken rocks, over which in their playful moods they scarcely rippled, but on which they now dashed with such white fury as to make them discernible, even through the darkness of night. One long, low ridge of submarine rocks, around which seethed a perpetual caldron, was called the Devil’s Bridge; but when erected, or for what purpose, tradition failed to state.

Never, surely, did the wind rave about a peaceful inland dwelling as it did about that lonely light-house for two long nights. It roared, it howled, it shrieked, it whistled; it drew back to gather strength, and then rushed to the attack with such mad fury, that the strong, young light-house, whose frame was all of iron and stone, shrank trembling before it, and the children in their beds screamed aloud for fear. But through all and beyond all, the calm, strong light sent out its piercing, warming rays into the black night; and who can tell what sinner it may that night have prevented from crossing the Devil’s Bridge to the world which lies beyond?

There was but one wreck during the storm, so far as our travellers heard; and in this the lives were saved. Two men, caught out in a fishing-smack, finding that their little vessel was foundering, betook themselves to their small boat; but this filled more rapidly than they could bale it; and they had just given themselves up for lost, when their signals of distress were observed on board the light-ship stationed near Newport, which sent a life-boat to their assistance, and rescued them just as their little boat went to pieces.

When Mysie heard this occurrence mentioned, as they were journeying homeward, it recalled to her mind a little incident of the day succeeding the storm.

Walking with Clara upon the beach, they saw borne toward them, on the crest of a mighty wave, a square beam of wood, bent at an obtuse angle, which Clara at once pronounced to be the knee from some large boat, and, rushing dauntlessly into the water, the energetic little maid battled with the wave for its unwieldy toy, and finally dragged it triumphantly out upon the beach, and beyond the reach of the wave, only wishing that she had "a piece of chalk to make father's mark upon it." Failing the chalk, she rushed off home for "father and one of the boys," who soon bestowed the prize in a place of safety.

Mysie at first wondered considerably that persons should take so much trouble for a piece of wood, but ceased to do so when she remembered that on the whole island could not probably be found a tree of a foot in diameter, and that everything like board or joist at the light-house must be brought by sea to Holmes's Hole, Edgartown, or Menemshree, and thence carted over *that* road to Gay Head, becoming, by the time it reached "the Light," not a common necessary, but an expensive luxury. She was not, therefore, surprised at being accompanied in her next walk along the beach by quite a little party of wreckers, who, joyfully seizing every chip which the waves tossed within their reach, accumulated at last a very respectable pile of drift-wood.

"It would be a good thing for you, if the schooner "Mary Ann" should go to pieces off here," remarked Mysie to Clara, who had become her constant attendant.

"Why?" inquired she, expectantly.

"On account of her cargo. When hailed by another ship, and asked his name, the captain replied,—

'I'm Jonathan Homer, master and owner
Of the schooner Mary Ann;
She comes from Pank-a-tank, laden with oak
plank,
And bound to Surinam.'

"Did he *really* say so?" asked Clara, sharply.

"I don't know," said Mysie, laughing; "but that's what I heard about it when I was a little girl."

While the storm continued too violent for out-of-door exercise, Mysie cultivated an acquaintance with a remarkably pleasant and intelligent lady who fortunately was making a visit at the light-house. She had been for many years a resident of the Vineyard, and had taken great interest in its history, both past and present. From her Mysie derived much curious and interesting information.

It seems that the island was first discovered by a certain Thomas Mayhew, who, voyaging with others to settle in the Plymouth Colony during its early days, was driven by stress of weather into a safe and commodious bay, now Edgartown harbor, but then seen and used for the first time by white men. The storm over, his companions prepared to resume their voyage; but Mayhew, seeing the land fair and pleasant to look upon, decided to remain there, and landed with whoever in the ship belonged to him.

He, of course, found the land in the hands of its original possessors, a small and peaceful tribe of Indians, living quietly upon their own island, and having very little communication with their neighbors. With them Thomas Mayhew bargained for what land he wanted, selecting it in what is now the town of Chilmark, and paying for it, to the satisfaction of all parties, with an old soldier's coat which happened to be among his possessions.

In process of time, one of his sons, named Experience, having been educated for the purpose in England, returned to his father's home as a missionary to the kind and hospitable savages among whom he dwelt. So prosperous were the labors of himself, and afterward of his son Zachariah, that in a journal, kept by the latter, it is mentioned that there were then upon

the island twelve thousand "praying Indians."

Experience Mayhew is still spoken of as "the great Indian missionary," and the house in which he lived was still standing a few years since upon the farm of Mr. Hancock in Chilmark.

The island is to this day full of Mayhews of every degree,—so far, at least, as distinctions of rank have obtained among this isolated and primitive people.

When Massachusetts erected herself into a State, and included the Vineyard within her bounds, it was divided into the townships of Edgartown, (or Old-town,) Holmes's Hole, Tisbury, and Chilmark, and the district of Gay Head, which last, with the island of Chip-a-quid-dick, off Edgartown, and a small tract of land in Tisbury, named Christian-town, were made over in perpetuity to the Indians who chose to remain. They have not the power of alienating any portion of this territory, nor may any white man build or dwell there. If, however, one of the tribe marry out of the community, the alien husband or wife may come to live with the native spouse so long as the marriage continues; and the Indians have taken advantage of this permission to intermarry with the negroes, until there is not one pure-blooded descendant of the original stock remaining, and its physiognomy and complexion are in most cases undistinguishable in the combination of the two races.

Gay Head contains eleven hundred acres, seven of which are the birthright of every Indian child; but it is not generally divided by fences, the cattle of the whole tribe grazing together in amicable companionship. Much of the value of the property lies in the cranberry-meadows, which are large and productive, and in the beds of rich peat. A great deal of the soil, however, is valuable for cultivation, although but little used, as the majority of the men follow the example of their white co-islanders, and plough the sea instead of the land. They make excellent seamen, and sometimes rise to

the rank of officers, although few white sailors are sufficiently liberal in their views to approve of being commanded by "a nigger," as they persist in calling these half-breeds.

The wigwams, which, no doubt, were at first erected here, have given place to neat and substantial frame buildings, as comfortable, apparently, as those in many New England villages. There is also a nice-looking Baptist church, of which denomination almost every adult is a member. Near this is a parsonage, occupied until lately by a white clergyman; but the spirit of Experience Mayhew is not common in these days; and his successor, finding the parish lonely and uncongenial, removed to a pleasanter one,—his pulpit being now filled by a preacher from among the Indians themselves.

Mysie took occasion to call at one of these *quasi* wigwams, soon after her arrival, but could discern only one aboriginal vestige in either inhabitants or customs. This existed in the shape of a dish of succotash, (corn and beans boiled together,) which the good woman was preparing for breakfast,—very possibly in ignorance that her ancestors had cooked and eaten and named the compound ages before the white intruders ever saw their shore.

Mysie pursued her morning walk in a somewhat melancholy mood. It is a sad and dreary sight to behold a nation in decay; saddest when the fall is from so slight an elevation as that on which the savage stood. Greece and Rome, falling into old age, proudly boast, "Men cannot say I did not *have* the crown"; each shows undying, unsurpassable achievements of her day of power and strength,—each, if she live no longer in the sight of the world, is sure of dwelling forever in its memory. But the aboriginal, when his simple routine of life is broken up by the intrusion of a people more powerful, more wicked, and more wise than himself, is incapable of exchanging his own purely physical ambitions and pursuits for the intellectual and cultivated life belonging to

the better class of his conquerors, while his wild and sensuous nature grasps eagerly at the new forms of vice which follow in their train. Civilization to the savage destroys his own existence, and gives him no better one,—destroys it irremediably and forever. The life sufficient for himself and for the day is not that which stretches its hand into the future and sets its mark on ages not yet born; it dies and is forgotten,—forgotten even by the descendants of those who lived it.

Some of the Indian names still survive; and Mysie's indignation was roused, when a descendant of the Maybews, pointing out the hamlets of Menemsbee and Nashaquitsa, (commonly called Quitsy,) added, contemptuously,—

“But them's only nicknames given by the colored folks; it's all Chilmark by rights.”

“I suppose they are the names used by the ancestors of these Indians, before a white man ever saw the island,—are they not?” inquired she, somewhat dryly.

“Like enough, like enough,” replied the other, carelessly, and not in the least appreciating the rebuke.

From the lady before referred to Mysie received an answer to her oft-repeated question,—

“Is there any tradition how the island received its name?”

“Oh, yes,” was the unexpected and welcome answer. “All the islands near here were granted by the King of England to a gentleman whose name is forgotten; but he had four daughters, among whom he divided his new possessions.

“This one, remarkable then, as now, in a degree, for its abundance of wild grapes, he gave to Martha as her Vineyard.

“The group to the north, consisting of Pennikeese, Cuttyhunk, Nashawena, Naushton, Pasqui, and Punkatasset, are called the Elizabeth Islands, from the daughter who inherited them.

“That little island to the southwest of us was Naomi's portion. It is now called Noman's Land, and is remarkable only

for the fine quality of the codfish caught and cured there.

“The strangest of all, however, was the name given to the island selected by Ann, which was first called Nan-took-it, and is now known as Nantucket.”

“Thank Heaven, that I at last know something about Martha!” ejaculated Mysie.

At length, every corner filled with *specimens*, every face deeply imbrowned by sun and wind, and the Baron with only the ghost of a pair of shoes to his feet, our travellers set their faces homeward,—Caleb resolving to renew his acquaintance with the birds at some future period, his imagination having been quite inflamed by the accounts of plover and grouse to be found here in their season. The latter, however, are very strictly protected by law during most of the season, on account of the rapidity with which they were disappearing. They are identical with the prairie-fowl, so common at the West, and are said to be delicious eating.

Desirous to improve their minds and manners by as much travel as possible, the trio resolved to leave the island by the way of Edgartown, the terminus of the steamboat route. Bidding adieu to their kind and obliging host and hostess, the twelve children, and the pleasant new friend, they set out, upon the most charming of all autumn days, for Edgartown, fully prepared to be dazzled by its beauty and confounded by its magnificence.

“Edgartown is a much finer place than Holmes's Hole, I understand,” remarked Caleb to their driver.

“Well, I dunno; it's some bigger,” was the reply.

“But it is a better sort of place, I am told; people from Edgartown don't seem to think much of Holmes's Hole.”

“No, nor the Holmes's Hole folks don't think much of Oldtown; it's pretty much according to who you talk to, which place is called the handsomest, I reckon.”

“Athens or Rome, London or Paris, Oldtown or Holmes's Hole, Mysie,” mur-

mured Caleb, as their driver stopped to reply to the driver of "a team," who was anxious to know when he was "a-goin' to butcher agin."

Edgartown proved to be a pretty little seaside town, with some handsome wood-

en houses, a little bank, and a very nice tavern, at which the travellers received very satisfactory entertainment. The next day, reëmbarking upon the "Eagle's Wing," they soon reached New Bedford.

OCTOBER TO MAY.

THE day that brightens half the earth
Is night to half. Ah, sweet!
One's mourning is another's mirth;—
You wear your bright years like a crown,—
While mine, dead garlands, tangle down
In chains about my feet.

The breeze which wakes the folded flower
Sweeps dead leaves from the tree;—
So partial Time, as hour by hour
He tells the rapid years,— eheu!
Brings bloom and beauty still to you,
But leaves his blight with me.

The rain which calls the violet up
Out of the moistened mould
Shatters the wind-flower's fragile cup;—
For even Nature has her pets,
And, favoring the new, forgets
To love and spare the old.

The shower which makes the bud a rose
Beats off the lilac-bloom.
I am a lilac,— so life goes,—
A lilac that has outlived May;—
You are a blush-rose. Welladay!
I pass, and give you room!

THE ELEUSINIA.

WHAT did the Eleusinia mean? Perhaps, reader, you think the question of little interest. "The Eleusinia! Why, Lobeck made that little matter clear long ago; and there was Porphyry, who told us that the whole thing was only an illustration of the Platonic philosophy. St. Croix, too,—he made the affair as clear as day!"

But the question is not so easily settled, my friend; and I insist upon it that you *have* an interest in it. Were I to ask you the meaning of Freemasonry, you would think *that* of importance; you could not utter the name without wonder; and it may be that there is even more wonder in it than you suspect,—though you be an arch-mason yourself. But in sight of Eleusis, freemasonry sinks into insignificance. For, of all races, the Grecian was the most mysterious; and, of all Grecian mysteries, the Eleusinia were *the* mysteries *par excellence*. They must certainly have meant something to Greece,—something more than can ever be adequately known to us. A farce is soon over; but the Eleusinia reached from the mythic Eumolpus to Theodosius the Great,—nearly two thousand years. Think you that all Athens, every fifth year, for more than sixty generations, went to Eleusis to witness and take part in a sham?

But, reader, let us go to Eleusis, and see, for ourselves, this great festival. Suppose it to be the 15th of September, B. C. 411, Anno Mundi 3593 (though we would not make oath to that). It is a fine morning at Athens, and every one is astir, for it is the day of assembling together at Eleusis. Then, for company, we shall have Plato, now eighteen years old, Sophocles, an old man of eighty-four, Euripides, at sixty-nine, and Aristophanes, at forty-five. Socrates, who has his peculiar notions about things, is not one of the initiated, but will go with us, if we ask him. These are the *élite* of Athens.

Then there are the Soplists and their young disciples, and the vast crowd of the Athenian people. Some of the oldest among them may have seen and heard the "Prometheus Vincetus"; certainly very many of them have seen "Antigone," and "Œdipus," and "Electra"; and all of them have heard the Rhapsodists. Great wonders have they seen and heard, which, in their appeal to the heart, transcend all the wonders of this nineteenth century. Not more fatal to the poor Indian was modern civilization, bringing swift ruin to his wigwam and transforming his hunting-grounds into the sites of populous cities, than modern improvements would have been to the Greek. Modern strategy! What a subject for Homer would the siege of Troy have been, had it consisted of a series of pitched battles with rifles! Railways, steamboats, and telegraphs, annihilating space and time, would also have annihilated the Argonautic expedition and the wanderings of Ulysses. There would have been little fear, in a modern steamship, of the Sirens' song; one whistle would have broken the charm. A modern steamship might have borne Ulysses to Hades,—but it would never have brought him back, as his own ship did. And how do you think a ride to Eleusis by railway to-day would strike this Athenian populace, to say nothing of the philosophers and poets we have along with us?

But they are thinking of Eleusis, and not of the way to Eleusis; so that we may as well keep our suggestion to ourselves,—also those pious admonitions which we were just about to administer to our companions on heathenish superstitions. A strange fascination these Athenians have; and before we are aware, *our* thoughts, too, are centred in Eleusis, whither are tending, not Athens only, but vast multitudes from all Greece. Their movement is tumultuous; but it is a tumult of nat-

ural enthusiasm, and not of Bacchic frenzy. If Athens be, as Milton calls her, "the eye of Greece," surely Eleusis must be its heart!

There are nine days of the festival. This first is the day of the *agurmos*, (*αγυρμός*), or assembling together the flux of Grecian life into the secret chambers of its Eleusinian heart. To-morrow is the day of purification; then, "To the sea, all ye that are initiated!" (*Ἀλαθε, μύσται!*) lest any come with the stain of impurity to the mysteries of God. The third day is the day of sacrifices, that the heart also may be made pure, when are offered barley from the fields of Eleusis and a mullet. All other sacrifices may be tasted; but *this* is for Demeter alone, and not to be touched by mortal lips. On the fourth day, we join the procession bearing the sacred basket of the goddess, filled with curious symbols, grains of salt, carded wool, sesame, pomegranates, and poppies,—symbols of the gifts of our Great Mother and of her mighty sorrow. On the night of the fifth, we are lost in the hurrying tumult of the torch-light processions. Then there is the sixth day, the great day of all, when from Athens the statue of Iacchus (Bacchus) is borne, crowned with myrtle, tumultuously through the sacred gate, along the sacred way, halting by the sacred fig-tree, (all sacred, mark you, from Eleusinian associations,) where the procession rests, and then moves on to the bridge over the Cephissus, where again it rests, and where the expression of the wildest grief gives place to the trifling farce,—even as Demeter, in the midst of her grief, smiled at the levity of Iambe in the palace of Celeus. Through the "mystical entrance" we enter Eleusis. On the seventh day, games are celebrated; and to the victor is given a measure of barley,—as it were a gift direct from the hand of the goddess. The eighth is sacred to Æsculapius, the Divine Physician, who heals all diseases; and in the evening is performed the initiatory ritual.

Let us enter the mystic temple and be initiated,—though it must be supposed

that a year ago we were initiated into the Lesser Mysteries at Agræ. ("*Certamen enim,—et præludium certaminis; et mysteria sunt quæ præcedunt mysteria.*") We must have been *mystæ* (veiled) before we can become *epoptæ* (seers); in plain English, we must have shut our eyes to all else before we can behold the mysteries. Crowned with myrtle, we enter with the other *mystæ* into the vestibule of the temple,—blind as yet, but the Hierophant within will soon open our eyes.

But first,—for here we must do nothing rashly,—first we must wash in this holy water; for it is with pure hands and a pure heart that we are bidden to enter the most sacred inclosure. Then, led into the presence of the Hierophant, he reads to us, from a book of stone, things which we must not divulge on pain of death. Let it suffice that they fit the place and the occasion; and though you might laugh at them, if they were spoken outside, still you seem very far from that mood now, as you hear the words of the old man (for old he always was) and look upon the revealed symbols. And very far indeed are you from ridicule, when Demeter seals, by her own peculiar utterances and signals, by vivid coruscations of light, and cloud piled upon cloud, all that we have seen and heard from her sacred priest; and when, finally, the light of a serene wonder fills the temple, and we see the pure fields of Elysium and hear the choirs of the Blessed;—then, not merely by external seeming or philosophic interpretation, but in real fact, does the Hierophant become the Creator and Revealer of all things; the Sun is but his torch-bearer, the Moon his attendant at the altar, and Hermes his mystic herald. But the final word has been uttered: "*Conx Ompax.*" The rite is consummated, and we are *epoptæ* forever!

One day more, and the Eleusinia themselves are completed. As in the beginning by lustration and sacrifices we conciliated the favor of the gods, so now by libation we finally commend ourselves to their care. Thus did the Greeks begin

all things with lustration and end with libation, each day, each feast,—all their solemn treaties, their ceremonies, and sacred festivals. But, like all else Eleusinian, this libation must be *sui generis*, emptied from two bowls,—the one toward the East, the other toward the West. Thus is finished this Epos, or, as Clemens Alexandrinus calls it, the “mystical drama” of the Eleusinia.

Now, reader, you have seen the Mysteries. And what do they mean? Let us take care lest we deceive ourselves, as many before us have done, by merely looking at the Eleusinia.

Oh, this everlasting staring! This it is that leads us astray. That old stargazer, with whom Æsop has made us acquainted, deserved, indeed, to fall into the well, no less for his profanity than his stupidity. Yet this same star-gazing it is that we miscall reflection. Thus, in our blank wonder at Nature,—in our naked analysis of her life, expressed through long lists of genera and species and mathematical calculations, as if we were calling off the roll of creation, or as if her depth of meaning rested in her vast orbs and incalculable velocities,—in all this we fail of her real mystery.

To mere external seeming, the Eleusinia point to Demeter for their interpretation. To *her* are they consecrated,—of her grief are they commemorative; out of reverence to her do the *mystæ* purify themselves by lustration and by the sacrifice that may not be tasted; she it is who is symbolized, in the procession of the basket, as our Great Mother, through the salt, wool, and sesame, which point to her bountiful gifts,—while by the poppies and pomegranates it is hinted that she nourishes in her heart some profound sorrow: by the former, that she seeks to bury this sorrow in eternal oblivion,—by the latter, that it must be eternally reiterated. The procession of the torches defines the sorrow; and by this wild, despairing search in the darkness do we know that her daughter Proserpine, plucking flowers in the fields of

light, has been snatched by ruthless Pluto to the realm of the Invisible. Then by the procession of Iacchus we learn that divine aid has come to the despairing Demeter; by the coming of Æsculapius shall all her wounds be healed; and the change in the evening from the *mystæ* to *epoptæ* is because that now to Demeter, the cycle of her grief being accomplished, the ways of Jove are made plain,—even his permission of violence from unseen hands; to *her* also is the final libation.

But the story of the stolen Proserpina is itself an afterthought, a fable invented to explain the Mysteries; and, however much it may have modified them in detail, certainly could not have been their ground. Nor is the sorrowing Demeter herself adequate to the solution. For the Eleusinia are older than Eleusis,—older than Demeter, even the Demeter of Thrace,—certainly as old as Isis, who was to Egypt what Demeter was to Greece,—the Great Mother* of a thousand names, who also had *her* endlessly repeated sorrow for the loss of Osiris, and in honor of whom the Egyptians held an annual festival. Thus we only remove the mystery back to the very verge of myth itself; and we must either give up the solution or take a different course. But perhaps Isis will reveal herself, and at the same time unveil the Mysteries. Let us read her tablet: “I am all that has been, all that is, all that is to be;

* The worship of this Great Mother is not more wonderful for its antiquity in time than for its prevalence as regards space. To the Hindu she was the Lady Isani. She was the Ceres of Roman mythology, the Cybele of Phrygia and Lydia, and the Disa of the North. According to Tacitus, (*Germania*, c. 9.) she was worshipped by the ancient Suevi. She was worshipped by the Muscovite, and representations of her are found upon the sacred drums of the Laplanders. She swayed the ancient world, from its southeast corner in India to Scandinavia in the northwest; and everywhere she is the “Mater Dolorosa.” And who is it, reader, that in the Christian world struggles for life and power under the name of the Holy Virgin, and through the sad features of the Madonna?

and the veil which is over my face no mortal hand hath ever raised!" Now, reader, would it not be strange, if, in solving *her* mystery, we should also solve the Sphinx's riddle? But so it is. This is the Sphinx in her eldest shape,—this Isis of a thousand names; and the answer to her ever-recurring riddle is always the same. In the Human Spirit is infolded whatsoever has been, is, or shall be; and mortality cannot reveal it!

Not to Demeter, then, nor even to Isis, do the Eleusinia primarily point, but to the human heart. We no longer look at them; henceforth they are within us. Long has this mystic mother, the wonder of the world, waited for the revelation of her face. Let us draw aside the veil, (not by mortal hand,—it moves at your will,) and listen:—

"I am the First and the Last,—mother of gods and men. As deep as is my mystery, so deep is my sorrow. For, lo! all generations are mine. But the fairest fruit of my Holy Garden was plucked by my mortal children; since which, Apollo among men and Artemis among women have raged with their fearful arrows. My fairest children, whom I have brought forth and nourished in the light, have been stolen by the children of darkness. By the Flood they were taken; and I wandered forty days and forty nights upon the waters, ere again I saw the face of the earth. Then, wherever I went, I brought joy; at Cyprus the grasses sprang up beneath my feet, the golden-filleted Horæ crowned me with a wreath of gold and clothed me in immortal robes. Then, also, was renewed my grief; for Adonis, whom I had chosen, was slain in the chase and carried to Hades. Six months I wept his loss, when he rose again and I triumphed. Thus in Egypt I mourned for Osiris, for Atys in Phrygia, and for Proserpina at Eleusis,—all of whom passed to the underworld, were restored for a season, and then retaken. Thus is my sorrow repeated without end. All things are taken from me. Night treads upon the heels of Day, the desolation

of Winter wastes the fair fruit of Summer, and Death walks in the ways of Life with inexorable claims. But at the last, through Him, my First-begotten and my Best-beloved, who also died and descended into Hades, and the third day rose again,—through Him, having ceased from wandering, I shall triumph in Infinite Joy!"

That, reader, is not so difficult to translate into human language. Thus, from the beginning to the end of the world, do these Mysteries, under various names, shadow forth the great problem of human life, which problem, as being fundamental, must be religious, the same that is shadowed forth in Nature and Revelation, namely: man's sin, and his redemption from sin,—his great loss, his infinite error, and his final salvation.

Sorrow, so strong a sense of which pervaded these Mysteries that it was the name (*Achtheia*) by which Demeter was known to her mystic worshippers,—*human* sorrow it was which veiled the eyelids; toward which veiling (or *muesis*) the lotus about the head of Isis and the poppy in the hand of Demeter distinctly point. Hence the *mystæ*, whom the reader must suppose to have closed their eyes to all without them,—even to Nature, except as in sympathy she mirrors forth the central sorrow of their hearts. But this same sorrow and its mighty work, veiled from all mortal vision, shut out by very necessity from any sympathy save that of God, is a preparation for a purer vision,—a second initiation, in which the eyes shall be reopened and the *mystæ* become *epoptæ*; and of such significance was this higher vision to the Greek, that it was a synonyme for the highest earthly happiness and a foretaste of Elysium.

As this vision of the *epoptæ* was the vision of real faith, so the *muesis*, or veiling of the *mystæ*, was no mere affectation of mysticism. Not so easily could be set aside this weight of sorrow upon the eyelids, which, notwithstanding that, leading to self, it leads to wandering, leads also through Divine aid to that peace which

passeth all understanding. Thus were the Hebrews led out of Egyptian bondage through wanderings in the Wilderness to the Promised Land. Even thus, through rites and ceremonies which to us are hieroglyphics hard to be deciphered, which are known only as shrouded in infinite sorrow,—as dimly shadowing forth some wild search in darkness and some final resurrection into light,—through these, many from Egypt and India and Scythia, from Scandinavia and from the aboriginal forests of America, have for unnumbered ages passed from a world of bewildering error to the heaven of their hopes. To the eye of sense and to shallow infidelity, this may seem absurd; but the foolishness of man is the wisdom of God to the salvation of His erring children. Happy, indeed, are the initiated! Blessed are the poor in spirit, the Pariah, and the slave,—all they whose eyes are veiled with overshadowing sorrow! for only thus is revealed the glory of human life!

There are many things, kind reader, which, in our senseless staring, we may call the signs of human weakness, but which, by a higher interpretation, become revelations of human power. The gross and pitiable features of the world are dissolved and clarified, when by an impassioned sympathy we can penetrate to the heart of things. We are about to pity the ragged vesture, the feeble knees, and the beseeching hand of poverty, and the cries of the oppressed and the weary; but, at a thought, Pity is slain by Reverence. We are ready to cry out against the sluggish movement of the world and its lazy flux of life; but before the satire is spoken, we are fascinated by an undercurrent of this same world, earnest and full toward its sure goal,—of which, indeed, we only dream; but “the dream is from God,”* and surer than sight. There is a profounder calm than appears to the eye, in the quiet cottages scattered up and down among the peaceful valleys; the rest of death is more untroubled than the marble face which it leaves

* *Iliad*, I. 63.

as its visible symbol; and sleep, “the minor mystery of death,” (*ἕπνος τὰ μικρὰ τοῦ θανάτου μυστήρια*,*) has a deeper significance than is revealed in any external token. So what is sneeringly called the credulity of human nature is its holy faith, and, in spite of all the hard facts which you may charge upon it, is the glory of man. It introduces us into that region where “nothing is unexpected, nothing impossible.”† It was the glory of our childhood, and by it childhood is made immortal. Myth herself is ever a child,—a genuine child of the earth, indeed,—but received among men as the child of Heaven.

Upon the slightest material basis have been constructed myths and miracles and fairy-tales without number; and so it must ever be. Thus man asserts his own inherent strength of imagination and faith over against the external fact. Whatsoever is facile to Imagination is also facile to Faith. Easy, therefore, in our thoughts, is the transition from the Cinder-wench in the ashes to the Cinderella of the palace; easy the apotheosis of the slave, and the passage from the weary earth to the fields of Elysium and the Isles of the Blessed.

This flight of the Imagination, this vision of Faith,—*these*, reader, are only for the *epoptæ*. It matters not, that, by naked analysis, you can prove that the palaces of our fancy and the temples of our faith are but the baseless fabric of a dream. It may be that the greater part of life is made up of dreams, and that wakefulness is merely incidental as a relief to the picture. It may be, indeed, in the last analysis, that the *ideal* is the highest, if not the only *real*.

For the sensible, palpable fact can, by the nature of things, exist for us only in the Present. But, my dear reader, it is just here, in this Present, that the tenure by which we have hold upon life is the most frail and shadowy. For, by the strictest analysis, *there is no Present*. The formula, *It is*, even before we can give it utterance, by some subtle chemistry of logic,

* Euripides.

† Archilochus.

is resolved into *It was* and *It shall be*. Thus by our analysis do we retreat into the ideal. In the deepest reflection, all that we call external is only the material basis upon which our dreams are built; and the sleep that surrounds life swallows up life,—all but a dim wreck of matter, floating this way and that, and forever evanishing from sight. Complete the analysis, and we lose even the shadow of the external Present, and only the Past and the Future are left us as our sure inheritance. This is the first initiation,—the veiling of the eyes to the external. But, as *epopte*, by the synthesis of this Past and Future in a living nature, we obtain a higher, an ideal Present, comprehending within itself all that can be real for us within us or without. This is the second initiation, in which is unveiled to us the Present as a new birth from our own life.

Thus the great problem of Idealism is symbolically solved in the Eleusinia. For us there is nothing real except as we *realize* it. Let it be that myriads have walked upon the earth before us,—that each race and generation has wrought its change and left its monumental record upon pillar and pyramid and obelisk; set aside the ruin which Time has wrought both upon the change and the record, levelling the cities and temples of men, diminishing the shadows of the Pyramids, and rendering more shadowy the names and memories of heroes,—obliterating even its own ruin;—set aside this oblivion of Time, still there would be hieroglyphics,—still to us all that comes from this abyss of Time behind us, or from the abyss of Space around us, must be but dim and evanescent imagery and empty reverberation of sound, except as, becoming a part of our own life, by a new birth, it receives shape and significance. Nothing can be unveiled to us till it is born of us. Thus the *epoptæ* are both creators and interpreters. Strength of knowledge and strength of purpose, lying at the foundation of our own nature, become also the measure of our interpretation of all Nature. Therefore in each suc-

cessive cycle of human history, as we realize more completely the great Ideal, our appreciation of the Past increases, and our hope of the Future. The difference lies not in the *data* of history, but in what we make of the *data*.

We cannot see too clearly that the great problem of life, in Philosophy, Art, or Religion, is essentially the same from the beginning. Like Nature, indeed, it repeats itself under various external phases, in different ages and under different skies. History whispers from her antediluvian lips of a race of giants; so does the earth reveal mammoths and stupendous forests. But the wonder neither of Man nor of Nature was greater then than now. We say much, too, of Progress. But the progress does not consist in a change of the fundamental problem of the race; we have only learned to use our material so that we effect our changes more readily, and write our record with a finer touch and in clearer outline. The progress is in the facility and elaboration, and may be measured in Space and Time; but the Ideal is ever the same and immeasurable. Homer is hard to read; but when once you have read him you have read all poetry. Or suppose that Orpheus, instead of striving with his mythic brother Cheiron, were to engage in a musical contest with Mozart, and you, reader, were to adjudge the prize. Undoubtedly you would give the palm to Mozart. Not that Mozart is the better musician; the difficulty is all in your ear, my friend. If you could only hear the nice vibrations of the "golden shell," you might reverse your decision.

So in Religion; the central idea, if you can only discern it, is ever the same. She no longer, indeed, looks with the bewildered gaze of her childhood to the mountains and rivers, to the sun, moon, and stars, for aid. In the fulness of time the veil is rent in twain, and she looks beyond with a clearer eye to the surer signs that are visible of her unspeakable glory. But the longing of her heart is ever the same.

What remains to us of ancient systems

of faith is, for the most part, mere name and shadow. It is even more difficult for us to realize to ourselves a single ceremony of Grecian worship,—for instance, a dance in honor of Apollo,—in its subtle meaning, than it would be to appreciate the “Prometheus” of Æschylus. This ignorance leads oftentimes to the most shocking profanation; and from mere lack of vision we ridicule much that should call forth our reverence.

Thus many Christian writers have sought to throw ridicule upon the Eleusinia. But we must remember, that, to Greece, throughout her whole history, they presented a well-defined system of faith,—that, essentially, they even served the function of a church by their inherent idea of divine discipline and purification and the hope which they ever held out of future resurrection and glory. Why, then, you ask, if they were so pure and full of meaning, why was not such a man as Socrates one of the Initiated? The reason, reader, was simply this: What the Eleusinia furnished to Greece, that Socrates furnished to himself. That man who could stand stock-still a whole day, lost in silent contemplation, what was the need to him of the Eleusinian veil? The most self-sufficient man in all Greece, who could find the way directly to himself and to the mystery and responsibility of his own will without the medium of external rites, to whom there were the ever-present intimations of his strange Divinity,—what need to him of the Eleusinian revealings or their sublime self-intuition (*αὐτοψία*)? He had his own separate tragedy also. And when with his last words he requested that a cock be sacrificed to Æsculapius, that, reader, was to indicate that to him had come the eighth day of the drama, in which the Great Physician brings deliverance,—and in the evening of which there should be the final unveiling of the eyes in the presence of the Great Hierophant!

Such were the Eleusinia of Greece. But what do they mean to us? We have already hinted at their connection with the Sphinx's riddle. It is through this

connection that they receive their most general significance; for this riddle is the riddle of the race, and the problem which it involves can be adequately realized only in the life of the race. To Greece, as peculiarly sensitive to all that is tragical, the Sphinx connected her questions most intimately with human sorrow, either in the individual or the household.

“Who is it,” thus the riddle ran, “who is it that in the morning creeps upon all-fours, touching the earth in complete dependence,—and at noon, grown into the fulness of beauty and strength, walks erect with his face toward heaven,—but at the going down of the sun, returns again to his original frailty and dependence?”

This, answered Ædipus, is Man; and most fearfully did he realize it in his own life! In the mysteries of the Eleusinia there is the same prominence of human sorrow,—only here the Sphinx propounds her riddle in its religious phase; and in the change from the *mystæ* to the *epoptæ*, in the revelation of the central self, was the great problem symbolically realized.

Greece had her reckoning; and to her eye the Sphinx long ago seemed to plunge herself headlong into precipitate destruction. But this strange lady is ever reappearing with her awful alternative: they who cannot solve her riddle must die. It is no trifling account, reader, which we have with this lady. For now her riddle has grown to fearful proportions, connecting itself with the rise and fall of empires, with the dim realm of superstition, with vast systems of philosophy and faith. And the answer is always the same: “That which hath been is that which shall be; and that which hath been is named already,—and it is known that it is Man.”

What is it that shall explain the difference between our map of the world and that of Sesostris or Anaximander? Geological deposits, and the washing away of mountains, and the change of river-courses are certainly but trifling in such an account. But an Argonautic expe-

dition, a Trojan siege, a Jewish exodus, Nomadic invasions, and the names of Hanno, Cæsar, William the Conqueror, and Columbus, suggest an explanation. It is the flux of human life which must account for the flowing outline of the earth's geography. As with the terrestrial, so with the celestial. The heavens change by a subtler movement than the precession of the equinoxes. In Job, "Behold the height of the stars, how high they are!" but to Homer they bathe in the Western seas; while to us, they are again removed to an incalculable distance,—but at the same time so near, that, in our hopes, they are the many mansions of our Father's house, the stepping-stones to our everlasting rest.

But there is also another map, reader, more shadowy in its outline, of an invisible region, neither of the heavens nor of the earth,—but having vague relations to each, with a secret history of its own, of which now and then strange tales and traditions are softly whispered in our ear,—where each of us has been, though no two ever tell the same story of their wanderings. Strange to say, each one calls all other tales superstitions and old-wives' fables; but observe, he always trembles when he tells his own. But they are all true; there is not one old-wife's fable on the list. Necromancers have had private interviews with visitors who had no right to be seen this side the Styx. The Witch of Endor and the raising of Samuel were literal facts. Above all others, the Nemesis and Eumenides were facts not to be withstood. And, philosophize as we may, ghosts have been seen at dead of night, and not always under the conduct of Mercury;* even the Salem witch-

* This function of Mercury, as Psycho-Pompos, or conductor of departed souls to Hades, is often misunderstood. He was a Pompos not so much for the safety of the dead (though that was an important consideration) as for the peace of the living. The Greeks had an overwhelming fear of the dead, as is evident from the propitiatory rites to their shades; hence the necessity of putting them under strict charge,—even against their will. (Horace, I. Ode xxiv. 15.) All Mercury's

craft was very far from being a humbug. They are all true,—the gibbering ghost, the riding hag, the enchantment of wizards, and all the miracles of magic, none of which we have ever seen with the eye, but all of which we believe at heart. But who is it that weirdly draws aside the dark curtain? Who is this mystic lady, ever weaving at her loom,—weaving long ago, and weaving yet,—singing with unutterable sadness, as she interweaves with her web all the sorrows and shadowy fears that ever were or that ever shall be? We know, indeed, that she weaves the web of Fate and the curtain of the Invisible; for we have seen her work. We know, too, that she alone can show the many-colored web or draw aside the dark curtain; for we have seen her revelations. But who is *she*?

Ay, reader, the Sphinx puts close questions now and then; but there is only one answer that can satisfy her or avert death. This person,—the only real mystery which can exist for you,—of all things the most familiar, and at the same time the most unfamiliar,—is yourself! You need not speak in whispers. It is true, this lady has a golden quiver as well as a golden distaff; but her arrows are all for those who cannot solve her riddle.

Protagoras, then, was right; and, looking back through these twenty-two centuries, we nod assent to his grand proposition: "Man is the measure of all things,—of the possible, how it is,—of the impossible, how it is not." In the individual life are laid the foundations of the universe, and upon each individual artist depend the symmetry and meaning of the constructed whole. This Master-Artist it is who holds the keys of life and death; and whatsoever he shall bind or loose in his consciousness shall be bound or loosed throughout the universe. Apart from him, Nature is resolved into an intangible, shapeless vanity of silence and darkness,—without a name, and, in fact,

qualifications point to this office, by which he defends the living against the invasions of the dead. Hence his craft and agility;—for who so fleet and subtle as a ghost?

no Nature at all. To man, all Nature must be human in some soul. God himself is worshipped under a human phase; and it is here that Christianity, the flower of all Faith, furnishes the highest answer and realization of this world-riddle of the Sphinx,—here that it rests its eternal Truth, even as here it secures its unflinching appeal to the human heart!

The process by which any nature is realized is the process by which it is humanized. Thus are all things given to us for an inheritance. Let it be, that, apart from us, the universe sinks into insignificance and nothingness; to us it is a royal possession; and we are all kings, with a dominion as unlimited as our desire. *Ubi Cæsar, ibi Roma!* Rome is the world; and each man, if he will, is Cæsar.

If he will;—ay, there's the rub! In the strength of his will lie glory and absolute sway. But if he fail, then becomes evident the frailty of his tenure,—“he is a king of shreds and patches!”

Here is the crying treachery; and thus it happens that there are slaves and craven hearts. This is the profound pathos of history, (for the Sphinx has always more or less of sadness in her face,) which enters so inevitably into all human triumphs. The monuments of Egypt, the palaces and tombs of her kings,—revelations of the strength of will,—also by inevitable suggestions call to our remembrance successive generations of slaves and their endless toil. Morn after morn, at sunrise, for thousands of years, did Memnon breathe forth his music, that his name might be remembered upon the earth; but his music was the swell of a broken harp, and his name was whispered in mournful silence! Among the embalmed dead, in urn-burials, in the midst of catacombs, and among the graves upon our hillsides and in our valleys, there lurks the same sad mockery. Surely “purple Death and the strong Fates do conquer us!” Strangely, in vast solitudes, comes over us a sense of desola-

tion, when even the faintest adumbrations of life seem lost in the inertia of mortality. In all pomp lurks the pomp of funeral; and we do now and then pay homage to the grim skeleton king who sways this dusty earth,—yea, who sways our hearts of dust!

But it is only when we yield that we are conquered. “The *dæmon* shall not choose us, *but we shall choose our dæmon.*” * It is only when we lose hold of our royal inheritance that Time is seen with his scythe and the heritage becomes a waste.

This is the failure, the central loss, over which Achtheia mourns. Happy are the *epoptæ* who know this, who have looked the Sphinx in the face, and escaped death! They are the seers, they the heroes!

But “*Conx Ompax!*”

And now, like good Grecians, let us make the double libation to our lady,—toward the East and toward the West. That is an important point, reader; for thus is recognized the intimate connection which our lady has with the movements of Nature, in which her life is mirrored,—especially with the rising, the ongoing, and the waning of the day; and you remember that this also was the relief of the Sphinx's riddle,—this same movement from the rising to the setting sun. But prominently, as in all worship, are our eyes turned toward the East,—toward the resurrection. In the tomb of Memnon, at Thebes, are wrought two series of paintings; in the one, through successive stages, the sun is represented in his course from the East to the West,—and in the other is represented, through various stages, his return to the Orient. It was to this Orient that the old king looked, awaiting his regeneration.

Thus, reader, in all nations,—by no mere superstition, but by a glorious symbolism of Faith,—do the children of the earth lay them down in their last sleep with their faces to the East.

* Plato's *Republic*, at the close.

THE MINISTER'S WOOING.

[Continued.]

CHAPTER XXII.

MARY returned to the house with her basket of warm, fresh eggs, which she set down mournfully upon the table. In her heart there was one conscious want and yearning, and that was to go to the friends of him she had lost,—to go to his mother. The first impulse of bereavement is to stretch out the hands towards what was nearest and dearest to the departed.

Her dove came fluttering down out of the tree, and settled on her hand, and began asking in his dumb way to be noticed. Mary stroked his white feathers, and bent her head down over them till they were wet with tears. "Oh, birdie, you live, but he is gone!" she said. Then suddenly putting it gently from her, and going near and throwing her arms around her mother's neck,—“Mother,” she said, “I want to go up to Cousin Ellen's.” (This was the familiar name by which she always called Mrs. Marvyn.) “Can't you go with me, mother?”

“My daughter, I have thought of it. I hurried about my baking this morning, and sent word to Mr. Jenkyns that he needn't come to see about the chimney, because I expected to go as soon as breakfast should be out of the way. So, hurry, now, boil some eggs, and get on the cold beef and potatoes; for I see Solomon and Amaziah coming in with the milk. They'll want their breakfast immediately.”

The breakfast for the hired men was soon arranged on the table, and Mary sat down to preside while her mother was going on with her baking,—introducing various loaves of white and brown bread into the capacious oven by means of a long iron shovel, and discoursing at intervals with Solomon, with regard to the different farming op-

erations which he had in hand for the day.

Solomon was a tall, large-boned man, brawny and angular; with a face tanned by the sun, and graven with those considerate lines which New England so early writes on the faces of her sons. He was reputed an oracle in matters of agriculture and cattle, and, like oracles generally, was prudently sparing of his responses. Amaziah was one of those uncouth over-grown boys of eighteen whose physical bulk appears to have so suddenly developed that the soul has more matter than she has learned to recognize, so that the hapless individual is always awkwardly conscious of too much limb; and in Amaziah's case, this consciousness grew particularly distressing when Mary was in the room. He liked to have her there, he said,—“but, somehow, she was so white and pretty, she made him feel sort o' awful-like.”

Of course, as such poor mortals always do, he must, on this particular morning, blunder into precisely the wrong subject.

“S'pose you've heerd the news that Jeduthun Pettibone brought home in the 'Flying Scud,' 'bout the wreck o' the 'Monsoon'; it's an awful providence, that 'ar' is,—a'n't it? Why, Jeduthun says she jest crushed like an egg-shell”;—and with that Amaziah illustrated the fact by crushing an egg in his great brown hand.

Mary did not answer. She could not grow any paler than she was before; a dreadful curiosity came over her, but her lips could frame no question. Amaziah went on:—

“Ye see, the cap'en he got killed with a spar when the blow fust come on, and Jim Marvyn he commanded; and Jeduthun says that he seemed to have the spirit of ten men in him; he worked

and he watched, and he was everywhere at once, and he kep' 'em all up for three days, till finally they lost their rudder, and went drivin' right onto the rocks. When they come in sight, he come up on deck, and says he, 'Well, my boys, we're headin' right into eternity,' says he, 'and our chances for this world a'n't worth mentionin', any on us; but we'll all have one try for our lives. Boys, I've tried to do my duty by you and the ship,—but God's will be done! All I have to ask now is, that, if any of you git to shore, you'll find my mother and tell her I died thinkin' of her and father and my dear friends.' That was the last Jeduthun saw of him; for in a few minutes more the ship struck, and then it was every man for himself. Laws! Jeduthun says there couldn't nobody have stood beatin' agin them rocks, unless they was all leather and inger-rubber like him. Why, he says the waves would take strong men and jest crush 'em against the rocks like smashin' a pie-plate!"

Here Mary's paleness became livid; she made a hasty motion to rise from the table, and Solomon trod on the foot of the narrator.

"You seem to forget that friends and relations has feelin's," he said, as Mary hastily went into her own room.

Amaziah, suddenly awakened to the fact that he had been trespassing, sat with mouth half open and a stupefied look of perplexity on his face for a moment, and then, rising hastily, said, "Well, Sol, I guess I'll go an' yoke up the steers."

At eight o'clock all the morning toils were over, the wide kitchen cool and still, and the one-horse wagon standing at the door, into which climbed Mary, her mother, and the Doctor; for, though invested with no spiritual authority, and charged with no ritual or form for hours of affliction, the religion of New England always expects her minister as a first visitor in every house of mourning.

The ride was a sorrowful and silent one. The Doctor, propped upon his cane, seemed to reflect deeply.

"Have you been at all conversant with the exercises of our young friend's mind on the subject of religion?" he asked.

Mrs. Scudder did not at first reply. The remembrance of James's last letter flashed over her mind, and she felt the vibration of the frail child beside her, in whom every nerve was quivering. After a moment, she said,—“It does not become us to judge the spiritual state of any one. James's mind was in an unsettled way when he left; but who can say what wonders may have been effected by divine grace since then?”

This conversation fell on the soul of Mary like the sound of clods falling on a coffin to the ear of one buried alive;—she heard it with a dull, smothering sense of suffocation. *That* question to be raised?—and about one, too, for whom she could have given her own soul? At this moment she felt how idle is the mere hope or promise of personal salvation made to one who has passed beyond the life of self, and struck deep the roots of his existence in others. She did not utter a word;—how could she? A doubt,—the faintest shadow of a doubt,—in such a case, falls on the soul with the weight of mountain certainty; and in that short ride she felt what an infinite pain may be locked in one small, silent breast.

The wagon drew up to the house of mourning. Cato stood at the gate, and came forward, officiously, to help them out. "Mass'r and Missis will be glad to see you," he said. "It's a drefful stroke has come upon 'em."

Candace appeared at the door. There was a majesty of sorrow in her bearing, as she received them. She said not a word, but pointed with her finger towards the inner room; but as Mary lifted up her faded, weary face to hers, her whole soul seemed to heave towards her like a billow, and she took her up in her arms and broke forth into sobbing, and, carrying her in, as if she had been a child, set her down in the inner room and sat down beside her.

Mrs. Marvyn and her husband sat to-

gether, holding each other's hands, the open Bible between them. For a few moments nothing was to be heard but sobs and unrestrained weeping, and then all kneeled down to pray.

After they rose up, Mr. Zebedee Marvyn stood for a moment thoughtfully, and then said,—“If it had pleased the Lord to give me a sure evidence of my son's salvation, I could have given him up with all my heart; but now, whatever there may be, I have seen none.” He stood in an attitude of hopeless, heart-smitten dejection, which contrasted painfully with his usual upright carriage and the firm lines of his face.

Mrs. Marvyn started as if a sword had pierced her, passed her arm round Mary's waist, with a strong, nervous clasp, unlike her usual calm self, and said,—“Stay with me, daughter, to-day!—stay with me!”

“Mary can stay as long as you wish, cousin,” said Mrs. Scudder; “we have nothing to call her home.”

“Come with me!” said Mrs. Marvyn to Mary, opening an adjoining door into her bedroom, and drawing her in with a sort of suppressed vehemence,—“I want you!—I must have you!”

“Mrs. Marvyn's state alarms me,” said her husband, looking apprehensively after her when the door was closed; “she has not shed any tears, nor slept any, since she heard this news. You know that her mind has been in a peculiar and unhappy state with regard to religious things for many years. I was in hopes she might feel free to open her exercises of mind to the Doctor.”

“Perhaps she will feel more freedom with Mary,” said the Doctor. “There is no healing for such troubles except in unconditional submission to Infinite Wisdom and Goodness. The Lord reigneth, and will at last bring infinite good out of evil, whether *our* small portion of existence be included or not.”

After a few moments more of conference, Mrs. Scudder and the Doctor departed, leaving Mary alone in the house of mourning.

CHAPTER XXIII.

WE have said before, what we now repeat, that it is impossible to write a story of New England life and manners for superficial thought or shallow feeling. They who would fully understand the springs which moved the characters with whom we now associate must go down with us to the very depths.

Never was there a community where the roots of common life shot down so deeply, and were so intensely grappled around things sublime and eternal. The founders of it were a body of confessors and martyrs, who turned their backs on the whole glory of the visible, to found in the wilderness a republic of which the God of Heaven and Earth should be the sovereign power. For the first hundred years grew this community, shut out by a fathomless ocean from the existing world, and divided by an antagonism not less deep from all the reigning ideas of nominal Christendom.

In a community thus unworldly must have arisen a mode of thought, energetic, original, and sublime. The leaders of thought and feeling were the ministry, and we boldly assert that the spectacle of the early ministry of New England was one to which the world gives no parallel. Living an intense, earnest, practical life, mostly tilling the earth with their own hands, they yet carried on the most startling and original religious investigations with a simplicity that might have been deemed audacious, were it not so reverential. All old issues relating to government, religion, ritual, and forms of church organization having for them passed away, they went straight to the heart of things, and boldly confronted the problem of universal being. They had come out from the world as witnesses to the most solemn and sacred of human rights. They had accustomed themselves boldly to challenge and dispute all sham pretensions and idolatries of past ages,—to question the right of kings in the State, and of prelates in the Church; and now they turned the

same bold inquiries towards the Eternal Throne, and threw down their glove in the lists as authorized defenders of every mystery in the Eternal Government. The task they proposed to themselves was that of reconciling the most tremendous facts of sin and evil, present and eternal, with those conceptions of Infinite Power and Benevolence which their own strong and generous natures enabled them so vividly to realize. In the intervals of planting and harvesting, they were busy with the toils of adjusting the laws of a universe. Solemnly simple, they made long journeys in their old one-horse chaises, to settle with each other some nice point of celestial jurisprudence, and to compare their maps of the Infinite. Their letters to each other form a literature altogether unique. Hopkins sends to Edwards the younger his scheme of the universe, in which he starts with the proposition, that God is infinitely above all obligations of any kind to his creatures. Edwards replies with the brusque comment,—“This is wrong; God has no more right to injure a creature than a creature has to injure God”; and each probably about that time preached a sermon on his own views, which was discussed by every farmer, in intervals of plough and hoe, by every woman and girl, at loom, spinning-wheel, or wash-tub. New England was one vast sea, surging from depths to heights with thought and discussion on the most insoluble of mysteries. And it is to be added, that no man or woman accepted any theory or speculation simply as theory or speculation; all was profoundly real and vital,—a foundation on which actual life was based with intensest earnestness.

The views of human existence which resulted from this course of training were gloomy enough to oppress any heart which did not rise above them by triumphant faith or sink below them by brutish insensibility; for they included every moral problem of natural or revealed religion, divested of all those softening poetries and tender draper-

ies which forms, ceremonies, and rituals had thrown around them in other parts and ages of Christendom. The human race, without exception, coming into existence “under God’s wrath and curse,” with a nature so fatally disordered, that, although perfect free agents, men were infallibly certain to do nothing to Divine acceptance until regenerated by the supernatural aid of God’s Spirit,—this aid being given only to a certain decreed number of the human race, the rest, with enough free agency to make them responsible, but without this indispensable assistance exposed to the malignant assaults of evil spirits versed in every art of temptation, were sure to fall hopelessly into perdition. The standard of what constituted a true regeneration, as presented in such treatises as Edwards on the Affections, and others of the times, made this change to be something so high, disinterested, and superhuman, so removed from all natural and common habits and feelings, that the most earnest and devoted, whose whole life had been a constant travail of endeavor, a tissue of almost unearthly disinterestedness, often lived and died with only a glimmering hope of its attainment.

According to any views then entertained of the evidences of a true regeneration, the number of the whole human race who could be supposed as yet to have received this grace was so small, that, as to any numerical valuation, it must have been expressed as an infinitesimal. Dr. Hopkins in many places distinctly recognizes the fact, that the greater part of the human race, up to his time, had been eternally lost,—and boldly assumes the ground, that this amount of sin and suffering, being the best and most necessary means of the greatest final amount of happiness, was not merely permitted, but distinctly chosen, decreed, and provided for, as essential in the schemes of Infinite Benevolence. He held that this decree not only *permitted* each individual act of sin, but also took measures to make it certain, though, by an

exercise of infinite skill, it accomplished this result without violating human free agency.

The preaching of those times was animated by an unflinching consistency which never shrank from carrying an idea to its remotest logical verge. The sufferings of the lost were not kept from view, but proclaimed with a terrible power. Dr. Hopkins boldly asserts, that "all the use which God will have for them is to suffer; this is all the end they can answer; therefore all their faculties, and their whole capacities, will be employed and used for this end. The body can by omnipotence be made capable of suffering the greatest imaginable pain, without producing dissolution, or abating the least degree of life or sensibility. One way in which God will show his power in the punishment of the wicked will be in strengthening and upholding their bodies and souls in torments which otherwise would be intolerable."

The sermons preached by President Edwards on this subject are so terrific in their refined poetry of torture, that very few persons of quick sensibility could read them through without agony; and it is related, that, when, in those calm and tender tones which never rose to passionate enunciation, he read these discourses, the house was often filled with shrieks and wailings, and that a brother minister once laid hold of his skirts, exclaiming, in an involuntary agony, "Oh! Mr. Edwards! Mr. Edwards! is God not a God of mercy?"

Not that these men were indifferent or insensible to the dread words they spoke; their whole lives and deportment bore thrilling witness to their sincerity. Edwards set apart special days of fasting, in view of the dreadful doom of the lost, in which he was wont to walk the floor, weeping and wringing his hands. Hopkins fasted every Saturday. David Brainerd gave up every refinement of civilized life to weep and pray at the feet of hardened savages, if by any means he might save *one*. All, by lives

of eminent purity and earnestness, gave awful weight and sanction to their words.

If we add to this statement the fact, that it was always proposed to every inquiring soul, as an evidence of regeneration, that it should truly and heartily accept all the ways of God thus declared right and lovely, and from the heart submit to Him as the only just and good, it will be seen what materials of tremendous internal conflict and agitation were all the while working in every bosom. Almost all the histories of religious experience of those times relate paroxysms of opposition to God and fierce rebellion, expressed in language which appalls the very soul,—followed, at length, by mysterious elevations of faith and reactions of confiding love, the result of Divine interposition, which carried the soul far above the region of the intellect, into that of direct spiritual intuition.

President Edwards records that he was once in this state of emity,—that the facts of the Divine administration seemed horrible to him,—and that this opposition was overcome by no course of reasoning, but by an "*inward and sweet sense*," which came to him once when walking alone in the fields, and, looking up into the blue sky, he saw the blending of the Divine majesty with a calm, sweet, and almost infinite meekness.

The piety which grew up under such a system was, of necessity, energetic,—it was the uprising of the whole energy of the human soul, pierced and wrenched and probed from her lowest depths to her topmost heights with every awful life-force possible to existence. He whose faith in God came clear through these terrible tests would be sure never to know greater ones. He might certainly challenge earth or heaven, things present or things to come, to swerve him from this grand allegiance.

But it is to be conceded, that these systems, so admirable in relation to the energy, earnestness, and acuteness of their authors, when received as absolute truth, and as a basis of actual life, had, on minds of a certain class, the effect of

a slow poison, producing life-habits of morbid action very different from any which ever followed the simple reading of the Bible. They differ from the New Testament as the living embrace of a friend does from his lifeless body, mapped out under the knife of the anatomical demonstrator;—every nerve and muscle is there, but to a sensitive spirit there is the very chill of death in the analysis.

All systems that deal with the infinite are, besides, exposed to danger from small, unsuspected admixtures of human error, which become deadly when carried to such vast results. The smallest speck of earth's dust, in the focus of an infinite lens, appears magnified among the heavenly orbs as a frightful monster.

Thus it happened, that, while strong spirits walked, palm-crowned, with victorious hymns, along these sublime paths, feebler and more sensitive ones lay along the track, bleeding away in life-long despair. Fearful to them were the shadows that lay over the cradle and the grave. The mother clasped her babe to her bosom, and looked with shuddering to the awful coming trial of free agency, with its terrible responsibilities and risks, and, as she thought of the infinite chances against her beloved, almost wished it might die in infancy. But when the stroke of death came, and some young, thoughtless head was laid suddenly low, who can say what silent anguish of loving hearts sounded the dread depths of eternity with the awful question, *Where?*

In no other time or place of Christendom have so fearful issues been presented to the mind. Some church interposed its protecting shield; the Christian born and baptized child was supposed in some wise rescued from the curse of the fall, and related to the great redemption,—to be a member of Christ's family, and, if ever so sinful, still infolded in some vague sphere of hope and protection. Augustine solaced the dread anxieties of trembling love by prayers offered for the dead, in times when the Church above and on earth presented itself to

the eye of the mourner as a great assembly with one accord lifting interceding hands for the parted soul.

But the clear logic and intense individualism of New England deepened the problems of the Augustinian faith, while they swept away all those softening provisions so earnestly clasped to the throbbing heart of that great poet of theology. No rite, no form, no paternal relation, no faith or prayer of church, earthly or heavenly, interposed the slightest shield between the trembling spirit and Eternal Justice. The individual entered eternity alone, as if he had no interceding relation in the universe.

This, then, was the awful dread which was constantly underlying life. This it was which caused the tolling bell in green hollows and lonely dells to be a sound which shook the soul and searched the heart with fearful questions. And this it was that was lying with mountain weight on the soul of the mother, too keenly agonized to feel that doubt in such a case was any less a torture than the most dreadful certainty.

Hers was a nature more reasoning than creative and poetic; and whatever she believed bound her mind in strictest chains to its logical results. She delighted in the regions of mathematical knowledge, and walked them as a native home; but the commerce with abstract certainties fitted her mind still more to be stiffened and enchained by glacial reasonings, in regions where spiritual intuitions are as necessary as wings to birds.

Mary was by nature of the class who never reason abstractly, whose intellects all begin in the heart, which sends them colored with its warm life-tint to the brain. Her perceptions of the same subjects were as different from Mrs. Marvyn's as his who revels only in color from his who is busy with the dry details of mere outline. The one mind was arranged like a map, and the other like a picture. In all the system which had been explained to her, her mind selected points on which it seized with intense sympathy, which it dwelt upon and expanded till

all else fell away. The sublimity of disinterested benevolence,—the harmony and order of a system tending in its final results to infinite happiness,—the goodness of God,—the love of a self-sacrificing Redeemer,—were all so many glorious pictures, which she revolved in her mind with small care for their logical relations.

Mrs. Marvyn had never, in all the course of their intimacy, opened her mouth to Mary on the subject of religion. It was not an uncommon incident of those times for persons of great elevation and purity of character to be familiarly known and spoken of as living under a cloud of religious gloom; and it was simply regarded as one more mysterious instance of the workings of that infinite decree which denied to them the special illumination of the Spirit.

When Mrs. Marvyn had drawn Mary with her into her room, she seemed like a person almost in frenzy. She shut and bolted the door, drew her to the foot of the bed, and, throwing her arms round her, rested her hot and throbbing forehead on her shoulder. She pressed her thin hand over her eyes, and then, suddenly drawing back, looked her in the face as one resolved to speak something long suppressed. Her soft brown eyes had a flash of despairing wildness in them, like that of a hunted animal turning in its death-struggle on its pursuer.

"Mary," she said, "I can't help it,—don't mind what I say, but I must speak or die! Mary, I cannot, will not, be resigned!—it is all hard, unjust, cruel!—to all eternity I will say so! To me there is no goodness, no justice, no mercy in anything! Life seems to me the most tremendous doom that can be inflicted on a helpless being! *What had we done*, that it should be sent upon us? Why were we made to love so, to hope so,—our hearts so full of feeling, and all the laws of Nature marching over us,—never stopping for our agony? Why, we can suffer so in this life that we had better never have been born!

"But, Mary, think what a moment life

is! think of those awful ages of eternity! and then think of all God's power and knowledge used on the lost to make them suffer! think that all but the merest fragment of mankind have gone into this,—are in it now! The number of the elect is so small we can scarce count them for anything! Think what noble minds, what warm, generous hearts, what splendid natures are wrecked and thrown away by thousands and tens of thousands! How we love each other! how our hearts weave into each other! how more than glad we should be to die for each other! And all this ends — O God, how must it end? — Mary! it isn't *my* sorrow only! What right have I to mourn? Is *my* son any better than any other mother's son? Thousands of thousands, whose mothers loved them as I love mine, are gone there! — Oh, my wedding-day! Why did they rejoice? Brides should wear mourning,—the bells should toll for every wedding; every new family is built over this awful pit of despair, and only one in a thousand escapes!"

Pale, aghast, horror-stricken, Mary stood dumb, as one who in the dark and storm sees by the sudden glare of lightning a chasm yawning under foot. It was amazement and dianness of anguish; — the dreadful words struck on the very centre where her soul rested. She felt as if the point of a wedge were being driven between her life and her life's life,—between her and her God. She clasped her hands instinctively on her bosom, as if to hold there some cherished image, and said in a piercing voice of supplication, "*My God! my God!* oh, where art Thou?"

Mrs. Marvyn walked up and down the room with a vivid spot of red in each cheek and a baleful fire in her eyes, talking in rapid soliloquy, scarcely regarding her listener, absorbed in her own enkindled thoughts.

"Dr. Hopkins says that this is all best,—better than it would have been in any other possible way,—that God *chose* it because it was for a greater final good,—that He not only chose it, but took means

to make it certain,—that He ordains every sin, and does all that is necessary to make it certain,—that He creates the vessels of wrath and fits them for destruction, and that He has an infinite knowledge by which He can do it without violating their free agency.—So much the worse! What a use of infinite knowledge! What if men should do so? What if a father should take means to make it certain that his poor little child should be an abandoned wretch, without violating his free agency? So much the worse, I say!—They say He does this so that He may show to all eternity, by their example, the evil nature of sin and its consequences! This is all that the greater part of the human race have been used for yet; and it is all right, because an overplus of infinite happiness is yet to be wrought out by it!—It is *not* right! No possible amount of good to ever so many can make it right to deprave ever so few;—happiness and misery cannot be measured so! I never can think it right,—never!—Yet they say our salvation depends on our loving God,—loving Him better than ourselves,—loving Him better than our dearest friends.—It is impossible!—it is contrary to the laws of my nature! I can never love God! I can never praise Him!—I am lost! lost! lost! And what is worse, I cannot redeem my friends! Oh, I *could* suffer forever,—how willingly!—if I could save *him*!—But oh, eternity, eternity! Frightful, unspeakable woe! No end!—no bottom!—no shore!—no hope!—O God! O God!”

Mrs. Marvyn's eyes grew wilder,—she walked the floor, wringing her hands,—and her words, mingled with shrieks and moans, became whirling and confused, as when in autumn a storm drives the leaves in dizzy mazes.

Mary was alarmed,—the ecstasy of despair was just verging on insanity. She rushed out and called Mr. Marvyn.

“Oh! come in! do! quick!—I'm afraid her mind's going!” she said.

“It is what I feared,” he said, rising from where he sat reading his great Bi-

ble, with an air of heartbroken dejection. “Since she heard this news, she has not slept nor shed a tear. The Lord hath covered us with a cloud in the day of his fierce anger.”

He came into the room, and tried to take his wife into his arms. She pushed him violently back, her eyes glistening with a fierce light. “Leave me alone!” she said,—“I am a lost spirit!”

These words were uttered in a shriek that went through Mary's heart like an arrow.

At this moment, Candace, who had been anxiously listening at the door for an hour past, suddenly burst into the room.

“Lor' bress ye, Squire Marvyn, we won't hab her goin' on dis yer way,” she said. “Do talk *gospel* to her, can't ye?—ef you can't, I will.”

“Come, ye poor little lamb,” she said, walking straight up to Mrs. Marvyn, “come to ole Candace!”—and with that she gathered the pale form to her bosom, and sat down and began rocking her, as if she had been a babe. “Honey, darlin', ye a'n't right,—dar's a drestful mistake somewhar,” she said. “Why, de Lord a'n't like what ye tink,—He *loves* ye, honey! Why, jes' feel how *I* loves ye,—poor ole black Candace,—an' I a'n't better'n Him as made me! Who was it wore de crown o' thorns, lamb?—who was it sweat great drops o' blood?—who was it said, ‘Father, forgive dem’? Say, honey!—wasn't it de Lord dat made ye?—Dar, dar, now ye'r cryin'!—cry away, and ease yer poor little heart! He died for Mass'r Jim,—loved him and *died* for him,—jes' give up his sweet, precious body and soul for him on de cross! Laws, jes' *leave* him in Jesus' hands! Why, honey, dar's de very print o' de nails in his hands now!”

The flood-gates were rent; and healing sobs and tears shook the frail form, as a faded lily shakes under the soft rains of summer. All in the room wept together.

“Now, honey,” said Candace, after a pause of some minutes, “I knows our

Doctor's a mighty good man, an' larned, —an' in fair weather I ha'n't no 'bjection to yer hearin' all about dese yer great an' mighty tings he's got to say. But, honey, dey won't do for you now; sick folks mus'n't hab strong meat; an' times like dese, dar jest a'n't but one ting to come to, an' dat ar's *Jesus*. Jes' come right down to whar poor ole black Candace has to stay allers,—it's a good place, darlin'! *Look right at Jesus*. Tell ye, honey, ye can't live no other way now. Don't ye 'member how He looked on His mother, when she stood faintin' an' tremblin' under de cross, jes' like you? He knows all about mothers' hearts; He won't break yours. It was jes' 'cause He know'd we'd come into straits like dis yer, dat he went through all dese tings,—Him, de Lord o' Glory! Is dis Him you was a-talkin' about?—Him you can't love? Look at Him, an' see ef you can't. Look an' see what He is!—don't ask no questions, and don't go to no reasonin's,—jes' look at *Him*, hangin' dar, so sweet and patient, on de cross! All dey could do couldn't stop his lovin' 'em; he prayed for 'em wid all de breath he had. Dar's a God you can love, a'n't dar? Candace loves Him,—poor, ole, foolish, black, wicked Candace,—and she knows He loves her,"—and here Candace broke down into torrents of weeping.

They laid the mother, faint and weary, on her bed, and beneath the shadow of that suffering cross came down a healing sleep on those weary eyelids.

"Honey," said Candace, mysteriously, after she had drawn Mary out of the room, "don't ye go for to troublin' yer mind wid dis yer. I'm clar Mass'r James is one o' de 'lect; and I'm clar dar's consid'able more o' de 'lect dan people tink. Why, Jesus didn't die for nothin',—all dat love a'n't gwine to be wasted. De 'lect is more'n you or I knows, honey! Dar's de *Spirit*,—He'll give it to 'em; and ef Mass'r James is called an' took, depend upon it de Lord has got him ready,—course He has,—so don't ye go to layin' on yer poor heart what no mortal creetur can live under;

'cause, as we's got to live in dis yer world, it's quite clar de Lord must ha' fixed it so we *can*; and ef tings was as some folks suppose, why, we *couldn't* live, and dar wouldn't be no sense in anything dat goes on."

The sudden shock of these scenes was followed, in Mrs. Marvyn's case, by a low, lingering fever. Her room was darkened, and she lay on her bed, a pale, suffering form, with scarcely the ability to raise her hand. The shimmering twilight of the sick-room fell on white napkins, spread over stands, where constantly appeared new vials, big and little, as the physician made his daily visit, and prescribed now this drug and now that, for a wound that had struck through the soul.

Mary remained many days at the white house, because, to the invalid, no step, no voice, no hand was like hers. We see her there now, as she sits in the glimmering by the bed-curtains,—her head a little drooped, as droops a snowdrop over a grave;—one ray of light from a round hole in the closed shutters falls on her smooth-parted hair, her small hands are clasped on her knees, her mouth has lines of sad compression, and in her eyes are infinite questionings.

CHAPTER XXIV.

WHEN Mrs. Marvyn began to amend, Mary returned to the home cottage, and resumed the details of her industrious and quiet life.

Between her and her two best friends had fallen a curtain of silence. The subject that filled all her thoughts could not be named between them. The Doctor often looked at her pale cheeks and drooping form with a face of honest sorrow, and heaved deep sighs as she passed; but he did not find any power within himself by which he could approach her. When he would speak, and she turned her sad, patient eyes so gently on him, the words went back again to his heart, and there, taking a second thought, spread upward wing in prayer.

Mrs. Scudder sometimes came to her room after she was gone to bed, and found her weeping; and when gently she urged her to sleep, she would wipe her eyes so patiently and turn her head with such obedient sweetness, that her mother's heart utterly failed her. For hours Mary sat in her room with James's last letter spread out before her. How anxiously had she studied every word and phrase in it, weighing them to see if the hope of eternal life were in them! How she dwelt on those last promises! Had he kept them? Ah! to die without one word more! Would no angel tell her?—would not the loving God, who knew all, just whisper one word? He must have read the little Bible! What had he thought? What did he feel in that awful hour when he felt himself drifting on to that fearful eternity? Perhaps he had been regenerated,—perhaps there had been a sudden change;—who knows?—she had read of such things;—*perhaps*— Ah, in that perhaps lies a world of anguish! Love will not hear of it. Love *dies* for certainty. Against an uncertainty who can brace the soul? We put all our forces of faith and prayer against it, and it goes down just as a buoy sinks in the water, and the next moment it is up again. The soul fatigues itself with efforts which come and go in waves; and when with laborious care she has adjusted all things in the light of hope, back flows the tide, and sweeps all away. In such struggles life spends itself fast; an inward wound does not carry one deathward more surely than this worst wound of the soul. God has made us so mercifully that there is no *certainty*, however dreadful, to which life-forces do not in time adjust themselves,—but to uncertainty there is no possible adjustment. Where is he? Oh, question of questions!—question which we suppress, but which a power of infinite force still urges on the soul, who feels a part of herself torn away.

Mary sat at her window in evening hours, and watched the slanting sun-

beams through the green blades of grass, and thought one year ago he stood there, with his well-knit, manly form, his bright eye, his buoyant hope, his victorious mastery of life! And where was he now? Was his heart as sick, longing for her, as hers for him? Was he looking back to earth and its joys with pangs of unutterable regret? or had a divine power interpenetrated his soul, and lighted there the flame of a celestial love which bore him far above earth? If he were among the lost, in what age of eternity could she ever be blessed? Could Christ be happy, if those who were one with Him were sinful and accursed? and could Christ's own loved ones be happy, when those with whom they have exchanged being, in whom they live and feel, are as wandering stars, for whom is reserved the mist of darkness forever? She had been taught that the agonies of the lost would be forever in sight of the saints, without abating in the least their eternal joys; nay, that they would find in it increasing motives to praise and adoration. Could it be so? Would the last act of the great Bridegroom of the Church be to strike from the heart of his purified Bride those yearnings of self-devoting love which His whole example had taught her, and in which she reflected, as in a glass, His own nature? If not, is there not some provision by which those roots of deathless love which Christ's betrothed ones strike into other hearts shall have a divine, redeeming power? Question vital as life-blood to ten thousand hearts,—fathers, mothers, wives, husbands,—to all who feel the infinite sacredness of love!

After the first interview with Mrs. Marvyn, the subject which had so agitated them was not renewed. She had risen at last from her sick-bed, as thin and shadowy as a faded moon after sunrise. Candace often shook her head mournfully, as her eyes followed her about her daily tasks. Once only, with Mary, she alluded to the conversation which had passed between them;—it was one day when they were together,

spinning, in the north upper room that looked out upon the sea. It was a glorious day. A ship was coming in under full sail, with white gleaming wings. Mrs. Marvyn watched it a few moments,—the gay creature, so full of exultant life,—and then smothered down an inward groan, and Mary thought she heard her saying, “Thy will be done!”

“Mary,” she said, gently, “I hope you will forget all I said to you that dreadful day. It had to be said, or I should have died. Mary, I begin to think that it is not best to stretch our minds with reasonings where we are so limited, where we can know so little. I am quite sure there must be dreadful mistakes somewhere.

“It seems to me irreverent and shocking that a child should oppose a father, or a creature its Creator. I never should have done it, only that, where direct questions are presented to the judgment, one cannot help judging. If one is required to praise a being as just and good, one must judge of his actions by some standard of right,—and we have no standard but such as our Creator has placed in us. I have been told it was my duty to attend to these subjects, and I have tried to,—and the result has been that the facts presented seem wholly irreconcilable with any notions of justice or mercy that I am able to form. If these be the facts, I can only say that my nature is made entirely opposed to them. If I followed the standard of right they present, and acted according to my small mortal powers on the same principles, I should be a very bad person. Any father, who should make such use of power over his children as they say the Deity does with regard to us, would be looked upon as a monster by our very imperfect moral sense. Yet I cannot say that the facts are not so. When I heard the Doctor's sermons on ‘Sin a Necessary Means of the Greatest Good,’ I could not extricate myself from the reasoning.

“I have thought, in desperate moments, of giving up the Bible itself. But what do I gain? Do I not see the same

difficulty in Nature? I see everywhere a Being whose main ends seem to be beneficent, but whose good purposes are worked out at terrible expense of suffering, and apparently by the total sacrifice of myriads of sensitive creatures. I see unflinching order, general good-will, but no sympathy, no mercy. Storms, earthquakes, volcanoes, sickness, death, go on without regarding us. Everywhere I see the most hopeless, unrelieved suffering,—and for aught I see, it may be eternal. Immortality is a dreadful chance, and I would rather never have been.—The Doctor's dreadful system is, I confess, much like the laws of Nature,—about what one might reason out from them.

“There is but just one thing remaining, and that is, as Candace said, the cross of Christ. If God so loved us,—if He died for us,—greater love hath no man than this. It seems to me that love is shown here in the two highest forms possible to our comprehension. We see a Being who gives himself for us,—and more than that, harder than that, a Being who consents to the suffering of a dearer than self. Mary, I feel that I must love more, to give up one of my children to suffer, than to consent to suffer myself. There is a world of comfort to me in the words, ‘He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?’ These words speak to my heart. I can interpret them by my own nature, and I rest on them. If there is a fathomless mystery of sin and sorrow, there is a deeper mystery of God's love. So, Mary, I try Candace's way,—I look at Christ,—I pray to Him. If he that hath seen Him hath seen the Father, it is enough. I rest there,—I wait. What I know not now I shall know hereafter.”

Mary kept all things and pondered them in her heart. She could speak to no one,—not to her mother, nor to her spiritual guide; for had she not passed to a region beyond theirs? As well might those on the hither side of mortality in-

struct the souls gone beyond the veil as souls outside a great affliction guide those who are struggling in it. That is a mighty baptism, and only Christ can go down with us into those waters.

Mrs. Scudder and the Doctor only marked that she was more than ever conscientious in every duty, and that she brought to life's daily realities something of the calmness and disengagedness of one whose soul has been wrenched by a mighty shock from all moorings here below. Hopes did not excite, fears did not alarm her; life had no force strong enough to awaken a thrill within; and the only subjects on which she ever spoke with any degree of ardor were religious subjects.

One who should have seen moving about the daily ministrations of the cottage a pale girl, whose steps were firm, whose eye was calm, whose hands were ever busy, would scarce imagine that through that silent heart were passing tides of thought that measured a universe; but it was even so. Through that one gap of sorrow flowed in the whole awful mystery of existence, and silently, as she spun and sewed, she thought over and over again all that she had ever been taught, and compared and revolved it by the light of a dawning inward revelation.

Sorrow is the great birth-agonny of immortal powers,—sorrow is the great searcher and revealer of hearts, the great test of truth; for Plato has wisely said, sorrow will not endure sophisms,—all shams and unrealities melt in the fire of that awful furnace. Sorrow reveals forces in ourselves we never dreamed of. The soul, a bound and sleeping prisoner, hears her knock on her cell-door, and wakens. Oh, how narrow the walls! oh, how close and dark the grated window! how the long useless wings beat against the impassable barriers! Where are we? What is this prison? What is beyond? Oh for more air, more light! When will the door be opened? The soul seems to itself to widen and deepen; it trembles at its own dreadful forces; it gathers up

in waves that break with wailing only to flow back into the everlasting void. The calmest and most centred natures are sometimes thrown by the shock of a great sorrow into a tumultuous amazement. All things are changed. The earth no longer seems solid, the skies no longer secure; a deep abyss seems underlying every joyous scene of life. The soul, struck with this awful inspiration, is a mournful Cassandra; she sees blood on every threshold, and shudders in the midst of mirth and festival with the weight of a terrible wisdom.

Who shall dare be glad any more, that has once seen the frail foundations on which love and joy are built? Our brighter hours, have they only been weaving a network of agonizing remembrances for this day of bereavement? The heart is pierced with every past joy, with every hope of its ignorant prosperity. Behind every scale in music, the gayest and cheeriest, the grandest, the most triumphant, lies its dark relative minor; the notes are the same, but the change of a semitone changes all to gloom;—all our gayest hours are tunes that have a modulation into these dreary keys ever possible; at any moment the key-note may be struck.

The firmest, best-prepared natures are often beside themselves with astonishment and dismay, when they are called to this dread initiation. They thought it a very happy world before,—a glorious universe. Now it is darkened with the shadow of insoluble mysteries. Why this everlasting tramp of inevitable laws on quivering life? If the wheels must roll, why must the crushed be so living and sensitive?

And yet sorrow is godlike, sorrow is grand and great, sorrow is wise and far-seeing. Our own instinctive valuations, the intense sympathy which we give to the tragedy which God has inwoven into the laws of Nature, show us that it is with no slavish dread, no cowardly shrinking, that we should approach her divine mysteries. What are the natures that cannot suffer? Who values them?

From the fat oyster, over which the silver tide rises and falls without one pulse upon its fleshy ear, to the hero who stands with quivering nerve parting with wife and child and home for country and God, all the way up is an ascending scale, marked by increasing power to suffer; and when we look to the Head of all being, up through principalities and powers and principedoms, with dazzling orders and celestial blazonry, to behold by what emblem the Infinite Sovereign chooses to reveal himself, we behold, in the midst of the throne, "a lamb as it had been slain."

Sorrow is divine. Sorrow is reigning on the throne of the universe, and the crown of all crowns has been one of thorns. There have been many books that treat of the mystery of sorrow, but only one that bids us glory in tribulation, and count it all joy when we fall into divers afflictions, that so we may be associated with that great fellowship of suffering of which the Incarnate God is the head, and through which He is carrying a redemptive conflict to a glorious victory over evil. If we suffer with Him, we shall also reign with Him.

Even in the very making up of our physical nature, God puts suggestions of such a result. "Weeping may endure for a night, but joy cometh in the morning." There are victorious powers in our nature which are all the while working for us in our deepest pain. It is said, that, after the sufferings of the rack, there ensues a period in which the simple repose from torture produces a beatific trance; it is the reaction of Nature, asserting the benignant intentions of her Creator. So, after great mental conflicts and agonies must come a reaction, and the Divine Spirit, co-working with our spirit, seizes the favorable moment, and, interpenetrating natural laws with a celestial vitality, carries up the soul to joys beyond the ordinary possibilities of mortality.

It is said that gardeners, sometimes, when they would bring a rose to richer flowering, deprive it, for a season, of light

and moisture. Silent and dark it stands, dropping one fading leaf after another, and seeming to go down patiently to death. But when every leaf is dropped, and the plant stands stripped to the uttermost, a new life is even then working in the buds, from which shall spring a tender foliage and a brighter wealth of flowers. So, often in celestial gardening, every leaf of earthly joy must drop, before a new and divine bloom visits the soul.

Gradually, as months passed away, the floods grew still; the mighty rushes of the inner tides ceased to dash. There came first a delicious calmness, and then a celestial inner clearness, in which the soul seemed to lie quiet as an untroubled ocean, reflecting heaven. Then came the fulness of mysterious communion given to the pure in heart,—that advent of the Comforter in the soul, teaching all things and bringing all things to remembrance; and Mary moved in a world transfigured by a celestial radiance. Her face, so long mournfully calm, like some chiselled statue of Patience, now wore a radiance, as when one places a light behind some alabaster screen sculptured with mysterious and holy emblems, and words of strange sweetness broke from her, as if one should hear snatches of music from a door suddenly opened in heaven. Something wise and strong and sacred gave an involuntary impression of awe in her looks and words;—it was not the childlike loveliness of early days, looking with dovelike, ignorant eyes on sin and sorrow; but the victorious sweetness of that great multitude who have come out of great tribulation, having washed their robes and made them white in the blood of the Lamb. In her eyes there was that nameless depth that one sees with awe in the Sistine Madonna,—eyes that have measured infinite sorrow and looked through it to an infinite peace.

"My dear Madam," said the Doctor to Mrs. Scudder, "I cannot but think that there must be some uncommonly gracious exercises passing in the mind of your daughter; for I observe, that, though she

is not inclined to conversation, she seems to be much in prayer; and I have, of late, felt the sense of a Divine Presence with her in a most unusual degree. Has she opened her mind to you?"

"Mary was always a silent girl," said Mrs. Scudder, "and not given to speaking of her own feelings; indeed, until she gave you an account of her spiritual state, on joining the church, I never knew what her exercises were. Hers is a most singular case. I never knew the time when she did not seem to love God more than anything else. It has disturbed me sometimes,—because I did not know but it might be mere natural sensibility, instead of gracious affection."

"Do not disturb yourself, Madam," said the Doctor. "The Spirit worketh when, where, and how He will; and, undoubtedly, there have been cases where His operations commence exceedingly early. Mr. Edwards relates a case of a young person who experienced a marked conversion when three years of age; and Jeremiah was called from the womb. (Jeremiah, i. 5.) In all cases we must test the quality of the evidence without relation to the time of its commencement. I do not generally lay much stress on our impressions, which are often uncertain and delusive; yet I have had an impression that the Lord would be pleased to make some singular manifestations of His grace through this young person. In the economy of grace there is neither male nor female; and Peter says (Acts, ii. 17) that the Spirit of the Lord shall be poured out and your sons and your daughters shall prophesy. Yet if we consider that the Son of God, as to his human nature, was made of a woman, it leads us to see that in matters of grace God sets a special value on woman's nature and designs to put special honor upon it. Accordingly, there have been in the Church, in all ages, holy women who have received the Spirit and been called to a ministration in the things of God,—such as Deborah, Huldah, and Anna, the prophetess. In our own days, most uncommon manifestations of divine grace have been given to holy

women. It was my privilege to be in the family of President Edwards at a time when Northampton was specially visited, and his wife seemed and spoke more like a glorified spirit than a mortal woman,—and multitudes flocked to the house to hear her wonderful words. She seemed to have such a sense of the Divine love as was almost beyond the powers of nature to endure. Just to speak the words, 'Our Father who art in heaven,' would overcome her with such a manifestation that she would become cold and almost faint; and though she uttered much, yet she told us that the divinest things she saw could not be spoken. These things could not be fanaticism, for she was a person of a singular evenness of nature, and of great skill and discretion in temporal matters, and of an exceeding humility, sweetness, and quietness of disposition."

"I have observed of late," said Mrs. Scudder, "that, in our praying circles, Mary seemed much carried out of herself, and often as if she would speak, and with difficulty holding herself back. I have not urged her, because I thought it best to wait till she should feel full liberty."

"Therein you do rightly, Madam," said the Doctor; "but I am persuaded you will hear from her yet."

It came at length, the hour of utterance. And one day, in a praying circle of the women of the church, all were startled by the clear silver tones of one who sat among them and spoke with the unconscious simplicity of an angel child, calling God her Father, and speaking of an ineffable union in Christ, binding all things together in one, and making all complete in Him. She spoke of a love passing knowledge,—passing all love of lovers or of mothers,—a love forever spending, yet never spent,—a love ever pierced and bleeding, yet ever constant and triumphant, rejoicing with infinite joy to bear in its own body the sins and sorrows of a universe,—conquering, victorious love, rejoicing to endure, panting to give, and offering its whole self with

an infinite joyfulness for our salvation. And when, kneeling, she poured out her soul in prayer, her words seemed so many winged angels, musical with unearthly harpings of an untold blessedness. They who heard her had the sensation of rising in the air, of feeling a celestial light and warmth descending into their souls; and when, rising, she stood silent and with downcast drooping eyelids, there were tears in all eyes, and a hush in all movements as she passed, as if something celestial were passing out.

Miss Prissy came rushing homeward, to hold a private congratulatory talk with the Doctor and Mrs. Scudder, while Mary was tranquilly setting the tea-table and cutting bread for supper.

"To see her now, certainly," said Miss Prissy, "moving round so thoughtful, not forgetting anything, and doing everything so calm, you wouldn't 'a' thought it could be her that spoke those blessed words and made that prayer! Well, certainly, that prayer seemed to take us all right up and put us down in heaven! and when I opened my eyes, and saw the roses and asparagus-bushes on the mantel-tree-piece, I had to ask myself, 'Where have I been?' Oh, Miss Scudder, her afflictions have been sanctified to her!—and really, when I see her going on so, I feel she can't be long for us. They say, dying grace is for dying hours; and I'm sure this seems more like dying grace than anything that I ever yet saw."

"She is a precious gift," said the Doctor; "let us thank the Lord for his grace through her. She has evidently had a manifestation of the Beloved, and feedeth among the lilies (Canticles, vi. 3); and we will not question the Lord's further dispensations concerning her."

"Certainly," said Miss Prissy, briskly, "it's never best to borrow trouble; 'sufficient unto the day' is enough, to be sure.—And now, Miss Scudder, I thought I'd just take a look at that dove-colored silk of yours to-night, to see what would have to be done with it, because I must make every minute tell; and you know I lose half a

day every week for the prayer-meeting. Though I ought not to say I lose it, either; for I was telling Miss General Wilcox I wouldn't give up that meeting for bags and bags of gold. She wanted me to come and sew for her one Wednesday, and says I, 'Miss Wilcox, I'm poor and have to live by my work, but I a'n't so poor but what I have some comforts, and I can't give up my prayer-meeting for any money,—for you see, if one gets a little lift there, it makes all the work go lighter,—but then I have to be particular to save up every scrap and end of time.'

Mrs. Scudder and Miss Prissy crossed the kitchen and entered the bedroom, and soon had the dove-colored silk under consideration.

"Well, Miss Scudder," said Miss Prissy, after mature investigation, "here's a broad hem, not cut at all on the edge, as I see, and that might be turned down, and so cut off the worn spot up by the waist,—and then, if it is turned, it will look every bit and grain as well as a new silk;—I'll sit right down now and go to ripping. I put my ripping-knife into my pocket when I put on this dress to go to prayer-meeting, because, says I to myself, there'll be something to do at Miss Scudder's to-night. You just get an iron to the fire, and we'll have it all ripped and pressed out before dark."

Miss Prissy seated herself at the open window, as cheery as a fresh apple-blossom, and began busily plying her knife, looking at the garment she was ripping with an astute air, as if she were about to circumvent it into being a new dress by some surprising act of legerdemain. Mrs. Scudder walked to the looking-glass and began changing her bonnet cap for a tea-table one.

Miss Prissy, after a while, commenced in a mysterious tone.

"Miss Scudder, I know folks like me shouldn't have their eyes open too wide, but then I can't help noticing some things. Did you see the Doctor's face when we was talking to him about Mary? Why, he colored all up and the tears came into his eyes. It's my belief that that blessed

man worships the ground she treads on. I don't mean *worships*, either,—'cause that would be wicked, and he's too good a man to make a graven image of anything,—but it's clear to see that there a'n't anybody in the world like Mary to him. I always did think so; but I used to think Mary was such a little poppet—that she'd do better for— Well, you know, I thought about some younger man;—but, laws, now I see how she rises up to be ahead of everybody, and is so kind of solemn-like. I can't but see the leadings of Providence. What a minister's wife she'd be, Miss Scudder!—why, all the ladies coming out of prayer-meeting were speaking of it. You see, they want the Doctor to get married;—it seems more comfortable-like to have ministers married; one feels more free to open their exercises of mind; and as Miss Deacon Twitchel said to me,—‘If the Lord had made a woman o' purpose, as he did for Adam, he wouldn't have made her a bit different from Mary Scudder.’ Why, the oldest of us would follow her lead,—'cause she goes before us without knowing it.”

“I feel that the Lord has greatly blessed me in such a child,” said Mrs. Scudder, “and I feel disposed to wait the leadings of Providence.”

“Just exactly,” said Miss Prissy, giving a shake to her silk; “and as Miss Twitchel said, in this case every providence seems to p'int. I felt dreadfully for her along six months back; but now I see how she's been brought out, I begin to see that things are for the best, perhaps, after all. I can't help feeling that Jim Marvyn is gone to heaven, poor fellow! His father is a deacon,—and such a good man!—and Jim, though he did make a great laugh wherever he went, and sometimes laughed where he hadn't ought to, was a noble-hearted fellow. Now, to be sure, as the Doctor says, ‘amiable instincts a'n't true holiness’; but then they are better than unamiable ones, like Simeon Brown's. I do think, if that man is a Christian, he is a dreadful ugly one; he snapped me short up about my change, when he settled with me last Tuesday; and if I hadn't

felt that it was a sinful rising, I should have told him I'd never put foot in his house again; I'm glad, for my part, he's gone out of our church. Now Jim Marvyn was like a prince to poor people; and I remember once his mother told him to settle with me, and he gave me 'most double, and wouldn't let me make change. ‘Confound it all, Miss Prissy,’ says he, “I wouldn't stitch as you do from morning to night for double that money.’ Now I know we can't do anything to recommend ourselves to the Lord, but then I can't help feeling some sorts of folks must be by nature more pleasing to Him than others. David was a man after God's own heart, and he was a generous, whole-souled fellow, like Jim Marvyn, though he did get carried away by his spirits sometimes and do wrong things; and so I hope the Lord saw fit to make Jim one of the elect. We don't ever know what God's grace has done for folks. I think a great many are converted when we know nothing about it, as Miss Twitchel told poor old Miss Tyrrel, who was mourning about her son, a dreadful wild boy, who was killed falling from mast-head; she says, that from the mast-head to the deck was time enough for divine grace to do the work.”

“I have always had a trembling hope for poor James,” said Mrs. Scudder,—“not on account of any of his good deeds or amiable traits, because election is without foresight of any good works,—but I felt he was a child of the covenant, at least by the father's side, and I hope the Lord has heard his prayer. These are dark providences; the world is full of them; and all we can do is to have faith that the Lord will bring infinite good out of finite evil, and make everything better than if the evil had not happened. That's what our good Doctor is always repeating; and we must try to rejoice, in view of the happiness of the universe, without considering whether we or our friends are to be included in it or not.”

“Well, dear me!” said Miss Prissy, “I hope, if that is necessary, it will please the Lord to give it to me; for I don't seem

to find any powers in me to get up to it. But all's for the best, at any rate,—and that's a comfort."

Just at this moment Mary's clear voice at the door announced that tea was on the table.

"Coming, this very minute," said Miss Prissy, bustling up and pulling off her spectacles. Then, running across the room, she shut the door mysteriously, and turned to Mrs. Scudder with the air of an impending secret. Miss Prissy was subject to sudden impulses of confidence, in which she was so very cautious that not the thickest oak-plank door seemed secure enough, and her voice dropped to its lowest key. The most important and critical words were entirely omitted, or supplied by a knowing wink and a slight stamp of the foot.

In this mood she now approached Mrs. Scudder, and, holding up her hand on the door-side to prevent consequences, if, after all, she should be betrayed into a loud word, she said, "I thought I'd just say, Miss Scudder, that, in case Mary should — the Doctor,—in case, you know, there should be a — in the house, you *must* just contrive it so as to give me a month's notice, so that I could give you a whole fortnight to fix her up as such a good man's — ought to be. Now I know how spiritually-minded our blessed Doctor is; but, bless you, Ma'am, he's got eyes. I tell you, Miss Scudder, these men, the best of 'em, *feel* what's what, though they don't *know* much. I saw the Doctor look at Mary that night I dressed her for the wedding-party. I tell you

he'd like to have his wife look pretty well, and he'll get up some blessed text or other about it, just as he did that night about being brought unto the king in raiment of needle-work. That is an encouraging thought to us sewing-women.

"But this thing was spoken of after the meeting. Miss Twitchel and Miss Jones were talking about it; and they all say that there would be the best setting-out got for her that was ever seen in Newport, if it should happen. Why, there's reason in it. She ought to have at least two real good India silks that will stand alone,—and you'll see she'll have 'em, too; you let me alone for that; and I was thinking, as I lay awake last night, of a new way of making up, that you will say is just the sweetest that ever you did see. And Miss Jones was saying that she hoped there wouldn't anything happen without her knowing it, because her husband's sister in Philadelphia has sent her a new receipt for cake, and she has tried it and it came out beautifully, and she says she'll send some in."

All the time that this stream was flowing, Mrs. Scudder stood with the properly reserved air of a discreet matron, who leaves all such matters to Providence, and is not supposed unduly to anticipate the future; and, in reply, she warmly pressed Miss Prissy's hand, and remarked, that no one could tell what a day might bring forth, — and other general observations on the uncertainty of mortal prospects, which form a becoming shield when people do not wish to say more exactly what they are thinking of.

[To be continued.]

ONCE AND NOW.

THE MOURNER lies in the solemn room
 Where his Dead hath lately lain;
 And in the drear, oppressive gloom,
 Death-pallid with the dying moon,
 There pass before his brain,

In blended visions manifold,
The present and the days of old.

Fair falls the snow on her grave to-day,
 Shrouding her sleep sublime ;
But he sees in the sunny far-away
None among maidens so fair and gay
 As she in her sweet spring-time :
Where the song and the sport and the revel be,
None among maidens so fair as she.

He marks where the perfect crescent dips
 Above the heaven of her eyes,
Her beamy hair in soft eclipse,
The red enchantment of her lips,
 And all the grace that lies
Dreaming in her neck's pure curve,
With its regal lift and its swanlike swerve.

In pictures which are forever joys,
 She cometh to him once more :
Once, with her dainty foot a-poise,
She drives the bird with a merry noise
 From her lifted battledoor,
And tosses back, with impatient air,
The ruffled glory of her hair ;—

Then gayly draping a painted doll,
 To please an eager child ;
Or pacing athwart a stately hall ;
Or kneeling at dewy evenfall,
 When clouds are crimson-piled,
And all the hushed and scented air
Is tremulous with the voice of prayer ;—

Or standing mute and rapture-bound
 The while her sisters sing ;
From voice and lute there floats around
A golden confluence of sound,
 Spreading in fairy ring ;
And with a beautiful grace and glow
Her head sways to the music's flow.

One night of nights in lustrous June,
 She walks with him alone ;
Through silver glidings of the moon
The runnels purl a dreamy tune ;
 His arm is round her thrown :
But looks and sounds far lovelier
Thrill on his tranced soul from her.

And then that rounded bliss, increased
 To one consummate hour !
 The marriage-robe, the stoléd priest,
 The kisses when the rite hath ceased,
 And with her heart's rich dower
 She standeth by his shielding side,
 His wedded wife and his own bright bride !

And then the sacred influence
 That flushed her flower to prime !
 Through Love's divine omnipotence
 She ripened to a mother once,
 But once, and for all time :
 No higher heaven on him smiled
 Than that young mother and her child.

Then all the pleasant household scenes
 Through all the latter years !
 No murky shadow intervenes, —
 Her gentle aspect only leans
 Through the soft mist of tears ;
 Her sweet, warm smile, her welkin glance, —
 There is no speech nor utterance.

O angel form, O darling face,
 Slow fading from the shore !
 O brave, true heart, whose warmest place
 Was his alone by Love's sweet grace,
 Still, still, forevermore !
 And now he lonely lieth, broken-hearted ;
 For all the grace and glory have departed.

Snow-cold in sculptured calm she lies,
 Apparelled saintly white ;
 On her sealed lips no sweet replies,
 And the blue splendor of her eyes
 Gone down in dreamless night ;
 All empery of Death expressed
 In that inexorable rest !

Now leave this fair and holy Thing
 Alone with God's dear grace !
 Her grave is but the entering
 Beneath the shadow of His wing,
 Her trusty hiding-place,
 Till, in the grand, sweet Dawn, at last,
 This tyranny be overpast.

A TRIP TO CUBA.

CAN GRANDE'S DEPARTURE.—THE DOMINICA.—LOTTERY-TICKETS.

I HAVE not told you how Can Grande took leave of the Isle of Rogues, as one of our party christened the fair Queen of the Antilles. I could not tell you how he loathed the goings on at Havana, how hateful he found the Spaniards, and how villanous the American hotel-keepers. His superlatives of censure were in such constant employment that they began to have a threadbare sound before he left us; and as he has it in prospective to run the gantlet of all the inn-keepers on the continent of Europe, to say nothing of farther lands, where inn-keepers would be a relief, there is no knowing what exhaustion his powers in this sort may undergo before he reaches us again. He may break down into weak, compliant good-nature, and never be able to abuse anybody again, as long as he lives. In that case, his past life and his future, taken together, will make a very respectable average. But the climate really did not suit him, the company did not satisfy him, and there came a moment when he said, "I can bear it no longer!" and we answered, "Go in peace!"

It now becomes me to speak of Sobrina, who has long been on a temperance footing, and who forgets even, to blush when the former toddy is mentioned, though she still shudders at the remembrance of sour-sop. She is the business-man of the party; and while philosophy and highest considerations occupy the others, with an occasional squabble over virtue and the rights of man, she changes lodgings, hires carts, transports baggage, and, knowing half-a-dozen words of Spanish, makes herself clearly comprehensible to everybody. We have found a Spanish steamer for Can Grande; but she rows thither in a boat and secures his passage and state-room. The noontide sun is hot upon the waters, but her zeal is hotter still.

Now she has made a curious bargain with her boatmen, by which they are to convey the whole party to the steamer on the fourth day.

"What did you tell them?" we asked.

"I said, *tres noches* (three nights) and *un dia*, (one day,) and then took out my watch and showed them five o'clock on it, and pointed to the boat and to myself. They understood, perfectly."

And so, in truth, they did; for, going to the wharf on the day and at the hour appointed, we found the boatmen in waiting, with eager faces. But here a new difficulty presented itself;—the runner of our hotel, a rascal German, whose Cuban life has sharpened his wits and blunted his conscience, insisted that the hiring of boats for the lodgers was one of his (many) perquisites, and that before his sovereign prerogative all other agreements were null and void.—N. B. There was always something experimentative about this man's wickedness. He felt that he did not know how far men might be gulled, or the point where they would be likely to resist. This was a fault of youth. With increasing years and experience he will become bolder and more skilful, and bids fair, we should say, to become one of the most dexterous operators known in his peculiar line. On the present occasion, he did not heed the piteous pleadings of the disappointed boatmen, nor Sobrina's explanations, nor Can Grande's arguments. But when the whole five of us fixed upon him our mild and scornful eyes, something within him gave way. He felt a little bit of the moral pressure of Boston, and feebly broke down, saying, "You better do as you like, then," and so the point was carried.

A pleasant run brought us to the side of the steamer. It was dusk already as we ascended her steep gangway, and from that to darkness there is, at this

season, but the interval of a breath. Dusk, too, were our thoughts, at parting from Can Grande, the mighty, the vehement, the great fighter. How were we to miss his deep music, here and at home! With his assistance we had made a very respectable band; now we were to be only a wandering drum and fife,—the fife particularly shrill, and the drum particularly solemn. Well, we went below, and examined the little den where Can Grande was to pass the other seven days of his tropical voyaging. The berths were arranged the wrong way,—across, not along, the vessel,—and we foresaw that his head would go up and his feet down, and *vice versâ*, with every movement of the steamer, and our weak brains reeled at the bare thought of what he was to suffer. He, good soul, meanwhile, was thinking of his supper, and wondering if he could get tea, coffee, and chocolate, a toasted roll, and the touch of cold ham which an invalid loves. And we beheld, and they were bringing up the side of the vessel trays of delicious pastry, and festoons of fowls, with more literal butcher's meat. And we said, "There will be no famine on board. Make the most of your supper, Can Grande; for it will be the last of earth to you, for some time to come." And now came silence, and tears, and last embraces; we slipped down the gangway into our little craft, and, looking up, saw, bending above us, between the slouched hat and the silver beard, the eyes that we can never forget, that seemed to drop back in the darkness with the solemnity of a last farewell. We went home, and the drum hung himself gloomily on his peg, and the little fife *shut up* for the remainder of the evening.

Has Mr. Dana described the Dominica, I wonder? Well, if he has, I cannot help it. He never can have eaten so many ices there as I have, nor passed so many patient hours amid the screeching, chattering, and devouring, which make it most like a cage of strange birds, or the monkey department in the Jardin des Plantes.—*Mem.* I always observed that

the monkeys just mentioned seemed far more mirthful than their brethren in the London Zoölogical Gardens. They form themselves, so to speak, on a livelier model, and feel themselves more at home with their hosts.

But the Dominica. You know, probably, that it is the great *café* of Havana. All the day long it is full of people of all nations, sipping ices, chocolate, and so on; and all night long, also, up to the to me very questionable hour when its patrons go home and its *garçons* go to bed. We often found it a welcome refuge at noon, when the *douche* of sunlight on one's *cer-vix* bewilders the faculties, and confuses one's principles of gravitation, toleration, etc., etc. You enter from the Tophet of the street, and the intolerable glare is at once softened to a sort of golden shadow. The floor is of stone; in the midst trickles a tiny fountain with golden network; all other available space is crowded with marble tables, square or round; and they, in turn, are scarcely visible for the swarm of black-coats that gather round them. The smoke of innumerable cigars gives a Rembrandtic tinge to the depths of the picture, and the rows and groups of nodding Panama hats are like very dull flower-beds. In the company, of course, the Spanish-Cuban element largely predominates; yet here and there the sharper English breaks upon the ear.

"Yes, I went to that plantation; but they have only one thousand boxes of sugar, and we want three thousand for our operation."

A Yankee, you say. Yes, certainly; and turning, you see the tall, strong Philadelphian from our hotel, who calls for everything by its right name, and always says, "*Mas! mas!*" when the waiter helps him to ice. Some one near us is speaking a fuller English, with a richer "*r*" and deeper intonation. See there! that is our own jolly captain, Brownness of ours, the King of the "*Karnak*"; and going up to the British lion, we shake the noble beast heartily by the paw.

The people about us are imbibing a variety of cooling liquids. Our turn

comes at last. The *garçon* who says, "I speke Aingliss," brings us each a delicious orange *granizada*, a sort of half-frozen water-ice, familiar to Italy, but unknown in America. It is ice in the first enthusiasm of freezing,—condensed, not hardened. Promoting its liquefaction with the spoon, you enjoy it through the mediation of a straw. The unskilful make strange noises and gurglings through this *tenuis avena*; but to those who have not forgotten the accomplishment of suction, as acquired at an early period of existence, the *modus in quo* is easy and agreeable.

You will hardly weary of watching the groups that come and go and sit and talk in this dreamy place. If you are a lady, every black eye directs its full, tiresome stare at your face, no matter how plain that face may be. But you have learned before this to consider those eyes as so many black dots, so many marks of wonder with no sentence attached; and so you coolly pursue your philosophizing in your corner, strong in the support of a companion, who, though deeply humanitarian and peaceful, would not hesitate to punch any number of Spanish heads that should be necessary for the maintenance of your comfort and his dignity.

The scene is occasionally varied by the appearance of a beggar-woman, got up in great decency, and with a wonderful air of pinched and faded gentility. She wears an old shawl upon her head, but it is as nicely folded as an aristocratic mantilla; her feet are cased in the linen slippers worn by the poorer classes, but there are no unsavory rags and dirt about her. "That good walk of yours, friend," I thought, "does not look like starvation." Yet, if ever there were a moment when one's heart should soften towards an imposing fellow-creature, it is when one is in the midst of the orange *granizada*. The beggar circles slowly and mournfully round all the marble tables in turn, holding out her hand to each, as the plate is offered at a church collection. She is not importunate; but, looking in each one's face, seems to divine whether

he will give or no. A Yankee, sitting with a Spaniard, offers her his cigar. The Spaniard gravely pushes the cigar away, and gives her a *medio*.

More pertinacious is the seller of lottery-tickets, male or female, who has more at stake, and must run the risk of your displeasure for the chance of your custom. Even in your bed you are hardly safe from the ticket-vender. You stand at your window, and he, waiting in the street, perceives you, and with nods, winks, and showing of his wares endeavors to establish a communication with you. Or you stop and wait somewhere in your *rolante*, and in the twinkling of an eye the wretch is at your side to bear you company till you drive off again. At the Dominica he is especially persevering, and stands and waits with as much zeal as if he knew the saintly line of Milton. Like the beggar, however, he is discriminative in the choice of his victims, and persecutes the stony Yankee less than the oily Spaniard, whose inbred superstitions force him to believe in luck.

Very strange stories do they tell about the trade in lottery-tickets,—strange, at least, to us, who consider them the folly of follies. Here, as in Italy, the lotteries are under the care of the State, and their administration is as careful and important as that of any other branch of finance. They are a regular and even reputable mode of investment. The wealthy commercial houses all own tickets, sometimes keeping the same number for years, but more frequently changing after each unsuccessful experiment. A French gentleman in Havana assured me that his tickets had already cost him seven thousand dollars. "And now," said he, "I cannot withdraw, for I cannot lose what I have already paid. The number has not been up once in eight years; its turn must come soon. If I were to sell my ticket, some one would be sure to draw the great prize with it the week after." This, perhaps, is not very unlike the calculations of business risks most in vogue in our great cities.

A single ticket costs an ounce (seventeen dollars); but you are constantly offered fractions, to an eighth or a sixteenth. There are ticket-brokers who accommodate the poorer classes with interests to the amount of ten cents, and so on. Thus, for them, the lottery replaces the savings-bank, with entire uncertainty of any return, and the demoralizing process of expectation thrown into the bargain. The negroes invest a good deal of money in this way, and we heard in Matanzas a curious anecdote on this head. A number of negroes, putting their means together, had commissioned a ticket-broker to purchase and hold for them a certain ticket. After long waiting and paying up, news came to Matanzas that the ticket had drawn the \$100,000 prize. The owners of the negroes were in despair at this intelligence. "Now my cook will buy himself," says one; "my *calesero* will be free," says another; and so on. The poor slaves ran, of course, in great agitation, to get their money. But, lo! the office was shut up. The rascal broker had absconded. He had never run the risk of purchasing the ticket; but had coolly appropriated this and similar investments to his own use, preferring the bird in the hand to the whole aviary of possibilities. He was never heard of more; but should he ever turn up anywhere, I commend him as the fittest subject for Lynch-law on record.

Well, as I have told you, all these golden chances wait for you at the Dominica, and many Americans buy, and look very foolish when they acknowledge it. The Nassausee all bought largely during their short stay; and even their little children held up with exultation their fragments of tickets, all good for something, and bad for something, too.

If you visit the Dominica in the evening, you find the same crowd, only with a sprinkling of women, oftenest of your own country, in audacious bonnets, and with voices and laughter which bring the black eyes upon them for a time. If it be Sunday evening, you will see here

and there groups of ladies in full ball-dress, fresh from the Paseo, the *volante* waiting for them outside. All is then at its gayest and busiest; but your favorite waiter, with disappointment in his eyes, will tell you that there is "no mas" of your favorite *granizada*, and will persuade you to take, I know not what nauseous substitute in its place; for all ices are not good at the Dominica, and some are (excuse the word) nasty. People sit and sip, prolonging their pleasures with dilatory spoon and indefatigable tongue. Group follows group; but the Spaniards are what I should call heavy sitters, and tarry long over their ice or chocolate. The waiter invariably brings to every table a chafing-dish with a burning coal, which will light a cigar long after its outer glow has subsided into ashy white. Some humans retain this kindling power;—*vide* Niuton and the ancient Goethe;—it is the heart of fire, not the flame of beauty, that does it. When one goes home, tired, at ten or eleven, the company shows no sign of thinning, nor does one imagine how the ground is ever cleared, so as to allow an interval of sleep between the last ice at night and the first coffee in the morning. It is the universal *siesta* which makes the Cubans so bright and fresh in the evening. With all this, their habits are sober, and the evening refreshment always light. No suppers are eaten here; and it is even held dangerous to take fruit as late as eight o'clock, P. M.

The Dominica has still another aspect to you, when you go there in the character of a citizen and head of family to order West India sweetmeats for home-consumption. You utter the magic word *dulces*, and are shown with respect into the establishment across the way, where a neat steam-engine is in full operation, tended by blacks and whites, stripped above the waist, and with no superfluous clothing below it. Here they grind the chocolate, and make the famous preserves, of which a list is shown you, with prices affixed. As you will probably lose some minutes in perplexity as to

which are best for you to order, let me tell you that the guava jelly and marmalade are first among them, and there is no second. You may throw in a little pine-apple, mamey, lime, and cocoa-plum; but the guava is the thing, and, in case of a long run on the tea-table, will give the most effectual support. The limes used to be famous in our youth; but in these days they make them hard and tough. The marmalade of bitter oranges is one of the most useful of Southern preserves; but I do not remember it on the list of the Dominica. Having given your order, let me further advise you to remain, if practicable, and see it fulfilled; as you will find, otherwise, divers trifling discrepancies between the bill and the goods as delivered, which, though of course purely accidental, will all be, somehow, to the Dominica's advantage, and not to yours. If you are in moderate circumstances, order eight or ten dollars' worth; if affluent, twenty or thirty dollars' worth; if rash and extravagant, you may rise even to sixty dollars;

but you will find in such an outlay food for repentance. One word in your ear: do not buy the syrups, for they are made with very bad sugar, and have no savor of the fruits they represent.

And this is all I can tell about the Dominica, which I recommend to all of you for refreshment and amusement. We have nothing like it in New York or Boston,—our *salons* of the same description having in them much more to eat and much less to see. As I look back upon it, the place assumes a deeply Moorish aspect. I see the fountain, the golden light, the dark faces, and intense black eyes, a little softened by the comforting distance. Oh! to sit there for one hour, and help the *garçon's* bad English, and be pestered by the beggar, and tormented by the ticket-vender, and support the battery of the wondering looks, which make it sin for you, a woman, to be abroad by day! Is there any purgatory which does not grow lovely as you remember it? Would not a man be hanged twice, if he could?

[To be continued.]

ZELMA'S VOW.

[Continued from the July Number.]

PART SECOND.

HOW IT WAS KEPT.

It was late when Zelma Burleigh returned to the Grange. As she stole softly into the hall, she startled an Italian greyhound, which was lying asleep on a mat near the door. As he sprang up, the little silver bells on his collar tinkled out his master's secret;—Sir Harry Willerton was still in the drawing-room with Bessie.

As Zelma passed up to her chamber, she said to herself bitterly,—“Thus openly and fearlessly can the rich and

well-born woo and be wooed, while such as we must steal away to happiness as to crime, and plight our vows under the chill and shadow of night!” But the next moment she felt that there was about her love a piquant sense of peril and lawlessness, a wild flavor infinitely more to her taste than would be any prudent, commendable affection grown in drawing-rooms, nourished by conventionalism, and propped by social fitness; and remembering the manly beauty and brilliant parts of her lover, she felt that she would not exchange him for the proudest noble of the realm.

After a time Bessie came stealing up from the drawing-room, and lay down by her cousin's side, softly, for fear of waking her; and all night long Bessie's secret curled about her smiling mouth, and quivered through the lids of her shut eyes, and overran her red lips in murmurs of happy dreams; but Zelma's secret burned like slow fire in her deepest heart. Bessie dreamed of merry games and quiet rambles and country *fêtes* with the gay Sir Harry; but Zelma, when at last she slept, dreamed of wandering with her adventurous lover from province to province,—then of playing Juliet to his Romeo before a vast metropolitan audience.

Days went on, and Bessie's pure, transparent nature, a lily-bud of sweetest womanhood, seemed unconsciously revealing itself, leaf by leaf, to all the world, and blooming out its beautiful innermost life; but Zelma's secret still smoldered in her shut heart, never by any chance flaming up to her lips in words. Her mouth assumed a look of rigid resolution, almost of desperation; and her eyes shone with a hard, diamond-like brilliancy, fitful, but never soft or tearful. Her manner grew more and more moody and constrained, till even her matter-of-fact uncle and aunt, good easy souls, and her absorbed cousin, became curious and anxious. The little elfish black pony was in more frequent request than ever; for his mistress now went out at any hour that suited her whim, in any weather, chose the loneliest by-ways, and rode furiously. Often, at evening, she ascended a dark gorge of the western hills and plunged down on the other side, as though in hot pursuit of the setting sun; and at length there came a report from the gossiping post-mistress of a little village over there, that she came for letters, which she duly received, addressed in a dashing, manly hand. This story, coming to the ears of Roger Burleigh, quickened his dull suspicions that "something was wrong with that poor girl"; and just as he was getting positive and peremptory, and Bessie

perplexed and alarmed, Zelma disappeared!

For several days there were anxious inquiries and vain searches in every direction,—storming, weeping, and sleeplessness in the Squire's usually happy household; and then came a letter, whose Scottish post-mark revealed much of the mystery. It was from Zelma, telling that she had left the Grange forever, and become the wife of "Mr. Bury, the strolling player"; and saying that she had taken this step of her own free will, knowing it to be a fatal, unpardonable sin against caste, and that it would set a great gulf between her and her respectable relatives. Yet, she asked, had not a gulf of *feeling*, as deep and wide, ever separated their hearts from the gypsy's daughter? and was it not better and more honest to break the weak social ties of protection and dependence which had stretched like wild vines across the chasm to hide it from the world? She then bade them all an abrupt and final farewell. It was a letter brief, cold, and curt, almost to insolence; but beneath her new name, which was dashed off with somewhat of a dramatic flourish, there appeared hurriedly scrawled in pencil a woman's postscript, containing the real soul of the letter, a passionate burst of feeling, a bitter cry of long-repressed, sorrowful tenderness. It implored forgiveness for any pain she might ever have given them, for any disgrace she might ever bring upon them,—it thanked and blessed them for past kindness, and humbly prayed for them the choicest gifts and the most loving protection of Heaven. This postscript was signed "Zelle,"—the orphan's childish and pet name at the Grange, which she now put off with the peace and purity of maidenhood and domestic life.

When it was known how Zelma Burleigh had fled, and with whom, the neighboring gentry were duly shocked and scandalized. The village gossips declared that they had always foreseen some such fate for "that strange girl," and sagely prophesied that the master

of Willerton Hall would abandon all thought of an alliance with a family whose escutcheon had suffered so severely. But they counted on the baronet, not on the man,—and so, for once, were mistaken.

As for honest Roger Burleigh, he was beside himself with amazement and indignation at the folly and ingratitude of his niece and the measureless presumption of “that infernal puppy of a play-actor,” as he denominated Zelma’s clever husband.

As he was one day talking over the sad affair with his friend Sir Harry, who best succeeded in soothing him down, he inveighed against all actors and actresses in the strongest terms of aversion and contempt, giving free expression to the violent provincial prejudice of his time against players of all degrees.

“But, my dear Sir,” interrupted the young Baronet, “your niece has not become an actress,—only the wife of a promising actor.”

“No,—but she will be one yet. She’s stage-struck now, more than anything else; and mark my words,—that villain will have her on the boards before the year’s end, and live by her ranting. Why, you see, Sir Harry, strolling is in the blood, and must out, I suppose. The girl, as you may have heard, is half gypsy. My brother, Captain Burleigh, was a sad scamp, and actually married a Spanish Zinca! He was drunk at the time, we have the consolation to believe, or he could never have so far belied his good old English blood, dissipated dog as he was. To be sure, she saved his life once, and really was a beautiful, devoted creature, by all accounts; and if Zelma had done no worse than she,—run away with any poor devil, provided only he were a gentleman,—or if she had gone off vagabondizing with one of her mother’s people, it would not have been so infamous an affair as it is; she might still have been accounted an honest woman;—but, my God, Sir Harry, a strolling player!”

Mrs. Burleigh was but a dutiful echo of her husband’s prejudices, and gave up her hapless niece as lost beyond redemption; but Bessie, though she grieved more than either, suffered from no sense of humiliation, and allowed no virtuous anger, no injurious doubts, to enter her blessed little heart. Yet she missed her lost companion, her strong friend, and, still vine-like in her instincts, turned wholly to the new support,—to one who submitted himself gladly to the sweet inthralment, and felt all the grander for the luscious weight and tendril-like clasp. And so Love came to pretty Bessie’s heart “with healing in his wings.”

Unspeakable was the dismay of Mr. Bury at finding that a very modest amount of personal property was all that his runaway wife could hope to receive from her relatives,—that she was utterly portionless, her father having more than exhausted the patrimony of a younger son. He had supposed, from Zelma’s apparently honorable position in the household of her uncle, that she was, if not an heiress, at least respectably dowered. Had he been better informed, it is doubtful whether, improvident and enamored as he was, he would have ruralized and practicalized Romeo in the lane of Burleigh Grange. Zelma herself, too unworlily to suspect that self-interest had anything to do with her conquest, never alluded to her lack of dowry till it was too late. Then both manly shame and manly passion (for the actor loved her in his way, which was by no means her way, or the way of any large, loyal nature) restrained all unbecoming expression of chagrin and disappointment,—which yet sunk into his heart, and prepared the not uncongenial soil for a goodly crop of suspicion, jealousy, alienation, aversion, and all manner of domestic infelicities.

We cannot follow Zelma step by step, in her precarious and wandering life, for the six months succeeding her marriage. It was a life not altogether distasteful to her. She was not enough of a fine lady

to be dismayed or humiliated by its straits and shifts of poverty, by its isolation and ostracism; while there was something in its alternations of want and profusion, in its piquant contrasts of real and mimic life, in its excitement, action, and change, which had a peculiar charm for her wild and restless spirit. But from many of the associations of the stage, from nearly all actors and actresses, and from all green-room loungers, she instinctively recoiled, and held herself haughtily aloof from the motley little world behind the scenes,—apparently by no effort, but as sphered apart by the atmosphere of refinement and superiority which enveloped her. Yet she almost constantly accompanied her husband to rehearsal and play, where, for a time, her presence was grateful both to the pride and a more amiable passion of her mercurial lord. But the sight of that shy, shadowy figure haunting the wings, of those keen, critical eyes ever following the business of the stage, at last grew irksome to him, and he would fain have persuaded her to remain quietly at their lodgings, whilst he was attending to his professional duties. But no, she would go with him,—not for pleasure, or even affection, but, as she always avowed, for artistic purposes. That she had cherished, ever since her marriage, the plan of adopting her husband's profession, she had never concealed from him. He usually laughed, in his gay, supercilious way, when she spoke of this purpose, or lightly patted her grand head and declared her to be a wilful, unpractical enthusiast,—too much a child of Nature to attempt an art of any kind,—born to *live* and *be* poetry, not to declaim it,—to inspire genius, not to embody it,—a Muse, not a Sibyl.

Once, when she was more than usually earnest in pleading for her plan,—not merely on the strength of her own deep, prophetic conviction of her fitness for a dramatic career, but on the ground of an urgent and bitter necessity for exertion on her part, to ward off actual destitution and suffering,—he exclaimed, somewhat impatiently,—“Why, Zelma, it is an im-

possibility, almost an absurdity, you urge! You could never make an actress. You are too hopelessly natural, erratic, and impulsive. You would follow no teaching implicitly, but, when you saw fit, would trample on conventionalities and venerable stage-traditions. You would set up the standard of revolt against the ancient canons of Art, and flout it in the faces of the critics, and—*fail*,—ay, fail, in spite of your great, staring eyes, the tragic weight of your brows, and the fiery swell of your nostril.”

“I should certainly tread my own ways on the boards, as elsewhere,” replied Zelma, quietly,—“move and act from the central force, the instinct and inspiration of Nature,—letting the passion of my part work itself out in its own gestures, postures, looks, and tones,—falling short of, or going beyond, mere stage-traditions. With all due deference for authorities, this would be my art, as it has been the art of all truly great actors. I shall certainly not adopt my husband's profession without his consent,—but I shall never cease importuning him for that consent.”

Lawrence “laughed a laugh of merry scorn,” and left her to her solitary studies and the patient nursing of her purpose.

It was finally, for Zelma's sake, through the unsolicited influence of Sir Harry Willerton, that “Mr. Lawrence Bury, Tragedian,” attained to a high point in a provincial actor's ambition,—a London engagement.

After a disheartening period of waiting and idleness, during which he and his wife made actual face-to-face acquaintance with want, and both came near playing their parts in the high-tragedy of starvation in a garret, he made his first appearance before the audience of Covent Garden, in the part of Mercutio. He was young, shapely, handsome, and clever,—full of flash and dash, and, above all, *new*. He had chosen well his part,—Mercutio,—that graceful frolic of fancy, which less requires sustained intellectual power than the exaltation of animal spirits,—that brief sunburst of life, that brilliant bubble of character, which reflects,

for a moment, a world of beauty and sparkle, and dies in a flash of wit, yet leaves on the mind a want, a tender regret, which follow one through all the storm and woe of the tragedy.

So it was little wonder, perhaps, that he achieved a decided success; though incomparably greater artists had failed where he triumphed, and that, in spite of the doubtful looks and faint praise of the critics, he became at once a public favorite,—the fashion, the rage. Ladies of the highest *ton* condescended to admire and applaud, and hailed as a benefactor the creator of a new sensation.

Very soon the young actor's aspiring soul rose above all secondary parts, dropped Mercutio and Horatio for Romeo and Hamlet, and had not the sense to see that he was getting utterly out of his element, dashing with silken sails into the tempest of tragedy, soaring on Icarian wings over its profoundest deeps and into the height and heat of its intensest passion.

Yet with the young, the unthinking, the eager, the curious, it was then as it is now and ever shall be,—confidence easily passed for genius, and presumption for power. Tributes of admiration and envy poured in upon him,—anonymous missives, tender and daring, odorous with the atmosphere of luxurious boudoirs, and coarse scrawls, scented with orange-peel and lamp-smoke, and seeming to hiss with the sibilant whisper of green-room spite; and the young actor, valuing alike the sentiments, kindly or malign, which ministered to his egoism, intoxicated with the first foamy draught of fame, grew careless, freakish, and arrogant, as all suddenly adopted pets of the public are likely to do.

At length Mr. Bury played before Royalty, and Royalty was heard to say to Nobility in attendance,—“What!—Who is he? Where did he come from? How old is he? Not quite equal to Garrick yet, but clever,—eh, my Lord?”

This gracious royal criticism, being duly reported and printed, removed the last let to aristocratic favor; fast young bloods

of the highest nobility did not scorn to shake off their perfumes and air their profane vocabulary in the green-room, offering snuff and the incense of flattery together to the Tamerlane, the Romeo, or the Lord Hamlet of the night.

Happily, with the actor's fame rose his salary; and as both rose, the actor and his wife descended from their lofty attic-room—into whose one window the stars looked with, it seemed to Zelma, a startling nearness—to respectable lodgings on the second floor.

It was during this first London season that the manager of Covent Garden, himself an actor, remarked the rare capabilities of Zelma's face, voice, and figure for the stage, and in a matter-of-fact business way spoke of them to her husband. The leading actor looked annoyed, and sought to change the subject of conversation; but as the wife's dreamy eyes flashed with sudden splendor, revealing the true dramatic fire, the manager returned upon him with his artistic convictions and practical arguments, and at length wrung from him most reluctant consent that Zelma, after the necessary study, should make a trial of her powers.

Though well over the first summer-warmth of his romantic passion, Lawrence Bury had not yet grown so utterly cold toward his beautiful wife that he could see that trial approach without some slight sympathetic dread; but his miserable egoism forbade him to wish her success; in his secret heart he even hoped that an utter, irretrievable failure would wither at once and forever her pretty artistic aspirations.

Zelma chose for her *début* the part of Zara in “The Mourning Bride,”—not out of any love for the character, which was too stormy, vicious, and revengeful to engage her sympathies,—but because it was rapid, vehement, sharply defined, and, if realized at all, she said, would put her, by its very fierceness and wickedness, too far out of herself for failure,—sweep her through the play like a whirlwind, and give her no time to droop. It had for her

heart, moreover, a peculiar charm of association, as her first play,—as that in which she had first beheld the hero of her dreams, “the god of her idolatry,” before whom she yet bowed, but as with eyes cast down or veiled, not in reverence, but from a chill, unavowed fear of beholding the very common clay of which he was fashioned.

The awful night of the *début* arrived, as doomsday will come at last; and after having been elaborately arrayed for her part by a gossiping tire-woman, who would chatter incessantly, relating, for the encouragement of the *débutante*, tale after tale of stage-fright, swoons, and failure,—after having been plumed, powdered, and most reluctantly rouged, the rose of nineteen summers having suddenly paled on her cheek, Zelma was silently conducted from her dressing-room by her husband, who, as Osmyn, took his stand with her, the guards, and attendants at the left wing, awaiting the summons to the presence of King Manuel. As they were listening to the last tender bleating of Almeria, the same pretty actress whom Zelma had seen as Zara at Arden, and the gruff responses of her sire, an eager whisper ran through the group;—the King and Queen had entered the royal box! This was quite unexpected, and Zelma was aghast. Involuntarily, she stretched out her hand and grasped that of her husband;—as she did so, the rattle of the chains on her wrist betrayed her. The attendants looked round and smiled;—Lawrence frowned and turned away, with a boy's pettishness. He had been more than usually moody that day; but Zelma had believed him troubled for her sake, and even now interpreted his unkindness as nervous anxiety.

The next moment, everything, even he, was forgotten; for she stood, she hardly knew how, upon the stage, receiving and mechanically acknowledging a great burst of generous British applause.

It was a greeting less complaisant and patronizing than is usually given to *débutantes*. Zelma's youthful charms, height-

ened by her sumptuous dress, took her audience by surprise, and, while voice and action delayed, made for her friends and favor, and bribed judgment with beauty.

King Manuel receives his captives with a courteous speech,—only a few lines; but, during their reading, through what a lifetime of fear, of pain, of unimaginable horrors passed Zelma! Stage-fright, that waking nightmare of *débutantes*, clutched her at once, petrifying, while it tortured her. The house seemed to surge around her, the stage to rock under her feet. She fancied she heard low, elfish laughter behind the scenes, and already the hiss of the critics seemed to sing in her reeling brain. A thousand eyes pierced her through and through,—seemed to see how the frightened blood had shrunk away from its mask of rouge and hidden in her heart,—how that poor childish heart fluttered and palpitated,—how near the hot tears were to the glazed eyeballs,—how fast the black, obliterating shadows were creeping over the records of memory,—how the first instinct of fear, a blind impulse to flight, was maddening her.

She raised her eyes to the royal box, where sat a stout, middle-aged man, with a dull, good-humored face, a star and ribbon on his breast, and by his side a woman, ample and motherly, with an ugly tuft of feathers on her head, and a diamond tiara, which lit up her heavy Dutch features like a torch. The King, the Queen!

Just at this moment, his Majesty was in gracious converse with a lady on his right, a foreign princess, of an ancient, unpronounceable title,—a thin, colorless head and form, overloaded with immemorial family-jewels,—a mere frame of a woman, to hang brilliants upon. She was one shine and shiver of diamonds, from head to foot;—she palpitated light, like a glow-worm. Her Majesty, meanwhile, was regaling herself from a jewelled snuff-box, and talking affably over her shoulder to her favorite mistress of the robes, the fearful Schwellenberg.

But Zelma, looking through the transfiguring atmosphere of loyalty, beheld the royal group encompassed by all the ideal splendor and sacredness of majesty;—over their very commonplace heads towered the airy crowns of a hundred regal ancestors, piled round on round, and glimmering away into the clouds.

Ere she turned her fascinated eyes away from the august sight, her cue was given. She started, and struggled to speak, but her lips clung together. There was a dull roar and whirl in her brain, as of a vortex of waters. In piteous appealing she looked into the face of her husband, and caught on his lips a strange, faint smile of mingled pity and exultation. It stung her like a lash! Instantly she was herself, or rather Zara, a captive, but every inch a queen, and delivered herself calmly and proudly, though with a little tremble of her past agitation in her voice,—a thrill of womanly feeling, which felt its way at once to the hearts of her audience.

The first act, however, afforded her so little scope for acting, that she left the stage unassured of her own success. There was doubt before and behind the curtain. The critics had given no certain sign,—the general applause might have been merely an involuntary tribute to youth and beauty. Actors and actresses hung back,—even the friendly manager was guarded in his congratulations. But in the second act the *débütante* put an end to this dubious state of things,—at least, so far as her audience was concerned. “The Captive Queen” took captive all, save that stern row of critics,—the indomitable, the incorruptible. Their awful judgment still hung suspended over her head.

In a scene with Osmyn Zelma first revealed her tragic power. In her fitful tenderness, in the passionate reproaches which she stormed upon him, in her entreaties and imprecations, she was the poet's ideal, and more. She dashed into the crude and sketchy character bold strokes of Nature and illuminative gleams of genius, all her own.

Mr. Bury, as Osmyn, was cold and unsympathetic, avoided the eye of Zara, and was even more tender than was “set down in the book” to Almeria.

“How well he acts his part!” said to herself the generous Zelma.

“How anxiety for his wife dashes his spirit!” said the charitable audience.

At the close of this act the manager grasped Zelma's hand, and spoke of her success as certain. She thanked him with an absent air, and gazed about her wistfully. Surely her husband should have been the first to give her joy. But he did not come forward. She shrank away to her dressing-room, and waited for him vainly till she knew he was on the stage, where she next met him in the great prison-scene.

In this scene, some bitterness of feeling—the first sharp pangs of jealousy—gave, unconsciously to herself, a terrible vitality and reality to her acting. She filled the stage with the electrical atmosphere of her genius. Waxen Almeria, who was to have gone out as she entered, received a shock of it, and stood for a moment transfixed. Even Osmyn kindled out of his stony coldness, and gazed with awe and irrepressible admiration at this new revelation of that strange, profound creature he had called “wife.” She, so late a shy woodland nymph, stealing to his embrace,—now an angered goddess, blazing before him, calling down upon him the lightnings of Olympus, with all the world to see him shrink and shrivel into nothingness! And all this power and passion, overtopping his utmost reach of art, outsoaring his wildest aspirations, he had wooed, fondled, and protected! At first he was overwhelmed with amazement; he could hardly have been more so, had a volcano broken out through his hearth-stone; but soon, under the fierce storm of Zara's taunts and reproaches, a sullen rage took possession of him. He could not separate the actress from the wife,—and the wife seemed in open, disloyal revolt. Every burst of applause from the audience was an insult to him; and he felt a mad desire to oppose, to

defy them all, to assert a master's right over that frenzied woman, to grasp her by the arm and drag her from the stage before their eyes!

This scene closes with a memorable speech:—

“Vile and ingrate! too late thou shalt repent
The base injustice thou hast done my love!
Ay, thou shalt know, spite of thy past distress,

And all the evils thou so long hast mourned,
Heaven has no rage like love to hatred turned,
Nor hell a fury like a woman scorned!”

Zelma gave these lines as no pre-Sidonian actress had ever given them,—with a certain *sublimity* of rage, the ire of an immortal,—and swept off the scene before a wild tumult of applause, led by the vanquished critics. It followed her, surge on surge, to her dressing-room, whither she hastily retreated through a crowd of players and green-room *habitués*.

That sudden tempest shook even the royal box. The King, who a short time before had been observed to nod, not shaking his “ambrosial locks” in Jove-like approval, but somnolently, started up, exclaiming, “What! what! what's that?”—and the Queen—took snuff.

In her dressing-room Zelma waited for her husband. “Surely he will come now,” she said.

She had already put off the tragedy-queen; she was again the loving wife, yearning for one proud smile, one tender word, one straining embrace. The tempest outside the curtain still rolled in upon her, as she sat alone, drooping and sad, a spent thunder-cloud. The sound brought her no sense of triumph; she only looked around her drearly, like a frightened child, and called, “Lawrence!”

Instead of him came the manager. She must go before the curtain; the audience would not be denied.

Lawrence led her out,—holding her hot, trembling fingers in his cold, nerveless hand, a moody frown on his brow, and his lips writhing with a forced smile.

As Zelma bent and smiled in modest acknowledgment of renewed applause, led by royalty itself,—her aspirations so speedily fulfilled, her genius so early crowned,—even at that supreme moment, the grief of the woman would have outweighed the triumph of the artist, and saddened all those plaudits into knell-like sounds, could she have known that the miserable fiends of envy and jealousy had grasped her husband's heart and torn it out of her possession forever.

In the death-scene, where the full tide of womanly feeling, which has been driven out of Zara's heart by the volcanic shocks of fierce passions, comes pouring back with whelming force, Zelma lost none of her power, but won new laurels, bedewed with tears from “eyes unused to weep.”

Zara dies by her own hand, clinging to the headless body of King Manuel, believing it to be Osmy'n's. Zelma gave the concluding lines of her part brokenly, in a tone of almost childlike lamenting, with piteous murmurs and penitent caresses:—

“Cold, cold!—my veins are icicles and frost!
Cover us close, or I shall chill his breast,
And fright him from my arms!—See! see!
he slides

Still farther from me! Look! he hides his face!

I cannot feel it!—quite beyond my reach!—
Ah, now he's gone, and all is dark!”

With that last desolate moan of a proud and stormy spirit, sobbing itself into the death-quiet, a visible shudder crept through the house. Even the King threw himself back in his royal chair with an uncomfortable sort of “ahem!” as though choking with an emotion of common humanity; and the Queen—forgot to take snuff.

From the night of her triumphant *début*, the life of the actress ran in the full sunlight of public favor; but the life of the woman crept away into the shadow,—not of that quiet and repose so grateful to the true artist, but of domestic discomfort and jealous estrangement.

Nobly self-forgotten always, Zelma, in the first hour of success, feeling, in spite of herself, the pettiness and egoism of her husband's nature, with a sense of humiliation in which it seemed her very soul blushed, offered to renounce forever the career on which she had just entered. Mr. Bury, however, angrily refused to accept the sacrifice, though she pressed it upon him, at last, as a "peace-offering," on her knees, and weeping like a penitent. "It is too late," he said, bitterly. "The deed is done. You are mine no longer,—you belong to the public;—I wish you joy of your fickle master."

From that time Zelma went her own ways, calm and self-reliant outwardly, but inwardly tortured with a host of womanly griefs and regrets, a helpless sense of wrong and desolation. She flew to her beautiful art for consolation, flinging herself, with a sort of desperate abandonment, out of her own life of monotonous misery into the varied sorrows of the characters she personated. For her the cup of fame was not mantling with the wine of delight which reddens the lips and "maketh glad the heart." The costly pearl she had dissolved in it had not sweetened the draught; but it was intoxicating, and she drank it with feverish avidity.

But for Lawrence Bury, his powers flagged and failed in the unnatural rivalry; his acting grew more and more cold and mechanical. He became more than ever subject to moods and caprices, and rapidly lost favor with the public, till at last he was regarded only as the husband of the popular actress,—then, merely tolerated for her sake. He fell, or rather flung himself, into a life of reckless dissipation and profligacy, and sunk so low that he scrupled not to accept from his wife, and squander on base pleasures, money won by the genius for which he hated her. Many were the nights when Zelma returned from the playhouse to her cheerless lodgings, exhausted, dispirited, and alone, to walk her chamber till the morning, wrestling with real ter-

rors and sorrows, the homely distresses of the heart, hard, absolute, unrelieved,—to which the tragic agonies she had been representing seemed but child's play.

At length, finding himself at the lowest ebb of theatrical favor, and hating horribly the scene of his humiliating defeat, Mr. Bury resolved to return to his old strolling life in the provinces. Making at the same moment the first announcement of his going and his hurried adieux to Zelma, who heard his last cold words in dumb dismay, with little show of emotion, but with heavy grief and dread presentiments at her heart, he departed. He was accompanied by the fair actress with whom he played first parts at Arden,—but now, green-room gossip said, not in a merely professional association. This story was brought to Zelma; but her bitter cup was full without it. With a noble blindness, the fanaticism of wifely faith, she rejected it utterly. "He is weak, misguided, mad," she said, "but not so basely false as that. He must run his wild, wretched course awhile longer,—it seems necessary for him; but he will return at last,—surely he will,—sorrowful, repentant, 'in his right mind,' himself and mine once more. He cannot weary out God's patience and my love."

After the first shock of her desertion was past, Zelma was conscious of a sense of relief from a weight of daily recurring care and humiliation, the torture of an unloving presence, chill and ungenial as arctic sunlight. Even in the cold blank of his absence there was something grateful to her bruised heart, like the balm of darkness to suffering eyes. Her art was now all in all to her,—the strong-winged passion, which lifted her out of herself and her sorrows. She was studying Juliet for the first time. She had been playing for more than a year before she could be prevailed upon to attempt a Shakspearian character, restrained by a profound modesty from exercising her crude powers upon one of those grand creations.

When, at length, she made choice of

Juliet, what study was hers!—how reverent! how loving! how glad!—the perfect service of the spirit! She shut out the world of London from her sight, from her thoughts, till it seemed lost in one of its own fogs. The air, the sky, the passion, the poetry of Italy were above and around her. Again she revelled in that wondrous garden of love and poesy, with a background of graves, solemnizing joy. Now her fancy flitted, on swift, unresting wing, from beauty to beauty,—now settled, bee-like, on some rich, half-hidden thought, and hung upon it, sucking out its most sweet and secret heart of meaning. She steeped her soul in the delicious romance, the summer warmth, the moonlight, the sighs and tears of the play. She went from the closet to the stage, not brain-weary and pale with thought, but fresh, tender, and virginal,—not like one who had committed the *part* of Juliet, but one whom Juliet possessed in every part. She seemed to bear about her an atmosphere of poetry and love, the subtle spirit of that marvellous play. There was no air of study, not the faintest taint of the midnight oil;—like a gatherer of roses from some garden of Cashmere, or a peasant-girl from the vintage, she brought only odors from her toil,—the sweets of the fancy, a flavor of the passion she had made her own.

On her first night in this play, Zelma was startled by recognizing among the audience the once familiar faces of her uncle Roger, her cousin Bessie, and Sir Harry Willerton. They had all come up to London to draw up the papers and purchase the *trousseau* for the wedding, which would have taken place a year sooner, but for the death of Bessie's mother.

Squire Burleigh had been entrapped by his daughter and her lover into coming to the play,—he being in utter ignorance as to whom he was to see in the part of Juliet. When he recognized his niece in the ball-room scene, he was shocked, and even angry. He started up, impetuously, to leave the house; and it was only by the united entrea-

ties of Bessie and Sir Harry that he was persuaded to stay. As the play went on, however, his sympathies became enlisted, in spite of his prejudices. Gradually his heart melted toward the fair offender, and irrepressible tears of admiration and pity welled up to his kindly blue eyes. He watched the progress of the drama with an almost breathless interest while she was before him, but grew listless and indifferent whenever she left the stage. The passion of Romeo, the philosophy of the Friar, the quaint garrulousness of the Nurse, the trenchant wit of Mercutio were alike without charm for him.

But though thus lost in the fortunes and sorrows of the heroine of the play, the dramatic illusion was far from complete for him. It was not Juliet,—it was Zelma, the wild, misguided, lost, but still beloved child of his poor brother; and in his bewildered brain her sad story was strangely complicated with that of the hapless girl of Verona. When she swallowed the sleeping-draught, he shrank and shuddered at the horrible pictures conjured up by her frenzied fancy; and in the last woful scene, he forgot himself, the play, the audience, everything but her, the forlorn gypsy child, the shy and lonely little girl whom long years ago he had taken on his knee, and smoothed down her tangled black hair, as he might have smoothed the plumage of an eagle, struggling and palpitating under his hand, and glancing up sideways, with fierce and frightened eyes,—and now, when he saw her about to plunge the cruel blade into her breast, he leaped to his feet and electrified the house by calling out, in a tone of agonized entreaty,—“Don't, Zelle! for God's sake, don't! Leave this, and come home with us,—home to the Grange!”

It was a great proof of Mrs. Bury's presence of mind and command over her emotions, that she was not visibly discomposed by this strange and touching appeal, or by the laughter and applause it called forth, but finished her sad part, and was Juliet to the last.

When, obeying the stormy summons of the audience, the lovers arose from the dead, and glided ghost-like before the curtain, Zelma, really pale with the passion and woe of her part, glanced eagerly at the box in which she had beheld her friends;—it was empty. The worthy Squire, overcome with confusion at the exposure he had made of his weakness and simplicity, had hurried from the theatre, willingly accompanied by his daughter and Sir Harry.

On the following day, sweet Bessie Burleigh, with the consent, at the request even, of her father, sought out her famous cousin, bearing terms of reconciliation and proffers of renewed affection.

The actress was alone. She had just risen from her late breakfast, and was in a morning costume,—careless, but not untidy. She looked languid and jaded; the beautiful light of young love, which the night before had shone with a soft, lambent flame in every glance, seemed to have burned itself out in her hollow eyes, or to have been quenched in tears.

She flung herself on her cousin's breast with a laugh of pure joy and a child's quick impulse of lovingness; but almost immediately drew herself back, as with a sudden sense of having leaned across a chasm in the embrace. But Bessie, guessing her feeling, clung about her very tenderly, calling her pet names, smoothing her hair and kissing her wan cheek till she almost kissed back its faded roses. And infinite good she did poor Zelma.

Bessie—dear, simple heart!—was no diplomatist; she did not creep stealthily toward her object, but dashed at it at once.

"I am come, dearest Zelle, to win you home," she said. "You cannot think how lonely it is at the Grange, now that dear mamma is gone; and by-and-by it will be yet more lonely,—at least, for poor papa. He loves you still, though he was angry with you at first,—and he longs to have you come back, and to make it all up with you. Oh, I am sure, you must be weary of this life,—or rather, this

mockery of life, this prolonged fever dream, this playing with passion and pain! It is killing you! Why, you look worn and anxious and sad as death by daylight, though you do bloom out strangely bright and beautiful on the stage. So, dear, come into the country, and rest and renew your life."

Zelma opened her superb eyes in amazement, and her cheek kindled with a little flush of displeasure; yet she answered playfully,—“What! would you resolve ‘the new star of the drama’ into nebulosity and nothingness again? Remember my art, sweet Coz; I am a priestess sworn to its altar.”

“But, surely,” replied Bessie, ingenuously, “you will not live on thus alone, unprotected, a mark for suspicion and calumny; for they say—they say that your husband has deserted you.”

“Mr. Bury is absent, fulfilling a professional engagement. I shall await his return here,” replied Zelma, haughtily.

Bessie blushed deeply and was silent. So, too, was the actress, for some moments; then, softened almost to tears, half closing her eyes, and letting her fancy float away like thistle-down over town and country, upland, valley, and moor, she said softly,—“Dear Burleigh Grange, how lovely it must be now! What a verdurous twilight reigns under the old elms of the avenue!—in what a passion of bloom the roses are unfolding to the sun, these warm May-days! How the honeysuckles drip with sweet dews! how thickly the shed hawthorn-blossoms lie on the grass of the long lane, rolling in little drifts before the wind! And the birds,—do the same birds come back to nest in their old places about the Grange, I wonder?”

“Yes,” answered Bessie, smiling; “I think all the birds have come back, save one, the dearest of them all, who fled away in the night-time. Her nest is empty still. Oh, Zelle, do you remember our pleasant little chamber in the turret? I could not stay there when you were gone. It is the stillest, lone-

liest place in all the house now. Even your pet hound refuses to enter it."

"Now, my Cousin, you are really cruel," said Zelma, the tears at last forcing their way through her reluctant eyelids. "When I left Burleigh Grange, I went like Eve from Paradise, — *forever*."

"Ah, but Cousin dear, there is no terrible angel with a flaming sword guarding the gates of the Grange against you."

"Yes, the angel of its peace and ancient honor," said the actress; then added, pleasantly, "and he is backed by a mighty ogre, *Respectability*. No, no, Bessie, I can never go back to my old home, or my old self; it is quite impossible. But you and my uncle are very good to ask me. Heaven bless you for that! And, dear, when you are Lady Willerton, a proud wife, and, if God please, a happy mother, put me away from your thoughts, if I trouble you. Rest in the safe haven of home, anchored in content, and do not vex yourself about the poor waif afloat on wild, unknown seas. It is not worth while."

So Bessie Burleigh was obliged to abandon her dear, impracticable plan; and the cousins parted forever, though neither thought or meant it then. Bessie returned to Arden, married the master of Willerton Hall, and slid into the easy grooves of a happy, luxurious country-life; while Zelma rode for a few proud years on the topmost swell of popular favor,—then suddenly passed away beyond the horizon of London life, and so, as it were, out of the world.

One dreary November night, after having revealed new powers and won new honors by her first personation of Belvedera, Zelma went home to find on her table a brief, business-like letter from the manager of a theatre at Walton, a town in the North, stating that Mr. Lawrence Bury had died suddenly at that place of a violent, inflammatory disease, brought on, it was to be feared, by some excesses to which he had been addicted. The theatrical wardrobe of the deceased (of small value) had been retained in payment for expenses of illness and burial;

his private papers were at the disposal of the widow. Deceased had been buried in the parish church-yard of Walton. This was all.

Zelma had abruptly dismissed her maid, that she might read quite unobserved a letter which she suspected brought news from her husband; so she was quite alone throughout that fearful night. What fierce, face-to-face wrestlings with grief and remorse were hers! What sweet, torturing memories of love, of estrangement, of loss! What visions of *him*, torn with the agonies, wild with the terrors of death, calling her name in vain imploring or with angry imprecations!—of him, so young, so sinful, dragged struggling toward the abyss of mystery and night, wrenched, as it were, out of life, with all its passions hot at his heart!

Hour after hour she sat at her table, grasping the fatal letter, still as death, and all but as cold. She yet wore the last dress of Belvedera, and was half enveloped by the black cloud of her dishevelled hair; but the simulated frenzy, which so late had drawn shuddering sighs from a thousand hearts, was succeeded by a silent, stony despair, infinitely more terrible. A sense of hopeless desolation and abandonment settled upon her soul; the distances of universes seemed to separate her from the dead. But to this suddenly succeeded a chill, awful sense of a presence, wrapped in silence and mystery, melting through all material barriers, treading on the impalpable air, not "looking ancient kindness on her pain," but lowering amid the shadows of her chamber, stern, perturbed, unreconciled. All these lonely horrors, these wild griefs, unrelieved by human sympathy or companionship, by even the unconscious comfort which flows in the breathing of a near sleeper, crowded and pressed upon her brain, and seemed to touch her veins with frost and fire.

For long weeks, Zelma lay ill, with a slow, baffling fever. Her mind, torn from its moorings, went wandering, wandering, over a vast sea of troubled dreams,—now creeping on through weary stretches

of calm, now plunging into the heart of tempests and tossed upon mountainous surges, now touching momentarily at islands of light, now wrecked upon black, desert shores.

All was strange, vague, and terrible, at first; but gradually there stole back upon her her own life of womanhood and Art,—its scenes and changes, its struggles, temptations, and triumphs, its brief joy and long sorrow, all shaken and confused together, but still familiar. Now the faces of her audiences seemed to throng upon her, packing her room from floor to ceiling, darkening the light, sucking up all the air, and again piercing her through and through with their cold, merciless gaze. Now the characters she had personated grouped themselves around her bed, all distinct, yet duplicates and multiplications of herself, mocking her with her own voice, and glaring at her with her own eyes. Now pleasant summer-scenes at Burleigh Grange brightened the dull walls, and a memory of the long lane in the white prime of its hawthorn bloom flowed like a river of fragrance through her chamber. Then there strode in upon her a form of beauty and terror, and held her by the passion and gloom of his eye,—and with him crept in a chill and heavy air, like an exhalation from the rank turf of neglected graves.

Zelma recovered from this illness, if it could be called a recovery, to a state of only tolerable physical health, and a condition of pitiable mental apathy and languor. She turned with a half-weary, half-petulant distaste from her former pursuits and pleasures, and abandoned her profession with a sort of terror,—feeling that its mockery of sorrows, such as had fallen so crushingly on her unchastened heart, would madden her utterly. But neither could she endure again the constraint and conventionalities of English private life; she had died to her art, and she glided, like a phantom, out of her country, and out of the thoughts of the public, in whose breath she had lived, for whose pleasure she had toiled, often

from the hidden force of her own sorrows, the elements of all tragedy seething in her secret heart.

Year after year she lived a wandering, out-of-the-way life on the Continent. It was said that she went to Spain, sought out her mother's wild kindred, and dwelt with them, making their life her life, their ways her ways, shrinking neither from sun-glare nor tempest, privation nor peril. But, at length, tired of wandering and satiated with adventure, she flung off the *Zincala*, returned to England, and even returned, forsworn, to her art, as all do, or long to do, who have once embraced it from a genuine passion.

She made no effort to obtain an engagement at Covent Garden; for her, that stage was haunted by a presence more gloomy than Hamlet, more dreadful than the Ghost. Nor did she seek to tread, with her free, unpractised step, the classic boards of Drury Lane,—where Garrick, the *Grand Monarque* of the Drama, though now toward the end of his reign, ruled with jealous, despotic sway,—but modestly and quietly appeared at a minor theatre, seeming, to such play-goers as remembered her brief, brilliant career and sudden disappearance, like the Muse of Tragedy returned from the shades.

She was kindly received, both for her own sake, and because of the pleasant memories which the sight of her, pale, slender, and sad-eyed, yet beautiful still, revived. Those who had once sworn by her still, and were loath to admit even to themselves that her early style of acting—easy, flowing, impulsive, the natural translation in action of a strong and imaginative nature—must remain what, in the long absence of the actress, it had become, a beautiful tradition of the stage,—that her present personations were wanting in force and spontaneity,—that they were efforts, rather than inspirations,—were marked by a weary tension of thought,—were careful, but not composed, roughened by unsteady strokes of genius, freshly furrowed with labor.

Mrs. Bury made a grave mistake in choosing for her second *début* her great part of Juliet; for she had outlived the possibility of playing it as she played it at that period of her life when her soul readily melted in the divine glow of youthful passion and flowed into the character, taking its perfect shape, rounded and smooth and fair. Through long years of sorrow and unrest, she had now to toil back to that golden time,—and there was a sort of sharpness and haggardness about her acting, a singular tone of weariness, broken by starts and bursts of almost preternatural power. Except in scenes and sentiments of pathos, where she had lost nothing, the last, fine, evanishing tints, the delicate aroma of the character, were wanting in her personation. It was touched with autumnal shadows,—it was comparatively hard and dry, not from any inartistic misapprehension of the poet's ideal, but because the fountain of youth in Zelma's own soul ran low, and was choked by the dead violets which once sweetened its waters.

She felt all this bitterly that night, ere the play was over; and though her audience generously applauded and old friends congratulated her, she never played Juliet again.

Yet, even in the darker and sterner parts, in which she was once so famous, she was hardly more successful now. In losing her bloom and youthful fulness of form, she had not gained that statuesque repose, or that refined essence of physical power and energy, which sometimes belongs to slenderness and pallor. She was often strangely agitated and unnerved when the occasion called most for calm, sustained power,—at times, glancing around wildly and piteously, like a haunted creature. Her passion was fitful and strained,—the fire of rage flickered in her eye, her relaxed lips quivered out curses, her hand shook with the dagger and spilled the poison. Her sorrows, real and imaginary, seemed to have broken her spirit with her heart.

But in anything weird and supernatural, awful with vague, unearthly ter-

rors, she was greater than ever. Whenever, in her part of Lady Macbeth, she came to the sleep-walking scene, that shadowy neutral ground between death and life, where the perturbed, burdened spirit moans out its secret agony, she gave startling token of the genius which had electrified and awed her audiences of old. A solemn stillness pervaded the house; every eye followed the ghost-like gliding of her form, every ear hung upon the voice whose tones could sound the most mysterious and awful depths of human grief and despair.

It was during the first season of her reappearance that Mrs. Bury went to Drury Lane, on an off-night, to witness one of the latest efforts of Garrick as Richard the Third. He was, as usual, terribly great in the part; but, in spite of his overwhelming power, Zelma found herself watching the Lady Anne of the night with a strange, fascinated interest. This part, of too secondary and negative a character for the display of high dramatic powers, even in an actress who should be perfect mistress of herself, was borne by a young and beautiful woman, new to the London stage, though of some provincial reputation, who on this occasion was distressingly nervous and ill-assured. She had to contend not only with stage-fright, but Garrick-fright. "She met Roscius in all his terrors," and shrank from the encounter. The fierce lightnings of his dreadful eyes seemed to shrivel and paralyze her; even his demoniac cunning and persuasiveness filled her with mortal fear. Her voice shook with a pathetic tremor, became hoarse and almost inaudible; her eyes sank, or wandered wildly; her brow was bathed with the sweat of a secret agony; she might have given way utterly under the paralyzing spell, had not some sudden inspiration of genius or love, a prophetic thrill of power, or a memory of her unweaned babe, come to nerve, to uphold her. She roused, and went through her part with some flickering flashes of spirit, and through all

her painful embarrassment was stately and graceful by the regal necessity of her beauty. The event was not success,—was but a shade better than utter failure; and when, soon after, that beautiful woman dropped out of London dramatic life, few were they who missed her enough to ask whither she had gone.

But Zelma, whose sad, searching eyes saw deeper than the eyes of critics, recognized from the first her grand, long-sought ideal in the fair unknown, whose name had appeared on the play-bills in small, deprecating type, under the overwhelming capitals of "MR. GARRICK"—"*Mrs. Siddons.*" She looked upon that frightened and fragile woman with prophetic reverence and noble admiration; and as she walked her lonely chamber that night, she said to herself, somewhat sadly, but not bitterly,—“The true light of the English drama has arisen at last. ‘Out, out, brief candle!’”

Season after season, year after year, Zelma continued to play in London, but never again with the fame, the homage, the flatteries and triumphs of a great actress. All these she saw at last accorded to her noble rival. Mrs. Bury had shone very acceptably in a doubtful dramatic period,—first as an inspired, impassioned enthusiast, and after as a conscientious artist, subdued and saddened, yet always careful and earnest; but, like many another lesser light, she was destined to be lost sight of in the long, splendid day of the Kembles.

Yet once again the spirit of unrest, the nomadic instinct, came back upon Zelma Bury,—haunted her heart and stirred in her blood till she could resist no longer, but, joining a company for a provincial tour, left London.

The health of the actress had been long declining, under the almost unsuspected attacks of a slow, insidious disease. She was more weak and ill than she would confess, even to herself; she wanted change, she said, only change. She never dreamed of rest. Week after week she travelled,—never tarrying long

enough in one place to weary of it,—the peaceful sights and sounds of rural life tranquillizing and refreshing her soul, as the clear expanse of its sky, the green of its woods and parks, the daisied swell of its downs refreshed and soothed her eye, tired of striking forever against dull brick walls and struggling with smoke and fog.

Then May came round,—the haunted month of all the year for her. The hawthorn-hedges burst into flower,—the highways and by-paths and lanes became Milky Ways of bloom, and all England was once more veined with fragrance.

They were in the North, when one morning Zelma was startled by hearing the manager say that the next night they should play at Walton. It was there that Lawrence Bury died; it was there he slept, in the stranger's unvisited grave. She would seek out that grave and sink on it, as on the breast of one beloved, though long estranged. It would cool the dull, ceaseless fever of her heart to press it against the cold mound, and to whisper into the rank grass her faithful remembrance, her forgiveness, her unconquerable love.

But it was late when the players reached Walton; and, after the necessary arrangements for the evening were concluded, Zelma found that she had no time for a pilgrimage to the parish churchyard. She could see it from a window of her lodgings;—it was high-walled, dark and damp, crowded with quaint, mossy tomb-stones, and brooded over by immemorial yews. In the deepening, misty twilight, there was something awful in the spot. It was easy to fancy unquiet spectres lurking in its gloomy shadows, waiting for the night. Yet Zelma's heart yearned toward it, and she murmured softly, as she turned away, “Wait for me, love!”

The play, on this night, was “The Fair Penitent.” In the character of Calista Mrs. Bury had always been accounted great, though it was distasteful to her. Indeed, for the entire play she expressed only contempt and aversion; yet she play-

ed her part in it faithfully and carefully, as she performed all professional tasks.

In reading this tragedy now, one is at a loss to understand how such trash could have been tolerated at the very time of the revival of a pure dramatic literature, —how such an unsavored broth of sentiment, such a meagre hash of heroics, could have been relished, even when served by Kembles, after the rich, varied, Olympian banquets of Shakspeare.

The argument is briefly this:—

Calista, daughter of Sciolto, is betrothed to Altamount, a young lord, favored by Sciolto. Altamount has a friend, Horatio, and an enemy, Lothario, secretly the lover and seducer of Calista, whose dishonor is discovered by Horatio, shortly after her marriage with Altamount, to whom he reveals it. Calista denies the charge, with fierce indignation and scorn; and the young husband believes her and discredits his friend. But the fourth act brings the guilt of Calista and the villainy of Lothario fully to light. Lothario is killed by the injured husband, Sciolto goes mad with shame and rage, and Calista falls into a state of despair and penitence.

The fifth act opens with Sciolto's elaborate preparations for vengeance on his daughter. The stage directions for this scene are,—

[*"A room hung with black: on one side Lothario's bier on a bier; on the other a table, with a skull and other bones, a book, and a lamp on it. Calista is discovered on a couch, in black, her hair hanging loose and disordered. After soft music, she rises and comes forward."*]

She takes the book from the table, but, finding it the pious prosing of some "lazy, dull, luxurious gowmsman," flings it aside. She examines the cross-bones curiously, lays her hand on the skull, soliloquizing upon mortality, somewhat in the strain of Hamlet; then peers into the coffin of Lothario, beholds his pale visage, "grim with clotted blood," and the stern, un-winking stare of his dead eyes. Sciolto enters and bids her prepare to die; but while she stands meek and unresisting

before him, his heart fails him; he rushes out, and is shortly after killed by Lothario's faction. Calista then dies by her own hand, leaving Altamount desperate and despairing.

Poor Calista is neither a lovely nor a lofty character; but there is something almost grand in her fierce pride, in her defiant *hauteur*, in her mighty struggle with shame. Mrs. Siddons made the part terribly impressive. Mrs. Bury softened it somewhat, giving it a womanly dignity and pathos that would seem foreign and almost impossible to the character.

When Zelma entered her dressing-room, on that first night at Walton, she found on her table a small spray of hawthorn-blossoms.

"How came these flowers here?" she asked, in a hurried, startled tone.

"I placed them there," replied her little maid, Susan, half-frightened by the strange agitation of her mistress. "I plucked the sprig in our landlady's garden; for I remembered that you loved hawthorn-blossoms, and used often to buy them in Covent-Garden Market."

"Ah, yes; thank you, Susan. I do indeed love them, and I will wear them to-night."

As she said this, she placed the flowers in her bosom,—but, the little maid noticed, not as an ornament, but quite out of sight, where her close bodice would crush them against her heart.

During the first acts of the play, Zelma was languid, absent, and more unequal than usual. A strange sense of evil, a vague foreboding, haunted her. It was in vain that she said to herself, "What have I, a lonely, disappointed woman, loveless and joyless, to fear of misfortune more,—since death itself were welcome as change, and doubly welcome as rest?" The nameless fear still clung to her, sending cold thrills along her veins, fiercely grasping and holding her palpitating heart.

When, in the last act, reclining on her sombre couch, she waited through the playing of the "soft music," there came

to her a little season of respite and calm. Tender thoughts, and sweet, wild fancies of other days revisited her. The wilted hawthorn-blossoms in her bosom seemed to revive and to pour forth volumes of fragrance, which enveloped her like an atmosphere; and as she rose and advanced slowly toward the foot-lights, winking dimly like funeral lamps amid the gloom of the scene, it strangely seemed to her that she was going down the long, sweet lane of Burleigh Grange. The magic of that perfume, and something of kindred sweetness in the sad, wailing music, brought old times and scenes before her with preternatural distinctness. Then she became conscious of a *something* making still darker and deeper the gloomy shadows cast by the black hangings of the scene, — a presence, not palpable or visible to the senses, but terribly real to the finer perceptions of the spirit, — a presence unearthly, yet familiar and commanding, persistent, resistless, unappeasable, — moving as she moved, pausing as she paused, clutching at her hands, and searching after her eyes. The air about her seemed heavy with a brooding horror which sought to resolve itself into shape, — the dread mystery of life in death waiting to be revealed. Her own soul seemed groping and beating against the veil which hides the unseen; she gasped, she trembled, and great drops, like the distillation of the last mortal anguish, burst from her forehead.

She was roused by a murmur of applause from the audience. She was acting so well! Nerving herself by an almost superhuman effort, her phantom-haunted soul standing at bay, she approached the table, and began, in a voice but slightly broken, the reading of her melancholy soliloquy. But, as she laid her hand on the skull, she gave a wild start of horror, — not at the touch of the cold, smooth bone, nor at the blank, black stare of the eyeless sockets, but at finding beneath her hand a mass of soft, curling hair, damp, as with night-dew! — at beholding eyes with “speculation” in them, — ay, with human passions, luminous and

full, — eyes that now yearned with love, now burned with hate, — ah, God! the eyes of Lawrence Bury!

With a shrill, frenzied shriek, Zelma sprang back and stood for a moment shuddering and crouching in a mute agony of fear. Then she burst into wild cries of grief and passionate entreaty, stretching her tremulous hands into the void air, in piteous imploring.

“She has gone mad! Take her away!” shouted the excited audience; but before any one could reach her, she had fallen on the stage in strong convulsions.

The actors raised her and bore her out; and as they did so, a little stream of blood was seen to bubble from her lips. A medical man, who happened to be present, having proffered his services, was hurried behind the scenes to where the sufferer lay, on a rude couch in the green-room, surrounded by the frightened players, and wept over by her faithful little maid.

The audience lingered awhile within sound of the fitful, frenzied cries of the dying actress, and then dispersed in dismay and confusion.

Zelma remained for some hours convulsed and delirious; but toward morning she sank into a deep, swoon-like sleep of utter exhaustion. She awoke from this, quite sane and calm, but marble-white and cold, — the work of death all done, it seemed, save the dashing out of the sad, wild light yet burning in her sunken eyes. But the bright red blood no longer oozed from her lips, and they told her she was better. She gave no heed to the assurance, but, somewhat in her old, quick, decisive way, called for the manager. Scarcely had he reached her side, when she began to question him eagerly, though in hoarse, failing tones, in regard to the skull used in the play of the preceding night. The manager had procured it of the sexton, he said, and knew nothing more of it.

She sent for the sexton. He came, — a man “of the earth, earthy,” — a man with a grave-ward stoop and a strange uneven gait, caught in forty years’ stum-

bling over mounds. A smell of turf and mould, an odor of mortality, went before him.

He approached the couch of the actress, and looked down upon her with a curious, professional look, as though he were peering into a face newly confined or freshly exhumed; but when Zelma fixed her live eyes upon him, angry and threatening, and asked, in abrupt, yet solemn tones, "Whose was that skull you brought for me last night?" he fell back with an exclamation of surprise and terror. As soon as he could collect himself sufficiently, he replied, that, to the best of his knowledge, the skull had belonged to a poor play-actor, who had died in the parish some sixteen or, it might be, eighteen years before; and compelled by the merciless inquisition of those eyes, fixed and stern, though dilating with horror, he added, that, if his memory served him well, the player's name was *Bury*.

A strong shudder shivered through the poor woman's frame at this confirmation of the awful revelation of the previous night; but she replied calmly, though with added sternness,—“He was my husband. How dared you disturb his bones? Are you a ghou! that you burrow among graves and steal from the dead?”

The poor man eagerly denied being anything so inhuman. The skull had rolled into a grave he had been digging by the side of the almost forgotten grave of the poor player; and, as the manager had bespoken one for the play, he had thought it no harm to furnish him this. But he would put it back carefully into its place that very day.

“See that you do it, man, if you value the repose of your own soul!” said Zelma, with an awful impressiveness, raising her-

self on one elbow and looking him out of the room.

When he was gone, she sunk back and murmured, partly to herself, partly to her little maid, who wept through all, the more that she did not understand,—“I knew it was so; it was needless to ask. Well, 'tis well; he will forgive me, now that I come when he calls me, accomplishing to the utmost my vow. He will make peace with me, when I take my old place at his side,—when my head shall lie as low as his,—when he sees that all the laurels have dropped away,—when he sees the sorrow shining through the dark of my hair in rifts of silver.”

After a little time she grew restless, and would return to her lodgings.

As the doctor and her attendant were about placing her in a sedan-chair to bear her away, a strange desire seized her to behold the theatre and tread the boards once more. They conducted her to the centre of the stage, and seated her on the black couch of Calista. There they left her quite alone for a while, and stood back where they could observe without disturbing her. They saw her gaze about her dreamily and mournfully; then she seemed to be recalling and reciting some favorite part. To their surprise, the tones of her voice were clear and resonant once more; and when she had ceased speaking, she rose and walked toward them, slowly, but firmly, turning once or twice to bow proudly and solemnly to an invisible audience. Just before she reached them, she suddenly pressed her hand on her heart, and the next instant fell forward into the arms of her maid. The young girl could not support the weight—the *dead* weight, and sank with it to the floor. Zelma had made her last exit.

THE MURDER OF THE INNOCENTS.

A SECOND EPISTLE TO DOLOROSUS.

So you are already mending, my dear fellow? Can it be that my modest epistle has done so much service? Are you like those invalids in Central Africa, who, when the medicine itself is not accessible, straightway swallow the written prescription as a substitute, inwardly digest it, and recover? No,—I think you have tested the actual *materia medica* recommended. I hear of you from all directions, walking up hills in the mornings and down hills in the afternoons, skimming round in wherries like a rather unsteady water-spider, blistering your hands upon gymnastic bars, receiving severe contusions on your nose from cricket-balls, shaking up and down on hard-trotting horses, and making the most startling innovations in respect to eating, sleeping, and bathing. Like all our countrymen, you are plunging from one extreme to the other. Undoubtedly, you will soon make yourself sick again; but your present extreme is the safer of the two. Time works many miracles; it has made Louis Napoleon espouse the cause of liberty, and it may yet make you reasonable.

After all, that advice of mine, which is thought to have benefited you so greatly, was simply that which Dr. Abernethy used to give his patients: "Don't come to me,—go buy a skipping-rope." If you can only guard against excesses, and keep the skipping-rope in operation, there are yet hopes for you. Only remember that it is equally important to preserve health as to attain it, and it needs much the same regimen. Do not be like that Lord Russell in Spence's Anecdotes, who only went hunting for the sake of an appetite, and who, the moment he felt any sensation of vitality in the epigastrium, used to turn short round, exclaiming, "I have found it!" and ride home from the finest chase. It

was the same Lord Russell, by the way, who, when he met a beggar and was implored to give him something, because he was almost famished with hunger, called him a happy dog, and envied him too much to relieve him. From some recent remarks of your boarding-house hostess, my friend, I am led to suppose that you are now almost as well off, in point of appetite, as if you were a beggar; and I wish to keep you so.

How much the spirits rise with health! A family of children is a very different sight to a healthy man and to a dyspeptic. What pleasure you now take in yours! You are going to live more in their manner and for their sakes, henceforward, you tell me. You are to enter upon business again, but in a more moderate way; you are to live in a pleasant little suburban cottage, with fresh air, a horse-railroad, and good schools. For I am startled to find that your interest in your offspring, like that of most American parents, culminates in the school-room. This important matter you have neglected long enough, you think, foolishly absorbed in making money for them. Now they shall have money enough, to be sure, but wisdom in plenty. Angelina shall walk in silk attire, and knowledge have to spare. To which school shall you send her? you ask me, with something of the old careworn expression, pulling six different prospectuses from your pocket. Put them away, Dolorosus; I know the needs of Angelina, and I can answer instantly. Send the girl, for the present at least, to that school whose daily hours of session are the shortest, and whose recess-times and vacations are of the most formidable length.

No, anxious parent, I am not joking. I am more anxious for your children than you are. On the faith of an ex-teacher and ex-school-committee-man,—for what

respectable middle-aged American man but has passed through both these spheres of uncomfortable usefulness?—I am terribly in earnest. Upon this point asserted,—that the merit of an American school, at least so far as Angelina is concerned, is in inverse ratio to the time given to study,—I will lay down incontrovertible propositions.

Sir Walter Scott, according to Carlyle, was the only perfectly healthy literary man who ever lived,—in fact, the one suitable text, he says, for a sermon on health. You may wonder, Dolorosus, what Sir Walter Scott has to do with Angelina, except to supply her with novel-reading, and with passages for impassioned recitation, at the twilight hour, from the "Lady of the Lake." But that same Scott has left one remark on record which may yet save the lives and reasons of greater men than himself, more gifted women (if that were possible) than Angelina, if we can only accept it with the deference to which that same healthiness of his entitles it. He gave it as his deliberate opinion, in conversation with Basil Hall, that five and a half hours form the limit of healthful mental labor for a mature person. "This I reckon very good work for a man," he said,—adding, "I can very seldom reach six hours a day; and I reckon that what is written after five or six hours' hard mental labor is not good for much." This he said in the fulness of his magnificent strength, and when he was producing, with astounding rapidity, those pages of delight over which every new generation still hangs enchanted.

He did not mean, of course, that this was the maximum of possible mental labor, but only of wise and desirable labor. In later life, driven by terrible pecuniary involvements, he himself worked far more than this. Southey, his contemporary, worked far more,—writing, in 1814, "I cannot get through more than at present, unless I give up sleep, or the little exercise I take (walking a mile and back, after breakfast); and, that hour excepted, and my meals, (barely the meals, for

I remain not one minute after them,) the pen or the book is always in my hand." Our own time and country afford a yet more astonishing instance. Theodore Parker, to my certain knowledge, has often spent in his study from twelve to seventeen hours daily, for weeks together. But the result in all these cases has sadly proved the supremacy of the laws which were defied; and the nobler the victim, the more tremendous the warning retribution.

Let us return, then, from the practice of Scott's ruined days to the principles of his sound ones. Supposing his estimate to be correct, and five and a half hours to be a reasonable limit for the day's work of a mature brain, it is evident that even this must be altogether too much for an immature one. "To suppose the youthful brain," says the recent admirable report by Dr. Ray, of the Providence Insane Hospital, "to be capable of an amount of work which is considered an ample allowance to an adult brain is simply absurd, and the attempt to carry this fully into effect must necessarily be dangerous to the health and efficacy of the organ." It would be wrong, therefore, to deduct less than a half-hour from Scott's estimate, for even the oldest pupils in our highest schools; leaving five hours as the limit of real mental effort for them, and reducing this, for all younger pupils, very much farther.

It is vain to suggest, at this point, that the application of Scott's estimate is not fair, because the mental labor of our schools is different in quality from his, and therefore less exhausting. It differs only in being more exhausting. To the robust and affluent mind of the novelist, composition was not, of itself, exceedingly fatiguing; we know this from his own testimony; he was able, moreover, to select his own subject, keep his own hours, and arrange all his own conditions of labor. And on the other hand, when we consider what energy and genius have for years been brought to bear upon the perfecting of our educational methods,—how thoroughly our best schools are now

graded and systematized, until each day's lessons become a Procrustes-bed to which all must fit themselves,—how stimulating the apparatus of prizes and applauses, how crushing the penalties of reproof and degradation,—when we reflect, that it is the ideal of every school, that the whole faculties of every scholar should be concentrated upon every lesson and every recitation from beginning to end, and that anything short of this is considered partial failure,—it is not exaggeration to say, that the daily tension of brain demanded of children in our best schools is altogether severer, while it lasts, than that upon which Scott based his estimate. But Scott is not the only authority in the case; let us ask the physiologists.

So said Horace Mann, before us, in the days when the Massachusetts school system was in process of formation. *He* asked the physiologists, in 1840, and in his next Report printed the answers of three of the most eminent. The late Dr. Woodward, of Worcester, promptly said, that children under eight should never be confined more than one hour at a time, nor more than four hours a day; and that, if any child showed alarming symptoms of precocity, it should be taken from school altogether. Dr. James Jackson, of Boston, allowed the children four hours' schooling in winter and five in summer, but only one hour at a time, and heartily expressed his "detestation of the practice of giving young children lessons to learn at home." Dr. S. G. Howe, reasoning elaborately on the whole subject, said, that children under eight should not be confined more than half an hour at a time,—“by following which rule, with long recesses, they can study four hours daily”; children between eight and fourteen should not be confined more than three-quarters of an hour at a time, having the last quarter of each hour for exercise in the playground,—and he allowed six hours of school in winter, or seven in summer, solely on condition of this deduction of twenty-five per cent. for recesses.

Indeed, the one thing about which doc-

tors do *not* disagree is the destructive effect of premature or excessive mental labor. I can quote you medical authority for and against every maxim of dietetics beyond the very simplest; but I defy you to find one man who ever begged, borrowed, or stole the title of M.D., and yet abused those two honorary letters by asserting, under their cover, that a child could safely study as much as a man, or that a man could safely study more than six hours a day. Most of the intelligent men in the profession would probably admit, with Scott, that even that is too large an allowance in maturity for vigorous work of the brain.

Taking, then, five hours as the reasonable daily limit of mental effort for children of eight to fourteen years, and one hour as the longest time of continuous confinement, (it was a standing rule of the Jesuits, by the way, that no pupil should study more than two hours without relaxation,) the important question now recurs, To what school shall we send Angelina?

Shall we send her, for instance, to Dothegirls' Hall? At that seminary of useful knowledge, I find by careful inquiry that the daily performance is as follows, at least in summer. The pupils rise at or before five, A. M.; at any rate, they study from five to seven, two hours. From seven to eight they breakfast. From eight to two they are in the school-room, six consecutive hours. From two to three they dine. From three to five they are “allowed” to walk or take other exercise,—that is, if it is pleasant weather, and if they feel the spirit for it, and if the time is not all used up in sewing, writing letters, school politics, and all the small miscellaneous duties of existence, for which no other moment is provided during day or night. From five to six they study; from six to seven comes the tea-table; from seven to nine study again; then bed and (at least for the stupid ones) sleep.

Eleven solid hours of study each day, Dolorous! Eight for sleep, three for meals, two during which out-door exer-

cise is "allowed." There is no mistake about this statement; I wish there were. I have not imagined it; who could have done so, short of Milton and Dante, who were versed in the exploration of kindred regions of torment? But as I cannot expect the general public to believe the statement, even if you do,—and as this letter, like my previous one, may accidentally find its way into print,—and as I cannot refer to those who have personally attended the school, since they probably die off too fast to be summoned as witnesses,—I will come down to a rather milder statement, and see if you will believe that.

Shall we send her, then, to the famous New York school of Mrs. Destructive? This is recently noticed as follows in the "Household Journal":—"Of this most admirable school, for faithful and well-bred system of education, we have long intended to speak approvingly; but in the following extract from the circular the truth is more expressively given:—"From September to April the time of rising is a quarter before seven o'clock, and from April to July half an hour earlier; then breakfast; after which, from eight to nine o'clock, study,—the school opening at nine o'clock, with reading the Scriptures and prayer. From nine until half past twelve, the recitations succeed one another, with occasional short intervals of rest. From half past twelve to one, recreation and lunch. From one to three o'clock, at which hour the school closes, the studies are exclusively in the French language. . . . From three to four o'clock in the winter, but later in the summer, exercise in the open air. There are also opportunities for exercise several times in the day, at short intervals, which cannot easily be explained. From a quarter past four to five o'clock, study; then dinner, and soon after, tea. From seven to nine, two hours of study; immediately after which all retire for the night, and lights in the sleeping apartments must be extinguished at half past nine." You have summed up the total already, Dolorosus; I see it on your lips;—nine—hours—

and—a quarter of study, and one solitary hour for exercise, not counting those inexplicable "short intervals which cannot easily be explained!"

You will be pleased to hear that I have had an opportunity of witnessing the brilliant results of Mrs. Destructive's system, in the case of my charming little neighbor, Fanny Carroll. She has lately returned from a stay of one year under that fashionable roof. In most respects, I was assured, the results of the school were all that could be desired; the mother informed me, with delight, that the child now spoke French like an angel from Paris, and handled her silver fork like a seraph from the skies. You may well suppose that I hastened to call upon her; for the gay little creature was always a great pet of mine, and I always quoted her with delight, as a proof that bloom and strength were not monopolized by English girls. In the parlor I found the mother closeted with the family physician. Soon, Fanny, aged sixteen, glided in,—a pale spectre, exquisite in costume, unexceptionable in manners, looking in all respects like an exceedingly used-up belle of five-and-twenty. "What were you just saying that some of my Fanny's symptoms were, Doctor?" asked the languid mother, as if longing for a second taste of some dainty morsel. The courteous physician dropped them into her eager palm, like sugar-plums, one by one: "Vertigo, headache, neuralgic pains, and general debility." The mother sighed once genteelly at me, and then again, quite sincerely, to herself;—but I never yet saw an habitual invalid who did not seem to take a secret satisfaction in finding her child to be a chip of the old block, though block and chip were both wofully decayed. However, nothing is now said of Miss Carroll's returning to school; and the other day I actually saw her dashing through the lane on the family pony, with a tinge of the old brightness in her cheeks. I ventured to inquire of her, soon after, if she had finished her education; and she replied, with a slight tinge of satire, that she studied regularly every day, at

various "short intervals, which could not easily be explained."

Five hours a day the safe limit for study, Dolorosus, and these terrible schools quietly put into their programmes nine, ten, eleven hours; and the deluded parents think they have out-manceuvred the laws of Nature, and made a better bargain with Time. But these are private, exclusive schools, you may say, for especially favored children. We cannot afford to have most of the rising generation murdered so expensively; and in our public schools, at least, one thinks there may be some relaxation of this tremendous strain. Besides, physiological reformers had the making of our public system. "A man without high health," said Horace Mann, "is as much at war with Nature as a guilty soul is at war with the spirit of God." Look first at our Normal Schools, therefore, and see how finely their theory, also, presents this same lofty view.

"Those who have had much to do with students, especially with the female portion," said a Normal School Report a few years since, "well know the sort of martyr-spirit that extensively prevails,—how ready they often are to sacrifice everything for the sake of a good lesson,—how false are their notions of true economy in mental labor, sacrificing their physical natures most unscrupulously to their intellectual. Indeed, so strong had this passion for abuse become [in this institution], that no study of the laws of the physical organization, no warning, no painful experiences of their own or of their associates, were sufficient to overcome their readiness for self-sacrifice." And it appears, that, in consequence of this state of things, circulars were sent to all boarding-houses in the village, laying down stringent rules to prevent the young ladies from exceeding the prescribed amount of study.

Now turn from theory to practice. What was this "prescribed amount of study" which these desperate young females persisted in exceeding in this model school? It began with an hour's study

before daylight (in winter),—a thing most dangerous to eyesight, as multitudes have found to their cost. Then from eight to half past two, from four to half past five, from seven to nine,—with one or two slight recesses. Ten hours and three quarters daily, Dolorosus! as surely as you are a living sinner, and as surely as the Board of Education who framed that programme were sinners likewise. I believe that some Normal Schools have learned more moderation now; but I know also what forlorn wrecks of womanhood have been strewn along their melancholy history, thus far; and at what incalculable cost their successes have been purchased.

But it is premature to contemplate this form of martyrdom for Angelina, who has to run the gantlet of our common schools and high schools first. Let us consider her prospects in these, carrying with us that blessed maxim, five hours' study a day,—"Nature loves the number five," as Emerson judiciously remarks,—for our aegis against the wiles of schoolmasters.

The year 1854 is memorable for a bomb-shell then thrown into the midst of the triumphant school-system of Boston, in the form of a solemn protest by the city physician against the ruinous manner in which the children were overworked. Fact, feeling, and physiology were brought to bear, with much tact and energy, and the one special point of assault was the practice of imposing out-of-school studies, beyond the habitual six hours of session. A committee of inquiry was appointed. They interrogated the grammar-school teachers. The innocent and unsuspecting teachers were amazed at the suggestion of any excess. Most of them promptly replied, in writing, that "they had never heard of any complaints on this subject from parents or guardians"; that "most of the masters were watchful upon the matter"; that "none of them pressed out-of-school studies"; while "the general opinion appeared to be, that a moderate amount of out-of-school study was both necessary for the prescribed course of study and wholesome in its in-

fluence on character and habits." They suggested that "commonly the ill health that might exist arose from other causes than excessive study"; one attributed it to the use of confectionery, another to fashionable parties, another to the practice of "chewing pitch,"—anything, everything, rather than admit that American children of fourteen could possibly be damaged by working only two hours a day *more* than Walter Scott.

However, the committee thought differently. At any rate, they fancied that they had more immediate control over the school-hours than they could exercise over the propensity of young girls for confectionery, or over the improprieties of small boys who, yet immature for tobacco, touched pitch and were defiled. So by their influence was passed that immortal Section 7 of Chapter V. of the School Regulations,—the Magna Charta of childish liberty, so far as it goes, and the only safeguard which renders it prudent to rear a family within the limits of Boston:—

"In assigning lessons to boys to be studied out of school-hours, the instructors shall not assign a longer lesson than a boy of good capacity can acquire by an hour's study; but no out-of-school lessons shall be assigned to girls, nor shall the lessons to be studied in school be so long as to require a scholar of ordinary capacity to study out of school in order to learn them."

It appears that since that epoch this rule has "generally" been observed, "though many of the teachers would prefer a different practice." "The rule is regarded by some as an uncomfortable restriction, which without adequate reason (!) retards the progress of pupils." "A majority of our teachers would consider the permission to assign lessons for study at home to be a decided advantage and privilege." So say the later reports of the committee.

Fortunately for Angelina and the junior members of the house of Dolorous, you are not now directly dependent upon Boston regulations. I mention them on-

ly because they represent a contest which is inevitable in every large town in the United States where the public-school system is sufficiently perfected to be dangerous. It is simply the question, whether children can bear more brain-work than men can. Physiology, speaking through my humble voice, (the personification may remind you of the days when men began poems with "Inoculation, heavenly maid!") shrieks loudly for five hours as the utmost limit, and four hours as far more reasonable than six. But even the comparatively moderate "friends of education" still claim the contrary. Mr. Bishop, the worthy Superintendent of Schools in Boston, says, (Report, 1855.) "The time daily allotted to studies may very properly be extended to seven hours a day for young persons over fifteen years of age"; and the Secretary of the Massachusetts Board of Education, in his recent volume, seems to think it a great concession to limit the period for younger pupils to six.

And we must not forget, that, frame regulations as we may, the tendency will always be to overrun them. In the report of the Boston sub-committee to which I have referred, it was expressly admitted that the restrictions recommended "would not alone remedy the evil, or do much toward it; there would still be much, and with the ambitious too much, studying out of school." They ascribed the real difficulty "to the general arrangements of our schools, and to the strong pressure from various causes urging the pupils to intense application and the masters to encourage it," and said that this "could only be met by some general changes introduced by general legislation." Some few of the masters had previously admitted the same thing: "The pressure from without, the expectations of the committee, the wishes of the parents, the ambition of the pupils, and an exacting public sentiment, do tend to stimulate many to excessive application, both in and out of school."

This admits the same fact, in a different form. If these children have half

their vitality taken out of them for life by premature and excessive brain-work, it makes no difference whether it is done in the form of direct taxation or of indirect,—whether they are compelled to it by authority or allured into it by excitement and emulation. If a horse breaks a blood-vessel by running too hard, it is no matter whether he was goaded by whip and spur, or ingeniously coaxed by the Hibernian method of a lock of hay tied six inches before his nose. The method is nothing,—it is the pace which kills. Probably the fact is, that for every extra hour directly required by the teacher, another is indirectly extorted in addition by the general stimulus of the school. The best scholars put on the added hour, because they are the best,—and the inferior scholars, because they are not the best. In either case the excess is destructive in its tendency, and the only refuge for individuals is to be found in a combination of fortunate dulness with happy indifference to shame. But is it desirable, my friend, to construct our school-system on such a basis that safety and health shall be monopolized by the stupid and the shameless?

Is this magnificent system of public instruction, the glory of the world, to turn out merely a vast machine for grinding down Young America, just as the system of middle-men, similarly organized, has ground down the Irish peasantry? Look at it! as now arranged, committees are responsible to the public, teachers to committees, pupils to teachers,—all pledged to extract a maximum crop from childish brains. Each is responsible to the authority next above him for a certain amount, and must get it out of the victim next below him. Constant improvements in machinery perfect and expedite the work; improved gauges and metres (in the form of examinations) compute the comparative yield to a nicety, and allow no evasion. The child cannot spare an hour, for he must keep up with the other children; the teacher dares not relax, for he must keep up with the other schools; the committees must only stimulate, not

check, for the eyes of the editors are upon them, and the municipal glory is at stake: every one of these, from highest to lowest, has his appointed place in the tread-mill and must keep step with the rest; and only once a year, at the summer vacation, the vast machine stops, and the poor remains of childish brain and body are taken out and handed to anxious parents (like you, Dolorous): —“Here, most worthy tax-payer, is the dilapidated residue of your beloved Angelina; take her to the sea-shore for a few weeks, and make the most of her.”

Do not you know that foreigners, coming from the contemplation of races less precociously intellectual, see the danger we are in, if we do not? I was struck by the sudden disappointment of an enthusiastic English teacher, (Mr. Calthrop,) who visited the New York schools the other day and got a little behind the scenes. “If I wanted a stranger to believe that the Millennium was not far off,” he said, “I would take him to some of those grand ward-schools in New York, where able heads are trained by the thousand. I spent four or five days in doing little else than going through these truly wonderful schools. I staid more than three hours in one of them, wondering at all I saw, admiring the stately order, the unbroken discipline of the whole arrangements, and the wonderful quickness and intelligence of the scholars. That same evening I went to see a friend, whose daughter, a child of thirteen, was at one of these schools. I examined her, and found that the little girl could hold her own with many of larger growth. ‘Did she go to school to-day?’ asked I. ‘No,’ was the answer, ‘she has not been for some time, as she was beginning to get quite a serious curvature of the spine; so now she goes regularly to a gymnastic doctor!’”

I am sure that we have all had the same experience. How exciting it was, last year, to be sure, to see Angelina at the grammar-school examination, multiplying mentally 351,426 by 236,143, and announcing the result in two minutes and

thirteen seconds as 82,987,492,770! I remember how you stood trembling as she staggered under the monstrous load, and how your cheek hung out the red flag of parental exultation when she came out safe. But when I looked at her colorless visage, sharp features, and shiny consumptive skin, I groaned inwardly. It seemed as if that crop of figures, like the innumerable florets of the whiteweed, now overspreading your paternal farm, were exhausting the last vitality from a shallow soil. What a pity it is that the Deity gave to these children of ours bodies as well as brains! How it interferes with thorough instruction in the languages and the sciences! You remember the negro-trader in "Uncle Tom," who sighs for a lot of negroes specially constructed for his convenience, with the souls left out? Could not some of our school-committees take measures to secure the companion set, possessing merely the brains, and with the troublesome bodies conveniently omitted?

The truth is, that we Americans, having overcome all other obstacles to the universal education of the people, have thought to overcome even the limitations imposed by the laws of Nature; and so we were going triumphantly on, when the ruined health of our children suddenly brought us to a stand. Now we suddenly discover, that, in the absence of Inquisitions, and other unpleasant Old-World tortures, our school-houses have taken their place. We have outgrown war, we think; and yet we have not outgrown a form of contest which is undeniably more sanguinary, since one-half the community actually die, under present arrangements, before they are old enough to see a battle-field,—that is, before the age of eighteen. It is an actual fact, that, if you can only keep Angelina alive up to that birthday, even if she be an ignoramus, she will at least have accomplished the feat of surviving half her contemporaries. Can there be no Peace Society to check this terrific carnage? Dolorous, rather than have a child of mine die, as I have recently heard of a

child's dying, insane from sheer overwork, and raving of algebra, I would have her come no nearer to the splendors of science than the man in the French play, who brings away from school only the general impression that two and two make five for a creditor and three for a debtor.

De Quincey wrote a treatise on "Murder considered as one of the Fine Arts," and it is certainly the fine art which receives most attention in our schools. "So far as the body is concerned," said Horace Mann of these institutions, "they provide for all the natural tendencies to physical ease and inactivity as carefully as though paleness and languor, muscular enervation and debility, were held to be constituent elements in national beauty." With this denial of the body on one side, with this tremendous stimulus of brain on the other, and with a delicate and nervous national organization to begin with, the result is inevitable. Boys hold out better than girls, partly because they are not so docile in school, partly because they are allowed to be more active out of it, and so have more recuperative power. But who has not seen some delicate girl, after five consecutive hours spent over French and Latin and Algebra, come home to swallow an indigestible dinner, and straightway settle down again to spend literally every waking hour out of the twenty-four in study, save those scanty meal-times,—protracting the labor, it may be, far into the night, till the weary eyes close unwillingly over the slate or the lexicon,—then to bed, to be vexed by troubled dreams, instead of being wrapt in the sunny slumber of childhood,—waking unrefreshed, to be reproached by parents and friends with the nervous irritability which this detestable routine has created?

For I aver that parents are more exacting than even teachers. It is outrageous to heap it all upon the pedagogues, as if they were the only apostolical successors of him whom Charles Lamb lauded, "the much calumniated good King Herod." Indeed, teachers have no objec-

tion to educating the bodies of their small subjects, if they can only be as well paid for it as for educating their intellects. But, until recently, they have never been allowed to put the bodies into the bill. And as charity begins at home, even in a physiological sense,—and as their own children's bodies required bread and butter,—they naturally postponed all regard for the physical education of their pupils until the thing acquired a marketable value. Now that the change is taking place, every schoolmaster in the land gladly adapts himself to it, and hastens to insert in his advertisement, "Especial attention given to physical education." But what good does this do, so long as parents are not willing that time enough should be deducted from the ordinary tasks to make the athletic apparatus available,—so long as it is regarded as a merit in pupils to take time from their plays and give it to extra studies,—so long as we exult over an inactive and studious child, as Dr. Beattie did over his, that "exploits of strength, dexterity, and speed" "to him no vanity or joy could bring," and then almost die of despair, like Dr. Beattie, because such a child dies before us? With girls it is far worse. "Girls, during childhood, are liable to no diseases distinct from those of boys," says Salzmann, "except the disease of education." What mother in decent society, I ask you, who is not delighted to have her little girl devote even Wednesday and Saturday afternoons to additional tasks in drawing or music, rather than run the risk of having her make a noise somewhere, or possibly even soil her dress? Papa himself will far more readily appropriate ten dollars to this additional confinement than five to the gymnasium or the riding-school. And so, beset with snares on every hand, the poor little well-educated thing can only pray the prayer recorded of a despairing child, brought up in the best society,—that she might "die and go to heaven and play with the Irish children on Saturday afternoons."

And the Sunday Schools coöperate

with the week-day seminaries in the pious work of destruction. Dolorous, are all your small neighbors hard at work in committing to memory Scripture texts for a wager,—I have an impression, however, that they call it a prize,—consisting of one Bible? In my circle of society the excitement runs high. At any tea-drinking, you may hear the ladies discussing the comparative points and prospects of their various little Ellens and Harriets, with shrill eagerness; while their husbands, on the other side of the room, are debating the merits of Ethan Allen and Flora Temple, the famous trotting-horses, who are soon expected to try their speed on our "Agricultural Ground." Each horse, and each girl, appears to have enthusiastic backers, though the Sunday-School excitement has the advantage of lasting longer. From inquiry, I find the state of the field to be about as follows:—Fanny Hastings, who won the prize last year, is not to be entered for it again; she damaged her memory by the process, her teacher tells me, so that she can now scarcely fix the simplest lesson in her mind. Carry Blake had got up to five thousand verses, but had such terrible headaches that her mother compelled her to stop, some weeks ago; the texts have all vanished from her brain, but the headache unfortunately still lingers. Nelly Sanborn has reached six thousand, although her anxious father long since tried to buy her off by offering her a new Bible twice as handsome as the prize one: but what did she care for that? she said; she had handsome Bibles already, but she had no intention of being beaten by Ella Prentiss. Poor child, we see no chance for her; for Ella has it all her own way; she has made up a score of seven thousand one hundred texts, and it is only three days to the fatal Sunday. Between ourselves, I think Nelly does her work more fairly; for Ella has a marvellous ingenuity in picking out easy verses, like Jack Horner's plums, and valuing every sacred sentence, not by its subject, but by its shortness. Still, she is bound to win.

"How is her health this summer?" I asked her mother, the other day.

"Well, her verses weigh on her," said the good woman, solemnly.

And here I pledge you my word, Dolorosus, that to every one of these statements I might append, as Miss Edgeworth does to every particularly tough story,—"*N. B. This is a fact.*" I will only add that our Sunday-School Superintendent, who is a physician, told me that he had as strong objections to the whole thing as I could have; but that it was no use talking; all the other schools did it, and ours must; emulation was the order of the day. "Besides," he added, with that sort of cheerful hopelessness peculiar to his profession, "the boys are not trying for the prize much, this year; and as for the girls, they would probably lose their health very soon, at any rate, and may as well devote it to a sacred cause."

Do not misunderstand me. The supposed object in this case is a good one, just as the object in week-day schools is a good one,—to communicate valuable knowledge and develop the powers of the mind. The defect in policy, in both cases, appears to be, that it totally defeats its own aim, renders the employments hateful that should be delightful, and sacrifices the whole powers, so far as its influence goes, without any equivalent. All excess defeats itself. As a grown man can work more in ten hours than in fifteen, taking a series of days together, so a child can make more substantial mental progress in five hours daily than in ten. Your child's mind is not an earthen jar, to be filled by pouring into it; it is a delicate plant, to be wisely and healthfully reared; and your wife might as well attempt to enrich her mignonette-bed by laying a Greek Lexicon upon it as try to cultivate that young nature by a top-dressing of Encyclopædias. I use the word on high authority. "Courage, my boy!" wrote Lord Chatham to his son, "only the Encyclopædia to learn!"—and the cruel diseases of a lifetime repaid Pitt for the forcing. I do not object to

the severest *quality* of study for boys or girls;—while their brains work, let them work in earnest. But I do object to this immoderate and terrific *quantity*. Cut down every school, public and private, to five hours' total work *per diem* for the oldest children, and four for the younger ones, and they will accomplish more in the end than you ever saw them do in six or seven. Only give little enough at a time, and some freshness to do it with, and you may, if you like, send Angelina to any school, and put her through the whole programme of the last educational prospectus sent to me,—"*Philology, Pantology, Orthology, Aristology, and Linguistics.*"

For what is the end to be desired? Is it to exhibit a prodigy, or to rear a noble and symmetrical specimen of a human being? Because Socrates taught that a boy who has learned to speak is not too small for the sciences,—because Tiberius delivered his father's funeral oration at the age of nine, and Marcus Aurelius put on the philosophic gown at twelve, and Cicero wrote a treatise on the art of speaking at thirteen,—because Lipsius is said to have composed a work the day he was born, meaning, say the commentators, that he began a new life at the age of ten,—because the learned Licetus, who was brought into the world so feeble as to be baked up to maturity in an oven, sent forth from that receptacle, like a loaf of bread, a treatise called "*Gonopsychanthropologia*,"—is it, therefore, indispensably necessary, Dolorosus, that all your pale little offspring shall imitate these? Spare these innocents! it is not their fault that they are your children,—so do not visit it upon them so severely. Turn, Angelina, ever dear, and out of a little childish recreation we will yet extract a great deal of maturer wisdom for you, if we can only bring this deluded parent to his senses.

To change the sweet privilege of childhood into weary days and restless nights,—to darken its pure associations, which for many are the sole light that ever brings them back from sin and despair to

the heaven of their infancy,—to banish those reveries of innocent fancy which even noisy boyhood knows, and which are the appointed guardians of its purity before conscience wakes,—to abolish its moments of priceless idleness, saturated with sunshine, blissful, aimless moments, when every angel is near,—to bring insanity, once the terrible prerogative of maturer life, down into the summer region of childhood, with blight and ruin;—all this is the work of our folly, Dolorous, of our miserable ambition to have our unconscious little ones begin, in their very infancy, the race of desperate ambition, which has, we admit, exhausted prematurely the lives of their parents.

The worst danger of it is, that the moral is written at the end of the fable, not the beginning. The organization in youth is so dangerously elastic, that the result of these intellectual excesses is not seen until years after. When some young girl incurs spinal disease for life from some slight fall which she ought not to have felt for an hour, or some businessman breaks down in the prime of his years from some trifling over-anxiety which should have left no trace behind, the popular verdict may be, "Mysterious Providence"; but the wiser observer sees the retribution for the folly of those mispent days which enfeebled the childish constitution, instead of ripening it. One of the most admirable passages in the Report of Dr. Ray, already mentioned, is that in which he explains, that, though hard study at school is rarely the immediate cause of insanity, it is the most frequent of its ulterior causes, except hereditary tendencies. "It diminishes the conservative power of the animal economy to such a degree, that attacks of disease, which otherwise would have passed off safely, destroy life almost before danger is anticipated. Every intelligent physician understands, that, other things being equal, the chances of recovery are far less in the studious, highly intellectual child than in one of an opposite description. The immediate mischief may have seemed slight, but the brain is left in a

condition of peculiar impressibility, which renders it morbidly sensitive to every adverse influence."

Indeed, here is precisely the weakness of our whole national training thus far,—brilliant immediate results, instead of wise delays. The life of the average American is a very hasty breakfast, a magnificent luncheon, a dyspeptic dinner, and no supper. Our masculine energy is like our feminine beauty, bright and evanescent. As enthusiastic travellers inform us that there are in every American village a dozen girls of sixteen who are prettier than any English hamlet of the same size can produce, so the same village undoubtedly possesses a dozen very young men who, tried by the same standard, are "smarter" than their English peers. Come again fifteen years after, when the Englishmen and Englishwomen are reported to be just in their prime, and, lo! those lovely girls are sallow old women, and the boys are worn-out men,—with fire left in them, it may be, but fuel gone,—retired from active business, very likely, and just waiting for consumption to carry them off, as one waits for the omnibus.

To say that this should be amended is to say little. Either it must be amended, or the American race fails;—there is no middle ground. If we fail, (which I do not expect, I assure you,) we fail disastrously. If we succeed, if we bring up our vital and muscular developments into due proportion with our nervous energy, we shall have a race of men and women such as the world never saw. Dolorous, when in the course of human events you are next invited to give a Fourth of July Oration, grasp at the opportunity, and take for your subject "Health." Tell your audience, when you rise to the accustomed flowers of rhetoric as the day wears on, that Health is the central luminary, of which all the stars that spangle the proud flag of our common country are but satellites; and close with a hint to the plumed emblem of our nation, (pointing to the stuffed one which will probably be exhibited on the platform.)

that she should not henceforward confine her energies to the hatching of short-lived eaglets, but endeavor rather to educate a few full-grown birds.

As I take it, Nature said, some years since,—“ Thus far the English is my best race ; but we have had Englishmen enough ; now for another turning of the globe, and a step farther. We need something with a little more buoyancy than the Englishman ; let us lighten the ship, even at the risk of a little peril in the process. Put in one drop more of nervous fluid and make the American.” With that drop, a new range of promise opened on the human race, and a lighter, finer, more highly organized type of man-

kind was born. But the promise must be fulfilled through unequalled dangers. With the new drop came new intoxication, new ardors, passions, ambitions, hopes, reactions, and despairs,—more daring, more invention, more disease, more insanity,—forgetfulness, at first, of the old, wholesome traditions of living, recklessness of sin and saleratus, loss of refreshing sleep and of the power of play. To surmount all this, we have got to fight the good fight, I assure you, Dolorous. Nature is yet pledged to produce that finer type, and if we miss it, she will leave us to decay, like our predecessors,—whirl the globe over once more, and choose a new place for a new experiment.

MY DOUBLE ; AND HOW HE UNDIR ME.

It is not often that I trouble the readers of the “ Atlantic Monthly.” I should not trouble them now, but for the importunities of my wife, who “ feels to insist ” that a duty to society is unfulfilled, till I have told why I had to have a double, and how he undid me. She is sure, she says, that intelligent persons cannot understand that pressure upon public servants which alone drives any man into the employment of a double. And while I fear she thinks, at the bottom of her heart, that my fortunes will never be remade, she has a faint hope, that, as another *Rasselas*, I may teach a lesson to future publics, from which they may profit, though we die. Owing to the behaviour of my double, or, if you please, to that public pressure which compelled me to employ him, I have plenty of leisure to write this communication.

I am, or rather was, a minister, of the Sandemanian connection. I was settled in the active, wide-awake town of Naguadavick, on one of the finest water-powers in Maine. We used to call it a Western town in the heart of the civilization of

New England. A charming place it was and is. A spirited, brave young parish had I ; and it seemed as if we might have all “ the joy of eventful living ” to our hearts’ content.

Alas ! how little we knew on the day of my ordination, and in those halcyon moments of our first housekeeping ! To be the confidential friend in a hundred families in the town,—cutting the social trifle, as my friend Haliburton says, “ from the top of the whipped-syllabub to the bottom of the sponge-cake, which is the foundation,”—to keep abreast of the thought of the age in one’s study, and to do one’s best on Sunday to interweave that thought with the active life of an active town, and to inspire both and make both infinite by glimpses of the Eternal Glory, seemed such an exquisite forelook into one’s life ! Enough to do, and all so real and so grand ! If this vision could only have lasted !

The truth is, that this vision was not in itself a delusion, nor, indeed, half bright enough. If one could only have been left to do his own business, the vision would

have accomplished itself and brought out new paraheliacal visions, each as bright as the original. The misery was and is, as we found out, I and Polly, before long, that, besides the vision, and besides the usual human and finite failures in life, (such as breaking the old pitcher that came over in the "Mayflower," and putting into the fire the Alpenstock with which her father climbed Mont Blanc,) — besides these, I say, (imitating the style of Robinson Crusoe,) there were pitchforked in on us a great rowen-heap of humbugs, handed down from some unknown seed-time, in which we were expected, and I chiefly, to fulfil certain public functions before the community, of the character of those fulfilled by the third row of supernumeraries who stand behind the Sepoys in the spectacle of the "Cataract of the Ganges." They were the duties, in a word, which one performs as member of one or another social class or subdivision, wholly distinct from what one does as A. by himself A. What invisible power put these functions on me, it would be very hard to tell. But such power there was and is. And I had not been at work a year before I found I was living two lives, one real and one merely functional,—for two sets of people, one my parish, whom I loved, and the other a vague public, for whom I did not care two straws. All this was in a vague notion, which everybody had and has, that this second life would eventually bring out some great results, unknown at present, to somebody somewhere.

Crazed by this duality of life, I first read Dr. Wigan on the "Duality of the Brain," hoping that I could train one side of my head to do these outside jobs, and the other to do my intimate and real duties. For Richard Greenough once told me, that, in studying for the statue of Franklin, he found that the left side of the great man's face was philosophic and reflective, and the right side funny and smiling. If you will go and look at the bronze statue, you will find he has repeated this observation there for pos-

terity. The eastern profile is the portrait of the statesman Franklin, the western of Poor Richard. But Dr. Wigan does not go into these niceties of this subject, and I failed. It was then, that, on my wife's suggestion, I resolved to look out for a Double.

I was, at first, singularly successful. We happened to*be recreating at Stafford Springs that summer. We rode out one day, for one of the relaxations of that watering-place, to the great Monsonpon House. We were passing through one of the large halls, when my destiny was fulfilled! I saw my man!

He was not shaven. He had on no spectacles. He was dressed in a green baize roundabout and faded blue overalls, worn sadly at the knee. But I saw at once that he was of my height, five feet four and a half. He had black hair, worn off by his hat. So have and have not I. He stooped in walking. So do I. His hands were large, and mine. And — choicest gift of Fate in all — he had, not "a strawberry-mark on his left arm," but a cut from a juvenile brickbat over his right eye, slightly affecting the play of that eyebrow. Reader, so have I! — My fate was sealed!

A word with Mr. Holley, one of the inspectors, settled the whole thing. It proved that this Dennis Shea was a harmless, amiable fellow, of the class known as shiftless, who had sealed his fate by marrying a dumb wife, who was at that moment ironing in the laundry. Before I left Stafford, I had hired both for five years. We had applied to Judge Pynchon, then the probate judge at Springfield, to change the name of Dennis Shea to Frederic Ingham. We had explained to the Judge, what was the precise truth, that an eccentric gentleman wished to adopt Dennis under this new name into his family. It never occurred to him that Dennis might be more than fourteen years old. And thus, to shorten this preface, when we returned at night to my parsonage at Naguadavick, there entered Mrs. Ingham, her new dumb laundress, myself, who am Mr. Frederic Ingham,

and my double, who was Mr. Frederic Ingham by as good right as I.

Oh, the fun we had the next morning in shaving his beard to my pattern, cutting his hair to match mine, and teaching him how to wear and how to take off gold-bowed spectacles! Really, they were electro-plate, and the glass was plain (for the poor fellow's eyes were excellent). Then in four successive afternoons I taught him four speeches. I had found these would be quite enough for the supernumerary-Sepoy line of life, and it was well for me they were. For though he was good-natured, he was very shiftless, and it was, as our national proverb says, "like pulling teeth" to teach him. But at the end of the next week he could say, with quite my easy and frisky air,—

1. "Very well, thank you. And you?"
This for an answer to casual salutations.

2. "I am very glad you liked it."

3. "There has been so much said, and, on the whole, so well said, that I will not occupy the time."

4. "I agree, in general, with my friend the other side of the room."

At first I had a feeling that I was going to be at great cost for clothing him. But it proved, of course, at once, that, whenever he was out, I should be at home. And I went, during the bright period of his success, to so few of those awful pageants which require a black dress-coat and what the ungodly call, after Mr. Dickens, a white choker, that in the happy retreat of my own dressing-gowns and jackets my days went by as happily and cheaply as those of another Thalaba. And Polly declares there was never a year when the tailoring cost so little. He lived (Dennis, not Thalaba) in his wife's room over the kitchen. He had orders never to show himself at that window. When he appeared in the front of the house, I retired to my sanctissimum and my dressing-gown. In short, the Dutchman and his wife, in the old weather-box, had not less to do with each other than he and I. He made the furnace-fire and split the wood before daylight; then he went to sleep again,

and slept late; then came for orders, with a red silk bandanna tied round his head, with his overalls on, and his dress-coat and spectacles off. If we happened to be interrupted, no one guessed that he was Frederic Ingham as well as I; and, in the neighborhood, there grew up an impression that the minister's Irishman worked day-times in the factory-village at New Coventry. After I had given him his orders, I never saw him till the next day.

I launched him by sending him to a meeting of the Enlightenment Board. The Enlightenment Board consists of seventy-four members, of whom sixty-seven are necessary to form a quorum. One becomes a member under the regulations laid down in old Judge Dudley's will. I became one by being ordained pastor of a church in Naguadavick. You see you cannot help yourself, if you would. At this particular time we had had four successive meetings, averaging four hours each,—wholly occupied in whipping in a quorum. At the first only eleven men were present; at the next, by force of three circulars, twenty-seven; at the third, thanks to two days' canvassing by Auchmuty and myself, begging men to come, we had sixty. Half the others were in Europe. But without a quorum we could do nothing. All the rest of us waited grimly for our four hours, and adjourned without any action. At the fourth meeting we had flagged, and only got fifty-nine together. But on the first appearance of my double,—whom I sent on this fatal Monday to the fifth meeting,—he was the *sixty-seventh* man who entered the room. He was greeted with a storm of applause! The poor fellow had missed his way,—read the street signs ill through his spectacles, (very ill, in fact, without them,)—and had not dared to inquire. He entered the room,—finding the president and secretary holding to their chairs two judges of the Supreme Court, who were also members *ex officio*, and were begging leave to go away. On his entrance all was changed. *Presto*, the by-laws

were amended, and the Western property was given away. Nobody stopped to converse with him. He voted, as I had charged him to do, in every instance, with the minority. I won new laurels as a man of sense, though a little unpunctual,—and Dennis, *alias* Ingham, returned to the parsonage, astonished to see with how little wisdom the world is governed. He cut a few of my parishioners in the street; but he had his glasses off, and I am known to be near-sighted. Eventually he recognized them more readily than I.

I “set him again” at the exhibition of the New Coventry Academy; and here he undertook a “speaking part,”—as, in my boyish, worldly days, I remember the bills used to say of Mlle. Céleste. We are all trustees of the New Coventry Academy; and there has lately been “a good deal of feeling” because the Sandemanian trustees did not regularly attend the exhibitions. It has been intimated, indeed, that the Sandemanians are leaning towards Free-Will, and that we have, therefore, neglected these semi-annual exhibitions, while there is no doubt that Auchmuty last year went to Commencement at Waterville. Now the head master at New Coventry is a real good fellow, who knows a Sanskrit root when he sees it, and often cracks etymologies with me,—so that, in strictness, I ought to go to their exhibitions. But think, reader, of sitting through three long July days in that Academy chapel, following the programme from

TUESDAY MORNING. *English Composition.*
 ‘SUNSHINE.’ Miss Jones.
 round to

Trio on Three Pianos. Duel from the Opera of “Midshipman Easy.” *Murrayatt.*
 coming in at nine, Thursday evening! Think of this, reader, for men who know the world is trying to go backward, and who would give their lives if they could help it on! Well! The double had succeeded so well at the Board, that I sent him to the Academy. (Shade of Plato, pardon!) He arrived early on Tuesday, when, indeed, few but mothers and clergy-

men are generally expected, and returned in the evening to us, covered with honors. He had dined at the right hand of the chairman, and he spoke in high terms of the repast. The chairman had expressed his interest in the French conversation. “I am very glad you liked it,” said Dennis; and the poor chairman, abashed, supposed the accent had been wrong. At the end of the day, the gentlemen present had been called upon for speeches,—the Rev. Frederic Ingham first, as it happened; upon which Dennis had risen, and had said, “There has been so much said, and, on the whole, so well said, that I will not occupy the time.” The girls were delighted, because Dr. Dabney, the year before, had given them at this occasion a scolding on impropriety of behavior at lyceum lectures. They all declared Mr. Ingham was a love,—and so handsome! (Dennis is good-looking.) Three of them, with arms behind the others’ waists, followed him up to the wagon he rode home in; and a little girl with a blue sash had been sent to give him a rosebud. After this *début* in speaking, he went to the exhibition for two days more, to the mutual satisfaction of all concerned. Indeed, Polly reported that he had pronounced the trustees’ dinners of a higher grade than those of the parsonage. When the next term began, I found six of the Academy girls had obtained permission to come across the river and attend our church. But this arrangement did not long continue.

After this he went to several Commencements for me, and ate the dinners provided; he sat through three of our Quarterly Conventions for me,—always voting, judiciously, by the simple rule mentioned above, of siding with the minority. And I, meanwhile, who had before been losing caste among my friends, as holding myself aloof from the associations of the body, began to rise in everybody’s favor. “Ingham’s a good fellow,—always on hand”; “never talks much,—but does the right thing at the right time”; “is not as unpunctual as he used to be,—he comes early, and sits

through to the end." "He has got over his old talkative habit, too. I spoke to a friend of his about it once; and I think Ingham took it kindly," etc., etc.

This voting power of Dennis was particularly valuable at the quarterly meetings of the Proprietors of the Naguadavick Ferry. My wife inherited from her father some shares in that enterprise, which is not yet fully developed, though it doubtless will become a very valuable property. The law of Maine then forbade stockholders to appear by proxy at such meetings. Polly disliked to go, not being, in fact, a "hens'-rights hen," and transferred her stock to me. I, after going once, disliked it more than she. But Dennis went to the next meeting, and liked it very much. He said the arm-chairs were good, the collation good, and the free rides to stockholders pleasant. He was a little frightened when they first took him upon one of the ferry-boats, but after two or three quarterly meetings he became quite brave.

Thus far I never had any difficulty with him. Indeed, being of that type which is called shiftless, he was only too happy to be told daily what to do, and to be charged not to be forthputting or in any way original in his discharge of that duty. He learned, however, to discriminate between the lines of his life, and very much preferred these stockholders' meetings and trustees' dinners and Commencement collations to another set of occasions, from which he used to beg off most piteously. Our excellent brother, Dr. Fillmore, had taken a notion at this time that our Sandemanian churches needed more expression of mutual sympathy. He insisted upon it that we were remiss. He said, that, if the Bishop came to preach at Naguadavick, all the Episcopal clergy of the neighborhood were present; if Dr. Pond came, all the Congregational clergymen turned out to hear him; if Dr. Nichols, all the Unitarians; and he thought we owed it to each other, that, whenever there was an occasional service at a Sandemanian church, the other brethren should all, if possible, attend.

"It looked well," if nothing more. Now this really meant that I had not been to hear one of Dr. Fillmore's lectures on the Ethnology of Religion. He forgot that he did not hear one of my course on the "Sandemanianism of Anselm." But I felt badly when he said it; and afterwards I always made Dennis go to hear all the brethren preach, when I was not preaching myself. This was what he took exceptions to,—the only thing, as I said, which he ever did except to. Now came the advantage of his long morning-nap, and of the green tea with which Polly supplied the kitchen. But he would plead, so humbly, to be let off, only from one or two! I never excepted him, however. I knew the lectures were of value, and I thought it best he should be able to keep the connection.

Polly is more rash than I am, as the reader has observed in the outset of this memoir. She risked Dennis one night under the eyes of her own sex. Governor Gorges had always been very kind to us; and when he gave his great annual party to the town, asked us. I confess I hated to go. I was deep in the new volume of Pfeiffer's "Mystics," which Haliburton had just sent me from Boston. "But how rude," said Polly, "not to return the Governor's civility and Mrs. Gorges's, when they will be sure to ask why you are away!" Still I demurred, and at last she, with the wit of Eve and of Semiramis conjoined, let me off by saying, that, if I would go in with her, and sustain the initial conversations with the Governor and the ladies staying there, she would risk Dennis for the rest of the evening. And that was just what we did. She took Dennis in training all that afternoon, instructed him in fashionable conversation, cautioned him against the temptations of the supper-table,—and at nine in the evening he drove us all down in the carry-all. I made the grand star-*entrée* with Polly and the pretty Walton girls, who were staying with us. We had put Dennis into a great rough top-coat, without his glasses,—and the girls never dreamed, in the darkness, of looking at him. He

sat in the carriage, at the door, while we entered. I did the agreeable to Mrs. Gorges, was introduced to her niece, Miss Fernanda,—I complimented Judge Jeffries on his decision in the great case of *D'Aulnay vs. Laconia Mining Co.*—I stepped into the dressing-room for a moment,—stepped out for another,—walked home, after a nod with Dennis, and tying the horse to a pump;—and while I walked home, Mr. Frederic Ingham, my double, stepped in through the library into the Gorges's grand saloon.

Oh! Polly died of laughing as she told me of it at midnight! And even here, where I have to teach my hands to hew the beech for stakes to fence our cave, she dies of laughing as she recalls it,—and says that single occasion was worth all we have paid for it. Gallant Eve that she is! She joined Dennis at the library-door, and in an instant presented him to Dr. Ochterlong, from Baltimore, who was on a visit in town, and was talking with her, as Dennis came in. "Mr. Ingham would like to hear what you were telling us about your success among the German population." And Dennis bowed and said, in spite of a scowl from Polly, "I'm very glad you liked it." But Dr. Ochterlong did not observe, and plunged into the tide of explanation,—Dennis listening like a prime-minister, and bowing like a mandarin,—which is, I suppose, the same thing. Polly declared it was just like Haliburton's Latin conversation with the Hungarian minister, of which he is very fond of telling. "*Quæne sit historia Reformationis in Ungariâ?*" quoth Haliburton, after some thought. And his *confrère* replied gallantly, "*In seculo decimo tertio*," etc., etc., etc.; and from *decimo tertio** to the nineteenth century and a half lasted till the oysters came. So was it that before Dr. Ochterlong came to the "success," or near it, Governor Gorges came to Den-

* Which means, "In the thirteenth century," my dear little bell-and-coral reader. You have rightly guessed that the question means, "What is the history of the Reformation in Hungary?"

nis and asked him to hand Mrs. Jeffries down to supper, a request which he heard with great joy.

Polly was skipping round the room, I guess, gay as a lark. Auchmuty came to her "in pity for poor Ingham," who was so bored by the stupid pundit,—and Auchmuty could not understand why I stood it so long. But when Dennis took Mrs. Jeffries down, Polly could not resist standing near them. He was a little flustered, till the sight of the eatables and drinkables gave him the same Mercian courage which it gave Diggory. A little excited then, he attempted one or two of his speeches to the Judge's lady. But little he knew how hard it was to get in even a *promptu* there edgewise. "Very well, I thank you," said he, after the eating elements were adjusted; "and you?" And then did not he have to hear about the mumps, and the measles, and arnica, and belladonna, and chamomile-flower, and dodecathem, till she changed oysters for salad,—and then about the old practice and the new, and what her sister said, and what her sister's friend said, and what the physician to her sister's friend said, and then what was said by the brother of the sister of the physician of the friend of her sister, exactly as if it had been in Ollendorff? There was a moment's pause, as she declined Champagne. "I am very glad you liked it," said Dennis again, which he never should have said, but to one who complimented a sermon. "Oh! you are so sharp, Mr. Ingham! No! I never drink any wine at all,—except sometimes in summer a little currant spirits,—from our own currants, you know. My own mother,—that is, I call her my own mother, because, you know, I do not remember," etc., etc., etc.; till they came to the candied orange at the end of the feast,—when Dennis, rather confused, thought he must say something, and tried No. 4,—"I agree, in general, with my friend the other side of the room,"—which he never should have said but at a public meeting. But Mrs. Jeffries, who never listens expecting to understand, caught him up instantly

with, "Well, I'm sure my husband returns the compliment; he always agrees with you,—though we do worship with the Methodists;—but you know, Mr. Ingham," etc., etc., etc., till the move was made up-stairs;—and as Dennis led her through the hall, he was scarcely understood by any but Polly, as he said, "There has been so much said, and, on the whole, so well said, that I will not occupy the time."

His great resource the rest of the evening was, standing in the library, carrying on animated conversations with one and another in much the same way. Polly had initiated him in the mysteries of a discovery of mine, that it is not necessary to finish your sentences in a crowd, but by a sort of mumble, omitting sibilants and dentals. This, indeed, if your words fail you, answers even in public extempore speech,—but better where other talking is going on. Thus,—“We missed you at the Natural-History Society, Ingham.” Ingham replies,—“I am very gloglum, that is, that you were mmmmm.” By gradually dropping the voice, the interlocutor is compelled to supply the answer. “Mrs. Ingham, I hope your friend Augusta is better.” Augusta has not been ill. Polly cannot think of explaining, however, and answers,—“Thank you, Ma'am; she is very rearason wewah-wewoh,” in lower and lower tones. And Mrs. Throckmorton, who forgot the subject of which she spoke, as soon as she asked the question, is quite satisfied. Dennis could see into the card-room, and came to Polly to ask if he might not go and play all-fours. But, of course, she sternly refused. At midnight they came home delighted,—Polly, as I said, wild to tell me the story of victory; only both the pretty Walton girls said,—“Cousin Frederic, you did not come near me all the evening.”

We always called him Dennis at home, for convenience, though his real name was Frederic Ingham, as I have explained. When the election-day came round, however, I found that by some accident there was only one Frederic

Ingham's name on the voting-list; and, as I was quite busy that day in writing some foreign letters to Halle, I thought I would forego my privilege of suffrage, and stay quietly at home, telling Dennis that he might use the record on the voting-list and vote. I gave him a ticket, which I told him he might use, if he liked to. That was that very sharp election in Maine which the readers of the “Atlantic” so well remember, and it had been intimated in public that the ministers would do well not to appear at the polls. Of course, after that, we had to appear by self or proxy. Still, Naguadavick was not then a city, and this standing in a double queue at town-meeting several hours to vote was a bore of the first water; and so, when I found that there was but one Frederic Ingham on the list, and that one of us must give up, I staid at home and finished the letters, (which, indeed, procured for Fothergill his coveted appointment of Professor of Astronomy at Leavenworth,) and I gave Dennis, as we called him, the chance. Something in the matter gave a good deal of popularity to the Frederic Ingham name; and at the adjourned election, next week, Frederic Ingham was chosen to the legislature. Whether this was I or Dennis, I never really knew. My friends seemed to think it was I; but I felt, that, as Dennis had done the popular thing, he was entitled to the honor; so I sent him to Augusta when the time came, and he took the oaths. And a very valuable member he made. They appointed him on the Committee on Parishes; but I wrote a letter for him, resigning, on the ground that he took an interest in our claim to the stumpage in the minister's sixteenths of Gore A, next No. 7, in the 10th Range. He never made any speeches, and always voted with the minority, which was what he was sent to do. He made me and himself a great many good friends, some of whom I did not afterwards recognize as quickly as Dennis did my parishioners. On one or two occasions, when there was wood to

saw at home, I kept him at home; but I took those occasions to go to Augusta myself. Finding myself often in his vacant seat at these times, I watched the proceedings with a good deal of care; and once was so much excited that I delivered my somewhat celebrated speech on the Central School-District question, a speech of which the "State of Maine" printed some extra copies. I believe there is no formal rule permitting strangers to speak; but no one objected.

Dennis himself, as I said, never spoke at all. But our experience this session led me to think, that, if, by some such "general understanding" as the reports speak of in legislation daily, every member of Congress might leave a double to sit through those deadly sessions and answer to roll-calls and do the legitimate party-voting, which appears stereotyped in the regular list of Ashe, Bocock, Black, etc., we should gain decidedly in working-power. As things stand, the saddest State prison I ever visit is that Representatives' Chamber in Washington. If a man leaves for an hour, twenty "correspondents" may be howling, "Where was Mr. Pendergrast when the Oregon bill passed?" And if poor Pendergrast stays there! Certainly, the worst use you can make of a man is to put him in prison!

I know, indeed, that public men of the highest rank have resorted to this expedient long ago. Dumas's novel of the "Iron Mask" turns on the brutal imprisonment of Louis the Fourteenth's double. There seems little doubt, in our own history, that it was the real General Pierce who shed tears when the delegate from Lawrence explained to him the sufferings of the people there,—and only General Pierce's double who had given the orders for the assault on that town, which was invaded the next day. My charming friend, George Withers, has, I am almost sure, a double, who preaches his afternoon sermons for him. This is the reason that the theology often varies so from that of the forenoon. But that double is almost as charming as the orig-

inal. Some of the most well-defined men, who stand out most prominently on the background of history, are in this way stereoscopic men, who owe their distinct relief to the slight differences between the doubles. All this I know. My present suggestion is simply the great extension of the system, so that all public machine-work may be done by it.

But I see I loiter on my story, which is rushing to the plunge. Let me stop an instant more, however, to recall, were it only to myself, that charming year while all was yet well. After the double had become a matter of course, for nearly twelve months before he undid me, what a year it was! Full of active life, full of happy love, of the hardest work, of the sweetest sleep, and the fulfilment of so many of the fresh aspirations and dreams of boyhood! Dennis went to every school-committee meeting, and sat through all those late wranglings which used to keep me up till midnight and awake till morning. He attended all the lectures to which foreign exiles sent me tickets begging me to come for the love of Heaven and of Bohemia. He accepted and used all the tickets for charity concerts which were sent to me. He appeared everywhere where it was specially desirable that "our denomination," or "our party," or "our class," or "our family," or "our street," or "our town," or "our county," or "our State," should be fully represented. And I fell back to that charming life which in boyhood one dreams of, when he supposes he shall do his own duty and make his own sacrifices, without being tied up with those of other people. My rusty Sanskrit, Arabic, Hebrew, Greek, Latin, French, Italian, Spanish, German, and English began to take polish. Heavens! how little I had done with them while I attended to my *public* duties! My calls on my parishioners became the friendly, frequent, homelike sociabilities they were meant to be, instead of the hard work of a man goaded to desperation by the sight of his lists of arrears. And preaching! what a luxury preaching was when I

had on Sunday the whole result of an individual, personal week, from which to speak to a people whom all that week I had been meeting as hand-to-hand friend! I never tired on Sunday, and was in condition to leave the sermon at home, if I chose, and preach it extempore, as all men should do always. Indeed, I wonder, when I think that a sensible people, like ours,—really more attached to their clergy than they were in the lost days, when the Mathers and Nortons were noblemen,—should choose to neutralize so much of their ministers' lives, and destroy so much of their early training, by this undefined passion for seeing them in public. It springs from our balancing of sects. If a spirited Episcopalian takes an interest in the alms-house, and is put on the Poor Board, every other denomination must have a minister there, lest the poor-house be changed into St. Paul's Cathedral. If a Sandemanian is chosen president of the Young Men's Library, there must be a Methodist vice-president and a Baptist secretary. And if a Universalist Sunday-School Convention collects five hundred delegates, the next Congregationalist Sabbath-School Conference must be as large, "lest 'they'—whoever *they* may be—should think 'we'—whoever *we* may be—are going down."

Freed from these necessities, that happy year, I began to know my wife by sight. We saw each other sometimes. In those long mornings, when Dennis was in the study explaining to mappled-dlers that I had eleven maps of Jerusalem already, and to school-book agents that I would see them hanged before I would be bribed to introduce their text-books into the schools,—she and I were at work together, as in those old dreamy days,—and in these of our log-cabin again. But all this could not last,—and at length poor Dennis, my double, over-tasked in turn, undid me.

It was thus it happened.—There is an excellent fellow,—once a minister,—I will call him Isaacs,—who deserves well of the world till he dies, and after,—be-

cause he once, in a real exigency, did the right thing, in the right way, at the right time, as no other man could do it. In the world's great football match, the ball by chance found him loitering on the outside of the field; he closed with it, "camped" it, charged it home,—yes, right through the other side,—not disturbed, not frightened by his own success,—and breathless found himself a great man,—as the Great Delta rang applause. But he did not find himself a rich man; and the football has never come in his way again. From that moment to this moment he has been of no use, that one can see, at all. Still, for that great act we speak of Isaacs gratefully and remember him kindly; and he forges on, hoping to meet the football somewhere again. In that vague hope, he had arranged a "movement" for a general organization of the human family into Debating-Clubs, County Societies, State Unions, etc., etc., with a view of inducing all children to take hold of the handles of their knives and forks, instead of the metal. Children have bad habits in that way. The movement, of course, was absurd; but we all did our best to forward, not it, but him. It came time for the annual county-meeting on this subject to be held at Naguadavick. Isaacs came round, good fellow! to arrange for it,—got the town-hall, got the Governor to preside, (the saint!—he ought to have triplet doubles provided him by law,) and then came to get me to speak. "No," I said, "I would not speak, if ten Governors presided. I do not believe in the enterprise. If I spoke, it should be to say children should take hold of the prongs of the forks and the blades of the knives. I would subscribe ten dollars, but I would not speak a mill." So poor Isaacs went his way, sadly, to coax Auchmuty to speak, and Delafield. I went out. Not long after, he came back, and told Polly that they had promised to speak,—the Governor would speak,—and he himself would close with the quarterly report, and some interesting anecdotes regarding Miss Biffin's way of handling

her knife and Mr. Nellis's way of footing his fork. "Now if Mr. Ingham will only come and sit on the platform, he need not say one word; but it will show well in the paper,—it will show that the Sandemianians take as much interest in the movement as the Armenians or the Mesopotamians, and will be a great favor to me." Polly, good soul! was tempted, and she promised. She knew Mrs. Isaacs was starving, and the babies,—she knew Dennis was at home,—and she promised! Night came, and I returned. I heard her story. I was sorry. I doubted. But Polly had promised to beg me, and I dared all! I told Dennis to hold his peace, under all circumstances, and sent him down.

It was not half an hour more before he returned, wild with excitement,—in a perfect Irish fury,—which it was long before I understood. But I knew at once that he had undone me!

What happened was this.—The audience got together, attracted by Governor Gorges's name. There were a thousand people. Poor Gorges was late from Augusta. They became impatient. He came in direct from the train at last, really ignorant of the object of the meeting. He opened it in the fewest possible words, and said other gentlemen were present who would entertain them better than he. The audience were disappointed, but waited. The Governor, prompted by Isaacs, said, "The Honorable Mr. Delafield will address you." Delafield had forgotten the knives and forks, and was playing the Ruy Lopez opening at the chess-club. "The Rev. Mr. Auchmuty will address you." Auchmuty had promised to speak late, and was at the school-committee. "I see Dr. Stearns in the hall; perhaps he will say a word." Dr. Stearns said he had come to listen and not to speak. The Governor and Isaacs whispered. The Governor looked at Dennis, who was resplendent on the platform; but Isaacs, to give him his due, shook his head. But the look was enough. A miserable lad, ill-bred, who had once been in Boston, thought it would sound

well to call for me, and peeped out, "Ingham!" A few more wretches cried, "Ingham! Ingham!" Still Isaacs was firm; but the Governor, anxious, indeed, to prevent a row, knew I would say something, and said, "Our friend Mr. Ingham is always prepared,—and though we had not relied upon him, he will say a word, perhaps." Applause followed, which turned Dennis's head. He rose, fluttered, and tried No. 3: "There has been so much said, and, on the whole, so well said, that I will not longer occupy the time!" and sat down, looking for his hat; for things seemed squally. But the people cried, "Go on! go on!" and some applauded. Dennis, still confused, but flattered by the applause, to which neither he nor I are used, rose again, and this time tried No. 2: "I am very glad you liked it!" in a sonorous, clear delivery. My best friends stared. All the people who did not know me personally yelled with delight at the aspect of the evening; the Governor was beside himself, and poor Isaacs thought he was undone! Alas, it was I! A boy in the gallery cried in a loud tone, "It's all an infernal humbug," just as Dennis, waving his hand, commanded silence, and tried No. 4: "I agree, in general, with my friend the other side of the room." The poor Governor doubted his senses, and crossed to stop him,—not in time, however. The same gallery-boy shouted, "How's your mother?"—and Dennis, now completely lost, tried, as his last shot, No. 1, vainly: "Very well, thank you; and you?"

I think I must have been undone already. But Dennis, like another Lockhard, chose "to make sicker." The audience rose in a whirl of amazement, rage, and sorrow. Some other impertinence, aimed at Dennis, broke all restraint, and, in pure Irish, he delivered himself of an address to the gallery, inviting any person who wished to fight to come down and do so,—stating, that they were all dogs and cowards and the sons of dogs and cowards,—that he would take any five of them single-handed. "Shure,

I have said all his Riverence and the Misthress bade me say," cried he, in defiance; and, seizing the Governor's cane from his hand, brandished it, quarter-staff fashion, above his head. He was, indeed, got from the hall only with the greatest difficulty by the Governor, the City Marshal, who had been called in, and the Superintendent of my Sunday-School.

The universal impression, of course, was, that the Rev. Frederic Ingham had lost all command of himself in some of those haunts of intoxication which for fifteen years I have been laboring to destroy. Till this moment, indeed, that is the impression in Naguadavick. This number of the "Atlantic" will relieve from it a hundred friends of mine who have been sadly wounded by that no-

tion now for years;—but I shall not be likely ever to show my head there again.

No! My double has undone me.

We left town at seven the next morning. I came to No. 9, in the Third Range, and settled on the Minister's Lot. In the new towns in Maine, the first settled minister has a gift of a hundred acres of land. I am the first settled minister in No. 9. My wife and little Paulina are my parish. We raise corn enough to live on in summer. We kill bear's meat enough to carbonize it in winter. I work on steadily on my "Traces of Sandemanianism in the Sixth and Seventh Centuries," which I hope to persuade Phillips, Sampson, & Co. to publish next year. We are very happy, but the world thinks we are undone.

THE SINGER.

A STAR into our twilight fell,
 'Mong peasant homes in vales remote;
 Men marvelled not till all the dell
 Was waked as by a bugle-note.

They wondered at the wild-eyed boy,
 And drank his song like draughts of wine;
 And yet, amid their new-born joy,
 They bade him tend the herds and swine.

But he knew neither swine nor herds,—
 His shepherd soul was elsewhere;
 The flocks he tended were the birds,
 And stars that fill the folds of air.

To sweeter song the wind would melt
 That fanned him with its perfumed wing;
 Flowers thronged his path as if they felt
 The warm and flashing feet of Spring.

The brooklet flung its ringlets wide,
 And leapt to him, and kept his pace,—
 Sang when he sang, and when he sighed,
 Turned up to him its starry face.

Through many a dawn and noon and night,
The singing boy still kept his course ;
For in his heart that meteor light
Still burned with all its natal force.

He sang,— nor cherished thought of care,—
As when, upon the garden-vine,
A blue-bird thrills the April air,
Regardless of the herds and swine.

The children in their May-time plays,
The maidens in their rosy hours,
And matrons in their autumn days,
All heard and flung him praise or flowers.

And Age, to chimney-nooks beguiled,
Caught the sweet music's tender closes,
And, gazing on the embers, smiled
As on a bed of summer roses.

And many a heart, by hope forsook,
Received his song through depths of pain,
As the dry channels of a brook
The freshness of a summer rain.

But when he looked for house or bread,
The stewards of earth's oil and wine
Shook sternly the reproving head,
And bade him tend the herds and swine !

He strayed into the harvest plains,
And 'mid the sultry windrows sung,
Till glowing girls and swarthy swains
Caught music from his charmed tongue,—

Caught music that from heart to brain
Went thrilling with delicious measure,
Till toil, which late had seemed a pain,
Became a sweet Arcadian pleasure.

The farmer, at the day's decline,
Sat listening till the eve was late ;
Then, offering neither bread nor wine,
Arose, and barred the outer gate,—

And said, " Would you have where to sleep
On wholesome straw, good brother mine,
You need but plow, and sow, and reap,
And daily tend the herds and swine."

The poet's locks shook out reply ;
 He turned him gayly down the rill ;
 Yet left a light which shall not die,
 A sunshine on the farmer's sill.

He strewed the vale with flowers of song ;
 He filled the homes with lighter grace,
 Which round those hearth-stones lingered long,
 And still makes beautiful the place.

The country, hamlet, and the town
 Grew wiser, better, for his songs ; —
 The roaring city could not drown
 The voice that to the world belongs.

To beds of pain, to rooms of death,
 The soft and solemn music stole,
 And soothed the dying with its breath,
 And passed into the mourner's soul.

And yet what was the poet's meed ?
 Such, Bard of Alloway, was thine !
 The soul that sings, the heart must bleed,
 Or tend the common herds and swine.

The nation heard his patriot lays,
 And rung them, like an anthem, round,
 Till Freedom waved her branch of bays,
 Wherewith the world shall yet be crowned.

His war-songs fired the battle-host,
 His mottoes on their banners burned ;
 And when the foe had fled the coast,
 Wild with his songs the troops returned.

Then at the feast's triumphal board,
 His thrilling music cheered the wine ;—
 But when the singer asked reward,
 They pointed to the herds and swine.

“ What ! he a bard ? Then bid him go
 And beg,—it is the poet's trade !
 Dan Homer was the first to show
 The rank for which the bards were made !

“ A living bard ! What's he to us ?
 A bard, to live, must first be dead !
 And when he dies, we may discuss
 To whom belongs the poet's head ! ”

'Neath suns that burn, through storms that drench,
 He went, an outcast from his birth,
 Still singing,—for they could not quench
 The fire that was not born of earth.

At last, behind cold prison-bars,
 By colder natures unforgiven,
 His frail dust starved! but 'mid the stars
 His spirit found its native heaven.

Now, when a meteor-spark, forlorn,
 Descends upon its fiery wing,
 I sigh to think a soul is born,
 Perchance, to suffer and to sing:—

Its own heart a consuming pyre
 Of flame, to brighten and refine:—
 A singer, in the starry choir,
 That will not tend the herds and swine.

THE PROFESSOR AT THE BREAKFAST-TABLE.

WHAT HE SAID, WHAT HE HEARD, AND WHAT HE SAW.

ONE of our boarders—perhaps more than one was concerned in it—sent in some questions to me, the other day, which, trivial as some of them are, I felt bound to answer.

1.—Whether a lady was ever known to write a letter covering only a single page?

To this I answered, that there was a case on record where a lady had but half a sheet of paper and no envelope; and being obliged to send through the post-office, she *covered* only one side of the paper (crosswise, lengthwise, and diagonally).

2.—What constitutes a man a gentleman?

To this I gave several answers, adapted to particular classes of questions.

- a. Not trying to be a gentleman.
- b. Self-respect underlying courtesy.
- c. Knowledge and observance of the *fitness of things* in social intercourse.
- d. *£. s. d.* (as many suppose.)

3.—Whether face or figure is most attractive in the female sex?

Answered in the following epigram, by a young man about town:—

Quoth Tom, "Though fair her features be,
 It is her figure pleases me."
 "What may her figure be?" I cried.
 "One hundred thousand!" he replied.

When this was read to the boarders, the young man John said he should like a chance to "step up" to a figger of that kind, if the girl was one of the right sort.

The landlady said them that married for money didn't deserve the blessin' of a good wife. Money was a great thing when them that had it made a good use of it. She had seen better days herself, and knew what it was never to want for anything. One of her cousins married a very rich old gentleman, and she had heard that he said he lived ten year longer than if he'd staid by himself without anybody to take care of him. There was

nothin' like a wife for nussin' sick folks and them that couldn't take care of themselves.

The young man John got off a little wink, and pointed slyly with his thumb in the direction of our diminutive friend, for whom he seemed to think this speech was intended.

If it was meant for him, he didn't appear to know that it was. Indeed, he seems somewhat listless of late, except when the conversation falls upon one of those larger topics that specially interest him, and then he grows excited, speaks loud and fast, sometimes almost savagely,—and, I have noticed once or twice, presses his left hand to his right side, as if there were something that ached, or weighed, or throbbed in that region.

While he speaks in this way, the general conversation is interrupted, and we all listen to him. Iris looks steadily in his face, and then he will turn as if magnetized and meet the amber eyes with his own melancholy gaze. I do believe that they have some kind of understanding together, that they meet elsewhere than at our table, and that there is a mystery, which is going to break upon us all of a sudden, involving the relations of these two persons. From the very first, they have taken to each other. The one thing they have in common is the heroic will. In him, it shows itself in thinking his way straightforward, in doing battle for "free trade and no right of search" on the high seas of religious controversy, and especially in fighting the battles of his crooked old city. In her, it is standing up for her little friend with the most queenly disregard of the code of boarding-house etiquette. People may say or look what they like,—she will have her way about this sentiment of hers.

The poor relation is in a dreadful fidget whenever the little gentleman says anything that interferes with her own infallibility. She seems to think Faith must go with her face tied up, as if she had the toothache,—and that if she opens her mouth to the quarter the wind blows from, she will catch her "death o' cold."

The landlady herself came to him one day, as I have found out, and tried to persuade him to hold his tongue.—The boarders was gettin' uneasy,—she said,—and some of 'em would go, she mistrusted, if he talked any more about things that belonged to the ministers to settle. She was a poor woman, that had known better days, but all her livin' depended on her boarders, and she was sure there wasn't any of 'em she set so much by as she did by him; but there was them that never liked to hear about such things, except on Sundays.

The little gentleman looked very smiling at the landlady, who smiled even more cordially in return, and adjusted her cap-ribbon with an unconscious movement,—a reminiscence of the long-past pairing-time, when she had smoothed her locks and softened her voice, and won her mate by these and other bird-like graces.—My dear Madam,—he said,—I will remember your interests, and speak only of matters to which I am totally indifferent.—I don't doubt he meant this; but a day or two after, something stirred him up, and I heard his voice uttering itself aloud, thus:—

—It must be done, Sir!—he was saying,—it must be done! Our religion has been Judaized, it has been Romanized, it has been Orientalized, it has been Anglicized, and the time is at hand when it must be AMERICANIZED! Now, Sir, you see what Americanizing is in politics;—it means that a man shall have a vote because he is a man,—and shall vote for whom he pleases, without his neighbor's interference. If he chooses to vote for the Devil, that is his lookout;—perhaps he thinks the Devil is better than the other candidates; and I don't doubt he's often right, Sir! Just so a man's soul has a vote in the spiritual community; and it doesn't do, Sir, or it won't do long, to call him "schismatic" and "heretic" and those other wicked names that the old murderous Inquisitors have left us to help along "peace and good-will to men"!

As long as you could catch a man and

drop him into an *oubliette*, or pull him out a few inches longer by machinery, or put a hot iron through his tongue, or make him climb up a ladder and sit on a board at the top of a stake so that he should be slowly broiled by the fire kindled round it, there was some sense in these words; they led to something. But since we have done with those tools, we had better give up those words. I should like to see a Yankee advertisement like this! — (the little gentleman laughed fiercely as he uttered the words,—)

— Patent thumb-screws, warranted to crush the bone in three turns.

— The cast-iron boot, with wedge and mallet,—only five dollars!

— The celebrated extension-rack, warranted to stretch a man six inches in twenty minutes,—money returned, if it proves unsatisfactory.

I should like to see such an advertisement, I say, Sir! Now, what's the use of using the words that belonged with the thumb-screws, and the Blessed Virgin with the knives under her petticoats and sleeves and bodice, and the *dry pan and gradual fire*, if we can't have the things themselves, Sir? What's the use of *painting* the fire round a poor fellow, when you think it won't do to kindle one under him,—as they did at Valencia or Valladolid, or wherever it was?

— What story is that? — I said.

Why,—he answered,—at the last *auto-da-fe*, in 1824 or '5, or somewhere there, — it's a traveller's story, but a mighty knowing traveller he is,—they had a "heretic" to use up according to the statutes provided for the crime of private opinion. They couldn't quite make up their minds to burn him, so they only *hung* him in a hogshead painted all over with flames!

No, Sir! when a man calls you names because you go to the ballot-box and vote for your candidate, or because you say this or that is your opinion, he forgets in which half of the world he was born, Sir! It won't be long, Sir, before we have Americanized religion as we have Americanized government; and then, Sir,

every soul God sends into the world will be good in the face of all men for just so much of His "inspiration" as "giveth him understanding"!—None of my words, Sir! none of my words!

— If Iris does not love this little gentleman, what does love look like when one sees it? She follows him with her eyes, she leans over toward him when he speaks, her face changes with the changes of his speech, so that one might think it was with her as with Christabel,—

That all her features were resigned
To this sole image in her mind.

But she never looks at him with such intensity of devotion as when he says anything about the soul and the soul's atmosphere, religion.

Women are twice as religious as men; — all the world knows that. Whether they are any *better*, in the eyes of Absolute Justice, might be questioned; for the additional religious element supplied by sex hardly seems to be a matter of praise or blame. But in all common aspects they are so much above us that we get most of our religion from them,—from their teachings, from their example,—above all, from their pure affections.

Now this poor little Iris had been talked to strangely in her childhood. Especially she had been told that she hated all good things,—which every sensible parent knows well enough is not true of a great many children, to say the least. I have sometimes questioned whether many libels on human nature had not been a natural consequence of the celibacy of the clergy, which was enforced for so long a period.

The child had met this and some other equally encouraging statements as to her spiritual conditions, early in life, and fought the battle of spiritual independence prematurely, as many children do. If all she did was hateful to God, what was the meaning of the approving or else the disapproving conscience, when she had done "right" or "wrong"? No "shoulder-striker" hits out straighter than a child with its logic. Why, I can remember lying in my bed in the nursery

and settling questions which all that I have heard since and got out of books has never been able to raise again. If a child does not assert itself in this way in good season, it becomes just what its parents or teachers were, and is no better than a plaster image.—How old was I at the time? I suppose about 5823 years old,—that is, counting from Archbishop Usher's date of the Creation, and adding the life of the race, whose accumulated intelligence is a part of my inheritance, to my own. A good deal older than Plato, you see, and much more experienced than my Lord Bacon and most of the world's teachers.—Old books are books of the world's youth, and new books are fruits of its age. How many of all these old folios round me are like so many old cupels! The gold has passed out of them long ago, but their pores are full of the dross with which it was mingled.

And so Iris—having thrown off that first lasso, which not only fetters, but *chokes* those whom it can hold, so that they give themselves up trembling and breathless to the great soul-subduer, who has them by the windpipe—had settled a brief creed for herself, in which love of the neighbor, whom we have seen, was the first article, and love of the Creator, whom we have not seen, grew out of this as its natural development, being necessarily second in order of time to the first unselfish emotions which we feel for the fellow-creatures who surround us in our early years.

The child must have some place to worship. What would a young girl be who never mingled her voice with the songs and prayers that rose all around her with every returning day of rest? And Iris was free to choose. Sometimes one and sometimes another would offer to carry her to this or that place of worship; and when the doors were hospitably opened, she would often go meekly in by herself. It was a curious fact, that two churches as remote from each other in doctrine as could well be divided her affections.

The Church of Saint Polycarp had very much the look of a Roman Catholic chapel. I do not wish to run the risk of giving names to the ecclesiastical furniture which gave it such a Romish aspect; but there were pictures, and inscriptions in antiquated characters, and there were reading-stands, and flowers on the altar, and other elegant arrangements. Then there were boys to sing alternately in choirs responsive to each other, and there was much bowing, with very loud responding, and a long service and a short sermon, and a bag, such as Judas used to hold in the old pictures, was carried round to receive contributions. Everything was done not only “decently and in order,” but, perhaps one might say, with a certain air of magnifying their office on the part of the dignified clergymen, often two or three in number. The music and the free welcome were grateful to Iris, and she forgot her prejudices at the door of the chapel. For this was a church with open doors, with seats for all classes and all colors alike,—a church of zealous worshippers after their faith, of charitable and serviceable men and women, one that took care of its children and never forgot its poor, and whose people were much more occupied in looking out for their own souls than in attacking the faith of their neighbors. In its mode of worship there was a union of two qualities,—the taste and refinement, which the educated require just as much in their churches as elsewhere, and the air of stateliness, almost of pomp, which impresses the common worshipper, and is often not without its effect upon those who think they hold outward forms as of little value. Under the half-Romish aspect of the Church of Saint Polycarp, the young girl found a devout and loving and singularly cheerful religious spirit. The artistic sense, which betrayed itself in the dramatic proprieties of its ritual, harmonized with her taste. The mingled murmur of the loud responses, in those rhythmic phrases, so simple, yet so fervent, almost as if every tenth heart-beat, instead of its dull *tic-tac*, articulated

itself as "Good Lord, deliver us!"—the sweet alternation of the two choirs, as their holy song floated from side to side,—the keen young voices rising like a flight of singing-birds that passes from one grove to another, carrying its music with it back and forward,—why should she not love these gracious outward signs of those inner harmonies which none could deny made beautiful the lives of many of her fellow-worshippers in the humble, yet not inelegant Chapel of Saint Polycarp?

The young Marylander, who was born and bred to that mode of worship, had introduced her to the chapel, for which he did the honors for such of our boarders as were not otherwise provided for. I saw them looking over the same prayer-book one Sunday, and I could not help thinking that two such young and handsome persons could hardly worship together in safety for a great while. But they seemed to mind nothing but their prayer-book. By-and-by the silken bag was handed round.—I don't believe she will;—so awkward, you know;—besides, she only came by invitation. There she is, with her hand in her pocket, though,—and sure enough, her little bit of silver tinkled as it struck the coin beneath. God bless her! she hasn't much to give; but her eye glistens when she gives it, and that is all Heaven asks.—That was the first time I noticed these young people together, and I am sure they behaved with the most charming propriety,—in fact, there was one of our silent lady-boarders with them, whose eyes would have kept Cupid and Psyche to their good behavior. A day or two after this I noticed that the young gentleman had left his seat, which you may remember was at the corner diagonal to that of Iris, so that they have been as far removed from each other as they could be at the table. His new seat is three or four places farther down the table. Of course I made a romance out of this, at once. So stupid not to see it! How could it be otherwise?—Did you speak, Madam? I beg your pardon. (To my lady-reader.)

I never saw anything like the tenderness with which this young girl treats her little deformed neighbor. If he were in the way of going to church, I know she would follow him. But his worship, if any, is not with the throng of men and women and staring children.

I, the Professor, on the other hand, am a regular church-goer. I should go for various reasons, if I did not love it; but I am happy enough to find great pleasure in the midst of devout multitudes, whether I can accept all their creeds or not. One place of worship comes nearer than the rest to my ideal standard, and to this it was that I carried our young girl.

The Church of the Galileans, as it is called, is even humbler in outside pretensions than the Church of Saint Polycarp. Like that, it is open to all comers. The stranger who approaches it looks down a quiet street and sees the plainest of chapels,—a kind of wooden tent, that owes whatever grace it has to its pointed windows and the high, sharp roof,—traces, both, of that upward movement of ecclesiastical architecture which soared aloft in cathedral-spires, shooting into the sky as the spike of a flowering aloe from the cluster of broad, sharp-wedged leaves below. This suggestion of mediæval symbolism, aided by a minute turret in which a hand-bell might have hung and found just room enough to turn over, was all of outward show the small edifice could boast. Within there was very little that pretended to be attractive. A small organ at one side, and a plain pulpit, showed that the building was a church; but it was a church reduced to its simplest expression.

Yet when the great and wise monarch of the East sat upon his throne, in all the golden blaze of the spoils of Ophir and the freights of the navy of Tarshish, his glory was not like that of this simple chapel in its Sunday garniture. For the lilies of the field, in their season, and the fairest flowers of the year, in due succession, were clustered every Sunday morning over the preacher's desk. Slight,

thin-tissued blossoms of pink and blue and virgin white in early spring, then the full-breasted and deep-hearted roses of summer, then the velvet-robed crimson and yellow flowers of autumn, and in the winter delicate exotics that grew under skies of glass in the false summers of our crystal palaces without knowing that it was the dreadful winter of New England which was rattling the doors and frosting the panes,—the whole year told its history of life and growth and beauty from that simple desk. There was always at least one good sermon,—this floral homily. There was at least one good prayer,—that brief space when all were silent, after the manner of the Friends at their devotions.

Here, too, Iris found an atmosphere of peace and love. The same gentle, thoughtful faces, the same cheerful but reverential spirit, the same quiet, the same life of active benevolence. But in all else how different from the Church of Saint Polycarp! No clerical costume, no ceremonial forms, no carefully trained choirs. A liturgy they have, to be sure, which does not scruple to borrow from the time-honored manuals of devotion, but also does not hesitate to change its expressions to its own liking.

Perhaps the good people seem a little easy with each other;—they are apt to nod cheerfully, and have even been known to whisper before the minister came in. But it is a relief to get rid of that old Sunday—no,—*Sabbath* face, which suggests the idea that the first day of the week is commemorative of some most mournful event. The truth is, these people meet very much as a family does for its devotions, not putting off their humanity in the least, considering it on the whole quite a cheerful matter to come together for prayer and song and good counsel from kind and wise lips. And if they are freer in their demeanor than some very precise congregations, they have not the air of a worldly set of people. Clearly they have *not* come to advertise their tailors and milliners, nor for the sake of exchanging

criticisms on the literary character of the sermon they may hear. There is no restlessness and no restraint among this quiet, cheerful people. One thing that keeps them calm and happy during the season so evidently trying to many congregations is, that they join very generally in the singing. In this way they get rid of that accumulated nervous force which escapes in all sorts of fidgety movements, so that a minister trying to keep his congregation still reminds one of a pump which another boy is working,—this spirting impatience of the people is so like the jets that find their way through his fingers, and the grand rush out at the final Amen! has such a wonderful likeness to the gush that takes place when the boy pulls his hand away, with such immense relief, as it seems, to both the pump and the officiating youngster.

How sweet is this blending of all voices and all hearts in one common song of praise! Some will sing a little loud, perhaps,—and now and then an impatient chorister will get a syllable or two in advance, or an enchanted singer so lose all thought of time and place in the luxury of a closing cadence that he holds on to the last semibreve upon his private responsibility; but how much more of the spirit of the old Psalmist in the music of these imperfectly trained voices than in the academic niceties of the paid performers who take our musical worship out of our hands!

I am of the opinion that the creed of the Church of the Galileans is not quite so precisely laid down as that of the Church of Saint Polycarp. Yet I suspect, if one of the good people from each of those churches had met over the bed of a suffering fellow-creature, or for the promotion of any charitable object, they would have found they had more in common than all the special beliefs or want of beliefs that separated them would amount to. There are always many who believe that the fruits of a tree afford a better test of its condition than a statement of the composts with which it

is dressed,—though the last has its meaning and importance, no doubt.

Between these two churches, then, our young Iris divides her affections. But I doubt if she listens to the preacher at either with more devotion than she does to her little neighbor when he talks of these matters.

What does he believe? In the first place, there is some deep-rooted disquiet lying at the bottom of his soul, which makes him very bitter against all kinds of usurpation over the right of private judgment. Over this seems to lie a certain tenderness for humanity in general, bred out of life-long trial, I should say, but sharply streaked with fiery lines of wrath at various individual acts of wrong, especially if they come in an ecclesiastical shape, and recall to him the days when his mother's great-grandmother was strangled on Witch Hill, with a text from the Old Testament for her halter. With all this, he has a boundless belief in the future of this experimental hemisphere, and especially in the destiny of the free thought of its northeastern metropolis.

— A man can see further, Sir, — he said one day, — from the top of Boston State-House, and see more that is worth seeing, than from all the pyramids and turrets and steeples in all the places in the world! No smoke, Sir; no fog, Sir; and a clean sweep from the Outer Light and the sea beyond it to the New Hampshire mountains! Yes, Sir, — and there are great truths that are higher than mountains and broader than seas, that people are looking for from the tops of these hills of ours, — such as the world never saw, though it might have seen them at Jerusalem, if its eyes had been open! — Where do they have most crazy people? Tell me that, Sir!

I answered, that I had heard it said there were more in New England than in most countries, perhaps more than in any part of the world.

Very good, Sir, — he answered. — When have there been most people killed and wounded in the course of this century?

During the wars of the French Empire, no doubt, — I said.

That's it! that's it! — said the little gentleman; — where the battle of intelligence is fought, there are most minds bruised and broken! We're battling for a faith here, Sir.

The divinity-student remarked, that it was rather late in the world's history for men to be looking out for a new faith.

I didn't say a new faith, — said the little gentleman; — old or new, it can't help being different here in this American mind of ours from anything that ever was before; the *people* are new, Sir, and that makes the difference. One load of corn goes to the sty, and makes the fat of swine, — another goes to the farm-house, and becomes the muscle that clothes the right arms of heroes. It isn't where a pawn stands on the board that makes the difference, but what the game round it is when it is on this or that square.

Can any man look round and see what Christian countries are now doing, and how they are governed, and what is the general condition of society, without seeing that Christianity is the flag under which the world sails, and not the rudder that steers its course? No, Sir! There was a great raft built about two thousand years ago, — call it an ark, rather, — the world's great ark! big enough to hold all mankind, and made to be launched right out into the open waves of life, — and here it has been lying, one end on the shore and one end bobbing up and down in the water, men fighting all the time as to who should be captain and who should have the state-rooms, and throwing each other over the side because they could not agree about the points of compass, but the great vessel never getting afloat with its freight of nations and their rulers; — and now, Sir, there is and has been for this long time a fleet of "heretic" lighters sailing out of Boston Bay, and they have been saying, and they say now, and they mean to keep saying, "Pump out your bilgewater, shovel over your loads of idle bal-

last, get out your old rotten cargo, and we will carry it out into deep waters and sink it where it will never be seen again; so shall the ark of the world's hope float on the ocean, instead of sticking in the dock-mud where it is lying!"

It's a slow business, this of getting the ark launched. The Jordan wasn't deep enough, and the Tiber wasn't deep enough, and the Rhone wasn't deep enough, and the Thames wasn't deep enough,—and perhaps the Charles isn't deep enough; but I don't feel sure of that, Sir, and I love to hear the workmen knocking at the old blocks of tradition and making the ways smooth with the oil of the Good Samaritan. I don't know, Sir,—but I do think she stirs a little,—I do believe she slides;—and when I think of what a work that is for the dear old three-breasted mother of American liberty, I would not take all the glory of all the greatest cities in the world for my birth-right in the soil of little Boston!

—Some of us could not help smiling at this burst of local patriotism, especially when it finished with the last two words.

And Iris smiled, too. But it was the radiant smile of pleasure which always lights up her face when her little neighbor gets excited on the great topics of progress in freedom and religion, and especially on the part which, as he pleases himself with believing, his own city is to take in that consummation of human development to which he looks forward.

Presently she looked into his face with a changed expression,—the anxiety of a mother that sees her child suffering.

You are not well,—she said.

I am never well,—he answered.—His eyes fell mechanically on the death's-head ring he wore on his right hand. She took his hand as if it had been a baby's, and turned the grim device so that it should be out of sight. One slight, sad, slow movement of the head seemed to say, "The death-symbol is still there!"

A very odd personage, to be sure!

Seems to know what is going on,—reads books, old and new,—has many recent publications sent him, they tell me,—but, what is more curious, keeps up with the every-day affairs of the world, too. Whether he hears everything that is said with preternatural acuteness, or whether some confidential friend visits him in a quiet way, is more than I can tell. I can make nothing more of the noises I hear in his room than my old conjectures. The movements I mention are less frequent, but I often hear the plaintive cry,—I observe that it is rarely laughing of late;—I never have detected one articulate word, but I never heard such tones from anything but a human voice.

There has been, of late, a deference approaching to tenderness, on the part of the boarders generally, so far as he is concerned. This is doubtless owing to the air of suffering which seems to have saddened his look of late. Either some passion is gnawing at him inwardly, or some hidden disease is at work upon him.

—What's the matter with Little Boston?—said the young man John to me one day.—There a'n't much of him, anyhow; but 'tseems to me he looks peak-eder than ever. The old woman says he's in a bad way, 'n' wants a nuss to take care of him. Them nusses that take care of old rich folks marry 'em sometimes,—'n' they don't commonly live a great while after that. *No, Sir!* I don't see what he wants to die for, after he's taken so much trouble to live in such poor accommodations as that crooked body of his. I should like to know how his soul crawled into it, 'n' how it's goin' to get out. What business has he to die, I should like to know? Let Ma'am Allen (the gentleman with the *diamond*) die, if he likes, and be (this is a family-magazine); but we a'n't goin' to have *him* dyin'. Not by a great sight. Can't do without him anyhow. A'n't it fun to hear him blow off his steam?

I believe the young fellow would take it as a personal insult, if the little gentle-

man should show any symptoms of quitting our table for a better world.

— In the mean time, what with going to church in company with our young lady, and taking every chance I could get to talk with her, I have found myself becoming, I will not say intimate, but well acquainted with Miss Iris. There is a certain frankness and directness about her that perhaps belong to her artist nature. For, you see, the one thing that marks the true artist is a clear perception and a firm, bold hand, in distinction from that imperfect mental vision and uncertain touch which give us the feeble pictures and the lumpy statues of the mere artisans on canvas or in stone. A true artist, therefore, can hardly fail to have a sharp, well-defined character. Besides this, many young girls have a strange audacity blended with their instinctive delicacy. Even in physical daring many of them are a match for boys; whereas you will find few among mature women, and especially if they are mothers, who do not confess, and not unfrequently proclaim, their timidity. One of these young girls, as many of us hereabouts remember, climbed to the top of a jagged, slippery rock lying out in the waves, — an ugly height to get up, and a worse one to get down, even for a bold young fellow of sixteen. Another was in the way of climbing tall trees for crows' nests, — and crows generally know about how far boys can "shin up," and set their household establishments above high-water-mark. Still another of these young ladies I saw for the first time in an open boat, tossing on the ocean ground-swell, a mile or two from shore, off a lonely island. She lost all her daring, after she had some girls of her own to look out for.

Many blondes are very gentle, yielding in character, impressible, unelastic. But the *positive* blondes, with the golden tint running through them, are often full of character. They come from those deep-bosomed German women that Tacitus portrayed in such strong colors. The *negative* blondes, or those women whose

tints have faded out as their line of descent has become impoverished, are of various blood, and in them the soul has often become pale with that blanching of the hair and loss of color in the eyes which makes them approach the character of Albinesses.

I see in this young girl that union of strength and sensibility which, when directed and impelled by the strong instinct so apt to accompany this combination of active and passive capacity, we call *genius*. She is not an accomplished artist, certainly, as yet; but there is always an air in every careless figure she draws, as it were of upward aspiration, — the *elan* of John of Bologna's Mercury, — a lift to them, as if they had on winged sandals, like the herald of the gods. I hear her singing sometimes; and though she evidently is not trained, yet is there a wild sweetness in her fitful and sometimes fantastic melodies, — such as can come only from the inspiration of the moment, — strangely enough, reminding me of those long passages I have heard from my little neighbor's room, yet of different tone, and by no means to be mistaken for those weird harmonies.

I cannot pretend to deny that I am interested in the girl. Alone, unprotected, as I have seen so many young girls left in boarding-houses, the centre of all the men's eyes that surround the table, watched with jealous sharpness by every woman, most of all by that poor relation of our landlady, who belongs to the class of women that like to catch others in mischief when they are too mature for indiscretions, (as one sees old rogues turn to thief-catchers,) one of Nature's *gendarmierie*, clad in a complete suit of wrinkles, the cheapest coat-of-mail against the shafts of the great little enemy, — so surrounded, Iris spans this commonplace household-life of ours with her arch of beauty, as the rainbow, whose name she borrows, looks down on a dreary pasture with its feeding flocks and herds of indifferent animals.

These young girls that live in boarding-houses can do pretty much as they

will. The female *gendarmes* are off guard occasionally. The sitting-room has its solitary moments, when any two boarders who wish to meet may come together accidentally, (*accidentally*, I said, Madam, and I had not the slightest intention of Italicizing the word,) and discuss the social or political questions of the day, or any other subject that may prove interesting. Many charming conversations take place at the foot of the stairs, or while one of the parties is holding the latch of a door,—in the shadow of porticos, and especially on those outside balconies which some of our Southern neighbors call “stoops,” the most charming places in the world when the moon is just right and the roses and honeysuckles are in full blow,—as we used to think in eighteen hundred and never mention it.

On such a balcony or “stoop,” one evening, I walked with Iris. We were on pretty good terms now, and I had coaxed her arm under mine,—my left arm, of course. That leaves one’s right arm free to defend the lovely creature, if the rival—odious wretch!—attempt to ravish her from your side. Likewise if one’s heart should happen to beat a little, its mute language will not be without its meaning, as you will perceive when the arm you hold begins to tremble,—a circumstance like to occur, if you happen to be a good-looking young fellow, and you two have the “stoop” to yourselves.

We had it to ourselves that evening. The Koh-i-noor, as we called him, was in a corner with our landlady’s daughter. The young fellow John was smoking out in the yard. The *gendarme* was afraid of the evening air, and kept inside. The young Marylander came to the door, looked out and saw us walking together, gave his hat a pull over his forehead and stalked off. I felt a slight spasm, as it were, in the arm I held, and saw the girl’s head turn over her shoulder for a second. What a kind creature this is! She has no special interest in this youth, but she does not like to see a young fel-

low going off because he feels as if he were not wanted.

She had her locked drawing-book under her arm.—Let me take it,—I said.

She gave it to me to carry.

This is full of caricatures of all of us, I am sure,—said I.

She laughed, and said,—No,—not all of you.

I was there, of course?

Why, no,—she had never taken so much pains with me.

Then she would let me see the inside of it?

She would think of it.

Just as we parted, she took a little key from her pocket and handed it to me.—This unlocks my naughty book,—she said,—you shall see it. I am not afraid of you.

I don’t know whether the last words exactly pleased me. At any rate, I took the book and hurried with it to my room. I opened it, and saw, in a few glances, that I held the heart of Iris in my hand.

—I have no verses for you this month, except these few lines suggested by the season.

MIDSUMMER.

HERE! sweep these foolish leaves away,—
I will not crush my brains to-day!—
Look! are the southern curtains drawn?
Fetch me a fan, and so begone!

Not that,— the palm-tree’s rustling leaf
Brought from a parching coral-reef!
Its breath is heated;— I would swing
The broad gray plumes,— the eagle’s wing.

I hate these roses’ feverish blood!—
Pluck me a half-blown lily-bud,
A long-stemmed lily from the lake,
Cold as a coiling water-snake.

Rain me sweet odors on the air,
And wheel me up my Indian chair,
And spread some book not overwise
Flat out before my sleepy eyes.

—Who knows it not,— this dead recoil
Of weary fibres stretched with toil,—
The pulse that flutters faint and low
When Summer's seething breezes blow?

O Nature! bare thy loving breast
And give thy child one hour of rest,—

One little hour to lie unsewn
Beneath thy scarf of leafy green!

So, curtained by a singing pine,
Its murmuring voice shall blend with mine,
Till, lost in dreams, my faltering lay
In sweeter music dies away.

REVIEWS AND LITERARY NOTICES.

Life and Liberty in America: or Sketches of a Tour in the United States and Canada in 1857-8. By CHARLES MACKAY, LL.D., F. S. A. London: Smith, Elder, & Co. 1859.

"LET him come back and write a book about the 'Merrikins as'll pay all his expenses and more, if he blows 'em up enough," urged Mr. Anthony Weller, by way of climax to his scheme for Mr. Pickwick's liberation from the Fleet Prison. Whether Mr. Dickens, in putting forth this suggestion through one of his favorite characters, had or had not a view to subsequent operations of his own, has long been a sore question among his admirers on this side of the Atlantic. We believe that he had not; and that such "blowing-up" as he imparted to the people of this country was wholly unpremeditated and spontaneous, besides being of so harmless a nature that the patriot of most uneasy virtue need have been nowise distressed in consequence. The language can show few more amusing books than the "American Notes," especially the serious parts thereof.

Mr. Dickens had plenty of objects besides his future self at which to aim his satirical shot. At the time he discharged it, the literary market of England was overstocked with books on America, the authors of which had apparently tasked the best energies of their lungs in incessant "blowings-up" of all that came within range of their breath. Up to that period, though viewing America from various stand-points, they had seldom failed to recognize this one essential element of success. Since then, however, attempts have been made to satisfy the prejudices

of all sides,—in which the bitter and the sweet have been deftly mingled, with the obvious belief that persons aggrieved, while suffering from the authors' stings, would derive comfort from the consciousness of accompanying honey. These hopes generally proved fallacious, and the authors, falling to the ground between the two stools of American sensitiveness and British asperity, were regarded in the light of stern warnings by many of their successors, who straightway became pitiless.

The critical works on America by English writers, published during the last fifty years, may be numbered by hundreds. Of these, nearly half have at different times been reprinted in this country. Most of them are now unknown, having passed to that oblivion of letters from whose bourn no short-sighted and narrow-minded traveller ever ought to return. The annual harvest began to appear about a half-century ago, when little more than descriptions of scenery and geographical statistics were ventured upon,—although one quaint explorer, John Lambert, vouchsafed, in 1810, some sketches of society, from which we learn, among other interesting facts, that a species of Bloomerism pervaded New York, and flourished on Broadway, even at that early day. Our visitors very soon enlarged the sphere of their observations, and entered upon the widest discussions of republican manners and morals. Slavery, as was to be expected, received immediate attention. In the course of ten years, "American Tours" had set in with such rigor, that one writer felt called upon to apologize for adding another to the already profuse supply. This was in 1818. For the next fifteen years, the

principle of unlimited mockery was quite faithfully observed. The Honorable De Roos, who made a naval examination in 1826, and satisfied himself that the United States could never be a maritime power,—Colonel Maxwell, who entered upon a military investigation, and came to a similar conclusion respecting our prospects as to army, and who gained great credit for independent judgment by pronouncing Niagara a humbug,—Mrs. Kemble, frisky and fragmentary, excepting when her father was concerned, and then filially diffuse,—Mrs. Trollope, who refused to incumber herself with amiability or veracity,—Mr. Lieber, who was principally troubled by a camp-meeting at which he assisted,—Miss Martineau, who retailed too much of the gossip that had been decanted through the tunnel of her trumpet,—and Captain Marryatt, who was simply clownish,—afford fair examples of the style which dominated until about 1836 or 1837. Then works of a better order began to appear. America received scientific attention. It had been agriculturally worked up in 1818 by Cobbett, whose example was now followed by Shirreff and others. In 1839, George Combe subjected us to phrenological treatment, and had the frankness to acknowledge that it was impossible for an individual to properly describe a great nation. Afterwards came Lyell, the geologist, who did not, however, confine himself to scientific research, but also analyzed the social deposits, and ascertained that Slavery was triturable. The manufacturers of gossip, meanwhile, had revolutionized the old system. Mr. Dickens blew hot and cold, uniting extremes. Godley, in 1844, disavowed satire, and was solemnly severe. Others evinced a similar disposition, but the result was not triumphant. Alexander Mackay, in 1846, returned to ridicule; and Alfred Bunn, a few years after, surpassed even Marryatt in his flippant falsehood. Mr. Arthur Cunynghame, a Canadian officer, entertained his friends, in 1850, with a dainty volume, in which the first personal pronoun averaged one hundred to a page, and the manner of which was as stiff as the ramrods of his regiment. Of our more recent judges, the best remembered are Lady Emmeline Stuart Wortley, who gave to the world the details of her private experiences,—Mr. Chambers, of whose book there is really

nothing in particular to say,—Mr. Baxter, who considered Peter Parley a shining light of American literature,—Miss Murray, who sacrificed her interests at St. James's upon the shrine of Antislavery,—Mr. Phillipps, scientific,—Mr. Russell, agricultural,—Mr. Jobson, theological,—and Mr. Colley Grattan, who may be termed the Sir Anthony Absolute of American censors, insisting that the Lady Columbia shall be as ugly as he chooses, shall have a hump on each shoulder, shall be as crooked as the crescent, and so forth.

Last of all comes Mr. Charles Mackay's book. Before proceeding to the few general words we have to say of it, let us look for a moment at a question which he, like a number of his predecessors, has considered with some attention. Why it is that the people of the United States manifest such acute sensibility to the strictures of English writers, and receive their criticisms with so much suspicion, Mr. Mackay is unable fully to determine. He is forced to believe that it is only their anxiety "to stand well in English opinion which causes them to wince"; particularly as "French and Germans may condemn, and nobody cares what they say." This is but a part of the truth. Unquestionably, Americans do, as Mr. Mackay says, "attach undue importance to what English travellers may say"; but this does not account for the universal feeling of mortification which follows the appearance of each new tourist's story. Americans have not failed to observe, that, of the hundreds of writers who come over, only a few of the most prominent of whom we have mentioned above, not one in fifty is animated by a sincere impulse of honest good-will. They have learned to mistrust them all, as triflers with our reputation, if not predetermined calumniators. They have witnessed over and over again the childish ignorance, the discourtesy, the vulgar deceptions of this class of book-makers. They are not blind to these repeated struggles to digest a mass of mental food for years, in days or weeks. They know their nation cannot be understood by these chance viewers, feebly glancing through greenest spectacles, any more than the Atlantic can be sounded with a seven-fathom line. They have become familiar with the English traveller only to regard him with contempt. Each

new production has opened the old wound. Each new announcement awakens only derisive expectations. As for "French and Germans," with them it is very different; and Mr. Mackay ought to know it. They commonly write, if not with comprehensive vision, at least with integrity of purpose. The best works on America are by Frenchmen. What Englishman has shown the sincerity and fairness of De Tocqueville or Chevalier? Knowing, then, that absurd malice and a capacity for microscopic investigation of superficial irregularities in a society not yet defined are the principal, and in many cases the only, qualifications deemed necessary to accomplish an English book on America, is it matter for wonder that Americans should hesitate to kiss the clumsy rods so liberally dispensed?

We hasten to say that Mr. Charles Mackay's "Life and Liberty in America" is unusually free from the worst of these faults. Hasty judgments, offences against taste, inaccuracies, occasional revelations of personal pique it has; but it is not malicious. Sometimes it is even affecting in its tenderness. It breathes a spirit of paternal regard. But it is, perhaps, the duller of books. If not "icily regular," it is "splendidly null." The style is as oppressive as a London fog. It is marked, to use the author's own words, by "elegant and drowsy stagnation." After the first few pages, it is with weariness that we follow him. We are inclined to think Mr. Mackay has written too much. Mr. Squeers had milk for three of his pupils watered up to the necessities of five. Mr. Mackay's experiences might have sustained him through a single small volume, but he has diluted them to the requirements of two large ones. This would injure the prospects of his work in America, but may not interfere with them in England. Minute details of toilet agonies, pecuniary miseries, laundry tribulations, and anxieties of appetite may possess an interest abroad which we are unable to appreciate here. We are not excited by the intelligence that Mr. Mackay had an altercation with a negro servant on board a Sound steamer, because he could not have lager-beer at table. Such things have been noticed before. We do not shed a sympathetic tear over the two dollars which he once had to disgorge

in New York, in payment for a ride of two miles; nor do we mourn for the numerous other dollars with which he reluctantly parted to satisfy the rapacity of hack-drivers all over the Union. We do not thrill with indignation, when we learn that he was, on a certain occasion, swept by crinolines into the middle of Broadway. Neither are we in any way stirred by such information as, that he, like an English lord of whom he tells, was accustomed to eat oysters every night in New York; or that he "was pervaded, permeated, steeped, and bathed in a longing desire to behold Niagara," and that, when he beheld it, his "feelings were not so much those of astonishment as of an overpowering sense of Law"; or that a peddler in a railroad-car sold nine bottles of quack medicine at a dollar a bottle; or that he had eight pages of interview with a Baltimore madman, who proved his insanity by perpetually calling Mr. Mackay the "Prince of the Poets of England." The dreary solemnity with which these incidents are narrated renders them doubly tedious. A flash of humor might enliven them, but we never see a spark. Mr. Mackay's comic stories, too, of which there are not a few, are most lamentable specimens of wit, suggesting forcibly the poppy-seeds spoken of by Mr. Pillicoddy, which are soporific in tendency, and which, if taken incessantly for a period of three weeks, produce instant death.

Mr. Mackay's experiences were not of a startling character. He travelled leisurely, and recorded discreetly. His blunders on a large scale are not numerous; but of minor facts, he announces many which may be classed among the remarkable discoveries of the season. He states that New York, New Jersey, (!) and Brooklyn form one city; that Broadway, N. Y., is decorated with elms, willows, and mountain-ashes, "drooping in green beauty"; that persons with decent coats and clean shirts in Boston may be safely put down as lecturers, Unitarian ministers, or poets; that Maryland and Virginia are one commonwealth; that eighteen months before every Presidential election, a cause of quarrel is made with England by both the principal political parties, for the purpose of securing the Irish vote; that measly pork is caused by too hasty insertion in brine after killing, and consequent rapid

fermentation; that the people of the United States, unless they have travelled in Europe, are quite unable to appreciate wit. [Mr. Mackay's wit? If so, certainly.] These are but random pluckings from a rich blossoming.

The subject upon which the author has labored most earnestly is that of Slavery. If the views he sets forth are the result of his own investigation, he is entitled to credit for unusual exactness. There is nothing new about them, to be sure; but there is also nothing absurd, which is a great point. He maintains the argument against Slavery, that it is to be practically considered in its injurious influences on the white people of the Slave States, and, through them, on the nation at large. When he undertakes an emotional view of the "institution," he becomes feeble again. He thus describes his sensations while visiting a slave-market in New Orleans:—"I entertained at that moment such a hatred of slavery, that, had it been in my power to abolish it in an instant off the face of the earth by the mere expression of my will, slavery at that moment would have ceased to exist,"—an avowal which will hardly be likely to confound the American people by its boldness.

The statistical information in these volumes is as accurate as that of ordinary gazetteers. In most cases, the author appears to have drawn his information from proper sources. The principal exceptions to this are shown in one or two statements which he makes on the authority of his Pylades, Colonel Fuller, and in his remarks upon Canada, which are colored with excessive warmth. Mr. Mackay rests greater hopes upon the future of Canada than upon that of the United States. He considers the Canadians as the rivals in energy, enterprise, and industry of the people of the United States. His testimony differs from that of Lord Durham, who had good opportunities for knowing something about the matter when he had charge of Canadian affairs, and who declared, that "on the American side of the frontier all is activity and bustle," etc., "on the British side all seems waste and desolate."

Mr. Mackay gives correctly the most prominent names of American literature, but his list of artists is very imperfect. The little that he says about American

music is all wrong. The first opera by an American was produced in 1845; and it is not true that this is a solitary example. Were it possible for us to pursue them, we should run down more errors of this kind than a prudent man would have put into print.

Altogether, while we readily admit that Mr. Mackay has honestly, and, in general, good-naturedly, performed his duty as an American chronicler, renouncing in a great measure the old principle of "blowing-up," and that his essays do not reek with ignorance, like those of many of his predecessors, it is yet proper to say that he has achieved a stupendous bore. His two volumes are to us a melancholy remembrance. Their life is spiced with no variety. The same dead level of dry personal detail speaks through each chapter; or if occasional relief is afforded, it is "in liquid lines mellifluously bland," and prosier than all the rest. The one source of amusement that the reader will discover is the complacent self-confidence which no assumption of modesty can hide. "A controversy had been raging for at least a week" in Philadelphia about the author's letters in the "Illustrated London News." His defender was "one of the most influential and best-conducted papers of the Union"; his assailant behaved "scurvily." We cannot lavish examples. This is the type of a hundred. Mr. Mackay seems to expect that his Jeremiad on tobacco-chewing and spitting will act in America as St. Patrick's spells did on the vermin of Ireland. Unfortunately, it will not. Mr. Dickens attempted the same thing in a much better manner,—excepting where Mr. Mackay has copied him exactly, as he has once or twice,—and even the novelist's efforts were fruitless. On the other hand, the main source of annoyance will be found in the needless elevation of minute evils, and the determination to form general judgments from isolated experiences. But of this we do not much complain. Rome derived some benefit from the cackling of a goose. Possibly we may be made in some respects a wiser and a better nation through Mr. Mackay's influence. For ourselves, however, if our aspirations ever turn toward a literary Paradise, we shall pray that it may be one where travellers cease from troubling and dull tourists are at rest.

1. *The New and the Old; or California and India in Romantic Aspects.* By J. W. PALMER, M. D. New York: Rudd & Carleton. 1859.
2. *Up and Down the Irawaddi; being Passages of Adventure in the Burman Empire.* By the Same.

It has passed into a scornful proverb, that it needs good optics to see what is not to be seen; and yet we should be inclined to say that the first essential of a good traveller was to be gifted with eyesight of precisely that kind. All his senses should be as delicate as eyes; and, above all, he should be able to see with the fine eye of imagination, compared with which all the other organs with which the mind grasps and the memory holds are as clumsy as thumbs. The demand for this kind of traveller and the opportunity for him increase as we learn more and more minutely the dry facts and figures of the most inaccessible corners of the earth's surface. There is no hope of another Ferdinand Mendez Pinto, with his statistics of Dreamland, who makes no difficulty of impressing "fourscore thousand rhinoceros" to draw the wagons of the King of Tartary's army, or of killing eight hundred and fifty thousand men with a flourish of his quill, — for what were a few ciphers to him, when his inkhorn was full and all Christendom to be astonished? — but there is all the more need of voyagers who give us something better than a census of population, and who know of other exports from strange countries than can be expressed by \$——. Give us the traveller who makes us feel the mystery of the Figure at Saïs, whose veil has a new meaning for every beholder, rather than him who brings back a photograph of the uncovered countenance, with its one unvarying granite story for all. There is one glory of the Gazetteer with his fixed facts, and another of the Poet with his variable quantities of fancy. The fixed fact may be unfixed next year, like an almanac, but the hasty sketch of the true artist is good forever.

Critics have a good-natured way of stigmatizing, for the initiated, all poetry that is not poetry, by saying that it is "elegant," "harmonious," or, worse than all, "descriptive." This last commonly means that the author has done for his readers

precisely what they could do for themselves,—that he has made a catalogue of the natural objects to be found in a certain number of acres, which differs from the literary efforts of an auctioneer only in this, that each line begins with a capital and contains the same number of syllables. He counts the number of cabbages in a field, of cows in a pasture, and tells us how many times a squirrel ran up (or down) a given tree in a given time. He informs us that the bark of the shagbark is shaggy, that the sleep-at-noon slumbers at mid-day, that moss is apt to grow on fallen tree-trunks in damp places, — treats us as the old alchemists do, who give us a list of the materials out of which gold (if it had any moral sense) would at once consent to be made, but somehow won't, — and leaves us impressed with that very dead certainty, that things are so-and-so, which is the result of verses that are only so-so.

Readers of the "Atlantic" need not be told that Dr. Palmer is not a descriptive poet of this fashion. They have known how to appreciate his sketches of East Indian life, so vivid, picturesque, and imaginative that they could make "Grifins" feel twinges of liver-complaint, and so true that we have heard them pronounced "incomparable" by men familiar with India. Dr. Palmer is no mere describer; he sees with the eye of a poet, touches only what is characteristic, and, while he seems to surrender himself wholly to the Circe Imagination, retains the polished coolness of the man of the world, and the *brownness* of the man of the nineteenth century. He not only knows how to observe, but how to write, — both of them accomplishments rare enough in an age when everybody is ready to contract for their display by the column. His style is nervous and original, not harshly pointed like a chestnut-burr, but full of *esprit* or wit diffused, — that Gallic leaven which pervades whole sentences and paragraphs with an indefinable lightness and palatableness. It is a thoroughly American style, too, a little over-indifferent to tradition and convention, but quite free of the *sic-semper-tyrannis* swagger. Uncle Bull, who is just like his nephew in thinking that he has a divine right to the world's oyster, cannot swallow it properly till he has donned a white choker, and refuses to be comforted when Jonathan disposes of

it in his rapid way with the shell for a platter. We confess that we prefer the free-and-easy manner in its proper place to the diplomatic way of always treating the reader with sentiments of the highest consideration, and like a book all the more for having an Occidental flavor.

But it is not merely or chiefly as being among the cleverest and liveliest of modern light literature that we value Dr. Palmer's books. They have a true poetic value, and instruct as much as they entertain. While he is telling us a San Francisco story, the truth of the accessories and the skill with which they are grouped bring the California of 1849 before us with unmatched vividness. We have been getting knowledge and learning a deep moral without suspecting it, as if by our own observation and experience. In the same way "Asirvadam the Brahmin" is a prose poem that lets us into the secret of the Indian revolt. It is seldom that we meet with volumes of more real power than these, or whose force is so artistically masked under ease and playfulness. We prefer the "Old" part of the book to the "New." It seems to us to show a better style of handling. There is something of melodrama in the style of the California stories,—a flavor of blue lights and burnt cork. At the same time, we must admit that there is a melodramatic taint in our American life:—witness the Sickles vulgarity. Young America is *b'hojish* rather than boyish, and perhaps the "New" may be all the truer to Nature for what we dislike in it.

"The New and the Old" is fittingly dedicated to the Autocrat of all the Breakfast-Tables, than whom no man has done more to demonstrate that wit and mirth are not incompatible with seriousness of purpose and incisiveness of thought.

Napoleonic Ideas. By Prince NAPOLEON LOUIS BONAPARTE. Translated * by JAMES A. DORR. New York: D. Appleton & Company. 1859.

THIS publication has at least that merit which is one of the first in literature,—it is timely. Though we look upon the Emperor of the French as a kind of imperial Jonathan Wild, it does not the less concern us to make a true estimate of his in-

tellectual capacity. Nothing is more unwise than to assume that a man's brain must be limited because his moral sense is small; yet no mistake is more common. Napoleon the Third may play an important part in History, though by no possibility an heroic one. In reading this little volume, one cannot fail to be struck with the presence of mind and the absence of heart of which it gives evidence. It is the advertisement of a charlatan, whose sole inheritance is the right to manufacture the Napoleonic pill, and we read with unavoidable distrust the vouchers of its wonderful efficacy. We do not fancy the Bonapartist grape-cure, nor believe in it.

Mr. Dorr's translation is excellent. He understands French, and is able to do it into English elegantly and accurately without any trace of foreign idiom. This is no easy thing; for our general experience has been that translators read French like Englishmen and write English like Frenchmen.

Country Life. By R. MORRIS COPELAND. Boston: John P. Jewett & Company. 1859.

IN an article on "Farming Life in New England," published in a former volume of the "Atlantic," a valued contributor drew attention to the painful lack of beauty in the lives and homes of our rural population. Some attempts were made to show that his statements were exaggerated; but we are satisfied that they were true in all essential particulars. The abolition of entails, (however wise in itself,) and the consequent subdivision of estates, will always put country life, in the English sense of the words, out of the question here. Our houses will continue to be tents; trees, without ancestral associations, will be valued by the cord; and that cumulative charm, the slow result of associations, of the hereditary taste of many generations, must always be wanting. Age is one of the prime elements of natural beauty; but among us the love of what is new so predominates, that we have known the largest oak in a county to be cut down by the selectmen to make room for a shanty schoolhouse, simply because the tree was of "no account," being hollow and gnarled, and otherwise delight-

fully picturesque. Our people are singularly dead also to the value of beauty in public architecture; and while they clear away a tree which the seasons have been two centuries in building, they will put up with as little remorse a stone or brick abomination that shall be a waking nightmare for a couple of centuries to come. But selectmen are not chosen with reference to their knowledge of Price or Ruskin.

Mr. Copeland's book is specially adapted to the conditions of a community like ours. Its title might have been "Rural Æsthetics for Men of Limited Means, or the Laws of Beauty considered in their Application to Small Estates." It is a volume happily conceived and happily executed, and meets a palpable and increasing want of our civilization. Whatever adds grace to the daily lives of a people, and awakens in them a perception of the beauty of outward Nature and its healthful reaction on the nature of man,—whatever tends to make toil unsordid, and to put it in relations of intelligent sympathy with the beautiful progression of the seasons,—adds incalculably to the wealth of a country, though the increase may not appear in the Report of the Secretary of the Interior.

Mr. Copeland's volume is calculated to do this, and his own qualifications for the task he has undertaken are manifold. Chief among them we should reckon a true enthusiasm for the cause he advocates, and a hearty delight in out-of-doors-life. He writes with the zeal and warmth of a reformer; but these are tempered by practical knowledge, and such a respect for the useful as will not sacrifice it to the merely pretty. His volume contains not only suggestions in landscape-gardening, guided always by the true principle of making Nature our ally rather than attempting to subdue her, but minute directions for the greenhouse, graper, conservatory, farm, and kitchen-garden. One may learn from it how to plant whatever grows, and to care for it afterwards. Engravings and plans make clear whatever needs illustration. The book has also the special merit of *not* being adapted to the meridian of Greenwich.

We do not always agree with Mr. Copeland; we dissent especially from his prejudice against the noble horsechestnut-tree,

with its grand thunder-cloud of foliage, its bee-haunted cones of bloom, and its polished fruit so uselessly useful to children,—Bushy Park is answer enough on that score; but we cordially appreciate his taste and ability. His book will justify a warm commendation. It is laid out on true principles of landscape-farming. The stiff and square economical details are relieved by passages of great beauty and picturesqueness. The cockney who owns a snoring-privilege in the suburbs will be stimulated to a sense of latent beauty in clouds and fields; and the farmer who looks on the cosmic forces as mere motive-power for the wheels of his money-mill will find the truth of the proverb, that more water runs over the dam than the miller wots of, and learn that Nature is as lavish of Beauty as she is frugal in Use. Even to the editor, whose only fields are those of literature, and whose only leaves grow from a composing-stick, the advent of a book like this is refreshing. It enables him to lay out with a judicious economy the gardens attached to his Spanish manor-houses, and to do his farming without risk of loss, in the most charming way of all, (especially in July weather,)—by proxy. Without leaving our study, we have already raised some astonishing prize-vegetables, and our fat cattle have been approvingly mentioned in the committee's report. We have found an afternoon's reading in Mr. Copeland's book almost as good as owning that "place in the country" which almost all men dream of as an ideal to be realized whenever their visionary ship comes in.

High Life in New York. By JONATHAN SLICK. Philadelphia: Peterson & Brothers.

THE advantages of a favorable introduction are very obvious. A person who enters society fortified with eulogistic letters, giving assurance of his trustworthiness, so far as respectability and good behavior are concerned, is tolerably sure of a comfortable reception. But if, unable to sustain the character his credentials ascribe to him, he immediately begin to display bad manners, ignorance, and folly, he not only forfeits the position to which he has gained accidental access, but also

brings discredit upon his too hasty indorser.

In literature it is not different. The collection of printed matter which appears under the title of "High Life in New York" is accompanied by a note, signed by the publishers, who are naturally supposed to know something of the real value of the works they issue, in which "editors are forewarned that it is a volume which, for downright drollery and hearty humor, has never had its equal in the productions of any American pen," and are otherwise admonished in various ways calculated to inspire lofty expectations, and to fill the mind with exalted visions of coming joy. But when it appears, on examination, that the book is as utterly unworthy of these elaborate commendations as any book can possibly be,—that it is from beginning to end nothing but a dead level of stagnant verbiage, a desolate waste of dreary platitude,—the reader cannot but regard the publishers' ardent expressions of approbation as going quite beyond the license allowable in preliminary puffs.

"High Life in New York" represents a class of publications which has, of late, in many ways, been set before the public with too great liberality. The sole object seems to be to exhibit the "Yankee" character in its traditional deformities of stupidity and meanness,—otherwise denominated simplicity and shrewdness. Mr. Jonathan Slick is in no respect different from the ordinary fabulous Yankee. An illiterate clown he is, who, visiting New York, contrives by vice of impudence, to interfere very seriously with certain conventionalities of the metropolis. He overthrows, by his indomitable will, a great many social follies. He eats soup with a knife and fork; wears no more than one shirt a week; forces his way into ladies' chambers at unseemly hours, to cure them of timidity; and introduces sundry other reforms, all of which are recorded as evidences of glorious independence and a true nobility of spirit. Sometimes he goes farther,—farther than we care to follow him. It would be easy to show wherein he is offensive, not to say disgusting; but we are not so disposed. It is not considered necessary for the traveller who has dragged his way over a muddy road to prove the nastiness of his pil-

grimage by imparting the stain to our carpets.

In this book, as in most of its class, the Yankee dialect is employed throughout, the author evidently believing that bad spelling and bad grammar are the legitimate sources of New England humor. This shows that he mistakes means for ends,—just as one who supposes that Mr. Merryman, in the circus, must, of necessity, be funny, because he wears the motley and his nose is painted red. The Yankee dialect is Mr. Jonathan Slick's principal element of wit; his second is the onion. The book is redolent of onions. That odorous vegetable breathes from every page. A woman weeps, and onions are invoked to lend aromatic fragrance to a stale comparison. In one place, onions and education are woven together by some extraordinary rhetorical machinery; in another, religion is glorified through the medium of the onion; until at last the narrative seems to resolve itself into a nauseating nightmare, such as might torture the brain of some unhappy dreamer in a bed of onions.

Why such works are ever written at all, it is difficult to imagine; but how it is, that, when written, they find publishers, is inconceivable.

Great Auction-Sale of Slaves, at Savannah, Georgia. New York: Published by the American Anti-Slavery Society.

THIS little pamphlet, reprinted from the columns of the "New York Tribune," possesses a double interest. It furnishes the best and most minute description of an auction-sale of slaves that has ever been published; and it admirably illustrates the enterprise and prompt energy which often distinguish the journalism of America above that of any other country.

The slave-sale of which it is a record took place on the second and third days of March last, in the city of Savannah. For many reasons, it had been looked forward to with more than usual interest. The position of the owner, Mr. Pierce M. Butler, of Philadelphia, and the large number (no less than four hundred and thirty-six) and superior quality of the human chattels offered for sale, added to the importance of the event. The "Tribune" had one

of its best descriptive writers, Mr. Mortimer Thomson, on the spot. The duty Mr. Thomson undertook was not without danger; for a somewhat extensive notoriety as an *attaché* of the "Tribune" was not likely to insure him the most cordial reception at the South. Had his presence been discovered, the temper of the people of Savannah would speedily have betrayed itself; and had his purpose been suspected, their wrath would assuredly have culminated in wreackages of a nature unfavorable to his personal comfort. But with caution, and the aid of Masonic influences, he escaped detection, and accomplished his aim. The result of his observations was a report of considerable length, in which every striking incident of the sale was narrated with accurate fidelity. Although written mostly on the rail and against time, under circumstances which would be fatal to the labors of any man not inured by newspaper experience to all sorts of literary hardships, the style is clear, distinct, and often eloquent. The scene and the transaction are brought vividly to the reader's mind. The throng of eager speculators, — the heavy-eyed and brutal drivers, — the sprightlier representatives of Chivalry, — the unhappy slaves, abandoning hope as they enter the mart, excepting in rare cases, where, grasping at straws, they pray in trembling tones that their ties of love may remain unsevered, — the operations of the sale, — the shrinking women, standing submissively under the vile jests of the reckless crowd, — are portrayed with all the emphasis of truth. One little episode in particular, the love-story of Jeffrey and Dorcas, is a more affecting history than romance can show.

The effect of this publication in the "Tribune" was prodigious. It was widely circulated through all the journals of the North. The Anti-Slavery Society preserved it in a pamphlet. The ire of a good portion of the Southern journals was ludicrous to witness, and proved how keenly the blow was felt. The report was republished in Great Britain, — first in the London "Times," and subsequently, as a pamphlet, in Edinburgh, in Glasgow, and in Belfast. In one publisher's announcement, at least, it was advertised as "Greeley's Account of the Great Slave-Sale."

Popular Tales from the Norse. By GEORGE WEBBE DASENT, D. C. L. With an Introductory Essay on the Origin and Diffusion of Popular Tales. New York: D. Appleton & Co. 12mo. pp. lxxix., 379.

THE tales of which this volume presents the first English translation — though, as regards some of them, hardly the first English version — appear to have been collected about twenty or twenty-five years ago. Two gentlemen, Messrs. Asbjørnsen and Moe, (the name of the first of whom begets much confidence in his ability for the task,) went out among the most unlettered and rudest of the common folk of Norway and Sweden, and there, from the lips of old women and little children, gathered these stories of the antique time. Of what age the stories are, nobody knows, — those who listened to them in their childhood, to relate them in turn in their declining years, least perhaps of all. For they are a part of the inheritance common to all the races that have sprung from the Asiatic ancestor, who, at periods the nearest of which is far beyond the ken of history, and at intervals of centuries, sent off descendants to find a resting-place in Europe; and it is one great object, if not the principal object, of the original collectors and the translator of these tales to exhibit in them a bond of union among all European peoples.

Indeed, the tales in their present form may be regarded as examples in point appended to the translator's Essay which opens the volume. For they will add little to our stock of available stories, for either youthful or adult reading. The best of them already are a part of our nursery lore, and are known to the English race under forms better adapted to English taste and sympathies than those under which they are here presented; and nearly all of those that are exceptions to this remark are unfitted for "home consumption," either by the objectionable nature of their subjects, by the still more objectionable tendency of their teaching, or by a yet more fatal demerit, — their lack of interest. They are in some respects notably tame and puerile, — with a puerility which is not childish simplicity, but a lack of inventive fancy, and which exhibits itself in bald repetition. The giant, for instance, always

complains of a smell of Christian blood, and is always answered by the formula, that a crow flew over the chimney and must have dropped a bone down it; the hero almost always meets three old women, or three Trolls, or three enchanted beasts or birds, of whom he in that case always asks the same questions, receiving the same replies, *verbatim*. There is a reason for this sameness, which is indicative of the rude condition of the people among whom the tales have been perpetuated; but the sameness palls none the less upon more cultivated minds. Mr. Dasent characterizes these people as "an honest and manly race,—not the race of the towns and cities, but of the dales and fells, free and unsubdued, holding its own in a country where there are neither lords nor ladies, but simple men and women. Brave men and fair women," etc. (p. lxviii.) And he says of the tales, that in no other collection is "the general tone so chaste, are the great principles of morality better worked out, and right and wrong kept so steadily in sight." (p. lxii.) We cannot agree with him in this appreciation of the moral tone of the stories, many of which certainly speak ill for the honesty and manliness of the race among which they have been for centuries cherished household-treasures. For in a large proportion of those that have a successful hero, he obtains his success either by lying or some kind of deceit or treachery, by stealing, or by imposing upon the credulity or feebleness of age; and of those in which the hero is himself victorious over oppression, we are not able to recollect one which exhibits the beauty of moderation and magnanimity, not to say of Christian charity and forgiveness. Mr. Dasent mentions it as an admirable trait of the tales, that, "in the midst of every difficulty and danger, arises that old Norse feeling of making the best of everything and keeping a good face to the foe." Certainly the heroes of these tales do make the best of everything, but they are not at all scrupulous as to their way of making it; and they do also keep a good face to the foe, when (often by craft, theft, or violence) they have obtained some implement or other gift of supernatural power which places their opponents entirely at their mercy and with no risk to themselves. But of a manful contest on equal terms, or of a victory obtained over tyrannous

power by a union of patience, boldness, and honest skill, or even by undegrading stratagem, the collection affords no instance that we remember.

The story of Shortshanks may be taken as a fair, and even a favorable example of the tone of these Norse tales. Shortshanks and King Sturdy are twin brothers, who set out to seek their fortunes within a few minutes of their birth, driven thereto by a precocious perception of the *res anguste domi*. They part at two roads almost immediately, and the story follows the fortunes of Shortshanks, the younger; for in these miniature romances the elder is, as usual, continually snubbed, and the younger is always the great man. Shortshanks has not gone far before he meets "an old crook-backed hag," who has only one eye; and he commences his career by gouging out or "snapping up" the single comfort of this helpless creature. To get her eye back again, she gives Shortshanks a sword that will put a whole army to flight; and he, charmed with the result of his first manœuvre, puts it in practice successively upon two other decrepit, half-blind women, who, to get their eyes again, give him, one, a ship that can sail over fresh water and salt water and over high hills and deep dales, the other, the art how to brew a hundred lasts of malt at one strike. The ship takes him to the king's palace, on arriving at which he puts his vessel in his pocket, when he summons his craft to his aid, and gets a place in the king's kitchen to carry wood and water for the maid. The king's daughter has for some inscrutable reason been promised to three ogres, who come successively to fetch her; and a certain Ritter Red professes to be man enough to rescue her, but on the approach of the first ogre proves to be a coward and climbs a tree. But Shortshanks slips off from his scullery; and having a weapon which can put a whole army to flight by a single stroke, he is very brave, and keeps a remarkably good face to the foe, giving him with his tongue as good as he sends, and, laughing the ogres' clubs to scorn, cuts off the ogres' heads, (there are five on the first individual, ten on the second, and fifteen on the third,) and carries off much treasure from the ships in which his foes came to fetch their victim. Ritter Red descends,

and takes the lungs and the tongues of the ogres, (though, as the latter were thirty in number and of gigantic size, he must have had trouble in carrying them,) and wishes to pass them off as evidence that he is the deliverer of the princess, of which they would seem to have been very satisfactory proof: but the gold, silver, and diamonds carry the day; Shortshanks has the princess and half the kingdom, and Ritter Red is thrown into a pit full of snakes,—on the French general's principle, we suppose, who hung his cowards "*pour encourager les autres.*" But the king has another daughter, whom an ogre has carried off to the bottom of the sea. Shortshanks discovers her while the ogre is out looking for a man who can brew a hundred lasts of malt at one strike. He finds the man at home, of course, and puts him to his task. Shortshanks gets the ogre and all his kith and kin to help the brew, and brews the wort so strong, that, on tasting it, they all fall down dead, except one, an old woman, "who lay bedridden in the chimney-corner," and to her our hero carries his wort and kills her too. He then carries off the treasure of the ogres, and gives this princess and the other half of the kingdom to his brother Sturdy.

Now we have no particular fault to find with such stories as these, when they are produced as characteristic specimens of the folk-lore of a people; as such, they have a value beside their intrinsic interest;—but when we are asked to receive them as part of the evidence that that people is an honest and manly race, and as an acceptable addition to our stock of household tales, we demur. The truth is, that the very worth of these tales is to be found not only in the fact that they form a part of the stock from which our own are derived, but in the other fact that they represent that stock as it existed at an earlier and ruder stage of humanitarian development. They were told by savage mothers to savage children; and although some of them teach the few virtues common to barbarism and civilization, they are filled with the glorification of savage vice and crime;—deceit, theft, violence, even ruthless vengeance upon a cruel parent, are constantly practised by the characters which they hold up to favor. Such humor as they have, too, is of the coarsest kind, and is expressed chiefly in

rude practical jokes, or the bloody overreaching of the poor thick-headed Trolls, who are the butts of the stories and the victims of their heroes. There is good ethnological and mythological reason why the Trolls should be butts and victims, it is true; but that is not to the present purpose.

But although this judgment must be passed upon the collection, considered merely as tales to be told and read at this stage of the world's progress, there are several notable exceptions to it,—tales which are based upon healthy instincts, and which appeal to sympathies that are never entirely undeveloped in the breasts of human beings above the grade of Bushmen, or in which the fun does not depend upon the exhibition of unexpected modes of inflicting death, pain, or discomfort. It is not, however, in these that we are to look for the chief attraction and compensating value of the collection. Those are to be found, as we have already hinted, in the relative aspects of the tales, which the general reader might consider for a long time fruitlessly, save for the help of Mr. Dasent's Introductory Essay. This is at once an acute and learned commentary upon the tales themselves, and a thoroughly elaborated monograph upon mythology in its ethnological relations. We know no other essay upon this subject that is so comprehensive, so compact, so clear, and so well adapted to interest intelligent readers who have little previous knowledge on the subject, as Mr. Dasent's, although, of necessity, it presents us with results, not processes. A perusal of this Essay will give the intelligent and attentive reader so just a general notion of the last results of philological and ethnological investigation into the history of the origin and progress of the Indo-European races, that he can listen with understanding to the conversation of men who have made that subject their special study, and appreciate, in a measure at least, the value of the many references to it which he meets in the course of his miscellaneous reading. And should he be led by the contagion of Mr. Dasent's intelligent enthusiasm to desire a more intimate acquaintance with a topic which rarely fails to fascinate those whose tastes lead them to enter at all upon it, he may start from this Essay with hints as to

the plan and purpose of his reading which will save him much otherwise blind and fruitless labor.

This, however, is not all. It is but right also to say that the readers whose religion is one of extreme orthodoxy, that is, who deem it their bounden duty to believe exactly and literally as somebody else believed before them,—such readers will find their orthodoxy often shocked by the tales which Mr. Dasent has translated, and yet oftener and more violently by conclusions which Mr. Dasent draws from a comparison of these stories with others that bear the same relation to other races which these do to the Norsemen. The man who believes that Hell is a particular part of the universe, filled with flames and melted brimstone, into which actual devils, with horns, hoofs, and tails, dip, or are to dip, wicked people, whom, for greater convenience, they have previously perforated with three-tined pitchforks,—such a man will be puzzled by the story, “Why the Sea is Salt,” and horrified with this comment in Mr. Dasent’s Essay:—

“The North had its own notion on this point. Its mythology was not without its own dark powers; but though they, too, were ejected and dispossessed, they, according to that mythology, had rights of their own. To them belonged all the universe that had not been seized and reclaimed by the younger race of Odin and *Æsir*; and though this upstart dynasty, as the Frost-Giants in *Æschylean* phrase would have called it, well knew that *Hel*, one of this giant progeny, was fated to do them all mischief, and to outlive them, they took her and made her queen of *Nifheim*, and mistress over nine worlds. There, in a bitterly cold place, she received the souls of all who died of sickness or old age; care was her bed, hunger her dish, starvation her knife. Her walls were high and strong, and her bolts and bars huge. ‘Half blue was her skin, and half the color of human flesh. A goddess easy to know, and in all things very stern and grim.’ But though severe, she was not an evil spirit. She only received those who died as no Norseman wished to die. For those who fell on the gory battle-field, or sank beneath the waves, *Valhalla* was prepared, and endless mirth and bliss with *Odin*. Those went to *Hel* who were rather unfortunate than wicked, who died before they could be killed. But when Christianity came in and ejected *Odin* and his crew of false divinities, declaring them to be lying gods and demons, then *Hel* fell with the rest,—but, fulfilling her

fate, outlived them. From a person she became a place; and all the Northern nations, from the Goth to the Norseman, agreed in believing *Hell* to be the abode of the Devil and his wicked spirits, the place prepared from the beginning for the everlasting torments of the damned. One curious fact connected with this explanation of *Hell*’s origin will not escape the reader’s attention. The Christian notion of *Hell* is that of a place of heat; for in the East, whence Christianity came, heat is often an intolerable torment,—and cold, on the other hand, everything that is pleasant and delightful. But to the dweller in the North heat brings with it sensations of joy and comfort, and life without fire has a dreary outlook; so their *Hel* ruled in a cold region, over those who were cowards by implication,—while the mead-cup went round, and huge logs blazed and crackled, for the brave and beautiful who had dared to die on the field of battle. But under Christianity the extremes of heat and cold have met, and *Hel*, the cold, uncomfortable goddess, is now our *Hell*, where flames and fires abound, and where the devils abide in everlasting flame.”

Still more will orthodoxy be shocked by Mr. Dasent’s neglect to except Christianity from the conclusion, (no new one, it need hardly be said, to those who know anything of the subject,) that the mythologies or personal histories of all religions have been evolved the one from the other, or grafted the one upon the other,—and by his intimation, that Christianity, keeping pure in its spirit and undiverted from its purpose, has yet not hesitated to adapt its outward forms to the tough popular traditions which it found deeply rooted in the soil where it sought to grow, thus making itself “all things to all men, that it might by all means save some.”

It will be seen that this book is not milk for babes, but meat for strong men. Among the tales are some—and those, perhaps, the most interesting—which Mr. Dasent justly characterizes as “intensely heathen,” and yet in which the Saviour of the world or his apostles appear as interlocutors or actors, which alone unfits the volume for the book-table of the household room. We are led to insist upon this trait of the collection the more, because the translator’s choice of language often seems to be the result of a desire to adapt himself to very youthful readers,—though why should even they be led to believe that such phrases as the following

are correct by seeing them in print?—"Tore it up like nothing"; "ran away like anything"; "it was no good" [*i. e.* of no use]; "in all my born days"; "after a bit" [*i. e.* a little while]; "she had to let him in, and when he was, he lay," etc.; "the Giant got up cruelly early." These, and others like them, are profusely scattered through the tales, apparently from the mistaken notion that they have some idiomatic force. They jar upon the ear of the reader who comes to them from Mr. Dasent's admirably written Introductory Essay.

The book is one which we can heartily recommend to all who are interested in popular traditions for their own sake, or in their ethnological relations.

Love. From the French of M. J. Michelet.

Translated from the Fourth Paris Edition, by J. W. PALMER, M.D., Author of "The New and the Old," "Up and Down the Irawaddi," etc.

M. MICHELET perhaps longs, like Anacreon, to tell the story of the Atrides and of Cadmus, but here we find him singing only of Love. It is a surprise to us that the historian should have chosen this subject;—the book itself is another surprise. It starts from a few facts which it borrows from science, and out of them it builds a poem,—a drama in five acts called *Books*, to disguise them. Two characters figure chiefly on the stage,—a husband and a wife. The unity of time is not very strictly kept, for the pair are traced from youth to age, and even beyond their mortal years. Moral reflections and occasional rhapsodies are wreathed about this physiological and psychological love-drama.

Here, then, is a book with the most taking word in the language for its title, and one of the most distinguished personages in contemporary literature for its author. It has been extensively read in France, and is attracting general notice in this country. Opinions are divided among us concerning it; it is extravagantly praised, and hastily condemned.

On the whole, the book is destined, we believe, to do much more good than harm. Admit all its high-flown sentimentalism to be half-unconscious affectation, such as we

pardon in writers of the Great Nation,—admit that the author is wild and fanciful in many of his statements, that he talks of a state of society of which it has been said that the law is that a man shall hate his neighbor and love his neighbor's wife,—admit all this and what lesser faults may be added to them, its great lessons are on the side of humanity, and especially of justice to woman, founded on a study of her organic and spiritual limitations.

Woman is an invalid. This is the first axiom, out of which flow the precepts of care, bodily and mental, of tenderness, of consideration, with which the book abounds. To show this, M. Michelet has recourse to the investigations of the physiologists who during the present century have studied the special conditions which according to the old axiom make woman what she is. As nothing short of this can by any possibility enable us to understand the feminine nature, we must not find fault with some details not commonly thought adapted to the general reader. They are given delicately, but they are given, and suggest a certain reserve in introducing the book to the reading classes.

Not only is woman an invalid, but the *rhythmic character of her life*, "as if scanned by Nature," is an element not to be neglected without total failure to read her in health and in disease. There is a great deal relating to this matter, some of it seeming fanciful and overwrought, but not more so than the natures of many women. For woman herself is an hyperbole, and the plainest statement of her condition is a figure of speech. Some of those chapters that are written, as we might say, in hysteric paragraphs, only more fitly express the extravagances which belong to the nervous movements of the woman's nature.

The husband must create the wife. Much of the book is taken up with the precepts by which this new birth of the woman is to be brought about. M. Michelet's "entire affection" hateth those "nicer hands" which would refuse any, even the humblest offices. The husband should be at once nurse and physician. He should regulate the food of the body, and measure out the doses of mental nourishment. All this is kind and good and affectionate; but there is just a suspicion excited that Ma-

dame might become slightly *ennuyée*, if she were subjected to this minute surveillance over her physical and spiritual hygiene. Everything must depend on individual tendencies and aptitudes; we have known husbands that were born for nurses,—and others, not less affectionate, that worried more than they helped in that capacity.

We cannot follow M. Michelet through his study of the reaction of the characters of the husband and wife upon each other, of the influence of maternity on conjugal relations, of the languishing of love and its rejuvenescence. Still less can we do more than remotely allude to those chapters in which his model woman is represented as ready on the slightest occasion to prove the name of her sex synonymous with frailty. We really do not know what to make of such things. The cool calculations of temptation as certain, and failure as probable,—the serious advice not to strike a wife under any circumstances,—such words have literally no meaning to most of our own American readers. Our women are educated to self-reliance,—and our men are, at least, too busy for the trade of tempters.

In a word, this book was written for French people, and is adjusted to the meridian of Paris. We must remember this always in reading it, and also remember that a Frenchman does not think English any more than he *talks* it. We sometimes flatter ourselves with the idea that we as a people are original in our tendency to extravagance of thought and language. It is a conceit of ours. Remember Sterne's *perruquier*.

“You may immerge it,” replied he, ‘into the ocean, and it will stand.’

“What a great scale is everything upon, in this city!” thought I. ‘The utmost stretch of an English periwig-maker’s ideas could have gone no farther than to have dipped it into a pail of water.’”

How much such experiences as the following amount to we must leave to the ecclesiastical bodies to settle.

“The Church is openly against her, [woman,] owing her a grudge for the sin of Eve.”

“It is very easy for us, educated in the religion of the indulgent God of Nature, to look our common destiny in the face. But she, impressed with the dogma of

eternal punishment, though she may have received other ideas from you, still, in her suffering and debility, has painful fore-shadowings of the future state.”

But here are physiological statements which we take the liberty to question on our own responsibility.

“A French girl of fifteen is as mature as an English one of eighteen.” What will Mr. Robertson of Manchester, who has exploded so many of our fancies about the women of the East, say to this?

“A wound, for which the German woman would require surgical aid, in the French woman cures itself.” We must say of such an unproved assertion as the French General said of the charge at Balaklava,—*C’est magnifique, mais ce n’est pas la*—*médecine*.

“Generally, she [woman] is sick from love,—man, from indigestion.” What a pity Nature never makes such pretty epigrams with her facts as wits do with their words!

We have enough, too, of that self-assertion which Carlyle and Ruskin and some of our clerical neighbors have made us familiar with, and which gives flavor to a work of genius. “I was worth more than my writings, more than my discourses. I brought to this teaching of philosophy and history a soul as yet entire,—a great freshness of mind, under forms often subtle,—a true simplicity of heart,” etc.

M. Michelet does not undervalue the importance of his work. He thinks he has ruined the dancing-gardens by the startling revelations respecting woman contained in his book. He announces a still greater triumph:—“I believe I have effectually suppressed old women. They will no longer be met with.” M. Michelet has not seen the columns of some of our weekly newspapers.

These are scales from the husk of his book, which, with all its fantasies, is a generous plea for woman. Wise persons may safely read it, though they be not Parisians.

The translation is, and is generally considered, excellent. We notice two errors,—*Jerres*, instead of *Serres*,—and *would*, for *should*, after the Scotch and Southern provincial fashion;—with some questionable words, as *reliable*, for which we have Sir Robert Peel’s authority, which cannot

make it as honest a word as *trustworthy*,—*masculinize*, which is at least intelligible,—and *fist*, used as college-boys use it in their loose talk, but not with the meaning which sober scholars are wont to give it. With these slight exceptions, the translation appears to us singularly felicitous, notwithstanding the task must have been very difficult, which Dr. Palmer has performed with such rare success.

Farm-Drainage. The Principles, Processes, and Effects of Draining Land, with Wood, Stones, Ploughs, and Open Ditches, and especially with Tiles; including Tables of Rainfall, Evaporation, Filtration, Excavation, Capacity of Pipes; Cost, and Number to the Acre, of Tiles, etc., etc.; and more than One Hundred Illustrations. By HENRY E. FRENCH. New York: A. O. Moore & Co. 1859. 8vo. pp. 384.

WE remember standing, thirty years ago, upon the cupola of a court-house in New Jersey, and, while enjoying the whole panorama, being particularly impressed with the superior fertility and luxuriance of one farm on the outskirts of the town. We recollect further, that, on inquiry, we found this farm to belong to a Judge of the Court of Common Pleas, who also exercised the trade of a potter, and underdrained his land with tile-drains. His neighbors attributed the improvement in his farm to manure and tillage, and thought his attempts to introduce tile-drains into use arose chiefly from his desire to make a market for his tiles. Thirty years have made a great change; and a New Hampshire Judge of the Court of Common Pleas gives us a book on *Farm-Drainage* which tells us that in England twenty millions of dollars have been loaned by the government to be used in underdraining with tile!

We believe that Judge French has given the first practical guide in draining to the American farmer,—indeed, the first book professing to be a complete practical guide to the farmers of any country. His right to speak is derived from successful experiments of his own, from a visit to European agriculturists, and from a personal correspondence with the best drainage-engineers of England and America,

as well as from the study of all available magazines and journals. No one could handle the subject in a more pleasant and lucid style; flashes of wit, and even of humor, are sparkling through every chapter, but they never divert the mind of the reader from the main purpose of elucidating the subject of deep drainage. The title-page does not promise so much as the book performs; and we feel confident that its reputation will increase, as our farmers begin to understand the true effects of deep drainage on upland, and seek for a guide in the improvement of their farms.

The rain-tables, furnished by Dr. E. Hobbs, of Waltham, afford some very interesting statistics, by which our climate may be definitely compared with that of our mother country. In England, they have about 156 rainy days *per annum*, and we but 56. In England, one inch in 24 hours is considered a great rain; but in New England six inches and seven-eighths (6.88) has been known to fall in 24 hours. In England, the annual fall is about 21,—in New England, 42 inches. The experiments on the retention of water by the soil are also interesting; showing that ordinary arable soil is capable of holding nearly six inches of water in every foot of soil.

Not the least valuable portion of the book is a brief discussion of some of the legal questions connected with drainage; the rights of land-owners in running waters, and in reference to the water in the soil; the rights of mill-owners and water-power companies; and the subject of flowage, by which so many thousand acres of valuable arable land are ruined to support unprofitable manufacturing companies. The rights of agriculturists, and the interests of agriculture, demand the care of our governments, and the hearty aid of our scientific men; and we are glad to find a judge who, at least when off the bench, speaks sound words in their behalf.

Agriculture in the Atlantic States is beginning to attract the attention which its great importance demands. Thorough draining is, as yet, little used among us, but a beginning has been made; and Judge French's book will, doubtless, be of value in extension of the practice. If any reader has not yet heard what thorough drain-

ing is, we would say, in brief, that it consists in laying tile-pipes, from one and a half to three inches in diameter, four feet under ground, at from twenty to sixty feet apart, so inclined as to drain out of your ground all the water that may be within three feet of the surface. This costs from \$30 to \$60 per acre, and is in almost all kinds of arable land an excellent investment of capital,—making the spring earlier, the land warmer, rain less injurious, drought less severe, the crops better in quality and greater in quantity. In short, thorough draining is, as our author says, following Cromwell's advice, "trusting in Providence, but keeping the powder dry."

The Novels of James Fenimore Cooper. Illustrated with Steel Engravings from Drawings by Darley. New York: W. A. Townsend & Co.

THE British Museum, it is said, has accumulated over twenty-seven thousand novels written since the publication of "Waverley." With the general diffusion of education the ambition of authorship has had a corresponding increase; and people who were not inspired to make rhymes, nor learned enough to undertake history, philosophy, or science, as well as those who despaired of success in essays, travels, or sermons, have all thought themselves capable of representing human life in the form of fiction. Very few of the twenty-seven thousand, probably, are wholly destitute of merit. Each author has drawn what he saw, or knew, or did, or imagined; and so has preserved something worthy, for those who live upon his plane and see the world with his eyes. The difficulty is, that the vision of most men is limited; they observe human nature only in a few of its many aspects; they cannot so far lift themselves above the trivial affairs around them as to take in the whole of humanity at a glance. Even when rare types of character are presented to view, it is only a genius who can for the time assimilate himself to them, and so make their portraits life-like upon his canvas. In every old-fashioned town there are models for new Dogberrys and Edie Ochiltrees; our seaports have plenty of Bunsbys; every great city has its Becky

Sharpe and Major Pendennis. One has only to listen to a group of Irish laborers in their unrestrained talk to find that the delicious *non sequitur*, which is the charm of the grave-diggers' conversation in "Hamlet," is by no means obsolete. But who can write such a colloquy? It would be easier, we fancy, for a clever man to give a sketch of Lord Bacon, with all his rapid and profound generalization, than to follow the slow and tortuous mental processes of a clothopper.

To secure the attention of his readers, the novelist must construct a plot and create the characters whose movements shall produce the designed catastrophe, and, by the incidents and dialogue, exhibit the passions, the virtues, the aspirations, the weaknesses, and the villainy of human nature. It is needless to say that most characters in fiction are as shadowy as Ossian's ghosts; the proof is, that, when the incidents of the story have passed out of memory, the persons are likewise forgotten. Of all the popular novelists, not more than half a dozen have ever created characters that survive,—characters that are felt to be "representative men." After Shakespeare and Scott, Dickens comes first, unquestionably; although, in analysis, philosophy, force, and purity of style, he is far inferior to Thackeray. Parson Adams will not be forgotten, nor that gentle monogamist, the good Vicar of Wakefield. But as for Bulwer, notwithstanding his wonderful art in construction and the brilliancy of his style, who remembers a character out of his novels, unless it be Doctor Riccabocca?

After this rather long preamble, let us hasten to say, that Cooper, in spite of many and the most obvious faults, has succeeded in portraying a few characters which stand out in bold relief,—and that his works, after years of criticism and competition, still hold their place, on both continents, among the most delightful novels in the language. Other writers have appeared, with more culture, with more imagination, with more spiritual insight, with more attractiveness of style; but Leatherstocking, in the virgin forest, with the crafty, painted savage retreating before him, and the far-distant hum of civilization following his trail, is a creation which no reader ever can or would forget,—a creation for which the merely accomplished writer would gladly

exchange all the fine sentences and word-pictures that he had ever put on paper. It is also due to Cooper to say, that "The Pilot" was the first, and still is the best, of nautical novels; we say this in full recollection of its brace of stupid heroines. The very air of the book is salt. As you read, you hear the wind in the rigging,—a sound that one never forgets. The form and motion of waves, the passing of distant ships, the outlines of spars and cordage against the sky, the blue above and the blue below, all the scenery of the sea, here for the first time found an appreciative artist.

We have not space to mention these novels separately. We are glad to see an edition which is worthy of the author's genius,—each volume graced with the designs of Darley. The style in which the work has been issued is creditable to the publishers, and cannot fail to be remunerative.

Ettore Fieramosca; or, the Challenge of Barletta. The Struggles of an Italian against Foreign Invaders and Foreign Protectors. By MASSIMO D' AZEGLIO. Boston: Phillips, Sampson, & Co. 16mo.

THE recent war led to the publication of a great number of books upon the state of Italy and the relative positions of the contending powers; now that the wave has receded, all these are left high and dry. This novel, however, does not depend upon any transient interest in the affairs of Italy for its success. As the production of an eminent author, who is also one of the first of Italian statesmen, it demands a respectful consideration. The condition of the country in the sixteenth century presents a striking counterpart to that of the present year: two foreign monarchs were at war in the Peninsula; and then, as now, it was a question whether unhappy Italy had not as much to fear from her allies as from her invaders.

The scene of the story is laid in the

little town of Barletta, on the Adriatic coast, in the present kingdom of Naples. The action turns upon the fortunes of the day in a contest *à Poutrance*, wherein a dozen French knights, the flower of the invading army, were met and vanquished by an equal number of Italians, of whom the hero, Ettore Fieramosca, was the chief. The English reader will not expect to find in this book any of the traits with which he is familiar in the novels of our own authors. There is little scenery-painting, few wayside reflections, and no attempt at portraying the comic side of human nature, or even the ordinary gayety of domestic life. The times did not suggest such topics; and if they did, we suspect that the Italian novelists would turn from such commonplace affairs to the more stirring events with which History has been heretofore concerned. But the story before us has no lack of incident. When the persons of the drama are fairly brought upon the stage, the action begins at once; surprise follows surprise, plot is matched by plot, until the fortunes of the actors are entwined inextricably. The portraits of the famous Colonna and of the infamous Cæsar Borgia (the latter being the arch "villain" of the story) are drawn in sharp and decisive lines. The tournament which forms the scene of the catastrophe is a brilliant picture, though not a pleasing one for a Friend or a member of the Peace Society.

Of course the element of Love is not wanting; two golden threads run through the crimsoned web; but whether they meet before Atropos comes with the fatal shears, it is not best to say. When the modern novel-reader can answer the momentous question, "Did they marry?" the charm of the most exciting story, for him, is gone.

Aside from the interest which one feels in the changing fortunes of the hero, the book is especially valuable for the light it throws upon that period of Italian history, and upon the subtleties of Italian character.

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Theodore Parker's Experience as a Minister; with some Account of his Early Life and Education for the Ministry. Contained in a Letter from him to the Members of the Twenty-Eighth Congregationalist Society of Boston. Boston. Rufus Leighton, Jr. 16mo. pp. 182. 50 cts.

The Roman Question. By E. About. Translated from the French, by H. C. Coape. New York. D. Appleton & Co. 12mo. pp. 219. 60 cts.

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The Pilot. A Tale of the Sea. By J. Fenimore Cooper. Illustrated from Drawings by F. O. C. Darley. New York. W. A. Townsend & Co. crown 8vo. pp. 486. \$1.50.

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THE
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DAILY BEAUTY.

TOWARD the end of a city morning, that is, about four o'clock in the afternoon, Stanford Grey, and his guest, Daniel Tomes, paused in an argument which had engaged them earnestly for more than half an hour. What they had talked about it concerns us not to know. We take them as we find them, each leaning back in his chair, confirmed in the opinion that he had maintained, convinced only of his opponent's ability and rectitude of purpose, and enjoying the gradual subsidence of the excitement that accompanies the friendliest intellectual strife as surely as it does the gloved set-tos between those two "talented professors of the noble science of self-defence" who beat each other with stuffed buck-skin, at notably brief intervals, for the benefit of the widow and children of the late lamented Slippery Jim, or some other equally mysterious and eminent person.

The room in which they sat was one of those third rooms on the first floor, by which city house-builders, self-styled architects, have made the second room useless except at night, in their endeavor to reconcile a desire for a multitude of apartments with the fancied necessity that compels some men to live where land costs five dollars the square foot. The

various members of Mr. Grey's household designated this room by different names. The servants called it the library; Mrs. Grey and two small people, the delight and torment of her life, papa's study; and Grey himself spoke of it as his workshop, or his den. Against every stretch of wall a bookcase rose from floor to ceiling, upon the shelves of which the books stood closely packed in double ranks, the varied colors of the rows in sight wooing the eye by their harmonious arrangement. A pedestal in one corner supported a half-size copy of the Venus of Milo, that masterpiece of sculpture; in its faultless amplitude of form, its large life-giving loveliness, and its sweet dignity, the embodiment of the highest type of womanhood. In another corner stood a similar reduction of the Flying Mercury. Between the bookcases and over the mantel-piece hung prints;—most noticeable among them, Steinla's engraving of Raphael's Sixtine Madonna, and Toschi's reproduction, in lines, of the luminous majesty of Correggio's St. Peter and St. Paul; and these were but specimens of the treasures inclosed in a huge portfolio that stood where the light fell favorably upon it. Opposite Grey's chair, when in its place, (it was then

wheeled half round toward his guest,) a portrait of Raphael and one of Beethoven flanked a copy of the Avon bust of Shakespeare; and where the wall-paper peeped through this thick array of works of literature and art, it showed a tint of soft tea-green. In the middle of the room a large library-table groaned beneath a mass of books and papers, some of them arranged in formal order, others disarranged by present use into that irregular order which seems chaotic to every eye but one, while for that one the displacement of a single sheet would insure perplexity and loss of time. But neither spreading table nor towering cases seemed to afford their owner room enough to store his printed treasures. Books were everywhere. Below the windows the recesses were filled out with crowded shelves; the door of a closet, left ajar, showed that the place was packed with books, roughly or cheaply clad, and pamphlets. At the bottom of the cases, books stretched in serried files along the floor. Some had crept up upon the library-steps, as if, impatient to rejoin their companions, they were mounting to the shelves of their own accord. They invaded all accessible nooks and crannies of the room; big folios were bursting out from the larger gaps, and thin quartos trickling through chinks that otherwise would have been choked with dust; and even from the mouldings above the doors bracketed shelves thrust out, upon which rows of volumes perched, like penguins on a ledge of rock. In fact, books flocked there as martlets did to Macbeth's castle; there was "no jutting frieze or coigne of vantage" but a book had made it his "pendent bed,"—and it appeared "his procreant cradle" too; for the children, in calling the great folios "papa-books" and "mamma-books," seemed instinctively to have hit upon the only way of accounting for the rapid increase and multiplication of volumes in that apartment.

Upon this scene the light fell, tempered by curtains, at the cheapness and simplicity of which a fashionable upholsterer

would have sneered, but toward whose graceful folds, and soft, rich hues, the study-wearied eye turned ever gratefully. The two friends sat silently for some minutes in ruminative mood, till Grey, turning suddenly to Tomes, asked,—

"What does Iago mean, when he says of Cassio,—

'He hath a daily beauty in his life,
That makes me ugly'?"

"How can you ask the question?"

Tomes replied; adding, after a moment's pause, "he means, more plainly than any other words can tell, that Cassio's truthful nature and manly bearing, his courtesy, which was the genuine gold of real kindness brought to its highest polish, and not a base alloy of selfishness and craft galvanized into a surface-semblance of such worth, his manifest reverence for and love of what was good and pure and noble, his charitable, generous, unenvious disposition, his sweetness of temper, and his gallantry, all of which found expression in face or action, made a character so lovely and so beautiful that every daily observer of them both found him, Iago, hateful and hideous by comparison."

Grey. I suspected as much before I had the benefit of your comment; which, by the way, ran off your tongue as glibly as if you were one of the folk who profess Shakespeare, and you were threatening the world with an essay on Othello. But sometimes it has seemed to me as if these words meant more; Shakespeare's mental vision took in so much. Was the beauty of Cassio's life only a moral beauty?

Tomes. For all we know, it was.

Grey. I say, perhaps, or—No,—Cassio has seemed to me not more a gallant soldier and a generous spirit than a cultivated and accomplished gentleman; he, indeed, shows higher culture than any other character in the tragedy, as well as finer natural tastes; and I have thought that into the scope of this phrase, "daily beauty," Shakespeare took not only the honorable and lovely traits of moral nature, to which you, and perhaps the rest of the world with you, seem to limit it,

but all the outward belongings and surroundings of the personage to whom it is applied. For these, indeed, were a part of his life, of him,—and went to make up, in no small measure, that daily beauty in which he presented so strong a contrast to Iago. Look at “mine Ancient” closely, and see, that, with all his subtle craft, he was a coarse-mannered brute, of gross tastes and grovelling nature, without a spark of gallantry, and as destitute of courtesy as of honor. We overrate his very subtlety; for we measure it by its effects, the woful and agonizing results it brings about; forgetting that these, like all results, or resultants, are the product of at least two forces,—the second, in this instance, being the unsuspecting and impetuous nature of Othello. Had Iago undertaken to deceive any other than such a man, he would have failed. Why, even simple-hearted Desdemona, who sees so little of him, suspects him; that poor goose, Roderigo, though blind with vanity and passion, again and again loses faith in him; and his wife knows him through and through. Believe me, he had no touch of gentleness, not one point of contact with the beautiful, in all his nature,—while Cassio’s was filled up with gentleness and beauty, and all that is akin to them.

Tomes. His weakness for wine and women among them?—But thanks for your commentary. I am quite eclipsed. On you go, too, in your old way, trying to make out that what is good is beautiful,—no, rather that what is beautiful is good.—Do you think that Peter and Paul were well-dressed? I don’t believe that you would have listened to them, if they were not.

Grey. I’m not sure about St. Peter,—or whether it was necessary or proper that he should have been well-dressed, in the general acceptation of the term. You forget that there is a beauty of fitness. Beside, I have listened, deferentially and with pleasure, to a fisherman in a red shirt, a woollen hat, and with his trousers tucked into cow-hide boots; and why should I not have listened to the

great fisherman of Galilee, had it been my happy fortune to live within sound of his voice?

Tomes. Ay, if it had been a fine voice, perhaps you might.

Grey. But as to Saint Paul I have less doubt, or none. I believe that he appeared the gentleman of taste and culture that he was.

Tomes. When he made tents? and when he lived at the house of one Simon, a tanner?

Grey. Why not? What had those accidents of Paul’s life to do with Paul, except as occasions which elicited the flexibility of his nature and the extent of his capacity and culture?

Tomes. In making tents? Tent-making is an honest and a useful handicraft; but I am puzzled to discover how it would afford opportunity for the exhibition of the talents of such a man as Paul.

Grey. Not his peculiar talents, perhaps; though, on that point, those who sat under the shadow of his canvas were better able to judge than we are. For a man will make tents none the worse for being a gentleman, a scholar, and a man of taste,—but, other things being equal, the better. Your general intelligence and culture enter into your ability to perform the humblest office of daily life. An educated man, who can use his hands, will make an anthracite coal-fire better and quicker after half a dozen trials than a raw Irish servant after a year’s experience; and many a lady charges her housemaid with stupidity and obstinacy, because she fails again and again in the performance of some oft-explained task which to the mistress seems “so simple,” when there is no obstinacy in the case, and only the stupidity of a poor neglected creature who had been taught nothing till she came to this country, not even to eat with decency, and, since she came, only to do the meanest chores. As to living with a tanner, I am no Brahmin, and believe that a man may not only live with a tanner, but be a tanner, and have all the culture, if not all the learning and the talent, of Simon’s

guest. Thomas Dowse pointed the way for many who will go much farther upon it than he did.

Tomes. The tanners are obliged to you. But of what real use is that process of intellectual refinement upon which you set so high a value? How much better is discipline than culture! Of how much greater worth, to himself and to the world, is the man who by physical and mental training, the use of his muscles, the exercise of his faculties, the restraint of his appetites, — even those mental appetites which you call tastes, — has acquired vigor, endurance, self-reliance, self-control! Let a man be pure and honorable, do to others as he would have them do to him, and, in the words of the old Church of England Catechism, “learn and labor truly to get his own living in that state of life to which it has pleased God to call him,” and what remains for him to do, and of time in which to do it, is of very small importance.

Grey. You talk like what you are.

Tomes. And that is — ?

Grey. Pardon me, — a cross between a Stoic and a Puritan: — morally, I mean.

Tomes. Don't apologize. You might say many worse things of me, and few better. But telling me what I am does not disprove what I say.

Grey. Do you not see? you cannot fail to see, that, after the labor of your human animal has supplied his mere animal needs, provided him with shelter, food, and clothes, he must set himself about something else. Having made life endurable, he will strive to make it comfortable, according to his notions of comfort. Comfort secured, he will seek pleasure; and among the earliest objects of his endeavors in this direction will be that form of pleasure which results from the embellishment of his external life; the craving that he then supplies being just as natural, that is, just as much an inevitable result of his organization, as that which first claimed his thought and labor.

Tomes. A statement of your case entirely inconsistent with the facts that

bear upon it. What do you think of your red savage, who, making no *provision* for even his animal needs, but merely supplying them for the moment as he can, and living in squalor, filth, and extreme discomfort, yet daubs himself with grease and paint, and decorates his head with feathers, his neck with bear's claws, and his feet with gaudily-stained porcupine's quills? What of your black barbarian, whose daily life is a succession of unspeakable abominations, and who embellishes it by blackening his teeth, tattooing his skin, and wearing a huge ring in the gristle of his nose? Either of them will give up his daily food, and run the risk of starvation, for a glass bead or a brass button. This desire for ornament is plainly, then, no fruit of individual development, no sign of social progress; it has no relations whatever with them, but is merely a manifestation of that vanity, that lust of the eye and pride of life, which we are taught to believe inherent in all human nature, and which the savage exhibits according to his savageness, the civilized man according to his civilization.

Grey. You're a sturdy fellow, *Tomes*, but not strong enough to draw that conclusion from those premises, and make it stay drawn. The savage does order his life in the preposterous manner which you have described; but he does it because he is a savage. He has not the wants of the civilized man, and therefore he does not wait to supply them before he seeks to gratify others. When man rises in the scale of civilization, his whole nature rises. You can't mount a ladder piecemeal; your head will go up first, unless you are an acrobat, and choose to go up feet foremost; but even if you are Gabriel Ravel, your whole body must needs ascend together. The savage is comfortable, not according to your notions of comfort, but according to his own. Comfort is not positive, but relative. If, with your present habits, you could be transported back only one hundred years to the best house in London, — a house provided with all that a prince-

ly revenue could then command,—you would find it, with all its splendor, very uncomfortable in many respects. The luxuries of one generation become the comforts of the next, the necessaries of life to the next; and what is comfort for any individual at any period depends on the manner in which he has been brought up. So, too, the savage decorates himself after his own savage tastes. His smoky wigwam or his filthy mud hut is no stronger evidence of his barbarous condition than his party-colored face, or the hoop of metal in his nose. Call this desire to enjoy the beauty of the world and to be a part of it the lust of the eye, or whatever name you please, you will find, that, with exceedingly rare exceptions, it is universal in the race, and that its gratification, although it may have an indirectly injurious effect on some individuals, tends to harmonize and humanize mankind, to lift them above debasing pleasures, and to foster the finer social feelings by promoting the higher social enjoyments.

Tomes. Yes; it makes Mrs. A. snub Mrs. B. because the B.-bonnet is within a hair's breadth's less danger of falling down her back, or is decorated with lace made by a poor bonnetless girl in one town of Europe, at a time when fashion has declared that it should bloom with flowers made by a poor shoeless girl in another: it instigates Mrs. C. to make a friendly call on Mrs. D. for the purpose of exulting over the inferior style in which her house is furnished: it tempts F. to overreach his business friend, or to embezzle his employer's money, that he may live in a house with a brown-stone front and give great dinners twice a month: and it sustains G. in his own eyes as he sits at F.'s table stimulating digestion by inward sneers at the vulgar fashion of the new man's plate or the awkwardness of his attendants: and perhaps, worse than all, it tempts H. to exhibit his pictures, and Mrs. I. to exhibit herself, "for the benefit of our charitable institutions," in order that the one may read fulsome eulogies of his munificence and his taste,

and the other see a critical catalogue of the beauties of her person and her costume in all the daily papers. Such are the social benefits of what you call the desire to be a part of the world's beauty.

Grey. Far from it! They have no relation to each other. You mistake the occasion for the cause, the means for the motive. Your alphabet is in fault. Such a set of vain, frivolous, dishonest, mean, hypocritical, and insufferably vulgar letters would be turned out of any respectable, well-bred spelling-book. Vanity, frivolity, dishonesty, meanness, hypocrisy, and vulgarity can be exhibited in all the affairs of life, not excepting those whose proper office is to sweeten and to beautify it; but it does not need all your logical faculty to discover that there is not, therefore, any connection between a pretty bonnet, or an elegantly furnished house, and the disposition to snub and sneer at those who are without them,—between dishonesty and the desire to live handsomely and hospitably,—between a cultivated taste for the fine arts and hypocrisy or a vulgar desire for notoriety and consequence.

Tomes. Perhaps so. But they are very often in each other's company.

Grey. And then, of course, the evil taints the reputation of the good, even with thinking men like you; and how much more with those who have your prejudices without your sense! But note well that they are not oftener in company—these tastes and vices—than honesty and meanness, good-nature and clownishness, sincerity and brutality, hospitality and debauchery, chastity and the absence of that virtue without which all others are as nothing. And let me remind you, by the way, that we of this age and generation make it our business, in fact, feel it our duty, to violate the injunction of the English Catechism, and get out of that state of life in which we find ourselves, into a better, as soon as possible. And even old Mother Church does not insist upon content so strongly as you made her seem to do; she speaks of the state of life to which her catechu-

men "shall" be, not "has" been, called; and thus makes it possible for a dean to resolve to be content with a bishopric, and a bishop to muse upon the complete satisfaction with which he would grasp an archbishop's crosier, without forfeiture of orthodoxy.

Tomes would doubtless have replied; but at this point the attention of the disputants was attracted by the rustle of silk; there was a light, quick tap at the glass-door which separated the den of books from the middle room, and before an answer could be given the emblazoned valves opened partly, and a sweet, decided voice asked, "Please, may we come in? or" (and the speaker opened the doors wide) "are you and Mr. Tomes so absorbed in construing a sentence in a book that nobody ever reads, that ladies must give place to lexicons?"

"Enter, of course," cried Grey, "and save me from annihilation by Tomes's next reply, and both of us from our joint stupidity."

And so Mrs. Grey entered, and there were salutations, and presentation of Mr. Tomes to Miss Laura Larches, and introduction to each other of the same gentleman and Mr. Carleton Key, who attended the ladies. Abandoning the only four chairs in the room to the others, Mrs. Grey sank down upon a hassock with a sigh of satisfaction, and was lost for a moment in the rising swell of silken-crested waves of erinoline. Emerging in another moment as far as the shoulders, she turned a look of intelligence and inquiry upon her husband, who said, "When you came in, Tomes and I were talking about" —

Mrs. Grey. Something very important, I've no doubt; but we've your own confession that you were stupid, and I've no notion of permitting a relapse. You were doubtless discussing your favorite subject, Dante, who, as far as I can discover, was more a politician than a poet, and went to his *Inferno* only for the pleasure of sending the opposite party there, and quartering them according to

his notion of their deserts. But he and they are dead and buried long ago. Let them rest. We should much rather have you tell us whether his poor countrymen of to-day are to have their liberty when that ugly Emperor beats the Austrians; for beat them he surely will.

Grey. That is a subject of great moment, and one in which I, perhaps, feel no less interest than you; but did you never think that the question, whether these thousands of Italians have liberty or even food to-day, is one of a few months', or, at most, a few years', concern, while the soul's experience of that one Italian who died more than five hundred years ago will be a fruitful theme forever?

Mrs. Grey. Why, so it will! I never did think of that. And now I'll not think of it. Here we are just come from a wedding, and before you ask us how the bride looked, or even what she had on, you begin to talk to us about that grim old Florentine, who looks like a hard-featured Scotch woman in her husband's night-cap, and who wrote such a succession of frightful things! Where is all your interest in Kitty Jones? I've seen you talk to her by the half-hour, and heard you say she is a charming woman; and now she marries,—and you not only won't go to the wedding, but you don't ask a word about it.

Grey. You seem to forget, Nelly, that I saw one wedding all through, and, indeed, bore as prominent a part in it as one of my downtrodden sex could aspire to; and as the Frenchman said, who went on an English fox-chase, "*Une fois, c'est assez; I am ver' satisfy.*" The marriage service I can read in ten minutes whenever I need its solace; rich morning-dresses are to be seen by scores in the Academy of Music at every *matinée*, as garnish to Verdi's music; and as to Miss Kitty Jones, I am sure that she, like all brides, never looked so ill as she did to-day. I would do anything in my power to serve her, and would willingly walk a mile to have half an hour's chat with her; but to-day I could not serve her, nor

could she talk with me; so why should I trouble myself about the matter? Had I gone, I should only have seen her flushed and nervous, her poor fresh-caught husband looking foolish and superfluous, and an uncomfortable crowd of overdressed, ill-dressed people, engaged in analyzing her emotions, estimating the value of her wedding-presents, and criticizing each other's toilettes.

Mrs. Grey. You're an unfeeling wretch!

Grey. Of course I am. Any woman will break her neck to see two people, for whom she does not care a hair-pin, stand up, one in white and the other in black, and mumble a few words that she knows by heart, and then take position at the end of a room and have "society" paraded up to them by solemn little corporals with white favors, and then file off to the rear for rations of Périgord pie and Champagne.

Tomes. Well said, Grey! Here's another of the many ways of wasting life by your embellishment of it.

Mr. Key. I don't know precisely what Mr. Tomes means; but as to ill-dressed people, I'm sure that the set you meet at the Jones's are the best-dressed people in town; and I never saw in Paris more splendid toilettes than were there this morning.

Miss Larches. Why, to be sure! What can Mr. Grey mean? There was Mrs. Oakum's gray and silver brocade, and Mrs. Cotton's *point-de-Venice* mantle, and Miss Prime and Miss Messe and Miss Middlings, who always dress exquisitely, and Mrs. Shinnurs Sharcke with that superb India shawl that must have cost two thousand dollars! What could be finer?

Mrs. Grey. And then Mrs. Robinson Smith, celebrated as the best-dressed woman in town. Being a connection of the family, and so a sort of hostess, she wore no bonnet; and her dress, of the richest *gros d'Afrique*, had twenty-eight pinked and scalloped flounces, alternately one of white and three of as many graduated tints of green. So elegant and distinguished!

Grey. Twenty-eight pinked and scal-

loped flounces of white and graduated tints of green! With her pale, sodden complexion, she must have looked like an enormous chicken-salad *mayonnaise*.

Mrs. Grey [after a brief pause]. Why, so she did! You good-for-nothing thing, you've spoiled the prettiest dress I ever saw, for me! It was quite my ideal; and now I never want to see it again.

Grey. Your ideal must have been of marvellous beauty, to admit such a comparison,—and your preference most intelligently based, to be swept away by it!

Tomes. Come, Grey, be fair. You know that merit has no immunity from ridicule.

Grey. True; but no less true that ridicule does no real harm to merit. If this Mrs. Robinson Crusoe's gown had been truly beautiful, my ridiculous comparison could not have so entirely disenchanted my wife with it;—she, mind you, being supposed (for the sake of our argument only) to be a woman of sense and taste.

Mrs. Grey. Accept my profoundest and most grateful curtsy,—on credit. It's too much trouble to rise and make it; and, to confess the truth, I can't; my foot has caught in my hoop. Help me, Laura.

[*Disentanglement,—from which the gentlemen avert modest eyes, laughing the while.*]

Grey. I do assure you, Nelly, that, until you leave off that monstrosity of steel and cordage, your sense and taste, so far as costume is concerned, must be taken on credit, as well as your curtsies.

Mrs. Grey. Leave off my hoop? Would you have me look like a fright?—as slinky as if I had been drawn through a key-hole?

Miss Larches. Leave off her hoop?

Mr. Key. Be seen without a hoop? Why, what a guy a woman would look without a hoop! I suppose they do take them off at certain times, but then they are not visible to the naked eye.

Tomes. Yes, Grey,—why take off her hoop? I don't care, you know, to have

hoops worn. But worn or not worn, what difference does it make?

Grey. All against me?—a fair representation of the general feeling on the momentous subject at this moment, I suppose. But ten years ago,—that's about a year after I first saw you, and a year before we were married, you remember, Nelly,—no lady wore a hoop; and had I said then that you looked like a fright, or, as Mr. Key phrases it, a guy, I should have belied my own opinion, and, I believe, given you no little pain.

Mrs. Grey. Master Presumption, I'm responsible for none of your conceited notions; and if I were, it wasn't the fashion then to wear hoops,—and to be out of the fashion is to be a fright and a guy.

Miss Larches. Yes, the fashion is always pretty.

Grey. Is it, Miss Larches? Then it must always have been pretty. Let us see. Look you all here. In this small portfolio is a collection of prints which exhibits the fashions of France, Italy, and England, in more or less detail, for eight hundred years back.

Miss Larches. Is there? Oh, that's charming! Do let us see them!

Grey. With pleasure. But remember that I expect you to admire them all,—although I tell you that not one in ten of them is endurable, not one in fifty pretty, not one in a hundred beautiful.

Miss Larches. Why, there aren't more than two or three hundred.

Grey. About two hundred and fifty; and if you find more than two that fulfil all the conditions of beauty in costume, you will be more fortunate than I have been.

Miss Larches [after a brief inspection]. Ah, Mr. Grey, how can you? Most of these are caricatures.

Grey. Nothing of the sort. All veritable costumes, I assure you. Those from 1750 down, fashion-plates; the others, portraits.

Mrs. Grey. True, Laura. I've looked at them many a time, and thought how fearfully and wonderfully dresses have

been made. Not to go back to those bristling horrors of the Middle Ages and the *renaissance*, look at this ball-dress of 1810: a night-gown without sleeves, made of two breadths of pink silk; very low in the neck, and *very* short in the skirt.

Tomes. And these were our modest grandmothers, of whom we hear so much! They went rather far in their search after the beautiful.

Grey. Say, rather, in their revelation of it. That was, at least, an honest fashion, and men who married could not well complain that they had been deceived by concealment. But that tells nothing against the modesty of our grandmothers. What is modest in dress depends entirely on what is customary; and there is an immodesty that hides, as well as one that exposes. Unconsciousness is modesty's triple shelter against shame. See here, the dissolute Marguerite of Navarre, visible only at head and hands; the former from the chin upwards, the latter from the knuckles downwards; and here, *La belle Hamilton*, rightly named, as chaste as beautiful, and so modest in her carriage that she escaped the breath of scandal even in the court of Charles II., and yet with a gown (if gown it can be called) so loose about the bust and arms that the pink night-gown would blush crimson at it.

Tomes. The ladies seem convinced, though puzzled; but that is because they don't detect your fallacy. You confound the woman and the fashion. An immodest woman may be modestly dressed; and if it is the fashion to be so, she most certainly will, unless she is able herself to set a fashion more suited to her taste. For usually a woman's care of her costume is in inverse proportion to that she takes of her character.

The Ladies [having a vague notion that "inverse proportion" means something horrible]. Mr. Tomes!

Grey. Don't misapprehend my friend Daniel. On this occasion he has come to judgment upon a subject of which he knows so little that it is worse than nothing. I have reason to believe that he

has a profound respect for one of you, and, being a bachelor, such exalted notions of your sex in general that he would not wantonly misjudge the humblest individual of it. His remark was but the fruit of such sheer innocence with regard to your charming sisterhood, that he has yet to learn that there is not a single member of it, who confesses to less than seventy years, to whom, even if she is black, deformed, and the meanest hiring household drudge, her dress, when she is to be seen of men, is not the object of a watchful solicitude at least next to that which she feels for her reputation. Among the sharpest of Douglas Jerrold's unmalicious witticisms was his saying, that Eve ate the apple that she might dress.

Mrs. Grey. Eve's daughters—two of them, at least—are inexpressibly obliged to you for your defence of the sex against the valorous Tomes. Another time, pray, leave us to our fate. But, Laura, do look here! See these hideous peaked and horned head-dresses of the fifteenth century. That one looks like an Old-Dominion coffee-pot with wings. How frightful! how uncomfortable! how inconvenient! How could the women wear such things?

Miss Larches. Perfectly ridiculous! How could they get into their carriages with those steeples on their heads? and how they must have been in the way at the opera!

Grey. Miss Larches forgets. These head-dresses, monstrous as they are, are not exposed to the objection of being inconsistent with the habits of life of those who wore them, as so many of the fashions of later periods and of the present day are. There were no such vehicles as she is thinking of until more than a century after these stupendous head-dresses were worn, until which time ladies very rarely used even a covered wagon as a means of locomotion; and these steeple-crowned ladies, and many generations after them, had passed away before the performance of the first opera.

Miss Larches. No carriages? Why,

how did they go to parties? No opera? What did they do on winter evenings when there were no parties?

Grey. They went to parties in the daytime on horseback; and on the days when there were no parties, of which there were a great many then, they gave themselves up to a very delightful mode of passing the time, when it is intelligently practised, known as staying at home.

Mr. Key. What a bore!

Grey. But don't confine your criticism of head-dresses to the fifteenth century. Look through the costumes of the three succeeding centuries, and see how often invention was taxed for artificial decorations of the head, equally elaborate and hideous. Anything but to have a head look like a head! anything but to have hair look like hair! See this lady of 1750, her hair drawn violently back from her forehead and piled up on a cushion nine inches high. She is plainly one of those lovely, warm-toned blondes whose hair is of that priceless red that makes all other tints look poor and sad; and so she defiles its exquisite texture with grease, and blanches out its wealth of color with flour. She might have gathered its gleaming waves into a ravishing knot behind her head; but no, she has four stiff, enormous curls, noisome with a mingled smell of hot iron, musk, and ambergris, hanging like rolls of parchment from the top of her cushion to below her ear. O' top of this elevation is mounted a wreath of gaudy artificial flowers, in its turn surmounted by four vast plumes, two yellow, one pink, one blue, from the midst of which shoot up two long feathers, one green and one red, while behind hangs down a greasy, floury mass gathered at the end into a club-like handle, which has some fitness for its place, in suggesting that it should be used to jerk the heap of hair, grease, and feathers from the head of the unfortunate who sustains it. Just think of it! that sweet creature must have given up at least two hours of every day to this disfigurement of her pretty head.

Tomes. And I've no doubt she made

a sensation in the ball-room or at court, in spite of all your ridicule, and so attained her purpose.

Grey. Certainly she did; for she was so beautiful in person and alluring in manner, that even that head-dress, and the accompanying costume with which she was deformed, could not eclipse her charms for those who had become at all accustomed to the absurd disguise which she assumed. But it was the woman that was beautiful, not the costume; and the woman was so beautiful, in spite of the costume, that she was able to light up even its forbidding features with the reflection of her own loveliness. There have been countless similar cases since;—there are some now.

Mrs. Grey. Miss Larches, doubtless, appreciates the approving glance of so severe a censor.

Grey. And this head-dress was open to the objection which Miss Larches brought against that which preceded it three centuries. These ladies were in each other's way at the opera; and while riding there in their coaches, they were obliged to sit with their heads out of the windows.

Mrs. Grey. Their carriages must have been of great service when it rained!—But look at these stomachers, stiff with embroidery and jewels, and with points that reach half-way from the waist to the ground! See those enormous ruffs, standing out a quarter of a yard, and curving over so smoothly to their very edges! What a protection the fear of ruining those ruffs must have been against children, and—other troublesome creatures!

Grey. It is true, that ruffs and stomachers seem to indicate great propriety of conduct, including an aversion to children and—other troublesome creatures; but students of the manners and morals of the period at which those articles of dress were worn do not find that the women who wore them differed much in their conduct, at least as to the other troublesome creatures, from the women who nowadays have revived one of the most unsightly and absurd traits of the costume

of which ruffs and stomachers formed a part.

Mrs. Grey. What can you mean? Our fashion like that frightful rig? Why, see this portrait of Queen Elizabeth in full dress! What with stomacher and pointed waist and fardingale, and sticking in here and sticking out there, and ruffs and cuffs and ouches and jewels and puckers, she looks like a hideous flying insect with expanded wings, seen through a microscope,—not at all like a woman.

Grey. And her costume is rivalled, if not outdone, by that of her critic, in the very peculiarity by which she is made to look most unlike a woman;—the straight line of the waist and the swelling curve below it, which meet in such a sharp, unmitigated angle. Look at the Venus yonder,—she is naked to the hips,—and see how utterly these lines misrepresent those of Nature. You will find no instance of such a contour as is formed by the meeting of these lines among all living creatures, except, perhaps, when a turtle thrusts his head and his tail out of his shell.

Miss Larches. But there's a vase with just such an outline, that I have heard you admire a hundred times.

Grey. True, Miss Larches; but a woman is not a vase;—more beautiful even than this, certainly more precious, perhaps almost as fragile, but still not a vase; and she shows as little taste in making herself look like a vase as some potters do in making vases that look like women.

Mr. Key. But I thought it was decided that the female figure below the shoulders should be left to the imagination. Does Mr. Grey propose to substitute the charming reality of undisguised Nature?

Grey. True, we do not attempt to define the female figure below the waist, at least; but although we may safely veil or even conceal Nature, we cannot misrepresent or outrage her, except at the cost of utter loss of beauty. The lines of drapery, or of any article of dress, must conform to those of that part of the figure

which it conceals, or the effect will be deforming, monstrous.

Mr. Key. Does Mr. Grey mean to say that ladies nowadays look monstrous and deformed?

Grey. To a certain extent they do. But such is the influence of habit upon the eye, that we fully apprehend the effect of such incongruity as that of which I spoke only in the costumes of past generations, or when there is a very violent, instead of a gradual change in the fashion of our own day. Look at these full-length portraits of Catherine de Médicis and the Princess Marguerite, daughter of Francis the First.

The Ladies. What frights!

Mrs. Grey. No, not both; Marguerite's dress is pretty, in spite of those horrid sleeves sticking up so above her shoulders.

Grey. You are right. Those sleeves, rising above the shoulders—as high as the ear in Catherine's costume, you will observe—are unsightly enough to nullify whatever beauty the costume might have in other points; though in her case they only complete the expression of the costume, which is a grim, unnatural stiffness. And the reason of the unsightliness of these sleeves is, that the outline which they present is directly opposed to that of Nature. No human shoulders bulge upward into great hemispherical excrecences nine inches high; and the peculiar sexual characteristic of this part of woman's figure is the gentle downward curve by which the lines of the shoulder pass into those of the arm. Our memory that such is the natural configuration of these parts enters, consciously or unconsciously, into our judgment of this costume, in which we see that Nature is deliberately departed from; and our condemnation of it in this particular respect is strengthened by the perception, at a glance, that great pains have been taken to make its outlines discordant with those of the part which they conceal. You qualified your censure of Marguerite's dress partly because, in her case, the slope of the shoulder is preserved until

the very junction of the arm with the bust, and partly because her bust and waist are defined by her gown with a tolerably near approach to Nature, instead of being entirely concealed, as in the case of her sister-in-law, by stiff lines sloping outward on all sides to the ground, making the remorseless Queen look like an enormous extinguisher with a woman's head set on it. And these advantages of form in the Princess's costume are enhanced by its presentation of a fine contrast of rich color in unbroken masses, instead of the Queen's black velvet and white satin elaborately disfigured with embroidery, ermine, lace, and jewels. You were prompt in your condemnation of the fashion to which your eye had not been accustomed: now turn to the costume that you wear, and which you are in a manner compelled to wear; for I am not so visionary as to expect a woman, or even a man under sixty, to fly directly in the face of fashion, although her extravagant caprices may be gracefully disregarded by both sexes and all ages. Here are two fashion-plates of the last month,—* not magazine caricatures, mind you, or anything like it,—but from the first *modistes* in Paris. Look at that shawled lady, with her back toward us. If you did not know that that is a shawl, and that the thing which surmounts it is a bonnet, you would not suspect the figure to be human. See; there is a slightly undulating slope at an angle of about sixty-five degrees from the crown of the head to the lowest hem of the skirt, so that the outline is that of a pyramid slightly rounded at the apex, and nearly as broad across the base as it is high. What is there of woman in such a figure? And this evening-dress; it suggests the enchantments in the stories of the Dark Ages, where knights encounter women who are women to the breasts and monsters below. From the head to as far as half-way down the waist, this figure is natural.

Mr. Key. Under the circumstances it could hardly be otherwise. *Au naturel*, I

* March, 1859.

should call it, except for the spice of a few flowers and a little lace.

Grey. But from that point it begins to lose its semblance to a woman's shape, (as you will see by raising your eyes again to the Venus,) and after running two or three inches decidedly inward in a straight line, where it should turn outward with a gentle curve, its outlines break into a sharp angle, and it expands, with a sudden hyperbolic curve, into a monstrous and nameless figure that is not only unlike Nature, but has no relations whatever with Nature. The eye needs no cultivation, the brain no instruction, to perceive that such an outline cannot be produced by drapery upon a woman's form. It is clear, at a glance, that there is an artificial structure underneath that swelling skirt; that a scaffold, a framework, has been erected to support that dome of silk; and that the wearer is merely an automatic machine by which it is made to perambulate. A woman in this rig hangs in her skirts like a clapper in a bell; and I never meet one without being tempted to take her by the neck and ring her.

Mr. Key. Those belles like ringing well enough, but not exactly of that kind.

Grey. The costume is also faulty in two other most important respects: it is without pure, decided color of any tint, but is broken into patches and blotches of various mongrel hues,—

Mrs. Grey. Hear the man! that exquisite brocade!

Grey. —and whatever effect it might otherwise have had, of form or color, would be entirely frittered away by the multitudinous and multiform trimmings with which it is bedizened; and it is without a girdle of any kind.

Mrs. Grey. Oh, sweet Simplicity, hear and reward thy priest and prophet! What would your Highness have the woman wear?—a white muslin gown, with a blue sash, and a rose in her hair? That style went out on the day that Mesdames Shem, Ham, and Japhet left the ark.

Grey. And well it might,—for evening-dress, at least. No,—my taste, or, if you will permit me to say it, good taste, craves rich colors, and ample, flowing lines,—colors which require taste to be shown in their arrangement and adaptation, and forms which show invention and knowledge in their design. Your woman who dresses in white, and your man who wears plain black, are safe from impeachment of their taste, just as people who say nothing are secure against an exhibition of folly or ignorance. They are the mutes of costume, and contribute nothing to the chromatic harmony of the social circle. They succeed in nothing but the avoidance of positive offence.

Miss Larches. Pray, then, Mr. Grey, *what—shall—we—do?* You have condemned enough, and told us what is wrong; can't you find in all this collection a single costume that is positively beautiful? and can't you tell us what is right, as well as what is wrong?

Grey. Both,—and will. The first, at once; the last, if you continue to desire it. Here are two costumes, quite unlike in composition and effect, and yet both beautiful;—the first, the fashions of 1811 and 1812 (for the variations, during that time, were so trifling, and in such unessential particulars, that the costume had but one character, as you will see by comparing the twenty-four plates for those years); the second, that worn by this peasant-girl of Normandy. Look first at the fashion-plates, and see the adaptation of that beautiful gown to all the purposes for which a gown is intended. How completely it clothes the entire figure, and with what ease and comfort to the wearer! There is not a line about it which indicates compression, or one expressive of that looseness and languishing abandonment that we remarked just now in the costume of *La belle Hamilton*. The entire person is concealed, except the tip of one foot, the hands, the head and throat, and just enough of the bust to confess the existence of its feminine charms, without exposing them; both limbs and trunk are amply draped; and

yet how plainly it can be seen that there is a well-developed, untortured woman underneath those tissues! The waist, girdled in at the proper place, neither just beneath the breasts, as it was a few years before and after, nor just above the hips, as it has been for many years past, and as it was three hundred years ago, is of its natural size:—compare it with the Venus, and then look at those cruel cones, thrust, point downward, into mounds of silk and velvet, to which women adapted themselves about 1575, 1750, and 1830, and thence, with little mitigation, to the present day. How expressive the lines of one figure are of health, and grace, and bounteous fulness of life! and how poor, and sickly, and mean, and man-made the other creatures seem! See, too, in the former, that all the wearer's limbs are as free as air; she can even clasp her hands, with arms at full-length, above her head. Queen Bess, yonder, could do many things, but she could not do that; neither could your great-great-grandmothers, ladies, if they were people of the least pretensions to fashion, nor your mothers. Can you?

[*Mrs. Grey, presuming upon her demitoylette, with a look of arch defiance, lifts her hands quickly up above her head; but before they have approached each other, there is a sharp sound, as of rending and snapping; and, with a sudden flush and a little scream, she subsides into her crinoline.*]

Miss Larches. Why, you foolish creature! you might have known you couldn't.

Mr. Key. A most ignominious failure! Mr. Grey, you had better announce a course of lectures on costume, with illustrations from the life. Your subjects will cost you nothing.

Grey. Except for silk and mantuamaking. I have no doubt that I could make such a course useful, and Mrs. Grey has shown that she could make it amusing. But we can get on very well as we are. Observe this figure again. Its chief beauty is, that the gown has, or seems to have, no form of its own; it adapts itself to the person, and, while that is entirely con-

cealed, falls round it in lines of exquisite grace and softness, upon which the eye rests with untiring pleasure, and which, upon every movement of the wearer, must change only for others also beautiful. Notice also, that, although the gown forms an ample drapery, it yet follows the contour of the figure sufficiently to taper gracefully to the feet at the front, where it touches the floor lightly, and presents, as it should, the narrowest diameter of the whole figure,—not, contrary to Nature, (I beg pardon of your *modistes*, ladies,) the widest.

Tomes. You needn't apologize so ceremoniously to the ladies; for you've involved yourself in a flagrant contradiction. You said that these two costumes were equally beautiful; and here's the lady of 1812 with her dress all clinging in little wrinkles round her feet, while the peasant-girl's frock is wider at the bottom than it is anywhere else.

Grey. A most profound and logical objection, O Daniel! which in due time shall be considered. But I am not now to be diverted from two other very important elements of the beauty of these costumes of 1811 and 1812. They are in one or two, or, at most, three colors,—the tissues of the gowns, the outer garments, (when they are worn,) and the bonnets or head-dresses being of one unbroken tint; and they are almost entirely free from trimming, which appears only upon the principal seams and the edges of the garments, and then in very moderate quantity, though of rich quality.

Miss Larches. Why, so it is! I should not have noticed that.

Grey. You did not notice the lack of it, because it is not required to make the dress complete or give it character. It is only the presence of trimming that attracts attention; its absence is never felt in a well-designed costume.—Now turn to my pretty peasant-girl, who, although she is not in full holiday-costume, is unmistakably "dressed," as ladies call it; for we see that she is going to some slight merry-making, as she carries in her hands the shoes which are to cover those stock-

ingless feet. She, too, is entirely at her ease and unconscious of her costume, except for a shy suspicion that it becomes her, and she, it. Her waist is of its natural size and in its proper place. Her shoulders are covered, and her arms have free play; and although her bodice is cut rather low, the rising chemise and the falling kerchief redeem it from all objection on that score.

Tomes. But how about the length, or rather the shortness, of that skirt? It seems to me to cry *excelsior* to the pink night-gown.

Grey. You are implacable as to this poor girl's petticoats. Don't you see that her arms are bare? and yet you make no objection. Now, a woman has legs as well as arms; and why, if it be the custom, should not one be seen as well as the other? That girl's grandmothers, to the tenth degree of greatness, wore skirts of just that length from their childhood to their dying day; and why should not she? She would as soon think of hiding her nose as her ankle; and why should she not? Besides, as you will see, her gown is not shorter than those our grandmothers wore, or our mothers, twenty-eight or thirty years ago; and that they were modest, which of us will deny? And now as to the width of these skirts. You will see that they reach only a little below the calf of the leg, and therefore it is both impossible and undesirable that they should fall so closely round the figure as in the case of the fashionable gowns of 1812 that we were just examining. And besides, in the case of our peasant-girl, we see that the lines of her gown are determined by the outline of her figure; and we also see her feet and the lower part of her legs. Her humanity is not extinguished, her means of locomotion are visible;—but in looking at a lady nowadays, we see nothing of the kind; from the waist down, she is a puzzle of silk and conic sections, a marvellous machine that moves in a mysterious way. See, again, how beautiful in color this peasant's costume is. The gown of a rich red, not glaring, but yet positive

and pure; the apron, blue; she is a brunette, and so has wisely chosen to have that enviable little shawl or kerchief, the ends of which reach but just below her waist, of yellow; while that high head-dress, quaint and graceful, that serves her for a bonnet, and in fact is one, is of tender green.

Miss Larches. She is not troubled with trimming.

Grey. Not troubled with it; but she has it just where it should be,—on the bottom of her gown, which is edged with black,—in the flowered border of her kerchief,—on the edge of her bonnet, where there is a narrow line of yellow,—and in the lace or muslin ruffle of the cape which falls from it. If she were a queen, or the wife of a Russian prince who owned thousands of girls like her, she might have trimming of greater cost and beauty, but not a shred more without deterioration of her costume, which, if she were court-lady to Eugénie and had the court-painter to help her, could not be in better taste.

Mrs. Grey. But, Stanford, don't you see? (just like a man!) you are charmed with these women, not with their dresses. These fashion-plates of fifty years ago are designed by very different hands from those which produce our niminy-piminy looking things,—by artists plainly; and your peasant-girl was seized upon by some errant knight of palette and brush, and painted for her beauty. These women are what you men call fine creatures. Their limbs are rounded and shapely, their figures full and lithe; they are what I've heard you say Homer calls Briseïs.

Grey. White-armed, deep-bosomed?

Mrs. Grey. Yes; and their necks rise from their shoulders like ivory towers. Any costume will look beautiful on such women. But how are poor, puny, ill-made women to dress in such fashions? They could not wear those dresses without exhibiting all those personal defects which our present fashion conceals. It's all very fine for perfectly beautiful women to have such fashions; but it's very cruel to those who are not beautiful.

Don't you remember, at Mrs. Clarkson's party, just before we were married, you, and half a dozen other men just like you, went round raving about Mrs. Horn, and how elegantly she was dressed? and when I saw her, I found she had on only a plain pale-blue silk dress, that couldn't have cost a penny more than twelve shillings a yard, and not a thing beside. All the women were turning up their noses at her.

Grey. Because all the men were ready to bend down their heads to her?

Mrs. Grey. Yes.—No.—The upshot of it was, that the woman had the figure and complexion of Hebe, and this dress showed it and set it off; but the dress was nothing particular in itself.

Grey. That is, I suppose, it was not particularly fanciful or costly;—no detriment to its beauty. But as to the beauty of these costumes depending on the beauty of the women who wear them, and their unsuitableness to the needs of women who are without beauty,—it is undeniably true, that, to be beautiful in any costume, a woman must be—beautiful. This may be very cruel, but there is no help for it. Color may enhance the beauty of complexion, as in the case of Mrs. Horn's blue dress; but as to form and material, the most elaborate, the most costly, even the most beautiful costume ever devised, cannot make the woman that wears it be other than she is, or seem so, except to people who do not look at her, but at her clothes. What did all the ugly women in 1811 and '12 do? and what have all the ugly peasant-girls in Normandy done for hundreds of years past? Do you suppose that their beautiful costume made them look any uglier than ugly women do now and here? Not a whit. Ugliness may be covered, but it cannot be concealed. And does the fashion of our day so kindly veil the personal defects in the interest of which you plead? At parties I have thought differently, and sorrowed for the owners of arms and busts and shoulders that inexorable fashion condemns on such occasions to an exposure which, to say the least, is in many

cases needless. No,—by flying in the face of fashion, a woman attracts attention to her person, which can be done with impunity only by the beautiful; but do you not see that an ugly woman, by conforming to fashion, obtains no advantage over other women, ugly or beautiful, who also conform to it? and consequently, that a set fashion for all rigidly preserves the contrasts of unequally developed Nature? If there were no fashion to which all felt that they must conform at peril of singularity, then, indeed, there would be some help for the unfortunate; for each individual might adopt a costume suited to his or her peculiarities of person. Yet, even then, there could only be a mitigation or humoring of blemishes, not a remedy for them. There is no way of making deformity or imperfection beautiful.

Mrs. Grey. But, Stanford, there are times when —

Grey. There are no times when woman's figure has not the charm of womanhood, unless she attempts to improve it by some monstrous contrivance of her own; no times when good taste and womanly tact cannot so drape it that it will possess some attraction peculiar to her sex. And were it not so, how irrational, how wrongful is it to extinguish, I will not say the beauty, but, in part, the very humanity of all women, at all times, for the sake of hiding from some women the sign of their perfected womanhood at certain times!

Mr. Key. It certainly results in most astonishing surprises. In fact, I was quite stultified the other day, when Mrs. Novamater, who only a week before had been out yachting with me —

Mrs. Grey. Declined going again. That was not strange. I fear that you did not take good care of her.

Mr. Key. I was not as tender of her as I might have been; but it was her fault, or that of my ignorance,—not really mine. But, Mr. Grey, why can't you boil all this talk down into an essay, or a paper, as you call it, for the "Oceanic"? You promised Miss Larches something of the sort just now.

Miss Larches. Yes, Mr. Grey, do let us have it. We ladies would so like to have some masculine rules to dress by!

Tomes. Don't confine your endeavors to one sex. Think what an achievement it would be to teach me how to dress!

Grey. Unanimous, even in your irony! for I see that Mrs. Grey looks quizzical expectation. Well, I will. In fact, I'm as well prepared as a man whose health is drunk at a dinner given to him, and who is unexpectedly called upon for a speech,—or as Rosina, when Figaro begs for *un biglietto* to Almaviva. [*Opens a drawer.*] *Ecco! quà!* Here is something not long enough or elaborate enough to be called an essay nowadays, though it might have borne the name in Bacon's time. I will read it to you. I call it

THE RUDIMENTS OF DRESS.

To dress the body is to put it into a right, proper, and becoming external condition. Comfort and decency are to be sought first in dress; next, fitness to the person and the condition of the wearer; last, beauty of form and color, and richness of material. But the last object is usually made the first, and thus all are perilled and often lost; for that which is not comfortable or decent or suitable cannot be completely beautiful. The two chief requisites of dress are easily attained. Only a sufficiency of suitable covering is necessary to them; and this varies according to climate and custom. The Hottentot has them both in his strip of cloth; the Esquimaux, in his double case of skins over all except face and fingers;—the most elegant Parisian, the most prudish Shakeress, has no more.

The two principal objects of covering the body being so easily attainable, the others are immediately, almost simultaneously sought; and dress rises at the outset into one of those mixed arts which seek to combine the useful and the beautiful, and which thus hold a middle place between mechanic art and fine art. But of these mixed arts, dress is the lowest and the least important: the lowest, because perfection in it is most easily ar-

rived at,—being within the reach of persons whose minds are uninformed and frivolous, whose souls are sensual and grovelling, and whose taste has little culture,—as in the case of many American, and more French women, who have had a brief experience of metropolitan life: the least important, because it has no intellectual or even emotional significance, and is thus without the slightest æsthetic purpose, having for its end (as an art) only the transient, sensuous gratification of an individual, or, at most, of the comparatively few persons by whom he may be seen in the course of not more than a single day; for every renovation of the dress is, in its kind, a new work of Art. As men emerge from the savage state and acquire mechanic skill, the distaff, the spindle, and the loom produce the earliest fruits of their advancement, and dress is the first decorative art in which they reach perfection. Indeed, it may be doubted whether the most beautiful articles of clothing, the most tasteful and comfortable costumes, have not been produced by people who are classed as barbarous, or, at best, as half-civilized. What fabrics surpass the shawls of India in tint or texture? What garment is more graceful or more serviceable than the Mexican *poncho*, or the Peruvian *rebozo*? What Frenchman is so comfortably or so beautifully dressed as a wealthy unsophisticated Turk? There seems to be an instinct about dress, which, joined to the diffusion of wealth and the reduced price of all textile fabrics, has caused it to be no longer any criterion of culture, social position, breeding, or even taste, except as regards itself.

Dress has, however, some importance in its relations to society and to the individual. It is always indicative of the temper of the time. This is notably true of the wanton ease of the costume of Charles the Second, and the meretricious artificiality of that of the middle of the last century. And in the deliberate double-skirted costliness of the female fashions of our own day,—fashions not intended for courts or wealthy aristocra-

cies, but for everybody,—contrasted as they are with the sober-hued and unpretending habits which all men wear, and in which little more is sought than comfort and convenience, we have an expression of the laborious and the lavish spirit of the times,—the right hand gathering with painful, unremitting toil, the left scattering with splendid recklessness. Dress has an appreciable effect upon the mental condition of individuals, whatever their gravity or intelligence. There are few men not far advanced in years, and still fewer women, who do not feel more confidence in themselves, perhaps more self-respect, for the consciousness of being well-dressed, or, rather, when the knowledge that they are well-dressed relieves them of all consciousness upon the subject. To decide upon the costume which can secure this serene self-satisfaction is impossible. For to excellence in dress there are positive and relative conditions. A man cannot be positively well-dressed, whose costume does not suit the peculiarities of his person and position,—or relatively, whose exterior does not sufficiently conform to the fashion of his day (unless that should be very monstrous and ridiculous) to escape remark for eccentricity. The question is, therefore, complicated with the consideration of individual peculiarities and the fashion of the day, which are unknown and variable elements. But maxims of general application can be laid down, to which both fashions and individuals must conform at peril consequent upon violation of the laws of reason and beauty.

The comfort and decency needful to dress—the Esquimaux's double ease of skins and the Hottentot's *cumberbund*—need not be insisted on; for maxims are not made for idiots. But dress should not only secure these points, but seem to secure them; for, as to others than the wearer of a dress, what difference is there between shivering and seeming to shiver, sweltering and seeming to swelter?

Convenience, which is to be distinguished from mere bodily comfort, is the

next essential of becoming dress. A man should not go partridge-shooting in a Spanish cloak; a woman should not enter an omnibus, that must carry twelve inside, with her skirts so expanded by steel ribs that the vehicle can comfortably hold but four of her,—or do the honors of a table in hanging-sleeves that threaten destruction to cups and saucers, and take toll of gravy from every dish that passes them. Hoops, borrowed by bankrupt invention from a bygone age to satisfy craving fickleness, suited the habits of their first wearers, who would as soon have swept the streets as driven through them, packed thirteen to the dozen, in a carriage common to every passenger who could pay six cents; and hanging-sleeves were fit for women who, instead of serving others, were served themselves by pages on the knee. No beauty of form or splendor of material in costume can compensate for manifest inconvenience to the wearer. It is partly from an intuitive recognition of this truth, that a gown which opens before seems, and is, more beautiful than one that opens behind. The lady's maid is invisible.

No dress is tolerable, by good taste, which does not permit, and seem to permit, the easy performance of any movement proper to the wearer's age and condition in life. Such a costume openly defies the first law of the mixed arts,—fitness. Thus, the dress of children should be simple, loose, and, whatever the condition of their parents, inexpensive. Let them not, girls or boys, except on rare, formal occasions, be tormented with the toilette. Give them clean skins, twice a day; and, for the rest, clothes that will protect them from the weather as they exercise their inalienable right to roll upon the grass and play in the dirt, and which it will trouble no one to see torn or soiled. Do this, if you have a prince's revenue,—unless you would be vulgar. For, although you may be able to afford to cast jewels into the mire or break the Portland vase for your amusement, if you do so, you are a Goth. Jew-

els were not made for the mire, vases to be broken, or handsome clothes to be soiled and torn.

Next to convenience is fitness to years and condition in life. A man can as soon, by taking thought, add a cubit to his stature as a woman take five years from her appearance by "dressing young." The attempt to make age look like youth only succeeds in depriving age of its peculiar and becoming beauty, and leaving it a bloated or a haggard sham.—Conditions of life have no political recognition with us, yet they none the less exist. They are not higher and lower; they are different. The distinction between them is none the less real, that it is not written down, and they are not labelled. Reason and taste alike require that this difference should have outward expression. The abandonment of distinctive professional costume is associated with a movement of social progress, and so cannot be arrested; but it is much to be deplored in its effect upon the beauty, the keeping, and the harmonious contrast of external life.

Of the absolute beauty of dress form is the most important element, as it is of all arts which appeal to the eye. The lines of costume should, in every part, conform to those of Nature, or be in harmony with them. "Papa," said a little boy, who saw his father for the first time in complete walking-costume, "what a high hat! Does your head go up to the top of it?" The question touched the cardinal point of form in costume. Unbroken, flowing lines are essential to the beauty of dress; and fixed angles are monstrous, except where Nature has placed them, at the junction of the limbs with the trunk. The general outlines of the figure should be indicated; and no long garment which flows from the shoulders downward is complete without a girdle.*

* *Mr. Grey [in parenthesis, and by way of illustration].* The fashion for ladies' full dress during several years, and but recently abandoned, with its straight line cutting pitilessly across the rounded forms of the shoulders and bust, and making women seem painfully

As to distinctive forms of costume for the sexes, long robes, concealing the person from the waist to considerably below the knee, are required by the female figure, if only to veil certain inherent defects,—if those peculiarities may be called defects, which adapt it to its proper functions and do not diminish its sexual attractiveness. Woman's figure having its centre of gravity low, its breadth at the hip great, and, from the smallness of her feet, its base narrow, her natural movement in a costume which does not conceal the action of the hip and knee-joints is unavoidably awkward, though none the less attractive to the eye of the other sex.*

In color, the point of next importance, no fine effects of costume are to be attained without broad masses of pure and positive tints. These, however, may be enlivened with condimental garniture of broken and combined colors. But dresses striped, or, yet worse, plaided or checkered, are atrocious violations of good taste; indeed, party-colored costumes are worthy only of the fools and harlequins to whose official habits they were once set apart. The three primary, and the three secondary colors, red, yellow, and blue, orange, green, and purple, (though not in their highest intensity,) afford the best hues for costume, and are inex-

squeezed upward out of their gowns,—its *berthe*, concealing both the union of the arms with the trunk and the flowing lines of that part of the person, and adding another discordant straight line (its lower edge) to the costume,—its long, ungirdled waist, wrought into peaks before and behind, and its gathered swell below, is an instance in point, of utter disregard of Nature and deliberate violation of harmony, and the consequent attainment of discord and absurdity in every particular. It is rivalled only by the dress-coat, which, with quite unimportant variations, has been worn by gentlemen for fifty years. The collar of this, when stiff and high, quite equals the *berthe* in absurdity and ugliness; and the useless skirt is the converse in monstrosity to the hooped petticoat.

* For instance, the movements of ballet-dancers, except the very artificial ones of the feet and hands.

haustible in their beautiful combinations. White and black have, in themselves, no costumed character; but they may be effectively used in combination with other colors. The various tints of so-called brown, that we find in Nature, may be employed with fine effect; but other colors, curiously sought out and without distinctive hue, have little beauty in themselves; and any richness of appearance which they may present is almost always due to the fabric to which they are imparted. Colors have harmonies and discords, like sounds, which must be carefully observed in composing a costume. Perception of these cannot be taught, more than perception of harmony in music; but, if possessed, it may be cultivated.

Extrinsic ornament or trimming should be avoided, except to indicate completeness, as at a hem,—or to blend forms and colors, as soft lace at the throat or wrists. The essential beauty of costume is in its fitness, form, and color; and the effect of this beauty may be entirely frittered away by trimmings. These, however costly, are in themselves mere petty accessories to dress; and the use of them, except to define its chief terminal outlines, or soften their infringement upon the flesh, is a confession of weakness in the main points of the costume, and an indication of a depraved and trivial taste. When used, they should have beauty in themselves, which is attainable only by a clearly marked design. Thus, the exquisite delicacy of fabric in some kinds of lace does not compensate for the blotchy confusion of the shapeless flower-patterns worked upon it. Not that lace or any other ornamental fabric should imitate exactly the forms of flowers or other natural objects, but that the conventional forms should be beautiful in themselves and clearly traced in the pattern.—Akin to trimmings are all other appendages to dress,—jewels, or humbler articles; and as every part of dress should have a function, and fulfil it, and seem to do so, and should not seem to do that which it does not, these should never be worn un-

less they serve a useful purpose,—as a brooch, a button, a chain, a signet or guard ring,—or have significance,—as a wedding-ring, an epaulet, or an order.* But the brooch and the button must fasten, the chain suspend, the ring bear a device, or they sink into pretentious, vulgar shams. And there must be keeping between these articles and their offices. To use, for instance, a massive golden, or, worse, gilded chain to support a cheap silver watch is to reverse the order of reason and good taste.

The human head is the most beautiful object in Nature. It needs a covering at certain times; but to decorate it is superfluous; and any decoration, whether of flowers, or jewels, or the hair itself, that distorts its form or is in discord with its outlines, is an abomination.

Perfumes are hardly a part of dress; yet, as an addition to it often made, they merit censure, with slight exception, as deliberate contrivances to attract attention to the person, by appealing to the lowest and most sensuous of the senses. Next to no perfume at all, a faint odor of roses, or of lavender, obtained by scattering the leaves of those plants in clothes-presses, or of the very best Cologne-water, is most pleasant.

In its general expression, dress should be cheerful and enlivening, but, at least in the case of adults, not inconsistent with thoughtful earnestness. There is a radical and absurd incongruity between the real condition and the outward seeming of a man or woman who knows what life is, and purposes to discharge its duties, enjoy its joys, and bear its sorrows, and who is clad in a trivial, grotesque, or extravagant costume.—These, then, are the elementary requisites of dress: that it be comfortable and decent, con-

* Thus, it is the office of a bonnet or a hat to protect the head and face; and so a sun-shade carried by the wearer of a bonnet is a confession that the bonnet is a worthless thing, worn only for show: but an umbrella is no such confession; because it is not the office of the hat or bonnet to shelter the whole person from sun or rain.

venient and suitable, beautiful in form and color, simple, genuine, harmonious with Nature and itself.

Mrs. Grey. All very fine, and, doubtless, very true, as well as sententious and profound. But hark you, Mr. Wiseman, to something not dreamt of in your philosophy! We women dress, not to be simple, genuine, and harmonious, or even to please you men, but to *brave each other's criticism*; and so, when the time comes to get our Fall things, Laura and I will go and ask what is the fashion, and wear what is the fashion, in spite of you and your rudiments and elements.

Grey. I expected nothing else; and, indeed, I am not sure that in your present circumstances I should desire you to do otherwise, or, at most, to deviate more than slightly from the prevailing mode toward such remote points as simplicity, genuineness, and harmony. But if you were to set the fashion instead of following it, I should hope for better things.

Mrs. Grey. Fall things?

Tomes. But society has little to hope for from you, who would brand callings and conditions with a distinctive costume. That was a part of the essay that surprised me much. For the mere sake of a picturesque variety, would you perpetuate the degradation of labor, the segregation of professions, and set up again one of the social barriers between man and man? Your doctrine is fitter for Hindostan than for America. This uniformity of costume, of which you complain, is the great outward and visible sign of the present political, and future social, equality of the race.

Grey. You forget that the essay expressly recognizes, not only the connection between social progress and the abandonment of distinction in professional costume, but admits, perhaps somewhat hastily, that it cannot be arrested, and deplures it only on the score of the beauty and fitness of external life. If we must give up social progress or variety of costume, who could doubt which to choose? But I do not hesitate to as-

sert that this uniform phase of costume is not a logical consequence of social advancement, that it is the result of vanity and petty pride, and in its spirit of variance with the very doctrine of equality, irrespective of occupation or condition, from which it seems to spring. For the carpenter, the smith, the physician, the lawyer, who, when not engaged in his calling, *makes it a point* not to be known as belonging to it, contemns it and puts it to open shame; and so this endeavor of all men to dress on every possible occasion in a uniform style unsuited to labor, so far from elevating labor, degrades it, and demoralizes the laborer. This is exemplified every day, and especially on Sunday, when nine-tenths of our population do all in their power, at cost of cash and stretch of credit, at sacrifice of future comfort and present self-respect and peace of mind, to look as unlike their real selves on other days as possible. Our very maid-servants, who were brought up shoeless, stockingless, and bonnetless, and who work day and night for a few dollars a month, spend those dollars in providing themselves with hoops, flounced silk dresses, and variegated bonnets for Sunday wearing.

Tomes. Do you grudge the poor creatures their holiday and their holiday-dress?

Grey. Far from it! Let them, let us all, have more holidays, and holiday-dresses as beautiful as may be. But I cannot see why a holiday-dress should be so entirely unlike the dress they wear on other days. I have a respect as well as an admiration for the white-capped, bonnetless head of the French maid, which I cannot feel for my own wife's nurse, when I meet her flaunting along the streets on Sunday afternoon in a bonnet which is a cheap and vulgar imitation of that which my wife wears, and really like it only in affording no protection to her head, and requiring huge pins to keep it in the place where a bonnet is least required. I have seen a farmer, whose worth, intelligence, and manly dignity found fitting expression in the

dress that he daily wore, sacrifice this harmonious outward seeming in an hour, and sink into insignificance, if not vulgarity, by putting on a dress-coat and a shiny stove-pipe hat to go to meeting or to "York." A dress-coat and a fashionable hat are such hideous habits in themselves, that he must be unmistakably a man bred to wearing them, and on whom they sit easily, if not a well-looking and distinguished man, who can don them with impunity, especially if we have been accustomed to see him in a less exacting costume.

Mr. Key. The very reason why every man will, at sacrifice of his comfort and his last five dollars, exercise his right to wear them whenever he can do so. But your idea of a beautiful costume, Mr. Grey, seems to be a blue, red, or yellow bag, or bolster-case, drawn over the head, mouth downwards, with a hole in the middle of the bottom for the neck and two at the corners for the arms, and bound about the waist with a cord; for I observe that you insist upon a girdle.

Grey. I don't scout your pattern so much as you probably expected. Costumes worse in every respect have been often worn.—And the girdle? Is it not, in female dress, at least, the most charming accessory of costume? that which most defines the peculiar beauties of woman's form? that to which the tenderest associations cling? Its knot has ever had a sweet significance that makes it sacred. What token could a lover receive that he would prize so dearly as the girdle whose office he has so often envied? "That," cries Waller,—

"That which her slender waist confin'd
Shall now my joyful temples bind.

Give me but what this ribbon bound,
Take all the rest the sun goes round."

Have women taste? and can they put off this cestus with which the least attractive of them puts on some of Venus's beauty? Have they sentiment? and

can they discard so true a type of their tender power that its mere lengthening makes every man their servant?

Tomes. Your bringing up the poets to your aid reminds me that you have the greatest of them against you, as to the importance of richness in dress. What do you say to Shakespeare's "Costly thy habit as thy purse can buy, but not expressed in fancy"?

Grey. That it is often quoted as Shakespeare's advice in dress by people who know nothing else that he wrote, and who would have his support for their extravagance, when, in fact, we do not know what Shakespeare would have thought upon the subject, had he lived now. It is the advice of a worldly-minded old courtier to his son, given as a mere prudential maxim, at a time when, to make an impression and get on at court, a man had need to be richly dressed. That need has entirely passed away.

Miss Larches. But, Mr. Grey, I remember your finding fault with the powder on the head-dress of that *marquise* costume, because it concealed the red hair of the wearer. In such a case I should consider powder a blessing. Do you really admire red hair?

Grey. When it is beautiful, I do, and prefer it to that of any other tint. I don't mean golden hair, or flaxen, or yellow, but red,—the color of dark red amber, or, nearer yet, of freshly cut copper. There is ugly red hair, as there is ugly hair of black and brown, and every other hue. It is not the mere name of the color of the hair that makes it beautiful or not, but its tint and texture. I have seen black hair that was hideous to the sight and repulsive to the touch,—other, also black, that charmed the eyes and wooed the fingers. Fashion has asserted herself even in this particular. There have been times when the really fortunate possessor of such brown tresses as Miss Larches's would have been deemed unfortunate. No troubadour would have sung her praises; or if he did, he would either have left her hair unpraised, or else lied and called it golden, meaning

red, as we know by the illuminated books of the Middle Ages. Had she lived in Venice, that great school of color, two or three hundred years ago, in the days of Titian and Giorgione, its greatest masters, she would probably have sat upon a balcony with her locks drawn through a crownless broad-brimmed hat, and covered with dye, to remove some of their rich chestnut hue, and substitute a reddish tinge;—just as this lady is represented as doing in this Venetian book of costumes of that date.

Key. Oh that two little nephews of mine, that the boys call Carrotty Bill and Brickdust Ben, were here! How these comfortable words would edify them!

Grey. I'm afraid not, if they understood me, or the poets, who, as well as the painters, are with me. Horace's *Pyrrha* had red hair,—

“Cui flavam religas comam
Simplex manditiis?”

which, if *Tomes* will not be severely critical, I will translate,—

“For whom bind'st back thy amber hair
In neat simplicity?”

Mrs. Grey. The poets are always raving about neat simplicity, or something else that is not the fashion. I suppose they sustain you in your condemnation of perfumes, too.

Tomes. There I'm with *Grey*,—and the poets, too, I think.

Mrs. Grey. What say you, *Mr. Key*?

Tomes. At least, *Grey*, [*turning to him,*] *Plautus* says, “*Mulier recte olet ubi nihil olet,*” which you may translate for the ladies, if you choose. I always distrust a woman steeped in perfumes upon the very point as to which she seeks to impress me favorably.

Grey [*as if to himself and Tomes*].—

“Still to be powder'd, still perfum'd,
Lady, it is to be presum'd,
Though Art's hid causes are not found,
All is not sweet, all is not sound.”

Mrs. Grey. What is that you are having to yourselves, there?

Grey. Only a verse or two *à-propos* from rare *Ben*.

Mrs. Grey. What do poets know about dress, even when they are poetesses? Look at your friend, the authoress of the “*Willow Wreath*.” What a spook that woman is! Where *does* she get those dresses? I've often wondered—

Here the glass door opened, and a neat, fresh-looking maid-servant said, “Please, Ma'am, dinner is served.”

Grey. Dinner! Have we been talking here two mortal hours? You'll all stop, of course: don't think of declining. *Nelly* blushes, yonder, doubtful, on “hospitable thoughts intent.” I don't believe “our general mother,” though she had *Eden* for her larder, heard *Adam* announce the *Archangel's* unexpected visit about dinner-time without a momentary qualm as to whether the peaches would go round twice. There'll be enough for *Miss Larches* and you, *Nelly*; and we gentlemen will beam smiles upon you as we nince our modest share. Let us go in. *Mr. Key*, will you commit yourself to *Mrs. Grey*? *Miss Larches*, will you lay aside your bonnet? Oh, it's off already! One can't see, unless one stands behind you; and I prefer the front view. Pray, take my arm. And, *Tomes*, keep at a respectful distance in the rear, for the safety of *Miss Larches's* skirts, or she will be for excluding you, if we should have a talk about another phase of *Daily Beauty*, or stay away herself; and neither of you could be spared.

THE ARTIST-PRISONER.

HERE, in this vacant cell of mine,
I picture and paint my Apennine.

In spite of walls and gyvéd wrist,
I gather my gold and amethyst.

The muffled footsteps' ebb and swell,
Immutable tramp of sentinel,

The clenched lip, the gaze of doom,
The hollow-resounding dungeon-gloom,

All fade and cease, as, mass and line,
I shadow the sweep of Apennine,

And from my olive palette take
The marvellous pigments, flake by flake.

With azure, pearl, and silver white,
The purple of bloom and malachite,

Ceiling, wall, and iron door,
When the grim guard goes, I picture o'er.

E'en where his shadow falls athwart
The sunlight of noon, I've a glory wrought, —

Have shaped the gloom and golden shine
To image my gleaming Apennine.

No cruel Alpine heights are there,
Dividing the depths of pallid air ;

But sea-blue liftings, far and fine,
With driftings of pearl and coralline ;

And domes of marble, every one
All ambered o'er by setting sun ; —

Yes, marble realms, that, clear and high,
So float in the purple-azure sky,

We all have deemed them, o'er and o'er,
Miraculous isles of madrepore ;

Nor marvel made that hither floods
Bore wonderful forms of hero-gods.

Oh, can you see, as spirit sees,
Yon silvery sheen of olive-trees ?

To me a sound of murmuring doves
Comes wandering up from olive-groves,

And lingers near me, while I dwell
On yonder fair field of asphodel,

Half-lost in sultry songs of bees,
As, touching my chalice'd anemones,

I prank their leaves with dusty sheen
To show where the golden bees have been.

On granite wall I paint the June
With emerald grape and wild festoon,—

Its chestnut-trees with open palms
Beseeching the sun for daily alms,—

In sloping valley, veiled with vines,
A violet path beneath the pines,—

The way one goes to find old Rome,
Its far away sign a purple dome.

But not for me the glittering shrine:
I worship my God in the Apennine !

To all save those of artist eyes,
The listeners to silent symphonies,

Only a cottage small is mine,
With popped pasture, sombre pine.

But *they* hear anthems, prayer, and bell,
And sometimes they hear an organ swell ;

They see what seems — so saintly fair —
Madonna herself a-wandering there,

Bearing baby so divine
They speak of the Child in Palestine !

Yet I, who threw my palette down
To fight on the walls of yonder town,

Know them for wife and baby mine,
As, weeping, I trace them, line by line,
In far-off glen of Apennine !

THE MINISTER'S WOOING.

[Continued.]

CHAPTER XXV.

A GUEST AT THE COTTAGE.

NOTHING is more striking, in the light and shadow of the human drama, than to compare the inner life and thoughts of elevated and silent natures with the thoughts and plans which those by whom they are surrounded have of and for them. Little thought Mary of any of the speculations that busied the friendly head of Miss Prissy, or that lay in the provident forecastings of her prudent mother. When a life into which all our life-nerve have run is cut suddenly away, there follows, after the first long bleeding is stanch'd, an internal paralysis of certain portions of our nature. It was so with Mary: the thousand fibres that bind youth and womanhood to earthly love and life were all in her as still as the grave, and only the spiritual and divine part of her being was active. Her hopes, desires, and aspirations were all such as she could have had in greater perfection as a disembodied spirit than as a mortal woman. The small stake for self which she had invested in life was gone,—and henceforward all personal matters were to her so indifferent that she scarce was conscious of a wish in relation to her own individual happiness. Through the sudden crush of a great affliction, she was in that state of self-abnegation to which the mystics brought themselves by fastings and self-imposed penances, — a state not purely healthy, nor realizing the divine ideal of a perfect human being made to exist in the relations of human life, — but one of those exceptional conditions, which, like the hours that often precede dissolution, seem to impart to the subject of them a peculiar aptitude for delicate and refined spiritual impressions. We could not afford to have it always night,—and we must think that the broad, gay morn-

ing light, when meadow-lark and robin and bobolink are singing in chorus with a thousand insects and the waving of a thousand breezes, is on the whole the most in accordance with the average wants of those who have a material life to live and material work to do. But then we reverence that clear-obscure of midnight, when everything is still and dewy; — then sing the nightingales, which cannot be heard by day; then shine the mysterious stars. So when all earthly voices are hushed in the soul, all earthly lights darkened, music and color float in from a higher sphere.

No veiled nun, with her shrouded forehead and downcast eyes, ever moved about a convent with a spirit more utterly divided from the world than Mary moved about her daily employments. Her care about the details of life seemed more than ever minute; she was always anticipating her mother in every direction, and striving by a thousand gentle preveniences to save her from fatigue and care; there was even a tenderness about her ministrations, as if the daughter had changed feelings and places with the mother.

The Doctor, too, felt a change in her manner towards him, which, always considerate and kind, was now invested with a tender thoughtfulness and anxious solicitude to serve which often brought tears to his eyes. All the neighbors who had been in the habit of visiting at the house received from her, almost daily, in one little form or another, some proof of her thoughtful remembrance.

She seemed in particular to attach herself to Mrs. Marvyn,—throwing her care around that fragile and wounded nature, as a generous vine will sometimes embrace with tender leaves and flowers a dying tree.

But her heart seemed to have yearnings beyond even the circle of home and

friends. She longed for the sorrowful and the afflicted,—she would go down to the forgotten and the oppressed,—and made herself the companion of the Doctor's secret walks and explorings among the poor victims of the slave-ships, and entered with zeal as teacher among his African catechumens.

Nothing but the limits of bodily strength could confine her zeal to do and suffer for others; a river of love had suddenly been checked in her heart, and it needed all these channels to drain off the waters that must otherwise have drowned her in the suffocating agonies of repression.

Sometimes, indeed, there would be a returning thrill of the old wound,—one of those overpowering moments when some turn in life brings back anew a great anguish. She would find unexpectedly in a book a mark that he had placed there,—or a turn in conversation would bring back a tone of his voice,—or she would see on some thoughtless young head curls just like those which were swaying to and fro down among the wavering seaweeds,—and then her heart gave one great throb of pain, and turned for relief to some immediate act of love to some living being. They who saw her in one of these moments felt a surging of her heart towards them, a moisture of the eye, a sense of some inexpressible yearning, and knew not from what pain that love was wrung, nor how that poor heart was seeking to still its own throbbings in blessing them.

By what name shall we call this beautiful twilight, this night of the soul, so starry with heavenly mysteries? *Not* happiness,—but blessedness. They who have it walk among men “as sorrowful, yet always rejoicing,—as poor, yet making many rich,—as having nothing, and yet possessing all things.”

The Doctor, as we have seen, had always that reverential spirit towards women which accompanies a healthy and great nature; but in the constant converse which he now held with a beautiful being, from whom every particle of selfish feeling or mortal weakness seemed sub-

limed, he appeared to yield his soul up to her leading with a wondering humility, as to some fair, miraculous messenger of Heaven. All questions of internal experience, all delicate shadings of the spiritual history, with which his pastoral communings in his flock made him conversant, he brought to her to be resolved with the purest simplicity of trust.

“She is one of the Lord's rarities,” he said, one day, to Mrs. Seudder, “and I find it difficult to maintain the bounds of Christian faithfulness in talking with her. It is a charm of the Lord's hidden ones that they know not their own beauty; and God forbid that I should tempt a creature made so perfect by divine grace to self-exaltation, or lay my hand unadvisedly, as Uzzah did, upon the ark of God, by my inconsiderate praises!”

“Well, Doctor,” said Miss Prissy, who sat in the corner, sewing on the dove-colored silk, “I do wish you could come into one of our meetings and hear those blessed prayers. I don't think you nor anybody else ever heard anything like 'em.”

“I would, indeed, that I might with propriety enjoy the privilege,” said the Doctor.

“Well, I'll tell you what,” said Miss Prissy; “next week they're going to meet here; and I'll leave the door just ajar, and you can hear every word, just by standing in the entry.”

“Thank you, Madam,” said the Doctor; “it would certainly be a blessed privilege, but I cannot persuade myself that such an act would be consistent with Christian propriety.”

“Ah, now do hear that good man!” said Miss Prissy, after he had left the room; “if he ha'n't got the making of a real gentleman in him, as well as a real Christian!—though I always did say, for my part, that a real Christian will be a gentleman. But I don't believe all the temptations in the world could stir that blessed man one jot or grain to do the least thing that he thinks is wrong or out of the way. Well, I must say, I never saw such a good man; he is the only man I ever saw good enough for our Mary.”

Another spring came round, and brought its roses, and the apple-trees blossomed for the third time since the commencement of our story; and the robins had rebuilt their nest, and began to lay their blue eggs in it; and Mary still walked her calm course, as a sanctified priestess of the great worship of sorrow. Many were the hearts now dependent on her, the spiritual histories, the threads of which were held in her loving hand,—many the souls burdened with sins, or oppressed with sorrow, who found in her bosom at once confessional and sanctuary. So many sought her prayers, that her hours of intercession were full, and often needed to be lengthened to embrace all for whom she would plead. United to the good Doctor by a constant friendship and fellowship, she had gradually grown accustomed to the more and more intimate manner in which he regarded her,—which had risen from a simple “dear child,” and “dear Mary,” to “dear friend,” and at last “dearest of all friends,” which he frequently called her, encouraged by the calm, confiding sweetness of those still, blue eyes, and that gentle smile, which came without one varying flutter of the pulse or the rising of the slightest flush on the marble cheek.

One day a letter was brought in, post-marked “Philadelphia.” It was from Madame de Frontignac; it was in French, and ran as follows:—

“MY DEAR LITTLE WHITE ROSE:—

“I am longing to see you once more, and before long I shall be in Newport. Dear little Mary, I am sad, very sad;—the days seem all of them too long; and every morning I look out of my window and wonder why I was born. I am not so happy as I used to be, when I cared for nothing but to sing and smooth my feathers like the birds. That is the best kind of life for us women;—if we love anything better than our clothes, it is sure to bring us great sorrow. For all that, I can’t help thinking it is very noble and beautiful to love;—love is very beautiful, but very, very sad. My poor dear

little white cat, I should like to hold you a little while to my heart;—it is so cold all the time, and aches so, I wish I were dead; but then I am not good enough to die. The Abbé says, we must offer up our sorrow to God as a satisfaction for our sins. I have a good deal to offer, because my nature is strong and I can feel a great deal.

“But I am very selfish, dear little Mary, to think only of myself, when I know how you must suffer. Ah! but you knew he loved you truly, the poor dear boy!—that is something. I pray daily for his soul; don’t think it wrong of me; you know it is our religion;—we should all do our best for each other.

“Remember me tenderly to Mrs. Maryvyn. Poor mother!—the bleeding heart of the Mother of God alone can understand such sorrows.

“I am coming in a week or two, and then I have many things to say to *ma belle rose blanche*; till then I kiss her little hands.

“VIRGINIE DE FRONTIGNAC.”

One beautiful afternoon, not long after, a carriage stopped at the cottage, and Madame de Frontignac alighted. Mary was spinning in her garret-boudoir, and Mrs. Scudder was at that moment at a little distance from the house, sprinkling some linen, which was laid out to bleach on the green turf of the clothes-yard.

Madame de Frontignac sent away the carriage, and ran up the stairway, pursuing the sound of Mary’s spinning-wheel mingled with her song; and in a moment, throwing aside the curtain, she seized Mary in her arms, and kissed her on either cheek, laughing and crying both at once.

“I knew where I should find you, *ma blanche*! I heard the wheel of my poor little princess! It’s a good while since we spun together, *mimi*! Ah, Mary, darling, little do we know what we spin! life is hard and bitter, isn’t it? Ah, how white your cheeks are, poor child!”

Madame de Frontignac spoke with tears in her own eyes, passing her hand caressingly over the fair cheeks.

“And you have grown pale, too, dear

Madame," said Mary, looking up, and struck with the change in the once brilliant face.

"Have I, *petite*? I don't know why not. We women have secret places where our life runs out. At home I wear *rouge*; that makes all right;—but I don't put it on for you, Mary; you see me just as I am."

Mary could not but notice the want of that brilliant color and roundness in the cheek, which once made so glowing a picture; the eyes seemed larger and tremulous with a pathetic depth, and around them those bluish circles that speak of languor and pain. Still, changed as she was, Madame de Frontignac seemed only more strikingly interesting and fascinating than ever. Still she had those thousand pretty movements, those nameless graces of manner, those wavering shades of expression, that irresistibly enchained the eye and the imagination,—true Frenchwoman as she was, always in one rainbow shimmer of fancy and feeling, like one of those cloud-spotted April days which give you flowers and rain, sun and shadow, and snatches of bird-singing, all at once.

"I have sent away my carriage, Mary, and come to stay with you. You want me,—*n'est ce pas?*" she said, coaxingly, with her arms round Mary's neck; "if you don't, *tant pis!* for I am the bad penny you English speak of,—you cannot get me off."

"I am sure, dear friend," said Mary, earnestly, "we don't want to put you off."

"I know it; you are true; you *mean* what you say; you are all good real gold, down to your hearts; that is why I love you. But you, my poor Mary, your cheeks are very white; poor little heart, you suffer!"

"No," said Mary; "I do not suffer now. Christ has given me the victory over sorrow."

There was something sadly sublime in the manner in which this was said,—and something so sacred in the expression of Mary's face that Madame de Frontignac crossed herself, as she had been wont

before a shrine; and then said, "Sweet Mary, pray for me; I am not at peace; I cannot get the victory over sorrow."

"What sorrow can you have?" said Mary,—"you, so beautiful, so rich, so admired, whom everybody must love?"

"That is what I came to tell you; I came to confess to you. But you must sit down *there*," she said, placing Mary on a low seat in the garret-window; "and Virginie will sit here," she said, drawing a bundle of uncarded wool towards her, and sitting down at Mary's feet.

"Dear Madame," said Mary, "let me get you a better seat."

"No, no, *mignonne*, this is best; I want to lay my head in your lap";—and she took off her riding-hat with its streaming plume, and tossed it carelessly from her, and laid her head down on Mary's lap. "Now don't call me Madame any more. Do you know," she said, raising her head with a sudden brightening of cheek and eye, "do you know that there are two *mes* to this person?—one is Virginie, and the other is Madame de Frontignac. Everybody in Philadelphia knows Madame de Frontignac;—she is very gay, very careless, very happy; she never has any serious hours, or any sad thoughts; she wears powder and diamonds, and dances all night, and never prays;—that is Madame. But Virginie is quite another thing. She is tired of all this,—tired of the balls, and the dancing, and the diamonds, and the beaux; and she likes true people, and would like to live very quiet with somebody that she loved. She is very unhappy; and she prays, too, sometimes, in a poor little way,—like the birds in your nest out there, who don't know much, but chipper and cry because they are hungry. This is your Virginie. Madame never comes here,—never call me Madame."

"Dear Virginie," said Mary, "how I love you!"

"Do you, Mary,—*bien sûr?* You are my good angel! I felt a good impulse from you when I first saw you, and have always been stronger to do right when I got one of your pretty little letters. Oh,

Mary, darling, I have been very foolish and very miserable, and sometimes tempted to be very, very bad! Oh, sometimes I thought I would not care for God or anything else!—it was very bad of me,—but I was like a foolish little fly caught in a spider's net before he knows it.”

Mary's eyes questioned her companion with an expression of eager sympathy, somewhat blended with curiosity.

“I can't make you understand me quite,” said Madame de Frontignac, “unless I go back a good many years. You see, dear Mary, my dear angel mamma died when I was very little, and I was sent to be educated at the *Sacré Cœur*, in Paris. I was very happy and very good, in those days; the sisters loved me, and I loved them; and I used to be so pious, and loved God dearly. When I took my first communion, Sister Agatha prepared me. She was a true saint, and is in heaven now; and I remember, when I came to her, all dressed like a bride, with my white crown and white veil, that she looked at me so sadly, and said she hoped I would never love anybody better than God, and then I should be happy. I didn't think much of those words then; but, oh, I have since, many times! They used to tell me always that I had a husband who was away in the army, and who would come to marry me when I was seventeen, and that he would give me all sorts of beautiful things, and show me everything I wanted to see in the world, and that I must love and honor him.

“Well, I was married at last; and Monsieur de Frontignac is a good brave man, although he seemed to me very old and sober; but he was always kind to me, and gave me nobody knows how many sets of jewelry, and let me do everything I wanted to, and so I liked him very much; but I thought there was no danger I should love him, or anybody else, better than God. I didn't love anybody in those days; I only liked people, and some people more than others. All the men I saw professed to be lovers, and I liked to lead them about and see what

foolish things I could make them do, because it pleased my vanity; but I laughed at the very idea of love.

“Well, Mary, when we came to Philadelphia, I heard everybody speaking of Colonel Burr, and what a fascinating man he was; and I thought it would be a pretty thing to have him in my train,—and so I did all I could to charm him. I tried all my little arts,—and if it is a sin for us women to do such things, I am sure I have been punished for it. Mary, he was stronger than I was. These men, they are not satisfied with having the whole earth under their feet, and having all the strength and all the glory, but they must even take away our poor little reign;—it's too bad!

“I can't tell you how it was; I didn't know myself; but it seemed to me that he took my very life away from me; and it was all done before I knew it. He called himself my friend, my brother; he offered to teach me English; he read with me; and by-and-by he controlled my whole life. I, that used to be so haughty, so proud,—I, that used to laugh to think how independent I was of everybody,—I was entirely under his control, though I tried not to show it. I didn't well know where I was; for he talked friendship, and I talked friendship; he talked about sympathetic natures that are made for each other, and I thought how beautiful it all was; it was living in a new world. Monsieur de Frontignac was as much charmed with him as I was: he often told me that he was his best friend,—that he was his hero, his model man; and I thought,—oh, Mary, you would wonder to hear me say what I thought! I thought he was a Bayard, a Sully, a Montmorenci,—everything grand and noble and good. I loved him with a religion; I would have died for him; I sometimes thought how I might lay down my life to save his, like women I read of in history. I did not know myself; I was astonished I could feel so; and I did not dream that this could be wrong. How could I, when it made me feel more religious than anything in my whole life?

Everything in the world seemed to grow sacred. I thought, if men could be so good and admirable, life was a holy thing, and not to be trifled with.

"But our good Abbé is a faithful shepherd; and when I told him these things in confession, he told me I was in great danger,—danger of falling into mortal sin. Oh, Mary, it was as if the earth had opened under me! He told me, too, that this noble man, this man so dear, was a heretic, and that, if he died, he would go to dreadful pains. Oh, Mary, I dare not tell you half what he told me,—dreadful things that make me shiver when I think of them! And then he said that I must offer myself a sacrifice for him; that, if I would put down all this love, and overcome it, God would perhaps accept it as a satisfaction, and bring him into the True Church at last.

"Then I began to try. Oh, Mary, we never know how we love till we try to unlove! It seemed like taking my heart out of my breast, and separating life from life. How can one do it? I wish any one would tell me. The Abbé said I must do it by prayer; but it seemed to me prayer only made me think the more of him.

"But at last I had a great shock; everything broke up like a great, grand, noble dream,—and I waked out of it just as weak and wretched as one feels when one has overslept. Oh, Mary, I found I was mistaken in him,—all, all, wholly!"

Madame de Frontignac laid her forehead on Mary's knee, and her long chestnut hair drooped down over her face.

"He was going somewhere with my husband to explore, out in the regions of the Ohio, where he had some splendid schemes of founding a state; and I was all interest. And one day, as they were preparing, Monsieur de Frontignac gave me a quantity of papers to read and arrange, and among them was a part of a letter;—I never could imagine how it got there; it was from Burr to one of his confidential friends. I read it, at first, wondering what it meant, till I came to two or three sentences about me."

Madame de Frontignac paused a moment, and then said, rising with sudden energy,—

"Mary, that man never loved me; he cannot love; he does not know what love is. What I felt he cannot know; he cannot even dream of it, because he never felt anything like it. Such men never know us women; we are as high as heaven above them. It is true enough that my heart was wholly in his power,—but why? Because I adored him as something divine, incapable of dishonor, incapable of selfishness, incapable of even a thought that was not perfectly noble and heroic. If he had been all that, I should have been proud to be even a poor little flower that should exhale away to give him an hour's pleasure; I would have offered my whole life to God as a sacrifice for such a glorious soul;—and all this time, what was he thinking of me?"

"He was *using* my feelings to carry his plans; he was admiring me like a picture; he was considering what he should do with me; and but for his interests with my husband, he would have tried his power to make me sacrifice this world and the next to his pleasure. But he does not know me. My mother was a Montmorenci, and I have the blood of her house in my veins; we are princesses;—we can give all; but he must be a god that we give it for."

Mary's enchanted eye followed the beautiful narrator, as she enacted before her this poetry and tragedy of real life, so much beyond what dramatic art can ever furnish. Her eyes grew splendid in their depth and brilliancy; sometimes they were full of tears, and sometimes they flashed out like lightnings; her whole form seemed to be a plastic vehicle which translated every emotion of her soul; and Mary sat and looked at her with the intense absorption that one gives to the highest and deepest in Art or Nature.

"*Enfin,—que faire?*" she said at last, suddenly stopping, and drooping in every limb. "Mary, I have lived on this dream so long!—never thought of anything else!—now all is gone, and what shall I do?"

"I think, Mary," she added, pointing to the nest in the tree, "I see my life in many things. My heart was once still and quiet, like the round little eggs that were in your nest;—now it has broken out of its shell, and cries with cold and hunger. I want my dream again,—I wish it all back,—or that my heart could go back into its shell. If I only could drop this year out of my life, and care for nothing, as I used to! I have tried to do that; I can't; I cannot get back where I was before."

"Would you do it, dear Virginie?" said Mary; "would you, if you could?"

"It was very noble and sweet, all that," said Virginie; "it gave me higher thoughts than ever I had before; I think my feelings were beautiful;—but now they are like little birds that have no mother; they kill me with their crying."

"Dear Virginie, there is a real Friend in heaven, who is all you can ask or think,—nobler, better, purer,—who cannot change, and cannot die, and who loved you and gave Himself for you."

"You mean Jesus," said Virginie. "Ah, I know it; and I say the offices to him daily, but my heart is very wild and starts away from my words. I say, 'My God, I give myself to you!'—and after all, I don't give myself, and I don't feel comforted. Dear Mary, you must have suffered, too,—for you loved really,—I saw it;—when we feel a thing ourselves, we can see very quick the same in others;—and it was a dreadful blow to come so all at once."

"Yes, it was," said Mary; "I thought I must die; but Christ has given me peace."

These words were spoken with that long-breathed sigh with which we always speak of peace,—a sigh that told of storms and sorrows past,—the sighing of the wave that falls spent and broken on the shores of eternal rest.

There was a little pause in the conversation, and then Virginie raised her head and spoke in a sprightlier tone.

"Well, my little fairy cat, my white doe, I have come to you. Poor Virginie

wants something to hold to her heart; let me have you," she said, throwing her arms round Mary.

"Dear, dear Virginie, indeed you shall!" said Mary. "I will love you dearly, and pray for you. I always have prayed for you, ever since the first day I knew you."

"I knew it,—I felt your prayers in my heart. Mary, I have many thoughts that I dare not tell to any one, lately,—but I cannot help feeling that some are real Christians who are not in the True Church. You are as true a saint as Saint Catharine; indeed, I always think of you when I think of our dear Lady; and yet they say there is no salvation out of the Church."

This was a new view of the subject to Mary, who had grown up with the familiar idea that the Romish Church was Babylon and Antichrist, and who, during the conversation, had been revolving the same surmises with regard to her friend. She turned her grave, blue eyes on Madame de Frontignac with a somewhat surprised look, which melted into a half-smile. But the latter still went on with a puzzled air, as if trying to talk herself out of some mental perplexity.

"Now, Burr is a heretic,—and more than that, he is an infidel; he has no religion in his heart,—I saw that often,—it made me tremble for him,—it ought to have put me on my guard. But you, dear Mary, you love Jesus as your life. I think you love him just as much as Sister Agatha, who was a saint. The Abbé says that there is nothing so dangerous as to begin to use our reason in religion,—that, if we once begin, we never know where it may carry us; but I can't help using mine a very little. I must think there are some saints that are not in the True Church."

"All are one who love Christ," said Mary; "we are one in Him."

"I should not dare to tell the Abbé," said Madame de Frontignac; and Mary queried in her heart, whether Dr. H. would feel satisfied that she could bring this wanderer to the fold of Christ without undertaking to batter down the walls of

her creed; and yet, there they were, the Catholic and the Puritan, each strong in her respective faith, yet melting together in that embrace of love and sorrow, joined in the great communion of suffering. Mary took up her Testament, and read the fourteenth chapter of John:—

“Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also.”

Mary read on through the chapter,—through the next wonderful prayer; her face grew solemnly transparent, as of an angel; for her soul was lifted from earth by the words, and walked with Christ far above all things, over that starry pavement where each footstep is on a world.

The greatest moral effects are like those of music,—not wrought out by sharp-sided intellectual propositions, but melted in by a divine fusion, by words that have mysterious, indefinite fulness of meaning, made living by sweet voices, which seem to be the out throbbings of angelic hearts. So one verse in the Bible read by a mother in some hour of tender prayer has a significance deeper and higher than the most elaborate of sermons, the most acute of arguments.

Virginie Frontignac sat as one divinely enchanted, while that sweet voice read on; and when the silence fell between them, she gave a long sigh, as we do when sweet music stops. They heard between them the soft stir of summer leaves, the distant songs of birds, the breezy hum when the afternoon wind shivered through many branches, and the silver sea chimed in. Virginie rose at last, and kissed Mary on the forehead.

“That is a beautiful book,” she said, “and to read it all by one's self must be lovely. I cannot understand why it should be dangerous; it has not injured you.”

“Sweet saint,” she added, “let me stay with you; you shall read to me every

day. Do you know I came here to get you to take me? I want you to show me how to find peace where you do; will you let me be your sister?”

“Yes, indeed,” said Mary, with a cheek brighter than it had been for many a day; her heart feeling a throb of more real human pleasure than for long months.

“Will you get your mamma to let me stay?” said Virginie, with the bashfulness of a child; “haven't you a little place like yours, with white curtains and sanded floor, to give to poor little Virginie to learn to be good in?”

“Why, do you really want to stay here with us,” said Mary, “in this little house?”

“Do I really?” said Virginie, mimicking her voice with a start of her old playfulness;—“*don't* I really? Come now, *mimi*, coax the good mamma for me,—tell her I shall try to be very good. I shall help you with the spinning,—you know I spin beautifully,—and I shall make butter, and milk the cow, and set the table. Oh, I will be so useful, you can't spare me!”

“I should love to have you dearly,” said Mary, warmly; “but you would soon be dull for want of society here.”

“*Quelle idée! ma petite drôle!*” said the lady,—who, with the mobility of her nation, had already recovered some of the saucy mocking grace that was habitual to her, as she began teasing Mary with a thousand little childish notions. “Indeed, *mimi*, you must keep me hid up here, or may-be the wolf will find me and eat me up; who knows?”

Mary looked at her with inquiring eyes.

“What do you mean?”

“I mean, Mary,—I mean, that, when *he* comes back to Philadelphia, he thinks he shall find me there; he thought I should stay while my husband was gone; and when he finds I am gone, he may come to Newport; and I never want to see him again without you;—you must let me stay with you.”

“Have you told him,” said Mary, “what you think?”

“I wrote to him, Mary,—but, oh, I can't

trust my heart! I want so much to believe him, it kills me so to think evil of him, that it will never do for me to see him. If he looks at me with those eyes of his, I am all gone; I shall believe anything he tells me; he will draw me to him as a great magnet draws a poor little grain of steel."

"But now you know his unworthiness, his baseness," said Mary, "I should think it would break all his power."

"Should you think so? Ah, Mary, we cannot unlove in a minute; love is a great while dying. I do not worship him now as I did. I know what he is. I know he is bad, and I am sorry for it. I should like to cover it from all the world,—even from you, Mary, since I see it makes you dislike him; it hurts me to hear any one else blame him. But sometimes I do so long to think I am mistaken, that I know, if I should see him, I should catch at anything he might tell me, as a drowning man at straws; I should shut my eyes, and think, after all, that it was all my fault, and ask a thousand pardons for all the evil he has done. No,—Mary, you must keep your blue eyes upon me, or I shall be gone."

At this moment Mrs. Scudder's voice was heard, calling Mary below.

"Go down now, darling, and tell mamma; make a good little talk to her, *ma reine!* Ah, you are queen here! all do as you say,—even the good priest there; you have a little hand, but it leads all; so go, *petite!*"

Mrs. Scudder was somewhat flurried and discomposed at the proposition;—there were the *pros* and the *cons* in her nature, such as we all have. In the first place, Madame de Frontignac belonged to high society,—and that was *pro*; for Mrs. Scudder prayed daily against worldly vanities, because she felt a little traitor in her heart that was ready to open its door to them, if not constantly talked down. In the second place, Madame de Frontignac was French,—there was a *con*; for Mrs. Scudder had enough of her father John Bull in her heart to have a very wary look-out on anything

French. But then, in the third place, she was out of health and unhappy,—and there was a *pro* again; for Mrs. Scudder was as kind and motherly a soul as ever breathed. But then she was a Catholic,—*con*. But the Doctor and Mary might convert her,—*pro*. And then Mary wanted her,—*pro*. And she was a pretty, bewitching, lovable creature,—*pro*.—The *pros* had it; and it was agreed that Madame de Frontignac should be installed as proprietress of the spare chamber, and she sat down to the tea-table that evening in the great kitchen.

CHAPTER XXVI.

THE DECLARATION.

THE domesticating of Madame de Frontignac as an inmate of the cottage added a new element of vivacity to that still and unvaried life. One of the most beautiful traits of French nature is that fine gift of appreciation, which seizes at once the picturesque side of every condition of life, and finds in its own varied storehouse something to assort with it. As compared with the Anglo-Saxon, the French appear to be gifted with a *naïve* childhood of nature, and to have the power that children have of gilding every scene of life with some of their own poetic fancies.

Madame de Frontignac was in raptures with the sanded floor of her little room, which commanded, through the apple-boughs, a little morsel of a sea-view. She could fancy it was a nymph's cave, she said.

"Yes, *ma Marie*, I will play Calypso, and you shall play Telemachus, and Dr. H. shall be Mentor. Mentor was so very, very good!—only a little bit—*dull*," she said, pronouncing the last word with a wicked accent, and lifting her hands with a whimsical gesture like a naughty child who expects a correction.

Mary could not but laugh; and as she laughed, more color rose in her waxen cheeks than for many days before.

Madame de Frontignac looked as triumphant as a child who has made its

mother laugh, and went on laying things out of her trunk into her drawers with a zeal that was quite amusing to see.

"You see, *ma blanche*, I have left all Madame's clothes at Philadelphia, and brought only those that belong to Virginie, — no *tromperie*, no feathers, no gauzes, no diamonds,—only white dresses, and my straw hat *en bergère*. I brought one string of pearls that was my mother's; but pearls, you know, belong to the sea-nymphs. I will trim my hat with seaweed and buttercups together, and we will go out on the beach to-night and get some gold and silver shells to dress *mon miroir*."

"Oh, I have ever so many now!" said Mary, running into her room, and coming back with a little bag.

They both sat on the bed together, and began pouring them out,—Madame de Frontignac showering childish exclamations of delight.

Suddenly Mary put her hand to her heart as if she had been struck with something; and Madame de Frontignac heard her say, in a low voice of sudden pain, "Oh, dear!"

"What is it, *mimi*?" she said, looking up quickly.

"Nothing," said Mary, turning her head.

Madame de Frontignac looked down, and saw among the sea-treasures a necklace of Venetian shells, that she knew never grew on the shores of Newport. She held it up.

"Ah, I see," she said. "He gave you this. Ah, *ma pauvrete*," she said, clasping Mary in her arms, "thy sorrow meets thee everywhere! May I be a comfort to thee!—just a little one!"

"Dear, dear friend!" said Mary, weeping. "I know not how it is. Sometimes I think this sorrow is all gone; but then, for a moment, it comes back again. But I am at peace; it is all right, all right; I would not have it otherwise. But, oh, if he could have spoken one word to me before! He gave me this," she added, "when he came home from his first voyage to the Mediterranean. I

did not know it was in this bag. I had looked for it everywhere."

"Sister Agatha would have told you to make a rosary of it," said Madame de Frontignac; "but you pray without a rosary. It is all one," she added; "there will be a prayer for every shell, though you do not count them. But come, *ma chère*, get your bonnet, and let us go out on the beach."

That evening, before going to bed, Mrs. Scudder came into Mary's room. Her manner was grave and tender; her eyes had tears in them; and although her usual habits were not caressing, she came to Mary and put her arms around her and kissed her. It was an unusual manner, and Mary's gentle eyes seemed to ask the reason of it.

"My daughter," said her mother, "I have just had a long and very interesting talk with our dear good friend, the Doctor; ah, Mary, very few people know how good he is!"

"True, mother," said Mary, warmly; "he is the best, the noblest, and yet the humblest man in the world."

"You love him very much, do you not?" said her mother.

"Very dearly," said Mary.

"Mary, he has asked me, this evening, if you would be willing to be his wife."

"His *wife*, mother?" said Mary, in the tone of one confused with a new and strange thought.

"Yes, daughter; I have long seen that he was preparing to make you this proposal."

"You have, mother?"

"Yes, daughter; have you never thought of it?"

"Never, mother."

There was a long pause,—Mary standing, just as she had been interrupted, in her night toilette, with her long, light hair streaming down over her white dress, and the comb held mechanically in her hand. She sat down after a moment, and, clasping her hands over her knees, fixed her eyes intently on the floor; and there fell between the two a silence so profound, that the tickings of the clock in the next

room seemed to knock upon the door. Mrs. Scudder sat with anxious eyes watching that silent face, pale as sculptured marble.

"Well, Mary," she said at last.

A deep sigh was the only answer. The violent throbbings of her heart could be seen undulating the long hair as the moaning sea tosses the rockweed.

"My daughter," again said Mrs. Scudder.

Mary gave a great sigh, like that of a sleeper awakening from a dream, and, looking at her mother, said,—

"Do you suppose he really *loves* me, mother?"

"Indeed he does, Mary, as much as man ever loved woman!"

"Does he indeed?" said Mary, relapsing into thoughtfulness.

"And you love him, do you not?" said her mother.

"Oh, yes, I love him."

"You love him better than any man in the world, don't you?"

"Oh, mother, mother! yes!" said Mary, throwing herself passionately forward, and bursting into sobs; "yes, there is no one else now that I love better,—no one!—no one!"

"My darling! my daughter!" said Mrs. Scudder, coming and taking her in her arms.

"Oh, mother, mother!" she said, sobbing distressfully, "let me cry, just for a little,—oh, mother, mother, mother!"

What was there hidden under that despairing wail?—It was the parting of the last strand of the cord of youthful hope.

Mrs. Scudder soothed and caressed her daughter, but maintained still in her breast a tender pertinacity of purpose, such as mothers will, who think they are conducting a child through some natural sorrow into a happier state.

Mary was not one, either, to yield long to emotion of any kind. Her rigid education had taught her to look upon all such outbursts as a species of weakness, and she struggled for composure, and soon seemed entirely calm.

"If he really loves me, mother, it would give him great pain, if I refused," said Mary, thoughtfully.

"Certainly it would; and, Mary, you have allowed him to act as a very near friend for a long time; and it is quite natural that he should have hopes that you loved him."

"I do love him, mother,—better than anybody in the world except you. Do you think that will do?"

"Will do?" said her mother; "I don't understand you."

"Why, is that loving enough to marry? I shall love him more, perhaps, after,—shall I, mother?"

"Certainly you will; every one does."

"I wish he did not want to marry me, mother," said Mary, after a pause. "I liked it a great deal better as we were before."

"All girls feel so, Mary, at first; it is very natural."

"Is that the way you felt about father, mother?"

Mrs. Scudder's heart smote her when she thought of her own early love,—that great love that asked no questions,—that had no doubts, no fears, no hesitations,—nothing but one great, outswEEPing impulse, which swallowed her life in that of another. She was silent; and after a moment, she said,—

"I was of a different disposition from you, Mary. I was of a strong, wilful, positive nature. I either liked or disliked with all my might. And besides, Mary, there never was a man like your father."

The matron uttered this first article in the great confession of woman's faith with the most unconscious simplicity.

"Well, mother, I will do whatever is my duty. I want to be guided. If I can make that good man happy, and help him to do some good in the world—After all, life is short, and the great thing is to do for others."

"I am sure, Mary, if you could have heard how he spoke, you would be sure you could make him happy. He had not spoken before, because he felt so unwor-

thy of such a blessing ; he said I was to tell you that he should love and honor you all the same, whether you could be his wife or not,—but that nothing this side of heaven would be so blessed a gift,—that it would make up for every trial that could possibly come upon him. And you know, Mary, he has a great many discouragements and trials ;—people don't appreciate him ; his efforts to do good are misunderstood and misconstrued ; they look down on him, and despise him, and tell all sorts of evil things about him ; and sometimes he gets quite discouraged."

"Yes, mother, I will marry him," said Mary ;—"yes, I will."

"My darling daughter!" said Mrs. Scudder,—*"this has been the hope of my life!"*

"Has it, mother?" said Mary, with a faint smile ; "I shall make you happier, then?"

"Yes, dear, you will. And think what a prospect of usefulness opens before you! You can take a position, as his wife, which will enable you to do even more good than you do now ; and you will have the happiness of seeing, every day, how much you comfort the hearts and encourage the hands of God's dear people."

"Mother, I ought to be very glad I can do it," said Mary ; "and I trust I am. God orders all things for the best."

"Well, my child, sleep to-night, and to-morrow we will talk more about it."

CHAPTER XXVII.

SURPRISES.

Mrs. SCUDDER kissed her daughter, and left her. After a moment's thought, Mary gathered the long silky folds of hair around her head, and knotted them for the night. Then leaning forward on her toilet-table, she folded her hands together, and stood regarding the reflection of herself in the mirror.

Nothing is capable of more ghostly effect than such a silent, lonely contemplation of that mysterious image of our-

selves which seems to look out of an infinite depth in the mirror, as if it were our own soul beckoning to us visibly from unknown regions. Those eyes look into our own with an expression sometimes vaguely sad and inquiring. The face wears weird and tremulous lights and shadows ; it asks us mysterious questions, and troubles us with the suggestions of our relations to some dim unknown. The sad, blue eyes that gazed into Mary's had that look of calm initiation, of melancholy comprehension, peculiar to eyes made clairvoyant by "great and critical" sorrow. They seemed to say to her, "Fulfil thy mission ; life is made for sacrifice ; the flower must fall before fruit can perfect itself." A vague shuddering of mystery gave intensity to her reverie. It seemed as if those mirror-depths were another world ; she heard the far-off dashing of sea-green waves ; she felt a yearning impulse towards that dear soul gone out into the infinite unknown.

Her word just passed had in her eyes all the sacred force of the most solemnly attested vow ; and she felt as if that vow had shut some till then open door between her and him ; she had a kind of shadowy sense of a throbbing and yearning nature that seemed to call on her,—that seemed surging towards her with an imperative, protesting force that shook her heart to its depths.

Perhaps it is so, that souls, once intimately related, have ever after this a strange power of affecting each other,—a power that neither absence nor death can annul. How else can we interpret those mysterious hours in which the power of departed love seems to overshadow us, making our souls vital with such longings, with such wild throbbings, with such unutterable sighings, that a little more might burst the mortal bond? Is it not deep calling unto deep? the free soul singing outside the cage to her mate beating against the bars within?

Mary even, for a moment, fancied that a voice called her name, and started,

shivering. Then the habits of her positive and sensible education returned at once, and she came out of her reverie as one breaks from a dream, and lifted all these sad thoughts with one heavy sigh from her breast; and opening her Bible, she read: "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth, even forever."

Then she kneeled by her bedside, and offered her whole life a sacrifice to the loving God who had offered his life a sacrifice for her. She prayed for grace to be true to her promise,—to be faithful to the new relation she had accepted. She prayed that all vain regrets for the past might be taken away, and that her soul might vibrate without discord in unison with the will of Eternal Love. So praying, she rose calm, and with that clearness of spirit which follows an act of uttermost self-sacrifice; and so calmly she laid down and slept, with her two hands crossed upon her breast, her head slightly turned on the pillow, her cheek pale as marble, and her long dark lashes lying drooping, with a sweet expression, as if under that mystic veil of sleep the soul were seeing things forbidden to the waking eye. Only the gentlest heaving of the quiet breast told that the heavenly spirit within had not gone whither it was hourly aspiring to go.

Meanwhile Mrs. Scudder had left Mary's room, and entered the Doctor's study, holding a candle in her hand. The good man was sitting alone in the dark, with his head bowed upon his Bible. When Mrs. Scudder entered, he rose, and regarded her wistfully, but did not speak. He had something just then in his heart for which he had no words; so he only looked as a man does who hopes and fears for the answer of a decisive question.

Mrs. Scudder felt some of the natural reserve which becomes a matron coming charged with a gift in which lies the whole sacredness of her own existence,

and which she puts from her hands with a jealous reverence. She therefore measured the man with her woman's and mother's eye, and said, with a little statelyness,—

"My dear Sir, I come to tell you the result of my conversation with Mary."

She made a little pause,—and the Doctor stood before her as humbly as if he had not weighed and measured the universe; because he knew, that, though he might weigh the mountains in scales and the hills in a balance, yet it was a far subtler power which must possess him of one small woman's heart. In fact, he felt to himself like a great, awkward, clumsy, mountainous earthite asking of a white-robed angel to help him up a ladder of cloud. He was perfectly sure, for the moment, that he was going to be refused; and he looked humbly firm,—he would take it like a man. His large blue eyes, generally so misty in their calm, had a resolute clearness, rather mournful than otherwise. Of course, no such celestial experience was going to happen to him.

He cleared his throat, and said,—

"Well, Madam?"

Mrs. Scudder's womanly dignity was appeased; she reached out her hand, cheerfully, and said,—

"*She has accepted.*"

The Doctor drew his hand suddenly away, turned quickly round, and walked to the window,—although, as it was ten o'clock at night and quite dark, there was evidently nothing to be seen there. He stood there, quietly, swallowing very hard, and raising his handkerchief several times to his eyes. There was enough went on under the black coat just then to make quite a little figure in a romance, if it had been uttered; but he belonged to a class who *lived* romance, but never spoke it. In a few moments he returned to Mrs. Scudder, and said,—

"I trust, dear Madam, that this very dear friend may never have reason to think me ungrateful for her wonderful goodness; and whatever sins my evil heart may lead me into, I *hope* I may never fall so low as to forget the unde-

served mercy of this hour. If ever I shrink from duty or murmur at trials, while so sweet a friend is mine, I shall be vile indeed."

The Doctor, in general, viewed himself on the discouraging side, and had berated and snubbed himself all his life as a most flagitious and evil-disposed individual,—a person to be narrowly watched, and capable of breaking at any moment into the most flagrant iniquity; and therefore it was that he received his good fortune in so different a spirit from many of the lords of creation in similar circumstances.

"I am sensible," he added, "that a poor minister, without much power of eloquence, and commissioned of the Lord to speak unpopular truths, and whose worldly condition, in consequence, is never likely to be very prosperous,—that such an one could scarcely be deemed a suitable partner for so very beautiful a young woman, who might expect proposals, in a temporal point of view, of a much more advantageous nature; and I am therefore the more struck and overpowered with this blessed result."

These last words caught in the Doctor's throat, as if he were overpowered in very deed.

"In regard to *her* happiness," said the Doctor, with a touch of awe in his voice, "I would not have presumed to become the guardian of it, were it not that I am persuaded it is assured by a Higher Power; for 'when He giveth quietness, who then can make trouble?' (Job, xxxiv. 29.) But I trust I may say no effort on my part shall be wanting to secure it."

Mrs. Scudder was a mother, and had come to that stage in life where mothers always feel tears rising behind their smiles. She pressed the Doctor's hand silently, and they parted for the night.

We know not how we can acquit ourselves to our friends of the great world for the details of such an unfashionable courtship, so well as by giving them, before they retire for the night, a dip into a more modish view of things.

The Doctor was evidently green,—

green in his faith, green in his simplicity, green in his general belief of the divine in woman, green in his particular humble faith in one small Puritan maiden, whom a knowing fellow might at least have manœuvred so skilfully as to break up her saintly superiority, discompose her, rout her ideas, and lead her up and down a swamp of hopes and fears and conjectures, till she was wholly bewildered and ready to take him at last—if he made up his mind to have her at all—as a great bargain, for which she was to be sensibly grateful.

Yes, the Doctor was green,—*immortally* green, as a cedar of Lebanon, which, waving its broad archangel wings over some fast-rooted eternal old solitude, and seeing from its sublime height the vastness of the universe, veils its kingly head with humility before God's infinite majesty.

He has gone to bed now,—simple old soul!—first apologizing to Mrs. Scudder for having kept her up to so dissipated and unparalleled an hour as ten o'clock on his personal matters.

Meanwhile our Asmodeus shall transport us to a handsomely furnished apartment in one of the most fashionable hotels of Philadelphia, where Colonel Aaron Burr, just returned from his trip to the then aboriginal wilds of Ohio, is seated before a table covered with maps, letters, books, and papers. His keen eye runs over the addresses of the letters, and he eagerly seizes one from Madame de Frontignac, and reads it; and as no one but ourselves is looking at him now, his face has no need to wear its habitual mask. First comes an expression of profound astonishment; then of chagrin and mortification; then of deepening concern; there were stops where the dark eyelashes flashed together, as if to brush a tear out of the view of the keen-sighted eyes; and then a red flush rose even to his forehead, and his delicate lips wore a sarcastic smile. He laid down the letter, and made one or two turns through the room.

The man had felt the dashing against his own of a strong, generous, indignant

woman's heart fully awakened, and speaking with that impassioned vigor with which a French regiment charges in battle. There were those picturesque, winged words, those condensed expressions, those subtle piercings of meaning, and, above all, that simple pathos, for which the French tongue has no superior; and for the moment the woman had the victory; she shook his heart. But Burr resembled the marvel with which chemists amuse themselves. His heart was a vase filled with boiling passions,—while his will, a still, cold, unmelted lump of ice, lay at the bottom.

Self-denial is not peculiar to Christians. He who goes downward often puts forth as much force to kill a noble nature as another does to annihilate a sinful one. There was something in this letter so keen, so searching, so self-revealing, that it brought on one of those interior crises in which a man is convulsed with the struggle of two natures, the godlike and the demoniac, and from which he must pass out more wholly to the dominion of the one or the other.

Nobody knew the true better than Burr. He *knew* the godlike and the pure; he had *felt* its beauty and its force to the very depths of his being, as the demoniac knew at once the fair Man of Nazareth; and even now he felt the voice within that said, "What have I to do with thee?" and the rending of a struggle of heavenly life with fast-coming eternal death.

That letter had told him what he might be, and what he was. It was as if his dead mother's hand had held up before him a glass in which he saw himself white-robed and crowned, and so dazzling in purity that he loathed his present self.

As he walked up and down the room perturbed, he sometimes wiped tears from his eyes, and then set his teeth and compressed his lips. At last his face grew calm and settled in its expression, his mouth wore a sardonic smile; he came and took the letter, and, folding it leisurely, laid it on the table, and put a heavy paper-weight over it, as if to hold it down and

bury it. Then drawing to himself some maps of new territories, he set himself vigorously to some columns of arithmetical calculations on the margin; and thus he worked for an hour or two, till his mind was as dry and his pulse as calm as a machine; then he drew the inkstand towards him, and scribbled hastily the following letter to his most confidential associate,—a letter which told no more of the conflict that preceded it than do the dry sands and the civil gossip of the sea-waves to-day of the storm and wreck of last week.

"Dear ———. *Nous voici*—once more in Philadelphia. Our schemes in Ohio prosper. Frontignac remains there to superintend. He answers our purpose *passablement*. On the whole, I don't see that we could do better than retain him; he is, besides, a gentlemanly, agreeable person, and wholly devoted to me,—a point certainly not to be overlooked.

"As to your raileries about the fair Madame, I must say, in justice both to her and myself, that any grace with which she has been pleased to honor me is not to be misconstrued. You are not to imagine any but the most Platonic of *liaisons*. She is as high-strung as an Arabian steed,—proud, heroic, romantic, and *French!* and such must be permitted to take their own time and way, which we in our *gaucherie* can only humbly wonder at. I have ever professed myself her abject slave, ready to follow any whim, and obeying the slightest signal of the jewelled hand. As that is her sacred pleasure, I have been inhabiting the most abstract realms of heroic sentiment, living on the most diluted moonshine, and spinning out elaborately all those charming and seraphic distinctions between tweedle-dum and tweedle-dee with which these ecstatic creatures delight themselves in certain stages of *affaires du cœur*.

"The last development, on the part of my goddess, is a fit of celestial anger, of the cause of which I am in the most

innocent ignorance. She writes me three pages of French sublimities, writing as only a French woman can,—bids me an eternal adieu, and informs me she is going to Newport.

“Of course the affair becomes stimulating. I am not to presume to dispute her sentence, or doubt a lady’s perfect sincerity in wishing never to see me again; but yet I think I shall try to pacify the

‘tantas in animis cœlestibus iras.’

If a woman hates you, it is only her love turned wrong side out, and you may turn it back with due care. The pretty creatures know how becoming a *grande passion* is, and take care to keep themselves in mind; a quarrel serves their turn, when all else fails.

“To another point. I wish you to advertise S——, that his insinuations in regard to me in the ‘Aurora’ have been observed, and that I require that they be promptly retracted. He knows me well enough to attend to this hint. I am in earnest when I speak; if the word does nothing, the blow will come,—and if I strike once, no second blow will be needed. Yet I do not wish to get him on my hands needlessly; a duel and a love affair and hot weather, coming on together, might prove too much even for me.—N. B. Thermometer stands at 85. I am resolved on Newport next week.

Yours ever,

BURR.

“P. S. I forgot to say, that, oddly enough, my goddess has gone and placed herself under the wing of the pretty Puritan I saw in Newport. Fancy the *mélange*! Could anything be more piquant?—that cart-load of goodness, the old Doctor, that sweet little saint, and Madame Faubourg St. Germain shaken up together! Fancy her listening with well-bred astonishment to a *critique* on the doings of the unregenerate, or flirting that little jewelled fan of hers in Mrs. Scudder’s square pew of a Sunday! Probably they will carry her to the weekly prayer-meeting, which of course she will contrive some fine French sub-

tilty for admiring, and find *ravissant*. I fancy I see it.”

When Burr had finished this letter, he had actually written himself into a sort of persuasion of its truth. When a finely constituted nature wishes to go into baseness, it has first to bribe itself. Evil is never embraced undisguised, as evil, but under some fiction which the mind accepts and with which it has the singular power of blinding itself in the face of daylight. The power of imposing on one’s self is an essential preliminary to imposing on others. The man first argues himself down, and then he is ready to put the whole weight of his nature to deceiving others. This letter ran so smoothly, so plausibly, that it produced on the writer of it the effect of a work of fiction, which we *know* to be unreal, but *feel* to be true. Long habits of this kind of self-delusion in time produce a paralysis in the vital nerves of truth, so that one becomes habitually unable to see things in their verity, and realizes the awful words of Scripture,—“He feedeth on ashes; a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?”

CHAPTER XXVIII.

THE BETROTHED.

BETWEEN three and four the next morning, the robin in the nest above Mary’s window stretched out his left wing, opened one eye, and gave a short and rather drowsy chirp, which broke up his night’s rest and restored him to the full consciousness that he was a bird with wings and feathers, with a large apple-tree to live in, and all heaven for an estate,—and so, on these fortunate premises, he broke into a gush of singing, clear and loud, which Mary, without waking, heard in her slumbers.

Scarcely conscious, she lay in that dim clairvoyant state, when the half-sleep of the outward senses permits a delicious dewy clearness of the soul, that perfect

ethereal rest and freshness of faculties, comparable only to what we imagine of the spiritual state,—season of celestial enchantment, in which the heavy weight “of all this unintelligible world” drops off, and the soul, divinely charmed, nestles like a wind-tossed bird in the protecting bosom of the One All-Perfect, All-Beautiful. What visions then come to the inner eye have often no words corresponding in mortal vocabularies. The poet, the artist, and the prophet in such hours become possessed of divine certainties which all their lives they struggle with pencil or song or burning words to make evident to their fellows. The world around wonders; but they are unsatisfied, because they have seen the glory and know how inadequate the copy.

And not merely to selectest spirits come these hours, but to those humbler poets, ungifted with utterance, who are among men as fountains sealed, whose song can be wrought out only by the harmony of deeds, the patient, pathetic melodies of tender endurance, or the heroic chant of undiscouraged labor. The poor slave-woman, last night parted from her only boy, and weary with the cotton-picking,—the captive pining in his cell,—the patient wife of the drunkard, saddened by a consciousness of the growing vileness of one so dear to her once,—the delicate spirit doomed to harsh and uncongenial surroundings,—all in such hours feel the soothing of a celestial harmony, the tenderness of more than a mother's love.

It is by such seasons as these, more often than by reasonings or disputings, that doubts are resolved in the region of religious faith. The All-Father treats us as the mother does her “infant crying in the dark”; He does not reason with our fears, or demonstrate their fallacy, but draws us silently to His bosom, and we are at peace. Nay, there have been those, undoubtedly, who have known God falsely with the intellect, yet felt Him truly with the heart,—and there be many, principally among the unlettered

little ones of Christ's flock, who positively know that much that is dogmatically propounded to them of their Redeemer is cold, barren, unsatisfying, and utterly false, who yet can give no account of their certainties better than that of the inspired fisherman, “We know Him, and have seen Him.” It was in such hours as these that Mary's deadly fears for the soul of her beloved had passed all away,—passed out of her,—as if some warm, healing nature of tenderest vitality had drawn out of her heart all pain and coldness, and warmed it with the breath of an eternal summer.

So, while the purple shadows spread their gauzy veils inwoven with fire along the sky, and the gloom of the sea broke out here and there into lines of light, and thousands of birds were answering to each other from apple-tree and meadow-grass and top of jagged rock, or trooping in bands hither and thither, like angels on loving messages, Mary lay there with the flickering light through the leaves fluttering over her face, and the glow of dawn warming the snow-white draperies of the bed and giving a tender rose-hue to the calm cheek. She lay half-conscious, smiling the while, as one who sleeps while the heart waketh, and who hears in dreams the voice of the One Eternally Beautiful and Beloved.

Mrs. Scudder entered her room, and, thinking that she still slept, stood and looked down on her. She felt as one does who has parted with some precious possession, a sudden sense of its value coming over her; she queried in herself whether any living mortal were worthy of so perfect a gift; and nothing but a remembrance of the Doctor's prostrate humility at all reconciled her to the sacrifice she was making.

“Mary, dear!” she said, bending over her, with an unusual infusion of emotion in her voice,—“darling child!”

The arms moved instinctively, even before the eyes unclosed, and drew her mother down to her with a warm, clinging embrace. Love in Puritan families

was often like latent caloric,—an all-pervading force, that affected no visible thermometer, shown chiefly by a noble silent confidence, a ready helpfulness, but seldom outbreathed in caresses; yet natures like Mary's always craved these outward demonstrations, and leaned towards them as a trailing vine sways to the nearest support. It was delightful for once fully to feel how much her mother loved her, as well as to know it.

"Dear, precious mother! do you love me so very much?"

"I live and breathe in you, Mary!" said Mrs. Scudder,—giving vent to herself in one of those trenchant shorthand expressions wherein positive natures incline to sum up everything, if they must speak at all.

Mary held her mother silently to her breast, her heart shining through her face with a quiet radiance.

"Do you feel happy this morning?" said Mrs. Scudder.

"Very, very, very happy, mother!"

"I am so glad to hear you say so!" said Mrs. Scudder,—who, to say the truth, had entertained many doubts on her pillow the night before.

Mary began dressing herself in a state of calm exaltation. Every trembling leaf on the tree, every sunbeam, was like a living smile of God,—every fluttering breeze like His voice, full of encouragement and hope.

"Mother, did you tell the Doctor what I said last night?"

"I did, my darling."

"Then, mother, I would like to see him a few moments alone."

"Well, Mary, he is in his study, at his morning devotions."

"That is just the time. I will go to him."

The Doctor was sitting by the window; and the honest-hearted, motherly lilacs, abloom for the third time since our story began, were filling the air with their sweetness.

Suddenly the door opened, and Mary entered, in her simple white short-gown and skirt, her eyes calmly radiant, and

her whole manner having something serious and celestial. She came directly towards him and put out both her little hands, with a smile half-childlike, half-angelic; and the Doctor bowed his head and covered his face with his hands.

"Dear friend," said Mary, kneeling and taking his hands, "if you want me, I am come. Life is but a moment,—there is an eternal blessedness just beyond us,—and for the little time between I will be all I can to you, if you will only show me how."

And the Doctor—

No, young man,—the study-door closed just then, and no one heard those words from a quaint old Oriental book which told that all the poetry of that grand old soul had burst into flower, as the aloe blossoms once in a hundred years. The feelings of that great heart might have fallen unconsciously into phrases from that one love-poem of the Bible which such men as he read so purely and devoutly, and which warm the icy clearness of their intellect with the myrrh and spices of ardent lands, where earthly and heavenly love meet and blend in one indistinguishable horizon-line, like sea and sky.

"Who is she that looketh forth as the morning, fair as the moon, clear as the sun? My dove, my undefiled, is but one; she is the only one of her mother. Thou art all fair, my love! there is no spot in thee!"

The Doctor might have said all this; we will not say he did, nor will we say he did not; all we know is, that, when the breakfast-table was ready, they came out cheerfully together. Madame de Frontignac stood in a fresh white wrapper, with a few buttercups in her hair, waiting for the breakfast. She was startled to see the Doctor entering all-radiant, leading in Mary by the hand, and looking as if he thought she were some dream-miracle which might dissolve under his eyes, unless he kept fast hold of her.

The keen eyes shot their arrowy glance, which went at once to the heart of the matter. Madame de Frontignac

knew they were affianced, and regarded Mary with attention.

The calm, sweet, elevated expression of her face struck her; it struck her also that *that* was not the light of any earthly love,—that it had no thrill, no blush, no tremor, but only the calmness of a soul that knows itself no more; and she sighed involuntarily.

She looked at the Doctor, and seemed to study attentively a face which happiness made this morning as genial and attractive as it was generally strong and fine.

There was little said at the breakfast-table; and yet the loud singing of the birds, the brightness of the sunshine, the life and vigor of all things, seemed to make up for the silence of those who were too well pleased to speak.

"*Eh bien, ma chère,*" said Madame, after breakfast, drawing Mary into her little room,—"*c'est donc fini?*"

"Yes," said Mary, cheerfully.

"Thou art content?" said Madame, passing her arm around her. "Well, then, I should be. But, Mary, it is like a marriage with the altar, like taking the veil, is it not?"

"No," said Mary; "it is not taking the veil; it is beginning a cheerful, reasonable life with a kind, noble friend, who will always love me truly, and whom I hope to make as happy as he deserves."

"I think well of him, my little cat," said Madame, reflectively; but she stopped something she was going to say, and kissed Mary's forehead. After a moment's pause, she added, "One must have love or refuge, Mary;—this is thy refuge, child; thou wilt have peace in it." She sighed again. "*Enfin,*" she said, resuming her gay tone, "what shall be *la toilette de nocces?* Thou shalt have Virginia's pearls, my fair one, and look like a sea-born Venus. *Tiens,* let me try them in thy hair."

And in a few moments she had Mary's long hair down, and was chattering like a blackbird, wreathing the pearls in and out, and saying a thousand pretty little nothings,—weaving grace and poetry upon the straight thread of Puritan life.

CHAPTER XXIX.

BUSTLE IN THE PARISH.

THE announcement of the definite engagement of two such bright particular stars in the hemisphere of the Doctor's small parish excited the interest that such events usually create among the faithful of the flock.

There was a general rustle and flutter, as when a covey of wild pigeons has been started; and all the little elves who rejoice in the name of "says he" and "says I" and "do tell" and "have you heard" were speedily flying through the consecrated air of the parish.

The fact was discussed by matrons and maidens, at the spinning-wheel, in the green clothes-yard, and at the foamy wash-tub, out of which rose weekly a new birth of freshness and beauty. Many a rustic Venus of the foam, as she splashed her dimpled elbows in the rainbow-tinted froth, talked of what should be done for the forthcoming solemnities, and wondered what Mary would have on when she was married, and whether she (the Venus) should get an invitation to the wedding, and whether Ethan would go,—not, of course, that she cared in the least whether he did or not.

Grave, elderly matrons talked about the prosperity of Zion, which they imagined intimately connected with the event of their minister's marriage; and descending from Zion, speculated on bed-quilts and table-cloths, and rummaged their own clean, sweet-smelling stores, fragrant with balm and rose-leaves, to lay out a bureau-cover, or a pair of sheets, or a dozen napkins for the wedding outfit.

The solemnest of solemn quiltings was resolved upon. Miss Prissy declared that she fairly couldn't sleep nights with the responsibility of the wedding-dresses on her mind, but yet she must give one day to getting on that quilt.

The *grand monde* also was in motion. Mrs. General Wilcox called in her own particular carriage, bearing present of a Cashmere shawl for the bride, with the General's best compliments,—also an

oak-leaf pattern for quilting, which had been sent her from England, and which was authentically established to be that used on a petticoat belonging to the Princess Royal. And Mrs. Major Seaforth came also, bearing a scarf of wrought India muslin; and Mrs. Vernon sent a splendid China punch-bowl. Indeed, to say the truth, the notables high and mighty of Newport, whom the Doctor had so unceremoniously accused of building their houses with blood and establishing their city with iniquity, considering that nobody seemed to take his words to heart, and that they were making money as fast as old Tyre, rather assumed the magnanimous, and patted themselves on the shoulder for this opportunity to show the Doctor that after all they were good fellows, though they did make money at the expense of thirty *per cent.* on human life.

Simeon Brown was the only exception. He stood aloof, grim and sarcastic, and informed some good middle-aged ladies who came to see if he would, as they phrased it, "esteem it a privilege to add his mite" to the Doctor's outfit, that he would give him a likely negro boy, if he wanted him, and, if he was too conscientious to keep him, he might sell him at a fair profit, — a happy stroke of humor which he was fond of relating many years after.

The quilting was in those days considered the most solemn and important recognition of a betrothal. And for the benefit of those not to the manner born, a little preliminary instruction may be necessary.

The good wives of New England, impressed with that thrifty orthodoxy of economy which forbids to waste the merest trifle, had a habit of saving every scrap clipped out in the fashioning of household garments, and these they cut into fanciful patterns and constructed of them rainbow shapes and quaint traceries, the arrangement of which became one of their few fine arts. Many a maiden, as she sorted and arranged fluttering bits of green, yellow,

red, and blue, felt rising in her breast a passion for somewhat vague and unknown, which came out at length in a new pattern of patchwork. Collections of these tiny fragments were always ready to fill an hour when there was nothing else to do; and as the maiden chatted with her beau, her busy flying needle stitched together those pretty bits, which, little in themselves, were destined, by gradual unions and accretions, to bring about at last substantial beauty, warmth, and comfort,— emblems thus of that household life which is to be brought to stability and beauty by reverent economy in husbanding and tact in arranging the little useful and agreeable morsels of daily existence.

When a wedding was forthcoming, there was a solemn review of the stores of beauty and utility thus provided, and the patchwork-spread best worthy of such distinction was chosen for the quilting. Thereto, duly summoned, trooped all intimate female friends of the bride, old and young; and the quilt being spread on a frame, and wadded with cotton, each vied with the others in the delicacy of the quilting she could put upon it. For the quilting also was a fine art, and had its delicacies and nice points,—which grave elderly matrons discussed with judicious care. The quilting generally began at an early hour in the afternoon, and ended at dark with a great supper and general jubilee, at which that ignorant and incapable sex which could not quilt was allowed to appear and put in claims for consideration of another nature. It may, perhaps, be surmised that this expected reinforcement was often alluded to by the younger maidens, whose wickedly coquettish toilettes exhibited suspicious marks of that willingness to get a chance to say "No" which has been slanderously attributed to mischievous maidens.

In consideration of the tremendous responsibilities involved in this quilting, the reader will not be surprised to learn, that, the evening before, Miss Prissy made her appearance at the brown cottage,

armed with thimble, scissors, and pin-cushion, in order to relieve her mind by a little preliminary confabulation.

"You see me, Miss Scudder, run 'most to death," she said; "but I thought I would just run up to Miss Major Seafort's, and see her best bed-room quilt, 'cause I wanted to have all the ideas we possibly could, before I decided on the pattern. Hers is in shells,—just common shells,—nothing to be compared with Miss Wilcox's oak-leaves; and I suppose there isn't the least doubt that Miss Wilcox's sister, in London, did get that from a lady who had a cousin who was governess in the royal family; and I just quilted a little bit to-day on an old piece of silk, and it comes out beautiful; and so I thought I would just come and ask you if you did not think it was best for us to have the oak-leaves."

"Well, certainly, Miss Prissy, if you think so," said Mrs. Scudder, who was as pliant to the opinions of this wise woman of the parish as New England matrons generally are to a reigning dress-maker and *factotum*.

Miss Prissy had the happy consciousness, always, that her early advent under any roof was considered a matter of especial grace; and therefore it was with rather a patronizing tone that she announced that she would stay and spend the night with them.

"I knew," she added, "that your spare chamber was full, with that Madame de —, what do you call her?—if I was to die, I could not remember the woman's name. Well, I thought I could curl in with you, Mary, 'most anywhere."

"That's right, Miss Prissy," said Mary; "you shall be welcome to half my bed any time."

"Well, I knew you would say so, Mary; I never saw the thing you would not give away one half of, since you was that high," said Miss Prissy,—illustrating her words by placing her hand about two feet from the floor.

Just at this moment, Madame de Frontignac entered and asked Mary to come into her room and give her advice as to

a piece of embroidery. When she was gone out, Miss Prissy looked after her and sunk her voice once more to the confidential whisper which we before described.

"I have heard strange stories about that French woman," she said; "but as she is here with you and Mary, I suppose there cannot be any truth in them. Dear me! the world is so censorious about women! But then, you know, we don't expect much from French women. I suppose she is a Roman Catholic, and worships pictures and stone images; but then, after all, she has got an immortal soul, and I can't help hoping Mary's influence may be blest to her. They say, when she speaks French, she swears every few minutes; and if that is the way she was brought up, may-be she isn't accountable. I think we can't be too charitable for people that a'n't privileged as we are. Miss Vernon's Polly told me she had seen her sew Sundays,—sew Sabbath-day! She came into her room sudden, and she was working on her embroidery there; and she never winked nor blushed, nor offered to put it away, but sat there just as easy! Polly said she never was so beat in all her life; she felt kind o' scared, every time she thought of it. But now she has come here, who knows but she may be converted?"

"Mary has not said much about her state of mind," said Mrs. Scudder; "but something of deep interest has passed between them. Mary is such an uncommon child, that I trust everything to her."

We will not dwell further on the particulars of this evening,—nor describe how Madame de Frontignac reconnoitred Miss Prissy with keen, amused eyes,—nor how Miss Prissy assured Mary, in the confidential solitude of her chamber, that her fingers just itched to get hold of that trimming on Madame de Frog—something's dress, because she was pretty nigh sure she could make some just like it, for she never saw any trimming she could not make.

The robin that lived in the apple-tree

was fairly outgeneralled the next morning; for Miss Prissy was up before him, tripping about the chamber on the points of her toes, knocking down all the movable things in the room, in her efforts to be still, so as not to wake Mary; and it was not until she had finally upset the stand by the bed, with the candlestick, snuffers, and Bible on it, that Mary opened her eyes.

"Miss Prissy! dear me! what is it you are doing?"

"Why, I am trying to be still, Mary, so as not to wake you up; and it seems to me as if everything was possessed, to tumble down so. But it is only half past three,—so you turn over and go to sleep."

"But, Miss Prissy," said Mary, sitting up in bed, "you are all dressed; where are you going?"

"Well, to tell the truth, Mary, I am just one of those people that can't sleep when they have got responsibility on their minds; and I have been lying awake more than an hour here, thinking about that quilt. There is a new way of getting it on to the frame that I want to try; 'cause, you know, when we quilted Cerrinthy Stebbins's, it *would* trouble us in the rolling; and I have got a new way that I want to try, and I mean just to get it on to the frame before breakfast. I was in hopes I should get out without waking

any of you. I am in hopes I shall get by your mother's door without waking her,—'cause I know she works hard and needs her rest,—but that bed-room door squeaks like a cat, enough to raise the dead!

"Mary," she added, with sudden energy, "if I had the least drop of oil in a teacup, and a bit of quill, I'd stop that door making such a noise." And Miss Prissy's eyes glowed with resolution.

"I don't know where you could find any at this time," said Mary.

"Well, never mind; I'll just go and open the door as slow and careful as I can," said Miss Prissy, as she trotted out of the apartment.

The result of her carefulness was very soon announced to Mary by a protracted sound resembling the mewing of a hoarse cat, accompanied by sundry audible grunts from Miss Prissy, terminating in a grand finale of clatter, occasioned by her knocking down all the pieces of the quilting-frame that stood in the corner of the room, with a concussion that roused everybody in the house.

"What is that?" called out Mrs. Scudder, from her bed-room.

She was answered by two streams of laughter,—one from Mary, sitting up in bed, and the other from Miss Prissy, holding her sides, as she sat dissolved in merriment on the sanded floor.

[To be continued.]

OLD PAPERS.

As who, in idly searching o'er
 Some seldom-entered garret-shed,
 Might, with strange pity, touch the poor
 Moth-eaten garments of the dead,—

Thus (to their wearer once allied)
 I lift these weeds of buried woe,—
 These relics of a self that died
 So sadly and so long ago!

'Tis said that seven short years can change,
 Through nerve and bone, this knitted frame,—
 Cellule by cellule waxing strange,
 Till not an atom is the same.

By what more subtle, slow degrees
 Thus may the mind transmute its all,
 That calmly it should dwell on these,
 As on another's fate and fall!

So far remote from joy or bale,
 Wherewith each dusky page is rife,
 I seem to read some piteous tale
 Of strange romance, but true to life.

Too daring thoughts! too idle deeds!
 A soul that questioned, loved, and sinned!
 And hopes, that stand like last year's weeds,
 And shudder in the dead March wind!

Grave of gone dreams!—could such convulse
 Youth's fevered trance?—The plot grows thick;—
 Was it this cold and even pulse
 That thrilled with life so fierce and quick?

Well, I can smile at all this now,—
 But cannot smile when I recall
 The heart of faith, the open brow,
 The trust that once was all in all;—

Nor when— Ah, faded, spectral sheet,
 Wraith of long-perished wrong and time,
 Forbear! the spirit starts to meet
 The resurrection of its crime!

Starts,—from its human world shut out,—
 As some detected changeling elf,
 Doomed, with strange agony and doubt,
 To enter on his former self.

Ill-omened leaves, still rust apart!
 No further!—'tis a page turned o'er,
 And the long dead and cofined heart
 Throbs into wretched life once more.

RIFLED GUNS.*

WHEN, nearly fifty years ago, England was taught one of the bloodiest lessons her history has to record, before the cotton-bale breastworks of New Orleans, a lesson, too, which was only the demonstration of a proposition laid down more than a hundred years ago by one of her own philosophers,† who would have believed that she, aiming to be the first military power in the world, would have left the first advantage of that lesson to be gained by her rival, France?

When the troops that had defeated Napoleon stopped, baffled, before a breastwork defended by raw militiamen; when, finding that the heads of their columns melted away like wax in fire as they approached the blaze of those hunters' rifles, they finally recoiled, terribly defeated,—saved from total destruction, perhaps, only by the fact that their enemy had not enough of a military organ-

ization to enable them to pursue effectively; when, in brief, a battle with men who never before had seen a skirmish of regular troops was turned into a slaughter almost unparalleled for disproportioned losses in the history of civilized warfare, the English loss being about twelve hundred, the American some fifteen all told; one would have thought that such a demonstration of the power of the rifle would have brought Robins's words to the memory of England,—“will perhaps fall but little short of the wonderful effects which histories relate to have been formerly produced by the first inventors of fire-arms.” What more astonishing disparity of military power does the history of fire-arms record? twelve hundred to fifteen! But this lesson, so terrible and so utterly ignored by English pride, was simply that of the value of the rifle intelligently used.

* *Instructions to Young Marksmen* in all that relates to the General Construction, Practical Manipulation, etc., etc., as exhibited in the Improved American Rifle. By John Rateliffe Chapman, C. E. New York: D. Appleton & Co. 1848.

Rifle-Practice. By Lieut.-Col. John Jacob, C. B., of the Bombay Artillery. London: Smith, Elder, & Co. 1857.

The Rifle; and how to use it. Comprising a Description of that Admirable Weapon, etc., etc. By Hans Busk, M.A. First Lieut. Victoria Rifles. London: J. Routledge & Co. 1858.

Report of the U. S. Commission on Rifles. 1856.

† Robins (on Projectiles) said in 1748, “Whatever state shall thoroughly comprehend the nature and advantages of rifle-pieces, and, having facilitated and completed their construction, shall introduce into their armies their general use, with a dexterity in the management of them, will by this means acquire a superiority which will almost equal anything that has been done at any time by the particular excellence of any one kind of arms, and will perhaps fall but little short of the wonderful effects which histories relate to have been formerly produced by the first inventors of fire-arms.” Words, we now see, how prophetic!

They tell a story which makes a capital foot-note to the history of the battle:—that General Jackson, having invited some of the English officers to dine with him, had on the table a robin-pie which he informed the guests contained twelve robins whose heads had all been shot off by one of his marksmen, who, in shooting the twelve, used but thirteen balls. The result of the battle must be mainly attributed to the deadly marksmanship of the hunters who composed the American forces; but the same men armed with muskets would not only not have shown the same accuracy in firing, but they would not have felt the moral force which a complete reliance on their weapons gave,—a certainty that they held the life of any antagonist in their hands, as soon as enough of him appeared to “draw a bead on.” Put the same men in the open field where a charge of bayonets was to be met, and they would doubtless have broken and fled without crossing steel. Nor, on the other hand, could any musketry have kept the English

columns out of the cotton-bale breast-work;—they had often in the Peninsula stormed stronger works than that, without faltering for artillery, musketry, or bayonet. But here they were literally unable to reach the works; the fatal rifle-bullet drew a line at which bravery and cowardice, nonchalant veterans and trembling boys, were equalized in the dust.

We remember once to have met an old hunter who was one of the volunteers at Plattsburg, (another rifle battle, fought by militiamen mainly,) a man who never spoiled his furs by shooting his game in the body, and who carried into the battle his hunting-rifle. Being much questioned as to his share in the day's deeds, he told us that he, with a body of men, all volunteers, and mainly hunters like himself, was stationed at a ford on the Saranac, where a British column attempted to cross. Their captain ordered no one to fire until the enemy were half-way across; "and then," said he, "none of 'em ever got across, and not many of them that got into the water got out again. They found out it wa'n't of any kind of use to try to get across there, and after a while they give it up and went farther down the river; and by-and-by an officer come and told us to go to the other ford, and we went there, and so they didn't get across there either." We were desirous of getting the estimate of an expert as to the effect of such firing, and asked him directly how many men he had killed. "I don't know," said he, modestly; "I ruther guess I killed one fellow, *certain*; but how many more I can't say. I was going down to the river with another volunteer to get some water, and I heerd a shot right across the river, and I peeked out of the bushes, and see a red-coat sticking his head out of the bushes on the other side, and looking down the river, as if he'd been firing at somebody on our side, and pretty soon he stuck his head out agin, and took aim at something in that way; and I thought, of course, it must be some of our folks. I couldn't

stand that, so I just drew up and fired at him. He dropped his gun, and pitched head-first into the water. I guess I hit him amongst the waistcoat-buttons; but then, you know, if I hadn't shot him, he might have killed somebody on our side." We put the question in another form, asking how many shots he fired that day. "About sixteen, I guess, or maybe twenty." "And how far off were the enemy?" "Well, I should think about twenty rod." We suggested that he did not waste many of his bullets; to which he replied, that "he didn't often miss a deer at that distance."

But these were the exploits of fifty years ago; the weapon, the old heavy-metalled, long-barrelled "Kentucky" rifle; and the missile, the old round bullet, sent home with a linen patch. It is a form of the rifled gun not got up by any board of ordnance or theoretic engineers, but which, as is generally the case with excellent tools, was the result of the trials and experience of a race of practical men, something which had grown up to supply the needs of hunters; and with the improvements which greater mechanical perfection in gun-making has effected, it stands at this day the king of weapons, unapproached for accuracy by the work of any nation beside our own, very little surpassed in its range by any of the newly invented modifications of the rifle. The Kentucky * rifle is to American mechanism what the chronometer is to English, a speciality in which rivalry by any other nation is at this moment out of the question. An English board of ordnance may make a series of experiments, and in a year or two contrive an Enfield rifle, which, to men who know of nothing better, is wonderful; but here we have the result of experiments of nearly a hundred years, by generations whose daily subsistence depended on the accuracy and excellence of their rifles, and who all exper-

* The technical name for the long, heavy, small-calibred rifle, in which the thickness of the metal outside the bore is about equal to the diameter of the bore.

imented on the value of an inch in the length of the barrel, an ounce in its weight, or a grain in the weight of the ball. They tried all methods of creasing, all variations of the spiral of the groove; every town had its gunsmith, who experimented in almost every gun he made, and who was generally one of the best shots and hunters in the neighborhood; and often the hunter, despairing of getting a gun to suit him in any other way, went to work himself, and wrought out a clumsy, but unerring gun, in which, perhaps, was the germ of some of the latest improvements in scientific gunnery. The different gun-makers had shooting-matches, at which the excellence of the work of each was put to the severest tests, and by which their reputations were established. The result is a rifle, compared with which, as manufactured by a dozen rifle-makers in the United States, the Minié, the Enfield, the Lancaster, or even the Sharpe's, and more recent breech-loaders, are bungling muskets. The last adopted form of missile, the sugar-loaf-shaped, of which the Minié, Enfield, Colonel Jacob's, and all the conical forms are partial adaptations, has been, to our personal knowledge, in use among our riflemen more than twenty years. In one of our earliest visits to that most fascinating of ateliers to most American youth, a gunsmith's shop, a collection of "slugs" was shown to us, in which the varieties of forms, ovate, conical, elliptical, and all nameless forms in which the length is greater than the diameter, had been exhausted in the effort to find that shape which would range farthest; and the shape (very nearly) which Colonel (late General) Jacob alludes to, writing in 1854, in these terms, "This shape, after hundreds of thousands of experiments, proves to be quite perfect," had been adopted by this unorganized ordnance-board, composed of hundreds of gun-makers, stimulated by the most powerful incentives to exertion. The experiments by which they arrived at their conclusion not only anticipated by years the

trials of the European experimenters, but far surpass, in laboriousness and nicety, all the experiments of Hythe, Vincennes, and Jacobabad. The resulting curve, which the longitudinal section of the perfect "slug" shows, is as subtle and incapable of modification, without loss, as that of the boomerang; no hair's thickness could be taken away or added without injury to its range. Such a weapon and such a missile, in their perfection, could never have come into existence except in answer to the demand of a nation of hunters to whom a shade of greater accuracy is the means of subsistence. No man who is not a first-rate shot can judge justly of the value of a rifle; and one of our backwoodsmen would never use any rifle but the Kentucky of *American manufacture*, if it were given him. An Adirondack hunter would not thank the best English rifle-maker for one of his guns any more warmly than a sea-captain in want of a chronometer would thank his owners for a Swiss lepine watch.

The gun which we thus eulogize we shall describe, and compare the results which its use shows with those shown by the other known varieties of rifle, and this without any consideration of the powers of American marksmen as compared with European. The world is full of fables of shooting-exploits as absurd as those told of Robin Hood. Cooper tells of Leatherstocking's driving the nail with unfailling aim at a hundred paces,—a degree of skill no man out of romance has ever been reported to possess amongst riflemen. We have seen the best marksmen the continent holds attempt to drive the nail at fifty yards, and take fifty balls to drive one nail. A story is current of a French rifleman shooting an Arab chief a mile distant, which, if true, was only a chance shot; for no human vision will serve the truest rifle ever made and the steadiest nerves ever strung to perform such a feat with any certainty. Lieutenant Busk informs us that Captain Minié "will undertake to hit a man at a dis-

tance of 1420 yards three times out of five shots,"—a feat Captain Minié or any other man will "undertake" many times before accomplishing, for the simple reason, that, supposing the rifle perfect, at that distance a man is too small a mark to be found in the sights of a rifle, except by the aid of the telescope.* We could fill a page with marvellous shots *quos vidi et quorum pars*, etc. We have seen a bird no larger than a half-grown chicken killed off-hand at eighty rods (nearly fourteen hundred feet); have known a deer to be killed at a good half mile; have shot off the skull-cap of a duck at thirty rods; at twenty rods have shot a loon through the head, putting the ball in at one eye and out at the other, without breaking the skin;—but such shooting, ordinarily, is a physical impossibility, as any experienced rifleman knows. These were chance shots, or so nearly so that they could not be repeated in a hundred shots. The impossibility lies in the marksman and in human vision.

In comparing the effects of rifles, then, we shall suppose them, as in government trials and long-range shooting-matches, to be fired from a "dead rest,"—the only way in which the absolute power of a rifle can be shown. First, for the gun itself. There are two laws of gunnery which must be kept in sight in comparing the results of such trials:—1st, that the shape and material of two missiles being the same, the heavier will range the farther, because in proportion to its momentum it meets less resistance from the atmosphere; 2d, that the less the recoil of the gun, the greater will be the initial velocity of the ball, since the motion lost in recoil is taken from the velocity of the

ball. Of course, then, the larger the bore of the rifle, the greater will be its range, supposing always the best form of missile and a proportionate weight of gun. As the result of these two laws, we see that of two guns throwing the same weight and description of missile, the heavier will throw its missile the farther; while of two guns of the same weight, that one which throws the smaller missile will give it the greater initial velocity,—supposing the gun free to recoil, as it must, fired from the shoulder. But the smaller ball will yield the sooner to the resistance of the atmosphere, owing to its greater proportional surface presented. Suppose, then, two balls of different weights to be fired from guns of the same weight;—the smaller ball will start with the higher rate of speed, but will finally be overtaken and passed by the larger ball; and the great problem of rifle-gauge is to ascertain that relation of weight of gun to weight of projectile which will give the greatest velocity at the longest range at which the object fired at can be seen distinctly enough to give a reasonable chance of hitting it. This problem the maker of the Kentucky rifle solves, by accepting, as a starting-point, the greatest weight of gun which a man may reasonably be expected to carry,—say, ten to twelve pounds,—and giving to that weight the heaviest ball it will throw, without serious recoil,—for no matter what the proportion, there will be some recoil. This proportion of the weight of gun to that of projectile, as found by experience, is about five hundred to one; so that if a gun weigh ten pounds, the ball should weigh about $\frac{10}{500}$ of a pound. Of course, none of these gun-makers have ever made a mathematical formula expressing this relation; but hundreds of thousands of shots have pretty well determined it to be the most effective for all hunting needs (and the best hunting-rifles are the best for a rifle-corps, acting as sharp-shooters). By putting this weight of ball into a conical form of good proportions, the calibre of the gun may be made about ninety gauge, which, for a range of four hundred yards,

* A man, five feet ten inches high, at 1450 yards, will, in the back-sight of the Minié rifle, at fourteen inches from the eye, appear $\frac{1}{3}$ of an inch in height and $\frac{1}{35}$ in breadth of shoulders. If the reader will look at these measures on a finely divided scale, he will appreciate the absurdity of such a boast. A man at that distance could hardly be found in the sights.

cannot be excelled in accuracy with that weight of gun.

But in a rifle the grooving is of the utmost importance; for velocity without accuracy is useless. To determine the best kind of groove has been, accordingly, the object of the most laborious investigations. The ball requires an initial rotatory motion sufficient to keep it "spinning" up to its required range, and is found to gain in accuracy by increasing this rotatory speed; but if the pitch of the grooves be too great, the ball will refuse to follow them; but, being driven across them, "strips,"—that is, the lead in the grooves is torn off, and the ball goes out without rotation. The English gunsmiths have avoided the dilemma by giving the requisite pitch and making the grooves very deep, and even by having wings cast on the ball to keep it in the grooves,—expedients which increase the friction in the barrel and the resistance of the air enormously.

The American gun-makers have solved the problem by adopting the "gaining twist," in which the grooves start from the breech nearly parallel to the axis of the barrel, and gradually increase the spiral, until, at the muzzle, it has the pitch of one revolution in three to four; *the pitch being greater as the bore is less*. This gives, as a result, safety from stripping, and a rapid revolution at the exit, with comparatively little friction and shallow groove-marks on the ball,—accomplishing what is demanded of a rifled barrel, to a degree that no other combination of groove and form of missile ever has.

English makers have experimented somewhat on the rifling of barrels, but with no results which compare with those shown by the improved Kentucky. English hunting-rifles, and all military rifles, are made with complete disregard of the law of relation between the weights of ball and barrel. The former seems to be determined by dividing the weight of ammunition a soldier may carry in his cartridge-box by the number of charges he is required to have, and

then the gun is made as light as will stand the test of firing,—blunders all the way through; for we never want a rifle-ball to range much farther than it is possible to hit a single man with it; and a missile of the proper shape from a barrel of sixty gauge will kill a man at a mile's distance, if it strike a vital part. The consequence is, that the rifles are so light in proportion to their load that the recoil seriously diminishes the force of the ball, and entirely prevents accuracy of aim; and at the same time their elastic metal springs so much under the pressure of the gas generated by the explosion of the powder that anything like exactitude becomes impossible.* This the English gunsmiths do not seem to have learned, since their best authorities recommend a gun of sixty-four gauge, to have a barrel of four pounds weight, and that is considered heavy,—while ours, of sixty gauge, would weigh *at least* twice that. To get the *best possible* shooting, we find not only weight of barrel requisite, but a thickness of the metal nearly or quite equal to the diameter of the bore.

Mr. Whitworth, of Manchester, revived the old polygonal bore, and, by a far more perfect boring of barrel than was ever before attained in England, has succeeded in doing some very accurate shooting; but the pitch of his grooves requisite to give sufficient rotation to his polygonal missile to enable it to rotate to the end of its flight is so great, that the friction and recoil are enormous, and the liability to burst very great. Mr. Whitworth's missile is a twisted prism, corresponding to the bore, of two and a half diameters, with a cone at the front of one half the diameter. Such a gun, in a firing-machine, with powder enough to overcome all the friction, and heavy enough to counteract torsion and springing, would give very great accuracy, if perfectly

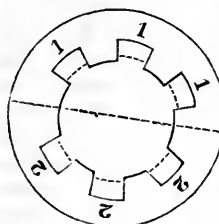
* Experiments have shown, that, with a barrel about the thickness of that of our "regulation rifles," the spring will throw a ball nearly two feet from the aim in a range of six hundred yards, if the barrel be firmly held in a machine.

made, or as well made as American rifles generally; but no maker in England, not even Mr. Whitworth, has attained *that* point yet; and even so made, they would never be available as service- or hunting-guns.

The Lancaster rifle avoids grooves (nominally) altogether, and substitutes an elliptical bore, twisted to Mr. Whitworth's pitch (twenty inches). General Jacob says, very justly, of this gun: "The mode of rifling is the *very worst possible*. It is only the two-grooved rifle in disguise. Let the shoulders of the grooves of a two-grooved rifle be removed, and you have the Lancaster rifle. But by the removal of these shoulders, the friction, if the twist be considerable, becomes enormous." To compare this twist with the rifled bore, one has only to take a lead tube, made slightly elliptical in its cross-section, and, fitting a plug to its ellipse, turn the plug round, and he will see that the result is to enlarge the whole bore to the longest diameter of the ellipse, which, if it were a gun-barrel, unelastic, would be equivalent to bursting it. But this is exactly the action which the ball has on the barrel, so that, to use General Jacob's words, "the heat developed by the friction must be very great, and the tendency of the gun to burst also very great." Lieutenant Busk—who seems, if we may judge from the internal evidence of his book, to know little or nothing of good rifles or rifle-practice, and to have no greater qualification for writing the book than the reading of what has been written on the subject and an acquaintance of great extent with gunsmiths—remarks, in reply to the veteran of English riflemen: "Having given the matter the very closest attention, I am enabled confidently to state that the whole of this supposition [quoted above] is founded in error. . . . So far from the friction being enormous, it is less than that generated in any other kind of rifle. It is also utterly impossible for the bullet to act destructively on the barrel in the way suggested." Such cool assurance, in an unsupported contradiction of ex-

perience and the dictates of the simplest mechanical common-sense, would seem to promise little real value in the book, and promises no less than it really has.

The same objection which lies against the Lancaster rifle (?) applies to the Whitworth in a less degree. If the reader, having tried the lead-pipe experiment above, will next hammer the tube hexagonal and try the plug again, he will find the same result; but if he will try it with a round bore grooved, and with a plug fitting the grooves, he will see that the pressure is against the wall of the groove, and acts at right angles to the radius of the bore, having only a tendency to twist the barrel in order to straighten the grooves,—a tendency which the barrel meets in the direction of its greatest stability. We may see, then, that, in theory at least, there is no way of rifling so secure as that in which the walls of the grooves are parts of radii of the bore. They should be numerous, that the hold of the lands (the projection left between the grooves) may divide the friction and resistance as much as possible, and so permit the grooves to be as shallow as may be. The figure



represents, on one side of the dotted line, three grooves, 1, 1, 1, cut in this way, exaggerated to show more clearly their character. In the Ken-

tucky rifle this law is followed, except that, for convenience in cutting, the grooves are made of the same width at the bottom and top, as shown at 2, 2, 2, which is, for grooves of the depth of which they are made, practically the same, as the dotted circle will show. Our gun-makers use from six to ten grooves.

To sum up our conditions,—the model rifle will conform to the following description:—Its weight will be from ten to twelve pounds; the length of barrel not

less than thirty inches,* and of calibre from ninety to sixty gauge; six to ten freed grooves, about .005 inch deep, angular at bottom and top, with the lands of the same width as the grooves; twist increasing from six feet to three feet; barrel, of cast steel,† fitted to the stock with a patent breech, with back action set lock, and open or hunting and globe and peek sights. Mr. Chapman, whose book is the most interesting and intelligent, by far, of all hitherto published, recommends a straighter stock than those generally used by American hunters. Here we differ;—the Swiss stock, crooking, on an average, two inches more than ours, is preferable for quick shooting, though in a *light* rifle much crook in the stock will throw the muzzle up by the recoil. With such a gun,—the best for hunting that the ingenuity and skill of man have ever yet contrived and made,—one may depend on his shot, if he have skill, as he cannot on the Minié, Enfield, or Lancaster; and whether he be in the field against a foe, or in the forest against the deer, he holds the life of man or deer in his power at the range of rifle-sighting.

* There is much difference of opinion amongst gun-makers as to the length of barrel most desirable. We believe in a long barrel, for the following reasons: 1st, a longer distance between sights is given, and the back sight can be put farther from the eye, so that finer sighting is possible; 2d, a long barrel is steadier in off-hand shooting; 3d, it permits a slower powder to be used, so that the ball starts more slowly and yet allows the full strength of the powder to be used before it leaves the barrel, getting a high initial velocity with little recoil, and without "upsetting" the ball, as we shall explain farther on. The experiments of the United States government show that the increasing of the length of the barrel from thirty-three to forty inches (we speak from memory as to numbers) increased the initial velocity fifty feet per second; but this will, in long ranges, be no advantage, except with such a shape of missile as will maintain a high speed.

† Hunters still dispute as to iron or steel; and we have used iron barrels made by Amsden, of Saratoga Springs, which for accuracy and wear were unexceptionable; though gunsmiths generally take less pains with iron than steel barrels. But give us steel.

Of all the variations of the rifle, for the sake of obtaining force of penetration, nothing yet compares with the Accelerating Rifle, invented some years since by a New York mechanic. In this the ball was started by an ordinary charge, and at a certain distance down the barrel received a new charge, by a side chamber, which produced an almost incredible effect. An ellipsoidal missile of ninety gauge and several diameters long, made of brass, was driven through thirty-six inches of oak and twenty-four inches of green spruce timber, or fifty inches of the most impenetrable of timbers. The same principle of acceleration has, it is said, been most successfully applied in Boston by the use of a hollow *tige* or tube fixed at the bottom of the bore with the inside of which the cap-fire communicates,—so that, when the gun is charged, part of the powder falls into the *tige*, and the remainder into the barrel outside of it. The ball being driven down until it rests on the top of the *tige*, receives its first impulse from the small charge contained in it,—after which, the fire, flashing back, communicates to the powder outside the *tige*, producing an enormous accelerating effect. But it is doubtful if the gun can be brought into actual service, from being so difficult to clean.

It is questionable if any greater range in rifles will be found desirable. With a good Kentucky rifle, we are even now obliged to use telescope sights to avail ourselves of its full range and accuracy of fire. The accelerating inventions may be made use of in artillery, for throwing shells, and for siege trains, but promise nothing for small arms.

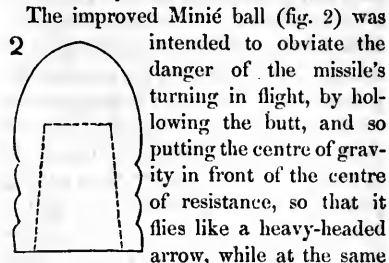
Then, as the secondary point, comes the form of projectile, that in which the greatest weight (and thence momentum) combines with least resistance from the atmosphere. In the pursuit of this result every experimenter since the fifteenth century has worked. Lautmann, writing in 1729, recommends an elliptical missile, hollow behind, from a notion that the hollow gathered the explosive force. Robins recommends elongated balls; and they

were used in many varieties of form. Theory would assign, as the shape of highest rapidity, one like that which would be made by the revolution of the water-line section of a fast ship on its longitudinal axis; and supposing the force to have been applied, this would doubtless be capable of the greatest speed; but the rifle-missile must first be fitted to receive the action of the powder in the most effective way. An ellipsoid cone would leave the air behind it most smoothly, but it would not receive the pressure of the gas in a line with its direction of motion; and so of the hollow butt; the gas, acting and reacting in every way perpendicularly to the surface it acts on, wastes its force in straining outwardly. The perfectly flat butt would take as much forward impetus at the edge of the cone-base, where the soft lead would yield slightly. And so we find the best form to be a base which receives the force of the powder in such a way that the resultant of the forces acting on each point in the base would be coincident with the axis of the missile. And this, in practice, was the shape which the American experiments gave to the butt of the ball, the condition in which it left the air being found of minor importance, compared with its capacity of receiving the force of the powder. The point of the cone was found objectionable in practice, and was gradually brought to the curve of the now universally used sugar-loaf missile or flat-ended picket shown in fig. 1.



This picket has but a single point of bearing, and is driven down with a greased linen patch, filling up the grooves entirely, and preventing "leading" of the barrel, as well as keeping the picket firm in the barrel. This is of vital importance; for no breech-loading or loose-loading and expanding ball can ever fly so truly as a solid ball whose position in the barrel is accurately fixed. A longitudinal missile must rotate with its axis coincident with its line of flight as it leaves the barrel, or else every rotation will throw the point

into wider circles, until finally it becomes more eccentric than a round ball. It is a mistaken notion that a conical missile is more accurate in flight than a round; on the contrary, hunters always prefer the ball for *short shots*,—and a "slug," as the longer missile is called by them, is well known to err more than a ball, if put down untruly.



The improved Minié ball (fig. 2) was intended to obviate the danger of the missile's turning in flight, by hollowing the butt, and so putting the centre of gravity in front of the centre of resistance, so that it flies like a heavy-headed arrow, while at the same time the powder expands the hollow butt and fills the grooves, securing perfect rotation with easy loading. But the hollow in the ball diminishes the gravity and momentum; the liability of the lead to expand unequally, and so throw the point of the missile out of line, makes a long bearing necessary, producing enormous friction. This objection obtains equally with all pickets having expanding butts, and is a sufficient reason for their inferior accuracy to that of solid pickets fitted to the grooves at the muzzle with a patch. General Jacob says,—“I have tried every expedient I could think of as a substitute for the greased patch for rifle-balls, but had always to return to this”; and every experienced rifleman will agree with him. Yet both English and American (governmental) experiments ignore the fact, that the expansible bullets increase friction enormously; and the Enfield bullet (fig.



3) is as badly contrived as possible, being round-pointed, expansible, and with very long bearings, without the bands which in the French and American bullets reduce the friction somewhat. The Harper's Ferry bullet (fig. 4) is better than either the English or the French, and is as good as a loose-loading bullet can be.

Besides all the objections we have urged against the bullet with long bearings, another still remains of a serious nature. No missile that has two points of bearing can be used with the gaining twist, as the change in the direction of the ridges on the shot formed by the grooves will necessarily tend to change the position of the axis of the shot; and the gaining twist is the greatest improvement made since grooving was successfully applied;—to reject it is to reject something indispensable to the best performance of the rifle. The flat-ended picket complies with all the requisites laid down; and we will venture to say, that, if any government will give it a thorough trial, side by side with any loose-loading bullet, it will be found preferable to any other bullet, despite the disadvantage of slow loading from using a patch and a tight-fitting ball.

To make the statement conclusive, we give the results of the United States experiments, and a statement of the European as compared with the United States firing, and then the results of Kentucky rifle-firing. With the new trial-rifle at Harper's Ferry, (a target 1×216 feet being put up at two hundred yards,) with the American ball, (fig. 4,) the best string of twenty-five shots averaged 3.2 inches vertical deviation, 2.4 in. horizontal deviation. At five hundred yards, the best string of twenty-five shots averaged 10.8 inches vertical deviation, 14 in. horizontal deviation. At one thousand yards, 26.4 vertical deviation, 16.8 horizontal deviation. In another trial with the new musket-rifle, the mean deviation at two hundred yards was 4.4 vertical, 3.4 horizontal.

In a comparison of the power of French, English, and American rifles, it was found that at two hundred yards the American gun averaged 4.8 vertical and 4.5 horizontal deviation. The Enfield rifle gave 7 in. vertical, 11.3 horizontal; the French rifle à tige, 8 vertical, 7.6 horizontal. A Swiss rifle, at the same



distance, gave 5.3 vertical and 4.3 horizontal deviation.

At five hundred yards, the following was the result:—

| | |
|---------------------------------|----------------|
| American gun, 13 in. vert. dev. | 11.5 hor. dev. |
| Enfield, " 20.4 " | 19.2 " |
| Rifle à tige, 18.5 " | 17.1 " |

At one thousand yards,—

| | |
|-----------------------------------|----------------|
| American gun, 31.5 in. vert. dev. | 20.1 hor. dev. |
| Enfield, " 42 " | 52.8 " |
| Rifle à tige (874 yds.), 47.2 " | 37.4 " |

The only detailed reports of General Jacob's practice are at one thousand yards or over, at which his *shell* averaged 31.2 in. horizontal deviation, 55.2 in. vertical; not far from the range of the Enfield. His bullet is fig. 5.

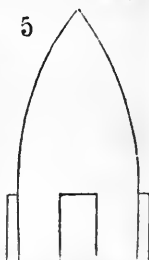
But long ranges test less fairly the accuracy of a rifle than short ones, because in long flights they are more subject to drift of the wind, etc. We shall compare the government reports of shooting at two hundred yards with that of the Kentucky rifle at two hundred and twenty, the usual trying distance. At that distance, the American gun gave

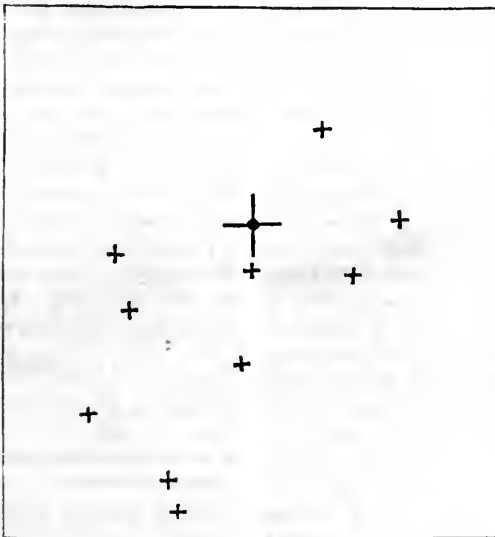
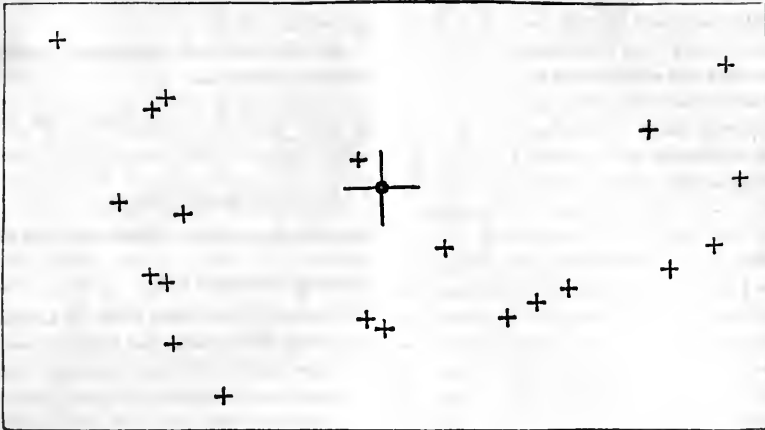
| | |
|--|--------------------------------------|
| | 4.8 in. vert. dev. and 4.5 hor. dev. |
| Enfield, 7 " | 11.3 " |
| French à tige, 8 " | 7.6 " |
| Swiss, 5.3 " | 4.3 " |
| Kentucky, (according to Mr. Chapman,) 1.06 absolute deviation. | |

At 500 yards, the comparison stands,—

| |
|--|
| American, (government,) 13 in. vertical deviation, 11.5 in. horizontal. (About 17 in. absolute.) |
| Kentucky, (550 yards,) 11 in. absolute deviation. |

We give cuts of two targets, of which we have duplicates in our possession, made by rifles manufactured by Morgan James, of Utica, New York, that the reader may appreciate the marvellous accuracy of this weapon; the first was made by a rifle of 60 gauge, twenty-five shots being fired, the average deviation being 1.4 in.; the second by a 90 gauge, the average being





.8 in.; both at two hundred and twenty yards, and better than Mr. Chapman's report. In the northern part of the State of New York, the practice at shooting-matches is, at turkeys at one hundred rods, (five hundred and fifty yards,) and a good marksman is expected to kill one turkey, on an average, in three shots,—and this with a bullet weighing from two hundred and forty to one hundred and sixty grains, while the army bullet weighs five hundred and fifty-seven. The easily fatal range of the bullet of two hundred

and forty grains is a thousand yards; and farther than that, no bullet can be relied on as against single men.

In breech-loading guns, much must be sacrificed, in point of accuracy, to mere facility of loading; and here there seems room for doubt whether a breech-loader offers any advantage compensating for its complication of mechanism and the danger of its being disabled by accident in hurried loading. No breech-loading gun is so trustworthy in its execution as a muzzle-loader; for, in spite of all pre-

cautions, the bullets will go out irregularly. We have cut out too many balls of Sharpe's rifle from the target, which had entered sidewise, not to be certain on this point; and we know of no other breech-loader so little likely to err in this respect, when the ball is crowded down into the grooves, and the powder poured on the ball,—as we always use it. The government reports on breech-loaders are adverse to their adoption, mainly because they are so likely to get out of working order and to get clogged. We have used one of Sharpe's two years in hunting, and found it, with a round ball at short shots, perfectly reliable; while with the belted picket perhaps one shot in five or six would wander. Used with the cartridge, they are much less reliable. They may be apt to clog, but we have used one through a day's hunting, and found the oil on the slide at night; and we are inclined to believe, that, when fitted with gas rings, they will not clog, if used with good powder. The Maynard rifle is perfectly unexceptionable in this respect, and an excellent gun, in its way. The powder does not flash out any more than in a muzzle-loader. Of the other kinds of breech-loaders we can say nothing from experience, and should scarcely recommend using one for a hunting-gun. One who has used a rifle of James, of Lewis (of Troy, New York), Amnden of Saratoga, (and doubtless others in the West are equally famous in their sections,) will hardly be willing to use the best breech-loader. There is no time saved, when the important shot is lost; and the gun that is always true is the only one for a rifleman, *if it take twice the time to load.*

In the rifling of cannon, there seems to be no reason why the same rules should not hold good as in small arms. The gaining twist seems more important, from the greater tendency of the heavy balls to strip; and there being less object in extreme lightness, the gun may be made a large-sized Kentucky rifle on wheels; and there is less difficulty in loading with the precision that the flat-ended picket

requires. In the cannon, even more than in the rifle for the line, there is no gain in getting facility of loading at the expense of precision. If, by careful loading, we hit the given mark twice as often as when we load in haste, it is clear how much we gain. The breech-loader seems to be useless as a cannon, because that in which it has the advantage, namely, rapidity of loading, is useless in a field-piece, where, even now, artillery-men can load faster than they can fire safely. Napoleon III. has made his rifled cannon to load at the muzzle, and practical artillerymen commend his decision. The Armstrong gun, of which so much is expected, we confidently predict, will prove a failure, when tried in field-practice in the hurry of battle, if it is ever so tried. It is a breech-loader of the clumsiest kind, taking twice as long to load as a common gun, and very complicated. Its wonderful range is owing to its great calibre, — sixty-four pounds; but even at that, it furnishes no results proportionate to those given by the Napoleon cannon, or by our General James's recent gun.

The great anticipations raised by the general introduction of the rifle, and its greater range, of such a change in warfare as to make the bayonet useless, seem to have met with disappointment in the recent wars. No matter how perfect the gun, men, in the heat and excitement of battle, will hardly be deliberate in aim, or effective enough in firing to stop a charge of determined men; the bayonet, with the most of mankind, will always be the queen of weapons in a pitched battle; only for skirmishing, for sharp-shooting, and artillery, will the rifle equal theoretical expectations. Men, not brought up from boyhood to such constant use of the rifle as to make sure aim an act of instinct with them, will never repel with certainty a charge of the bayonet by rifle-balls. With men whose rifles come to an aim with the instinctive accuracy with which a hawk strikes his prey, firing is equivalent to hitting, and excitement only makes the aim surer and more prompt; but such must have been

hunters from youth; and no training of the army can give this second nature. American volunteers are the only material, outside the little districts of Switzerland and the Tyrol, who can ever be trained to this point, because they are the only nation of hunters beside the Swiss and Tyrolese. The English game-laws, which prevent the common people from using fire-arms *ad libitum*, have done and are doing more to injure the efficacy of the individual soldier than all their militia-training can ever mend. In the hands of an English peasant, "Brown Bess" is as good as a rifle; for he would only throw the ball of either at random. Discipline is wonderful and wondrously effective; but, in the first place, it won't make a man a ready and accurate shot, in time of excitement; and, in the second place,

it won't make his bayonet a shield for a ball from the rifle of a man who has learned, by the practice of years, not to throw away a ball or to fire at random;—it couldn't carry the bravest men in Wellington's army over a cotton-bale intrenchment, in the face of a double line of Kentucky rifles. It is very well to sing,

"Riflemen, riflemen, riflemen, form!"

but where are the riflemen? Can Britannia stamp them out of the dust? or has she a store of "dragon's teeth" to sow? God grant she may never have to defend those English homes against the guns of Vincennes! but if she must, it is on a comparatively undisciplined militia she must depend;—and then she may remember, with bitter self-reproach, the lesson of New Orleans.

A TRIP TO CUBA.

COMPANY AT THE HOTEL.—SERVANTS.
—OUR DRIVE.—DON PEPE.

I DO not mean to give portraits of the individuals at our hotel. My chance acquaintance with them confers on me no right to appropriate their several characteristics for my own convenience and the diversion of the public. I will give only such general sketches as one may make of a public body at a respectful distance, marking no features that fix or offend.

Our company is almost entirely composed of two classes,—invalids and men of business, with or without their families. The former are easily recognizable by their sad eyes and pallid countenances; even the hectic of disease does not deceive you,—it has no affinity to the rose of health. There is the cough, too,—the cruel cough that would not be left at the North, that breaks out through all the smothering by day, and shakes the weak frame with uneasy rocking by night.

The men of business are apt to name

their firm, when they introduce themselves to you.

"My name is Norval, Sir,—Norval, Grampian, & Company. I suppose you know the firm."

We do not, indeed; but we murmur, in return, that we have an uncle or a cousin in business, who may, very likely, know it.

"What is your uncle's firm?" will be the next question.

"Philpots Brothers."

"Excellent people,—we have often done business with them. Happy to make your acquaintance, Sir."

And so, the first preliminaries being established, and each party assured of the other's solvency, we glide easily into a relation of chat and kind little mutualities which causes the periods of contact to pass smoothly enough.

We found among these some manly, straight-forward fellows, to whom one would confide one's fortunes, or even one's widow and orphans, with small fear

of any flaw in their trustworthiness. Nor was the more slippery class, we judged, without its representatives; but of this we had only hints, not experience. There were various day-boarders, who frequented only our table, and lodged elsewhere. A few of these were decorous Spaniards, who did not stare, nor talk, nor gobble their meals with unbecoming vivacity of appetite. They were obviously staid business-men, differing widely in character from the street Spaniard, whom I have already copiously described. Some were Germans, thinned by the climate, and sharpened up to the true Yankee point of competition; very little smack of Fatherland was left about them,—no song, no sentimentality, not much quivering of the heart-strings at remembering the old folks at home, whom some of them have not seen in twenty years, and never will see again. To be sure, in such a hard life as theirs, with no social surroundings, and grim death meeting them at every corner, there is nothing for it but to be as hard and tough as one's circumstances. But give me rather the German heart in the little old German village, with the small earnings and spendings, the narrow sphere of life and experience, and the great vintage of geniality which is laid up from youth to age, and handed down with the old wine from father to son. I don't like your cosmopolitan German any better than I do your Englishman done to death with travel. I prize the home-flavor in all the races that are capable of home. There are very many Germans scattered throughout Cuba, in various departments of business. They are generally successful, and make very good Yankees, in the technical acceptance of the word. Their original soundness of constitution enables them to resist the climate better than Americans, and though they lose flesh and color, they rarely give that evidence of a disordered liver which foreign residents in tropical countries are so apt to show.

The ladies at the hotel were all our own countrywomen, as we see them at home and abroad. I have already spoken

of their diligence in sewing, and of their enthusiasm in shopping. Their other distinctive features are too familiar to us to require illustration. Yet upon one trait I will adventure. A group of them sat peaceably together, one day, when a file of newspapers arrived, with full details of a horrible Washington scandal, and the murder consequent upon it. Now I must say that no swarm of bees ever settled upon a bed of roses more eagerly than our fair sisters pounced upon the carrion of that foul and dreadful tale. It flew from hand to hand and from mouth to mouth, as if it had been glad tidings of great joy,—and the universal judgment upon it caused our heart to shudder with the remembrance, that it had heard some one somewhere propose that female offenders should be tried by a jury of their own sex.

It was a real comfort, a few days later, to hear this sad subject discussed by a circle of intelligent Englishwomen, with good sense and good feeling, and with true appreciation of the twofold crime, the domestic treason and the public assassination. In passing, I must say of this English circle, that it is charming, and that the Britannic Consul has the key of it in his pocket. Wherefore, if any of you, my friends, would desire to know four of the most charming women in Havana, he is to lay hold upon Mr. Consul Crawford, and compel him to be his friend.

Mr. Dana recounts his shopping in Havana, whereof the beginning and ending were one dress, white and blue, which he commendably purchased for his wife. But does Dana know what he had to be thankful for, in getting off with one dress? Tell him, ye patient husbands, whose pockets seem to be made like lemons, only to be squeezed! Tell him, ye insatiate ones, who have new wants and new ideas every day! Dana's dress was, probably, an *holan batista*, which he calls "*Bolan*";—it was, in other words, a figured linen cambric. But you have bought those cambrics by the piece, and also *piñas*, thin, gossamer fabrics, of all degrees of

color and beauty, sometimes with *pattern flounces*,—do you hear? And you have bought Spanish table-cloths with red or blue edges, with bull-fights on them, and balloon-ascensions, and platoons of soldiery in review, and with bull-fighting and ballooning napkins to match. And you have secured such bales of transparent white muslins, that one would think you intended to furnish a whole troupe of ballet-girls with saucer petticoats. Catalan lace you have got, to trim curtains, sheets, pillow-cases, and kitchen-towels with. And as for your fans, we only hope that the stories you tell about them are true, and that Kitty, Julia, and Jemima at home are to divide them with you; for we shrewdly suspect that you mean, after all, to keep them, and to have a fan for every day in the year. Let a man reflect upon all this, added to the inevitable three dollars and fifty cents *per diem*, with the frequent refreshment of *volantes* and ices at the Dominica, and then say whether it pays to take a partner not of a frugal mind to Havana for the season.

I had intended to give some account of the servants at Mrs. Almy's; but my gossip runs to such lengths that I must dismiss them with a few words. Ramon, the porter, never leaves the vestibule; he watches there all day, takes his meals there, plays cards there in the evening with his fellow-servants, and at night spreads his cot there, and lies down to sleep. He is white, as are most of the others. If I have occasion to go into the kitchen at night, I find a cot there also, with no bed, and a twisted sheet upon it, which, I am told, is the chrysalis of the cook. Said cook is a free yellow, from Nassau, who has wrought in this kitchen for many years past. Heat, hard work, and they say drink, have altogether brought him to a bad pass. His legs are frightfully swollen, and in a few days he leaves, unable to continue his function. Somebody asks after his wife. "She has got a white husband now," he tells us, with a dejected air. She might have waited a little,—he is to die soon.

Garcia is the kind waiter with the rath-

er expressive face, who is never weary of bringing us the rice and fried plantain, which form, after all, the staple of our existence in Cuba. The waiters all do as well as they can, considering the length of the table, and the extremely short staple of the boarders' patience. As a general rule, they understand good English better than bad Spanish; but comparative philology has obviously been neglected among them.

Luis is a negro boy of twelve, fearfully black in the face and white in the eye; his wool cropped to entire bareness. He is chiefly good at dodging your orders,—disappears when anything is asked for, but does not return with it.

Rosalia is the chambermaid, of whom I have already spoken, as dexterous in sweeping the mosquitos from the nets,—her afternoon service. She brings, too, the morning cup of coffee, and always says, "Good morning, Sir; you want coffee?"—the only English she can speak. Her voice and smile are particularly sweet, her person tall and well-formed, and her face comely and modest. She is not altogether black,—about mahogany color. I mention her modesty, because, so far as I saw, the good-looking ones among the black women have an air of assumption, and almost of impudence,—probably the result of flattery.

With all this array of very respectable "help," our hostess avers that she has not a single person about her whom she can trust. Hence the weary look about her eyes and brow, speaking of a load never laid down. She attends to every detail of business herself, and is at work over her books long after her boarders have retired to rest.

But the one of all the servants who interests us most is Alexander, Mrs. Almy's own slave. He is, like Rosalia, of mahogany color, with a broad forehead and intelligent eyes. His proud, impatient nature is little suited to his position, and every day brings some new account of his petulant outbreaks. To-day he quarrelled with the new cook, and drew a knife upon him. Mrs. Almy threatens continually to

sell him, and at this the hearts of some of us grow very sick,—for she always says that his spirit must be broken, that only the severest punishment will break it, and that she cannot endure to send him to receive that punishment. What that mysterious ordeal may be, we dare not question,—we who cannot help him from it; we can only wish that he might draw that knife across his own throat before he undergoes it. He is trying to buy his own freedom, and has something saved towards it. He looks as if he would do good service, with sufficient training. As it is, he probably knows no law, save the two conflicting ones, of necessity and his own wild passions. One of the sad thoughts we shall carry away from here will be, that Alexander is to be sold and his spirit broken. Good Mrs. Almy, do have a little patience with him! Enlighten his dark mind; let Christianity be taught him, which will show him, even in his slave's estate, that he can conquer his fellow-servant better than by drawing a knife upon him. Set him free? Ah! that is past praying for; but, as he has the right to buy himself, give him every chance of doing so, and we, your petitioners, will pray for him, and for you, who need it, with that heavy brow of care.

I have called the negroes of Nassau ugly, clumsy, and unserviceable. The Cuban negroes make, so far, a very different impression upon me. One sees among them considerable beauty of form, and their faces are more expressive and better cut than those of the Nassau blacks. The women are well-made, and particularly well-poised, standing perfectly straight from top to toe, with no hitch or swing in their gait. Beauty of feature is not so common among them; still, one meets with it here and there. There is a massive sweep in the bust and arms of the women which is very striking. Even in their faces, there is a certain weight of feature and of darkness, which makes its own impression. The men have less grace of movement, though powerful and athletic in their make. Those who are employed at hard work, within-doors, wear

very little clothing, being stripped to the loins. One often has a glimpse of them, in passing the open smithies and wheelwrights' shops. The greatest defect among the men is the want of calf. The narrow boots of the postillions make this particularly discernible. Such a set of spindle-shanks I never saw, not even in Trumbull's famous Declaration of Independence, in which we have the satisfaction of assuring ourselves that the fathers of our liberty had two legs apiece, and crossed them in concert with the utmost regularity. One might think, at first, that these narrow boots were as uncomfortable to the *calesero* as the Scottish instrument of torture of that name; but his little swagger when he is down, and his freedom in kicking when he is up, show that he has ample room in them.

Very jolly groups of Spanish artisans does one see in the open shops at noon, gathered around a table. The board is chiefly adorned with earthen jars of an ancient pattern filled with oil and wine, platters of bread and sausage,—and the ever fragrant onion is generally perceptible. The personal qualities of these men are quite unknown to us; but they have an air of good-fellowship which gives pleasure.

We hired a carriage this afternoon,—we and two others from Boston. We had a four-wheeled barouche, with two horses, which costs two dollars an hour; whereas a *volante* can be hired only at eight dollars and a half per whole afternoon,—no less time, no less money. As it holds but two, or, at the utmost, three, this is paying rather dear for the glory of showing one's self on the Paseo. The moment we were in the carriage, our coachman nodded to us, and saying, "*A la tropa,*" galloped off with us in an unknown direction. We soon fell in with a line of other carriages, and concluded that there was something to be seen somewhere, and that we were going to see it. Nor were we mistaken; for in due time, ascending a steep acclivity, we came upon "*la tropa,*" and found some ten thousand soldiers undergoing review, in their seersucker coats and Panama hats, which,

being very like the costume of an easy Wall-Street man in August, had a very peaceful appearance on so military an occasion. The cavalry and infantry had nearly concluded their evolutions when we arrived. The troops were spread out on a vast plateau. The view was magnificent. The coachman pointed to one immovable figure on horseback, and said, "Concha." We found it was indeed the Captain-General; for as the different bands passed, they all saluted him, and he returned their courtesies. Unluckily, his back was towards us, and so remained until he rode off in an opposite direction. He was mounted on a white horse, and was dressed like the others. He seemed erect and well-made; but his back, after all, was very like any one else's back. *Query*.—Did we see Concha, or did we not? When all was over, the coachman carefully descended the hill. He had come hither in haste, wishing to witness the sport himself; but now he drove slowly, and indulged in every sort of roundabout to spin out his time and our money. We met with a friend who, on our complaint, expostulated with him, and said,—“Señor, these gentlemen say that you drive them very slowly (*muy poco á poco*).” To the which he,—“Señor, if gentlemen will hire a carriage by the hour, and not by the afternoon, they must expect to get on very softly.”—*Mem.* A white driver is always addressed as *Señor*, and I have occasionally heard such monologues as the following:—“Señor, why do you drive me this way? Curse you, Señor! You don't know anything, Señor! You are the greatest ass I ever encountered.” The coachman takes it all coolly enough; the “Señor” spares his dignity, and he keeps his feelings to himself.

The writer of this has already spoken of various disappointments, in the way of seeing things, incidental to the position of the sex in Cuba. She came abroad prepared for microscopic, telescopic, and stereoscopic investigation,—but, hedged in on all sides by custom and convenience, she often observed only four very bare

walls and two or three very stupid people. What could she see? Prisons? No. Men, naked and filthy, lying about, using very unedifying language, and totally unaccustomed to the presence of lady-visitors. She invoked the memory of Mrs. Fry and the example of Miss Dix. “Oh, they were saints, you know.” “Only because they went to prisons, which you won't let me do.”—Bull-fight? No. “How could you go back to Boston after seeing a bull-fight, eh?” “As if married life were anything else, eh?” And so on.—Negro ball? “Not exactly the place for a lady.” “Miss Bremer went.” “Very differently behaved woman from you.” “Yes, virtue with a nose, impregnable.”

But there is something she can go to see,—at least, some one,—the angelic man, Don Pepe, the wise, the gentle, the fearless, whom all the good praise. Yes, she shall go to see Don Pepe; and one burning Sunday noon she makes a pilgrimage through the scorching streets, and comes where he may be inquired for, and is shown up a pair of stairs, at the head of which stands the angelic man, mild and bland, with great, dark eyes, and a gracious countenance. He ushers us into a room furnished with nothing but books, and finds two chairs for us and one for himself, not without research.

Now I will not pretend to say that Don Pepe occupied himself with me after the first kind greeting, nor that my presence occasioned him either pleasure or surprise. My companion was a man after his own heart, and, at first sight, the two mounted their humanitarian hobbies, and rode them till they were tired. And when this came, I went away and said nothing. Yet I knew that I had seen a remarkable man.

Don Pepe de la Luz is a Cuban by birth, and his age may number some sixty years. He inherited wealth and its advantages, having received somewhere a first-rate education, to which he copiously added in subsequent years. He is a Liberal in politics and religion, a man of great reason and of great heart. In affairs of state, however, he meddles

not, but contents himself with making statesmen. Like all wise philanthropists, he sees the chief source of good to man in education, and devotes his life, and, in a degree, his fortune, to this object. The building in which we found him was a large school, or rather college, founded by himself, and carried on in a great measure through his efforts. This college is upon the same literary footing as the University of Havana; and Don Pepe's graduates pass examinations and receive diplomas in the last-named institution. He himself rarely leaves its walls; and though he has house and wife elsewhere, and the great world is everywhere open to him, he leads here a more congenial life of ascetic seclusion, study, and simplicity.

"Oh, noble instinct of good men, to stay and do their duty!

This let us celebrate above all daring, wit, and beauty."

Don Pepe has been abroad as much as it profits a man to be,—but has not lost his own soul there, as an American is apt to do. He has known the best men in Europe and America. The best languages, he possesses them; the best books, here they are, piled all about his room. The floor is carpeted with them; there are cases all around the walls; and a large parallelogramic arrangement in the middle of the room, stuck all with books, as a pin-cushion with pins. True, there is not in their arrangement that ornateness of order observable in Northern libraries; dust even lies and blows about; and though he can find his favorites, *we* should be much puzzled to find any volume where it ought to be. But it looks as if the master were happy and undisturbed here, and as if the housemaid and her hated broom were as far off as the snow and frost.

In person, Don Pepe is not above the middle height. He is a fairly developed man, but looks thin and worn, and his shoulders have the stoop of age, which scholars mostly anticipate. His face is much corrugated, but it bears the traces of vivacious thought and emotion, not the

withering print of passion. Of his eyes I have already spoken; they are wise, kind, and full of Southern fire.

Don Pepe has had some annoyances from the government,—probably in the more sanguine period of his life. The experience of years has taught him the secret of living peaceably with all men. He can be great and good himself, without perpetually quarrelling with those who can be neither. He spoke with warm interest of his scholars. "They have much capacity," he said; "but we want a little more of that *air* you spoke of just now, Doctor." That *air* was Liberty. Reader, have you ever been in a place where her name was contraband? All such places are alike. Here, as in Rome, men who have thoughts disguise them; and painful circumlocution conveys the meaning of friend to friend. For treachery lies hid, like the scorpion, under your pillow, and your most trusted companion will betray your head, to save his own. I am told that this sub-treason reached, in the days of Lopez, an incredible point. After every secret meeting of those affected to the invaders, each conspirator ran to save himself by denouncing all others. One Cuban, of large fortune and small reputation, being implicated in these matters, brought General Concha a list of all his confederates, which Concha burned before his face, unread. Piteous, laughable spectacle! Better be monkeys than such men; yet such work does Absolutism in government and religion make of the noble human creature! God preserve us ever from tyrants, spies, and Jesuits!

Don Pepe does not tell us this; but we have much pleasant talk with him about books, about great men in Europe, and, lastly, about Prescott, whom he knew and honored. We took leave of him with regret. He accompanied us to the head of the stairs, and then said, "Ah! my dear Madam, my liver will not suffer me to go down." "I am glad it is not your heart," I rejoined, and we parted,—to meet again, in my thoughts, and perhaps elsewhere, in the dim vista of the future.

BLONDEL.

At the castle's outer door
 Stood Blondel, the Troubadour.
 Up the marble stairs the crowd,
 Pressing, talked and laughed aloud.
 Upward with the throng he went ;
 With a heart of discontent,
 Tuned his sullen instrument ;
 Tried to sing of mirth and jest,
 As the knights around him pressed ;
 But across his heart a pang
 Struck him wordless ere he sang.

Then the guests and vassals roared,
 Sitting round the oaken board,
 " If thou canst not wake our mirth,
 Touch some softer rhyme of earth :
 Sing of knights in ladies' bowers,—
 Twine a lay of love and flowers."

" Can I sing of love ?" he said,—
 And a moment bowed his head,
 Then looked upward, out of space,
 With a strange light in his face.

Said Blondel, the Troubadour,
 " When I hear the battle roar,
 And the trumpet-tones of war,
 Can I tinkle my guitar ?"

" But the war is o'er," said all ;
 " Silent now the bugle's call.
 Love should be the warrior's dream,—
 Love alone the minstrel's theme.
 Sing us *Rose-leaves on a stream.*"

Said Blondel, " Not roses now,—
 Leafless thorns befit the brow.
 In this crowd my voice is weak,
 But ye force me now to speak.
 Know ye not King Richard groans
 Chained 'neath Austria's dungeon-stones ?
 What care I to sing of aught
 Save what presses on my thought ?
 Over laughter, song, and shout
 From these windows swelling out,
 Over passion's tender words
 Intoning through the chords,

Rings the prisoned monarch's lay,
 Through and through me, night and day;
 And the only strain I know
 Haunts my brain where'er I go,—
 Trumpet-tones that ring and ring
 Till I see my Richard king!

“Gallants, hear my song of love,
 Deeper tones than courtiers move,—
 Hear my royal captive's sigh,—
 England, Home, and Liberty!”

Then he struck his lute and sang,
 Till the shields and lances rang:
 How for Christ and Holy Land
 Fought the Lion Heart and Hand,—
 How the craft of Leopold
 Trapped him in a castle old,—
 How one balmy morn in May,
 Singing to beguile the day,
 In his tower, the minstrel heard
 Every note and every word,—
 How he answered back the song,
 “Let thy hope, my king, be strong!
 We will bring thee help ere long!”

Still he sang,—“Who goes with me?
 Who is it wills King Richard free?
 He who bravely toils and dares,
 Pain and danger with me shares,—
 He whose heart is true and warm,
 Though the night perplex with storm
 Forest, plain, and dark morass,
 Hanging-rock and mountain-pass,
 And the thunder bursts ablaze,—
 Is the lover that I praise!”

As the minstrel left the hall,
 Silent, sorrowing, sat they all.
 Well they knew his banner-sign,
 The Lion-Heart of Palestine.
 Like a flame the song had swept
 O'er them;—then the warriors leapt
 Up from the feast with one accord,—
 Pledged around their knightly word,—
 From the castle-windows rang
 The last verse the minstrel sang,
 And from out the castle-door
 Followed they the Troubadour.

THE WONDERSMITH.

I.

GOLOSH STREET AND ITS PEOPLE.

A SMALL lane, the name of which I have forgotten, or do not choose to remember, slants suddenly off from Chat-ham Street, (before that headlong thoroughfare reaches into the Park,) and retreats suddenly down towards the East River, as if it were disgusted with the smell of old clothes, and had determined to wash itself clean. This excellent intention it has, however, evidently contributed towards the making of that imaginary pavement mentioned in the old adage; for it is still emphatically a dirty street. It has never been able to shake off the Hebraic taint of filth which it inherits from the ancestral thoroughfare. It is slushy and greasy, as if it were twin brother of the Roman Ghetto.

I like a dirty slum; not because I am naturally unclean,—I have not a drop of Neapolitan blood in my veins,—but because I generally find a certain sediment of philosophy precipitated in its gutters. A clean street is terribly prosaic. There is no food for thought in carefully swept pavements, barren kennels, and vulgarly spotless houses. But when I go down a street which has been left so long to itself that it has acquired a distinct outward character, I find plenty to think about. The scraps of sodden letters lying in the ash-barrel have their meaning: desperate appeals, perhaps, from Tom, the baker's assistant, to Amelia, the daughter of the dry-goods retailer, who is always selling at a sacrifice in consequence of the late fire. That may be Tom himself who is now passing me in a white apron, and I look up at the windows of the house (which does not, however, give any signs of a recent conflagration) and almost hope to see Amelia wave a white pocket-handkerchief. The bit of orange-peel lying on the sidewalk inspires thought. Who will fall

over it? who but the industrious mother of six children, the eldest of which is only nine months old, all of whom are dependent on her exertions for support? I see her slip and tumble. I see the pale face convulsed with agony, and the vain struggle to get up; the pitying crowd closing her off from all air; the anxious young doctor who happened to be passing by; the manipulation of the broken limb, the shake of the head, the moan of the victim, the litter borne on men's shoulders, the gates of the New York Hospital unclosing, the subscription taken up on the spot. There is some food for speculation in that three-year-old, tattered child, masked with dirt, who is throwing a brick at another three-year-old, tattered child, masked with dirt. It is not difficult to perceive that he is destined to lurk, as it were, through life. His bad, flat face—or, at least, what can be seen of it—does not look as if it were made for the light of day. The mire in which he wallows now is but a type of the moral mire in which he will wallow hereafter. The feeble little hand lifted at this instant to smite his companion, half in earnest, half in jest, will be raised against his fellow-beings forevermore.

Golosh Street—as I will call this nameless lane before alluded to—is an interesting locality. All the oddities of trade seem to have found their way thither and made an eccentric mercantile settlement. There is a bird-shop at one corner, wainscoted with little cages containing linnets, waxwings, canaries, black-birds, Mino-birds, with a hundred other varieties, known only to naturalists. Immediately opposite is an establishment where they sell nothing but ornaments made out of the tinted leaves of autumn, varnished and gummed into various forms. Farther down is a second-hand book-stall, which looks like a sentry-box mangled out flat, and which is remarkable for not containing a com-

plete set of any work. There is a small chink between two ordinary-sized houses, in which a little Frenchman makes and sells artificial eyes, specimens of which, ranged on a black velvet cushion, stare at you unwinkingly through the window as you pass, until you shudder and hurry on, thinking how awful the world would be, if every one went about without eyelids. There are junk-shops in Golosh Street that seem to have got hold of all the old nails in the Ark and all the old brass of Corinth. Madame Filomel, the fortune-teller, lives at No. 12 Golosh Street, second story front, pull the bell on the left-hand side. Next door to Madame is the shop of Herr Hippe, commonly called the Wondersmith.

Herr Hippe's shop is the largest in Golosh Street, and to all appearance is furnished with the smallest stock. Beyond a few packing-cases, a turner's lathe, and a shelf laden with dissected maps of Europe, the interior of the shop is entirely unfurnished. The window, which is lofty and wide, but much begrimed with dirt, contains the only pleasant object in the place. This is a beautiful little miniature theatre,—that is to say, the orchestra and stage. It is fitted with charmingly painted scenery and all the appliances for scenic changes. There are tin traps, and delicately constructed "lifts," and real footlights fed with burning-fluid, and in the orchestra sits a diminutive conductor before his desk, surrounded by musical manikins, all provided with the smallest of violoncellos, flutes, oboes, drums, and such like. There are characters also on the stage. A Templar in a white cloak is dragging a fainting female form to the parapet of a ruined bridge, while behind a great black rock on the left one can see a man concealed, who, kneeling, levels an arquebuse at the knight's heart. But the orchestra is silent; the conductor never beats the time, the musicians never play a note. The Templar never drags his victim an inch nearer to the bridge, the masked avenger takes an eternal aim with his weapon. This repose appears unnatural; for so

admirably are the figures executed, that they seem replete with life. One is almost led to believe, in looking on them, that they are resting beneath some spell which hinders their motion. One expects every moment to hear the loud explosion of the arquebuse,—to see the blue smoke curling, the Templar falling,—to hear the orchestra playing the requiem of the guilty.

Few people knew what Herr Hippe's business or trade really was. That he worked at something was evident; else why the shop? Some people inclined to the belief that he was an inventor, or mechanician. His workshop was in the rear of the store, and into that sanctuary no one but himself had admission. He arrived in Golosh Street eight or ten years ago, and one fine morning, the neighbors, taking down their shutters, observed that No. 13 had got a tenant. A tall, thin, sallow-faced man stood on a ladder outside the shop-entrance, nailing up a large board, on which "Herr Hippe, Wondersmith," was painted in black letters on a yellow ground. The little theatre stood in the window, where it stood ever after, and Herr Hippe was established.

But what was a Wondersmith? people asked each other. No one could reply. Madame Filomel was consulted, but she looked grave, and said that it was none of her business. Mr. Pippel, the bird-fancier, who was a German, and ought to know best, thought it was the English for some singular Teutonic profession; but his replies were so vague, that Golosh Street was as unsatisfied as ever. Solon, the little humpback, who kept the odd-volume book-stall at the lowest corner, could throw no light upon it. And at length people had to come to the conclusion, that Herr Hippe was either a coiner or a magician, and opinions were divided.

II.

A BOTTLEFUL OF SOULS.

It was a dull December evening. There was little trade doing in Golosh

Street, and the shutters were up at most of the shops. Hippe's store had been closed at least an hour, and the Minobirds and Bohemian waxwings at Mr. Pippel's had their heads tucked under their wings in their first sleep.

Herr Hippe sat in his parlor, which was lit by a pleasant wood-fire. There were no candles in the room, and the flickering blaze played fantastic tricks on the pale gray walls. It seemed the festival of shadows. Processions of shapes, obscure and indistinct, passed across the leaden-hued panels and vanished in the dusk corners. Every fresh blaze flung up by the wayward logs created new images. Now it was a funeral throng, with the bowed figures of mourners, the shrouded coffin, the plumes that waved like extinguished torches; now a knightly cavalcade with flags and lances, and weird horses, that rushed silently along until they met the angle of the room, when they pranced through the wall and vanished.

On a table close to where Herr Hippe sat was placed a large square box of some dark wood, while over it was spread a casing of steel, so elaborately wrought in an open arabesque pattern that it seemed like a shining blue lace which was lightly stretched over its surface.

Herr Hippe lay luxuriously in his arm-chair, looking meditatively into the fire. He was tall and thin, and his skin was of a dull saffron hue. Long, straight hair,—sharply cut, regular features,—a long, thin moustache, that curled like a dark asp around his mouth, the expression of which was so bitter and cruel that it seemed to distil the venom of the ideal serpent,—and a bony, muscular form, were the prominent characteristics of the Wondersmith.

The profound silence that reigned in the chamber was broken by a peculiar scratching at the panel of the door, like that which at the French court was formerly substituted for the ordinary knock, when it was necessary to demand admission to the royal apartments. Herr Hippe started, raised his head, which

vibrated on his long neck like the head of a cobra when about to strike, and after a moment's silence uttered a strange guttural sound. The door unclosed, and a squat, broad-shouldered woman, with large, wild, Oriental eyes, entered softly.

"Ah! Filomel, you are come!" said the Wondersmith, sinking back in his chair. "Where are the rest of them?"

"They will be here presently," answered Madame Filomel, seating herself in an arm-chair much too narrow for a person of her proportions, and over the sides of which she bulged like a pudding.

"Have you brought the souls?" asked the Wondersmith.

"They are here," said the fortune-teller, drawing a large pot-bellied black bottle from under her cloak. "Ah! I have had such trouble with them!"

"Are they of the right brand,—wild, tearing, dark, devilish fellows? We want no essence of milk and honey, you know. None but souls bitter as hemlock or scorching as lightning will suit our purpose."

"You will see, you will see, Grand Duke of Egypt! They are ethereal demons, every one of them. They are the pick of a thousand births. Do you think that I, old midwife that I am, don't know the squall of the demon child from that of the angel child, the very moment they are delivered? Ask a musician, how he knows, even in the dark, a note struck by Thalberg from one struck by Listz!"

"I long to test them," cried the Wondersmith, rubbing his hands joyfully. "I long to see how the little devils will behave when I give them their shapes. Ah! it will be a proud day for us when we let them loose upon the cursed Christian children! Through the length and breadth of the land they will go; wherever our wandering people set foot, and wherever they are, the children of the Christians shall die. Then we, the despised Bohemians, the gypsies, as they call us, will be once more lords of the earth, as we were in the days when the accursed things called cities did not ex-

ist, and men lived in the free woods and hunted the game of the forest. Toys indeed! Ay, ay, we will give the little dears toys! toys that all day will sleep calmly in their boxes, seemingly stiff and wooden and without life,—but at night, when the souls enter them, will arise and surround the cots of the sleeping children, and pierce their hearts with their keen, envenomed blades! Toys indeed! oh, yes! I will sell them toys!”

And the Wondersmith laughed horribly, while the snaky moustache on his upper lip writhed as if it had truly a serpent's power and could sting.

“Have you got your first batch, Herr Hippe?” asked Madame Filomel. “Are they all ready?”

“Oh, ay! they are ready,” answered the Wondersmith with gusto,—opening, as he spoke, the box covered with the blue steel lace-work; “they are here.”

The box contained a quantity of exquisitely carved wooden manikins of both sexes, painted with great dexterity so as to present a miniature resemblance to Nature. They were, in fact, nothing more than admirable specimens of those toys which children delight in placing in various positions on the table,—in regiments, or sitting at meals, or grouped under the stiff green trees which always accompany them in the boxes in which they are sold at the toy-shops.

The peculiarity, however, about the manikins of Herr Hippe was not alone the artistic truth with which the limbs and the features were gifted; but on the countenance of each little puppet the carver's art had wrought an expression of wickedness that was appalling. Every tiny face had its special stamp of ferocity. The lips were thin and brimful of malice; the small black bead-like eyes glittered with the fire of a universal hate. There was not one of the manikins, male or female, that did not hold in his or her hand some miniature weapon. The little men, scowling like demons, clasped in their wooden fingers swords delicate as a housewife's needle. The women, whose countenances expressed treachery and

cruelty, clutched infinitesimal daggers, with which they seemed about to take some terrible vengeance.

“Good!” said Madame Filomel, taking one of the manikins out of the box and examining it attentively; “you work well, Duke Balthazar! These little ones are of the right stamp; they look as if they had mischief in them. Ah! here come our brothers.”

At this moment the same scratching that preceded the entrance of Madame Filomel was heard at the door, and Herr Hippe replied with a hoarse, guttural cry. The next moment two men entered. The first was a small man with very brilliant eyes. He was wrapt in a long shabby cloak, and wore a strange nondescript species of cap on his head, such a cap as one sees only in the low billiard-rooms in Paris. His companion was tall, long-limbed, and slender; and his dress, although of the ordinary cut, either from the disposition of colors, or from the careless, graceful attitudes of the wearer, assumed a certain air of picturesqueness. Both the men possessed the same marked Oriental type of countenance which distinguished the Wondersmith and Madame Filomel. True gypsies they seemed, who would not have been out of place telling fortunes, or stealing chickens in the green lanes of England, or wandering with their wild music and their sleight-of-hand tricks through Bohemian villages.

“Welcome, brothers!” said the Wondersmith; “you are in time. Sister Filomel has brought the souls, and we are about to test them. Monsieur Kerplonne, take off your cloak. Brother Oaksmith, take a chair. I promise you some amusement this evening; so make yourselves comfortable. Here is something to aid you.”

And while the Frenchman Kerplonne, and his tall companion, Oaksmith, were obeying Hippe's invitation, he reached over to a little closet let into the wall, and took thence a squat bottle and some glasses, which he placed on the table.

“Drink, brothers!” he said; “it is

not Christian blood, but good stout wine of Oporto. It goes right to the heart, and warms one like the sunshine of the South."

"It is good," said Kerplonne, smacking his lips with enthusiasm.

"Why don't you keep brandy? Hang wine!" cried Oaksmith, after having swallowed two bumpers in rapid succession.

"Bah! Brandy has been the ruin of our race. It has made us sots and thieves. It shall never cross my threshold," cried the Wondersmith, with a sombre indignation.

"A little of it is not bad, though, Duke," said the fortune-teller. "It consoles us for our misfortunes; it gives us the crowns we once wore; it restores to us the power we once wielded; it carries us back, as if by magic, to that land of the sun from which fate has driven us; it darkens the memory of all the evils that we have for centuries suffered."

"It is a devil; may it be cursed!" cried Herr Hippe, passionately. "It is a demon that stole from me my son, the finest youth in all Courland. Yes! my son, the son of the Waywode Balthazar, Grand Duke of Lower Egypt, died raving in a gutter, with an empty brandy-bottle in his hands. Were it not that the plant is a sacred one to our race, I would curse the grape and the vine that bore it."

This outburst was delivered with such energy that the three gypsies kept silence. Oaksmith helped himself to another glass of Port, and the fortune-teller rocked to and fro in her chair, too much overawed by the Wondersmith's vehemence of manner to reply. The little Frenchman, Kerplonne, took no part in the discussion, but seemed lost in admiration of the manikins, which he took from the box in which they lay, handling them with the greatest care. After the silence had lasted for about a minute, Herr Hippe broke it with the sudden question,—

"How does your eye get on, Kerplonne?"

"Excellently, Duke. It is finished. I have it here." And the little Frenchman

put his hand into his breeches-pocket and pulled out a large artificial human eye. Its great size was the only thing in this eye that would lead any one to suspect its artificiality. It was at least twice the size of life; but there was a fearful speculative light in its iris, which seemed to expand and contract like the eye of a living being, that rendered it a horrible staring paradox. It looked like the naked eye of the Cyclops, torn from his forehead, and still burning with wrath and the desire for vengeance.

The little Frenchman laughed pleasantly as he held the eye in his hand, and gazed down on that huge dark pupil, that stared back at him, it seemed, with an air of defiance and mistrust.

"It is a devil of an eye," said the little man, wiping the enamelled surface with an old silk pocket-handkerchief; "it reads like a demon. My niece—the unhappy one—has a wretch of a lover, and I have a long time feared that she would run away with him. I could not read her correspondence, for she kept her writing-desk closely locked. But I asked her yesterday to keep this eye in some very safe place for me. She put it, as I knew she would, into her desk, and by its aid I read every one of her letters. She was to run away next Monday, the ungrateful! but she will find herself disappointed."

And the little man laughed heartily at the success of his stratagem, and polished and fondled the great eye until that optic seemed to grow sore with rubbing.

"And you have been at work, too, I see, Herr Hippe. Your manikins are excellent. But where are the souls?"

"In that bottle," answered the Wondersmith, pointing to the pot-bellied black bottle that Madame Filomel had brought with her. "Yes, Monsieur Kerplonne," he continued, "my manikins are well made. I invoked the aid of Abigor, the demon of soldiery, and he inspired me. The little fellows will be famous assassins when they are animated. We will try them to-night."

"Good!" cried Kerplonne, rubbing his hands joyously. "It is close upon New

Year's Day. We will fabricate millions of the little murderers by New Year's Eve, and sell them in large quantities; and when the households are all asleep, and the Christian children are waiting for Santa Claus to come, the small ones will troop from their boxes and the Christian children will die. It is famous! Health to Abigor!"

"Let us try them at once," said Oaksmith. "Is your daughter, Zonéla, in bed, Herr Hippe? Are we secure from intrusion?"

"No one is stirring about the house," replied the Wondersmith, gloomily.

Filomel leaned over to Oaksmith, and said, in an undertone,—

"Why do you mention his daughter? You know he does not like to have her spoken about."

"I will take care that we are not disturbed," said Kerplonne, rising. "I will put my eye outside the door, to watch."

He went to the door and placed his great eye upon the floor with tender care. As he did so, a dark form, unseen by him or his second vision, glided along the passage noiselessly and was lost in the darkness.

"Now for it!" exclaimed Madame Filomel, taking up her fat black bottle. "Herr Hippe, prepare your manikins!"

The Wondersmith took the little dolls out, one by one, and set them upon the table. Such an array of villainous countenances was never seen. An army of Italian bravos, seen through the wrong end of a telescope, or a band of prisoners at the galleys in Lilliput, will give some faint idea of the appearance they presented. While Madame Filomel uncorked the black bottle, Herr Hippe covered the dolls over with a species of linen tent, which he took also from the box. This done, the fortune-teller held the mouth of the bottle to the door of the tent, gathering the loose cloth closely round the glass neck. Immediately, tiny noises were heard inside the tent. Madame Filomel removed the bottle, and the Wondersmith lifted the covering in which he had enveloped his little people.

A wonderful transformation had taken place. Wooden and inflexible no longer, the crowd of manikins were now in full motion. The beadlike eyes turned, glittering, on all sides; the thin, wicked lips quivered with bad passions; the tiny hands sheathed and unsheathed the little swords and daggers. Episodes, common to life, were taking place in every direction. Here two martial manikins paid court to a pretty sly-faced female, who smiled on each alternately, but gave her hand to be kissed to a third manikin, an ugly little scoundrel, who crouched behind her back. There a pair of friendly dolls walked arm in arm, apparently on the best terms, while, all the time, one was watching his opportunity to stab the other in the back.

"I think they'll do," said the Wondersmith, chuckling, as he watched these various incidents. "Treacherous, cruel, bloodthirsty. All goes marvellously well. But stay! I will put the grand test to them."

So saying, he drew a gold dollar from his pocket, and let it fall on the table in the very midst of the throng of manikins. It had hardly touched the table, when there was a pause on all sides. Every head was turned towards the dollar. Then about twenty of the little creatures rushed towards the glittering coin. One, fleetest than the rest, leaped upon it, and drew his sword. The entire crowd of little people had now gathered round this new centre of attraction. Men and women struggled and shoved to get nearer to the piece of gold. Hardly had the first Lilliputian mounted upon the treasure, when a hundred blades flashed back a defiant answer to his, and a dozen men, sword in hand, leaped upon the yellow platform and drove him off at the sword's point. Then commenced a general battle. The miniature faces were convulsed with rage and avarice. Each furious doll tried to plunge dagger or sword into his or her neighbor, and the women seemed possessed by a thousand devils.

"They will break themselves into at-

oms," cried Filomel, as she watched with eagerness this savage *mêlée*. "You had better gather them up, Herr Hippe. I will exhaust my bottle and suck all the souls back from them."

"Oh, they are perfect devils! they are magnificent little demons!" cried the Frenchman, with enthusiasm. "Hippe, you are a wonderful man. Brother Oaksmith, you have no such man as Hippe among your English gypsies."

"Not exactly," answered Oaksmith, rather sullenly, "not exactly. But we have men there who can make a twelve-year-old horse look like a four-year-old,—and who can take you and Herr Hippe up with one hand, and throw you over their shoulders."

"The good God forbid!" said the little Frenchman. "I do not love such play. It is incommodious."

While Oaksmith and Kerplonne were talking, the Wondersmith had placed the linen tent over the struggling dolls, and Madame Filomel, who had been performing some mysterious manipulations with her black bottle, put the mouth once more to the door of the tent. In an instant the confused murmur within ceased. Madame Filomel corked the bottle quickly. The Wondersmith withdrew the tent, and, lo! the furious dolls were once more wooden-jointed and inflexible; and the old sinister look was again frozen on their faces.

"They must have blood, though," said Herr Hippe, as he gathered them up and put them into their box. "Mr. Pippel, the bird-fancier, is asleep. I have a key that opens his door. We will let them loose among the birds; it will be rare fun."

"Magnificent!" cried Kerplonne. "Let us go on the instant. But first let me gather up my eye."

The Frenchman pocketed his eye, after having given it a polish with the silk handkerchief; Herr Hippe extinguished the lamp; Oaksmith took a last bumper of Port; and the four gypsies departed for Mr. Pippel's, carrying the box of manikins with them.

III.

SOLON.

THE shadow that glided along the dark corridor, at the moment that Monsieur Kerplonne deposited his sentinel eye outside the door of the Wondersmith's apartment, sped swiftly through the passage and ascended the stairs to the attic. Here the shadow stopped at the entrance to one of the chambers and knocked at the door. There was no reply.

"Zonéla, are you asleep?" said the shadow, softly.

"Oh, Solon, is it you?" replied a sweet low voice from within. "I thought it was Herr Hippe. Come in."

The shadow opened the door and entered. There were neither candles nor lamp in the room; but through the projecting window, which was open, there came the faint gleams of the starlight, by which one could distinguish a female figure seated on a low stool in the middle of the floor.

"Has he left you without light again, Zonéla?" asked the shadow, closing the door of the apartment. "I have brought my little lantern with me, though."

"Thank you, Solon," answered she called Zonéla; "you are a good fellow. He never gives me any light of an evening, but bids me go to bed. I like to sit sometimes and look at the moon and the stars,—the stars more than all; for they seem all the time to look right back into my face, very sally, as if they would say, 'We see you, and pity you, and would help you, if we could.' But it is so mournful to be always looking at such myriads of melancholy eyes! and I long so to read those nice books that you lend me, Solon!"

By this time the shadow had lit the lantern and was a shadow no longer. A large head, covered with a profusion of long blonde hair, which was cut after that fashion known as *à l'enfants d'Edouard*; a beautiful pale face, lit with wide, blue, dreamy eyes; long arms and slender hands, attenuated legs, and—an enormous hump;—such was Solon, the

shadow. As soon as the humpback had lit the lamp, Zonéla arose from the low stool on which she had been seated, and took Solon's hand affectionately in hers.

Zonéla was surely not of gypsy blood. That rich auburn hair, that looked almost black in the lamp-light, that pale, transparent skin, tinged with an under-glow of warm rich blood, the hazel eyes, large and soft as those of a fawn, were never begotten of a Zingaro. Zonéla was seemingly about sixteen; her figure, although somewhat thin and angular, was full of the unconscious grace of youth. She was dressed in an old cotton print, which had been once of an exceedingly boisterous pattern, but was now a mere suggestion of former splendor; while round her head was twisted, in fantastic fashion, a silk handkerchief of green ground spotted with bright crimson. This strange head-dress gave her an elfish appearance.

"I have been out all day with the organ, and I am so tired, Solon!—not sleepy, but weary, I mean. Poor Furbelow was sleepy, though, and he's gone to bed."

"I'm weary, too, Zonéla;—not weary as you are, though, for I sit in my little book-stall all day long, and do not drag round an organ and a monkey and play old tunes for pennies,—but weary of myself, of life, of the load that I carry on my shoulders"; and, as he said this, the poor humpback glanced sideways, as if to call attention to his deformed person.

"Well, but you ought not to be melancholy amidst your books, Solon. Gracious! If I could only sit in the sun and read as you do, how happy I should be! But it's very tiresome to trudge round all day with that nasty organ, and look up at the houses, and know that you are annoying the people inside; and then the boys play such bad tricks on poor Furbelow, throwing him hot pennies to pick up, and burning his poor little hands; and oh! sometimes, Solon, the men in the street make me so afraid,—they speak to me and look at me so oddly!—I'd a great deal rather sit in your book-stall and read."

"I have nothing but odd volumes in

my stall," answered the humpback. "Perhaps that's right, though; for, after all, I'm nothing but an odd volume myself."

"Come, don't be melancholy, Solon. Sit down and tell me a story. I'll bring Furbelow to listen."

So saying, she went to a dusk corner of the cheerless attic-room, and returned with a little Brazilian monkey in her arms,—a poor, mild, drowsy thing, that looked as if it had cried itself to sleep. She sat down on her little stool, with Furbelow in her lap, and nodded her head to Solon, as much as to say, "Go on; we are attentive."

"You want a story, do you?" said the humpback, with a mournful smile. "Well, I'll tell you one. Only what will your father say, if he catches me here?"

"Herr Hippe is not my father," cried Zonéla, indignantly. "He's a gypsy, and I know I'm stolen; and I'd run away from him, if I only knew where to run to. If I were his child, do you think that he would treat me as he does? make me trudge round the city, all day long, with a barrel-organ and a monkey,—though I love poor dear little Furbelow,—and keep me up in a garret, and give me ever so little to eat? I know I'm not his child, for he hates me."

"Listen to my story, Zonéla, and we'll talk of that afterwards. Let me sit at your feet";—and, having coiled himself up at the little maiden's feet, he commenced:—

"There once lived in a great city, just like this city of New York, a poor little hunchback. He kept a second-hand book-stall, where he made barely enough money to keep body and soul together. He was very sad at times, because he knew scarce any one, and those that he did know did not love him. He had passed a sickly, secluded youth. The children of his neighborhood would not play with him, for he was not made like them; and the people in the streets stared at him with pity, or scoffed at him when he went by. Ah! Zonéla, how his poor heart was wrung with bitterness when he beheld the procession of shapely men

and fine women that every day passed him by in the thoroughfares of the great city! How he repined and cursed his fate as the torrent of fleet-footed firemen dashed past him to the toll of the bells, magnificent in their overflowing vitality and strength! But there was one consolation left him,—one drop of honey in the jar of gall, so sweet that it ameliorated all the bitterness of life. God had given him a deformed body, but his mind was straight and healthy. So the poor hunchback shut himself into the world of books, and was, if not happy, at least contented. He kept company with courteous paladins, and romantic heroes, and beautiful women; and this society was of such excellent breeding that it never so much as once noticed his poor crooked back or his lame walk. The love of books grew upon him with his years. He was remarked for his studious habits; and when one day, the obscure people that he called father and mother—parents only in name—died, a compassionate book-vendor gave him enough stock in trade to set up a little stall of his own. Here, in his book-stall, he sat in the sun all day, waiting for the customers that seldom came, and reading the fine deeds of the people of the ancient time, or the beautiful thoughts of the poets that had charmed millions of hearts before that hour, and still glowed for him with undiminished fire. One day, when he was reading some book, that, small as it was, was big enough to shut the whole world out from him, he heard some music in the street. Looking up from his book, he saw a little girl, with large eyes, playing an organ, while a monkey begged for alms from a crowd of idlers who had nothing in their pockets but their hands. The girl was playing, but she was also weeping. The merry notes of the polka were ground out to a silent accompaniment of tears. She looked very sad, this organ-girl, and her monkey seemed to have caught the infection, for his large brown eyes were moist, as if he also wept. The poor hunchback was struck with pity, and called the little girl over to give her

a penny,—not, dear Zonéla, because he wished to bestow alms, but because he wanted to speak with her. She came, and they talked together. She came the next day,—for it turned out that they were neighbors,—and the next, and, in short, every day. They became friends. They were both lonely and afflicted, with this difference, that she was beautiful, and he—was a hunchback.”

“Why, Solon,” cried Zonéla, “that’s the very way you and I met!”

“It was then,” continued Solon, with a faint smile, “that life seemed to have its music. A great harmony seemed to the poor cripple to fill the world. The carts that took the flour-barrels from the wharves to the store-houses seemed to emit joyous melodies from their wheels. The hum of the great business-streets sounded like grand symphonies of triumph. As one who has been travelling through a barren country without much heed feels with singular force the sterility of the lands he has passed through when he reaches the fertile plains that lie at the end of his journey, so the hunchback, after his vision had been freshened with this blooming flower, remembered for the first time the misery of the life that he had led. But he did not allow himself to dwell upon the past. The present was so delightful that it occupied all his thoughts. Zonéla, he was in love with the organ-girl.”

“Oh, that’s so nice!” said Zonéla, innocently,—pinching poor Furbelow, as she spoke, in order to dispel a very evident snooze that was creeping over him. “It’s going to be a love-story.”

“Ah! but, Zonéla, he did not know whether she loved him in return. You forget that he was deformed.”

“But,” answered the girl, gravely, “he was good.”

A light like the flash of an aurora illuminated Solon’s face for an instant. He put out his hand suddenly, as if to take Zonéla’s and press it to his heart; but an unaccountable timidity seemed to arrest the impulse, and he only stroked Furbelow’s head,—upon which that indi-

vidual opened one large brown eye to the extent of the eighth of an inch, and, seeing that it was only Solon, instantly closed it again, and resumed his dream of a city where there were no organs and all the copper coin of the realm was ice.

"He hoped and feared," continued Solon, in a low, mournful voice; "but at times he was very miserable, because he did not think it possible that so much happiness was reserved for him as the love of this beautiful, innocent girl. At night, when he was in bed, and all the world was dreaming, he lay awake looking up at the old books that hung against the walls, thinking how he could bring about the charming of her heart. One night, when he was thinking of this, with his eyes fixed upon the mouldy backs of the odd volumes that lay on their shelves, and looked back at him wistfully, as if they would say,—'We also are like you, and wait to be completed,'—it seemed as if he heard a rustle of leaves. Then, one by one, the books came down from their places to the floor, as if shifted by invisible hands, opened their worm-eaten covers, and from between the pages of each the hunchback saw issue forth a curious throng of little people that danced here and there through the apartment. Each one of these little creatures was shaped so as to bear resemblance to some one of the letters of the alphabet. One tall, long-legged fellow seemed like the letter A; a burly fellow, with a big head and a paunch, was the model of B; another leering little chap might have passed for a Q; and so on through the whole. These fairies—for fairies they were—climbed upon the hunchback's bed, and clustered thick as bees upon his pillow. 'Come!' they cried to him, 'we will lead you into fairy-land.' So saying, they seized his hand, and he suddenly found himself in a beautiful country, where the light did not come from sun or moon or stars, but floated round and over and in everything like the atmosphere. On all sides he heard mysterious melodies sung by strangely musical voices. None of the features of the land-

scape were definite; yet when he looked on the vague harmonies of color that melted one into another before his sight, he was filled with a sense of inexplicable beauty. On every side of him fluttered radiant bodies which darted to and fro through the illumined space. They were not birds, yet they flew like birds; and as each one crossed the path of his vision, he felt a strange delight flash through his brain, and straightway an interior voice seemed to sing beneath the vaulted dome of his temples a verse containing some beautiful thought. The little fairies were all this time dancing and fluttering around him, perching on his head, on his shoulders, or balancing themselves on his finger-tips. 'Where am I?' he asked, at last, of his friends, the fairies. 'Ah! Solon,' he heard them whisper, in tones that sounded like the distant tinkling of silver bells, 'this land is nameless; but those whom we lead hither, who tread its soil, and breathe its air, and gaze on its floating sparks of light, are poets forevermore!' Having said this, they vanished, and with them the beautiful indefinite land, and the flashing lights, and the illumined air; and the hunchback found himself again in bed, with the moonlight quivering on the floor, and the dusty books on their shelves, grim and mouldy as ever."

"You have betrayed yourself. You called yourself Solon," cried Zonéla. "Was it a dream?"

"I do not know," answered Solon; "but since that night I have been a poet."

"A poet?" screamed the little organ-girl,— "a real poet, who makes verses which every one reads and every one talks of?"

"The people call me a poet," answered Solon, with a sad smile. "They do not know me by the name of Solon, for I write under an assumed title; but they praise me, and repeat my songs. But, Zonéla, I can't sing this load off of my back, can I?"

"Oh, bother the hump!" said Zonéla, jumping up suddenly. "You're a poet, and that's enough, isn't it? I'm so glad

you're a poet, Solon! You must repeat all your best things to me, won't you?"

Solon nodded assent.

"You don't ask me," he said, "who was the little girl that the hunchback loved."

Zonéla's face flushed crimson. She turned suddenly away, and ran into a dark corner of the room. In a moment she returned with an old hand-organ in her arms.

"Play, Solon, play!" she cried. "I am so glad that I want to dance. Furbelow, come and dance in honor of Solon the Poet."

It was her confession. Solon's eyes flamed, as if his brain had suddenly ignited. He said nothing; but a triumphant smile broke over his countenance. Zonéla, the twilight of whose cheeks was still rosy with the setting blush, caught the lazy Furbelow by his little paws; Solon turned the crank of the organ, which wheezed out as merry a polka as its asthma would allow, and the girl and the monkey commenced their fantastic dance. They had taken but a few steps when the door suddenly opened, and the tall figure of the Wondersmith appeared on the threshold. His face was convulsed with rage, and the black snake that quivered on his upper lip seemed to rear itself as if about to spring upon the hunchback.

IV.

THE MANIKINS AND THE MINOS.

THE four gypsies left Herr Hippe's house cautiously, and directed their steps towards Mr. Pippel's bird-shop. Golosh Street was asleep. Nothing was stirring in that tenebrous slum, save a dog that savagely gnawed a bone which lay on a dust-heap, tantalizing him with the flavor of food without its substance. As the gypsies moved stealthily along in the darkness, they had a sinister and murderous air that would not have failed to attract the attention of the policeman of the quarter, if that worthy had not at the moment been comfortably ensconced in the neighboring "Rainbow" bar-room,

listening to the improvisations of that talented vocalist, Mr. Harrison, who was making impromptu verses on every possible subject, to the accompaniment of a cithern which was played by a sad little Italian in a large cloak, to whom the host of the "Rainbow" gave so many toddies and a dollar for his nightly performance.

Mr. Pippel's shop was but a short distance from the Wondersmith's house. A few moments, therefore, brought the gypsy party to the door, when, by aid of a key which Herr Hippe produced, they silently slipped into the entry. Here the Wondersmith took a dark-lantern from under his cloak, removed the cap that shrouded the light, and led the way into the shop, which was separated from the entry only by a glass door, that yielded, like the outer one, to a key which Hippe took from his pocket. The four gypsies now entered the shop and closed the door behind them.

It was a little world of birds. On every side, whether in large or small cages, one beheld balls of various-colored feathers standing on one leg and breathing peacefully. Love-birds, nestling shoulder to shoulder, with their heads tucked under their wings and all their feathers puffed out, so that they looked like globes of malachite; English bullfinches, with ashen-colored backs, in which their black heads were buried, and corselets of a rosy down; Java sparrows, fat and sleek and cleanly; troupials, so glossy and splendid in plumage that they looked as if they were dressed in the celebrated armor of the Black Prince, which was jet, richly damascened with gold; a cock of the rock, gleaming, a ball of tawny fire, like a setting sun; the Campanero of Brazil, white as snow, with his dilatable tolling-tube hanging from his head, placid and silent;—these, with a humbler crowd of linnets, canaries, robins, mocking-birds, and phœbes, slumbered calmly in their little cages, that were hung so thickly on the wall as not to leave an inch of it visible.

"Splendid little morsels, all of them!" exclaimed Monsieur Kerplonne. "Ah we are going to have a rare beating!"

"So Pippel does not sleep in his shop," said the English gypsy, Oaksmith.

"No. The fellow lives somewhere up one of the avenues," answered Madame Filomel. "He came, the other evening, to consult me about his fortune. I did not tell him," she added, with a laugh, "that he was going to have so distinguished a sporting party on his premises."

"Come," said the Wondersmith, producing the box of manikins, "get ready with souls, Madame Filomel. I am impatient to see my little men letting out lives for the first time."

Just at the moment that the Wondersmith uttered this sentence, the four gypsies were startled by a hoarse voice issuing from a corner of the room, and propounding in the most guttural tones the intemperate query of "What'll you take?" This sottish invitation had scarce been given, when a second extremely thick voice replied from an opposite corner, in accents so rough that they seemed to issue from a throat torn and furrowed by the liquid lava of many barrooms, "Brandy and water."

"Hollo! who's here?" muttered Herr Hippe, flashing the light of his lantern round the shop.

Oaksmith turned up his coat-cuffs, as if to be ready for a fight; Madame Filomel glided, or rather rolled, towards the door; while Kerplonne put his hand into his pocket, as if to assure himself that his supernumerary optic was all right.

"What'll you take?" croaked the voice in the corner, once more.

"Brandy and water," rapidly replied the second voice in the other corner. And then, as if by a concerted movement, a series of bibular invitations and acceptances were rolled backwards and forwards with a volubility of utterance that threw Patter *versus* Clatter into the shade.

"What the Devil can it be?" muttered the Wondersmith, flashing his lantern here and there. "Ah! it is those Minos."

So saying, he stopped under one of the wicker cages that hung high up on the wall, and raised the lantern above his

head, so as to throw the light upon that particular cage. The hospitable individual who had been extending all these hoarse invitations to partake of intoxicating beverages was an inhabitant of the cage. It was a large Mino-bird, who now stood perched on his cross-bar, with his yellowish orange bill sloped slightly over his shoulder, and his white eye cocked knowingly upon the Wondersmith. The respondent voice in the other corner came from another Mino-bird, who sat in the dusk in a similar cage, also attentively watching the Wondersmith. These Mino-birds, I may remark, in passing, have a singular aptitude for acquiring phrases.

"What'll you take?" repeated the Mino, cocking his other eye upon Herr Hippe.

"*Mon Dieu!* what a bird!" exclaimed the little Frenehman. "He is, in truth, polite."

"I don't know what I'll take," said Hippe, as if replying to the Mino-bird; "but I know what you'll get, old fellow! Filomel, open the cage-doors, and give me the bottle."

Filomel opened, one after another, the doors of the numberless little cages, thereby arousing from slumber their feathered occupants, who opened their beaks, and stretched their claws, and stared with great surprise at the lantern and the midnight visitors.

By this time the Wondersmith had performed the mysterious manipulations with the bottle, and the manikins were once more in full motion, swarming out of their box, sword and dagger in hand, with their little black eyes glittering fiercely, and their white teeth shining. The little creatures seemed to scent their prey. The gypsies stood in the centre of the shop, watching the proceedings eagerly, while the Liliputians made in a body towards the wall and commenced climbing from cage to cage. Then was heard a tremendous fluttering of wings, and faint, despairing "quirks" echoed on all sides. In almost every cage there was a fierce manikin thrusting his sword

or dagger vigorously into the body of some unhappy bird. It recalled the antique legend of the battles of the Pygmies and the Cranes. The poor love-birds lay with their emerald feathers dabbled in their hearts' blood, shoulder to shoulder in death as in life. Canaries gasped at the bottom of their cages, while the water in their little glass fountains ran red. The bullfinches wore an unnatural crimson on their breasts. The mocking-bird lay on his back, kicking spasmodically, in the last agonies, with a tiny sword-thrust cleaving his melodious throat in twain, so that from the instrument which used to gush with wondrous music only scarlet drops of blood now trickled. The manikins were ruthless. Their faces were ten times wickeder than ever, as they roamed from cage to cage, slaughtering with a fury that seemed entirely unappeasable. Presently the feathery rustlings became fewer and fainter, and the little pipings of despair died away; and in every cage lay a poor murdered minstrel, with the song that abode within him forever quenched; — in every cage but two, and those two were high up on the wall; and in each glared a pair of wild, white eyes; and an orange beak, tough as steel, pointed threateningly down. With the needles which they grasped as swords all wet and warm with blood, and their beadlike eyes flashing in the light of the lantern, the Liliptian assassins swarmed up the cages in two separate bodies, until they reached the wickets of the habitations in which the Minos abode. Mino saw them coming, — had listened attentively to the many death-struggles of his comrades, and had, in fact, smelt a rat. Accordingly he was ready for the manikins. There he stood at the barbican of his castle, with formidable beak couched like a lance. The manikins made a gallant charge. "What 'll you take?" was rattled out by the Mino, in a deep bass, as with one plunge of his sharp bill he scattered the ranks of the enemy, and sent three of them flying to the floor, where they lay with broken limbs. But the mani-

kins were brave automata, and again they closed and charged the gallant Mino. Again the wicked white eyes of the bird gleamed, and again the orange bill dealt destruction. Everything seemed to be going on swimmingly for Mino, when he found himself attacked in the rear by two treacherous manikins, who had stolen upon him from behind, through the lattice-work of the cage. Quick as lightning the Mino turned to repel this assault, but all too late; two slender quivering threads of steel crossed in his poor body, and he staggered into a corner of the cage. His white eyes closed, then opened; a shiver passed over his body, beginning at his shoulder-tips and dying off in the extreme tips of the wings; he gasped as if for air, and then, with a convulsive shudder, which ruffled all his feathers, croaked out feebly his little speech, "What 'll you take?" Instantly from the opposite corner came the old response, still feebler than the question, — a mere gurgle, as it were, of "Brandy and water." Then all was silent. The Mino-birds were dead.

"They spill blood like Christians," said the Wondersmith, gazing fondly on the manikins. "They will be famous assassins."

V. TIED UP.

HERR HIPPE stood in the doorway, scowling. His eyes seemed to scorch the poor hunchback, whose form, physically inferior, crouched before that baneful, blazing glance, while his head, mentally brave, reared itself, as if to redeem the cowardice of the frame to which it belonged. So the attitude of the serpent: the body pliant, yielding, supple; but the crest thrown aloft, erect, and threatening. As for Zonéla, she was frozen in the attitude of motion; — a dancing nymph in colored marble; agility stunned; elasticity petrified.

Furbelow, astonished at this sudden change, and catching, with all the mysterious rapidity of instinct peculiar to the lower animals, at the enigmatical charac-

ter of the situation, turned his pleading, melancholy eyes from one to another of the motionless three, as if begging that his humble intellect (pardon me, naturalists, for the use of this word "intellect" in the matter of a monkey!) should be enlightened as speedily as possible. Not receiving the desired information, he, after the manner of trained animals, returned to his muttens; in other words, he conceived that this unusual entrance, and consequent dramatic *tableau*, meant "shop." He therefore dropped Zonéla's hand and pattered on his velvety little feet over towards the grim figure of the Wondersmith, holding out his poor little paw for the customary copper. He had but one idea drilled into him,—soulless creature that he was,—and that was, alms, But I have seen creatures that professed to have souls, and that would have been indignant, if you had denied them immortality, who took to the soliciting of alms as naturally as if beggary had been the original sin, and was regularly born with them, and never baptized out of them. I will give these Bandits of the Order of Charity this credit, however, that they knew the best highways and the richest founts of benevolence,—unlike to Furbelow, who, unreasoning and indiscriminating, begged from the first person that was near. Furbelow, owing to this intellectual inferiority to the before-mentioned Alsatians, frequently got more kicks than coppers, and the present supplication which he indulged in towards the Wondersmith was a terrible confirmation of the rule. The reply to the extended pleading paw was what might be called a double-barrelled kick,—a kick to be represented by the power of two when the foot touched the object, multiplied by four when the entire leg formed an angle of 45° with the spinal column. The long, nervous leg of the Wondersmith caught the little creature in the centre of the body, doubled up his brown, hairy form, till he looked like a fur driving-glove, and sent him whizzing across the room into a far corner, where he dropped senseless and flaccid.

This vengeance which Herr Hippe executed upon Furbelow seemed to have operated as a sort of escape-valve, and he found voice. He hissed out the question, "Who are you?" to the hunchback; and in listening to that essence of sibillation, it really seemed as if it proceeded from the serpent that curled upon his upper lip.

"Who are you? Deformed dog, who are you? What do you here?"

"My name is Solon," answered the fearless head of the hunchback, while the frail, cowardly body shivered and trembled inch by inch into a corner.

"So you come to visit my daughter in the night-time, when I am away?" continued the Wondersmith, with a sneering tone that dropped from his snake-wreathed mouth like poison. "You are a brave and gallant lover, are you not? Where did you win that Order of the Curse of God that decorates your shoulders? The women turn their heads and look after you in the street, when you pass, do they not? lost in admiration of that symmetrical figure, those graceful limbs, that neck pliant as the stem that moors the lotus! Elegant, conquering, Christian cripple, what do you here in my daughter's room?"

Can you imagine Jove, limitless in power and wrath, hurling from his vast grasp mountain after mountain upon the struggling Enceladus,—and picture the Titan sinking, sinking, deeper and deeper into the earth, crushed and dying, with nothing visible through the superincumbent masses of Pelion and Ossa, but a gigantic head and two flaming eyes, that, despite the death which is creeping through each vein, still flash back defiance to the divine enemy? Well, Solon and Herr Hippe presented such a picture, seen through the wrong end of a telescope,—reduced in proportion, but alike in action. Solon's feeble body seemed to sink into utter annihilation beneath the horrible taunts that his enemy hurled at him, while the large, brave brow and unconquered eyes still sent forth a magnetic resistance.

Suddenly the poor hunchback felt his

arm grasped. A thrill seemed to run through his entire body. A warm atmosphere, invigorating and full of delicious odor, surrounded him. It appeared as if invisible bandages were twisted all about his limbs, giving him a strange strength. His sinking legs straightened. His powerless arms were braced. Astonished, he glanced round for an instant, and beheld Zonéla, with a world of love burning in her large lambent eyes, wreathing her round white arms about his humped shoulders. Then the poet knew the great sustaining power of love. Solon reared himself boldly.

"Sneer at my poor form," he cried, in strong vibrating tones, flinging out one long arm and one thin finger at the Wondersmith, as if he would have impaled him like a beetle. "Humiliate me, if you can. I care not. You are a wretch, and I am honest and pure. This girl is not your daughter. You are like one of those demons in the fairy tales that held beauty and purity locked in infernal spells. I do not fear you, Herr Hippe. There are stories abroad about you in the neighborhood, and when you pass, people say that they feel evil and blight hovering over their thresholds. You persecute this girl. You are her tyrant. You hate her. I am a cripple. Providence has cast this lump upon my shoulders. But that is nothing. The camel, that is the salvation of the children of the desert, has been given his hump in order that he might bear his human burden better. This girl, who is homeless as the Arab, is my appointed load in life, and, please God, I will carry her on this back, hunched though it may be. I have come to see her, because I love her,—because she loves me. You have no claim on her; so I will take her from you."

Quick as lightning, the Wondersmith had stridden a few paces, and grasped the poor cripple, who was yet quivering with the departing thunder of his passion. He seized him in his bony, muscular grasp, as he would have seized a puppet, and held him at arm's length gasping and powerless; while Zonéla, pale,

breathless, entreating, sank half-kneeling on the floor.

"Your skeleton will be interesting to science when you are dead, Mr. Solon," hissed the Wondersmith. "But before I have the pleasure of reducing you to an anatomy, which I will assuredly do, I wish to compliment you on your power of penetration, or sources of information; for I know not if you have derived your knowledge from your own mental research or the efforts of others. You are perfectly correct in your statement, that this charming young person, who day after day parades the streets with a barrel-organ and a monkey,—the last unhappily indisposed at present,—listening to the degrading jokes of ribald boys and depraved men,—you are quite correct, Sir, in stating that she is not my daughter. On the contrary, she is the daughter of an Hungarian nobleman who had the misfortune to incur my displeasure. I had a son, crooked spawn of a Christian!—a son, not like you, cankered, gnarled stump of life that you are,—but a youth tall and fair and noble in aspect, as became a child of one whose lineage makes Pharaoh modern,—a youth whose foot in the dance was as swift and beautiful to look at as the golden sandals of the sun when he dances upon the sea in summer. This youth was virtuous and good; and being of good race, and dwelling in a country where his rank, gypsy as he was, was recognized, he mixed with the proudest of the land. One day he fell in with this accursed Hungarian, a fierce drinker of that Devil's blood called brandy. My child until that hour had avoided this bane of our race. Generous wine he drank, because the soul of the sun our ancestor palpitated in its purple waves. But brandy, which is fallen and accursed wine, as devils are fallen and accursed angels, had never crossed his lips, until in an evil hour he was seduced by this Christian hog, and from that day forth his life was one fiery debauch, which set only in the black waves of death. I vowed vengeance on the destroyer of my child, and I kept my

word. I have destroyed *his* child,—not compassed her death, but blighted her life, steeped her in misery and poverty, and now, thanks to the thousand devils, I have discovered a new torture for her heart. She thought to solace her life with a love-episode! Sweet little epicure that she was! She shall have her little crooked lover, shan't she? Oh, yes! She shall have him, cold and stark and livid, with that great, black, heavy hunch, which no back, however broad, can bear, Death, sitting between his shoulders!"

There was something so awful and demoniac in this entire speech and the manner in which it was delivered, that it petrified Zonéla into a mere inanimate figure, whose eyes seemed unalterably fixed on the fierce, cruel face of the Wondersmith. As for Solon, he was paralyzed in the grasp of his foe. He heard, but could not reply. His large eyes, dilated with horror to far beyond their ordinary size, expressed unutterable agony.

The last sentence had hardly been hissed out by the gypsy when he took from his pocket a long, thin coil of whipcord, which he entangled in a complicated mesh around the cripple's body. It was not the ordinary binding of a prisoner. The slender lash passed and repassed in a thousand intricate folds over the powerless limbs of the poor humpback. When the operation was completed, he looked as if he had been sewed from head to foot in some singularly ingenious species of network.

"Now, my pretty lop-sided little lover," laughed Herr Hippe, flinging Solon over his shoulder, as a fisherman might fling a net-full of fish, "we will proceed to put you into your little cage until your little coffin is quite ready. Meanwhile we will lock up your darling beggar-girl to mourn over your untimely end."

So saying, he stepped from the room with his captive, and securely locked the door behind him.

When he had disappeared, the frozen Zonéla thawed, and with a shriek of anguish flung herself on the inanimate body of Furbelow.

VI.

THE POISONING OF THE SWORDS.

It was New Year's Eve, and eleven o'clock at night. All over this great land, and in every great city in the land, curly heads were lying on white pillows, dreaming of the coming of the generous Santa Claus. Innumerable stockings hung by countless bedsides. Visions of beautiful toys, passing in splendid pageantry through myriads of dimly lit dormitories, made millions of little hearts palpitate in sleep. Ah! what heavenly toys those were that the children of this soil beheld, that mystic night, in their dreams! Painted cars with orchestral wheels, making music more delicious than the roll of planets. Agile men of cylindrical figure, who sprang unexpectedly out of meek-looking boxes, with a supernatural fierceness in their crimson cheeks and fur-whiskers. Herds of marvellous sheep, with fleeces as impossible as the one that Jason sailed after; animals entirely indifferently to grass and water and "rot" and "ticks." Horses spotted with an astounding regularity, and furnished with the most ingenious methods of locomotion. Slender foreigners, attired in painfully short tunics, whose existence passed in continually turning heels over head down a steep flight of steps, at the bottom of which they lay in an exhausted condition with dislocated limbs, until they were restored to their former elevation, when they went at it again as if nothing had happened. Stately swans, that seemed to have a touch of the ostrich in them; for they swam continually after a piece of iron which was held before them, as if consumed with a ferruginous hunger. Whole farm-yards of roosters, whose tails curled the wrong way,—a slight defect, that was, however, amply atoned for by the size and brilliancy of their scarlet combs, which, it would appear, Providence had intended for pen-wipers. Pears, that, when applied to youthful lips, gave forth sweet and inspiring sounds. Regiments of soldiers, that performed neat, but limited evolutions on

cross-jointed contractile battle-fields. All these things, idealized, transfigured, and illuminated by the powers and atmosphere and colored lamps of Dreamland, did the millions of dear sleeping children behold, the night of the New Year's Eve of which I speak.

It was on this night, when Time was preparing to shed his skin and come out young and golden and glossy as ever,—when, in the vast chambers of the universe, silent and infallible preparations were making for the wonderful birth of the coming year,—when mystic dews were secreted for his baptism, and mystic instruments were tuned in space to welcome him,—it was at this holy and solemn hour that the Wondersmith and his three gypsy companions sat in close conclave in the little parlor before mentioned.

There was a fire roaring in the grate. On a table, nearly in the centre of the room, stood a huge decanter of Port wine, that glowed in the blaze which lit the chamber like a flask of crimson fire. On every side, piled in heaps, inanimate, but scowling with the same old wondrous scowl, lay myriads of the manikins, all clutching in their wooden hands their tiny weapons. The Wondersmith held in one hand a small silver bowl filled with a green, glutinous substance, which he was delicately applying, with the aid of a camel's-hair brush, to the tips of tiny swords and daggers. A horrible smile wandered over his sallow face,—a smile as unwholesome in appearance as the sickly light that plays above reeking graveyards.

"Let us drink great draughts, brothers," he cried, leaving off his strange ointment for a while, to lift a great glass, filled with sparkling liquor, to his lips. "Let us drink to our approaching triumph. Let us drink to the great poison, Macousha. Subtle seed of Death,—swift hurricane that sweeps away Life,—vast hammer that crushes brain and heart and artery with its resistless weight,—I drink to it."

"It is a noble decoction, Duke Baltha-

zar," said the old fortune-teller and midwife, Madame Filomel, nodding in her chair as she swallowed her wine in great gulps. "Where did you obtain it?"

"It is made," said the Wondersmith, swallowing another great goblet-full of wine ere he replied, "in the wild woods of Guiana, in silence and in mystery. But one tribe of Indians, the Macoushi Indians, know the secret. It is simmered over fires built of strange woods, and the maker of it dies in the making. The place, for a mile around the spot where it is fabricated, is shunned as accursed. Devils hover over the pot in which it stews; and the birds of the air, scenting the smallest breath of its vapor from far away, drop to earth with paralyzed wings, cold and dead."

"It kills, then, fast?" asked Kerplonne, the artificial eyemaker,—his own eyes gleaming, under the influence of the wine, with a sinister lustre, as if they had been fresh from the factory, and were yet untarnished by use.

"Kills?" echoed the Wondersmith, derisively; "it is swifter than thunderbolts, stronger than lightning. But you shall see it proved before we let forth our army on the city accursed. You shall see a wretch die, as if smitten by a falling fragment of the sun."

"What? Do you mean Solon?" asked Oaks Smith and the fortune-teller together.

"Ah! you mean the young man who makes the commerce with books?" echoed Kerplonne. "It is well. His agonies will instruct us."

"Yes! Solon," answered Hippe, with a savage accent. "I hate him, and he shall die this horrid death. Ah! how the little fellows will leap upon him, when I bring him in, bound and helpless, and give their beautiful wicked souls to them! How they will pierce him in ten thousand spots with their poisoned weapons, until his skin turns blue and violet and crimson, and his form swells with the venom,—until his hump is lost in shapeless flesh! He hears what I say, every word of it. He is in the closet next door, and is lis-

tening. How comfortable he feels! How the sweat of terror rolls on his brow! How he tries to loosen his bonds, and curses all earth and heaven when he finds that he cannot! Ho! ho! Handsome lover of Zonéla, will she kiss you when you are livid and swollen? Brothers, let us drink again,—drink always. Here, Oaksmith, take these brushes,—and you, Filomel,—and finish the anointing of these swords. This wine is grand. This poison is grand. It is fine to have good wine to drink, and good poison to kill with; is it not?" and, with flushed face and rolling eyes, the Wondersmith continued to drink and use his brush alternately.

The others hastened to follow his example. It was a horrible scene: those four wicked faces; those myriads of tiny faces, just as wicked; the certain unearthly air that pervaded the apartment; the red, unwholesome glare cast by the fire; the wild and reckless way in which the weird company drank the red-illumined wine.

The anointing of the swords went on rapidly, and the wine went as rapidly down the throats of the four poisoners. Their faces grew more and more inflamed each instant; their eyes shone like rolling fireballs; their hair was moist and dishevelled. The old fortune-teller rocked to and fro in her chair, like those legless plaster figures that sway upon convex loaded bottoms. All four began to mutter incoherent sentences, and babble unintelligible wickednesses. Still the anointing of the swords went on.

"I see the faces of millions of young corpses," babbled Herr Hippe, gazing, with swimming eyes, into the silver bowl that contained the Macousha poison,— "all young, all Christians,—and the little fellows dancing, dancing, and stabbing, stabbing. Filomel, Filomel, I say!"

"Well, Grand Duke," snored the old woman, giving a violent lurch.

"Where's the bottle of souls?"

"In my right-hand pocket, Herr Hippe"; and she felt, so as to assure herself that it was there. She half drew out the black bottle, before described in this

narrative, and let it slide again into her pocket,—let it slide again, but it did not completely regain its former place. Caught by some accident, it hung half out, swaying over the edge of the pocket, as the fat midwife rolled backwards and forwards in her drunken efforts at equilibrium.

"All right," said Herr Hippe, "perfectly right! Let's drink."

He reached out his hand for his glass, and, with a dull sigh, dropped on the table, in the instantaneous slumber of intoxication. Oaksmith soon fell back in his chair, breathing heavily. Kerplonne followed. And the heavy, stertorous breathing of Filomel told that she slumbered also; but still her chair retained its rocking motion, and still the bottle of souls balanced itself on the edge of her pocket.

VII.

LET LOOSE.

SURE enough, Solon heard every word of the fiendish talk of the Wondersmith. For how many days he had been shut up, bound in the terrible net, in that dark closet, he did not know; but now he felt that his last hour was come. His little strength was completely worn out in efforts to disentangle himself. Once a day a door opened, and Herr Hippe placed a crust of bread and a cup of water within his reach. On this meagre fare he had subsisted. It was a hard life; but, bad as it was, it was better than the horrible death that menaced him. His brain reeled with terror at the prospect of it. Then, where was Zonéla? Why did she not come to his rescue? But she was, perhaps, dead. The darkness, too, appalled him. A faint light, when the moon was bright, came at night through a chink far up in the wall; and the only other hole in the chamber was an aperture through which, at some former time, a stove-pipe had been passed. Even if he were free, there would have been small hope of escape; but, laced as it were in a network of steel, what was to be done? He groaned and writhed upon

the floor, and tore at the boards with his hands, which were free from the wrists down. All else was as solidly laced up as an Indian papoose. Nothing but pride kept him from shrieking aloud, when, on the night of New Year's Eve, he heard the fiendish Hippe recite the programme of his murder.

While he was thus wailing and gnashing his teeth in darkness and torture, he heard a faint noise above his head. Then something seemed to leap from the ceiling and alight softly on the floor. He shuddered with terror. Was it some new torture of the Wondersmith's invention? The next moment, he felt some small animal crawling over his body, and a soft, silky paw was pushed timidly across his face. His heart leaped with joy.

"It is Furbelow!" he cried. "Zonéla has sent him. He came through the stove-pipe hole."

It was Furbelow, indeed, restored to life by Zonéla's care, and who had come down a narrow tube, that no human being could have threaded, to console the poor captive. The monkey nestled closely into the hunchback's bosom, and, as he did so, Solon felt something cold and hard hanging from his neck. He touched it. It was sharp. By the dim light that struggled through the aperture high up in the wall, he discovered a knife, suspended by a bit of cord. Ah! how the blood came rushing through the veins that crossed over and through his heart, when life and liberty came to him in this bit of rusty steel! With his manacled hands he loosened the heaven-sent weapon; a few cuts were rapidly made in the cunning network of cord that enveloped his limbs, and in a few seconds he was free!—cramped and faint with hunger, but free!—free to move, to use the limbs that God had given him for his preservation,—free to fight,—to die fighting, perhaps,—but still to die free. He ran to the door. The bolt was a weak one, for the Wondersmith had calculated more surely on his prison of cords than on any jail of stone,—and more; and with a few efforts the

door opened. He went cautiously out into the darkness, with Furbelow perched on his shoulder, pressing his cold muzzle against his cheek. He had made but a few steps when a trembling hand was put into his, and in another moment Zonéla's palpitating heart was pressed against his own. One long kiss, an embrace, a few whispered words, and the hunchback and the girl stole softly towards the door of the chamber in which the four gypsies slept. All seemed still; nothing but the hard breathing of the sleepers, and the monotonous rocking of Madame Filomel's chair broke the silence. Solon stooped down and put his eye to the keyhole, through which a red bar of light streamed into the entry. As he did so, his foot crushed some brittle substance that lay just outside the door; at the same moment a howl of agony was heard to issue from the room within. Solon started; nor did he know that at that instant he had crushed into dust Monsieur Kerplonne's supernumerary eye, and the owner, though wrapt in a drunken sleep, felt the pang quiver through his brain.

While Solon peeped through the keyhole, all in the room was motionless. He had not gazed, however, for many seconds, when the chair of the fortune-teller gave a sudden lurch, and the black bottle, already hanging half out of her wide pocket, slipped entirely from its resting-place, and, falling heavily to the ground, shattered into fragments.

Then took place an astonishing spectacle. The myriads of armed dolls, that lay in piles about the room, became suddenly imbued with motion. They stood up straight, their tiny limbs moved, their black eyes flashed with wicked purposes, their thread-like swords gleamed as they waved them to and fro. The villainous souls imprisoned in the bottle began to work within them. Like the Liliputians, when they found the giant Gulliver asleep, they scaled in swarms the burly sides of the four sleeping gypsies. At every step they took, they drove their thin swords and quivering daggers into the flesh of the drunken authors of their

being. To stab and kill was their mission, and they stabbed and killed with incredible fury. They clustered on the Wondersmith's sallow cheeks and sinewy throat, piercing every portion with their diminutive poisoned blades. Filomel's fat carcass was alive with them. They blackened the spare body of Monsieur Kerplonne. They covered Oaksmith's huge form like a cluster of insects.

Overcome completely with the fumes of wine, these tiny wounds did not for a few moments awaken the sleeping victims. But the swift and deadly poison Macousha, with which the weapons had been so fiendishly anointed, began to work. Herr Hippe, stung into sudden life, leaped to his feet, with a dwarf army clinging to his clothes and his hands,—always stabbing, stabbing, stabbing. For an instant, a look of stupid bewilderment clouded his face; then the horrible truth burst upon him. He gave a shriek like that which a horse utters when he finds himself fettered and surrounded by fire,—a shriek that curdled the air for miles and miles.

“Oaksmith! Kerplonne! Filomel! Awake! awake! We are lost! The souls have got loose! We are dead! poisoned! Oh, accursed ones! Oh, demons, ye are slaying me! Ah! fiends of Hell!”

Aroused by these frightful howls, the three gypsies sprang also to their feet, to find themselves stung to death by the manikins. They raved, they shrieked, they swore. They staggered round the chamber. Blinded in the eyes by the ever-stabbing weapons,—with the poison already burning in their veins like red-hot lead,—their forms swelling and discoloring visibly every moment,—their howls and attitudes and furious gestures made the scene look like a chamber in Hell.

Maddened beyond endurance, the Wondersmith, half-blind and choking with the venom that had congested all the blood-vessels of his body, seized dozens of the manikins and dashed them into the fire, trampling them down with his feet.

“Ye shall die too, if I die,” he cried, with a roar like that of a tiger. “Ye shall burn, if I burn. I gave ye life,—I give ye death. Down!—down!—burn!—flame! Fiends that ye are, to slay us! Help me, brothers! Before we die, let us have our revenge!”

On this, the other gypsies, themselves maddened by approaching death, began hurling manikins, by handfuls, into the fire. The little creatures, being wooden of body, quickly caught the flames, and an awful struggle for life took place in miniature in the grate. Some of them escaped from between the bars and ran about the room, blazing, writhing in agony, and igniting the curtains and other draperies that hung around. Others fought and stabbed one another in the very core of the fire, like combating salamanders. Meantime, the motions of the gypsies grew more languid and slow, and their curses were uttered in choked guttural tones. The faces of all four were spotted with red and green and violet, like so many egg-plants. Their bodies were swollen to a frightful size, and at last they dropped on the floor, like over-ripe fruit shaken from the boughs by the winds of autumn.

The chamber was now a sheet of fire. The flames roared round and round, as if seeking for escape, licking every projecting cornice and sill with greedy tongues, as the serpent licks his prey before he swallows it. A hot, putrid breath came through the keyhole and smote Solon and Zonéla like a wind of death. They clasped each other's hands with a moan of terror, and fled from the house.

The next morning, when the young Year was just unclosing its eyes, and the happy children all over the great city were peeping from their beds into the myriads of stockings hanging near by, the blue skies of heaven shone through a black network of stone and charred rafters. These were all that remained of the habitation of Herr Hippe, the Wondersmith.

ROBA DI ROMA.

[Continued.]

CHAPTER IV.

LENT.

THE gay confusion of Carnival is over, with its mad tossing of flowers and *bonbons*, its showering of *confetti*, its brilliantly draped balconies running over with happy faces, its barbaric races, its rows of joyous *contadine*, its quaint masquerading, and all the glad folly of its Saturnalia. For Saturnalia it is, in most respects just like the *fiesta* of the Ancient Romans, with its *Saturni septem dies*, its uproar of "*Io Saturnalia!*" in the streets, and all its mad frolic. In one point it materially differs, however; for on the ancient *fiesta* no criminal could be punished; but in modern times it is this gay occasion that the government selects to execute (*giustiziare*) any poor wretch who may have been condemned to death, so as to strike a wholesome terror into the crowd. Truly, the ways of the Church are as wonderful as they are infallible! But all is over now. The last *moccoletti* are extinguished, that flashed and danced like myriad fire-flies from window and balcony and over the heads of the roaring tide of people that ebbed and flowed in stormy streams of wild laughter through the streets. The Corso has become sober and staid, and taken in its draperies. The fun is finished. The masked balls, with their *belle maschere*, are over. The theatres are all closed. Lent has come, bringing its season of sadness; and the gay world of strangers is flocking down to Naples.

Eh, Signore! Finito il nostro carnevale. Adesso è il carnevale dei preti:— "Our carnival is over, and that of the priests has come." All the *frati* are going round to every Roman family, high and low, from the prince in his palace to the boy in the *caffè*, demanding "*una santa elemosina, — un abbondante santa*

elemosina, — ma abbondante,"— and willingly pocketing any sum, from a half-*baiocco* upwards. The parish priest is now making his visits in every ward of the city, to register the names of the Catholics in all the houses, so as to insure a confession from each during this season of penance. And woe to any wight who fails to do his duty!—he will soon be brought to his marrow-bones. His name will be placarded in the church, and he will be punished according to circumstances,—perhaps by a mortification to the pocket, perhaps by the penance of the convent; and perhaps his fate will be worse, if he be obstinate. So nobody is obstinate, and all go to confession like good Christians, and confess what they please, for the sake of peace, if not of absolution. The Franciscani march more solemnly up and down the alleys of their cabbage-garden, studiously with books in their hands, which they pretend to read; now and then taking out their snuff-stained bandanna and measuring it from corner to corner, in search of a feasible spot for its appropriate function, and then rolling it carefully into a little round ball and returning it to the place whence it came. Whatever penance they do is not to Father Tiber or Santo Acquadotto, excepting by internal ablutions,—the exterior things of this world being ignored. There is no meat-eating now, save on certain festivals, when a supply is laid in for the week. But opposites cure opposites, (contrary to the homœopathic rule,) and their *magro* makes them *grasso*. Two days of festival, however, there are in the little church of San Patrizio and Isidoro, when the streets are covered with sand, and sprigs of box and red and yellow hangings flaunt before the portico, and scores of young boy-priests invade their garden, and, tucking up their long skirts, run and scream among the cab-

gages; for boydom is an irrepressible thing, even under the extinguisher of a priest's black dress.

Daily you will hear the tinkle of a bell and the chant of alto child-voices in the street, and, looking out, you will see two little boys clad in some refuse of the Church's wardrobe, one of whom carries a crucifix or a big black cross, while the other rings a bell and chants as he loiters along; now stopping to chaff with other boys of a similar age, nay, even at times laying down his cross to dispute or struggle with them, and now renewing the appeal of the bell. This is to call together the children of the parish to learn their *Dottrina* or Catechism,—from which the Second Commandment is, however, carefully expurgated, lest to their feeble minds the difference between bowing down to graven images, or likenesses of things in the earth, and what they do daily before the images and pictures of the Virgin and Saints may not clearly appear. Indeed, let us cheerfully confess, in passing, that, by a strange forgetfulness, this same Commandment is not reëstablished in its place even in the catechism for older persons,—of course through inadvertence. However, it is of no consequence, as the real number of Ten Commandments is made up by the division of the last into two; so that there really are ten. And in a country where so many pictures are painted and statues made, perhaps this Second Commandment might be open to misconstruction, if not prohibited by the wise and holy men of the Church.*

Meantime the snow is gradually disappearing from Monte Gennaro and the

Sabine Mountains. Picnic parties are spreading their tables under the Pamfili Doria pines, and drawing St. Peter's from the old wall near by the ilex avenue,—or making excursions to Frascati, Tusculum, and Albano,—or spending a day in wandering among the ruins of the Etruscan city of Veii, lost to the world so long ago that even the site of it was unknown to the Cæsars,—or strolling by the shore at Ostia, or under the magnificent *pineta* at Castel Fusano, whose lofty trees repeat, as in a dream, the sound of the blue Mediterranean that washes the coast at half a mile distant. There is no lack of places that Time has shattered and strewn with relics, leaving Nature to festoon her ruins and heal her wounds with tenderest vines and flowers, where one may spend a charming day and dream of the old times.

Spring—*prima vera*, the first true thing, as the Italians call it—has come. The nightingales already begin to bubble into song under the Ludovisi ilexes and in the Barberini Gardens. Daisies have snowed all over the Campagna,—periwinkles star the grass,—crocuses and anemones impurple the spaces between the rows of springing grain along the still brown slopes. At every turn in the streets baskets-full of *mammole*, the sweet-scented Parma violet, are offered you by little girls and boys; and at the corner of the Condotti and Corso is a splendid show of camelias, set into beds of double violets, and sold for a song. Now and then one meets huge baskets filled with these delicious violets, on their way to the confectioners and *caffès*, where they will be made into syrup; for the

* This is a fact,—denied, of course, by some of the Roman Catholics, in argument; for what will they not deny? But it is, nevertheless, a fact. I have now before me a little Catechism, from which the Second Commandment is omitted, and the Tenth divided into two; and I have examined others in which the same omission is made. I cannot say that all are in the same category; for the Catholic Church is everything to everybody; but I can assert it of all I have seen, and especially of *La Dottrina Xiana*, com-

pilata per Ordine dell' Eminentissimo Cardinale GONZAGA MEMBRINI, Vescovo di Ancona, per l' Uso della Città e Diocesi, published in 1830, which I mention because it is a compilation of authority, made under the superintendence of the Cardinal Bishop of Ancona,—and of the *Catechismo per i Fanciulli, ad Uso delle Città e Diocesi di Cortona, Chiuso, Pienza, Pistoia, Prato e Colle*, published in 1786, under the auspices and with the approval of the bishops of all these cities and dioceses.

Italians are very fond of this *bibite*, and prize it not only for its flavor, but for its medicinal qualities. Violets seem to rain over the villas in the spring,— acres are purple with them, and the air all around is sweet with their fragrance. Every day, scores of carriages are driving about the Borghese grounds, which are open to the public, and hundreds of children are running about, plucking flowers and playing on the lovely slopes and in the shadows of the noble trees, while their parents stroll at a distance and wait for them in the shady avenues. At the Pamfili Doria villa the English play their national game of cricket, on the flower-enamelled green, which is covered with the most wondrous anemones; and there is a *matinée* of friends who come to chat and look on. This game is rather “slow” at Rome, however, and does not rhyme with the Campagna. The Italians lift their hands and wonder what there is in it to fascinate the English; and the English in turn call them a lazy, stupid set, because they do not admire it. But those who have seen *pallone* will not, perhaps, so much wonder at the Italians, nor condemn them for not playing their own game, when they remember that the French have turned them out of their only amphitheatre adapted for it, and left them only *pazienza*.

If one drives out at any of the gates, he will see that spring is come. The hedges are putting forth their leaves, the almond-trees are in full blossom, and in the vineyards the *contadini* are setting cane-poles and trimming the vines to run upon them. Here and there, along the slopes, the rude old plough of the Georgics, dragged by great gray oxen, turns up the rich loam, that “needs only to be tickled to laugh out in flowers and grain.” In the olive-orchards, the farmers are carefully pruning away the decayed branches and loosening the soil about their old roots. Here and there, the smoke of distant bonfires, burning heaps of useless stubble, shows against the dreamy purple hills like the pillar of cloud that led the Israelites. One smells

the sharp odor of these fires everywhere, and hears them crackle in the fields.

“Atque levem stipulam crepitantibus urere flammis.”

On *fiesta*-days the way-side *osterias* (*con cucina*) are crowded by parties who come out to sit under the *frascati* of vines and drink the wine grown on the very spot, and regale themselves with a *frittata* of eggs and chopped sausages, or a slice of *agnello*, and enjoy the delicious air that breathes from the mountains. The old cardinals descend from their gilded carriages, and, accompanied by one of their household and followed by their ever-present lackeys in harlequin liveries, totter along on foot with swollen ankles, lifting their broad red hats to the passers-by who salute them, and pausing constantly in their discourse to enforce a phrase or take a pinch of snuff. Files of scholars from the Propaganda stream along, now and then, two by two, their leading-strings swinging behind them, and in their ranks all shades of physiognomy, from African and Egyptian to Irish and American. Scholars, too, from the English College, and Germans, in red, go by in companies. All the schools, too, will be out,—little boys, in black hats, following the lead of their priest-master, (for all masters are priests,) and orphan girls in white, convoyed by Sisters of Charity, and the deaf and dumb with their masters. Scores of *ciocciari*, also, may be seen in faded scarlets, with their wardrobes of wretched clothes, and sometimes a basket with a baby in it, on their heads. The *contadini*, who have been to Rome to be hired for the week to labor on the Campagna, come tramping along too, one of them often mounted on a donkey, and followed by a group carrying their tools with them; while hundreds of the middle classes, husbands and wives with their children, and *paini* and *paine*, with all their jewelry on, are out to take their *fiesta* stroll, and to see and be seen.

Once in a while, the sadness of Lent is broken by a Church festival, when all

the fasters eat prodigiously and make up for their usual Lenten fare. One of the principal days is that of the 19th of March, dedicated to San Giuseppe, (the most ill-used of all the saints,) when the little church in Capo le Case, dedicated to him, is hung with brilliant draperies, and the pious flock thither in crowds to say their prayers. The great curtain is swaying to and fro constantly as they come and go, and a file of beggars is on the steps to relieve you of *baiochi*. Beside them stands a fellow who sells a print of the Angel appearing to San Giuseppe in a dream, and warning him against the sin of jealousy. Four curious lines beneath the print thus explain it:—

“Qual sinistro pensier l' alma ti scuote?
Se il sen secondo di Maria tu vedi,
Giuseppe, non temer; calmati, e credi
Ch' opra è sol di colui che tutto puote.”

Whether Joseph is satisfied or not with this explanation, it would be difficult to determine from his expression. He looks rather haggard and bored than persuaded, and certainly has not that cheerful acquiescence of countenance which one is taught to expect.

During all Lent, a sort of bun, called *maritozze*, which is filled with the edible kernels of the pine-cone, made light with oil, and thinly crusted with sugar, is eaten by the faithful,—and a very good Catholic “institution” it is. But in the festival days of San Giuseppe, gayly ornamented booths are built at the corner of many of the streets, especially near the church in Capo le Case, in the Borgo, and at San Eustachio, which are adorned with great green branches as large as young trees, and hung with red and gold draperies, where the “*Frittelle di San Giuseppe*” are fried in huge caldrons of boiling oil and served out to the common people. These *frittelle*, which are a sort of delicate doughnut, made of flour mixed sometimes with rice, are eaten by all good Catholics, though one need not be a Catholic to find them excellent eating. In front of the principal booths are swung “*Sonetti*” in praise of the Saint, of the cook, and of

the doughnuts,—some of them declaring that Mercury has already descended from Olympus at the command of the gods to secure a large supply of the *frittelle*, and praying all believers to make haste, or there would be no more left. The latter alternative seems little probable, when one sees the quantity of provision laid in by the vendors. Their prayer, however, is heeded by all; and a gay scene enough it is,—especially at night, when the great cups filled with lard are lighted, and the shadows dance on the crowd, and the light flashes on the tinsel-covered festoons that sway with the wind, and illumines the great booth, while the smoke rises from the great caldrons which flank it on either side, and the cooks, all in white, ladle out the dripping *frittelle* into large polished platters, and laugh and joke, and laud their work, and shout at the top of their lungs, “*Ecco le belle, ma belle frittelle!*” For weeks this frying continues in the streets; but after the day of San Giuseppe, not only the sacred *frittelle* are made, but thousands of minute fishes, fragments of cauliflower, *broccoli*, cabbage, and *carciofi* go into the hissing oil, and are heaped all “*dorati*” upon the platters and vases. For all sorts of fries the Romans are justly celebrated. The sweet olive-oil, which takes the place of our butter and lard, makes the fry light, delicate, and of a beautiful golden color; and spread upon the snowy tables of these booths, their odor is so appetizing and their look so inviting, that I have often been tempted to join the crowds who fill their plates and often their pocket-handkerchiefs (*con rispetto*) with these golden fry, “*frutti dorati*,” as they are called, and thus do honor to the Saint, and comfort their stomachs with holy food, which quells the devil of hunger within.*

* This festival of San Giuseppe, which takes place on the 19th of March, bears a curious resemblance to the *Liberalia* of the ancient Romans, a festival in honor of Bacchus, which was celebrated every year on the 17th of March, when priests and priestesses, adorned with garlands of ivy, carried through the city wine, honey, cakes, and sweetmeats, to-

But not only at this time and at these booths are good *fritti* to be found. It is a favorite mode of cooking in Rome; and a mixed fry (*fritta mista*) of bits of liver, brains, cauliflower, and *carciofi* is a staple dish, always ready at every restaurant. At any *osteria con cucina* on the Campagna one is also sure of a good omelet and salad; and, sitting under the vines, after a long walk, I have made as savory a lunch on these two articles as ever I found in the most glittering restaurant in the Palais Royal. If one add the background of exquisite mountains, the middle distance of flowery slopes, where herds of long-haired goats, sheep, and gray oxen are feeding among the skeletons of broken aqueducts, ruined tombs, and shattered mediæval towers, and the foreground made up of picturesque groups of peasants, who lounge about the door, and come and go, and men from the Campagna, on horseback, with their dark, capacious cloak and long ironed staff, who have come from counting their oxen and superintending the farming, and *carrettieri*, stopping in their hooded wine-carts or ringing along the road,—there is, perhaps, as much to charm the artist as is to be seen while sipping beer or *eau gazeuse* on the hot Parisian *asphalte*, where the *grisette* studiously shows her clean ankles, and the dandy struts in his patent-leather boots.

One great *fiesta* there is during Lent at the little town of Grotta-Ferrata, about fourteen miles from Rome. It takes place

together with a portable altar, in the middle of which was a small fire-pan, (*foculus*), in which, from time to time, sacrifices were burnt. The altar has now become a booth, the *foculus* a caldron, the sacrifices are of little fishes as well as of cakes, and San Giuseppe has taken the place of Bacchus, Liber Pater; but the festivals, despite these differences, have such grotesque points of resemblance that the latter looks like the former, just as one's face is still one's face, however distortedly reflected in the bowl of a spoon; and, perhaps, if one remembers the third day of the Anthesteria, when cooked vegetables were offered in honor of Bacchus, by putting it together with the Liberalia, we shall easily get the modern *fiesta* of San Giuseppe.

on the 25th of March, and sometimes is very gay and picturesque, and always charming to one who has eyes to see, and has shed some of his national prejudices. By eight o'clock in the morning open carriages begin to stream out of the Porta San Giovanni, and in about two hours the old castellated monastery may be seen at whose feet the little village of Grotta-Ferrata stands. As we advance through noble elms and plane-trees, crowds of *contadini* line the way, beggars scream from the banks, donkeys bray, *carretti* rattle along, until at last we arrive at a long meadow which seems alive and crumbling with gayly dressed figures that are moving to and fro as thick as ants upon an ant-hill. Here are gathered peasants from all the country-villages within ten miles, all in their festal costumes; along the lane which skirts the meadow and leads through the great gate of the old fortress, donkeys are crowded together, and keeping up a constant and outrageous concert; *saltimbanci*, in harlequin suits, are making faces or haranguing from a platform, and inviting everybody into their penny-show. From inside their booths is heard the sound of the invariable pipes and drum, and from the lifted curtain now and then peers forth a comic face, and then disappears with a sudden scream and wild gesticulation. Meantime the closely packed crowd moves slowly along in both directions, and on we go through the archway into the great court-yard. Here, under the shadow of the monastery, booths and benches stand in rows, arrayed with the produce of the country-villages,—shoes, rude implements of husbandry, the coarse woven fabrics of the *contadini*, hats with cockades and rosettes, feather brooms and brushes, and household things, with here and there the tawdry pinchbeck ware of a peddler of jewelry, and little *quadretti* of Madonna and saints. Extricating ourselves from the crowd, we ascend by a stone stairway to the walk around the parapets of the walls, and look down upon the scene. How gay it is! Around the fountain,

which is spilling in the centre of the court, a constantly varying group is gathered, washing, drinking, and filling their flasks and vases. Near by, a charlatan, mounted on a table, with a huge canvas behind him painted all over with odd cabalistic figures, is screaming, in loud and voluble tones, the virtues of his medicines and unguents, and his skill in extracting teeth. One need never have a pang in tooth, ear, head, or stomach, if one will but trust his wonderful promises. In one little bottle he has the famous water which renews youth; in another, the lotion which awakens love, or cures jealousy, or changes the fright into the beauty. All the while he plays with his tame serpents, and chatters as if his tongue went of itself, while the crowd of peasants below gape at him, laugh with him, and buy from him. Listen to him, all who have ears!

Udite, udite, O rustici!
 Attenti, non fiatate!
 Io già suppongo e immagino
 Che al par di me sappiate
 Che io son quel gran medico
 Dottore Enciclopedico
 Chiamato Dulcamara,
 La cui virtù preclara
 E i portentosi infiniti

Son noti in tutto il mondo — *e in altri siti.*

Benefattor degli uomini,
 Reparator dei mali,
 In pochi giorni io sgombrerò.
 Io spazzo gli spedali
 E la salute a vendere
 Per tutto il mondo io vo.
 Compratela, compratela,—
 Per poco io ve la do.

È questo l' odontalgico,
 Mirabile liquore,
 De' topi e dei cimici
 Possente distruttore,
 I cui certificati
 Autentici, bollati,
 Toccar, vedere, e leggere,
 A ciaschedun farò.
 Per questo mio specifico
 Simpatico, prolifico,
 Un uom settuagenario
 E valetudinario
 Nonno di dieci bamboli
 Ancora diventò.

O voi matrone rigide,
 Ringiovanir bramate?
 Le vostre rughe incommode
 Con esso cancellate.
 Volete, voi donzelle,
 Ben liscia aver la pelle?
 Voi giovani galanti,
 Per sempre avere amanti,
 Comprate il mio specifico,—
 Per poco io ve lo do.

Ei move i paralitici,
 Spedisce gli apoplefici,
 Gli asmatici, gli asfitici,
 Gli isterici, e diabetici;
 Guarisce timpanitidi
 E scrofoli e rachitidi;
 E fino il mal di fegato,
 Che in moda diventò.
 Comprate il mio specifico,—
 Per poco io ve lo do.

And so on and on and on. There is never an end of that voluble gabble. Nothing is more amusing than the Italian *ciarlatano*, wherever you meet him; but, like many other national characters, he is vanishing, and is seen more and more rarely every year. Perhaps he has been promoted to an office in the Church or government, and finds more pickings there than at the fairs; and if not, perhaps he has sold out his profession and good-will to his confessor, who has mounted, by means of it, into a gilded carriage, and wears silk stockings, whose color, for fear of mistake, I will not mention.

But to return to the fair and our station on the parapets at Grotta-Ferrata. Opposite us is a penthouse, (where nobody peaks and pines,) whose jutting *frasci*-covered eaves and posts are adorned with gay draperies; and under the shadow of this is seated a motley set of peasants at their lunch and dinner. Smoking plates come in and out of the dark hole of a door that opens into kitchen and cellar, and the *camerieri* cry constantly, "*Vengo subito*," "*Eccomi quà*,"—whether they come or not. Big-bellied flasks of rich Grotta-Ferrata wine are filled and emptied; and bargains are struck for cattle, donkeys, and clothes; and healths are pledged and *brindisi* are given. But

there is no riot and no quarrelling. If we lift our eyes from this swarm below, we see the exquisite Campagna with its silent, purple distances stretching off to Rome, and hear the rush of a wild torrent scolding in the gorge below among the stones and olives.

But while we are lingering here, a crowd is pushing through into the inner court, where mass is going on in the curious old church. One has now to elbow his way to enter, and all around the door, even out into the middle court, *contadini* are kneeling. Besides this, the whole place reeks intolerably with garlic, which, mixed with whiff of incense from the church within and other unmentionable smells, makes such a compound that only a brave nose can stand it. But stand it we must, if we would see Domenichino's frescoes in the chapel within; and as they are among the best products of his cold and clever talent, we gasp and push on,—the most resolute alone getting through. Here in this old monastery, as the story goes, he sought refuge from the fierce Salvator Rosa, by whom his life was threatened, and here he painted his best works, shaking in his shoes with fear. When we have examined these frescoes, we have done the fair of Grotta-Ferrata; and those of us who are wise and have brought with us a well-packed hamper stick in our hat one of the red artificial roses which everybody wears, take a charming drive to the Villa Conti, Muti, or Falconieri, and there, under the ilexes, forget the garlic, finish the day with a picnic, and return to Rome when the western sun is painting the Alban Hill.

And here, in passing, one word on the onions and garlic, whose odor issues from the mouths of every Italian crowd, like the fumes from the maw of Fridolin's dragon. Everybody eats them in Italy; the upper classes show them to their dishes to give them a flavor, and the lower use them not only as a flavor, but as a food. When only a formal introduction of them is made to a dish, I confess that the result is far from disagreeable; but

that close, intimate, and absorbing relation existing between them and the lowest classes is frightful. *Senza complimenti*, it is "tolerable and not to be endured." When a poor man can procure a raw onion and a hunch of black bread, he does not want a dinner; and towards noon many and many a one may be seen sitting like a king upon a door-step, or making a statuesque finish to a *palazzo portone*, cheerfully munching this spare meal, and taking his siesta after it, full-length upon the bare pavement, as calmly as if he were in the perfumed chambers of the great,

"Under the canopies of costly state,
And lulled with sounds of sweetest melody."

And, indeed, so he is; for the canopy of the soft blue sky is above him, and the plashing fountains lull him to his dreams. Nor is he without ancient authority for his devotion to those twin saints, Cipolla and Aglio. There is an "odor of sanctity" about them, turn up our noses as we may. The Ancient Egyptians offered them as firstfruits upon the altars of their gods, and employed them also in the services for the dead; and such was their attachment to them, that the followers of Moses hankered after them despite the manna, and longed for "the leeks and the onions and the garlic which they did eat in Egypt freely." Nay, even the fastidious Greeks not only used them as a charm against the Evil Eye, but ate them with delight. And in the "Banquet" of Xenophon, Socrates specially recommends them. On this occasion, several curious reasons for their use are adduced, of which we who despise them should not be ignorant. Niccratus says that they relish well with wine, citing Homer in confirmation of his opinion; Callias affirms that they inspire courage in battle; and Charmidas clenches the matter by declaring that they are most useful in "deceiving a jealous wife, who, finding her husband return with his breath smelling of onions, would be induced to believe he had not saluted any one while from

home." Despise them not, therefore, O Saxon! for as "their offence is rank," their pedigree is long, and they are sacred plants that "smell to heaven." Happily for you, if these reasons do not persuade you against your will, there is a certain specific against them,—*Eat them yourself*; and you will smell them no longer.

The time of the church processions is now coming, and one good specimen takes place on the 29th of March, from the Santa Maria in Via, which may stand with little variations for all the others. These processions, which are given by every church once a year, are in honor of the Madonna, or some saint specially revered in the particular church. They make the circuit of the parish limits, passing through all its principal streets, and every window and balcony is decorated with yellow and crimson hangings, and with crowds of dark eyes. The front of the church, the steps, and the street leading to it, are spread with yellow sand, over which are scattered sprigs of box. After the procession has been organized in the church, they "come unto the yellow sands," preceded by a band of music, which plays rather jubilant, and what the unco pious would call profane music, polkas and marches, and airs from the operas. Next follow great lanterns of strung glass drops, accompanied by soldiers; then an immense gonfalon representing the Virgin at the Cross, which swings backwards and forwards, borne by the *confraternità* of the parish, with blue capes over their white dresses, and all holding torches. Then follows a huge wooden cross, garlanded with golden ivy-leaves, and also upheld by the *confraternità*, who stagger under its weight. Next come two crucifixes, covered, as the body of Christ always is during Lent and until Resurrection-Day, with cloth of purple, (the color of passion,) and followed by the *frati* of the church in black, carrying candles and dolorously chanting a hymn. Then comes the bishop in his mitre, his yellow stole upheld by two principal priests, (the curate and subcu-

rate,) and to him his acolytes waft incense, as well as to the huge figure of the Madonna which follows. This figure is of life-size, carved in wood, surrounded by gilt angels, and so heavy that sixteen stout *facchini*, whose shabby trousers show under their improvised costume, are required to bear it along. With this the procession comes to its climax. Immediately after follow the guards, and a great concourse of the populace closes the train.

As Holy Week approaches, pilgrims begin to flock to Rome with their oil-cloth capes, their scallop-shell, their long staffs, their rosaries, and their dirty hands held out constantly for "*una santa elemosina pel povero pellegrino*." Let none of my fair friends imagine that she will find a Romeo among them, or she will be most grievously disappointed. There is something to touch your pity in their appearance, though not the pity akin to love. They are, for the most part, old, shabby, and soiled, and inveterate mendicants,—and though, some time or other, some one or other may have known one of them for her true-love, "by his cockle hat and staff, and his sandal shoon," that time has been long forbye, unless they are wondrously disguised. Besides these pilgrims, and often in company with them, bands of peasants, with their long staffs, may be met on the road, making a pilgrimage to Rome for the Holy Week, clad in splendid *ciocciari* dresses, carrying their clothes on their heads, and chanting a psalm as they go. Among these may be found many a handsome youth and beautiful maid, whose faces will break into the most charming of smiles as you salute them and wish them a happy pilgrimage. And of all smiles, none is so sudden, open, and enchanting as a Roman girl's; and breaking over their dark, passionate faces, black eyes, and level brows, it seems like a burst of sunlight from behind a cloud. There must be noble possibilities in any nation which, through all its oppression and degradation, has preserved the childlike frankness of the Italian smile.

Still another indication of the approach of Holy Week is the Easter egg, which now makes its appearance, and warns us of the solemnities to come. Sometimes it is stained yellow, purple, red, green, or striped with various colors; sometimes it is crowned with paste-work, representing, in a most primitive way, a hen,—her body being the egg, and her pastry-head adorned with a disproportionately tall feather. These eggs are exposed for sale at the corners of the streets and bought by everybody, and every sort of ingenious device is resorted to, to attract customers and render them attractive. This custom is probably derived from the East, where the egg is the symbol of the primitive state of the world and of the creation of things. The new year formerly began at the spring equinox, at about Easter; and at that period of the renewal of Nature, a festival was celebrated in the new moon of the month Phamenoth, in honor of Osiris, when painted and gilded eggs were exchanged as presents, in reference to the beginning of all things. The transference of the commencement of the year to January deprived the Paschal egg of its significance. Formerly in France, and still in Russia as in Italy, it had a religious significance, and was never distributed until it had received a solemn benediction. On Good Friday, a priest, with his robes and an attendant, may be seen going into every door in the street to bless the house, the inhabitants, and the eggs. The last, colored and arranged according to the taste of the individual, are spread upon a table, which is decorated with box, flowers, and whatever ornamental dishes the family possesses. The priest is received with bows at the door, and when the benediction is over he is rewarded with the gratuity of a *paul* or a *scudo*, according to the piety and purse of the proprietor; while into the basket of his attendant is always dropped a *pagnotta*, a couple of eggs, a *baiocco*, or some such trifle.*

* Beside the blessing of the eggs and house, it is the custom in some parts of Italy, (and I

It is on this day, too, that the customary Jew is converted, recants, and is baptized; and there are not wanting evil tongues which declare that there is a wonderful similarity in his physiognomy every year. However this may be, there is no doubt that some one is annually dug out of the Ghetto, which is the pit of Judaism here in Rome; and if he fall back again, after receiving the temporal reward, and without waiting for the spiritual, he probably finds it worth his while to do so, in view of the zeal of the Church, and in remembrance of the fifteenth verse of the twenty-third chapter of Matthew, if he ever reads that portion of the Bible. It is in the great basaltic vase in the baptistery of St. John Lateran, the same in which Rienzi bathed in 1347, before receiving the insignia of knighthood, that the converted Jew, and any other infidel who can be brought over, receives his baptism when he is taken into the arms of the Church.

It is at this season, too, that the *pizzicarolo* shops are gayly dressed in the manner so graphically described by Hans Andersen in his "Improvvisatore." No wonder, that, to little Antonio, the interior of one of these shops looked like a realization of Paradise; for they are really splendid; and when glittering with candles and lamps at night, the effect is very striking. Great sides of bacon and lard are ranged endwise in regular bars all around the interior, and adorned with stripes of various colors, mixed with golden spangles and flashing tinsel; while over and under them, in reticulated work, are piled scores upon scores of brown cheeses, in the form of pyramids, columns, towers, with eggs set into their interstices. From the ceiling, and all around the doorway, hang wreaths and necklaces of

have particularly observed it in Siena,) for the priest, at Easter, to affix to the door of the chief *palazzi* and villas a waxen cross, or the letter M in wax, so as to guard the house from evil spirits. But only the houses of the rich are thus protected; for the priests bestow favors only "for a consideration," which the poor cannot so easily give.

sausages, or groups of the long gourd-like *cacio di cavallo*, twined about with box, or netted wire baskets filled with Easter eggs, or great bunches of white candles gathered together at the wicks. Seen through these, at the bottom of the shop, is a picture of the Madonna, with scores of candles burning about it, and gleaming upon the tinsel hangings and spangles with which it is decorated. Underneath this, there is often represented an elaborate *presepio*,—or, when this is not the case, the animals may be seen mounted here and there on the cheeses. Candelabra of eggs, curiously bound together, so as to resemble bunches of gigantic white grapes, swung from the centre of the ceiling, and cups of colored glass, with a taper in them, or red paper lanterns, and *terra-cotta* lamps, of the antique form, show here and there their little flames among the fitches of bacon and cheeses; while, in the midst of all this splendor, the figure of the *pizzicarolo* moves to and fro, like a high-priest at a ceremony. Nor is this illumination exclusive. The doors, often of the full width of the shop, are thrown wide open, and the glory shines upon all passers-by. It is the apotheosis of ham and cheese, at which only the Hebraic nose, doing violence to its natural curve, turns up in scorn; while true Christians crowd around it to wonder and admire, and sometimes to venture in upon the almost enchanted ground. May it be long before this pleasant custom dies out!

At last comes Holy Week, with its pilgrims that flock from every part of the world. Every hotel and furnished apartment is crowded,—every carriage is hired at double and treble its ordinary fare,—every door, where a Papal ceremony is to take place, is besieged by figures in black with black veils. The streets are filled with Germans, English, French, Americans, all on the move, coming and going, and anxiously inquiring about the *funzioni*, and when they are to take place, and where,—for everything is kept in a charming condition of perfect uncertainty, from the want of

any public newspaper or journal, or other accurate means of information. So everybody asks everybody, and everybody tells everybody, until nobody knows anything, and everything is guesswork. But, nevertheless, despite impatient words, and muttered curses, and all kinds of awkward mistakes, the battle goes bravely on. There is terrible fighting at the door of the Sistine Chapel, to hear the *Miserere*, which is sure to be Baini's when it is said to be Allegri's, as well as at the railing of the Chapel, where the washing of the feet takes place, and at the supper-table, where twelve country-boors represent the Apostolic company, and are waited on by the Pope, in a way that shows how great a sham the whole thing is. The air is close to suffocation in this last place. Men and women faint and are carried out. Some fall and are trodden down. Sometimes, as at the table this year, some unfortunate pays for her curiosity with her life. It is "Devil take the hindmost!" and if any one is down, he is leaped over by men and women indiscriminately, for there is no time to be lost. In the Chapel, when once they are in, all want to get out. Shrieks are heard as the jammed mass sways backward and forward,—veils and dresses are torn in the struggle,—women are praying for help. Meantime the stupid Swiss keep to their orders with a literalness which knows no parallel; and all this time, the Pope, who has come in by a private door, is handing round beef and mustard and bread and potatoes to the gormandizing Apostles, who put into their pockets what their stomachs cannot hold, and improve their opportunities in every way. At last, those who have been through the fight return at nightfall, haggard and ghastly with fear, hunger, and fatigue; and, after agreeing that they could never counsel any one to such an attempt, set off the next morning to attack again some shut door behind which a "function" is to take place.

All this, however, is done by the strangers. The Romans, on these high festivals, do not go to Saint Peter's, but

perform their religious services at their parish churches, calmly and peacefully; for in Saint Peter's all is a spectacle. "How shall I, a true son of the Holy Church," asks Pasquin, "obtain admittance to her services?" And Marforio answers, "Declare you are an Englishman, and swear you are a heretic."

The Piazza is crowded with carriages during all these days, and a hackman will look at nothing under a *scudo* for the smallest distance, and, to your remonstrances, he shrugs his shoulders and says, "*Eh, signore, bisogna vivere; adesso è la nostra settimana, e poi niente.*" Next week I will take you anywhere for two *pauls*,—now for fifteen." Meluccio, (the little old apple,) the aged boy in the Piazza San Pietro, whose sole occupation it has been for years to open and shut the doors of carriages and hold out his hand for a *mezzo-baiocco*, is in great glee. He runs backwards and forwards all day long,—hails carriages like mad,—identifies to the bewildered coachmen their lost fares, whom he never fails to remember,—points out to bewildered strangers the coach they are hopelessly striving to identify, having entirely forgotten coachman and carriage in the struggle they have gone through. He is everywhere, screaming, laughing, and helping everybody. It is his high festival as well as the Pope's, and grateful strangers drop into his hand the frequent *baiocco* or half-*paul*, and thank God and Meluccio as they sink back in their carriages and cry, "*A casa.*"

Finally comes Easter Sunday, the day of the Resurrection; and at twelve on the Saturday previous all the bells are rung, and the crucifixes uncovered, and the Pope, cardinals, and priests change their mourning-vestments for those of rejoicing. Easter has come. You may know it by the ringing bells, and the sound of trumpets in the street, and the jar of long trains of cannon going down to the Piazza San Pietro, to guard the place and join in the dance, in case of a row or rising among the populace; for the right

arm of the Church is the cannon, and Christ's doctrines are always protected by the bayonet, and Peter's successor "making broad his phylacteries," and his splendid *cortège* "enlarging the borders of their garments" and going up to "the chief seats in the synagogues" "in purple and fine linen" to make their "long prayers," crave the protection of bristling arms and drawn swords.

By twelve o'clock Mass in Saint Peter's is over, and the Piazza is crowded with people to see the Benediction,—and a grand and imposing spectacle it is! Out over the great balcony stretches a huge white awning, where priests and attendants are collected, and where the Pope will soon be seen. Below, the Piazza is alive with moving masses. In the centre are drawn up long lines of soldiery, with yellow and red pompons and glittering helmets and bayonets. These are surrounded by crowds on foot, and at the outer rim are packed carriages filled and overrun with people mounted on the seats and boxes. There is a half-hour's waiting while we can look about, a steady stream of carriages all the while pouring in, and, if one could see it, stretching out a mile behind, and adding thousands of impatient spectators to those already there. What a sight it is!—above us the great dome of Saint Peter's, and below, the grand embracing colonnade, and the vast space, in the centre of which rises the solemn obelisk thronged with masses of living beings. Peasants from the Campagna and the mountains are moving about everywhere. Pilgrims in oil-cloth cape and with iron staff demand charity. On the steps are rows of purple, blue, and brown umbrellas; for there the sun blazes fiercely. Everywhere cross forth the white hoods of Sisters of Charity, collected in groups, and showing, among the party-colored dresses, like beds of chrysanthemums in a garden. One side of the massive colonnade casts a grateful shadow over the crowd beneath, that fill up the intervals of its columns; but elsewhere the sun burns down and flashes everywhere. Mounted on the colonnade

are masses of people leaning over, beside the colossal statues. Through all the heat is heard the constant splash of the two superb fountains, that wave to and fro their veils of white spray. At last the clock strikes. In the far balcony are seen the two great snowy peacock fans, and between them a figure clad in white, that rises from a golden chair, and spreads his great sleeves like wings as he raises his arms in benediction. That is the Pope, Pius the Ninth. All is dead silence, and a musical voice, sweet and penetrating, is heard chanting from the balcony;—the people bend and kneel; with a cold, gray flash, all the bayonets gleam as the soldiers drop to their knees, and rise to salute as the voice dies away, and the two white wings are again waved;—then thunder the cannon,—the bells dash and peal,—a few white papers, like huge snowflakes, drop wavering from the balcony;—these are Indulgences, and there is an eager struggle for them below;—then the Pope again rises, again gives his benediction, waving to and fro his right hand, three fingers open, and making the sign of the cross,—and the peacock fans retire, and he between them is borne away,—and Lent is over.

As Lent is ushered in by the dancing lights of the *moccolotti*, so it is ushered out by the splendid illumination of Saint Peter's, which is one of the grandest spectacles in Rome. The first illumination is by means of paper lanterns, distributed everywhere along the architectural lines of the church, and from the steps beneath its portico to the cross above its dome. These are lighted before sunset, and against the blaze of the western light are for some time completely invisible; but as twilight thickens, and the shadows deepen, and a gray pearly veil is drawn over the sky, the distant basilica begins to glow against it with a dull furnace-glow, as of a wondrous coal fanned by a constant wind, looking not so much lighted from without as reddening from an interior fire. Slowly this splendor grows, until the mighty building at last stands outlined against

the dying twilight as if etched there with a fiery burin. As the sky darkens into intense blue behind it, the material part of the basilica seems to vanish, until nothing is left to the eye but a wondrous, magical, visionary structure of fire. This is the silver illumination; watch it well, for it does not last long. At the first hour of night, when the bells sound all over Rome, a sudden change takes place. From the lofty cross a burst of flame is seen, and instantly a flash of light whirls over the dome and drum, climbs the smaller cupolas, descends like a rain of fire down the columns of the *façade*, and before the great bell of Saint Peter's has ceased to toll twelve peals, the golden illumination has succeeded to the silver. For my own part, I prefer the first illumination; it is more delicate, airy, and refined, though the second is more brilliant and dazzling. One is like the Bride of the Church, the other like the Empress of the World. In the second lighting, the Church becomes more material; the flames are like jewels, and the dome seems a gigantic triple crown of Saint Peter's. One effect, however, is very striking. The outline of fire, which before was firm and motionless, now wavers and shakes as if it would pass away, as the wind blows the flames back and forth from the great cups by which it is lighted. From near and far the world looks on,—from the Piazza beneath, where carriages drive to and fro in its splendor, and the band plays and the bells toll,—from the windows and *loggias* of the city, wherever a view can be caught of this superb spectacle,—and from the Campagna and mountain towns, where, far away, alone and towering above everything, the dome is seen to blaze. Everywhere are ejaculations of delight, and thousands of groups are playing the game of "What is it like?" One says, it is like a hive covered by a swarm of burning bees; others, that it is the enchanted palace in the gardens of Gul in the depths of the Arabian nights,—like a gigantic tiara set with wonderful diamonds, larger than those which Sinbad found in the roc's valley,—like the

palace of the fairies in the dreams of childhood,—like the stately pleasure-dome of Kubla Khan in Xanadu,—and twenty other whimsical things. At nearly midnight, when we go to bed, we take a last look at it. It is a ruin, like the Colosseum,—great gaps of darkness are there, with broken rows of splendor. The lights are gone on one side the dome,—they straggle fitfully here and there down the

other and over the *façade*, fading even as we look. It is melancholy enough. It is a bankrupt heiress, an old and wrinkled beauty, that tells strange tales of its former wealth and charms, when the world was at its feet. It is the once mighty Catholic Church, crumbling away with the passage of the night,—and when morning and light come, it will be no more.

[To be continued.]

LA MALANOTTE.

ONE morning in Naples, in the spring of —, I was practising over some operas of Rossini with a musical friend. He had known the great *maestro* personally, and his intelligence on musical matters, his numberless anecdotes and reminiscences, made him a charming companion; he was a living, talking Scudo article, full of artistic *mots* and *ana*. We had just finished looking over the “Tancredi,” and, as I sat down to rest in an arm-chair near the window, he leaned back in the deep window-embasure, and looked down into the fine old garden below, from which arose the delicious odor of orange and young grape blossoms.

“I was in Venice,” he said, “when this opera was composed, in 1813. *Mon Dieu!* how time flies! Rossini wrote it for one of the loveliest women God ever made, Adelaïde Montresor. I knew her very well. She was the wife of a French gentleman, a friend of mine, M. Montresor, at one time very prosperous in fortune. Adelaïde was a Veronese, of good family, and had studied music only *en amateur*. Her maiden name was Malanotte. Oh, yes, of course, you have heard of her. She was famous, poor child, in her day, which was a short one.”

The old gentleman sighed, and threw the end of his cigar out of the window. I handed him another; for his age and

charming conversation entitled him to such indulgences. He remained silent a little while, puffing away at his cigar until it was well lighted; then he continued:—

“I think I’ll tell you poor Adelaïde’s story. She was a delicious young creature when Montresor married her,—scarcely more than a child. For some years they lived delightfully; they had plenty of money, and were very fond of each other. She had two charming little children; one was my godson and namesake, Ettore. Montresor, her husband, was surely one of the happiest of men.

“They were both musical. Montresor had a clever barytone voice, and sang with sufficient grace and memory for an amateur. Adelaïde was more remarkable than her husband; she had genius more than culture, and sang good old music with an unconscious creative grace. At their house we used to get up ‘*Il Matrimonio Segreto*,’ *scenas* from ‘*Don Giovanni*,’ and many other passages from favorite operas; and Adelaïde was always our admired *prima donna*; for she, as Fétis says of genius, ‘invented forms, imposed them as types, and obliged us not only to acknowledge, but to imitate them.’

“I had to go to Russia in 1805, and leave my home and friends for an indef-

inite period of time. When I bade the Montresors good-bye, I wondered what sorrow could touch them, they seemed so shielded by prosperity from every accident; but some one has said very justly of prosperity, that it is like glass,—it shines brightest just before shivering. A year after I left, Montresor, who had foolishly entered into some speculations, lost all his fortune. In a fortnight after the event, Veronese society was electrified by the public announcement of Madame Montresor's first appearance in public as an opera-singer. I forget what her opening piece was. She wrote to me about it, telling me that her *début* was successful, but that she felt she needed more preparation, and should devote the following year to studies necessary to insure success in her profession. Her letters had no murmurs in them about the lost fortune, no moans over the sacrifice of her social position. She possessed true genius, and felt most happy in the exercise of her music, even if it took sorrow, toil, and poverty to develop it. Her whole thoughts were on the plan of studies laid down for her. Now she could be an artist conscientiously. She had obtained the rare advantage of lessons from some famous retired singer at Milan,—Marchesi, I think,—and her letters were filled with learned and enthusiastic details of her master's method, her manner of study, regimen, and exercise,—enough to make ten Catalanis, I saucily wrote back to her.

“Once in a while she would send me a notice of her success at some concert or minor theatre. At last, in 1813, seven years after her girlish *début* at Verona, she received an engagement at Venice. At that time I obtained *congé* for a few months, and, on my home-journey, stopped a few weeks at Venice, to see some relatives living there, and my old friends, the Montresors. The seven-years' hard study and public life had developed the pretty *petite* girl-matron into a charming woman and fine artist. She was as *naïve* and frank as in her girlish days, though not so playful,—more self-possessed, and

completely engrossed with her art. Her domestic life was gone; she lived and breathed only in the atmosphere of her profession, and happily her husband sympathized with her, and generously regarded her triumphs as his own. The first morning I saw her, I was struck with her excited air; a deep crimson spot was on each cheek, which made her eyes, formerly so soft in their expression, painfully sharp in their brilliancy.

“‘I sang for Rossini last night,’ she said, in a quick tone, after our first greeting was over; then continued, with her old, frank *naïveté*, ‘I did not know he was in the theatre. I am so glad! for otherwise I might not have done myself justice.’

“‘He was pleased, of course,’ I replied.

“‘Yes; he was here this morning. He is a charming person,—so graceful and complaisant! Montresor and I were delighted with him. He is to compose an opera for me.’

“Her whole form seemed to dilate with pride. She walked up and down the *salon* with unconscious restlessness while she talked, went to a stand of flowers, and, leaning her burning face over the fragrant blossoms, drew in sharp, rapid breaths of their odors. She plucked off a white tea-rose, and pressed its yellow core against her cheeks, as if she fancied the fresh white color of the flower would cool them. Every look, every movement, every expression that shot rapidly over her varying face, as quickly as the ripples on water under the hot noonday sunlight, spoke more plainly than words her intense longing. As I recall my beautiful friend, so possessed as I saw her then with this intense desire for the fame of a great artist, I think of two lines in a little song I have heard you sing,—

“‘To let the new life in, we know
Desire must ope the portal.’

And, surely, her earnest spirit was beating with feverish haste on that portal of her future for her new life.

"Of course we did not meet so constantly, and therefore not so familiarly as formerly. When we did meet, she was as frank and friendly as ever; but she was always preoccupied. She was studying daily with the great young *maestro* himself, then just rising to the full zenith of his fame, and her whole thoughts were filled with the music of the new opera he was writing, which she called glorious.

"'So grand and heroic,' she said, with enthusiasm, one morning, when describing it, 'and yet so original and fresh! The melodies are graceful, and the accompaniments as sparkling as these diamonds in their brilliancy.'

"At *caffès*, where silly young men murder reputations, it was said that Rossini was madly in love with the beautiful *prima donna*; and of course he was; for he could not help being in love, in his way, with every brilliant woman he met. Numberless stories were told of the bewitching tyranny '*La Malanotte*,' as she was called, loved to exercise over her distinguished admirer, which were interpreted by the uncharitable as the caprice of a mistress in the first flush of her loving power. I had to listen in silence to such stories, and feel grateful that Montresor did not hear them also.

"'It is one of the penalties one always has to pay for a woman's fame,' I said to myself, one day, as I sat sipping my chocolate, while I was forced to overhear from a neighboring alcove an insolent young dandy tell of various scenes, betraying passionate love on both sides, which he had probably manufactured to make himself of consequence. One story he told I felt sure was false, and yet I would rather it had been true than the others; he declared he had been present at the theatre when it had taken place, which had been the morning previous,—the morning after the first representation of this famous opera. *La Malanotte*, he said, was dissatisfied with her opening *cavatina*, and at rehearsal had presented the *maestro* with the MS. of that passage torn into fifty atoms, declaring in a haughty

tone that she would never sing it again. This was too unlike Adelaïde to be true; but I tried to swallow my vexation in silence, and with difficulty restrained myself from insulting the addle-pated young puppy. I had heard her say she did not like the passage so well as the rest of the opera, and felt sure that the whole story had been founded on this simple expression of disapprobation.

"I swallowed my chocolate, put on my hat, and sauntered leisurely along to Montresor's apartments. It was late in the afternoon; the servant admitted me, saying Madame was alone in the *salon*. The apartments were several rooms *en suite*; the music-room was divided from the *salon* by curtains. I entered the *salon* unannounced; for the *valet de chambre* was an old family-servant, and having known me for so many years as *garçon de famille*, he let me proceed through the antechamber unaccompanied. The heavy curtains over the music-room were dropped; but as I entered, I heard a low murmur of voices coming from it. The thick Turkey carpet which lay on the inlaid ivory floor of the *salon* gave back no sound of my footsteps. I did not think of committing any indiscretion; I concluded that Adelaïde was busy studying; so I took up a book and seated myself comfortably, feeling as well off there as at home.

"Presently I heard a brilliant prelude passage on the piano, then Adelaïde's glorious voice pronounced that stirring recitative, '*O Patria*.' This was the passage alluded to by the young dandies in the *caffè*. I laid down my book, and leaned forward to listen. The recitative over, then followed that delicious 'hymn of youth and love,' as Scudo calls it, '*Tu che accendi*,' followed by the '*Di tanti palpiti*.' Can you imagine the sensations produced by hearing for the first time such a passage? If you can, pray do, for I cannot describe them;—just fancy that intoxicating '*Ti revedrò*' soaring up, followed by the glittering accompaniment,—and to hear it, as I did, just fresh from its source, the aroma from

this bright-beaded goblet of youth and love! Heigho! Adelaïde repeated it again and again, and the *enivrement* seemed as great in the music-room as in my brain and heart. Then the low talking recommenced, and from some words that reached my ears I began to think I might be committing an indiscretion; so I left the room as I entered it, unannounced.

"That night I was at the theatre, and witnessed the wild, frantic reception of this *cavatina*, and also saw the point Scudo alludes to, which Adelaïde made that night for the first time, in the duo between Tancredi and Argirio, '*Ah, se de' mali miei,*' in the passage at the close of '*Ecco la tromba,*' at the repeat of '*Al campo.*' She looked superbly, and, as that part of the duo ended, she advanced a step, drew up her fine form to its full height, flashed her sword with a gesture of inspiration, and exclaimed, in clear, musical diction, '*Il vivo lampo di questa spada.*' The effect was electric. The duet could not proceed for the cries and shouts of enthusiasm; the whole theatre rose in one mass, and shouted aloud their ecstasy in one voice, as if they had but one common ear and heart.

"The instant the cries lessened, Adelaïde gave the sign to Argirio, and they took up the duo, '*Splenda terribile,*' before the orchestra, equally electrified with the audience, were prepared for it, so that Adelaïde's clear ringing '*Mi*' soared out like a mellow violoncello note, and she sang the three following measures unaccompanied. The short symphony which follows this little bit was not heard for the cries of applause, which were silenced only by the grand finale, '*Se il ciel mi guida.*'

"*Gran Dio!* the bare memory of that night is a joy," said my friend, walking rapidly up and down the room.

"I had to leave for my Russian home a few days after that, and saw Adelaïde only once; it was the morning of my departure. Her *salon* was crowded, and she was leaning on her husband's arm, looking very proud and happy. 'Who

could have been in that music-room?' I asked myself, while I looked at them; then in an instant I felt reproached at my suspicions, as the thought flashed across my mind, that it might have been her husband. What more likely? I bade her good-bye, and told her, laughingly, as she gave me a cordial grasp of her hand, that I hoped to renew our friendship in St. Petersburg.

"She never wrote to me after that. Marked differences in pursuits and a continued separation will dissolve the outward bonds of the truest friendships. Adelaïde's time was now completely occupied; it was one round of brilliant success for the poor woman. 'Such triumphs! such intoxication!' as Scudo says; but the glory was that of a shooting star. In eight short years after that brilliant season at Venice, Adelaïde Montresor, better known as 'La Malanotte,' the idol of the European musical public, the short-lived infatuation and passion of the celebrated Rossini, was a hopeless invalid, and worse, *presque folle.*

"I received the news, strange to say, one evening at the opera in St. Petersburg, while I was listening to the music of 'Tancredi.' Two gentlemen were talking behind me, and one was telling the other his recollection of that brilliant scene I have just recounted. Then followed the account of her illness; and I could not restrain myself, as I had in the *caffè* at Venice; for I had known Adelaïde as a girl, and loved her as a brother. I presented myself, explaining the cause of my interest in their conversation, and found the news was only too true. The gentleman had just come from Southern Europe, and knew the Montresors personally. He said that her mind was gone, even more hopelessly than her health. She lingered eleven years in this sad state, and then, happily for herself, died.

"And Rossini," I asked,— "how did he take her illness?"

"Oh, three years after his Venetian infatuation, he was off here in Naples,

worshipping the Spanish beauty, a little *passée*, to be sure, of La Colbrand. She, however, possessed more lasting attractions than mere physical ones. She had amassed a large fortune in a variety of ways. Rossini was not over-nice; he wanted money most of all things, and he carried off La Colbrand from her *cher ami*, the Neapolitan director of San Carlo, and married her. It was a regular elopement, as if of a young miss from her papa. Do not look so shocked. Rossini could not help his changeability. You women always throw away a real gem, and receive, nine times out of ten, a mock one in return. But the fault lies not with us, but with you; you almost invariably select the wrong person. Now such men as Montresor and I knew how to return a real gem for Adelaïde's heart-gift; but such men as Rossini have no real feelings in their hearts."

"And you think she loved him?"

"I try to think otherwise, for I cannot bear to remember Adelaïde Montresor as an unworthy woman; and when the unwelcome thought will thrust itself in, I think of her youth, her beauty, her genius, and the sudden blinding effect that rapid prosperity and brilliant success produce on an enthusiastic, warm temperament—Good-morning; to-morrow let me come again, and we will go over 'Tancredi,' and I will sing with you the '*Ah, se de' mali miei.*'"

My friend left me alone. I sat by the window, watching the waving of the tasseled branches of the acacia, and the purple fiery vapor that arose from the overflowing Vesuvius; and I thought of Adelaïde Malanotte, and wondered at

the strange, fatal necessity attendant on genius, its spiritual labor and pain. Like all things beautiful in Art, made by human hands, it must proceed from toil of brain or heart. It takes fierce heat to purify the gold, and welding beats are needed to mould it into gracious shapes; the sharp chisel must cut into the marble, to fashion by keen, driving blows the fair statue; the fine, piercing instrument, "the little diamond-pointed ill," it is that traces the forms of beauty on the hard onyx. There had been sorrow in the tale of my friend, temptation at least, if not sinful yielding, labor and pain, which had broken down the fair mind itself,—but it had all created a gracious form for the memory to dwell on, an undying association with the "Tancredi," as beautiful, instructive, and joy-giving as the "Divino Amore" of Raphael, the exquisite onyx heads in the "Cabinet of Gems," or that divine prelude the Englishman was at that moment pouring out from his piano in a neighboring *palazzo*, in a flood of harmony as golden and rich as the wine of Capri, every note of which, we know, had been a life-drop wrung from the proud, breaking heart of Chopin, when he sat alone, that solemn, stormy midnight, in the old convent-chamber at Majorca. But the toil and suffering are forgotten in the enjoyment of creation, and genius itself, when going down into the fiery baptism of sorrow, or walking over the red-hot ploughshares of temptation, would rather take all its suffering and peril than not be itself;—and well it may; for it is making, what poor heart-broken Keats sung,

"A thing of beauty — a joy forever."

THE PROFESSOR AT THE BREAKFAST-TABLE.

WHAT HE SAID, WHAT HE HEARD, AND WHAT HE SAW.

Iris, her Book.

I PRAY thee by the soul of her that bore thee,
By thine own sister's spirit I implore thee,
Deal gently with the leaves that lie before
thee!

For Iris had no mother to infold her,
Nor ever leaned upon a sister's shoulder,
Telling the twilight thoughts that Nature told
her.

She had not learned the mystery of awaking
Those chorded keys that soothe a sorrow's
aching,
Giving the dumb heart voice, that else were
breaking.

Yet lived, wrought, suffered. Lo, the pictur-
ed token!
Why should her fleeting day-dreams fade un-
spoken,
Like daffodils that die with sheaths unbrok-
en?

She knew not love, yet lived in maiden fan-
cies,—
Walked simply clad, a queen of high ro-
mances,
And talked strange tongues with angels in
her trances.

Twin-souled she seemed, a twofold nature
wearing,—
Sometimes a flashing falcon in her daring,
Then a poor mateless dove that droops de-
spairing.

Questioning all things: Why her Lord had
sent her?
What were these torturing gifts, and where-
fore lent her?
Scornful as spirit fallen, its own tormentor.

And then all tears and anguish: Queen of
Heaven,
Sweet Saints, and Thou by mortal sorrows
riven,
Save me! oh, save me! Shall I die forgiven?

And then— Ah, God! But nay, it little
matters:

Look at the wasted seeds that autumn scat-
ters,
The myriad germs that Nature shapes and
shatters!

If she had — Well! She longed, and knew
not wherefore.
Had the world nothing she might live to care
for?
No second self to say her evening prayer for?

She knew the marble shapes that set men
dreaming,
Yet with her shoulders bare and tresses
streaming
Showed not unlovely to her simple seeming.

Vain? Let it be so! Nature was her teacher.
What if a lonely and unsistered creature
Loved her own harmless gift of pleasing fea-
ture,

Saying, unsaddened,— This shall soon be fad-
ed,
And double-hued the shining tresses braided,
And all the sunlight of the morning shaded?

— This her poor book is full of saddest fol-
lies,
Of tearful smiles and laughing melancholies,
With summer roses twined and wintry hollies.

In the strange crossing of uncertain chances,
Somewhere, beneath some maiden's tear-dim-
med glances
May fall her little book of dreams and fancies.

Sweet sister! Iris, who shall never name
thee,
Trembling for fear her open heart may shame
thee,
Speaks from this vision-haunted page to claim
thee.

Spare her, I pray thee! If the maid is sleep-
ing,
Peace with her! she has had her hour of
weeping.
No more! She leaves her memory in thy
keeping.

These verses were written in the first
leaves of the locked volume. As I turn-

ed the pages, I hesitated for a moment. Is it quite fair to take advantage of a generous, trusting impulse to read the unsunned depths of a young girl's nature, which I can look through, as the balloon-voyagers tell us they see from their hanging-baskets through the translucent waters which the keenest eye of such as sail over them in ships might strive to pierce in vain? Why has the child trusted *me* with such artless confessions,—self-revelations, which might be whispered by trembling lips, under the veil of twilight, in sacred confessionals, but which I cannot look at in the light of day without a feeling of wronging a sacred confidence?

To all this the answer seemed plain enough after a little thought. She did not know how fearfully she had disclosed herself; she was too profoundly innocent. Her soul was no more ashamed than the fair shapes that walked in Eden without a thought of over-liberal loveliness. Having nobody to tell her story to,—having, as she said in her verses, no musical instrument to laugh and cry with her,—nothing, in short, but the language of pen and pencil,—all the veinings of her nature were impressed on these pages, as those of a fresh leaf are transferred to the blank sheets which inclose it. It was the same thing which I remember seeing beautifully shown in a child of some four or five years we had one day at our boarding-house. This child was a deaf mute. But its soul had the inner sense that answers to hearing, and the shaping capacity which through natural organs realizes itself in words. Only it had to talk with its face alone; and such speaking eyes, such rapid alternations of feeling and shifting expressions of thought as flitted over its face, I have never seen in any other human countenance.

I wonder if something of spiritual *transparency* is not typified in the golden-blonde organization. There are a great many little creatures,—many small fishes, for instance,—that are literally transparent, with the exception of some of the internal organs. The heart can be seen beating as if in a case of clouded crystal.

The central nervous column with its sheath runs as a dark stripe through the whole length of the diaphanous muscles of the body. Other little creatures are so darkened with pigment that we can see only their surface. Conspirators and poisoners are painted with black, beady eyes and swarthy hue; Judas, in Leonardo's picture, is the model of them all.

However this may be, I should say there never had been a book like this of Iris,—so full of the heart's silent language, so transparent that the heart itself could be seen beating through it. I should say there never could have been such a book, but for one recollection, which is not peculiar to myself, but is shared by a certain number of my former townsmen. If you think I overcolor this matter of the young girl's book, hear this, which there are others, as I just said, besides myself, will tell you is strictly true.

The Book of the Three Maiden Sisters.

IN the town called Cantabridge, now a city, water-veined and gas-windpiped, in the street running down to the Bridge, beyond which dwelt Sally, told of in a book of a friend of mine, was of old a house inhabited by three maidens. They left no near kinsfolk, I believe; if they did, I have no ill to speak of them; for they lived and died in all good report and maidenly credit. The house they lived in was of the small, gambrel-roofed cottage pattern, after the shape of Esquires' houses, but after the size of the dwellings of handicraftsmen. The lower story was fitted up as a shop. Specially was it provided with one of those half-doors now so rarely met with, which are to whole doors as spencers worn by old folk are to coats. They speak of limited commerce united with a social or observing disposition on the part of the shopkeeper,—allowing, as they do, talk with passers-by, yet keeping off such as have not the excuse of business to cross the threshold. On the door-posts, at either side, above the half-door, hung certain perennial articles of merchandise, of which my memory still has hanging

among its faded photographs a kind of netted scarf and some pairs of thick woollen stockings. More articles, but not very many, were stored inside; and there was one drawer, containing children's books, out of which I once was treated to a minute quarto ornamented with handsome cuts. This was the only purchase I ever *knew* to be made at the shop kept by the three maiden ladies, though it is probable there were others. So long as I remember the shop, the same scarf and, I should say, the same stockings hung on the door-posts.—[You think I am exaggerating again, and that shopkeepers would not keep the same article exposed for years. Come to me, the Professor, and I will take you in five minutes to a shop in this city where I will show you an article hanging now in the very place where more than *thirty years ago* I myself inquired the price of it of the present head of the establishment.]

The three maidens were of comely presence, and one of them had had claims to be considered a Beauty. When I saw them in the old meeting-house on Sundays, as they rustled in through the aisles in silks and satins, not gay, but more than decent, as I remember them, I thought of My Lady Bountiful in the history of "Little King Pippin," and of the Madame Blaize of Goldsmith (who, by the way, may have taken the hint of it from a pleasant poem, "Monsieur de la Palisse," attributed to De la Monnoye, in the collection of French songs before me). There was some story of an old romance in which the Beauty had played her part. Perhaps they all had had lovers; for, as I said, they were shapely and seemly personages, as I remember them; but their lives were out of the flower and in the berry at the time of my first recollections.

One after another they all three dropped away, objects of kindly attention to the good people round, leaving little or almost nothing, and nobody to inherit it. Not absolutely nothing, of course. There must have been a few old dresses,—per-

haps some bits of furniture, a Bible, and the spectacles the good old souls read it through, and little keepsakes, such as make us cry to look at, when we find them in old drawers;—such relics there must have been. But there was more. There was a manuscript of some hundred pages, closely written, in which the poor things had chronicled for many years the incidents of their daily life. After their death it was passed round somewhat freely, and fell into my hands. How I have cried and laughed and colored over it! There was nothing in it to be ashamed of, perhaps there was nothing in it to laugh at, but such a picture of the mode of being of poor simple good old women I do believe was never drawn before. And there were all the smallest incidents recorded, such as do really make up humble life, but which die out of all mere literary memoirs, as the houses where the Egyptians or the Athenians lived crumble and leave only their temples standing. I know, for instance, that on a given day of a certain year, a kindly woman, herself a poor widow, now, I trust, not without special mercies in heaven for her good deeds,—for I read her name on a proper tablet in the churchyard a week ago,—sent a fractional pudding from her own table to the Maiden Sisters, who, I fear, from the warmth and detail of their description, were fasting, or at least on short allowance, about that time. I know who sent them the segment of melon, which in her riotous fancy one of them compared to those huge barges to which we give the ungracious name of mudcows. But why should I illustrate further what it seems almost a breach of confidence to speak of? Some kind friend, who could challenge a nearer interest than the curious strangers into whose hands the book might fall, at last claimed it, and I was glad that it should be henceforth sealed to common eyes. I learned from it that every good and, alas! every evil act we do may slumber unforgotten even in some earthly record. I got a new lesson in that humanity which our sharp race finds it so hard to learn. The poor wid-

ow, fighting hard to feed and clothe and educate her children, had not forgotten the poorer ancient maidens. I remembered it the other day, as I stood by her place of rest, and I felt sure that it was remembered elsewhere. I know there are prettier words than *pudding*, but I can't help it,—the pudding went upon the record, I feel sure, with the mite which was cast into the treasury by that other poor widow whose deed the world shall remember forever, and with the coats and garments which the good women cried over, when Tabitha, called by interpretation Dorcas, lay dead in the upper chamber, with her charitable needlework strewed around her.

—Such was the Book of the Maiden Sisters. You will believe me more readily now when I tell you that I found the soul of Iris in the one that lay open before me. Sometimes it was a poem that held it, sometimes a drawing,—angel, arabesque, caricature, or a mere hieroglyphic symbol of which I could make nothing. A rag of cloud on one page, as I remember, with a streak of red zigzagging out of it across the paper as naturally as a crack runs through a China bowl. On the next page a dead bird,—some little favorite, I suppose; for it was worked out with a special love, and I saw on the leaf that sign with which once or twice in my life I have had a letter sealed,—a round spot where the paper is slightly corrugated, and, if there is writing there, the letters are somewhat faint and blurred. Most of the pages were surrounded with emblematic traceries. It was strange to me at first to see how often she introduced those homelier wild-flowers which we call *weeds*,—for it seemed there was none of them too humble for her to love, and none too little cared for by Nature to be without its beauty for her artist eye and pencil. By the side of the garden-flowers,—of Spring's curled darlings, the hyacinths, of rosebuds, dear to sketching maidens, of flower-de-luces and morning-glories,—nay, oftener than these, and

more tenderly caressed by the colored brush that rendered them,—were those common growths that fling themselves to be crushed under our feet and our wheels, making themselves so cheap in this perpetual martyrdom that we forget each of them is a ray of the Divine beauty.

Yellow japanned buttercups and star-disked dandelions,—just as we see them lying in the grass, like sparks that have leaped from the kindling sun of summer; the profuse daisy-like flower which whitens the fields, to the great disgust of liberal shepherds, yet seems fair to loving eyes, with its button-like mound of gold set round with milk-white rays; the tall-stemmed succory, setting its pale blue flowers aflame, one after another, sparingly, as the lights are kindled in the candelabra of decaying palaces when the heirs of dethroned monarchs are dying out; the red and white clovers; the broad, flat leaves of the plantain,—“the white man's foot,” as the Indians called it,—the wiry, jointed stems of that iron creeping plant which we call “knot-grass,” and which loves its life so dearly that it is next to impossible to murder it with a hoe, as it clings to the cracks of the pavement;—all these plants, and many more, she wove into her fanciful garlands and borders.—On one of the pages were some musical notes. I touched them from curiosity on a piano belonging to one of our boarders. Strange! There are passages that I have heard before, plaintive, full of some hidden meaning, as if they were gasping for words to interpret them. She must have heard the strains that have so excited my curiosity, coming from my neighbor's chamber. The illuminated border she had traced round the page that held these notes took the place of the words they seemed to be aching for. Above, a long, monotonous sweep of waves, leaden-hued, anxious and jaded and sullen, if you can imagine such an expression in water. On one side an Alpine *needle*, as it were, of black basalt, girdled with snow. On the other a threaded waterfall. The red morning-tint that shone in the drops had something fear-

ful,—one would say the cliff was bleeding;—perhaps she did not mean it. Below, a stretch of sand, and a solitary bird of prey, with his wings spread over some unseen object.—And on the very next page a procession wound along, after the fashion of that on the title-page of Fuller's "Holy War," in which I recognized without difficulty every boarder at our table in all the glory of the most resplendent caricature,—three only excepted,—the Little Gentleman, myself, and one other.

I confess I did expect to see something that would remind me of the girl's little deformed neighbor, if not portraits of him.—There is a left arm again, though;—no,—that is from the "Fighting Gladiator,"—the "*Jeune Héros combattant*" of the Louvre;—there is the broad ring of the shield. From a cast, doubtless. [The separate casts of the "Gladiator's" arm look immense; but in its place the limb looks light, almost slender,—such is the perfection of that miraculous marble. I never felt as if I touched the life of the old Greeks until I looked on that statue.]—Here is something very odd, to be sure. An Eden of all the humped and crooked creatures! What could have been in her head when she worked out such a fantasy? She has contrived to give them all beauty or dignity or melancholy grace. A Bactrian camel lying under a palm. A dromedary flashing up the sands,—spray of the dry ocean sailed by the "ship of the desert." A herd of buffaloes, uncouth, shaggy-maned, heavy in the forehead, light in the hind-quarter. [The buffalo is the *lion* of the ruminants.] And there is a Norman horse, with his huge, rough collar, echoing, as it were, the natural form of the other beast. And here are twisted serpents; and stately swans, with answering curves in their bowed necks, as if they had snake's blood under their white feathers; and grave, high-shouldered herons, standing on one foot like cripples, and looking at life round them with the cold stare of monumental effigies.—A very odd page indeed! Not a creature in it without a

curve or a twist, and not one of them a mean figure to look at. You can make your own comment; I am fanciful, you know. I believe she is trying to idealize what we vulgarly call deformity, which she strives to look at in the light of one of Nature's eccentric curves, belonging to her system of beauty, as the hyperbola and parabola belong to the conic sections, though we cannot see them as symmetrical and entire figures, like the circle and ellipse. At any rate, I cannot help referring this paradise of twisted spines to some idea floating in her head connected with her friend whom Nature has warped in the moulding.—That is nothing to another transcendental fancy of mine. I believe her soul thinks itself in his little crooked body at times,—if it does not really get freed or half freed from her own. Did you ever see a case of catalepsy? You know what I mean,—transient loss of sense, will, and motion; body and limbs taking any position in which they are put, as if they belonged to a lay-figure. She had been talking with him and listening to him one day when the boarders moved from the table nearly all at once. But she sat as before, her cheek resting on her hand, her amber eyes wide open and still. I went to her,—she was breathing as usual, and her heart was beating naturally enough,—but she did not answer. I bent her arm; it was as plastic as softened wax, and kept the place I gave it.—This will never do, though,—and I sprinkled a few drops of water on her forehead. She started and looked round.—I have been in a dream,—she said;—I feel as if all my strength were in this arm;—give me your hand!—She took my right hand in her left, which looked soft and white enough, but—Good Heaven! I believe she will crack my bones! All the nervous power in her body must have flashed through those muscles; as when a crazy lady snaps her iron window-bars,—she who could hardly glove herself when in her common health. Iris turned pale, and the tears came to her eyes;—she saw she had given pain. Then she trem-

bled, and might have fallen but for me;—the poor little soul had been in one of those trances that belong to the spiritual pathology of higher natures, mostly those of women.

To come back to this wondrous book of Iris. Two pages faced each other which I took for symbolical expressions of two states of mind. On the left hand, a bright blue sky washed over the page, specked with a single bird. No trace of earth, but still the winged creature seemed to be soaring upward and upward. Facing it, one of those black dungeons such as Piranesi alone of all men has pictured. I am sure she must have seen those awful prisons of his, out of which the Opium-Eater got his nightmare vision, described by another as “cemeteries of departed greatness, where monstrous and forbidden things are crawling and twining their slimy convolutions among mouldering bones, broken sculpture, and mutilated inscriptions.” Such a black dungeon faced the page that held the blue sky and the single bird; at the bottom of it something was coiled,—what, and whether meant for dead or alive, my eyes could not make out.

I told you the young girl's soul was in this book. As I turned over the last leaves I could not help starting. There were all sorts of faces among the arabesques which laughed and scowled in the borders that ran round the pages. They had mostly the outline of childish or womanly or manly beauty, without very distinct individuality. But at last it seemed to me that some of them were taking on a look not wholly unfamiliar to me; there were features that did not seem new.—Can it be so? Was there ever such innocence in a creature so full of life? She tells her heart's secrets as a three-years-old child betrays itself without need of being questioned! This was no common miss, such as are turned out in scores from the young-lady-factories, with parchments warranting them accomplished and virtuous,—in case anybody should question the fact. I began to understand her;—and what is so charming

as to read the secret of a real *femme incomprise*?—for such there are, though they are not the ones who think themselves uncomprehended women.

Poets are never young, in one sense. Their delicate ear hears the far-off whispers of eternity, which coarser souls must travel towards for scores of years before their dull sense is touched by them. A moment's insight is sometimes worth a life's experience. I have frequently seen children, long exercised by pain and exhaustion, whose features had a strange look of advanced age. Too often one meets such in our charitable institutions. Their faces are saddened and wrinkled, as if their few summers were three-score years and ten.

And so, many youthful poets have written as if their hearts were old before their time; their pensive morning twilight has been as cool and saddening as that of evening in more common lives. The profound melancholy of those lines of Shelley,

“I could lie down like a tired child
And weep away the life of care
Which I have borne and yet must bear,”

came from a heart, as he says, “too soon grown old,”—at *twenty-six years*, as dull people count time, even when they talk of poets.

I know enough to be prepared for an exceptional nature,—only this gift of the hand in rendering every thought in form and color, as well as in words, gives a richness to this young girl's alphabet of feeling and imagery that takes me by surprise. And then besides, and most of all, I am puzzled at her sudden and seemingly easy confidence in me. Perhaps I owe it to my — Well, no matter! How one must love the editor who first calls him the *venerable So-and-So!*

— I locked the book and sighed as I laid it down. The world is always ready to receive talent with open arms. Very often it does not know what to do with genius. Talent is a docile creature. It bows its head meekly while the world slips the collar over it. It backs into the shafts like a lamb. It draws its load cheer-

fully, and is patient of the bit and of the whip. But genius is always impatient of its harness; its wild blood makes it hard to train.

Talent seems, at first, in one sense, higher than genius,—namely, that it is more uniformly and absolutely submitted to the will, and therefore more distinctly human in its character. Genius, on the other hand, is much more like those instincts which govern the admirable movements of the lower creatures, and therefore seems to have something of the lower or animal character. A goose flies by a chart which the Royal Geographical Society could not mend. A poet, like the goose, sails without visible landmarks to unexplored regions of truth, which philosophy has yet to lay down on its atlas. The philosopher gets his track by observation; the poet trusts to his inner sense, and makes the straighter and swifter line.

And yet, to look at it in another light, is not even the lowest instinct more truly divine than any voluntary human act done by the suggestion of reason? What is a bee's architecture but an unobstructed divine thought?—what is a builder's approximative rule but an obstructed thought of the Creator, a mutilated and imperfect copy of some absolute rule Divine Wisdom has established, transmitted through a human soul as an image through clouded glass?

Talent is a very common family-trait; genius belongs rather to individuals;—just as you find one giant or one dwarf in a family, but rarely a whole brood of either. Talent is often to be envied, and genius very commonly to be pitied. It stands twice the chance of the other of dying in a hospital, in jail, in debt, in bad repute. It is a perpetual insult to mediocrity; its every word is a trespass against somebody's vested ideas,—blasphemy against somebody's *O'm*, or intangible private truth.

—What is the use of my weighing out antitheses in this way, like a rhetorical grocer?—You know twenty men of talent, who are making their way in the world; you may, perhaps, know one

man of genius, and very likely do not want to know any more. For a divine instinct, such as drives the goose southward and the poet heavenward, is a hard thing to manage, and proves too strong for many whom it possesses. It must have been a terrible thing to have a friend like Chatterton or Burns. And here is a being who certainly has more than talent, at once poet and artist in tendency, if not yet fairly developed,—a woman, too;—and genius grafted on womanhood is like to overgrow it and break its stem, as you may see a grafted fruit-tree spreading over the stock which cannot keep pace with its evolution.

I think now you know something of this young person. She wants nothing but an atmosphere to expand in. Now and then one meets with a nature for which our hard, practical New England life is obviously utterly incompetent. It comes up, as a Southern seed, dropped by accident in one of our gardens, finds itself trying to grow and blow into flower among the homely roots and the hardy shrubs that surround it. There is no question that certain persons who are born among us find themselves many degrees too far north. Tropical by organization, they cannot fight for life with our eastern and northwestern breezes without losing the color and fragrance into which their lives would have blossomed in the latitude of myrtles and oranges. Strange effects are produced by suffering any living thing to be developed under conditions such as Nature had not intended for it. A French physiologist confined some tadpoles under water in the dark. Removed from the natural stimulus of light, they did not develop legs and arms at the proper period of their growth, and so become frogs; they swelled and spread into gigantic tadpoles. I have seen a hundred colossal human tadpoles,—overgrown *larvæ* or embryos; nay, I am afraid we Protestants should look on a considerable proportion of the Holy Father's one hundred and thirty-nine millions as spiritual *larvæ*, sculling about in the dark by the aid of

their caudal extremities, instead of standing on their legs, and breathing by gills, instead of taking the free air of heaven into the lungs made to receive it. Of course *we* never try to keep young souls in the tadpole state, for fear they should get a pair or two of legs by-and-by and jump out of the pool where they have been bred and fed! Never! Never. Never?

Now to go back to our plant. You may know, that, for the earlier stages of development of almost any vegetable, you only want warmth, air, light, and water. But by-and-by, if it is to have special complex principles as a part of its organization, they must be supplied by the soil;—your pears will crack, if the root of the tree gets no iron,—your asparagus-bed wants salt as much as you do. Just at the period of adolescence, the mind often suddenly begins to come into flower and to set its fruit. Then it is that many young natures, having exhausted the spiritual soil round them of all it contains of the elements they demand, wither away, undeveloped and uncolored, unless they are transplanted.

Pray for these dear young souls! This is the second *natural* birth;—for I do not speak of those peculiar religious experiences which form the point of transition in many lives, between the consciousness of a general relation to the Divine nature and a special personal relation. The litany should count a prayer for them in the list of its supplications; masses should be said for them as for souls in purgatory; all good Christians should remember them as they remember those in peril through travel or sickness or in warfare.

I would transport this child to Rome at once, if I had my will. She should ripen under an Italian sun. She should walk under the frescoed vaults of palaces, until her colors deepened to those of Venetian beauties, and her forms were perfected into rivalry with the Greek marbles, and the east wind was out of her soul. Has she not exhausted this lean soil of the elements her growing nature requires?

I do not know. The magnolia grows and comes into full flower on Cape Ann, many degrees out of its proper region. I was riding once along that delicious road between the hills and the sea, when we passed a thicket where there seemed to be a chance for finding it. In five minutes I had fallen on the trees in full blossom, and filled my arms with the sweet, resplendent flowers. I could not believe I was in our cold, northern Essex, which, in the dreary season when I pass its slate-colored, unpainted farmhouses, and huge, square, windy, 'squire-built "mansions," looks as brown and un-vegetating as an old rug with its patterns all trodden out and the colored fringe worn from all its border.

If the magnolia can bloom in northern New England, why should not a poet or a painter come to his full growth here just as well? Yes, but if the gorgeous tree-flower is rare, and only as if by a freak of Nature springs up in a single spot among the beeches and alders, is there not as much reason to think the perfumed flower of imaginative genius will find it hard to be born and harder to spread its leaves in the clear, cold atmosphere of our ultra-temperate zone of humanity?

Take the poet. On the one hand, I believe that a person with the poetical faculty finds material everywhere. The grandest objects of sense and thought are common to all climates and civilizations. The sky, the woods, the waters, the storms, life, death, love, the hope and vision of eternity,—these are images that write themselves in poetry in every soul which has anything of the divine gift.

On the other hand, there is such a thing as a lean, impoverished life, in distinction from a rich and suggestive one. Which our common New England life might be considered, I will not decide. But there are some things I think the poet misses in our western Eden. I trust it is not unpatriotic to mention them in this point of view, as they come before us in so many other aspects.

There is no sufficient flavor of humanity in the soil out of which we grow. At Cantabridge, near the sea, I have once or twice picked up an Indian arrowhead in a fresh furrow. At Canoe Meadow, in the Berkshire Mountains, I have found Indian arrowheads. So everywhere Indian arrowheads. Whether a hundred or a thousand years old, who knows? who cares? There is no history to the red race,—there is hardly an individual in it;—a few instincts on legs and holding a tomahawk,—there is the Indian of all time. The story of one red ant is the story of all red ants. So, the poet, in trying to wing his way back through the life that has kindled, flitted, and faded along our watercourses and on our southern hillsides for unknown generations, finds nothing to breathe; he “meets

A vast vacuity! all unawares,
Fluttering his pennons vain, plumb down he
drops
Ten thousand fathom deep.”

But think of the Old World,—that part of it which is the seat of ancient civilization! The stakes of the Britons' stockades are still standing in the bed of the Thames. The ploughman turns up an old Saxon's bones, and beneath them is a tessellated pavement of the time of the Cæsars. In Italy, the works of mediæval Art seem to be of yesterday,—Rome, under her kings, is but an intruding new-comer, as we contemplate her in the shadow of the Cyclopean walls of Fiesole or Volterra. It makes a man human to live on these old humanized soils. He cannot help marching in step with his kind in the rear of such a procession. They say a dead man's hand cures swellings, if laid on them. There is nothing like the dead cold hand of the Past to take down our tumid egotism and lead us into the solemn flow of the life of our race. Rousseau came out of one of his sad self-torturing fits, as he cast his eye on the arches of the old Roman aqueduct, the Pont-du Gard.

I am far from denying that there is an attraction in a thriving railroad village.

The new “dépôt,” the smartly-painted pine houses, the spacious brick hotel, the white meeting-house, and the row of youthful and leggy trees before it, are exhilarating. They speak of progress, and the time when there shall be a city, with a His Honor the Mayor, in the place of their trim but transient architectural growths. Pardon me, if I prefer the pyramids. They seem to me crystals formed from a stronger solution of humanity than the steeple of the new meeting-house. I may be wrong, but the Tiber has a voice for me, as it whispers to the piers of the Pons Ælius, even more full of meaning than my well-beloved Charles eddying round the piles of West Boston Bridge.

Then, again, we Yankees are a kind of gypsies,—a mechanical and migratory race. A poet wants a home. He can dispense with an apple-parer and a reaping-machine. I feel this more for others than for myself, for the home of my birth and childhood has been as yet exempted from the change which has invaded almost everything around it.

— Pardon me a short digression. To what small things our memory and our affections attach themselves! I remember, when I was a child, that one of the girls planted some Star-of-Bethlehem bulbs in the southwest corner of our front-yard. Well, I left the paternal roof and wandered in other lands, and learned to think in the words of strange people. But after many years, as I looked on the little front-yard again, it occurred to me that there used to be some Stars-of-Bethlehem in the southwest corner. The grass was tall there, and the blade of the plant is very much like grass, only thicker and glossier. Even as Tully parted the briars and brambles when he hunted for the sphere-containing cylinder that marked the grave of Archimedes, so did I comb the grass with my fingers for my monumental memorial-flower. Nature had stored my keepsake tenderly in her bosom; the glossy, faintly streaked blades were there; they are there still, though they never flower, darkened as they are

by the shade of the elms and rooted in the matted turf.

Our hearts are held down to our homes by innumerable fibres, trivial as that I have just recalled; but Gulliver was fixed to the soil, you remember, by pinning his head a hair at a time. Even a stone with a white band crossing it, belonging to the pavement of the backyard, insisted on becoming one of the talismans of memory. This intussusception of the ideas of inanimate objects, and their faithful storing away among the sentiments, are curiously prefigured in the material structure of the thinking centre itself. In the very core of the brain, in the part where Des Cartes placed the soul, is a small mineral deposit, consisting, as I have seen it in the microscope, of grape-like masses of crystalline matter.

But the plants that come up every year in the same place, like the Stars-of-Bethlehem, of all the lesser objects, give me the liveliest home-feeling. Close to our ancient gambrel-roofed house is the dwelling of pleasant old Neighbor Walrus. I remember the sweet honeysuckle that I saw in flower against the wall of his house a few months ago, as long as I remember the sky and stars. That clump of peonies, butting their purple heads through the soil every spring in just the same circle, and by-and-by unpacking their hard balls of buds in flowers big enough to make a double handful of leaves, has come up in just that place, Neighbor Walrus tells me, for more years than I have passed on this planet. It is a rare privilege in our nomadic state to find the home of one's childhood and its immediate neighborhood thus unchanged. Many born poets, I am afraid, flower poorly in song, or not at all, because they have been too often transplanted.

Then a good many of our race are very hard and unimaginative;—their voices have nothing caressing; their movements are as of machinery, without elasticity or oil. I wish it were fair to print a letter a young girl, about the age of our Iris, wrote a short time since.

"I am *** *** ***," she says, and tells her whole name outright. Ah!—said I, when I read that first frank declaration,—you are one of the right sort!—She was. A winged creature among close-clipped barn-door fowl. How tired the poor girl was of the dull life about her,—the old woman's "skeleton hand" at the window opposite, drawing her curtains,—*"Ma'am——shooing away the hens,"*—the vacuous country eyes staring at her as only country eyes can stare,—a routine of mechanical duties,—and the soul's half-articulated cry for sympathy, without an answer! Yes,—pray for her, and for all such! Faith often cures their longings; but it is so hard to give a soul to heaven that has not first been trained in the fullest and sweetest human affections! Too often they fling their hearts away on unworthy objects. Too often they pine in a secret discontent, which spreads its leaden cloud over the morning of their youth. The immeasurable distance between one of these delicate natures and the average youths among whom is like to be her only choice makes one's heart ache. How many women are born too finely organized in sense and soul for the highway they must walk with feet unshod! Life is adjusted to the wants of the stronger sex. There are plenty of torrents to be crossed in its journey; but their stepping-stones are measured by the stride of man, and not of woman.

Women are more subject than men to *atrophy of the heart*. So says the great medical authority, Laennec. Incurable cases of this kind used to find their hospitals in convents. We have the disease in New England,—but not the hospitals. I don't like to think of it. I will not believe our young Iris is going to die out in this way. Providence will find her some great happiness, or affliction, or duty,—and which would be best for her, I cannot tell. One thing is sure: the interest she takes in her little neighbor is getting to be more engrossing than ever. Something is the matter with him, and she knows it, and I think worries herself about it.

I wonder sometimes how so fragile and distorted a frame has kept the fiery spirit that inhabits it so long its tenant. He accounts for it in his own way.

The air of the Old World is good for nothing,—he said, one day.—Used up, Sir,—breathed over and over again. You must come to this side, Sir, for an atmosphere fit to breathe nowadays. Did not old Josselyn say that a breath of New England's air is better than a sup of Old England's ale? I ought to have died when I was a boy, Sir; but I couldn't die in this Boston air,—and I think I shall have to go to New York one of these days, when it's time for me to drop this bundle,—or to New Orleans, where they have the yellow fever,—or to Philadelphia, where they have so many doctors.

This was some time ago; but of late he has seemed, as I have before said, to be ailing. An experienced eye, such as I think I may call mine, can tell commonly whether a man is going to die, or not, long before he or his friends are alarmed about him. I don't like it.

Iris has told me that the Scottish gift of second-sight runs in her family, and that she is afraid she has it. Those who are so endowed look upon a well man and see a shroud wrapt about him. According to the degree to which it covers him, his death will be near or more remote. It is an awful faculty; but science gives one too much like it. Luckily for our friends, most of us who have the scientific second-sight school ourselves not to betray our knowledge by word or look.

Day by day, as the Little Gentleman comes to the table, it seems to me that the shadow of some approaching change falls darker and darker over his countenance. Nature is struggling with something, and I am afraid she is under in the wrestling-match. You do not care much, perhaps, for my particular conjectures as to the nature of his difficulty. I should say, however, from the sudden flushes to which he is subject, and certain other marks which, as an expert, I

know how to interpret, that his heart was in trouble; but then he presses his hand to the *right* side, as if there were the centre of his uneasiness.

When I say difficulty about the heart, I do not mean any of those sentimental maladies of that organ which figure more largely in romances than on the returns which furnish our Bills of Mortality. I mean some actual change in the organ itself, which may carry him off by slow and painful degrees, or strike him down with one huge pang and only time for a single shriek,—as when the shot broke through the brave Captain Nolan's breast, at the head of the Light Brigade at Balaclava, and with a loud cry he dropped dead from his saddle.

I thought it only fair to say something of what I apprehended to some who were entitled to be warned. The landlady's face fell when I mentioned my fears.

Poor man!—she said.—And will leave the best room empty! Hasn't he got any sisters or nieces or anybody to see to his things, if he should be took away? Such a sight of cases, full of everything! Never thought of his failin' so suddin. A complication of diseases, she expected. Liver-complaint one of 'em?

After this first involuntary expression of the too natural selfish feelings, (which we must not judge very harshly, unless we happen to be poor widows ourselves, with children to keep filled, covered, and taught,—rents high,—beef eighteen to twenty cents per pound,)—after this first squeak of selfishness, followed by a brief movement of curiosity, so invariable in mature females, as to the nature of the complaint which threatens the life of a friend or any person who may happen to be mentioned as ill,—the worthy soul's better feelings struggled up to the surface, and she grieved for the doomed invalid, until a tear or two came forth and found their way down a channel worn for them since the early days of her widowhood.

Oh, this dreadful, dreadful business of being the prophet of evil! Of all the trials which those who take charge of

others' health and lives have to undergo, this is the most painful. It is all so plain to the practised eye!—and there is the poor wife, the doting mother, who has never suspected anything, or at least has clung always to the hope which you are just going to wrench away from her!—I must tell Iris that I think her poor friend is in a precarious state. She seems nearer to him than anybody.

I did tell her. Whatever emotion it produced, she kept a still face, except, perhaps, a little trembling of the lip.—Could I be certain that there was any mortal complaint?—Why, no, I could not be certain; but it looked alarming to me.—He shall have some of my life,—she said.

I suppose this to have been a fancy of hers, of a kind of magnetic power she could give out;—at any rate, I cannot help thinking she *wills* her strength away from herself, for she has lost vigor and color from that day. I have sometimes thought he gained the force she lost; but this may have been a whim, very probably.

One day she came suddenly to me, looking deadly pale. Her lips moved, as if she were speaking; but I could not hear a word. Her hair looked strangely, as if lifting itself, and her eyes were full of wild light. She sunk upon a chair, and I thought was falling into one of her trances. Something had frozen her blood with fear; I thought, from what she said, half audibly, that she believed she had seen a shrouded figure.

That night, at about eleven o'clock, I was sent for to see the Little Gentleman, who was taken suddenly ill. Bridget, the servant, went before me with a light. The doors were both unfastened, and I found myself ushered, without hindrance, into the dim light of the mysterious apartment I had so longed to enter.

I found these stanzas in the young

girl's book, among many others. I give them as characterizing the tone of her sadder moments.

UNDER THE VIOLETS.

HER hands are cold; her face is white;
No more her pulses come and go;
Her eyes are shut to life and light;—
Fold the white vesture, snow on snow,
And lay her where the violets blow.

But not beneath a graven stone,
To plead for tears with alien eyes;
A slender cross of wood alone
Shall say, that here a maiden lies
In peace beneath the peaceful skies.

And gray old trees of hugest limb
Shall wheel their circling shadows round
To make the scorching sunlight dim
That drinks the greenness from the ground,
And drop their dead leaves on her mound.

When o'er their boughs the squirrels run,
And through their leaves the robins call,
And, ripening in the autumn sun,
The acorns and the chestnuts fall,
Doubt not that she will heed them all.

For her the morning choir shall sing
Its matins from the branches high,
And every minstrel-voice of spring,
That trills beneath the April sky,
Shall greet her with its earliest cry.

When, turning round their dial-track,
Eastward the lengthening shadows pass,
Her little mourners, clad in black,
The crickets, sliding through the grass,
Shall pipe for her an evening mass.

At last the rootlets of the trees
Shall find the prison where she lies,
And bear the buried dust they seize
In leaves and blossoms to the skies.
So may the soul that warmed it rise!

If any, born of kindlier blood,
Should ask, What maiden lies below?
Say only this: A tender bud,
That tried to blossom in the snow,
Lies withered where the violets blow.

REVIEWS AND LITERARY NOTICES.

The Collier-folio Shakespeare. Is it an imposture?

WHEN the Lady Bab of "High Life below Stairs," having laid the forgetfulness which causes her tardy appearance at the elegant entertainment given in Mr. Lovel's servant's hall to the fascination of her favorite author, "Shikspur," is asked, "Who wrote Shikspur?" she replies, with that promptness which shows complete mastery of a subject, "Ben Jonson." In later days, another lady has, with greater prolixity, it is true, but hardly less confidence, and, it must be confessed, equal reason, answered to the same query, "Francis Bacon." This question must, then, be regarded as still open to discussion; but, assuming, for the nonce, that the Comedies, Histories, and Tragedies in a certain folio volume published at London in 1623 were written by William Shakespeare, gentleman, sometime actor at the Black Friars Theatre and a principal proprietor therein, we apply ourselves to the brief examination of another, somewhat related to it, and at least as complicated:—the question as to the authorship of certain marginal manuscript readings in a copy of a later folio edition of the same works,—that published in 1632,—which readings Mr. Payne Collier discovered and brought before the world with all the weight of his reputation and influence in favor of their authority and value. We write for those who are somewhat interested in this subject, and must assume that our readers are not entirely without information upon it; but it is desirable, if not necessary, that in the beginning we should call to mind the following dates and circumstances.

According to Mr. Collier's account, this folio was bought by him "in the spring of 1849," of Mr. Thomas Rodd, an antiquarian bookseller, well known in London. For a year and more he hardly looked at it; but his attention being directed particularly to it as he was packing it away to be taken into the country, he found that "there was hardly a page which did not represent, in a handwriting of the time, some emendations in the pointing or in the text." He then subjected it to "a most

careful scrutiny," and became convinced of the great value of its manuscript readings. He talked about it to his literary friends, and took it to a meeting of the Council of the Shakespeare Society, and to two or three meetings of the Society of Antiquaries, as we know by the reports of those meetings in the London "Times." He wrote letters in the summer of 1852 to the London "Athenæum," setting forth the character of the volume, and giving some of its most noteworthy changes of Shakespeare's text. He published, at last, in 1853, his volume of "Notes and Emendations to the Text of Shakespeare's Plays from *Early Manuscript Corrections* in a Copy of the Folio of 1632," etc.; and in 1854, he published an edition of Shakespeare, in the text of which these manuscript readings were embodied. In 1856, he added to a Shakespearian volume a "List of all the Emendations" in his folio, remarking in the preface to the book, (p. lxxix.,) that he had "*often gone over* the thousands of marks of all kinds in its [the folio's] margins," and that, for the purpose of making the list in question, he had "*recently reExamined every line and letter* of the folio." He had previously printed for private circulation a few fac-simile copies of eighteen corrected passages in the folio; and with the volume last mentioned, his publications, and, we believe, all others,—of which more anon,—upon the subject, ceased. Mr. Collier, it should be borne in mind, has been for forty years a professed student of Elizabethan literature, and is a man of hitherto unquestioned honor.

But he is now upon trial. Certain officers of the British Museum, among them men of high professional reputation and personal standing, men who occupy, and who confess that they occupy, "a judicial position" on such questions, charge, after careful investigation, that a great fraud has been committed in this folio; that its marginal readings, instead of being as old as they seem, and as Mr. Collier has asserted them to be, are modern fabrications, and that, consequently, Mr. Collier is either an impostor or a dupe. The charge is not a new one. The weight that it carries, and the impression that it has produced, are

owing to the position of the men who make it, and the evidence which they have published in its support. It was made, however, six years ago,—but vaguely. For, although there was on every side a disposition to welcome with all heartiness the manuscript readings, the antiquity and value of which Mr. Collier had so positively announced, the poetic sense of the world recoiled from the mass of them when they appeared; and although a few, a very few, of the readings peculiar to this folio were accepted by Shakespearian editors and commentators, they were opposed as a whole with determination, and in one or two instances with unbecoming heat, by Mr. Collier's fellow-laborers. Prominent among these was Mr. Singer, a man of moderate capacity and undisciplined powers, but extensive reading in early English literature,—known, too, for the bitterness with which he habitually wrote. In opposing Mr. Collier's folio, he did not hesitate to insinuate broadly that he believed it to be an imposition. But as he based his suspicion solely upon the very numerous coincidences between the marginal readings in that volume and the conjectural readings of the editors and critics of the last century,—coincidences which, however, affect the character of a very large proportion of the noticeable changes in the folio,—he failed to accomplish his conservative purpose at the expense of Mr. Collier's reputation. But although this insinuation of the spurious character of the writing in Mr. Collier's folio fell to the ground, such antiquity as would give its readings the consequence due to their having been introduced by a contemporary of Shakespeare was shown not to pertain to them, in the course of two articles which appeared in "Putnam's Magazine" for October and November, 1853, and which, it may be as well to say, were from the same hand that writes this reference to them. They effected this by exhibiting the corrector's ignorance of the meaning of words in common use twenty years after Shakespeare's death, and his introduction of stage directions which could not have been complied with until half a century after that event, and which were at variance with the very text itself to which they were applied. That the argument which they embodied was conclusive has been admitted by all the Eng-

lish editors and commentators, including even Mr. Collier himself. But this conclusion only brought down the date of these marginal readings to a period somewhat later than the Restoration of the British Monarchy, and it did not put in question the good faith either of their author or their discoverer.

The attack now made upon them is directed solely against their genuineness, and is based altogether upon external, or, we may properly say, physical evidence. The accusers are Mr. N. E. S. A. Hamilton, an assistant in the Manuscript Department of the British Museum, (whose chief, Sir Frederick Madden, the Keeper of that Department, is understood to support him,) and Mr. Nevil Story Maskelyne, Keeper of the Mineralogical Department. Of the alphabetical Mr. Hamilton we know something. He is one of the ablest palæographers of his years in England, and the possessor of a pair of eyes of such microscopic powers that he can decipher manuscript which to ordinary sight seems obliterated by time, or even fire: a man of worth, too, as we hear, and one who has borne himself in this affair with mingled confidence and modesty. He says, that, of the corrections originally made on the margins of this folio, the number which have been wholly or partially "obliterated . . . with a penknife or the employment of chymical agency" "are almost as numerous as those suffered to remain"; that, of the corrections allowed to stand, many have been "tampered with, touched up, or painted over, a modern character being dexterously altered, by touches of the pen, into a more antique form"; and that the margins are "covered with an infinite number of faint pencil-marks, in obedience to which the supposed old corrector has made his emendations"; and that these pencilled memorandums "have not even the pretence of antiquity in character or spelling, but are written in a bold hand of the present century"; and with regard to the incongruities of spelling, he especially mentions the instances, "'body,' 'offals,' in pencil, 'bodie,' 'offalls,' in ink."

Mr. Maskelyne, having examined many of the margins of the folio with the microscope, confirms entirely the evidence of Mr. Hamilton's eyes. He found the pencilled memorandums "plentifully distrib-

uted down the margins," and "the particles of plumbago in the hollows of the paper" in every instance that he has examined. He found, also, that what seems to be ink is not ink, but "a paint, removable, with the exception of a slight stain, by mere water,"—which "paint, formed perhaps of sepia," would enable an impostor, it need hardly be observed, to simulate ink faded by time; and in several cases in which "the ink word, in a quaint, antique-looking writing, and the pencil word, in a modern-looking hand, occupy the same ground, and are one over the other," the pencil-marks being obscured or obliterated, Mr. Maskelyne found, on washing off the ink, that at first "the pencil-marks became much plainer than before, and even when as much of the ink-stain as possible was removed, the pencil still runs through the ink line in unbroken, even continuity." These points established, Mr. Maskelyne's conclusion, that in the examples which he tested "the pencil underlies the ink, that is to say, was antecedent to it in its date," is unavoidable. But does it follow upon this conclusion that the manuscript changes in the readings of this folio are of spurious and modern date,—made, for instance, within the last fifty years, and with the intention of deceiving the world as to their age? Perhaps; but, for reasons which we are about to give, we venture to think, not certainly.

First, however, as to the very delicate and unpleasant position in which Mr. Collier is placed by these discoveries. For, although the age of the manuscript readings of his folio must be fixed by that of the pencilled memorandums over which they are written, the question as to whether he has not been uncandid or unwise enough to suppress an important part of the truth in describing that volume is entirely independent of this problem in paleography. For these numberless partially erased pencilled memorandums, to which Mr. Collier has made no allusion whatever, must have been written upon the margins of that folio either before Mr. Collier bought it, in the spring of 1849, or since. If before, is it possible that he could have subjected it to "a most careful scrutiny" in 1850, that he could have studied it for three years for the purpose of preparing his "Notes and Emenda-

tions,"—an octavo volume of five hundred pages,—which appeared in 1853, and that after having, for various purposes, "often gone over the thousands of marks of *all kinds*" on its margins, he could again, after the lapse of three years more, have "reexamined every line and letter" on those margins for the purpose of making the list of the readings which he published in 1856, without having discovered, in the course of all this close scrutiny, extending through so many years, the pencil-marks which at once became visible when the volume went to the British Museum? And if these pencil-marks, that underlie the simulated ink corrections, were made after the spring of 1849 —! Here is a dilemma, either horn of which has a very ugly look.

But out of this trial we hope, nay, we confidently believe, that Mr. Collier will come unscathed. We hope it for the sake of the profession of literature,—for the sake of one who has been honorably known among men of letters for almost half a century, and who has borne into the vale of years a hitherto untarnished name. We believe it, because a contrary supposition would be entirely at variance with Mr. Collier's conduct about this folio ever since his first announcement of its discovery. It is true, that, in the course of the controversy which the publication of his "Notes and Emendations" inevitably brought upon him, Mr. Collier has not always shown that delicacy and consideration for candid opponents which he could have afforded to show, and which would have sat so gracefully upon him. It is true, that, in noticing, and, in his enthusiastic partiality, much exaggerating, the admissions of a volume in which, as he must have seen, he was first defended against Mr. Singer's repeated insinuations of forgery,* and in availing himself again and again of those not always discreet admissions, he was uncourteous enough not to mention the name even of the work in question, not to say that of its author. It is true, that, on the appearance of an edition of Shakespeare's Works edited by the author of that volume, he hastened to accuse him publicly of misrepresentation, unwarily admitting at the same time that he did so upon a mere glance at the book,

* See *Shakespeare's Scholar*, p. 71.

and before he had even "cut it open," and, in his haste, causing his accusation to recoil upon his own head.* It is true, that, when, in his recent edition of Shakespeare's Works,† he abandoned one of the readings of his folio, ("she discourses, she craves," *Merry Wives*, I. 3.) which the same opponent had been the first to show not only untenable, but fatal to the authority and antiquity of the readings of that volume, he requited that opponent's defence of him by attributing his defeat on this point to an English editor, who only quoted the passage in question from "Shakespeare's Scholar," and with special mention of its authorship and its importance;‡ and that he thereby subjected him-

* See the London *Athenæum*, of Nov. 20th, 1858, and Jan. 8th, 1859.

† London, 1858, Vol. II. p. 181.

‡ Rimbault's Edition of Overbury's Works, London, 1856, p. 50.

Under the present circumstances, it may be well to let the reader see for himself exactly what Mr. Collier's course was in this little affair. Dr. Rimbault's note, published in 1856, is as follows:—

—"her wrie little finger becraves carving, etc.] The passage in the text sufficiently shows that *carving* was a sign of intelligence made with the little finger, as the glass was raised to the mouth. See the prefatory letter to Mr. R. G. White's *Shakespeare's Scholar*, 8vo., New York, 1854, p. xxxiii. Mr. Hunter (*New Illustrations of Shakespeare*, i. 215), Mr. Dyce (*A Few Notes on Shakespeare*, 1853, p. 18), and Mr. Mitford (*Cursory Notes on Beaumont and Fletcher*, etc., 1856, p. 40), were unacquainted with this valuable illustration of a Shakespearian word given by Overbury."

And yet Mr. Collier, with this note before him, as it will be seen, could write as follows:—

"The Rev. Mr. Dyce ('*Few Notes*,' p. 18) and the Rev. Mr. Hunter ('*New Illustrations*,' i. p. 215) both adduce quotations [as to 'carves'], but they have missed the most apposite, pointed out by Dr. Rimbault in his edition of Sir Thomas Overbury's Works, 8vo., 1856, p. 50."

The reader cannot estimate more lightly than we do the credit which Mr. Collier thought of consequence enough for him to do an unhandsome, not to say dishonorable, act to deprive an opponent of it. By referring to White's edition of Shakespeare, Vol. II. p. lx., another instance may be found of the same discourtesy on the part of Mr. Collier to Chalmers, with regard to a matter yet more trifling.

self to open rebuke in his own country; * and he found, we suppose, his justification for this course in his seniority and his opponent's place of nativity. It is true, also, that, in the recently published edition of Shakespeare's Works, just alluded to, he has vengefully revived, in its worst form, the animosity which disgraced the pages of the editors and commentators of the last century, and has attacked the most eminent of critical English scholars, the Rev. Alexander Dyce, throughout that edition, bitterly and incessantly,† and also unfairly and upon forced occasion, as Mr. Dyce has conclusively shown, in a volume,‡ the appearance of which from the pen of a man of Mr. Dyce's character and position we yet cannot but deplore, great as the provocation was. Mr. Collier has done these things, which would not be tolerated among such men of letters in America as are also gentlemen; and he has also made statements about his folio which have been proved to be so inaccurate that it is clear that his memory is not to be trusted on that matter; but, in spite of all this, we neither will nor can believe, that, in his testimony as to the manner in which he became possessed of this celebrated volume, or in his description of its peculiarities, he has, with the intention to deceive, either suppressed the true or asserted the false. Since his first announcement of the discovery of the manuscript readings in that volume, he has had no concealments about it; he has shown it freely to the very persons who would be most likely to detect a literary imposition; he has told all, and more than all, that he could have been expected to tell about it; he has left no stone unturned in his endeavor to trace its history; and, after finally putting all of its manuscript readings upon record, and confessing frankly that he had been in error with regard to some of them, and that there are many of them which are "innovations,—changes which had crept in from time to time, [upon the stage,] to make sense out of difficult passages, but which do not represent the authentic text of Shakespeare," he gives the volume away to the Duke of Devonshire, the owner of one of the most celebrated dra-

* See Dyce's *Strictures*, etc., 1859, p. 28.

† See the edition *passim*.

‡ *Strictures on Collier's Shakespeare*, London, 1859.

matic libraries in England, on whose shelves he knew it would be almost as subject to close examination as on those of the British Museum. This is not the conduct of a literary forger in regard to the enduring witness of his forgery; and we may be sure, that, unless practice has made him reckless, and he is the very Merdle of Elizabethan scholarship, Mr. Collier has been in this matter as loyal as he has seemed to be.

But is the charge of forgery made out? It would seem that it is,—that the discovery of pencilled memorandums in a modern hand and in modern spelling, over which the readings in ink are written in an antique hand and antique spelling, leaves no doubt upon the question. Yet, assuming all that is charged at the British Museum to be established, we venture to withhold our assent from the conclusion of forgery against all the readings in question until the evidence in the case has been more thoroughly sifted. Our reasons we must state briefly; and they can as well be appreciated from a brief as a detailed statement.

And first, as to the "modern-looking hand" of the pencil-marks over which the "antique-looking writing" in ink is found. All the writing of even the early part of the seventeenth century was not done in the quaint, and, to us, strange and elaborate-seeming hand, sometimes called old chancery hand, specimens of which may be seen on the fac-simile published with Mr. Collier's "Notes and Emendations." This modern-looking hand, in which the pencil-marks appear, we venture to say may be that of a writer who lived long before the date (1632) of the volume on which his traces have been discovered. In support of this supposition, we might produce hundreds of instances within our reach. We must confine ourselves to one; and that, though somewhat more modern than others that we could produce, shall be from a volume easily accessible and well known to all Shakespearian scholars, and which naturally came before us in connection with our present subject. In Malone's "Inquiry, etc., into the Ireland Shakespeare Forgeries" (London: 8vo. 1796) are two fac-similes (Plate III.) of parts of letters from Shakespeare's friend, the Earl of Southampton. From the superscription to one of them, written in

1621 to the Lord-Keeper Williams, and preserved among the Harleian MSS., we give in fac-simile the following words:—

the right honourable

We select these words only because they happen to contain six of the letters most characteristic of the antique chancery hand of the seventeenth century, — *t, h, e, r, g,* and *b,* — within a space suited to the columns for which we write. The words themselves need none of ours added to them to set forth their modern look. They might have been written yesterday. The further to enforce our point, we add a fac-simile of some writing of forty years' later date. It is in a copy in our possession of Simon Lennard's translation of Charron "De la Sagesse," which (the translation) was not published until 1658. On an original fly-leaf, and evidently after the book had been subjected to some years' hard usage, an early possessor of the volume has entered his week's washing-account, in a hand of which the words following the date afford a fair specimen.

Cloathes: 1. shirt.

Probably not many readers of the "Atlantic" can decipher the whole of this, although it is very neat, clear, and elegant. It is "Cloathes: 1. shirt";* and if the reader

* This memorandum is characteristic. In full it is as follows:—

"Sept: the 9th: Cloathes:

1. Shirt: 3: bands: 8 handkecheirfs: 4 neck-cloaths:

7: pa: cuffs: 1: bootes tops: 1 cap: an old towell: a Napkin."

The writer was evidently young, poor, and a dandy. His youth is shown by his wearing neckcloths, which were a new and youthful fashion at the date of this memorandum; his dandyism, by the number of his handkerchiefs, (a luxury in those days,) and of his cuffs, which answer to our wristbands, and by his lace boot-tops; his poverty, by his wearing three bands, four neckcloths, and seven pair of cuffs (probably one a day for the week) to one shirt. His having, in respect to the last garment, was probably like Poin's,

will examine the fac-simile in Mr. Collier's "Notes and Emendations," he will find that it is even older in appearance than the marginal readings there given. Clearly, then, if the pencil memorandums on the margins of the Collier folio had been made by a person who wrote as the Earl of Southampton (born in 1573) did in the first quarter of the seventeenth century, and the ink readings were made to conform to them by a person who wrote as the profaner of Charron's "Wisdom" with his washing-bill did in the third quarter of that century, the pencilled guide would be "modern-looking," and the reading in ink written over it "antique-looking," although the former might have been half a century older than the latter. And that both pencil and ink readings are by the same hand remains to be proved. The presumption in our own mind is, that they are not. The margins of this folio, on the evidence of all who have examined it, Mr. Collier included, are full of proofs that there were many doubts and conjectures in the mind of its corrector, (shown by erasures, reinsertions, and change of manuscript readings,) before the work on it was abandoned; and is it not quite probable that some person who was or had been connected with the theatre made memoranda of such changes in the text as his memory suggested to him, and that these were passed upon (it is in evidence that some of them were rejected) by the person who had undertaken to prepare the text for a new edition, or the performance of the plays by a new company? That even all the ink readings are by the same hand has not yet been established; and that the writing in pencil and that in ink are by one person is yet more uncertain. It is, in our opinion, more than doubtful. To assume it is to beget the question.

Next, as to the suspicious circumstance, that the pencil spelling is in some places modern, while that of the ink reading is old; as "body" in pencil, and "bodie" in ink. We wonder that such a fact was noticed by a man of Mr. Hamilton's knowledge; for it can be easily set aside; or rather, it need not be regarded, because

"one for superfluity and one other for use." The cap was probably that which he wore when he laid aside his wig. His hose, of colored silk, probably made only "semi-occasional" visits to the laundress.

there is nothing suspicious about it. For the spelling of the seventeenth century, like its syntax and its pronunciation, was irregular; and the fatal error of those who attempt to imitate it is that they always use double consonants, superfluous final *e*-s, and *ie* for *y*. And even supposing that these pencilled words and the words in ink were written by the same person, the fact that the word, when written in pencil, is spelled with a *y* or a single *l*, when written in ink with *ie* or double *l*, is of not the least consequence. This will be made clear to those who do not already know it, by the following instances (the like of which might be produced by tens of thousands,) from "Euphuus his England," ed. 1597, which happened to lie on our table when we read Mr. Hamilton's first letter. "For that *Honnie* taken excessiuellie, cloyeth the stomacke though it be *Honny*." (Sig. Aa3.) In this instance, "honey," spelled first in the old way, as to the last vowel sound, on its repetition, in the same sentence, is spelled in what is called the new way; but in the example which follows, the word "folly," which appears first as a catchword at the bottom of the page in modern spelling, is found in the ancient spelling on the turning of the leaf: "Things that are commonlie knowne it were folly follie to repeate." (Sig. Aa.) English scholars may smile at the citation of passages to establish such a point; but we are writing for those who are too wise to read old books, and who have their English study done, as the Turk would have had his dancing, by others for them. And besides, Mr. Hamilton has shown that even an English professor of antiquarian literature can forget the point, or at least not see its bearing on the subject in hand.

The modern-looking hand and the modern spelling of the pencilled memorandums do not, then, compel the conclusion that there has been forgery, even although they underlie the antique-looking hand and the old spelling; but let us see if there is not other evidence to be taken into consideration. We have before us the privately-printed fac-similes of the eighteen passages in Mr. Collier's folio, above referred to. Perhaps they may help us to judge if the corrector's work is like that of a forger. From the first we take these four lines [*Tempest*, Act I. Sc. 2]:—

"Lend thy hand
And plucke my Magick garment from ^{[Lay it}
me: So _{downe.]}
Lye there my Art: wipe thou thine eyes, have
comfort,
The direfull spectacle," etc.

In these lines, the corrector, beside supplying the stage direction *Lay it downe*, has added a comma after "hand," substituted a period for the colon after "Art," and a capital for a small *w* in "wipe." Would a forger do such minute and needless work as this, and do it so carelessly, too, as this one did? for, to make the colon a period, he merely strikes his pen lightly through the upper point; and, to make the small *w* a capital, he merely lengthens its lines upward.

In the passage from "The Taming of the Shrew," we see, what Mr. Collier himself notices in his "Notes and Emendations," that the prefix to the tinker's speeches, which in the folios is invariably *Beg.* [Beggan], is changed to *Sly*; and this is done in every instance. We have not counted *Sly's* speeches; but they are numerous enough to force the unanswerable question, With what possible purpose could this task have been undertaken by a forger? for the change adds nothing to our knowledge of the interlocutors, and produces no variation in the reading.

In a passage given from "The Winter's Tale," Act IV. Sc. 3, we find these lines:—

"Pol. This is the pettiest Low-borne Lasse,
that ever,
Ran on the greene-sord: Nothing she do's or
seemes," —

where "seems" is changed to "says," by striking out all but the first and last letters, and writing *ay* in the margin. In a passage given from "Troilus and Cressida," Act V. Sc. 2, we have this line:—

"Good traders in the flesh, set this in your
painted cloathes," —

where the *a* in the last word is struck out. In a speech of the Moor's, given from "Othello," Act IV. Sc. 1, we notice this sentence:—

"It is not words that shakes me thus,
(pish)."

where the final *s* is struck from "shakes." This is strange work for a forger of antique readings, a man who is supposed to

be detected at his work by writing "bodie" in ink, when his pencil memorandum was "body." For, in these instances, he has modernized the text, and, except in the first, that is *all* that he has done. If he had wished his text to look old, he would have left the last *e* in "seemes," and read "sayes"; he would not have been at the trouble of striking out the *a* in "painted cloathes;"* and he would have left the *s* in "shakes," which superfluity is one of the most marked and best-known characteristics of English books published before the middle of the seventeenth century. Instances of this kind, in which a forger would have defeated his own purpose to gain nothing, must be countless upon the nine hundred and odd pages of the Collier folio, of which the eighteen fac-similes, from which we have quoted, do not give us as much as would fill a single page of the original.

Again, we find the author of these manuscript readings scrupulously leaving a mark of the antiquity of his work, which we must regard as a mark of its genuineness. (For a man *can* blow hot and blow cold, though satyrs have not sense enough to see the right and the reason of it.) In a passage given from "Timon of Athens," Act IV. Sc. 2, the first line is

"Who *would* be so mock'd with glory, or to
live."

Here, by a misprint both in the first and second folio, there is a syllable too much for rhythm; and the corrector properly abbreviates "Who would" into one syllable; but he does it, not by striking out all of "would" but the *d*, as a forger of modern days inevitably would have done: he scrupulously leaves the *l*, which was pronounced in Shakespeare's time, and for many years after; though this, we believe, was never remarked until the appearance of a work very recently published in this country!

To revert to some of the aimless work of this supposed forger. There are many passages in the Collier folio, some of a few lines, others of many, which are entirely stricken out; and of these there is not one

* See *As You Like It*, in the folio of 1623, p. 196, col. 2, "I answer you right painted cloath," and *Henry VIII.*, *Idem*, p. 224, col. 2, "They that beare the Cloath of Honour ouer her."

that we have noticed which it could possibly have been intended to represent as spurious. What was a forger to gain by this? It could but serve to throw discredit on his work. And again, in these erased passages, and on erasures for new readings, the verbal and literal changes are still made, and made, too, in points of not the slightest moment as to the text, and which, in fact, produce no change in it. Take this instance, in a passage given from "Hamlet," Act V. Sc. 2:—

"H^ora. Now cracks a Noble heart:
Good night sweet P^rience," etc.

Here "sweet P^rience" is struck out, and "be blest" substituted in the margin; but, previously to this change, the first *e* had been struck out in "P^rience,"—a change of no more consequence than if the capital *N* in "Noble" had been changed to a small one. What, too, did the forger propose to gain by putting, at great pains to himself, commas, in passages like this, from "Timon of Athens," Act IV. Sc. 2:—

"To have his pompe, and all state comprehends,
But onely painted like his varnisht Friends"?

where he inserts a comma after "painted," properly enough, but without at all changing the sense of the passage, or facilitating our comprehension of it in the slightest degree.

But enough, although we leave much unsaid. For we think that our readers can hardly fail to conclude with us, that proof far stronger and more complete than the discovery of modern-looking pencil-marks under antique-looking words in ink is required to prove Mr. Collier's folio a fabrication of the present day. This external physical evidence is, to say the least, far from conclusive, even on its own grounds; and the internal moral evidence, ever the higher and the weightier in such questions, is all against it. The forgery may be proved hereafter; but it has not been proved yet. The character of the ink is not clearly established in all the readings which have thus far been submitted to experiment, as Mr. Maskelyne admits; and that question is still to be determined. We await with interest the appearance of a pamphlet upon the subject, which is

now in preparation at the British Museum. Meantime, upon this brief examination of the subject in a light as new to us as to our readers, we venture to repeat the opinion which we have before expressed, that many, if not all, of the corrections in this folio were made in the third quarter of the seventeenth century. The dropping of superfluous *e*-s, (as in "sayes,") and *a*-s, (as in "cloath,") and *s*-s, (as in "shakes,") points to as late a date as that; and the retention of the *l* in the abbreviation of "would" indicates a period before the reign of William and Mary. We conjecture, that, possibly, some of the readings are spurious, and were added by a person who found the volume with many ancient corrections, and seized the opportunity to obtain the authority of age and the support of those corrections for others of later date. This, however, is but a conjecture, and upon a point of little consequence. Indeed, the chief importance of this investigation at the British Museum, to all the world but Mr. Collier, is, that, whether the pencil-marks, which the corrector chose in some cases to follow, in others to disregard, prove to be ancient or modern, the corrections are now deprived of all pretence to authority, and thrown upon their own merits; which is just the position in which all candid people desire to see them.

The Exploits and Triumphs in Europe of Paul Morphy, the Chess Champion; including an Historical Account of Clubs, Biographical Sketches of Famous Players, and Various Information and Anecdote relating to the Noble Game of Chess. By Paul Morphy's late Secretary. New York: D. Appleton & Co. 12mo. pp. 208.

THE American Chess Congress, at New York, in October, 1857, by the wide-spread interest which it awakened, revealed what was not very generally suspected,—that the game of chess is played and studied in the New World more generally, and on the present occasion we may say more thoroughly and successfully, than in the Old. This interest in chess the subsequent career of Paul Morphy, the prime hero of that grand encounter, has greatly widened and deepened; and to all who had the chess-fever before his advent, or

who have caught it since, this book will be welcome. It fulfils all the promises of its title-page, and tells the story of Paul Morphy's modestly achieved victories at home and abroad with authority and intimate knowledge. Chess-players, and all who take even an incidental interest in Mr. Morphy's adventures abroad, will be glad to find here a particular account of his engagements with Harrwitz, Andersen, and especially of the match which he did not play with Mr. Stanton, and why he did not play it. The whole of the Stanton affair is recounted with much minuteness of date and circumstance, and a production of all the letters which passed upon the subject; and we must say, that upon the facts, (about which there appears to be no room for dispute,) aside from any color given to them by the writer's manner of stating them, the case has a very bad aspect for the English champion. How much better would Mr. Stanton now be standing before his brother chess-players, and, so much attention has the affair attracted, before the world, had he been fairly beaten, like Professor Anderssen! His reputation as a chess-player would have suffered no diminution by such a result of an encounter with Mr. Morphy; that would only have shown, that, well as Stanton played, Morphy played better,—as to which the world is as well satisfied now as then it would have been. And as to his reputation as a man,—what need to say a word about it? This chess-flurry has been fraught with good lessons by example. The frankness, the entire candor, and simple manliness of Professor Anderssen, who went from Breslau to Paris for the purpose of meeting Mr. Morphy and there contending for the belt of the chess-ring, and who played his games as if he and his opponent were two brothers, playing for a chance half-hour's amusement, is charming, and has won him regard the world over. Such generosity is truly noble, and it appears yet nobler by contrast with the endeavors of Harrwitz to worry and tire his opponent into defeat, and his final contrivance to avoid a confession that he was beaten. Mr. Stanton's conduct is a warning that cannot be entirely lost upon men not utterly depraved, who are tempted into petty duplicity to serve petty ends; and in the midst of all, how Paul Morphy's modesty, dignity of carriage,

generosity, and entire honesty of purpose shine out and make us proud to call him countryman!

Mr. Morphy, in the speeches which he has been compelled to make since his return from Europe, has spoken lightly of chess, as a mere amusement. It became him to do so; and yet chess would seem to have its value as a discipline upon natures amenable to discipline. We—that is, the present writer, not all the contributors to the "Atlantic"—sat by the side of Mr. Morphy when he won from Mr. Paulsen the decisive game at the Chess Tournament in New York,—that game in which all the others of that encounter culminated. The game was evidently approaching its termination. Mr. Paulsen, who generally thinks out to its last result his every move, deliberated half an hour and moved, and then, with a slight flush upon his face, sat quietly awaiting the consequences. Morphy, pale, collected, yet with a look of restrained—though entirely restrained—nervousness, looked steadily at the board for about one minute, after which his hand opened very far back, so that the knuckles were much the lowest part of it, poised over a piece for a second or two, and then swooped quickly down and moved it somewhat decidedly, which is his usual way of moving. He remained looking intently upon the board, which Paulsen studied for a few minutes, equally absorbed. Looking up at last, the latter quietly said to his opponent,—“I don't see how I can prevent the mate.” Paul Morphy smiled, waved his hand deprecatingly, and the tournament was won. The checkmate was about five moves off, if we remember rightly. Restraint of this kind seems to be imposed by a thorough study of this noble game, and its moral discipline is quite as valuable as the sharpening of the intellectual faculties which it accompanies.

But even those who have a sincere admiration of Mr. Morphy, and have a sufficient knowledge of chess to appreciate his absolute mastery of the game, must be unpleasantly affected by the public and extravagant manner in which he has been lionized since his return from Europe. It was well that the chess-players of New York should present him with a chess-board so splendid that he can never use it; well that the cleverest men in Boston

should have him to dine with them; but what need of such blatant publicity? what justification for such interminable and such miserable speeches as were made at him in Gotham? Why did not one compliment in each town suffice? and why must he be persecuted with watches and run down by crowds? Why, except because some people are allowed to pamper their silly vanity by means of other people's silly curiosity? Good sense and good taste revolted at these exhibitions; but good sense and good taste are undemonstrative, while folly and vulgarity are bold and carry the day. In all such matters, we of this country allow ourselves to be misrepresented by a comparatively few impudent people, with their own ends to serve. This book is somewhat open to like objections. Its title is too pretentious; its style is braggart, and tainted with the vulgarity of an English flash reporter; and yet this is tempered by a certain constraint, as if the writer could not but occasionally think how ill such a style was suited to his subject. The portrait is wretched, and a certain likeness to Mr. Morphy adds to its offensiveness.

Summer Pictures. From Copenhagen to Venice. By HENRY M. FIELD, Author of "The Irish Confederates and the Rebellion of 1798." New York: Sheldon, Blakeman & Co. Boston: Gould & Lincoln. 1859.

THE unpretending title to this neat volume expresses the modest purpose of the writer. Escaping from care and responsibility, he has made a rapid tour through parts of Europe, some of which are rarely frequented;—from London to Normandy; thence to Paris, Holland, Denmark; through the Baltic to Berlin, Dresden, Prague, and Vienna; thence to the Adriatic, Venice, Milan, and so round again to Paris.

To see all this with new eyes, and to present the world with a perfectly fresh book of "Travels in Europe," requires a rare man and a rare audacity; and we congratulate Mr. Field that he has not attempted the doubtful task. But, in his rapid run, he has gathered a flower here, a specimen there, a bit of history, a sight of a man, a pebble from the Baltic, a

moss from Venice, a sigh from the heart of Italy, a word of hope and happiness from the domestic life of France. He has seen the cloud rising in Italy; and ventures to hope, almost against possibility. He has seen the frescoes and *homes* of France, and assures us that in Paris, too, exist honest and warm and pure hearts, and generous and holy souls, and that all France is not a den in which liars and charlatans only struggle and tear one another. Mr. Field looks at things with somewhat of a professional eye, and draws what encouragement he can for the future of the Protestant religion. His facts and speculations will thus interest a large and valuable class of readers, while to some few of another class a certain suspicion of prosiness will be distasteful. The volume is well prepared, and we are sure that the manly, generous sentiments of the writer will be welcomed by a large number of personal friends, and by a discriminating public.

Adam Bede. By GEORGE ELLIOT, Author of "Scenes of Clerical Life." New York: Harper & Brothers. 12mo. pp. 496.

As Nature will have it, Great Unknowns are out of the question in any other branch of the world's business than the writing of books. If, through sponsorial neglect or cruelty, the name of our butcher or baker or candlestick-maker happens to be John, with the further and congenial addition of Smith, JOHN SMITH it is on sign-board, pass-book, and at the top, and sometimes at the bottom, of the monthly bills, in living and familiar characters. But in the matter of authorship, the world is yet far short of the Scriptural standard; in a variety of instances it has found itself unable to know men by their works; and, in deference to this short-sightedness of their fellows, merchants and lawyers and doctors have their cards, and clergymen, at least once in every twelvemonth, make the personal circuit of their congregations, so that no sheep shall wander into darkness through ignorance of the shepherd. We believe that no pursuit should be marked by greater frankness and fairness than the literary. It is a question, at least, of kindness; and it is not kind to set good people on an uneasy edge of cu-

riosity ; it is not kind to bring down upon the care-bowed heads of editors storms of communications, couched in terms of angry disputation ; it is not kind to establish a perennial root of bitterness, to give an unhealthy flavor to the literary waters of unborn generations, as "Junius" did, and Scott would have done, had he been able.

"Adam Bede" is remarkable, not less for the unaffected Saxon style which upholds the graceful fabric of the narrative, and for the naturalness of its scenes and characters, so that the reader at once feels happy and at home among them, than for the general perception of those universal springs of action which control all society, the patient unfolding of those traits of humanity with which commonplace writers get out of temper and rudely dispense. The place and the people are of the simplest, and the language is of the simplest ; and what happens from day to day, and from year to year, in the period of the action, might happen in any little village where the sun shines.

We do not know where to look, in the whole range of contemporary fictitious literature, for pictures in which the sober and the brilliant tones of Nature blend with more exquisite harmony than in those which are set in every chapter of "Adam Bede." Still life—the harvest-field, the polished kitchens, the dairies with a concentrated cool smell of all that is nourishing and sweet, the green, the porches that have vines about them and are pleasant late in the afternoon, and deep woods thrilling with birds—all these were never more vividly, and yet tenderly depicted. The characters are drawn with a free and impartial hand, and one of them is a creation for immortality. Mrs. Poyser is a woman with an incorrigible tongue, set firmly in opposition to the mandates of a heart the overflows of whose sympathy and love keep the circle of her influence in a state of continual irrigation. Her epigrams are aromatic, and she is strong in simile, but never ventures beyond her own depth into that of her author.

The Poetical Works of Edgar A. Poe. With an Original Memoir. Redfield, New York.

THIS pocket edition of the *Poetical Works* of Edgar A. Poe is illustrated with a very much idealized portrait of the author. The poems are introduced by an original memoir, which, without eulogy or anathema, gives a clear and succinct account of that singular and wayward genius. The copies of verses are many in number, and most of them are chiefly remarkable for their art, rather than for their power of awakening either pleasing or profound emotion. It is one poem alone which makes an edition of these works emphatically called for. That poem, it is nearly superfluous to mention, is "The Raven," and truly it is unforgettable. In this weird and wonderful creation, art holds equal dominion with feeling. The form not only never yields to the sweep of the thought, but that thought, touching and fearful as is its tone, is made to turn and double fantastically, almost playfully, in many of the lines. The croak of the raven is taken up and moulded into rhyme by a nimble, if not a mocking spirit ; and, fascinating as is the rhythmic movement of the verse, it appears like the dancing of the daughter of Herodias. This looks incongruous ; and so do the words of the fool which Shakspeare has intermingled with the agonies and imprecations of Lear. In the tragedy, this is held to be a consummate stroke of art, and certainly the reader is grateful for the relief. Had Poe a similar design ? Closely analyzed, this song seems the very ecstasy of fancy ; as if the haunting apparition inspired the poet more than it appalled the man. We can call to mind no one who has ever played with an inexplicable horror more daintily or more impressively ; and, whether premeditated or spontaneous, it is an epitome of the life of the writer, for the marked traits of his character are there, and almost the prevailing expression of his countenance.

It becomes the sad duty of the editors of the "ATLANTIC" to record the death of its founder, MR. M. D. PHILLIPS. It indicates no ordinary force of character, that a man, dying at the age of forty-six, should have worked himself, solely by his own talents and integrity, to the head of one of the largest publishing-houses of the country. But it was not merely by strength and tenacity of purpose, and by clearness of judgment, that Mr. Phillips was distinguished. He had also a generous ambition, and aims which transcended the sphere of self and the limits of merely commercial success. Showing, as he did, a rare courage (and that of the best kind, for it was a courage based upon experience and qualified by discretion) in beginning the publication of the "Atlantic" during the very storm and stress of the financial revulsion of 1857, it was by no means as a mere business speculation that he undertook what seemed a doubtful enterprise. His wish and hope were, that the "Atlantic" should represent what was best in American thought and letters; and while he had no doubt of ultimate pecuniary profit, his chief motive was the praiseworthy ambition to associate his name with an undertaking which should result in some good to letters and some progress in ideas and principles which were dear to him.

We speak of him as we saw him. He would not have wished a garrulous eulogy or a cumbrous epitaph. A character whose outline was simple and bold, and which was marked by certain leading and high qualities, demands few words, if only they be sincere. It is less painful to say that good word for the dead, which it is the instinct of human nature to offer, when we can say, as of Mr. Phillips, that his mind was strong and clear, that it was tenacious of experience, and therefore both rapid and safe in decision, that he was courageous and constant, and acted under the inspiration of desires and motives which he can carry with him into the new sphere to which he has passed.

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THE
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E. FELICE FORESTI.

LATE in the autumn of 1836, an Austrian brig-of-war cast anchor in the harbor of New York; and seldom have voyagers disembarked with such exhilarating emotions as thrilled the hearts of some of the passengers who then and there exchanged ship for shore. Yet their delight was not the joy of reunion with home and friends, nor the cheerful expectancy of the adventurous upon reaching a long-sought land of promise, nor the fresh sensation of the inexperienced when first beholding a new country; it was the relief of enfranchised men, the rapture of devotees of freedom, loosened from a thrall, escaped from *surveillance*, and breathing, after years of captivity, the air where liberty is law, and self-government the basis of civic life. These were exiles; but the bitterness of that lot was forgotten, at the moment, in the proud consciousness of having incurred it through allegiance to freedom, and being destined to endure it in a consecrated asylum. In that air, when first respired, on that soil, when first trod, they were unconscious of the lot of strangers: for there the vigilant eye of despotism ceased to watch their steps; prudence checked no more the expression of honest thought or high as-

piration; manhood resumed its erect port, mind its spontaneous vigor; nor did many moments pass ere friendly hands were extended, and kindly voices heard, and domestic retreats thrown open. Their welfare had been commended to generous hearts; and the simple facts of their previous history won them respectful sympathy and cordial greeting.

Prominent amid the excited group was a tall, well-knit figure, whose high, square brow, benign smile, and frank earnestness bespoke a man of moral energy, vigorous intellect, and warm, candid, tender soul. Traces of suffering, of thought, of stern purpose were, indeed, apparent; but with and above them, the ingenuousness and the glow of a brave and ardent man. This was ELEUTARIO FELICE FORESTI,—subsequently, and for years, the favorite professor of his beautiful native language and literature in New York,—the favorite guest and the cherished friend in her most cultivated homes and among her best citizens,—the Italian patriot, which title he vindicated by consistency, self-respect, and the most genial qualities. The vocation he adopted, because of its availability, only served to make apparent comprehensive endowments and an independent spirit; the

lady with whom he read Tasso, beside the chivalrous music of the "Jerusalem Delivered," learned to appreciate modern knighthood; and the scholar to whom he expounded Dante, from the political chart of the Middle Ages, turned to an incarnation of existent patriotism. Not only by the arguments of Gioberti, the graphic pictures of Manzoni, and the terse pathos of Leopardi, did he illustrate what Italy boasts of later genius; but through his own eloquent integrity and magnetic love of her achievements and faith in her destiny. The savings of years of patient toil were sacrificed to the subsistence of his poor countrymen who came hither after bravely fighting at Rome, Venice, Milan, and Novara, to have their fruits of victory treacherously gathered by aliens. Infirmity, consequent upon early privation and the unhealed wounds of long-worn chains, laid the stalwart frame of the brave and generous exile on a bed of pain. He uttered no complaint, and whispered not of the fear which no courage can quell in high natures, that of losing "the glorious privilege of being independent": yet his American friends must have surmised the truth; for, one day, he received a letter stating that a sum, fully adequate for two years' support, remained to his credit on the books of a merchant,—one of those mysterious provisions, such as once redeemed a note of Henry Clay's, and of which no explanation can be given, except that "it is a way they have" among the merchant princes of New York. By a providential coincidence, surgical skill, at this juncture, essentially improved his physical condition; but it became indispensable, at the same time, that he should exchange our rigorous clime for one more congenial; and he sailed five years ago for Italy, taking up his residence in Piedmont, where dwell so many of the eminent adherents of the cause he loved, and where the institutions, polity, and social life include so many elements of progress and of faith. It was now that those who knew him best, including some

of the leading citizens of his adopted city, applied to the Executive for his appointment as United States Consul at Genoa. There was a singular propriety in the request. Having passed and honored the ordeal of American citizenship, and being then a popular resident of the city which gave birth to the discoverer of this continent,—familiar with our institutions, and endeared to so many of the wise and brave in America and Italy,—illustrious through suffering, a veteran disciple and martyr of freedom,—he was eminently a representative man, whom freemen should delight to honor; and while it then gratified our sense of the appropriate that this distinction and resource should cheer his declining years, we are impelled, now that death has canonized misfortune and integrity, to avail ourselves of the occasion to rehearse the incidents and revive the lessons of his life.*

Underlying the external apathy and apparently frivolous life of the Italian peninsula, there has ever been a resolute, clear, earnest patriotism, fed in the scholar by memories of past glory, in the peasant by intense local attachment, and kindled from time to time in all by the reaction of gross wrongs and moral privations. Sometimes in conversation, oftener in secret musing, now in the eloquent outburst of the composer, and now in the adjuration of the poet or the vow of the revolutionist, this latent spirit has found expression. Again and again, spasmodic and abortive *émeutes*, the calm protest of a D'Azeglio and the fanaticism of an

* It is to be lamented that Foresti had not anticipated our purpose with that consecutive detail possible only in an autobiography. "*Le Scene del Carcere Duro in Austria*," writes the Marquis Pallavicino, "non sono ancora la storia del Ventuno. Un uomo potrebbe scriverla e svelare molte infamie tuttavia occulte del governo Austriaco. Quest' uomo è Felice Foresti. Il quale abbandonò gli agi Americani per combattere un' altra volta, guerriero canuto, le gloriose battaglie dell' Italico risorgimento. Il martire scriva: e la sua penna, come quella d' un altro martire,—Silvio Pellico,—sarà una spada nel cuore dell' Austria."—Notes to *Spielbergo e Gradisca*.

Orsini, sacrifices of property, freedom, and life,—all the more pathetic, because to human vision useless,—have made known to the oppressor the writhings of the oppressed, and to the world the arbitrary rule which conceals injustice by imposing silence. The indirect, but most emphatic utterance of this deep, latent self-respect of the nation we find in Alfieri, whose stern muse revived the terse energy of Dante; and in our own day, this identical inspiration fired the melancholy verse of Leopardi, the letters of Foscolo, the novels of Guerrazzi, and the tender melody of Bellini. Recent literature has exhibited the conditions under which Italian Liberals strive, and the method of expiating their self-devotion. The novels of Ruffini, the letters of the Countess d'Ossoli, the rhetoric of Gavazzi, and the parliamentary reports of Gladstone, the leading reviews, the daily journals, intercourse with political refugees, and the personal observations of travel, have, more or less definitely, caused the problem called the "Italian Question" to come nearer to our sympathies than any other European exigency apart from practical interests. Moreover, the complicated and dubious aspect of the subject, viewed by transatlantic eyes, has, within the last ten years, been in a great measure dispelled by experimental facts. That Italy needs chiefly to be *let alone*, to achieve independence and realize a noble development, civic, economical, and social, every intelligent traveller who crosses the Austrian frontier and enters the Sardinian state, knows.

A greater contrast, as regards productive industry, intellectual enterprise, religious progress, comfort, and happiness, no adjacent countries ever exhibited; constitutional freedom, an unrestricted press, toleration, and public education on the one hand, and foreign bayonets, espionage, and priestcraft on the other, explain the anomaly. In Venice the very trophies of national life are labelled in a foreign tongue, the *caffès* of Milan resound with Teutonic gutturals, and un-

der the arcades of Bologna every other face wears the yellow beard of the North; yet the family portraits in the vast palace-chambers, the eyes and dialect of the people, the monumental inscriptions, announce an indigenous and superseded race; their industry, civil rights, property, and free expression in art, literature, and even speech, being forcibly and systematically repressed: while in the mountains of Savoy, the streets of Turin, and the harbor of Genoa, the stir and zest, the productiveness, and the felicity of national life greet the senses and gladden the soul. Statistics evidence what observation hints; Cavour wins the respect of Europe; D'Azeglio illustrates the inspiration which liberty yields to genius; journalism ventilates political rancor; debate neutralizes aggressive prejudice; physical resources become available; talent finds scope, character self-assertion; Protestantism builds altars, patriotism shrines; and genuine Italian nationality has a vital existence so palpably reproachful of circumjacent stagnation, ruin, and wrong, that no laws or material force can interpose a permanent obstacle to its indefinite extension and salutary reign.

In his first youth, Foresti imbibed the creative spirit breathed into the social and civic life of Italy by Napoleon's victories and administration; it was at that vivid epoch when the military, political, artistic, and literary talent of the land, so long repressed and thwarted by superstition and despotism, broke forth, that his studies were achieved. We have only to compare what was done, thought, and felt in the Peninsula, during the ten years between the coronation of Bonaparte at Milan and his overthrow at Waterloo, with the subsequent dearth of national triumphs in every sphere, and with the inert, apprehensive, baffled existence of the Italians in the grasp of reinstated and reinforced imbecile, yet tyrannic governments, to appreciate the feelings of a young, well-born, gifted citizen, when suddenly checked in a liberal and progressive career, and remanded, as it were, from the

bracing atmosphere of modern civilization and enlightened activity, to the passive, silent endurance of obsolete feudalism. It was the inevitable and deliberate protest against this wicked and absurd reaction which gave birth to the political organization of the *Carbonari*; wherein the noblest men and the wisest princes of that day enrolled themselves; and the inefficiency of whose far-reaching, secret, and solemn aims can be accounted for only by the fatal error of trusting in the magnanimity of an order born to hereditary power, and overlooking, in their municipal fraternities, the vast importance of the more scattered, but not less capable and patriotic agricultural class.

Foresti was born at Conselice in the Ferrarese. Few American travellers linger in Ferrara. Fresh from the more imposing attractions of Florence or Venice, this ancient Italian city offers little in comparison to detain the eager pilgrim; and yet to one cognizant of its history and alive to imaginative associations, this neglect might increase the charm of a brief sojourn. It is pleasant to explore the less hackneyed stories of history and tradition, to enjoy an isolated scene fraught with grand or tender sentiment, to turn aside from the trampled highway and the crowded resort, to listen to some plaintive whisper from the Past amid the deserted memorials of its glory and grief. Such a place is Ferrara. The broad and regular streets and the massive palaces emphatically declare its former splendor; and its actual decadence is no less manifest in the grass-grown pavement of the one and the crumbling and dreary aspect of the other. It requires no small effort of fancy, as we walk through some deserted by-way, wherein our footsteps echo audibly at noonday, to realize that this was the splendid arena where the House of Este so long held sway, limited in extent, but in its palmy days the centre of a brilliant court, a famous school of pictorial art, the seat of a university whose fame drew scholars from distant Britain, and whose ducal family gave birth to the

Brunswick dynasty, whence descended the royalty of England. The city dates its origin from the fifth century, when its marshy site gave refuge from the pursuing Huns, and the ambition of its rulers gradually concentrated around the unpromising domain those elements of ecclesiastical *prestige*, knightly valor, artistic and literary resources which enriched and signalized the Italian cities of the Middle Ages. Enlightened, though capricious patronage made this halting-place between Bologna and Venice, Padua and Rome, the nucleus of talent, enterprise, and diplomacy, the fruits whereof are permanent. But there are two hallowed associations which in a remarkable degree consecrated Ferrara and endeared her to the memory of later generations: she gave an asylum to the persecuted Christian Reformers, and was the home and haunt of poets. It is this recollection which stays the feet and warms the heart of the transatlantic visitor, as he roams at twilight around the venerable castle "flanked with towers," traces the dim fresco in a church Giotto decorated, reads "Parisina" in Byron's paraphrase near the dungeons where she and her lover were slain, or gazes with mingled curiosity and love on the chirography of St. Chrysostom, the original manuscripts of Tasso, Ariosto, and Guarini, or the inscription of Victor Alfieri in the Studio Publico. It is because Calvin was here sheltered, and Olympia Morata found sympathy and respect,—because the author of "Jerusalem Delivered" here loved, triumphed, and despaired, and the author of the "Orlando Furioso" so assiduously labored for his orphaned family, the exacting Cardinal Ippolito, and the cause of learning, and strung a lyre which has for centuries vibrated in the popular heart and fancy,—because, in a word, Ferrara contains the prison of Tasso, and the home of Ariosto, who called her "*città bene avventurosa*," as did Tassoni the "*gran donna del Po*,"—that the desolate old city is revived to the imagination, with its hundred thousand people, its gay courtiers and brave knights,

the romance of its feats of minstrelsy and arms whereat noble beauties and immortal bards assisted, and Art, Chivalry, Learning, Church, and State held festival with the Muses to adorn and perpetuate the transient pageant, the loveliness, and the rule,—otherwise since consigned to the monotonous record of vanished pomp and arbitrary sway.

When Napoleon fell, Foresti was a student at the University of Bologna, whence he returned to his native capital, after obtaining the degree of Doctor of Laws. His earliest forensic labors, like those of our young advocates, were in the defence of accused criminals; and, limited as is this sphere, he must have displayed unusual maturity of judgment and natural eloquence, to have received successively the eminent appointments of Provisory Assistant Judge in the Court of Justice of Ferrara, Supplementary Professor of Eloquence and Belles Lettres in the Lyceum, and Judge of the Peace, by virtue of which latter office he crossed the Po to practise at Polesino,—wisely preferring the Austrian to the Papal jurisdiction. In Crespino, in the province of Rovigo, in the Lombardo-Venetian Kingdom, Foresti was made Prætor under the Emperor's warrant. Coincident with this recognition of his judicial knowledge and skill, was a kindred appreciation on the part of his liberal and patriotic countrymen; they beheld in the vigorous and disciplined mind and generous heart of Foresti, in his civic wisdom and courage, the representative and ally they sought in this portion of their beautiful and unhappy land. To disseminate the principles and secure the coöperation of Venice became the special office of the Carbonari leaders of Ferrara, and they had only to reveal the high and holy object they cherished, to one who so well knew the wants and woes of his country as Foresti, to enlist his adventurous sympathy. The delicate and difficult mission, fraught with the dearest prospects of Italy, was nearly consummated, when a treacherous colleague revealed to the accredited agents both of Austria and the Pope the system

of this mysterious revolutionary combination in and around Ferrara. The latter shrank from extreme measures, and was content with an oath of retraction; but the Austrian government gave instant orders to the chiefs of police, both there and at Venice, to arrest those whom the perjured Count Villa named as adherents of Carbonarism. The decree was executed with military force; and, without warning, preparation, or even a parting interview with their families and friends, the suspected were hurried off to the Piombi, that Venetian prison so graphically described by Pellico. All correspondence and personal intercourse was denied. Meantime, an ingenious and persevering investigation went on, to ascertain the scope of the enterprise thus summarily baffled, the means proposed, and the individuals implicated. To complicate still further the situation of the victims, in other quarters the flame they had secretly fed burst forth conspicuously; Naples and Piedmont were in arms; and Austria conceived an alarming idea of the national spirit she had partially contravened. The rigor of espionage towards the imprisoned and their friends increased; the prosecution was insidiously prolonged; privation and solitude, vigilance and suspense were made instruments for subduing the resolution and invading the confidence of the captives; they pined in desolation, ignorant of their fate, uninformed of the welfare of those most dear to them, without resources of defence or consolation, except what the strength of individual character yields; physically weakened, morally isolated; sometimes roused from sleep and bewildered with questions; at other times told they were to die, that some companion had confessed, or that some loved one had ceased to exist;—and all these crises of feeling and anxiety, of surprise and despair, induced with a fiendish deliberation, to startle honor into self-betrayal, wring from exhausted Nature what conscientious rectitude would not divulge, or agonize human love into inadvertent disloyalty.

At length their fate was decided. Foresti's companion in prison was the son of a judge of Ferrara; and, one November midnight, their conversation was interrupted by the unexpected entrance of the jailer, who bade Foresti follow him. The hour and the manner of the official convinced both him and his comrade that his sacrifice was resolved upon; they embraced, and he left the cell to find himself strictly guarded by six soldiers. This nocturnal procession marched silently through the vast, lonely, and magnificent rooms of the Ducal Palace to the door which leads to the Bridge of Sighs: it was the old road to destruction,—the mysterious process, made familiar by novelists and poets, by which the ancient and sinister republic made more fearful the vengeance of government. As the unfortunate youth passed through a labyrinth of gloomy corridors, he recognized the haunts of the ancient Inquisition; the atmosphere was clogged with damp; moisture dripped from the stones. A dungeon, lighted only by a lamp suspended from the vault, and narrow, humid, and unfurnished, except with a pile of straw and a rude table, proved the dreary goal of their heavy steps. Left to his own reflections, Foresti contemplated his prospects with deliberate anguish; that he had been found guilty was apparent; if the fact of his direct agency in initiating the oath of self-emancipation, the sacred compact of national self-assertion in the Austrian dominions, had transpired, he felt that his prominence as a judicial officer, and the firmness with which he had refused to explain the purposes or betray the associates of this memorable league, made him the most probable victim of extreme measures, should one be chosen from the Carbonari of Ferrara. At that period of his life he entertained the opinion that suicide was justifiable to avoid an ignominious death at the hands of arbitrary power. Believing his fate sealed, he gave a few moments of tender reminiscence to his dead mother and his living father and sisters, to the dreams of his youth, and the patriotic aspirations

to which he was about to fall a sacrifice. The jailer returned, bringing a book and a bottle of wine, for which he had asked; a few tears were shed, a prayer for forgiveness breathed, and then he plunged a knife into his breast; the blade broke; he shattered the bottle at his side and swallowed the fragments, and then fell bleeding and exhausted on the straw. If left long alone, life would have ebbed away; but, probably in anticipation of such a catastrophe, the officer ere many hours revisited the cell to put chains upon the prisoner. Discovering his condition, a surgeon was called, remedies were applied, and two Austrian sentinels carried Foresti into the presence of the judge. It was scarcely dawn; the venerable and courteous, but inflexible representative of the Emperor expressed solicitude and sympathy; a secretary and physician, with the guard and their prisoner, confronted each other by the dim light of two candles. Irritated by the conventional politeness of this arbiter of his destiny at such a crisis, having vainly sought death, and bitterly conscious of the long outrages perpetrated under the name of justice, Foresti burst forth into stern invectives, and boldly declared his liberal sentiments, his allegiance to the principles for the sake of which he thus suffered, and his absolute enmity to the usurpers of his country's freedom. The Cavalier Mazzetti treated this overflow of emotion as the ebullition of a youthful mind, romantic and intrepid, but unreasonable; he professed the sincerest pity for so gifted and brave a youth, lamented his delusion, painted in emphatic words his want of gratitude and allegiance, treated his political creed and organization as chimerical, and wound up by informing Foresti that he was condemned to die on the public square of Venice, and that nothing would save him but a complete revelation of the true plan, arrangements, and members of the secret conclave to which he belonged. Threats and blandishments failed to move the prisoner; he was silent, accepted his doom, and was remanded with two al-

lies,—one of whom purchased a remission by treason to his vows. Such was the climax of two dreary years of imprisonment, aggravated by ingenious moral torture.

If the modern history of liberty is written by a comprehensive humanitarian, he will not look exclusively to the battle-field for picturesque and impressive *tableaux*; in that record most signally will it appear that “the angel of martyrdom is brother to the angel of victory”; and among the memorable scenes which an earnest chronicler will delineate with noble pathos, few can exceed in moral interest that which the Piazza of San Marco, at Venice, presented on Christmas Eve, 1821. There is not a spot in Europe, within the limits of a city, more distinctly remembered by the transatlantic traveller,—the only spacious area of solid ground under the open sky, in that marvellous old city of the sea,—the gay centre of a recreative population, where the costumes and physiognomics of the Orient and the West mingle in dramatic contrast,—the nucleus of historical and romantic associations, singularly domesticated in two hemispheres by the household lore of Shakspeare and Otway, Byron and Rogers, Cooper and Ruskin. The ancient temple of St. Mark, the bronze horses of Lysippus, the arched galleries of the Palace, the waters of the Adriatic, the firmament above, and the stones beneath seem instinct with the fame of commercial grandeur, maritime triumphs, and diplomatic prowess; the cheerful arcades that shade the *caffés* remind us of the “harmless comedy of life” which Goldoni recorded; the flush of sunset on dome, balcony, and canal seems warm with the peerless tints which Titian here caught and transmitted; the crowd of pleasure-seekers recall the music, love, and chivalry, of which this was once the splendid centre; while the shadow of a dark *façade* whispers of the mysterious oligarchy, the anonymous accusers, the secret council, and the venerable Doge;—a more remarkable union of gloom and gayety, of romance and real-

ity, of the beautiful and the tragic, directly suggested by inevitable local associations, cannot be found in the whole range of European travel. Imagine this memorable square, on the afternoon of a great Christmas festival;—fair faces at every window,—the adjacent roofs crowded with spectators,—an Austrian regiment drawn up around a scaffold,—the Viceroy, brother of the Emperor, standing in the large balcony of the Palace,—two cannon placed between the columns of San Marco and San Teodoro,—every inch of the vast Piazza, without the circle of soldiery, occupied by eager spectators. Over this vast assemblage, amid the impending thoughts which the incidents of the hour and the memory of the Past inspired, reigned a profound silence; no laugh or jest, such as bespeaks a holiday, no heartless curiosity, such as accompanies a mere public show, no vulgar excitement was evident; on many faces dwelt an expression of awe and pity,—on others an indignant frown,—on all painful and sympathetic expectancy. Every class was represented, from the swarthy fishermen of the lagoons to the dark-eyed countess of the Palazzo,—pale students, venerable citizens, the shopkeeper and the marquis, the priest and the advocate. It was not merely the fate of the few prisoners on the scaffold, deep as was the public sympathy, which occasioned this profound suspense; they represented the national cause, and in every city of the land there were scores of the bravest and the best equally involved in the patriotic sacrifice, and whose destiny had, for long and weary months, agonized their relations, friends, and countrymen. The anomalous tyranny under which the nation had collapsed was demonstrated not so much by the outward aspect as by the moral facts of that fatal day in the Piazza of San Marco. On the scaffold were a group of educated, courageous, honest Italians, guarded by Austrian soldiers and overlooked by the official representative of imperial despotism; their attitude was criminal, their acts sublime; ostensibly

condemned, they were in reality glorified. Not a being in that vast multitude, except the official creatures of Austria, but gazed with respect, love, sorrow, pride, tenderness, and admiration upon her noble victims; it was the apparent triumph of physical force, and the actual realization of moral superiority: the silence of that multitude was the eloquent protest of humanity.

And this ominous silence was all at once broken by the clear, well-emphasized voice of a judicial officer, reading the sentence; it was listened to with such breathless attention, that, when the phrase, *condemned to death*, was uttered, a visible shudder vibrated, like an electric shock, through the dense mass of human beings, and upturned faces flushed or grew pallid in an instant; but scarcely were these simultaneous emotions recognized, when another phrase, *life granted*, called forth a cry as of one mighty voice. All were spared; but a sentence, to such as understood its meaning, of living death,—*carcere duro* in Spielberg and the Castle of Lubiano,—some for ten, others for fifteen, and the remainder for twenty years,—was substituted.

This entire ceremony was characteristic of Austrian despotism, aware of the profound sympathy among the Italians for their patriot martyrs, of the widespread disaffection, of the necessity of exciting vague and terrible apprehension,—and at the same time conscious that policy forbade arousing the fury of despair. The accused were thus kept more than two years alternating from hope to desperation, the people in ignorance of the issue, and then, when led out, as they supposed, to die, they served as a warning to those who dared imperial vengeance, while, by a sudden act of apparent clemency, the government at once rid itself of formidable opponents and assumed the character of merciful executors of law! It was rumored that the consideration of his youth saved the life of Foresti;—he was sentenced to twenty years' imprisonment.

From the scaffold the prisoners were

transferred to the Island of St. Michael. Their transit was more like an ovation than a disgrace. The better class of spectators embarked in gondolas and followed the *cortège* with shouts of encouragement and waving of handkerchiefs; "Courage, courage, brave patriots!" was their salutation; and when night fell upon the scene, there rose from the lagoons strains of instrumental and vocal melody, and improvised recitations breathing honor, compassion, and hope; so that, in spite of bayonets and police, terrorism and espionage, the voice of their fettered country wafted to every captive the assurance that he had not striven and been faithful unto death in vain.

These scenes in Venice were reenacted, with unimportant modifications, within a few months, at Rome and Turin, at Modena, Parma, and Naples. The rolls of victims embraced the most highly endowed and heroic men of the day. Many of them, after years of incarceration, distinguished themselves in civil and literary life; some perished miserably in durance; and a few yet survive and enjoy social consideration or European fame. Among them were representatives of every rank, vocation, and section of the land,—noblemen, professors, military officers, advocates, physicians, priests, men of wealth, of genius, and of character. Those known in America, either personally or by their writings, are Count Gonfalonieri of Milan, Silvio Pellico, Castilla, Borsieri, Maroncelli, and Foresti. The abortive revolutions of 1831 and 1848 sent other refugees to our shores, and canonized other saintly heroes in the Calendar of Freedom; but these were the original, and, as a body, the remarkable men, who, imbued with the intelligent and progressive Liberalism of the nineteenth century, practically established in Italy by Napoleon, bravely initiated the vital reaction invoked by humanity as well as patriotism, before which European despotism has never ceased to tremble, and which, however baffled, postponed, and misunderstood, by the law of God as well as the devel-

opment of man, is absolutely destined to an ultimate triumph.

The show of justice and clemency was made at noonday with every circumstance of pomp and authority to give it popular effect; the trial and punishment were enacted in darkness and isolation. On a cold, still night of January came police commissioners to the island, whither the condemned patriots had been conveyed amid tears and benedictions, and chained them in couples like galley-slaves. By the light of torches they were placed in boats which glided noiselessly by sleeping Venice to Mestre, and there they were transferred to carriages, two prisoners and four guards to each vehicle, and in this manner, for four dreary weeks, borne through the winter days farther and farther from country and home,—sleeping at night in town-jails, by-way fortresses, or, when neither were available, in the worst apartments of lonely inns. Who can adequately describe the wretchedness of that journey, the bitterness of soul, the prospective desolation, the tender regrets of those unhappy prisoners,—torn from the embrace of kindred, the dignity and motive of a high career, the most beautiful of countries, and the most sacred of ties and duties, to bury their youth, with all its high dreams and noble fervor and consecrated gifts, in a distant dungeon? Even the strangers through whose domain they passed testified by looks, signs, respectful greetings, and, when possible, kind attentions, their sympathy and esteem; people of rank continued to approach them in disguise merely to indicate their humane recognition; the very commissioners sent to attest the execution of the sentence parted from their charge with tearful respect. Grief, privation, and fatigue, greatly aggravated by the shackles which bound them in pairs, had exhausted body and mind at the end of the journey. From the city of Brunn, the capital of Moravia, their wan looks sought the mountain prison above, where frowned the bastions of Spielberg, once a mediæval castle, then a fortress, built

by the Emperor Charles, and, just before the battle of Austerlitz, dismantled by Napoleon, and now the place of confinement for the most degraded criminals of Austria, nearly a thousand of whom there expiate their offences. Into this herd of malefactors were thrust gentlemen, scholars, citizens, for the crime of patriotism. To each was assigned a cell, twelve feet in length and eight in breadth, with a small iron-barred window, a plank with a mattress and blanket, an iron chair secured to the wall, and an earthen jug for water. Arrayed in convict uniform, here the brave youths were immured. Sentinels were continually on guard in the corridors and court and around the bastions; the food was inadequate and often loathsome; an hour's walk in the yard daily, between two soldiers with loaded muskets, was the only respite from solitude and inaction; "Lives of the Saints" were the only books allowed; intercourse with the outward world was entirely cut off; *surveillance* was incessant; on Sunday they were guarded to the chapel, but kept apart; every quarter appeared a priest, who strove, by rigid examination, to elicit political secrets; the agents and officials maintained an unmitigated reserve; what transpired in the world, how it fared with their country and their loved ones, was unknown; existence so near to death itself, in passivity, "cold obstruction," alienation from all the interests, the hopes, and the very impressions of human life, it is impossible to imagine. Subsequently reforms were introduced, and the rigors of this system somewhat modified; but the era of Foresti's confinement at Spielberg was that which has become accursed in political history as the reign of Francesco Primo. He insisted to the last on chains, the badge of crime, and the severest *régime* possible to life. He had even visited Brunn, and been within hearing of his victims, and sent his physician to ascertain their condition; but refused any mitigation of sufferings, moral and physical, which involved sanity, health, and almost vitality.

The details of this experience are familiar through current European memoirs. Silvio Pellico has made the life of an Austrian prisoner-of-state, in its outward environment and inward struggles, as well known as that of the Arctic explorer or the English factory-operative. A confirmatory supplement to this dark chapter in the history of modern civilization has recently appeared from the pen of another of Foresti's fellow-martyrs, Pallavicino.* But while they were undergoing the bitter ordeal, it was all but unknown in Europe and undreamed-of in America; literature, that noble vantage-ground for oppressed humanity, has now broken the silence and proclaimed the truth. There was one solace ingeniously obtained by these buried members of the living human family,—occasional indirect intercourse with each other: the telegraphs of eye and ear conveyed their mutual feelings. One after another succumbed, from the vital injuries of the *régime*; in one case the brain grew weak, in another the blood was impoverished or fevered; this one was prostrated by gangrene in wounds caused by chafing fetters, and that attenuated by insufficient nourishment: yet they contrived to make known to each other how it fared with them respectively. Pellico, through an indulgent guard, sent Foresti verses on his birthday; Maroncelli sounded on the wall the intimation of his continued existence after his leg was amputated; and when marshalled for a walk or convened on Sunday in the chapel, the devoted band had the melancholy satisfaction of beholding each other, though the different groups were not permitted to communicate. Andryane, a French officer, included in the original edict, though upon most inadequate evidence, describes, with keen interest, his first impressions when permitted to go to mass at Spielberg. His companion speculated on the identity of each of the captives. "That one, with dejected looks and hollow eyes,

* *Spielbergo e Gradiſca: Scene del Carcere Duro di* GIORGIO PALLAVICINO. Torino. 1856.

who seems so exhausted, and, though a tall man, is bent down into a dwarf, is Villa. Poor fellow! he has but a few months to live. As for the last one, with the stern looks and bushy black hair, he appears to bear his fate in such a manner as ought to make us resigned to our own." "That," whispered a fellow-prisoner, "is Foresti, who, like Ajax, doubtless mutters between his teeth, 'I will foil them yet, though even the gods oppose me!'"*

This observation was sagacious. It was by calm resolution and philosophic self-possession, through faith in the ultimate triumph of justice and freedom, that Foresti kept at bay the corrosive despair which irritated less noble characters into melancholy or wasted spirits of gentler mould to insanity. Yet his physical torture was extreme. Of robust frame and in the plenitude of youthful vigor when arrested, the want of food during the earlier years of his captivity made serious and permanent inroads upon a naturally powerful constitution. We have heard him relate, with a humorous emphasis indicative of brave endurance, yet suggestive of the keenest pangs, how eagerly he one day seized a pudding, thrust under his dress, as he passed the lodge of an official in the court, by a compassionate woman,—how ingeniously he concealed it from the sentinels, at the risk of burning his hands,—with what triumph he unfolded and with what voracity he devoured it in the solitude of his cell. Sometimes an indignity overcame his self-possession, as, on one occasion, when the jailer's attendant rudely awoke him with a kick, as he deposited a basin of hot broth, which Foresti indignantly seized and dashed its scalding contents into the face of the brutal menial, who thenceforward was more respectful in his salutations. But it was the moral suffering against which all his wisdom and courage were invoked to struggle,—the resolute maintenance of healthful mental activity, without an object or motive underived from will,—

* "*Mémoires d'un Prisonnier d'Etat.*" PAR ALEXANDRE ANDRYANE. Paris.

the repression of hopeless, vague, self-tormenting reverie, which perverts intellect and drains moral energy,—the habitual exercise of memory, reflection, and fancy, to preserve their functions unimpaired. Such expedients were of special necessity at Spielberg; for never were educated men so barbarously deprived of the legitimate resources of mind and heart; thought and love were left uninvited, unappeased. Sir Walter Raleigh had the materials, at the Tower, to write a history; Lafayette, at Olmutz, lived in perpetual expectancy of release; Moore and Byron, children, flowers, birds, and the Muses cheered Leigh Hunt's year of duration: but in this bleak fortress, innocent and magnanimous men beheld the seasons come and go, night succeed day, and year follow year, with no cognizance of kindred or the world's doings,—no works of bard or sage,—no element of life,—but a grim, cold, deadly routine within stone walls,—all tender sympathies, the very breath of the soul, denied,—all influx of knowledge, the food of the mind, prohibited,—experience a blank, existence a void!

Had we need of evidence that conscience is a normal attribute of humanity, that the soul is endowed with relations to the Infinite, we should find it in the self-preservation realized under such circumstances as these. Only conscious rectitude could arm humanity against the sense of degradation and deprivation thus surrounding and pressing upon it for years,—only the belief in a Power above and beyond human will and perversity,—only, in a word, the recuperative force of moral individuality and aspiration, could keep intact and uninvaded the integrity of conscious being. Of course, the method thereof depends on character; a cheerful heart in one, a buoyant imagination in another, and the sweet self-oblivion which Faith imparts in a third, sentiment here and will there, work the same miracle. Foresti belonged to that class of Italians who combine perspicacity and force of reasoning with a frank, affectionate, and

trustful disposition,—types of the manly intellect, the childlike heart; incarceration, while it failed to enfeeble the former, by seclusion from life's game and the world's encroachments from early youth to middle age, perhaps confirmed the latter into the candid and loving nature which endeared him to so many friends in Europe and America. Sterne says, that, if he were in a desert, he would love some cypress; and Isaac Taylor has observed, that the devout heart can find in a single blade of grass the evidence of a Divine Creator. We have all read of Bruce testing his fate, when a captive, by the gyrations of a spider, of Baron Trenck finding solace in a dungeon in the companionship of a mouse, and the imaginative prisoner of Fenestrelle absorbed in vigilant and even affectionate observation of a little plant,—its germination, slow approach to maturity, and consummate flowering. But there were alleviating circumstances in the situation of these captives,—a definite hope of release or a certainty of life-bondage, either of which alternatives is more favorable to tranquillity of soul than absolute suspense; they enjoyed tidings from without or indulgences within. At Spielberg, the *sistema diabolico*, as it has been justly called, especially at the epoch of Foresti's incarceration, retained the galling chain on the limbs, cut off the supply of moral and intellectual vitality, refused appropriate occupation, baffled hope, eclipsed knowledge, and kept up a vile inquisitorial process to goad the crushed heart, sap the heroic will, and stupefy or alienate the mental faculties; dawn ushered in the twilight of a mausoleum, noon fell dimly on paralyzed manhood, night canopied aggravating dreams.

“To such sad pitch their gathering griefs were wrought,
Life seemed not life, save when convulsed by thought.”

Casual evasions of this fiendish torture, through ingenuity or the compassion of officials, are among the few animated episodes of their dreary experiences re-

corded by the victims. At length the Emperor died (an event they had surmised from a change in the form of the public prayer); his son Ferdinand succeeded to the throne, and signalized his accession by a decree liberating the Italian patriots, but condemning them to perpetual exile in America. Those long years of such captivity did not even gain them the privilege of again enjoying civil rights, their country, and kindred! Protests were vain, appeals disregarded. In November, 1835, their chains were removed; the same blacksmith who had welded Foresti's shackles fourteen years before, now severed them, and wept with joy as they fell! One night they were all summoned to the director's room, and he, too, announced their enfranchisement with congratulations; the prison garb was exchanged for citizen's dress, and they were taken in carriages to the police prison of Brunn, where comfortable apartments, good food, free intercourse, books, and newspapers awaited them. Imagine the vividness of their sensations, the hilarity of feeling inspired by the first sight of scenes and objects associated with their youth! It was like a new birth. To grasp the hands and hear the voices of their fellow-creatures,—to behold streets, *cafés*, and shops, the tokens of industry, the insignia of life,—to taste viands unknown for years,—to see the horizon,—to feel the breath of heaven,—to trace once more those charts of living history, the journals, resume acquaintance with favorite authors, converse together, move unchained, think aloud,—this sudden and entire transition awakened a sensation of almost infantile joy. But privation had too long been their lot to be instantly ignored with impunity; a reaction followed; the weakness incident to long confinement, prostrated faculties, and inadequate nourishment brought on illness; they could not, at once, bear the excitement, digest the food, or sustain the keen pleasure; and a rigorous climate quelled their sensitive vitality. But universal sympathy now environed them; their very custodian

ministered to their wants; and the Emperor ordered them to be removed to the Castle of Gradisca, on the confines of Italy, where a milder atmosphere prevailed.

How much had occurred while these years of arbitrarily imposed monasticism crept heavily by, to excite the speculative thought and kindle the sympathies of educated men! To what new aspects of civilization and fresh phases of contemporaneous history their liberation suddenly introduced them!

Their journey from Brunn to Gradisca was a perfect contrast to that melancholy transit, so many years before, from Venice to Spielberg. It was near the beginning of April, 1836, when they started in carriages with a commissary and a few guards; in every town and village through which they passed, crowds surrounded them with gratulations; the inns where they stopped were besieged with well-wishers; Nature, too, seemed to hail their release with vernal beauty; and so they journeyed on, to be received as honored guests rather than prisoners-of-state at the Castle of Gradisca. Their sojourn here was as recreative as was consistent with that degree of supervision necessary to prevent escape; they were at liberty to walk about, to make and receive visits, to bathe in the sea, to attend the fairs, and examine the local celebrities of Friuli; a single commissary often accompanied their excursions, and personally the most delicate consideration was paid them. Here, too, the most affecting reunions of long-severed kindred and friends took place; their relatives hastened hither to embrace them.

Foresti used to relate many anecdotes illustrative of the sympathy and respect felt and manifested by strangers during this interlude between prison and exile. One deserves record here. Two travelling-carriages arrived at a village-inn, one evening, where they were resting. While the gentlemen were inspecting the apartments, a lady of distinguished appearance inquired of a bystander, who the strangers were towards whom so many friend-

ly glances were directed; soon after, the landlord bore to them her request for an interview; they rose at her entrance; she attempted to speak, but her voice faltered, and, with tears, she turned to her little boys and said, "Kneel, my darlings, to these brave Italian patriots; they are illustrious victims in the great cause of Liberty; and you, gentlemen, bless my sons; your blessing will be fruitful to them of good; it will make them love their country and die for it, if need be. I am a Pole. My country is oppressed like yours. I have two brothers compromised in the last insurrection in Cracow. May God preserve them!"—and weeping bitterly, she retired. They afterwards learned that her husband was Counsellor of State to the King of Prussia.

On the 1st of August, 1836, they were transported by night to Trieste, and, by a singular coincidence, placed on board the same brig-of-war whence Kozsta was subsequently taken at Smyrna,—an incident memorable in our subsequent diplomacy, as having occasioned the celebrated letter of Webster to the Austrian envoy. Provided by that government with warm clothing, the money they had taken to Spielberg was restored to them, not, however, in the original gold coin, but in the Vienna bills for which it had been then exchanged by the police, diminished nearly two-thirds in value during the interval of fourteen years. The vessel was uncomfortably crowded; the voyage occupied three months; but they fared alike with the officers. Towards the close of October, they beheld the noble bay of New York; and so intense was the satisfaction with which they first trod American soil, the goal and terminus of such protracted suffering, that, ever after, the Battery, where they landed, was hallowed to their memories as consecrated ground.

Within a few days of their arrival, a banquet was given them by their compatriots; and from that hour, Foresti became the oracle and the consoler, the teacher, almoner, and chief of his fellow-

exiles. Subsequent events drove many other Italian patriots to our shores; his purse and his counsel were ever ready for the impoverished and inexperienced, who regarded him with filial admiration; while to the more educated he was the intimate companion or sympathetic friend. Through his personal influence, employment was constantly obtained and kindness enlisted for his countrymen. When the great political crisis of 1848 occurred, Foresti hastened to Europe; Pius IX., at the urgent prayer of his sisters and cousins, offered him free entrance to his dominions, a favor his predecessor might have granted but for the strong opposition of Cardinal Lambruschini. He took counsel with the revolutionary leaders at Paris, and passed through Italy to the frontiers of the Papal States, whence the fatal reaction, supported by French bayonets, at Rome, sent him back once more to the land of his adoption, whither he was soon followed by many of the heroic and unfortunate men who redeemed the martial fame, without being able to retrieve the fate of Italy.

Of the many Italian exiles who have found an asylum in the United States, Foresti was preëminently the representative man. The period of his arrival, the circumstances of his life, and the traits of his character united thus to distinguish him even among the best educated and most unfortunate of the political refugees from Southern Europe. At the time of his arrest, the vilest modern despotism of the Continent had reached its acme; and the patriotic movements it then sought to annihilate by a cruelty unparalleled since the Middle Ages were justified even by conservative reformers, on account of their stringent moral necessity, the intelligent scope of their advocates, and the high and cultivated spirit of their illustrious martyrs. As scholars, citizens, gentlemen, and, in more than one instance, authors of real genius, these Liberals stand alone, and are not to be confounded with the perverse Radicals of a subsequent epoch. Moreover, their aspirations were, as we have seen, more reactionary than

experimental; for the rights for which they conspired had been in a great measure enjoyed under Europe's modern conqueror, then impotent in action, but most efficient in remembrance, although isolated on his prison-rock. Foresti's companion in misfortune has made their mutual wrongs "familiar as household words"; and to be associated in captivity with the author of "*Le Mie Prigioni*" was of itself a passport to the sympathy of the civilized world.

The interest his previous history inspired was deepened and confirmed by intimate acquaintance with Foresti. He lived for many years domesticated in the family of a fellow-countryman; and an *habitué* of his apartments was transported in a moment from bustling, prosperous, and republican New York, to the land of song, of martyrdom, and of antiquity. The soulful ardor and childlike ingenuousness, the keen perceptions and earnest will of Foresti suggested an obsolete, or at least rare type of character; he belonged essentially to the olden days of loyalty and lore which gave birth to self-reliance on the one hand, and disinterested feeling on the other. His manner and conversation had, as it were, an historical as well as national flavor, by virtue whereof we were borne away from the prosaic and practical spirit of the age, to the days of chivalry, feudal zeal, and genuine humanity,—when faith was an inspiration, friendship a moral fact, and manhood, in its virile simplicity, greater than wealth. Nor were the generous exile's humble surroundings alien to these impressions: the effigies of his country's poets were the favorite ornaments of his sitting-room; a volume of Foscolo on the table, or a fresh letter from Silvio Pellico under his snuff-box, — the grim, old-fashioned type of his *Sentenza*, as it was originally distributed through Austrian Italy, and hanging in its black frame, a memorial of startling import to a freeman's eyes,—a landscape representing the Castle of Ferrara, the far-away scene of his youthful life,—and a primitive engraving from one of the old

masters of that city, dedicated to him in one of those euphonious inscriptions peculiar to Italian artists,—these and such as these tokens of his experience and tastes gave interesting significance to his companionship. Nor were indications of present consideration and usefulness wanting: flowers or dainty needle-work, the offerings of his fair pupils, applications to him, as President of the Italian Benevolent Society, diplomas from American colleges, and invitations to the country, to dinner, and to domestic *fêtes*, from the numerous friends he had won in the free land of his adoption, gave evidence of social enjoyment and genial activity.

Whoever enjoyed Foresti's hospitality, in the conversations as well as the viands has found an epitome and reflex of his most genial hours in Italy: brave soldiers, like Avezzana and Garibaldi, scholars, artists, every form of the national character, were gratefully exhibited in reunions, of which he was the presiding genius, and to which his American friends were admitted with fraternal cordiality. It was then that his clear and strong mind often displayed itself with the spontaneity of his race.

Chastened, though unsubdued by misfortune, Foresti cherished a truly Christian spirit of forgiveness, and the liberality which large experience invariably fosters in enlightened minds: it was the system, rather than its agents, which he ever held up to condemnation in discussing the Austrian policy. Familiarity with American and English politics and the modern history of Europe induced a wise modification of his opinions on government; a fervent republican in sentiment, he yet recognized the radical benefits of a constitutional monarchy, like those of England and Sardinia. He was a natural orator, and, on several occasions, memorably addressed the public with rare eloquence and power on subjects of national or beneficent interest. During his long sojourn in New York, he was not merely the acknowledged representative of Italy, but her eloquent advocate, her wise expositor, her illustrious

son, whose literature he memorably unfolded, whose history he sagaciously analyzed, whose misfortunes he tenderly portrayed, whose glory he proudly vindicated, and whose nationality he incessantly affirmed. Well did one of the leading Turin journals indicate the prevalent graces of his character:—"A pure and just man, he knew always how to appreciate those who dissented from him about forms of government, because he could discover in them the true love of nationality, to which Italy aspires. Wise without pretension, beneficent without ostentation, chaste in deed and word, exquisitely tender-hearted, he tempered the harsh lessons of experience by the unchanged serenity of his bearing."

Foresti was the most charming of correspondents; in a chirography almost feminine, he wrote, in the old cavalier style, such quaintly pleasant epistles, with graceful turns of expression, beautiful epithets, and appropriate adjectives, that, to one fond of the writer and cognizant of his native tongue, the most casual note was a prize to be treasured. "Truly," remarks one of his friends, "he was *squisitamente affettuoso di cuore*," and now the sweetest proof thereof is to be found in his correspondence. In his two visits to Italy, he used to walk daily to the shores, when within reach of the Mediterranean, and salute, with tears, the *bandiera stellata*,—as he called our national banner, under which his exile had been protected and honored.

The pleasure expressed at Foresti's consular appointment, as well as the high order of applicants in his behalf, afforded the best evidence of the friendship and interest he had awakened and maintained in a foreign land. On the shores of the Hudson, by the cliffs of Newport, under the elms of New Haven, as well as in the metropolis where he had so long dwelt, faithful hearts rejoiced at the announcement. "Few are aware," said Hillhouse, in his Eulogy on Lafayette, "how hallowed and how deep are their feelings who worship Liberty as a mistress they may never possess." And

it was the constancy and intelligence of his devotion to her which won for him such peculiar regard; for he did not belong to the sentimental and spasmodic, but to the resolute and philosophic devotees at her shrine; his native taste was more wedded to the wise satire of Casti and the acute generalities of Vico than satisfied with the soft beauties of Petrarch or the luxurious graces of Boccaccio; the stoical Alfieri, more than the epicurean Metastasio, breathed music to his soul. "You belong," wrote Pellico to him, "you belong to those who to a generous disposition unite an intellect to see things wisely; never can I forget the gifts of genius and of courage developed in you in the days of misfortune." It was an auspicious sign of the times when the land which protected such an exile was represented by him in that of his nativity.

Brief, however, was Foresti's enjoyment of the distinction and resource thus secured for him through the considerate efforts of his American friends. "I write to you," says his last letter to one of them, dated immediately after the reception of his commission, "with my left hand pressed on a heart overflowing with gratitude for the means thus honorably afforded to solace the last years of the old prisoner of Spielberg." Three months after, that noble heart ceased to beat; an effusion on the chest, which ultimately defied the best medical skill and the most assiduous friendly devotion, ended fatally on the morning of the 14th of September, 1858. "By his death," said one of his eulogists, "is broken one of the links that bind the New World to the Old"; and as if to evidence the sympathy of mourners in two hemispheres and attest the varied associations which embalm the example and memory of Foresti, his funeral was typical of his life, and so illustrative of his character, that we can imagine no peculiar honor wanting, grateful to the patriot, the liberal, the martyr, or the man. In that ancient city of Genoa, of old renowned for commercial glory and maritime valor, the birthplace of the dis-

coverer of the land of his adoption, now the refuge of more who had sacrificed all for their country, and the state where that country's best prospects are centred and her highest aspirations cherished, in the home of the moral, civic, and social vanguard of modern Italy, he found a grave. The American flag was his pall; American mariners carried his bier; before it was borne the Cross. His remains were followed from the Piazza della Madelena, through the principal streets and

the Porta Romana to the Campo Santo, by the officers and crew of the United States frigate "Wabash," the captains of the American merchantmen in port, the Society of Operatives, the industrial representative of a progressive state, of which he was an honorary member, a vast multitude of emigrants from the less favored Italian provinces, and a numerous body of literary, official, and private gentlemen who enjoyed his personal friendship.

LARVÆ.

My little maiden of four years old
 (No myth, but a genuine child is she,
 With her bronze-brown eyes, and her curls of gold)
 Came, quite in disgust, one day, to me.

Rubbing her shoulder with rosy palm,—
 As the loathsome touch seemed yet to thrill her,
 She cried,—“ Oh, mother, I found on my arm
 A horrible, crawling caterpillar!”

And with mischievous smile she could scarcely smother,
 Yet a glance, in its daring, half-awed and shy,
 She added,—“ While they were about it, mother,
 I wish they'd just finished the butterfly!”

They were words to the thought of the soul that turns
 From the coarser form of a partial growth,
 Reproaching the Infinite Patience that yearns
 With an unknown glory to crown them both.

Ah, look thou largely, with lenient eyes,
 On whatso beside thee may creep and cling,
 For the possible beauty that underlies
 The passing phase of the meanest thing!

What if God's great angels, whose waiting love
 Beholdeth our pitiful life below,
 From the holy height of their heaven above,
 Couldn't bear with the worm till the wings should grow?

THE MINISTER'S WOOING.*

[Continued.]

CHAPTER XXX.

THE QUILTING.

By six o'clock in the morning, Miss Prissy came out of the best room to the breakfast-table, with the air of a general who has arranged a campaign,—her face glowing with satisfaction. All sat down together to their morning meal. The outside door was open into the green, turfy yard, and the apple-tree, now nursing stores of fine yellow jeannetons, looked in at the window. Every once in a while, as a breeze shook the leaves, a fully ripe apple might be heard falling to the ground, at which Miss Prissy would bustle up from the table and rush to secure the treasure.

As the meal waned to its close, the rattling of wheels was heard at the gate, and Candace was discerned, seated aloft in the one-horse wagon, with her usual complement of baskets and bags.

"Well, now, dear me! if there is'n't Candace!" said Miss Prissy; "I do believe Miss Marvyn has sent her with something for the quilting!" and out she flew as nimble as a humming-bird, while those in the house heard various exclamations of admiration, as Candace, with stately dignity, disinterred from the wagon one basket after another, and exhibited to Miss Prissy's enraptured eyes sly peeps under the white napkins with which they were covered. And then, hanging a large basket on either arm, she rolled majestically towards the house, like a heavy-laden Indiaman, coming in after a fast voyage.

"Good-mornin', Miss Scudder! good-mornin', Doctor!" she said, dropping her curtsy on the door-step; "good-mornin', Miss Mary! Ye see our folks was stirrin' pootty 'arly dis mornin', an' Miss

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Marvyn sent me down wid two or tree little tings."

Setting down her baskets on the floor, and seating herself between them, she proceeded to develop their contents with ill-concealed triumph. One basket was devoted to cakes of every species, from the great Mont-Blanc loaf-cake, with its snowy glaciers of frosting, to the twisted cruller and puffy doughnut. In the other basket lay pots of golden butter curiously stamped, reposing on a bed of fresh, green leaves,—while currants, red and white, and delicious cherries and raspberries, gave a final finish to the picture. From a basket which Miss Prissy brought in from the rear appeared cold fowl and tongue delicately prepared, and shaded with feathers of parsley. Candace, whose rollicking delight in the good things of this life was conspicuous in every emotion, might have furnished to a painter, as she sat in her brilliant turban, an idea for an African Genius of Plenty.

"Why, really, Candace," said Mrs. Scudder, "you are overwhelming us!"

"Ho! ho! ho!" said Candace, "I's tellin' Miss Marvyn folks don't git married but once in der lives, (gin'ally speakin', dat is,) an' den dey oughter hab plenty to do it wid."

"Well, I must say," said Miss Prissy, taking out the loaf-cake with busy assiduity,— "I must say, Candace, this does beat all!"

"I should rader tink it oughter," said Candace, bridling herself with proud consciousness; "ef it don't, 'ta'n't 'cause ole Candace ha'n't put enough into it. I tell ye, I didn't do nothin' all day yisterday but jes' make dat ar cake. Cato, when he got up, he begun to talk some-h'n' 'bout his shirt-buttons, an' I jes' shet him right up. Says I, 'Cato, when I's r'ally got cake to make for a great 'casion, I wants my mind *jest* as quiet an'

jest as serene as ef I was a-goin' to de sacrament. I don't want no 'arthy cares on't. Now,' says I, 'Cato, de ole Doctor's gwine to be married, an' dis yer's his quiltin'-cake,—an' Miss Mary, she's gwine to be married, an' dis yer's *her* quiltin'-cake. An' dar'll be eberybody to dat ar quiltin'; an' ef de cake a'n't right, why, 'twould be puttin' a candle under a bushel. An' so,' says I, 'Cato, your buttons mus' wait.' An' Cato, he sees de 'priety ob it, 'cause, dough he can't make cake like me, he's a 'mazin' good judge on't, an' is dre'ful tickled when I slips out a little loaf for his supper."

"How is Mrs. Marvyn?" said Mrs. Scudder.

"Kinder thin and shimmery; but she's about,—habin' her eyes eberywar, 'n' lookin' into eberyting. She jes' touches tings wid de tips ob her fingers an' dey seem to go like. She'll be down to de quiltin' dis arternoon. But she tole me to take de tings an' come down an' spen' de day here; for Miss Marvyn an' I both knows how many steps mus' be taken sech times, an' we agreed you oughter favor yourselves all you could."

"Well, now," said Miss Prissy, lifting up her hands, "if that a'n't what 'tis to have friends! Why, that was one of the things I was thinking of, as I lay awake last night; because, you know, at times like these, people run their feet off before the time begins, and then they are all limpsey and lop-sided when the time comes. Now, I say, Candace, all Miss Scudder and Mary have to do is to give everything up to us, and we'll put it through straight."

"Dat's what we will!" said Candace. "Jes' show me what's to be done, an' I'll do it."

Candace and Miss Prissy soon disappeared together into the pantry with the baskets, whose contents they began busily to arrange. Candace shut the door, that no sound might escape, and began a confidential outpouring to Miss Prissy.

"Ye see," she said, "I's *feelin's* all de while for Miss Marvyn; 'cause, ye see,

she was expectin', ef eber Mary was married,—well—dat 'twould be to somebody else, ye know."

Miss Prissy responded with a sympathetic groan.

"Well," said Candace, "ef 't had been anybody but de Doctor, I wouldn't 'a' been resigned. But arter all he's done for my color, dar a'n't nothin' I could find it in my heart to grudge him. But den I was tellin' Cato t'oder day, says I, 'Cato, I dunno 'bout de rest o' de world, but I ha'n't neber felt it in my bones dat Mass'r James is r'ally dead, for sartin.' Now I feels tings *gin'ally*, but *some* tings I feels in *my bones*, an' dem allers comes true. An' dat ar's a feelin' I ha'n't had 'bout Mass'r Jim yit, an' dat ar's what I'm waitin' for 'fore I clar make up my mind. Though I know, 'cordin' to all white folks' way o' tinkin', dar a'n't no hope, 'cause Squire Marvyn he had dat ar Jeduth Pettibone up to his house, a-questionin' on him, off an' on, nigh about tree hours. An' r'ally I didn't see no hope no way, 'xcept jes' dis yer, as I was tellin' Cato,—*I can't feel it in my bones.*"

Candace was not versed enough in the wisdom of the world to know that she belonged to a large and respectable school of philosophers in this particular mode of testing evidence, which, after all, the reader will perceive has its conveniences.

"Anoder ting," said Candace; "as much as a dozen times, dis yer last year, when I's been a-scourin' knives, a fork has fell an' stuck straight up in de floor; an' de las' time I pinte it out to Miss Marvyn, an' she on'y jes' said, 'Why, what o' dat, Candace?'"

"Well," said Miss Prissy, "I don't believe in *signs*, but then strange things do happen. Now about dogs howling under windows,—why, I don't believe in it a bit, but I never knew it fail that there was a death in the house after."

"Ah, I tell ye what," said Candace, looking mysterious, "dogs knows a heap more'n dey likes to tell!"

"Jes' so," said Miss Prissy. "Now I

remember, one night, when I was watching with Miss Colonel Andrews, after Marthy Ann was born, that we heard the *mournfulest* howling that ever you did hear. It seemed to come from right under the front stoop; and Miss Andrews she just dropped the spoon in her gruel, and says she, 'Miss Prissy, do, for pity's sake, just go down and see what that noise is.' And I went down and lifted up one of the loose boards of the stoop, and what should I see there but their Newfoundland pup? — there that creature had dug a grave, and was a-sitting by it, crying!"

Candace drew near to Miss Prissy, dark with expressive interest, as her voice, in this awful narration, sank to a whisper.

"Well," said Candace, after Miss Prissy had made something of a pause.

"Well, I told Miss Andrews I didn't think there was anything in it," said Miss Prissy; "but," she added, impressively, "she lost a very dear brother, six months after, and I laid him out with my own hands, — yes, laid him out in white flannel."

"Some folks say," said Candace, "dat dreamin' 'bout white horses is a sartin sign. Jinny Styles is bery strong 'bout dat. Now she come down one mornin' cryin', 'cause she'd been dreamin' 'bout white horses, an' she was sure she should hear some friend was dead. An' sure enough, a man come in dat bery day an' tole her her son was drownded out in de harbor. An' Jinny said, 'Dar! she was sure dat sign neber would fail.' But den, ye see, dat night he come home. Jinny wa'n't r'ally disappointed, but she allers insisted he was *as good as drownded*, any way, 'cause he sunk tree times."

"Well, I tell you," said Miss Prissy, "there are a great many more things in this world than folks know about."

"So dey are," said Candace. "Now, I ha'n't neber opened my mind to nobody; but dar's a dream I's had, tree mornin's runnin', lately. I dreamed I see Jim Marvyn a-sinkin' in de water, an' stretchin' up his hands. An' den I dreamed I see de Lord Jesus come

a-walkin' on de water, an' take hold ob his hand, an' says he, 'O thou of little faith, wherefore didst thou doubt?' An' den he lifted him right out. An' I ha'n't said nothin' to nobody, 'cause, you know, de Doctor, he says people musn't mind nothin' 'bout der dreams, 'cause dreams belongs to de ole 'spensation."

"Well, well, well!" said Miss Prissy, "I am sure I don't know what to think. What time in the morning was it that you dreamed it?"

"Why," said Candace, "it was jest arter bird-peep. I kinder allers wakes myself den, an' turns ober, an' what comes arter dat is apt to run clar."

"Well, well, well!" said Miss Prissy, "I don't know what to think. You see, it may have reference to the state of his soul."

"I know dat," said Candace; "but as nigh as I could judge in my dream," she added, sinking her voice and looking mysterious, "as nigh as I can judge, *dat boy's soul was in his body!*"

"Why, how do you know?" said Miss Prissy, looking astonished at the confidence with which Candace expressed her opinion.

"Well, ye see," said Candace, rather mysteriously, "de Doctor, he don't like to hab us talk much 'bout dese yer tings, 'cause he tinks it's kind o' heathenish. But den, folks as is used to seein' sech tings knows de look ob a sperit *out o' de body* from de look ob a sperit *in de body*, jest as easy as you can tell Mary from de Doctor."

At this moment Mrs. Scudder opened the pantry-door and put an end to this mysterious conversation, which had already so affected Miss Prissy, that, in the eagerness of her interest, she had rubbed up her cap border and ribbon into rather an elfin and goblin style, as if they had been ruffled up by a breeze from the land of spirits; and she flew around for a few moments in a state of great nervous agitation, upsetting dishes, knocking down plates, and huddling up contrary suggestions as to what ought to be done first, in such impossible relations that

Mrs. Katy Scudder stood in dignified surprise at this strange freak of conduct in the wise woman of the parish.

A dim consciousness of something not quite canny in herself seemed to strike her, for she made a vigorous effort to appear composed; and facing Mrs. Scudder, with an air of dignified suavity, inquired if it would not be best to put Jim Marvyn in the oven now, while Candace was getting the pies ready,—meaning, of course, a large turkey, which was to be the first in an indefinite series to be baked that morning; and discovering, by Mrs. Scudder's dazed expression and a vigorous pinch from Candace, that somehow she had not improved matters, she rubbed her spectacles into a diagonal position across her eyes, and stood glaring, half through, half over them, with a helpless expression, which in a less judicious person might have suggested the idea of a state of slight intoxication.

But the exigencies of an immediate temporal dispensation put an end to Miss Prissy's unwonted vagaries, and she was soon to be seen flying round like a meteor, dusting, shaking curtains, counting napkins, wiping and sorting china, all with such rapidity as to give rise to the notion that she actually existed in forty places at once.

Candace, whom the limits of her corporeal frame restricted to an altogether different style of locomotion, often rolled the whites of her eyes after her and gave vent to her views of her proceedings in sententious expressions.

"Do you know why *dat ar* neber was married?" she said to Mary, as she stood looking after her. Miss Prissy had made one of those rapid transits through the apartment.

"No," answered Mary, innocently. "Why wasn't she?"

"'Cause neber was a man could run fast enough to catch her," said Candace; and then her portly person shook with the impulse of her own wit.

By two o'clock a goodly company began to assemble. Mrs. Deacon Twitchell arrived, soft, pillowy, and plaintive

as ever, accompanied by Cerinthy Ann, a comely damsel, tall and trim, with a bright black eye, and a most vigorous and determined style of movement. Good Mrs. Jones, broad, expansive, and solid, having vegetated tranquilly on in the cabbage-garden of the virtues since three years ago, when she graced our tea-party, was now as well preserved as ever, and brought some fresh butter, a tin pail of cream, and a loaf of cake made after a new Philadelphia receipt. The tall, spare, angular figure of Mrs. Simeon Brown alone was wanting; but she patronized Mrs. Scudder no more, and tossed her head with a becoming pride when her name was mentioned.

The quilt-pattern was gloriously drawn in oak-leaves, done in indigo; and soon all the company, young and old, were passing busy fingers over it; and conversation went on briskly.

Madame de Frontignac, we must not forget to say, had entered with hearty *abandon* into the spirit of the day. She had dressed the tall china vases on the mantel-pieces, and, departing from the usual rule of an equal mixture of roses and asparagus-bushes, had constructed two quaint and graceful bouquets, where garden-flowers were mingled with drooping grasses and trailing wild vines, forming a graceful combination which excited the surprise of all who saw it.

"It's the very first time in my life that I ever saw grass put into a flower-pot," said Miss Prissy; "but I must say it looks as handsome as a picture. Mary, I must say," she added, in an aside, "I think that Madame de Frongenac is the sweetest dressing and appearing creature I ever saw; she don't dress up nor put on airs, but she seems to see in a minute how things ought to go; and if it's only a bit of grass, or leaf, or wild vine, that she puts in her hair, why, it seems to come just right. I should like to make her a dress, for I know she would understand my fit; do speak to her, Mary, in case she should want a dress fitted here, to let me try it."

At the quilting, Madame de Fronti-

gnac would have her seat, and soon won the respect of the party by the dexterity with which she used her needle; though, when it was whispered that she learned to quilt among the nuns, some of the elderly ladies exhibited a slight uneasiness, as being rather doubtful whether they might not be encouraging Papistical opinions by allowing her an equal share in the work of getting up their minister's bed-quilt; but the younger part of the company were quite captivated by her foreign air, and the pretty manner in which she lisped her English; and Cerinthy Ann even went so far as to horrify her mother by saying that she wished she'd been educated in a convent herself,—a declaration which arose less from native depravity than from a certain vigorous disposition, which often shows itself in young people, to shock the current opinions of their elders and betters. Of course, the conversation took a general turn, somewhat in unison with the spirit of the occasion; and whenever it flagged, some allusion to a forthcoming wedding, or some sly hint at the future young Madame of the parish, was sufficient to awaken the dormant animation of the company.

Cerinthy Ann contrived to produce an agreeable electric shock by declaring, that, for her part, she never could see into it, how any girl could marry a minister,—that she should as soon think of setting up housekeeping in a meeting-house.

"Oh, Cerinthy Ann!" exclaimed her mother, "how can you go on so?"

"It's a fact," said the adventurous damsel; "now other men let you have some peace,—but a minister's always round under your feet."

"So you think, the less you see of a husband, the better?" said one of the ladies.

"Just my views," said Cerinthy, giving a decided snip to her thread with her scissors; "I like the Nantucketers, that go off on four-years' voyages, and leave their wives a clear field. If ever I get married, I'm going up to have one of those fellows."

It is to be remarked, in passing, that Miss Cerinthy Ann was at this very time receiving surreptitious visits from a consumptive-looking, conscientious, young theological candidate, who came occasionally to preach in the vicinity, and put up at the house of the Deacon, her father. This good young man, being violently attacked on the doctrine of Election by Miss Cerinthy, had been drawn on to illustrate it in a most practical manner, to her comprehension; and it was the consciousness of the weak and tottering state of the internal garrison that added vigor to the young lady's tones. As Mary had been the chosen confidante of the progress of this affair, she was quietly amused at the demonstration.

"You'd better take care, Cerinthy Ann," said her mother; "they say that 'those who sing before breakfast will cry before supper.' Girls talk about getting married," she said, relapsing into a gentle didactic melancholy, "without realizing its awful responsibilities."

"Oh, as to that," said Cerinthy, "I've been practising on my pudding now these six years, and I shouldn't be afraid to throw one up chimney with any girl."

This speech was founded on a tradition, current in those times, that no young lady was fit to be married till she could construct a boiled Indian-pudding of such consistency that it could be thrown up chimney and come down on the ground, outside, without breaking; and the consequence of Cerinthy Ann's sally was a general laugh.

"Girls a'n't what they used to be in my day," sentimentously remarked an elderly lady. "I remember my mother told me when she was thirteen she could knit a long cotton stocking in a day."

"I haven't much faith in these stories of old times,—have you, girls?" said Cerinthy, appealing to the younger members at the frame.

"At any rate," said Mrs. Twitchel, "our minister's wife will be a pattern; I don't know anybody that goes beyond her either in spinning or fine stitching."

Mary sat as placid and disengaged as

the new moon, and listened to the chatter of old and young with the easy quietness of a young heart that has early outlived life, and looks on everything in the world from some gentle, restful eminence far on towards a better home. She smiled at everybody's word, had a quick eye for everybody's wants, and was ready with thimble, scissors, or thread, whenever any one needed them; but once, when there was a pause in the conversation, she and Mrs. Marvyn were both discovered to have stolen away. They were seated on the bed in Mary's little room, with their arms around each other, communing in low and gentle tones.

"Mary, my dear child," said her friend, "this event is very pleasant to me, because it places you permanently near me. I did not know but eventually this sweet face might lead to my losing you, who are in some respects the dearest friend I have."

"You might be sure," said Mary, "I never would have married, except that my mother's happiness and the happiness of so good a friend seemed to depend on it. When we renounce self in anything, we have reason to hope for God's blessing; and so I feel assured of a peaceful life in the course I have taken. You will always be as a mother to me," she added, laying her head on her friend's shoulder.

"Yes," said Mrs. Marvyn; "and I must not let myself think a moment how dear it might have been to have you *more* my own. If you feel really, truly happy,—if you can enter on this life without any misgivings"—

"I can," said Mary, firmly.

At this instant, very strangely, the string which confined a wreath of sea-shells around her glass, having been long undermined by moths, suddenly broke and fell down, scattering the shells upon the floor.

Both women started, for the string of shells had been placed there by James; and though neither was superstitious, this was one of those odd coincidences that make hearts throb.

"Dear boy!" said Mary, gathering the shells up tenderly; "wherever he is, I shall never cease to love him. It makes me feel sad to see this come down; but it is only an accident; nothing of him will ever fall out of my heart."

Mrs. Marvyn clasped Mary closer to her, with tears in her eyes.

"I'll tell you what, Mary; it must have been the moths did that," said Miss Prissy, who had been standing, unobserved, at the door for a moment back; "moths will eat away strings just so. Last week Miss Vernon's great family-picture fell down because the moths eat through the cord; people ought to use twine or cotton string always. But I came to tell you that the supper is all set, and the Doctor out of his study, and all the people are wondering where you are."

Mary and Mrs. Marvyn gave a hasty glance at themselves in the glass, to be assured of their good keeping, and went into the great kitchen, where a long table stood exhibiting all that plenitude of provision which the immortal description of Washington Irving has saved us the trouble of recapitulating in detail.

The husbands, brothers, and lovers had come in, and the scene was redolent of gayety. When Mary made her appearance, there was a moment's pause, till she was conducted to the side of the Doctor; when, raising his hand, he invoked a grace upon the loaded board.

Unrestrained gayeties followed. Groups of young men and maidens chatted together, and all the gallantries of the times were enacted. Serious matrons commented on the cake, and told each other high and particular secrets in the culinary art, which they drew from remote family-archives. One might have learned in that instructive assembly how best to keep moths out of blankets,—how to make fritters of Indian corn undistinguishable from oysters,—how to bring up babies by hand,—how to mend a cracked teapot,—how to take out grease from a brocade,—how to reconcile absolute decrees with free will,—how to make five yards of cloth answer the pur-

pose of six,—and how to put down the Democratic party. All were busy, earnest, and certain,—just as a swarm of men and women, old and young, are in 1859.

Miss Prissy was in her glory; every bow of her best cap was alive with excitement, and she presented to the eyes of the astonished Newport gentry an animated receipt-book. Some of the information she communicated, indeed, was so valuable and important that she could not trust the air with it, but whispered the most important portions in a confidential tone. Among the crowd, Cerinthy Ann's theological admirer was observed in deeply reflective attitude; and that high-spirited young lady added further to his convictions of the total depravity of the species by vexing and discomposing him in those thousand ways in which a lively, ill-conditioned young woman will put to rout a serious, well-disposed young man,—comforting herself with the reflection, that by-and-by she would repent of all her sins in a lump together.

Vain, transitory splendors! Even this evening, so glorious, so heart-cheering, so fruitful in instruction and amusement, could not last forever. Gradually the company broke up; the matrons mounted soberly on horseback behind their spouses; and Cerinthy consoled her clerical friend by giving him an opportunity to read her a lecture on the way home, if he found the courage to do so.

Mr. and Mrs. Marvyn and Candace wound their way soberly homeward; the Doctor returned to his study for nightly devotions; and before long, sleep settled down on the brown cottage.

"I'll tell you what, Cato," said Candace, before composing herself to sleep, "I can't feel it in my bones dat dis yer weddin's gwine to come off yit."

CHAPTER XXXI.

AN ADVENTURE.

A DAY or two after, Madame de Frontignac and Mary went out to gather

shells and seaweed on the beach. It was four o'clock; and the afternoon sun was hanging in the sultry sky of July with a hot and vaporous stillness. The whole air was full of blue haze, that softened the outlines of objects without hiding them. The sea lay like so much glass; every ship and boat was double; every line and rope and spar had its counterpart; and it seemed hard to say which was the more real, the under or the upper world.

Madame de Frontignac and Mary had brought a little basket with them, which they were filling with shells and sea-mosses. The former was in high spirits. She ran, and shouted, and exclaimed, and wondered at each new marvel thrown out upon the shore, with the *abandon* of a little child. Mary could not but wonder whether this indeed were she whose strong words had pierced and wrung her sympathies the other night, and whether a deep life-wound could lie bleeding under those brilliant eyes and that infantine exuberance of gayety; yet, surely, all that which seemed so strong, so true, so real could not be gone so soon,—and it could not be so soon consoled. Mary wondered at her, as the Anglo-Saxon constitution, with its strong, firm intensity, its singleness of nature, wonders at the mobile, many-sided existence of warmer races, whose versatility of emotion on the surface is not incompatible with the most intense persistency lower down.

Mary's was one of those indulgent and tolerant natures which seem to form the most favorable base for the play of other minds, rather than to be itself salient,—and something about her tender calmness always seemed to provoke the spirit of frolic in her friend. She would laugh at her, kiss her, gambol round her, dress her hair with fantastic coiffures, and call her all sorts of fanciful and poetic names in French or English,—while Mary surveyed her with a pleased and innocent surprise, as a revelation of character altogether new and different from anything to which she had been hitherto accus-

tomed. She was to her a living pantomime, and brought into her unembellished life the charms of opera and theatre and romance.

After wearying themselves with their researches, they climbed round a point of rock that stretched some way out into the sea, and attained to a little kind of grotto, where the high cliffs shut out the rays of the sun. They sat down to rest upon the rocks. A fresh breeze of declining day was springing up, and bringing the rising tide landward,—each several line of waves with its white crests coming up and breaking gracefully on the hard, sparkling sand-beach at their feet.

Mary's eyes fixed themselves, as they were apt to do, in a mournful reverie, on the infinite expanse of waters, which was now broken and chopped into a thousand incoming waves by the fresh afternoon breeze. Madame de Frontignac noticed the expression, and began to play with her as if she had been a child. She pulled the comb from her hair, and let down its long silky waves upon her shoulders.

"Now," said she, "let us make a Miranda of thee. This is our cave. I will be Prince Ferdinand. Burr told me all about that,—he reads beautifully, and explained it all to me. What a lovely story that is!—you must be so happy, who know how to read Shakespeare without learning! *Tenez!* I will put this shell on your forehead,—it has a hole here, and I will pass this gold chain through,—now! What a pity this seaweed will not be pretty out of water! it has no effect; but there is some green that will do;—let me fasten it so. Now, fair Miranda, look at thyself!"

Where is the girl so angelic as not to feel a slight curiosity to know how she shall look in a new and strange costume? Mary bent over the rock, where a little pool of water lay in a brown hollow above the fluctuations of the tide, dark and still, like a mirror,—and saw a fair face, with a white shell above the forehead and drooping wreaths of green

seaweed in the silken hair; and a faint blush and smile rose on the cheek, giving the last finish to the picture.

"How do you find yourself?" said Madame. "Confess now that I have a true talent in coiffure. Now I will be Ferdinand."

She turned quickly, and her eye was caught by something that Mary did not see; she only saw the smile fade suddenly from Madame de Frontignac's cheek, and her lips grow deadly white, while her heart beat so that Mary could discern its flutterings under her black silk bodice.

"Will the sea-nymphs punish the rash presumption of a mortal who intrudes?" said Colonel Burr, stepping before them with a grace as invincible and assured as if he had never had any past history with either.

Mary started with a guilty blush, like a child detected in an unseemly frolic, and put her hand to her head to take off the unwonted adornments.

"Let me protest, in the name of the Graces," said Burr, who by that time stood with easy calmness at her side; and as he spoke, he stayed her hand with that gentle air of authority which made it the natural impulse of most people to obey him. "It would be treason against the picturesque," he added, "to spoil that toilette, so charmingly uniting the wearer to the scene."

Mary was taken by surprise, and discomposed as every one is who finds himself masquerading in attire foreign to his usual habits and character; and therefore, when she would persist in taking it to pieces, Burr found sufficient to alleviate the embarrassment of Madame de Frontignac's utter silence in a playful run of protestations and compliments.

"I think, Mary," said Madame de Frontignac, "that we had better be returning to the house."

This was said in the haughtiest and coolest tone imaginable, looking at the place where Burr stood, as if there were nothing there but empty air. Mary rose to go; Madame de Frontignac offered her arm.

"Permit me to remark, ladies," said Burr, with the quiet suavity which never forsook him, "that your very agreeable occupations have caused time to pass more rapidly than you are aware. I think you will find that the tide has risen so as to intercept the path by which you came here. You will hardly be able to get around the point of rocks without some assistance."

Mary looked a few paces ahead, and saw, a little before them, a fresh afternoon breeze driving the rising tide high on to the side of the rocks, at whose foot their course had lain. The nook in which they had been sporting formed part of a shelving ledge which inclined over their heads, and which it was just barely possible could be climbed by a strong and agile person, but which would be wholly impracticable to a frail, unaided woman.

"There is no time to be lost," said Burr, coolly, measuring the possibilities with that keen eye that was never discomposed by any exigency. "I am at your service, ladies; I can either carry you in my arms around this point, or assist you up these rocks."

He paused and waited for their answer.

Madame de Frontignac stood pale, cold, and silent, hearing only the wild beating of her heart.

"I think," said Mary, "that we should try the rocks."

"Very well," said Burr; and placing his gloved hand on a fragment of rock somewhat above their heads, he swung himself up to it with an easy agility; from this he stretched himself down as far as possible towards them, and, extending his hand, directed Mary, who stood foremost, to set her foot on a slight projection, and give him both her hands; she did so, and he seemed to draw her up as easily as if she had been a feather. He placed her by him on a shelf of rock, and turned again to Madame de Frontignac; she folded her arms and turned resolutely away towards the sea.

Just at that moment a coming wave broke at her feet.

"There is no time to be lost," said

Burr; "there's a tremendous surf coming in, and the next wave may carry you out."

"*Tant mieux!*" she responded, without turning her head.

"Oh, Virginie! Virginie!" exclaimed Mary, kneeling and stretching her arms over the rock; but another voice called Virginie, in a tone which went to her heart. She turned and saw those dark eyes full of tears.

"Oh, come!" he said, with that voice which she never could resist.

She put her cold, trembling hands into his, and he drew her up and placed her safely beside Mary. A few moments of difficult climbing followed, in which his arm was thrown now around one and then around the other, and they felt themselves carried with a force as if the slight and graceful form were strung with steel.

Placed in safety on the top of the bank, there was a natural gush of grateful feeling towards their deliverer. The severest resentment, the coolest moral disapprobation, are necessarily somewhat softened, when the object of them has just laid one under a personal obligation.

Burr did not seem disposed to press his advantage, and treated the incident as the most matter-of-course affair in the world. He offered an arm to each lady, with the air of a well-bred gentleman who offers a necessary support; and each took it, because neither wished, under the circumstances, to refuse.

He walked along leisurely homeward, talking in that easy, quiet, natural way in which he excelled, addressing no very particular remark to either one, and at the door of the cottage took his leave, saying, as he bowed, that he hoped neither of them would feel any inconvenience from their exertions, and that he should do himself the pleasure to call soon and inquire after their health.

Madame de Frontignac made no reply; but curtsied with a stately grace, turned and went into her little room, whither Mary, after a few minutes, followed her.

She found her thrown upon the bed, her face buried in the pillow, her breast heav-

ing as if she were sobbing; but when, at Mary's entrance, she raised her head, her eyes were bright and dry.

"It is just as I told you, Mary,—that man holds me. I love him yet, in spite of myself. It is in vain to be angry. What is the use of striking your right hand with your left? When we *love* one more than ourselves, we only hurt ourselves with our anger."

"But," said Mary, "love is founded on respect and esteem; and when that is gone"——

"Why, then," said Madame, "we are very sorry,—but we love yet. Do we stop loving ourselves when we have lost our own self-respect? No! it is so disagreeable to see, we shut our eyes and ask to have the bandage put on,—you know *that*, poor little heart! You can think how it would have been with you, if you had found that *he* was not what you thought."

The word struck home to Mary's consciousness,—but she sat down and took her friend in her arms with an air self-controlled, serious, rational.

"I see and feel it all, dear Virginie, but I must stand firm for you. You are in the waves, and I on the shore. If you are so weak at heart, you must not see this man any more."

"But he will call."

"I will see him for you."

"What will you tell him, my heart?—tell him that I am ill, perhaps?"

"No; I will tell him the truth,—that you do not wish to see him."

"That is hard;—he will wonder."

"I think not," said Mary, resolutely; "and furthermore, I shall say to him, that, while Madame de Frontignac is at the cottage, it will not be agreeable for us to receive calls from him."

"Mary, *ma chère*, you astonish me!"

"My dear friend," said Mary, "it is the only way. This man—this cruel, wicked, deceitful man—must not be allowed to trifle with you in this way. I will protect you."

And she rose up with flashing eye and glowing cheek, looking as her father look-

ed when he protested against the slave-trade.

"Thou art my Saint Catharine," said Virginie, rising up, excited by Mary's enthusiasm, "and hast the sword as well as the palm; but, dear saint, don't think so very, very badly of him;—he has a noble nature; he has the angel in him."

"The greater his sin," said Mary; "he sins against light and love."

"But I think his heart is touched,—I think he is sorry. Oh, Mary, if you had only seen how he looked at me when he put out his hands on the rocks!—there were tears in his eyes."

"Well there might be!" said Mary; "I do not think he is quite a fiend; no one could look at those cheeks, dear Virginie, and not feel sad, that saw you a few months ago."

"Am I so changed?" she said, rising and looking at herself in the mirror. "Sure enough,—my neck used to be quite round;—now you can see those two little bones, like rocks at low tide. Poor Virginie! her summer is gone, and the leaves are falling; poor little cat!"—and Virginie stroked her own chestnut head, as if she had been pitying another, and began humming a little Norman air, with a refrain that sounded like the murmur of a brook over the stones.

The more Mary was touched by these little poetic ways, which ran just on an even line between the gay and the pathetic, the more indignant she grew with the man that had brought all this sorrow. She felt a saintly vindictiveness, and a determination to place herself as an adamant shield between him and her friend. There is no courage and no anger like that of a gentle woman, when once fully roused; if ever you have occasion to meet it, you will certainly remember the hour.

CHAPTER XXXII.

PLAIN TALK.

MARY revolved the affairs of her friend in her mind, during the night. The intensity of the mental crisis through which

she had herself just passed had developed her in many inward respects, so that she looked upon life no longer as a timid girl, but as a strong, experienced woman. She had thought, and suffered, and held converse with eternal realities, until thousands of mere earthly hesitations and timidities, that often restrain a young and untried nature, had entirely lost their hold upon her. Besides, Mary had at heart the true Puritan seed of heroism,—never absent from the souls of true New England women. Her essentially Hebrew education, trained in daily converse with the words of prophets and seers, and with the modes of thought of a people essentially grave and heroic, predisposed her to a kind of exaltation, which, in times of great trial, might rise to the heights of the religious-sublime, in which the impulse of self-devotion took a form essentially commanding. The very intensity of the repression under which her faculties had developed seemed, as it were, to produce a surplus of hidden strength, which came out in exigencies. Her reading, though restricted to a few volumes, had been of the kind that vitalized and stimulated a poetic nature, and laid up in its chambers vigorous words and trenchant phrases, for the use of an excited feeling,—so that eloquence came to her as a native gift. She realized, in short, in her higher hours, the last touch with which Milton finishes his portrait of an ideal woman:—

“Greatness of mind and nobleness their seat
Build in her loftiest, and create an awe
About her as a guard angelic placed.”

The next morning, Colonel Burr called at the cottage. Mary was spinning in the garret, and Madame de Frontignac was reeling yarn, when Mrs. Scudder brought this announcement.

“Mother,” said Mary, “I wish to see Mr. Burr alone. Madame de Frontignac will not go down.”

Mrs. Scudder looked surprised, but asked no questions. When she was gone down, Mary stood a moment reflecting; Madame de Frontignac looked eager and agitated.

“Remember and notice all he says, and just how he looks, Mary, so as to tell me; and be sure and say that I thank him for his kindness yesterday. We must own he appeared very well there; did he not?”

“Certainly,” said Mary; “but no man could have done less.”

“Ah! but, Mary, not every man could have done it as he did. Now don't be too hard on him, Mary;—I have said dreadful things to him; I am afraid I have been too severe. After all, these distinguished men are so tempted! we don't know how much they are tempted; and who can wonder that they are a little spoiled? So, my angel, you must be merciful.”

“Merciful!” said Mary, kissing the pale cheek, and feeling the cold little hands that trembled in hers.

“So you will go down in your little spinning-toilette, *mimi*? I fancy you look as Joan of Arc did, when she was keeping her sheep at Domremy. Go, and God bless thee!” and Madame de Frontignac pushed her playfully forward.

Mary entered the room where Burr was seated, and wished him good-morning, in a serious and placid manner, in which there was not the slightest trace of embarrassment or discomposure.

“Shall I have the pleasure of seeing your fair companion this morning?” said Burr, after some moments of indifferent conversation.

“No, Sir; Madame de Frontignac desires me to excuse her to you.”

“Is she ill?” said Burr, with a look of concern.

“No, Mr. Burr, she prefers not to see you.”

Burr gave a start of well-bred surprise, and Mary added,—

“Madame de Frontignac has made me familiar with the history of your acquaintance with her; and you will therefore understand what I mean, Mr. Burr, when I say, that, during the time of her stay with us, we should prefer not to receive calls from you.”

"Your language, Miss Scudder, has certainly the merit of explicitness."

"I intend it shall have, Sir," said Mary, tranquilly; "half the misery in the world comes of want of courage to speak and to hear the truth plainly and in a spirit of love."

"I am gratified that you add the last clause, Miss Scudder; I might not otherwise recognize the gentle being whom I have always regarded as the impersonation of all that is softest in woman. I have not the honor of understanding in the least the reason of this apparently capricious sentence, but I bow to it in submission."

"Mr. Burr," said Mary, walking up to him, and looking him full in the eyes, with an energy that for the moment bore down his practised air of easy superiority, "I wish to speak to you for a moment, as one immortal soul should to another, without any of those false glosses and deceits which men call ceremony and good manners. You have done a very great injury to a lovely lady, whose weakness ought to have been sacred in your eyes. Precisely because you are what you are,—strong, keen, penetrating, and able to control and govern all who come near you,—because you have the power to make yourself agreeable, interesting, fascinating, and to win esteem and love,—just for that reason you ought to hold yourself the guardian of every woman, and treat her as you would wish any man to treat your own daughter. I leave it to your conscience, whether this is the manner in which you have treated Madame de Frontignae."

"Upon my word, Miss Scudder," began Burr, "I cannot imagine what representations our mutual friend may have been making. I assure you, our intercourse has been as irreproachable as the most scrupulous could desire."

"Irreproachable!—scrupulous!—Mr. Burr," you know that you have taken the very life out of her. You men can have everything,—ambition, wealth, power; a thousand ways are open to you: women have nothing but their heart;

and when that is gone, all is gone. Mr. Burr, you remember the rich man who had flocks and herds, but nothing would do for him but he must have the one little ewe-lamb which was all his poor neighbor had. Thou art the man! You have stolen all the love she had to give,—all that she had to make a happy home; and you can never give her anything in return, without endangering her purity and her soul,—and you knew you could not. I know you men *think* this is a light matter; but it is death to us. What will this woman's life be? one long struggle to forget; and when you have forgotten her, and are going on gay and happy,—when you have thrown her very name away as a faded flower, she will be praying, hoping, fearing for you; though all men deny you, yet will not she. Yes, Mr. Burr, if ever your popularity and prosperity should leave you, and those who now flatter should despise and curse you, she will always be interceding with her own heart and with God for you, and making a thousand excuses where she cannot deny; and if you die, as I fear you have lived, unreconciled to the God of your fathers, it will be in her heart to offer up her very soul for you, and to pray that God will impute all your sins to her, and give you heaven. Oh, I know this, because I have felt it in my own heart!" and Mary threw herself passionately down into a chair, and broke into an agony of uncontrolled sobbing.

Burr turned away, and stood looking through the window; tears were dropping silently, unchecked by the cold, hard pride which was the evil demon of his life.

It is due to our human nature to believe that no man could ever have been so passionately and enduringly loved and revered by both men and women as he was, without a beautiful and lovable nature;—no man ever demonstrated more forcibly the truth, that it is not a man's natural constitution, but the *use* he makes of it, which stamps him as good or vile.

The diviner part of him was weeping, and the cold, proud demon was struggling to regain his lost ascendancy. Every sob of the fair, inspired child who had been speaking to him seemed to shake his heart,—he felt as if he could have fallen on his knees to her; and yet that stoical habit which was the boast of his life, which was the sole wisdom he taught to his only and beautiful daughter, was slowly stealing back round his heart,—and he pressed his lips together, resolved that no word should escape till he had fully mastered himself.

In a few moments Mary rose with renewed calmness and dignity, and, approaching him, said,—

“Before I wish you good-morning, Mr. Burr, I must ask pardon for the liberty I have taken in speaking so very plainly.”

“There is no pardon needed, my dear child,” said Burr, turning and speaking very gently, and with a face expressive of a softened concern; “if you have told me harsh truths, it was with gentle intentions;—I only hope that I may prove, at least by the future, that I am not altogether so bad as you imagine. As to the friend whose name has been passed between us, no man can go beyond me in a sense of her real nobleness; I am sensible how little I can ever deserve the sentiment with which she honors me. I am ready, in my future course, to obey any commands that you and she may think proper to lay upon me.”

“The only kindness you can now do her,” said Mary, “is to leave her. It is impossible that you should be merely friends;—it is impossible, without violating the holiest bonds, that you should be more. The injury done is irreparable; but you *can* avoid adding another and greater one to it.”

Burr looked thoughtful.

“May I say one thing more?” said Mary, the color rising in her cheeks.

Burr looked at her with that smile that always drew out the confidence of every heart.

“Mr. Burr,” she said, “you will pardon me, but I cannot help saying this:

You have, I am told, wholly renounced the Christian faith of your fathers, and build your whole life on quite another foundation. I cannot help feeling that this is a great and terrible mistake. I cannot help wishing that you would examine and reconsider.”

“My dear child, I am extremely grateful to you for your remark, and appreciate fully the purity of the source from which it springs. Unfortunately, our intellectual beliefs are not subject to the control of our will. I have examined, and the examination has, I regret to say, not had the effect you would desire.”

Mary looked at him wistfully; he smiled and bowed,—all himself again; and stopping at the door, he said, with a proud humility,—

“Do me the favor to present my devoted regard to your friend; believe me, that hereafter you shall have less reason to complain of me.”

He bowed, and was gone.

An eye-witness of the scene has related, that, when Burr resigned his seat as President of his country's Senate, an object of peculiar political bitterness and obloquy, almost all who listened to him had made up their minds that he was an utterly faithless, unprincipled man; and yet, such was his singular and peculiar personal power, that his short farewell-address melted the whole assembly into tears, and his most embittered adversaries were charmed into a momentary enthusiasm of admiration.

It must not be wondered at, therefore, if our simple-hearted, loving Mary strangely found all her indignation against him gone, and herself little disposed to criticize the impassioned tenderness with which Madame de Frontignac still regarded him.

We have one thing more that we cannot avoid saying, of two men so singularly in juxtaposition as Aaron Burr and Dr. Hopkins. Both had a perfect *logic* of life, and guided themselves with an inflexible rigidity by it. Burr assumed individual pleasure to be the great object of human existence; Dr. Hop-

kins placed it in a life altogether beyond self. Burr rejected all sacrifice; Hopkins considered sacrifice as the foundation of all existence. To live as far as possible without a disagreeable sensation was an object which Burr proposed to himself as the *summum bonum*, for which he drilled down and subjugated a nature of singular richness. Hopkins, on the other hand, smoothed the asperities of a temperament naturally violent and fiery by a rigid discipline which guided it entirely above the plane of self-indulgence; and, in the pursuance of their great end, the one watched against his better nature as the other did against his worse. It is but fair, then, to take their lives as the practical workings of their respective ethical creeds.

CHAPTER XXXIII.

NEW ENGLAND IN FRENCH EYES.

WE owe our readers a digression at this point, while we return for a few moments to say a little more of the fortunes of Madame de Frontignac, whom we left waiting with impatience for the termination of the conversation between Mary and Burr.

"*Enfin, chère Sybille,*" said Madame de Frontignac, when Mary came out of the room, with her cheeks glowing and her eye flashing with a still unsubdued light, "*te voilà encore!* What did he say, *mimi*?—did he ask for me?"

"Yes," said Mary, "he asked for you."

"What did you tell him?"

"I told him that you wished me to excuse you."

"How did he look then?—did he look surprised?"

"A good deal so, I thought," said Mary.

"*Allons, mimi,*—tell me all you said, and all he said."

"Oh," said Mary, "I am the worst person in the world; in fact, I cannot remember anything that I have said; but I told him that he must leave you, and never see you any more."

"Oh, *mimi*, never!"

Madame de Frontignac sat down on the side of the bed with such a look of utter despair as went to Mary's heart.

"You know that it is best, Virginie; do you not?"

"Oh, yes, I know it; *mais pourtant, c'est dur comme la mort.* Ah, well, what shall Virginie do now?"

"You have your husband," said Mary.

"*Je ne l'aime point,*" said Madame de Frontignac.

"Yes, but he is a good and honorable man, and you should love him."

"Love is not in our power," said Madame de Frontignac.

"Not every kind of love," said Mary, "but some kinds. If you have a kind, indulgent friend who protects you and cares for you, you can be grateful to him, you can try to make him happy, and in time you may come to love him very much. He is a thousand times nobler man, if what you say is true, than the one who has injured you so."

"Oh, Mary!" said Madame de Frontignac, "there are some cases where we find it too easy to love our enemies."

"More than that," said Mary; "I believe, that, if you go on patiently in the way of duty, and pray daily to God, He will at last take out of your heart this painful love, and give you a true and healthy one. As you say, such feelings are very sweet and noble; but they are not the only ones we have to live by;—we can find happiness in duty, in self-sacrifice, in calm, sincere, honest friendship. That is what you can feel for your husband."

"Your words cool me," said Madame de Frontignac; "thou art a sweet snow-maiden, and my heart is hot and tired. I like to feel thee in my arms," she said, putting her arms around Mary, and resting her head upon her shoulder. "Talk to me so every day, and read me good cool verses out of that beautiful Book, and perhaps by-and-by I shall grow still and quiet like you."

Thus Mary soothed her friend; but every few days this soothing had to be done over, as long as Burr remained in

Newport. When he was finally gone, she grew more calm. The simple, homely ways of the cottage, the healthful routine of daily domestic toils, into which she delighted to enter, brought refreshment to her spirit. That fine tact and exquisite social sympathy, which distinguish the French above other nations, caused her at once to enter into the spirit of the life in which she moved; so that she no longer shocked any one's religious feelings by acts forbidden by the Puritan idea of Sunday, or failed in any of the exterior proprieties of religious life. She also read and studied with avidity the English Bible, which came to her with the novelty of a wholly new book in a new language; nor was she without a certain artistic appreciation of the austere precision and gravity of the religious life by which she was surrounded.

"It is sublime, but a little *glaciale*, like the Alps," she sometimes said to Mary and Mrs. Marvyn, when speaking of it; "but then," she added, playfully, "there are the flowers,—*les roses des Alpes*,—and the air is very strengthening, and it is near to heaven,—*faut avouer*."

We have shown how she appeared to the eye of New England life; it may not be uninteresting to give a letter to one of her friends, which showed how the same appeared to her. It was not a friend with whom she felt on such terms, that her intimacy with Burr would appear at all in the correspondence.

"You behold me, my charming Gabrielle, quite pastoral, recruiting from the dissipations of my Philadelphia life in a quiet cottage, with most worthy, excellent people, whom I have learned to love very much. They are good and true, as pious as the saints themselves, although they do not belong to the Church,—a thing which I am sorry for; but then let us hope, that, if the world is wide, heaven is wider, and that all worthy people will find room at last. This is Virginia's own little, pet, private heresy; and when I tell it to the Abbé, he only

smiles; and so I think, somehow, that it is not so very bad as it might be.

"We have had a very gay life in Philadelphia, and now I am growing tired of the world, and think I shall retire to my cheese, like Lafontaine's rat.

"These people in the country here in America have a character quite their own, very different from the life of cities, where one sees, for the most part, only a continuation of the forms of good society which exist in the Old World.

"In the country, these people seem simple, grave, severe, always industrious, and, at first, cold and reserved in their manners towards each other, but with great warmth of heart. They are all obedient to the word of their minister, who lives among them just like any other man, and marries and has children.

"Everything in their worship is plain and austere; their churches are perfectly desolate; they have no chants, no pictures, no carvings,—only a most disconsolate, bare-looking building, where they meet together, and sing one or two hymns, and the minister makes one or two prayers, all out of his own thoughts, and then gives them a long, long discourse about things which I cannot understand enough English to comprehend.

"There is a very beautiful, charming young girl here, the daughter of my hostess, who is as lovely and as saintly as St. Catharine, and has such a genius for religion, that, if she had been in our Church, she would certainly have been made a saint.

"Her mother is a good, worthy matron; and the good priest lives in the family. I think he is a man of very sublime religion, as much above this world as a great mountain; but he has the true sense of liberty and fraternity; for he has dared to oppose with all his might this detestable and cruel trade in poor negroes, which makes us, who are so proud of the example of America in asserting the rights of men, so ashamed for her inconsistencies.

"Well, now, there is a little romance getting up in the cottage; for the good

priest has fixed his eyes on the pretty saint, and discovered, what he must be blind not to see, that she is very lovely, — and so, as he can marry, he wants to make her his wife; and her mamma, who adores him as if he were God, is quite set upon it. The sweet Marie, however, has had a lover of her own in her little heart, a beautiful young man, who went to sea, as heroes always do, to seek his fortune. And the cruel sea has drowned him; and the poor little saint has wept and prayed, till she is so thin and sweet and mournful that it makes one's heart ache to see her smile. In our Church, Gabrielle, she would have gone into a convent; but she makes a vocation of her daily life, and goes round the house so sweetly, doing all the little work that is to be done, as sacredly as the nuns pray at the altar. For you must know, here in New England, the people, for the most part, keep no servants, but perform all the household work themselves, with no end of spinning and sewing besides. It is the true Arcadia, where you find cultivated and refined people busying themselves with the simplest toils. For these people are well-read and well-bred, and truly ladies in all things. And so my little Marie and I, we feed the hens and chickens together, and we search for eggs in the hay in the barn. And they have taught me to spin at their great wheel, and at a little one too, which makes a noise like the humming of a bee.

“But where am I? Oh, I was telling about the romance. Well, so the good priest has proposed for my Marie, and the dear little soul has accepted him as the nun accepts the veil; for she only loves him filially and religiously. And now they are going on, in their way, with preparations for the wedding. They had what they call ‘a quilting’ here the other night, to prepare the bride’s quilt,—and all the friends in the neighborhood came;—it was very amusing to see.

“The morals of this people are so austere, that young men and girls are allowed the greatest freedom. They associate

and talk freely together, and the young men walk home alone with the girls after evening parties. And most generally, the young people, I am told, arrange their marriages among themselves before the consent of the parents is asked. This is very strange to us. I must not weary you, however, with the details. I watch my little romance daily, and will let you hear further as it progresses.

“With a thousand kisses, I am, ever,
your loving

“VIRGINIE.”

CHAPTER XXXIV.

CONSULTATIONS AND CONFIDENCES.

MEANWHILE, the wedding-preparations were going on at the cottage with that consistent vigor with which Yankee people always drive matters when they know precisely what they are about.

The wedding-day was definitely fixed for the first of August; and each of the two weeks between had its particular significance and value precisely marked out and arranged in Mrs. Katy Scudder's comprehensive and systematic schemes.

It was settled that the newly wedded pair were, for a while at least, to reside at the cottage. It might have been imagined, therefore, that no great external changes were in contemplation; but it is astonishing, the amount of discussion, the amount of advising, consulting, and running to and fro, which can be made to result out of an apparently slight change in the relative position of two people in the same house.

Dr. H. really opened his eyes with calm amazement. Good, modest soul! he had never imagined himself the hero of so much preparation. From morning to night, he heard his name constantly occurring in busy consultations that seemed to be going on between Miss Prissy and Mrs. Deacon Twitchel and Mrs. Scudder and Mrs. Jones, and quietly wondered what they could have so much more than usual to say about him. For a while it seemed to him that the whole house was about to be

torn to pieces. He was even requested to step out of his study, one day, into which immediately entered, in his absence, two of the most vigorous women of the parish, who proceeded to uttermost measures,—first pitching everything into pie, so that the Doctor, who returned disconsolately to look for a book, at once gave up himself and his system of divinity as entirely lost, until assured by one of the ladies, in a condescending manner, that he knew nothing about the matter, and that, if he would return after half a day, he would find everything right again,—a declaration in which he tried to have unlimited faith, and which made him feel the advantage of a mind accustomed to believing in mysteries. And it is to be remarked, that on his return he actually found his table in most perfect order, with not a single one of his papers missing; in fact, to his ignorant eye the room looked exactly as it did before; and when Miss Prissy eloquently demonstrated to him, that every inch of that paint had been scrubbed, and the windows taken out, and washed inside and out, and rinsed through three waters, and that the curtains had been taken down, and washed, and put through a blue water, and starched, and ironed, and put up again,—he only innocently wondered, in his ignorance, what there was in a man's being married that made all these ceremonies necessary. But the Doctor was a wise man, and in cases of difficulty kept his mind to himself; and therefore he only informed these energetic practitioners that he was extremely obliged to them, accepting it by simple faith,—an example which we recommend to all good men in similar circumstances.

The house throughout was subjected to similar renovation. Everything in every chest or box was vigorously pulled out and hung out on lines in the clothes-yard to air; for when once the spirit of enterprise has fairly possessed a group of women, it assumes the form of a "prophetic fury," and carries them beyond themselves. Let not any igno-

rant mortal of the masculine gender, at such hours, rashly dare to question the promptings of the genius that inspires them. Spite of all the treatises that have lately appeared, to demonstrate that there are no particular inherent diversities between men and women, we hold to the opinion that one thorough season of house-cleaning is sufficient to prove the existence of awful and mysterious difference between the sexes, and of subtle and reserved forces in the female line, before which the lords of creation can only veil their faces with a discreet reverence, as our Doctor has done.

In fact, his whole deportment on the occasion was characterized by humility so edifying as really to touch the hearts of the whole synod of matrons; and Miss Prissy rewarded him by declaring impressively her opinion, that he was worthy to have a voice in the choosing of the wedding-dress; and she actually swooped him up, just in a very critical part of a distinction between natural and moral ability, and conveyed him bodily, as fairy sprites knew how to convey the most ponderous of mortals, into the best room, where three specimens of brocade lay spread out upon a table for inspection.

Mary stood by the side of the table, her pretty head bent reflectively downward, her cheek just resting upon the tip of one of her fingers, as she stood looking thoughtfully *through* the brocades at something deeper that seemed to lie under them; and when the Doctor was required to give judgment on the articles, it was observed by the matrons that his large blue eyes were resting upon Mary, with an expression that almost glorified his face; and it was not until his elbow was repeatedly shaken by Miss Prissy, that he gave a sudden start, and fixed his attention, as was requested, upon the silks. It had been one of Miss Prissy's favorite theories, that "*that dear blessed man had taste enough, if he would only give his mind to things*"; and, in fact, the Doctor

rather verified the remark on the present occasion; for he looked very conscientiously and soberly at the silks, and even handled them cautiously and respectfully with his fingers, and listened with grave attention to all that Miss Prissy told him of their price and properties, and then laid his finger down on one whose snow-white ground was embellished with a pattern representing lilies of the valley on a background of green leaves. "This is the one," he said, with an air of decision; and then he looked at Mary, and smiled, and a murmur of universal approbation broke out.

"*Il a de la délicatesse,*" said Madame de Frontignac, who had been watching this scene with bright, amused eyes,—while a chorus of loud acclamations, in which Miss Prissy's voice took the lead, conveyed to the innocent-minded Doctor the idea, that in some mysterious way he had distinguished himself in the eyes of his feminine friends; whereat he retired to his study slightly marvelling, but on the whole well pleased, as men generally are when they do better than they expect; and Miss Prissy, turning out all profaner persons from the apartment, held a solemn consultation, to which only Mary, Mrs. Scudder, and Madame de Frontignac were admitted. For it is to be observed that the latter had risen daily and hourly in Miss Prissy's esteem, since her entrance into the cottage; and she declared, that, if she only would give her a few hints, she didn't believe but that she could make that dress look just like a Paris one; and rather intimated that in such a case she might almost be ready to resign all mortal ambitions.

The afternoon of this day, just at that cool hour when the clock ticks so quietly in a New England kitchen, and everything is so clean and put away that there seems to be nothing to do in the house, Mary sat quietly down in her room to hem a ruffle. Everybody had gone out of the house on various errands. The Doctor, with implicit faith, had surrendered himself to Mrs. Scudder and

Miss Prissy, to be conveyed up to Newport, and attend to various appointments in relation to his outer man, which he was informed would be indispensable in the forthcoming solemnities. Madame de Frontignac had also gone to spend the day with some of her Newport friends. And Mary, quite well pleased with the placid and orderly stillness which reigned through the house, sat pleasantly murmuring a little tune to her sewing, when suddenly the trip of a very brisk foot was heard in the kitchen, and Miss Cerinthy Ann Twitchel made her appearance at the door, her healthy glowing cheek wearing a still brighter color from the exercise of a three-mile walk in a July day.

"Why, Cerinthy," said Mary, "how glad I am to see you!"

"Well," said Cerinthy, "I have been meaning to come down all this week, but there's so much to do in haying-time,—but to-day I told mother I *must* come. I brought these down," she said, unfolding a dozen snowy damask napkins, "that I spun myself, and was thinking of you almost all the while I spun them, so I suppose they aren't quite so wicked as they might be."

We will observe here, that Cerinthy Ann, in virtue of having a high stock of animal spirits and great fulness of physical vigor, had very small proclivities towards the unseen and spiritual, but still always indulged a secret resentment at being classed as a sinner above many others, who, as church-members, made such professions, and were, as she remarked, "not a bit better than she was." She had always, however, cherished an unbounded veneration for Mary, and had made her the confidante of most of her important secrets. It soon became very evident that she had come with one on her mind now.

"Don't you want to come and sit out in the lot?" she said, after sitting awhile, twirling her bonnet-strings with the air of one who has something to say and doesn't know exactly how to begin upon it.

Mary cheerfully gathered up her thread, scissors, and ruffling, and the two stepped over the window-sill, and soon found themselves seated cozily under the boughs of a large apple-tree, whose descending branches, meeting the tops of the high grass all around, formed a seclusion as perfect as heart could desire.

They sat down, pushing away a place in the grass; and Cerinthy Ann took off her bonnet, and threw it among the clover, exhibiting to view her black hair, always trimly arranged in shining braids, except where some glossy curls fell over the rich high color of her cheeks. Something appeared to discompose her this afternoon. There were those evident signs of a consultation impending, which, to an experienced eye, are as unmistakable as the coming up of a shower in summer.

Cerinthy began by passionately demolishing several heads of clover, remarking, as she did so, that she "didn't see, for her part, how Mary could keep so calm when things were coming so near." And as Mary answered to this only with a quiet smile, she broke out again:—

"I don't see, for my part, how a young girl *could* marry a minister, anyhow; but then I think *you* are just cut out for it. But what would anybody say, if I should do such a thing?"

"I don't know," said Mary, innocently.

"Well, I suppose everybody would hold up their hands; and yet, if I *do* say it myself,"—she added, coloring,— "there are not many girls who could make a better minister's wife than I could, if I had a mind to try."

"That I am sure of," said Mary, warmly.

"I guess you are the only one that ever thought so," said Cerinthy, giving an impatient toss. "There's father and mother all the while mourning over me; and yet I don't see but what I do pretty much all that is done in the house, and they say I am a great comfort in a temporal point of view. But, oh, the groan-

ings and the sighings that there are over me! I don't think it is pleasant to know that your best friends are thinking such awful things about you, when you are working your fingers off to help them. It is kind o' discouraging, but I don't know what to do about it";—and for a few moments Cerinthy sat demolishing buttercups, and throwing them up in the air till her shiny black head was covered with golden flakes, while her cheeks grew redder with something that she was going to say next.

"Now, Mary, there is *that* creature. Well, you know, he won't take 'No' for an answer. What shall I do?"

"Suppose, then, you try 'Yes,'" said Mary, rather archly.

"Oh, pshaw! Mary Scudder, you know better than that, now. I look like it, don't I?"

"Why, yes," said Mary, looking at Cerinthy, deliberately; "on the whole, I think you do."

"Well! one thing I must say," said Cerinthy,— "I can't see what *he* finds in me. I think he is a thousand times too good for me. Why, you have no idea, Mary, how I *have* plagued him. I believe that man *really is a Christian*," she added, while something like a penitent tear actually glistened in those sharp, saucy, black eyes. "Besides," she added, "I have told him everything I could think of to discourage him. I told him that I had a bad temper, and didn't believe the doctrines, and couldn't promise that I ever should; and after all, that creature keeps right on, and I don't know what to tell him."

"Well," said Mary, mildly, "do you think you really love him?"

"Love him?" said Cerinthy, giving a great flounce, "to be sure I don't! Catch me loving any man! I told him last night I didn't; but it didn't do a bit of good. I used to think that man was bashful, but I declare I have altered my mind; he will talk and talk till I don't know what to do. I tell you, Mary, he talks beautifully, too, sometimes."

Here Cerinthy turned quickly away,

and began reaching passionately after clover-heads. After a few moments, she resumed :—

"The fact is, Mary, that man *needs* somebody to take care of him; for he never thinks of himself. They say he has got the consumption; but he hasn't, any more than I have. It is just the way he neglects himself,—preaching, talking, and visiting; nobody to take care of him, and see to his clothes, and nurse him up when he gets a little hoarse and run down. Well, I suppose if I *am* unregenerate, I do know how to keep things in order; and if I should keep *such* a man's soul in his body, I should be doing some good in the world; because, if ministers don't live, of course they can't convert anybody. Just think of his saying that I could be a comfort to *him*! I told him that it was perfectly ridiculous. 'And besides,' says I, 'what will everybody think?' I thought that I had really talked him out of the notion of it last night; but there he was in again this morning, and told me he had derived great encouragement from what I had said. Well, the poor man really is lonesome,—his mother's dead, and he hasn't any sisters. I asked him why he didn't go and take Miss Olladine Slocum: everybody says she would make a first-rate minister's wife."

"Well, and what did he say to that?" said Mary.

"Well, something really silly,—about my looks," said Cerinthy, looking down.

Mary looked up, and remarked the shining black hair, the long dark lashes lying down over the glowing cheek, where two arch dimples were nestling, and said, quietly,—

"Probably he is a man of taste, Cerinthy; I advise you to leave the matter entirely to his judgment."

"You don't, really, Mary!" said the damsel, looking up. "Don't you think it would injure *him*, if I should?"

"I think not, materially," said Mary.

"Well," said Cerinthy, rising, "the men will be coming home from the mowing, before I get home, and want their

supper. Mother has got one of her headaches on this afternoon, so I can't stop any longer. There isn't a soul in the house knows where anything is, when I am gone. If I should ever take it into my head to go off, I don't know what would become of father and mother. I was telling mother, the other day, that I thought unregenerate folks were of some use in *this* world, any way."

"Does your mother know anything about it?" said Mary.

"Oh, as to mother, I believe she has been hoping and praying about it these three months. She thinks that I am such a desperate case, it is the only way I am to be brought in, as she calls it. That's what set me against him at first; but the fact is, if girls will let a man argue with them, he always contrives to get the best of it. I am kind of provoked about it, too. But, mercy on us! he is so meek, there is no use of getting provoked at him. Well, I guess I will go home and think about it."

As she turned to go, she looked really pretty. Her long lashes were wet with a twinkling moisture, like meadow-grass after a shower; and there was a softened, childlike expression stealing over the careless gayety of her face.

Mary put her arms round her with a gentle caressing movement, which the other returned with a hearty embrace. They stood locked in each other's arms,—the glowing, vigorous, strong-hearted girl, with that pale, spiritual face resting on her breast, as when the morning, songful and radiant, clasps the pale silver moon to her glowing bosom.

"Look here now, Mary," said Cerinthy; "your folks are all gone. You may as well walk with me. It's pleasant now."

"Yes, I will," said Mary; "wait a minute, till I get my bonnet."

In a few moments the two girls were walking together in one of those little pasture foot-tracks which run so cozily among huckleberry and juniper bushes, while Cerinthy eagerly pursued the subject she could not leave thinking of.

Their path now wound over high ground that overlooked the distant sea, now lost itself in little copses of cedar and pitch-pine, and now there came on the air the pleasant breath of new hay, which mowers were harvesting in adjoining meadows.

They walked on and on, as girls will; because, when a young lady has once fairly launched into the enterprise of telling another all that *he* said, and just how *he* looked, for the last three months, walks are apt to be indefinitely extended.

Mary was, besides, one of the most seductive little confidantes in the world.

She was so pure from selfishness, so heartily and innocently interested in what another was telling her, that people in talking with her found the subject constantly increasing in interest,—although, if they really had been called upon afterwards to state the exact portion in words which she added to the conversation, they would have been surprised to find it so small.

In fact, before Cerinthly Ann had quite finished her confessions, they were more than a mile from the cottage, and Mary began to think of returning, saying that her mother would wonder where she was, when she came home.

[To be continued.]

LION LLEWELLYN.

SINGING, shining, beautiful May
Lureth me, draweth me, all the day.
Once, when the season wooed me so,
Lion Llewellyn, thou lovedst to go,
Pacing before or close beside,
Reticent, quaint, and dignified,
Roaming with me, wandering wide;
And if ever thy feet inclined,
Weary with roving, to lag behind,
When were my arms to aid thee slow?
"Muver will cahwy her darlin'! So!"

Not to the pines, my warrior gray,
Gray and stately and scarred as they,—
Not to the hill, or the valley glen,
Shall we wander together again.

Nevermore, in the dead of night,
Shall I waken in cold affright,—
Waken at sounds I know too well,
Growl defiant, and horrid yell,
Sounds that bristle the hair, and tell
Strife is raging, and blood is shed,
Blood and — fur, in the conflict dread.
Nevermore, from my bed, shall I
Unto the chamber-window fly,

There, by the wintry moon, to spy
 Thee on the well-sweep mounted high,—
 Mounting still, from the crafty foe
 Creeping and crawling up below ;
 And, when thou canst no farther go,
 See thee crouch for the fearful leap
 Off the top of the old well-sweep,
 Then, with a swift and dizzy sweep,
 Plunge in the crusty snow knee-deep.
 Nor, for a lameness gotten so,
 Shall I nurse thee again,—ah, no !

Nevermore, from my willing hand
 Winning the all I can command,
 Shall be heard the pathetic tone,
 (Solvent sufficient for heart of stone,)
 Making thy simple wishes known ;
 Nor shall the vibrating long-drawn “ Mr—r ”
 Of thy tranquil thunderous purr
 Breathe again, to my ear attent,
 Bliss o'erflowing and deep content.

As I fondly muse on thee,
 I recall the spreading tree
 Of thy goodly pedigree,
 Which, of shapely branch or bough,
 Hath no fairer growth than thou ;
 And my glance caressing now
 Sweeps Alas, and Och-Oh-Ow,
 Chryssa, Christopher, What-Not,
 Zabdas, Bunch, Longinus, Dot,
 Tom, Zenobia, Nonesuch,
 Turvy, Topsy, Inasmuch,
 Zillah, Zillah Number Two,
 Fremont, Dayton, Tittattoo,
 Hiawatha, And, and If,
 Minnehaha, But, and Tiff,
 Kitty Clover, Kitty Gray,
 Flossy, Frolic, Fayaway,
 Quip, and Quirk, and Dearest Mae,
 Nippenicket, Dido, Puck,
 Minnesinger, Friar Tuck,
 Periwinkle, Winkie Less,
 Quiz, Albeit, Bonnie, Bess,
 Midget, Budget, Mayaret,
 Jocko, Sancho, Hans, Coquette,
 Daisy Du Da, Ditto, Pet,
 Pancks, and Peepy, Tilly, Tam,
 Tattycoram, Zoe, Clam,
 Little Dorrit, Uncle Sam,
 Tomtit, Pug, Penelope,
 Ike, Ulysses, Rosalie,

Punch, and Judy, Ferny Fan,
 Cowslip, Hecate, Caliban,
 Filibuster, Jonathan, —
 Name them all who may, who can ;
 For the half has not been told
 Of the branches I behold
 On the honored parent-stem,
 And the later growth from them.

Lion Llewellyn, faithful friend,
 Brave and gentle to the end,
 Would that I once more might hail,
 Like a banner on the gale,
 Waving slow, thy jet-ringed tail !
 And thy furry coat of mail,
 Like the striped and spotted skin
 Of thy savage leopard kin,
 Would I might again caress
 With the old-time tenderness !

Why do I talk of what may not be ?
 For the pillow of him I fain would see
 Was changed long since from my motherly knee
 To the garden, under the willow-tree, —
 Weeping-willow and flowering moss.
 Over it riseth nor pile nor cross ;
 We, who only have felt his loss,
 Needing no sculptured stone to tell
 How he battled, and how he fell,
 Or where sleepeth who sleeps so well.

What is the destiny of his race ?
 Is there, I wonder, no other place
 Whence they come or whither they go ?
 Earth-existence the all they know ?
 Does the living intelligence
 Die in them with the dying sense ?
 Or, from the body passing hence,
 Does it find in another sphere
 Being in higher form than here ?

For summers twain, the willow kept
 Its watch where low the warrior slept,
 But, on the third, a blight had crept
 Upon the vigor of its frame ;
 Nor knew we how or whence it came.

Whisper it low and fearfully,
 The tale of ghostly mystery ;
 For toothless crones and graybeards said
 That from the presence of the dead
 An influence around was shed,

Like warlock's foul, unholy spell,
 Of malisons and curses fell,
 Which steeped that soil with venom dank,
 Of which the fated willow drank.

Whether it were or were not so,
 At least so much as this we know,
 That on the willow fell decay;
 And though, when all things else grew gay,
 It feebly strove to look as they,
 Yet was its summer crown of pride
 Worn lightly, and soon cast aside,
 And when Spring found it, it had died.

A mound, and a stump with moss o'ergrown,
 Now mark the place of his rest alone.

I see that the soft west-wind to-day
 From the cherry-trees beareth their blooms away,
 And wherever its fitful currents flow,
 Rising or falling, swift or slow,
 The tender petals like white wings go,
 Floating, eddying, wavering low,
 Wheeling and sinking in showers of snow;
 And under their light and flickering fall,
 The mound, and the flowering moss, and all,
 Grow blanched and white as a billow's crest.

Thou that often these arms have pressed,
 Nestled warm to thy mistress's breast,—
 Thou that takest thy colder rest,
 Now, in the breathless and pulseless ground,
 Close, but untenderly, folded round,—
 Ever, by thy drifted mound,
 Sleep, the Mystery, be found
 Most mysterious, most profound!
 And through her enchanted air,
 Lighter than petals fair,
 Brooding Peace sink downward there;
 And the blasted willow make
 Haunt perpetual, for thy sake!

TOM PAINE'S FIRST APPEARANCE IN AMERICA.

"It were wise, nay, just,
To strike with men a balance: to forgive,
If not forget, their evil for their good's sake."—*Saul*, A Drama.

IN the year 1774, David Williams, a gentleman with deistical theories and scientific tastes, lived at Chelsea, near London. It was the same Williams whose tract on Political Liberty, published eight years afterward, and translated by Brissot, earned for him the dignity of *citoyen Français*, when that new order was created by the Revolution. At the time we speak of, Mr. Williams kept a school for boys. Dr. Franklin, who knew him well, often visited him. On one of these occasions, it is said that Williams introduced to the American agent a bright-eyed man approaching to middle age, named Thomas Paine, who had been usher in a school and was desirous of trying his fortune in the New World. After a short conversation, Franklin was so much pleased with the intelligence of this man, that he gave him full advice with regard to his voyage and to his movements after reaching his destination, and wrote in his behalf a letter to his son-in-law, Bache, introducing him as an "ingenious, worthy young man," very capable of filling the post of "clerk, or assistant tutor in a school, or assistant surveyor."

The "young man" was thirty-seven years of age when he landed in Philadelphia in the autumn of 1774, to begin the real business of his life. He had been a staymaker, a sailor, an exciseman, a teacher, a shopkeeper, and an author, to say nothing of his twofold matrimonial experience. Such a long and various course of schooling had fitted him to become an American citizen.

His father was a staymaker, a Quaker, and poor. The son was sent to a free school, where he was taught reading, writing, and arithmetic,—enough learning to be given to any man at the public expense. With these three keys, if he is made of the right material, he can open

the world. At thirteen, he worked at his father's trade; at sixteen, he ran away and shipped on board the privateer "Terrible," Captain Death: the names of both craft and captain suggest the black flag and cross-bones. Before the vessel sailed, his father interfered and brought him ashore. Luckily for him; for, on her next cruise, the "Terrible" was taken into St. Malo, a prize to the "Vengeance," after one of the most desperate sea-fights on record. Her captain was killed; out of a crew of two hundred men, only twenty-six were found alive, most of them badly wounded. Visions of sea-life again lured Paine away from the shop-board. He shipped in another privateer, and this time actually served out the cruise. In 1759, we find him living at Sandwich, a staymaker and a married man. In 1761, he was a widower and an officer of the excise. From this position he was dismissed, for some reason which escaped both Cobbett and Cheetham, and eleven months afterward was reinstated on his own petition. In the interval, he found employment in London as usher in a school, at twenty-five pounds a year. His leisure moments he devoted to lectures on Natural Science. In 1768, he took a second wife at Lewes, the daughter of a tobacconist; and the father dying soon after, Paine kept the shop. Here he wrote for his brother-excisemen a petition to government for an increase of salary: Four thousand copies were published by subscription. This piece introduced him to Goldsmith, and a letter from the author to the famous Doctor still exists, requesting "the honor of his company at the tavern for an hour or two, to partake of a bottle of wine."

The year 1774 was an eventful one for Paine. He failed in the shop, was separated from his wife, and dismissed from

his office as exciseman. After petitioning in vain to be reinstated, he determined to emigrate.

His first scheme was, to establish a school for girls in Philadelphia; but Bache procured him an engagement as assistant editor of the "Pennsylvania Magazine," at fifty pounds a year. Paine's contributions were much applauded, and soon attracted subscribers. His "Reflections on the Life and Death of Lord Clive" were considered admirable, but do not suit our present taste. A song on the Death of General Wolfe, still occasionally reprinted, does not rise above a low level of mediocrity. But here is a paragraph on the Mineral Riches of the Earth, which, many years later, found favor in the eyes of the surly Cheetham, and may still be read with some interest:—

"Though Nature is gay, polite, and generous abroad, she is sullen, rude, and niggardly at home; return the visit, and she admits you with all the suspicion of a miser, and all the reluctance of an antiquated beauty retired to replenish her charms. Bred up in antediluvian notions, she has not yet acquired the European taste of receiving visitants in her dressing-room: she locks and bolts up her private recesses with extraordinary care, as if not only resolved to preserve her hoards, but to conceal her age, and hide the remains of a face that was young and lovely in the days of Adam. He that would view Nature in her undress, and partake of her internal treasures, must proceed with the resolution of a robber, if not a ravisher. She gives no invitation to follow her to the cavern,—the external earth makes no proclamation of the interior stores, but leaves to chance and industry the discovery of the whole. In such gifts as Nature can annually recreate, she is noble and profuse, and entertains the whole world with the interest of her fortune, but watches over the capital with the care of a miser. Her gold and jewels lie concealed in the earth, in caves of utter darkness; and hoards of wealth, heaps upon heaps, mould in the chests, like the riches of a necromancer's cell."

An essay against African Slavery, written for Bradford's paper, introduced Paine to the notice of several distinguished men, — among others, to that of Dr. Rush. Many years afterward, in a letter to Cheetham, the Doctor described his first

interview with Paine. In this communication, he insinuates that he suggested the famous pamphlet and the no less famous signature, "Common Sense." But in 1809, the venerable Doctor was an old man; and even in earlier days, his keen appreciation of "*Ille ego qui quondam*" and "*Quorum pars magna fui*," as the choicest passages in Virgil, was good-naturedly noticed by his contemporaries.*

Paine's own account of the work is probably the true one:—

"In October, 1775, Dr. Franklin proposed giving me such materials as were in his hands towards completing a history of the present transactions, and seemed desirous to have the first volume out the next spring. I had then formed the outlines of "Common Sense," and finished nearly the first part; and as I supposed the Doctor's design in getting out a history was to open the new year with a new system, I expected to surprise him with a production on that subject much earlier than he thought of."

The times were more suggestive than doctors, even when Franklin was one of them. When Paine came to America, he found the dispute with England the all-absorbing topic. The atmosphere was heavy with the approaching storm. The First Congress was in session in the autumn of that year. On the 17th of September, John Adams felt certain that the other Colonies would support Massachusetts. The Second Congress met in May, 1775. During the winter and spring the quarrel had grown rapidly. Lexington and Concord had become national watchwords; the army was assembled about Boston; Washington was chosen commander-in-chief. Then came Bunker's Hill, the siege of Boston, the attack upon Quebec. There was open war between Great Britain and her Colonies. The Americans had drawn the sword, but were unwilling to raise the flag.

From the beginning of the troubles the Colonists had been consistent in their acts. Public meetings, protests, burnings in effigy, tea-riots, militia levies, congresses,

* See "Climenole" in *The Portfolio*, 1803.

skirmishes, war, followed each other in regular and logical succession;—but theoretically they did not make out so clear a case. They had fine-drawn distinctions, not easy to appreciate at this day, between taxes levied for the purpose of raising revenue and duties imposed for the regulation of trade. Parliament could lay a duty on tobacco in a seaport, but might not make the weed excisable on a plantation,—could break down a loom in any part of British America, could shut out all intercourse with foreign nations by the Navigation Act, but had not the legal right to make the Colonial merchant write his contracts or draw his bills on stamped paper. As to independence, very few desired it. “Independence,” it was the fashion to say, “would be ruin and loss of liberty forever.” The Colonists insisted that they were the most loyal of subjects; but they had men and muskets ready, and were determined to resist the obnoxious acts of Parliament with both, if necessary. These arguments of our ancestors led them to an excellent conclusion, and so far are entitled to our respect; but logically we are afraid that King George had the best of it.

Before many months had passed, lagging theory was left so far in the rear by the rapid course of events, that the Colonists felt it necessary to move up a new set of principles to the van, if they wished to present a fair front to the enemy. They had raised an army, and taken the field. Unless they declared themselves a nation, they were confessedly rebels. And yet almost all hesitated. There was a deep-seated prejudice in favor of the English government, and a strong personal liking for the people. Even when it was known that the second petition to the King—Dickinson's “measure of imbecility”—was disregarded, as it deserved to be, and that the Hessians were coming, and all reasonable men admitted that there was no hope for reconciliation, they still refused to abandon the pleasing delusion, and talked over the old plans for redress of grievances, and

a constitutional union with the mother country. With little or no belief in the possibility of either, they stood shivering on the banks of the Rubicon, that mythical river of irretrievable self-committal, hesitating to enter its turbid waters. A few of the bolder “shepherds of the people” tried to urge them onward; but no one was bold enough to dash in first and lead them through. Paine seized the opportunity. He had a mind whose eye always saw a subject, when it could perceive it at all, in its naked truth, stripped of the non-material accessories which disturb the vision of common men. He saw that reconciliation was impossible, mere rebellion folly; and that, to succeed in the struggle, it was necessary to fight Great Britain as an equal,—nation against nation. This course he recommended in “Common Sense,” published in January, 1776.

Paine told the Colonists in this pamphlet that the connection with the mother country was of no use to them, and was rapidly becoming an impossibility. “It is not in the power of England to do this continent justice. The business of it is too weighty and too intricate to be managed with any tolerable degree of convenience by a power so distant. *To be always running three or four thousand miles with a tale or a petition, waiting four or five months for an answer, which, when obtained, requires five or six more to explain it in, will in a few years be looked upon as folly and childishness.*” As to the protection of England, what is that but the privilege of contributing to her wars? “Our trade will always be a protection.” “Neutrality is a safer convoy than a man-of-war.” “It is the true interest of America to steer clear of European contentions, which she can never do while by her dependence on Britain she is made the make-weight in the scale of European politics.” According to “Common Sense,” not only was a separation necessary and unavoidable, but the present moment was the right time to establish it. “The time hath found us.” The materials of war were

abundant; the union of the Colonies complete. It might be difficult, if not impossible, to form the continent into a government half a century hence. Now the task is easy. The interest of all is the same. "There is no religious difficulty in the way." "I fully believe that it is the will of the Almighty that there should be a diversity of religious opinions among us. *I look upon the various denominations among us as children of the same family, differing only in what is called their Christian names.*" All things considered, "nothing can settle our affairs so expeditiously as an open and determined declaration of independence." "This proceeding may at first appear strange and difficult. A long habit of not thinking a thing wrong gives it a superficial appearance of being right"; but in a little time it will become familiar. "And until independence is declared, the continent will feel itself like a man who continues putting off some unpleasant business from day to day, yet knows it must be done; hates to set about it, wishes it over, and is continually haunted with the thoughts of its necessity." To this he thought it necessary to add a labored argument against kings from the Old Testament, which may possibly have had much weight with a people some of whose descendants still triumphantly quote the same holy book in favor of slavery.

The King's speech, "a piece of finished villany" in the eyes of true patriots, appeared in Philadelphia on the same day as "Common Sense." Thus Paine was as lucky in his time of publication as in his choice of a subject. All contemporaries admit that the pamphlet produced a prodigious effect. Paine himself says,— "The success it met with was beyond anything since the invention of printing. I gave the copyright up to every State in the Union, and the demand ran to not less than one hundred thousand copies." The authorship was attributed to Dr. Franklin, to Samuel Adams, and to John Adams.

It is hardly necessary to mention that the movement party, with General Wash-

ington at its head, considered Paine's "doctrines sound, and his reasoning unanswerable." Even in England, Liberals read and applauded. The pamphlet was translated into French. When John Adams went to France, he heard himself called *le fameux Adams*, author of "Common Sense."

It soon became apparent that the people were charged with Independence doctrines, and, like an electrified Leyden jar, only waited for the touch of a skilful hand to produce the explosion. "Common Sense" drew the spark. The winged words flew over the country and produced so rapid a change of opinion, that, in most cases, conservatives judged it useless to publish the answers they had prepared. One or two appeared. None attracted attention. About five months later, Congress declared independence; "as soon," Paine wrote, "as 'Common Sense' could spread through such an extensive country." In a few years Paine asserted and believed, that, had it not been for him, the Colonial government would have continued, and the United States would never have become a nation.

If we countermarch and get into the rear of Time, to borrow an expression from "The Crisis," and, placing ourselves in January, 1776, look at "Common Sense" from that date, we may understand without much difficulty why it produced so great an impression. Paine, as later, when he brought out the "Rights of Man," caused a chord to vibrate in the popular mind which was already strung to the exact point of tension. The publication was not only timely,—it was novel. Paine founded a new school of pamphleteering. He was the first who wrote politics for the million. The learned political dissertations of Junius Brutus, Publius, or Philangus were guarded in expression, semi-metaphysical in theory, and Johnsonian in style. They were relished by comparatively few readers; * but the

* Compare, for instance, Judge Drayton's Independence Charge to the Grand Jury of Charleston, delivered April 23, 1776, with "Common Sense."

shrewd illustrations of "Common Sense," the homely force of its statements, and its concise and muscular English stirred the mind of every class. Even Paine's coarse epithets, "Common Ruffian," "Royal Brute of Britain," and the like, which offended the taste of the leaders of the American party,—for party-leaders were gentlemen in 1776,—had as much weight with the rank-and-file as his arguments.

Paine became suddenly famous. General Charles Lee said "that he burst upon the world like Jove, in thunder." His acquaintance was sought by all who were of the true faith in Independence; and when, soon afterward, he visited New York, he carried with him letters from Dr. Franklin and John Adams, introducing him to the principal residents "as a citizen of the world, the celebrated author of 'Common Sense.'" Had he been a man of fortune or American-born, he might have reached a place in the foremost rank of the Fathers of the Country. But nativism was powerful, and position important at that time, as Lee and Gates and even Hamilton himself experienced. The signature, "Common Sense," Paine preserved through life. It became what our authorlings, who ought to know better, will persist in calling a *nom * de plume*,—a Yankee affectation, unknown to French idioms.

In the autumn of 1776, Paine joined the army as volunteer aide-de-camp to General Greene, and served through the gloomy campaign which opened with the loss of New York in September. He remained in the field until the army went into winter-quarters after the battles of Trenton and Princeton. It was not as a combatant that Paine did the States good service. He played the part of Tyrtæus in prose,—an adaptation of the old Greek lyricist to the eighteenth century and to British America,—and cheered the soldiers, not with songs, but with essays, continuations of "Common Sense." The first one was written on the retreat from Fort Lee, and published under the name of "The Crisis," on the 23d of December,

* They generally spell it "nomme."

when misfortune and severe weather had cast down the stoutest hearts. It began with the well-known phrase, "These are the times that try men's souls." The summer soldier and the sunshine patriot will in this crisis shrink from the service of his country; but he that stands it now deserves the love and thanks of man and woman."—"But after all," he continues, "matters might be worse. Howe has done very little. Fort Washington and Fort Lee were no loss to us. The retreat was admirably planned and conducted. General Washington is the right man for the place, 'with a mind that can even flourish upon care.'" He closes with a cheerful sketch of the spirit and condition of the army, attacks the Tories, and appeals to the Colonies for union and contributions.

This "Crisis" produced the best effect at home; in England it had the honor of being burned by the hangman. The succeeding "Crisises" were brought out at irregular intervals, whenever the occasion seemed to demand Paine's attention; some of them not longer than a leader in a daily paper; others swollen to pamphlet dimensions. They were read by every corporal's guard in the army, and printed in every town of every State on brown or yellow paper; for white was rarely to be obtained. In their hours of despondency, the Colonists took consolation and courage from the "Crisis." "Never," says a contemporary, "was a writer better calculated for the meridian under which he wrote, or who knew how to adapt himself more happily to every circumstance. . . . Even Cheetham admits, that to the army Paine's pen was an appendage almost as necessary and as formidable as its cannon."

The next campaign opened gloomily for the Colonies. The Tories felt certain of victory. In the political almanac of that party, 1777 was "*the year with three gallows in it.*" The English held New York and ravaged the Jerseys on their way to Philadelphia. Howe issued a proclamation "commanding all congresses and committees to desist and cease from their treasonable doings," promising

pardon to all who should come in and take the oath of allegiance. Paine met him with a "Crisis." "By what means," he asked, "do you expect to conquer America? If you could not effect it in the summer, when our army was less than yours, nor in the winter, when we had none, how *are* you to do it? If you obtain possession of this city, [Philadelphia,] you could do nothing with it but plunder it; it would be only an additional dead-weight on your hands. You have both an army and a country to contend with. You may march over the country, but you cannot hold it; if you attempt to garrison it, your army would be like a stream of water running to nothing. Even were our men to disperse, every man to his home, engaging to reassemble at some future day, you would be as much at a loss in that case as now. You would be afraid to send out your troops in detachments; when we returned, the work would be all to do." Paine then turns to those who, frightened by the proclamation, betrayed their country, and paints their folly and its punishment. In speaking of them, he calls upon the Pennsylvania Council of Safety to take into serious consideration the case of the Quakers, whose published protest against breaking off the "happy connection" seemed to Paine of a treasonable nature. "They have voluntarily read themselves out of the Continental meeting," he adds, with a humor, doubtless, little relished by the Friends, "and cannot hope to be restored to it again, but by payment and penitence."

In April, Paine was elected, on motion of John Adams, Secretary to the Congressional Committee on Foreign Affairs, with a salary of seventy dollars a month. When Philadelphia surrendered, he accompanied Congress in the flight to Lancaster. The day after the affair at Brandywine, a short "Crisis" appeared, explaining the accidents which had caused the defeat of the Continentals, and insisting that the good cause was safe, and that Howe's victories were no better than defeats. Paine was right. The Americans

were gaining more ground in Northern New York than they had lost in Pennsylvania. Burgoyne, who,

"Unconscious of impending fates,
Could push through woods, but not through
Gates,"

had capitulated. The news reached Philadelphia on the 18th of October.

This winter ought to have closed the war. The alliance with France, Burgoyne's capture, two campaigns without useful results, Washington's admirable patience and management at Valley Forge, with starvation and mutiny in the ranks and disaffection to his person in the officers of the Gates faction, ought to have convinced every Englishman in America that the attempt to reduce the Colonies was now hopeless. Paine was so indignant with the reckless obstinacy of the British government, that he conceived the idea of carrying the war into England with pen and paper,—weapons he began to think invincible in his hands. "If I could get over to England," he wrote to his old chief, General Greene, "without being known, and only remain in safety until I could get out a proclamation, I could open the eyes of the country with respect to the madness and stupidity of its government." Greene had no confidence in the success of this appeal to the English people, and advised Paine not to attempt it.

In the mean time the French fleet had arrived, bringing M. Gérard, the first foreign minister to the United States, and with him trouble to Thomas Paine. It is well known that the French government employed Beaumarchais, the author of the "Barber of Seville," as their agent to furnish secret supplies to the American insurgents, and that Beaumarchais imagined a firm, Rodrigue Hortalez & Co., who shipped to the United Colonies munitions of war furnished by the King, and were to receive return cargoes of tobacco, to keep up mercantile appearances. Silas Deane, a member of Congress from Connecticut, represented the Americans in the business. In 1777, Congress, out of patience with Deane for his foolish con-

tracts with foreign officers, recalled him. He returned, bringing with him a claim of Beaumarchais for the cargoes already shipped to the United States. As Deane could produce no vouchers, and Arthur Lee had cautioned Congress against his demands, the claim was laid on the table until the vouchers should be presented. Deane, confiding in the support of his numerous friends, appealed to the public in a newspaper. Congress bore this indignity so amiably,—refusing, indeed, by a small majority to take notice of it,—that Henry Laurens, the president, who had laid Deane's appeal before them for their action, resigned in disgust, and was succeeded by John Jay. But Paine, whose position as Foreign Secretary enabled him to know that the supplies had come from the French government, and not from Beaumarchais, answered Deane in several newspaper articles, entitled, "Common Sense to the Public on Mr. Deane's Affairs." In these he exposed the whole claim with his usual unmitigated directness. M. Gérard immediately announced officially that Paine's papers were false, and called upon Congress to declare them so and to pay the claim. Party feeling ran high on this question,—a foreshadowing of the French and English factions fifteen years later. Congress passed a resolution in censure of Paine. Mr. Laurens moved that he be heard in his defence; the motion was lost, and Paine resigned his office. A motion from the Deane party to refuse his resignation and to discharge him was also lost,—the Northern States voting generally in Paine's favor. His resignation was then accepted.

As the French government persisted in denying that the King had furnished any supplies, Congress admitted the debt, and in October, 1779, drew bills on Dr. Franklin in favor of Beaumarchais, for two millions and a half of francs, at three years' sight. Beaumarchais negotiated the bills, built a fine hotel, and lived *en prince*. But neither he nor Deane was satisfied. They still demanded another million.

We have no doubt that Paine was cor-

rect in his facts, however injudicious it may have been to use them in his position. Deane's best friends gave him up, before many years had passed. M. de Loménie, in his interesting sketch of Beaumarchais, has tried hard to show the justice of his demands on the United States, but without much success. He does not attempt to explain how Beaumarchais, notoriously penniless in 1775, should have had in 1777 a good claim for three millions' worth of goods furnished. The American public looked upon Paine as a victim to state policy, and his position with his friends did not suffer at all in consequence of his disclosures. Personally, he exulted in his conduct to the end of his life, and took pleasure in watching and recording Deane's disreputable career and miserable end. "As he rose like a rocket, so he fell like the stick," a metaphor which has passed into a proverb, was imagined by Paine to meet Deane's case.* The immediate consequence of Paine's resignation was to oblige him to hire himself out as clerk to an attorney in Philadelphia. In his office,

* This Beaumarchais claim was kept alive until the beginning of the present generation. In 1794, Gouverneur Morris, Minister to the French Republic, obtained from the Minister of Finance a receipt to the Crown for a million of francs, signed by Beaumarchais, and sent it home to meet the claim which had again been presented. In 1806 it reappeared, urged by the Imperial Ambassador. In 1810, the Duc de Richelieu, minister of Louis XVIII., sustained it, and declared, on the strength of Gérard's assertions, that the million receipt did not in any way concern the United States. In 1824, the daughter of Beaumarchais came to this country to solicit Congress in person, with no better success. But at last, in 1835, when our claim of twenty-five millions on France was settled, eight hundred thousand francs were allowed to the heirs of Beaumarchais, and the business closed forever,—not creditably to us. The claim was probably unfounded; but our government admitted its validity by the fact of payment; and the money, if due, ought to have been paid forty years before, or a suitable compensation made for the long delay. To be Liberals in borrowing and Conservatives in repayment is not a desirable financial character for a nation to obtain.

Paine earned his daily bread by copying law-papers until he was appointed clerk to the Assembly of Pennsylvania.

Early in May, 1780, while the Assembly of Pennsylvania was receiving petitions from all parts of the State, praying for exemption from taxes, a letter was brought to the speaker from General Washington, and read to the House by Paine as clerk. It stated simply that the army was in the utmost distress from the want of every necessary which men could need and yet retain life; and that the symptoms of discontent and mutiny were so marked that the General dreaded the event of every hour. "When the letter was read," says Paine, "I observed a despairing silence in the House. Nobody spoke for a considerable time. At length a member, of whose fortitude I had a high opinion, rose. 'If,' said he, 'the account in that letter is true, and we are in the situation there represented, it appears to me in vain to contend the matter any longer. We may as well give up first as last.' A more cheerful member endeavored to dissipate the gloom of the House, and moved an adjournment, which was carried." Paine, who knew that the Assembly had neither money nor credit, felt that the voluntary aid of individuals could alone be relied upon in this conjuncture. He accordingly wrote a letter to a friend in Philadelphia, a man of influence, explaining the urgency of affairs, and inclosed five hundred dollars, the amount of the salary due him as clerk, as his contribution towards a relief fund. The *Philadelphian* called a meeting at the coffee-house, read Paine's communication, and proposed a subscription, heading the list with two hundred pounds in good money. Mr. Robert Morris put his name down for the same sum. Three hundred thousand pounds, Pennsylvania currency, were raised; and it was resolved to establish a bank with the fund for the relief of the army. This plan was carried out with the best results. After Morris was appointed Superintendent of Finances, he developed it into the Bank of North America, which was incorporat-

ed both by act of Congress and by the State of Pennsylvania. Paine followed up his letter by a "Crisis Extraordinary." Admitting that the war costs the Colonists a very large sum, he shows that it is trifling, compared with the burdens the English have to bear. For this reason it would be less expensive for the Americans to raise almost any amount to drive the English out than to submit to them and come under their system of taxation.

Our ancestors read the "Crisis Extraordinary," and understood every word of it, we may be sure. Paine's lucidity of statement is never more remarkable than when he handles financial questions. But conviction did not work its way down to the pocket. Few men gave who could avoid it, and each State appeared more fearful of paying, by accident, a larger sum than its neighbor, than of the success of the British arms. Congress, finding it at last almost impossible to get money or even provisions at home, resolved to resort again to the financial expedient which has proved so often profitable to this country, namely, to borrow in Europe. Colonel Laurens, son of the late President of Congress, was appointed commissioner to negotiate an annual loan from France of a million sterling during the continuation of the war. Paine accompanied him at his request. They sailed in February, 1781, and were graciously received by King Louis, who promised them six millions of livres as a present and ten millions as a loan. In little more than ten years, the American secretary, who stands respectfully and unnoticed in the presence of his Majesty of France, will sit as one of his judges in a trial for life! Is there anything more wonderful in the transmigrations of fiction than this? Meanwhile, the future member of the Convention, as little dreaming of what was in store for him as the King, sailed for Boston with his principal. They carried with them two millions and a half in silver,—a great help to Washington in the movement southward, which ended with the capitulation of Yorktown. While

in Paris, Paine was again seized with the desire of invading England, incognito, with a pamphlet in his pocket, to open the eyes of the people. But Colonel Laurens thought no better of this scheme than General Greene, and brought his secretary safely home again.

Cornwallis had surrendered, and it was evident that the war could not last much longer. The danger past, the Colonial aversion to pay Union expenses and to obey the orders of Congress became daily stronger. The want of a "Crisis," as a corrective medicine for the body politic, was so much felt, that Robert Morris, with the knowledge and approbation of Washington, requested Paine to take pen in hand again, offering him, if his private affairs made it necessary, a salary for his services. Paine consented. A "Crisis" appeared which produced a most salutary effect. This was followed a few days later by another, in which a passage occurs which may be quoted as a specimen of Paine's rhetorical powers. A rumor was abroad that England was treating with France for a separate peace. Paine finds it impossible to express his contempt for the baseness of the ministry who could attempt to sow dissension between such faithful allies. "We sometimes experience sensations to which language is not equal. The conception is too bulky to be born alive, and in the torture of thinking we stand dumb. Our feelings, imprisoned by their magnitude, find no way out; and in the struggle of expression every finger tries to be a tongue." It will be difficult to describe better the struggle of an indignant soul with an insufficient vocabulary.

When peace was proclaimed, Paine, the untiring advocate of independence, had a right to print his "Io Pæan." The last "Crisis" announces, "that the times that tried men's souls were over, and the greatest and completest revolution the world ever knew gloriously and happily accomplished." "America need never be ashamed to tell her birth, nor relate the stages by which she rose to empire." But it is to the future he bids her look,

rather than to the past. "The remembrance of what is past, if it operates rightly, must inspire her with the most laudable of all ambition, that of adding to the fair fame she began with." "She is now descending to the scenes of quiet and domestic life,—not beneath the eypress shade of disappointment, but to enjoy in her own land and under her own vine the sweet of her labors and the reward of her toil. In this situation may she never forget that a fair national reputation is of as much importance as independence,—that it possesses a charm that wins upon the world, and makes even enemies civil,—that it gives a dignity which is often superior to power, and commands reverence where pomp and splendor fail." As indispensable to a future of prosperity and dignity, he warmly recommends the Union. "I ever feel myself hurt," he says, "when I hear the Union, that great Palladium of our liberty and safety, the least irreverently spoken of. It is the most sacred thing in the Constitution of America, and that which every man should be most proud and tender of." Thus he anticipated by seventy-five years our "Union-savers" of 1856, few of whom dreamed that their pet phrases, or something very like them, originated with Thomas Paine.

The war left Paine no richer than it found him. He had made fame, but no money, by his writings. None of the proceeds of large editions had enriched his purse. He had an exalted ideal of an author's duty when his work is on political subjects. Louis Blanc has written somewhere, "*Le journalisme est un sacerdoce.*" This seems to have been Paine's thought, although he may not have expressed it so sonorously,—for there are no phrase-makers like the French. But Paine went, we suspect, much farther than Louis Blanc; for he held that the priest ought to take no pay for his ministrations. And he acted up to this unusual theory in literary ethics. If he took out a copyright, he gave it away to some public use. As he himself said, late in life,— "I could never reconcile it to my

principles to make money by my politics or my religion." "In a great affair, where the happiness of man is at stake, I love to work for nothing; and so fully am I under the influence of this principle, that I should lose the spirit, the pleasure, and the pride of it, were I conscious that I looked for reward."

His friends and admirers did not permit him to have the honor of giving not only his services, but his actual expenses, to the Republic. The State of New York presented him with a confiscated Royalist estate, near New Rochelle, three hundred acres of good land, with the necessary fences and buildings upon it. Pennsylvania voted him five hundred pounds, currency. And the Virginians were talking about making a similar donation, when an unlucky pamphlet from Paine appeared, demolishing the claim of Virginia to the Western country. This publication changed the views of the chivalry, and Paine lost his grant. He owned, besides, a small place in Bordentown,—a gift, we believe, of the State of New Jersey. The other nine States passed him over. New England had expended enough, both of men and means, for the cause,—and the South had fine feelings, but no money.

In the autumn of 1783, when Paine was residing at Bordentown, he received a letter from Washington, who had fixed his quarters at Rocky Hill, near Princeton, until he could resign his command to Congress. It ran thus:—

"I have learned, since I have been at this place, that you are at Bordentown,—whether for the sake of retirement or economy; be it for either or both, or whatever it may, I shall be exceedingly happy to see you here.

"Your presence may remind Congress of your past services to this country; and if it is in my power to impress them, command my best exertions with freedom, as they will be rendered cheerfully by one who entertains a lively sense of the importance of your works, and who, with much pleasure, subscribes himself

"G. WASHINGTON."

Such a letter of hearty approval and respect, from the greatest man of the

country, perhaps of the age, (we Americans, at least, all think so,) rich, powerful, honored, is certainly a "handsome testimonial," worth writing or fighting for. It was not an empty offer of service. Washington spoke to several members of Congress in Paine's behalf, and told them that it would be pleasing to himself, as well as right and proper, to make a suitable provision for Paine. In 1785, Congress at last granted him three thousand dollars, much of which they fairly owed him for his loss on the depreciated currency in which his salary as Secretary had been paid. Paine accepted the General's invitation, and spent some time in his family, at Mrs. Berrian's, Rocky Hill. One evening of his visit was devoted to setting a neighboring creek on fire. This successful experiment, as performed by the Father of his Country, assisted by Thomas Paine, General Lincoln, and Colonel Cobb, is described in a tract on the Yellow Fever, written by Paine a few years before his death, at the request of Thomas Jefferson.

Until the spring of 1787, Paine spent his time in Philadelphia or in Bordentown, writing occasionally on subjects which interested him, and indulging his taste for scientific speculations in the company of Franklin and Rittenhouse. He was a member of the American Philosophical Society, as well as an A. M. of the University of Philadelphia. His reputation, his wonderful memory, the shrewd originality of his remarks, made him a welcome guest in the best society. He was no talker or *conversationist*, (an excellent word we should like to see legitimated,) but a quiet, observing man, who spoke to the point, inoffensive in manner, and not unprepossessing in appearance. As one of the lions of the country, he was much looked at, especially by foreigners. We find a sketch of an interview with him in the *Travels of the Chevalier de Chastellux*. De Lafayette and himself requested permission to call "on that author so celebrated in America and in Europe by his excellent work entitled

'Common Sense.' Colonel Laurens introduced them. "His physiognomy," the Chevalier thinks, "did not belie the spirit that reigns throughout his works. Our conversation was agreeable and animated, and such as to form a connection between us; for he has written to me since my departure, and seems desirous of maintaining a constant correspondence."

In common with most of the clever men of his day, Paine, as we have said, cultivated a taste for mechanics and natural science. There was an awakening of the mind, in physics as well as in politics, at that period; and it must be confessed that the natural philosophers have succeeded better than the constitution-makers. Paine's mechanical hobby was an iron bridge. A single arch, of four hundred feet span, and twenty feet in height from the chord-line, was to be thrown over the Schuylkill, near Philadelphia. The idea was suggested to him by a spider's web, a section of which the bridge resembled; and the principle he worked upon was, that the small segment of a large circle was preferable to the

great segment of a small circle. Paine made a complete model of his bridge, in wrought iron and wood, at Bordentown; but, finding that the insufficiency of capital and of skill in the working of iron in America would prevent him from carrying out his plan, he sailed for France to lay his model before the Académie des Sciences. Franklin, who always liked him, gave him letters to the celebrated Malesherbes, Le Roy, the Abbé Morellet, the Duke de la Rochefoucauld, introducing him "as an ingenious, honest man, author of 'Common Sense,' a famous piece, published here with great effect on the minds of people at the beginning of the Revolution." He had also a satisfactory credential from Congress, in the shape of the following resolution, adopted by that body in August, 1785:—

"Resolved, That the early, unsolicited, and continued labors of Mr. Thomas Paine, in explaining and enforcing the principles of the late Revolution, by ingenious and timely publications upon the nature of Liberty and Civil Government, have been well received by the citizens of these States, and merit the approbation of Congress."

TRIAL TRIP OF THE "FLYING CLOUD."

"THROUGH in four days to San Francisco," repeated I. "Marvellous age!"

I hastily computed the distance by an air-line, and placed the speed of the craft at some thirty miles an hour. That seemed reasonable enough. Indeed, the whole statement cohered marvellously well; all the parts harmonized with each other and looked plausible, even reasonable, as I have said, except the grand fact itself, which was too momentous for belief. But why should it not be true? What new achievement of the human mind ought to startle one in this nineteenth century, after having witnessed the wonders of steam and electro-magnetism? I determined to sift the matter,

but immediately remembered that all the knowledge I had of it had been imparted to me in the strictest confidence. The ingenious inventors, as was clearly their right, had reserved it to themselves to choose the time and way of making their invention public, when it was to break on the world, some fine morning, like the discovery of a second moon performing its orbit round the earth. I sunk into a brown study.

In the evening, Mr. Bonflon called again, as he had promised. He brought with him a large roll of plans and drawings, for the purpose of illustrating more clearly the principles and method of construction and operation of his aerial ship.

They were projected on a large scale, and the workmanship was superb. Months of hard labor by a finished draughtsman must have been devoted to their execution. "And what an additional outlay of time and brains," thought I, "must have been required, to devise the scheme and construct the machine itself, so as to elevate the ingenious ideal into an absolute working reality!" These drawings, Mr. Bonflon informed me, were duplicates of others which had been privately deposited in the Patent-Office at Washington.

The one which chiefly attracted my attention was that which represented the monster steamer complete, with all its appendages and complement of passengers, in its majestic flight through the air. Below it were the drifting clouds. Its course lay quite above the storms and hurricanes and conflicting wind-currents which vex the lower strata of the atmosphere, where it comes in contact with the earth's uneven surface, and is kept in motion by the contractions and expansions of alternate cold and heat, and is broken and set whirling by the forests and gorges and mountain-tops among which it is compelled to force its way. Above all this, Mr. Bonflon assured me, as *aéronauts* report, there is ever a smooth, quiet atmospheric sea.

"But how is life to be sustained for any considerable time in that rarefied medium?" inquired I, "when it is asserted that even in ascending high mountains, the texture of the soft parts of the human body becomes so loose and flabby from diminished atmospheric pressure as to cause one, so to speak, to sweat blood,—which oozes perceptibly from the mouth and nose and eyes, and even from under the finger-nails?"

Mr. Bonflon pointed to a long, narrow line which floated rearward at an angle of about forty-five degrees from the point of its attachment to his ship.

"That," said he, "is an India-rubber tube several thousand feet long, extending down into the respirable atmosphere, and keeping the cabins always supplied with fresh and wholesome air."

"But would the heavier nether air flow in that direction?" I asked.

"With a little help from the engine," he replied, "a constant current, whenever needed, is kept up; and the process of breathing is rendered as easy and agreeable in the cabins of the 'Flying Cloud' as in one's own parlors at home. On the upper deck, which is not inclosed, you see, it is different. In the first trial-trip to California, Mr. M—— insisted on remaining above on this deck for six consecutive hours, and the result was an attack of hemorrhage from the lungs. On his going below, however, it almost instantly ceased."

I must now endeavor to give the reader some definite idea of this extraordinary machine, as exhibited in the drawings. Its buoyant power was, of course, on the principle of the balloon. But the gas-chamber, or part to be inflated, instead of being globular in form, consisted of two horizontal cones joined at the base; or more accurately still, it resembled an immense barrel extended at both ends to a point, and resting on its side. This shape was given it, according to Mr. Bonflon, that it might offer the least possible resistance to the element in which it was intended to move. In structure it was composed of a strong flexible frame of whalebone and steel, covered with silk, strengthened and rendered air-tight and water-proof by a coating of India-rubber. Its size, of course, would depend on the proposed tonnage of a particular ship. That of the working-model, as nearly as I remember, was about six hundred feet long, by some seventy or eighty in breadth in the middle, which was calculated to be amply sufficient to sustain the immense car beneath, with its engine, and fuel for a week, and three hundred passengers with their baggage; leaving still a considerable margin for freight.

Mr. Bonflon here pointed out, with great minuteness, the simple, but ingenious method devised for the inflation of this enormous machine, and the regulation of the gas; which I pass over, from

an inability to render it intelligible by mere description.

The car or vessel suspended below, and to which the balloon part bore the relation of masts and sails, was fashioned after the best model of a clipper ship, but still farther elongated. Below deck, it was divided into sitting and dining cabins, state-rooms, kitchen, engine-room, and so forth; and above was a long, railed, promenade deck. The attachment between the two parts was by means of a network of ropes, extending from every quarter, and from the whole circumference of the ship, connecting with staples in the framework of the balloon, and finally embracing its entire body in its folds. Two enormous paddle-wheels, made of oiled silk stretched on delicate frames, and driven by a steam-engine of the lightest structure possible, furnished the propelling power; while at the stern, like a vast fin, played the helm, of a similar material and construction to the paddle-wheels.

All this was explained to me in much fuller detail than I can here repeat, by Mr. Bonflon, who added, that the materials employed combined lightness with strength to a much greater degree than had ever before been achieved,—that the fuel used was of the fluid kind, a new combination of concentrated combustibles invented by himself,—and that the weight of the entire machine had been carefully calculated beforehand, together with its buoyant power, and the results had demonstrated the accuracy of the mathematics.

I turned on Mr. Bonflon and looked him squarely in the face. He was a modest man and blushed slightly, but did not shrink. There could be no dishonesty there. His countenance bore the unmistakable stamp of integrity, as well as intelligence; and his whole appearance and bearing were those of a true man.

Had he brought me the newspaper he promised, not yet eight days old, from San Francisco?

No. He had been detained down-town all day in the whirl of our New York

Babel, and had not yet been home. He would hand it in to-morrow.

Mr. Bonflon had been introduced to me that morning by a friend on whose acuteness and judgment I felt I had many good reasons to rely. Without pretending any precise knowledge of the man, or, indeed, any knowledge at all, beyond what had been gathered from the individual himself in a very brief acquaintance of Mr. Bonflon's own seeking, he expressed a warm interest in him personally, as also in the startling discovery he professed to have made.

In that interview, Mr. Bonflon had informed us in brief, that, after ten years of patient and toilsome experiment, of disappointment, of perishing and reviving hope, he had at length achieved the grand object of his life. He had solved the problem of the navigation of the air. He had proved by actual results, that the great ocean of atmosphere above us could be ploughed as successfully and safely as the waters beneath, and with much greater facility and pleasure. He stated that the first trial-trip, after the completion of the ship, had been made in the night from an obscure point in the State of Maryland, and extended north and northeast, along the Atlantic coast, to New York,—whose glow of light from a great height, like a phosphorescent mist, was plainly distinguishable,—and thence to the neighborhood of Boston, and back to the place of starting; and that a second, with equally favorable results, had been made from the same point by a more inland route, northwest to Buffalo and the Canada line; and he named several well-known persons who were on board at one or the other of these times, and related some little anecdotes illustrative of their states of mind and apprehensions while drifting above the earth on the occasion of these novel voyages.

He said, further, that the President and heads of departments at Washington were fully cognizant of the matter; and that a third grand trial-trip, in the interest of government, had been secretly made, with important dispatches to Cali-

foria, relating to the security of our rights in the Pacific. Four days had been consumed in the passage out, including a stoppage of a couple of hours on a fine plateau, near the head waters of the Missouri, at the foot of the Rocky Mountains; and the same in the return. They had landed in the night in a deep valley a few miles out of San Francisco, and remained two days in that city; which gave a period of ten days to the entire voyage, out and back. Forty selected individuals, all bound to secrecy, had participated in the risks and excitements of the extraordinary occasion. Mr. Bonflon was not of the number. An heroic daughter of his was. His partner, Mons. De Aëry, a French gentleman of great mechanical skill, had managed the affair; and the craft, in the same hands, was now absent on her second expedition across the American continent.

Such was the sum of Mr. Bonflon's revelations of the morning. What a discovery! How the announcement would astonish the world! How the practical fact would overturn the world, upset commerce, and transform the habits and relations of mankind! America, the pioneer in many valuable discoveries and reforms, was still ahead,—still destined to lead the van in the development of the powers and resources of Nature, and the onward march of nations.

Hurriedly recalling all these points to mind, I requested to know of Mr. Bonflon how it had been possible, with so many confidants and the prying propensities of the press, whose agents, like an invisible police, are everywhere, to keep the matter from becoming public,—at least, to cover the affair so completely that no hint of the existence of his machine should have been given in any quarter, or of the vast changes which its introduction as a power in the world could not fail to effect.

To this he replied, that the press had behaved very handsomely; that the principal papers of the country had *attachés* aboard on the first trip to the Pacific; but that all parties—the government,

the editors, together with De Aëry and himself—were agreed that the matter should be kept strictly private, until its practicality and value should be established beyond the possibility of question.

I now remembered, that, several years ago, a good deal of noise had been made about a flying-machine which had been constructed in some of the suburbs of the city,—and that a day had been advertised when it was to make an ascent, but it failed. I mentioned the circumstance to Mr. Bonflon.

"Yes," he replied. "It was at Hoboken. De Aëry and myself spent years in the construction of that machine, and a large amount of money. On the day when the trial of its powers was to have taken place, the weather proved unfavorable, and we met with unexpected delays. The spectators, who had congregated by thousands, became impatient; and the mob, breaking in upon us, destroyed in an hour property which had cost us five thousand dollars and the labor of years."

I felt obliged to sympathize with Mr. Bonflon. He had met with the usual fortune of public benefactors, and particularly of inventors. His success, however, should it prove real, in the unexampled brilliancy of its results, would more than compensate him for all his disappointments and losses. He would rank as the greatest of discoverers,—as the master mind of this master century.

Leading him off from this one topic into general conversation, I held him thus engaged for an hour. I was charmed with his comprehensive intelligence, and with the scope and liberality of his views. In everything relating to mechanics, his opinions were marked with originality. This had evidently been his favorite field, where his quick perceptions and powers of concentration and analysis had elevated him to an eminence where he stood almost alone. I had never met his equal. In plausible suggestions relative to the possibilities of the future, he took me quite above my level,

and left me floating in a maze of glittering bewilderment. But I could discover no breaks, no confusion in his mind, on the themes he presented. His premises were apparently well considered, and his conclusions the fair and natural sequences flowing from them.

On the following day, Mr. Bonflon called on me again. In the interval, my friend and myself had held extended consultations. My friend, while externally calm as the surface of a summer sea, as was his wont, it was plain for me to see, was internally deeply stirred and excited by the extraordinary nature of Mr. Bonflon's revelations. Acknowledging a mutual and increasing interest in the intelligent inventor, we nevertheless parted in a wilderness of doubt. There was a mystery in the matter,—a surprise for the world or a surprise for ourselves,—which time, it would seem, with its busy thumb and finger, must be left to unravel at its leisure.

Mr. Bonflon had not brought the California paper with him. The two or three copies only which had come into his possession had been handed around among his confidential friends, and he had not been able to lay his hand on one. He informed me that the "Flying Cloud" was expected to return in three days, and, after remaining two days on the Atlantic side of the continent, would then start on her third experimental trip to the Pacific. At that time he expected to make one of the party himself, and he invited me to accompany him.

I accepted the invitation, and received from him particular instructions as to the nature of my outfit. It was in the midst of the heats of summer. He advised, however, a full supply of thick clothing, on account of the increased chill and coldness of the atmosphere at high altitudes; and, indeed, recommended a mail of flannel next the skin. Everything else—the supply of the larder, with an excellent cook, beds, and so forth—would be found amply provided by De Aëry and himself for the comfort and accommodation of their guests. The station,

or point of departure, Mr. Bonflon informed me, was a retired spot but a few miles out of the city of Baltimore; and he promised to be at hand at the proper time to accompany me in person, and see me safely on board the "Flying Cloud."

I saw nothing more of Mr. Bonflon for several days. Meanwhile I arranged my affairs for a brief absence, and, as my family were all off in the country, prepared a special letter for use, if needed, to be dated and mailed at the last moment, notifying them of a probable gap in my correspondence, on account of some pressing business which would take me out of the city for a few days and keep me constantly employed.

In three or four days I received a note from Mr. Bonflon, advising me to hold myself in readiness; and at the proper time, he presented himself before me. But he came to apologize. The "Flying Cloud" had returned. The second trip had been as successfully and safely performed as the first. Nothing had occurred to mar the pleasure of the voyage; but, unfortunately, before coming on to New York, De Aëry had filled out the complement of guests for the third grand expedition. Even he (Mr. Bonflon) should remain behind; but he should see that seats were reserved for us both, without fail, for the next succeeding trip.

Mr. Bonflon took his leave; and I found myself more deeply involved in doubt and perplexity than ever. I could hardly say that I was disappointed, or that I was not. I had thrown myself on a wave, with no look-out or means of judging where I was to be cast, and had formed no opinions. As yet, everything looked fair with Mr. Bonflon. His face was as honest as the morning sun, and it was next to impossible to doubt him. He might be the prey of some strange phantasm, some monomania; but the evidences did not show it. The account he had given of himself was manly and coherent; his claims as a discoverer had been modestly presented, and were not wholly unsupported by circumstances, or unrea-

sonable in themselves. Indeed, they must be regarded as coming within the range of probabilities fully as much as, to human seeming, had once the established, but ceaseless, wonders of steam locomotion and electric telegraphing.

Singularly enough,—and it illustrates the constantly shifting scenes in the kaleidoscope of life,—within an hour, Mr. Bonflon returned with a new message, and with the programme of the "Flying Cloud" changed, if not reversed. He had seen De Aëry again. One or two of the expected passengers had telegraphed that untoward circumstances would compel them to remain behind, and there would be room for us. But no time was to be lost; the air-steamer would weigh anchor before daylight of the following morning, and we must start for Baltimore by the next train. De Aëry and several others were already flying over the rail on their way to Philadelphia.

I did not allow myself to hesitate. With an unusual degree of excitement, made up of the mingled emotions of wonder, doubt, and, I frankly confess, apprehension, I dated and superscribed the letter to my absent family; and, taking my carpet-bag in my hand, packed to plethora several days before in readiness for the occasion, set out on the strange and questionable adventure.

The run to Baltimore was made without accident or delay. Mr. Bonflon and myself conversed a good deal, and I found additional cause to admire the discriminating character of his mind and the curious and wonderful stores it contained. Some of the time we dozed, or sunk into a mental confusion like that to which the body was subjected by the motion of the cars, and called it sleep. My own most impressive visions, however, were those of silent wakefulness, and were connected with the morrow and the "Flying Cloud."

We stopped in the chief city of Maryland only long enough to obtain some slight refreshments, such as could be furnished readily in the middle of the night, and proceeded at once to the wharf or

station of our sky-sailer. Ah, how shall I describe my sensations on first beholding this most wonderful achievement of the age, and thus satisfying myself that it was an actual existence, and not the mere chimera of a diseased brain? There she sat like a majestic swan, floating, as it were, in the pure empyrean, and crowned with a diadem of stars. The Moon, Arcturus, and the Pleiades might well all make obeisance to her, and the Milky Way invite her to extend her flight and plough its snowy fields. I was astonished at her size, the symmetry of her parts, and the harmony of her proportions, as she lay there at a great height, which I was quite unable to estimate, in bold relief against the sky.

But Mr. Bonflon could afford me but a brief time for observation and the indulgence of my wonder. The stores and most of the passengers were already on board; and taking me by the arm, he hurried me forward, and seated me in the small car or tender, by means of which, and the agency of ropes and pulleys, we were to reach her decks. Our upward movement immediately commenced. It was steady and gentle, not calculated to create alarm; and still the notion of quitting Mother Earth for an indefinite number of days, to rove in the blue unknown of space, was attended with some apprehensions and regrets. I gazed anxiously at the receding objects below; but my feelings underwent a change as we approached the "Flying Cloud" herself, were pulled into her gangway, and I found myself standing on her solid decks. A brief further period intervened, and our anchor was loosed; the tremendous machine became instinct with life; she began to move; and, hurrah! we were under way.

The thoughts and emotions of this bewildering moment it is impossible to describe. Our craft moved off majestically, like some huge water-fowl rising from the sea. Her course was westward and upward, like the eagle with his face turned toward the palace of the sun. At first the lights in the city of Baltimore became

more numerous and distinct, as intervening objects were surmounted and overlooked. Next they began to fade, shrinking down into twinkling points like fireflies, until they disappeared. Forests, hills, and mountains followed after, as our altitude was increased, blending together like a hazy landscape, until, on passing above the cloud region, and finding the level of our track, the earth was wholly lost to our view, and our course lay through the blue serene of space, without a lighthouse or a landmark, and nothing but the constant lamps of heaven to guide us in our passage.

What a sea! The ocean has its visible surface on which move the ships; but we had none. The heavens were beneath us as well as above. We were floating in the great circle of the systems and the suns. We were of the universe; but were to be numbered with the constellations and the stars. We could compare ourselves to a company of immortals quitting the earth and traversing the electric seas which lead to brighter homes. Or we were voyagers to the sun, or to the nearer Venus, or to the far distant Centaurus. What a world of new thought was forced upon us by the fancies and realities and charm and awe of our extraordinary condition, combined with the profound consciousness we could not fail to entertain of the effects which this crowning discovery of Messrs. Bonflon and De Aëry must produce on travel, on commerce, on art, and the common destiny of mankind!

I found the atmosphere of the cabins, as my friend Bonflon had asserted, agreeable and healthful. I could also occupy the promenade deck for half an hour with little inconvenience, so far as the levity of the air was concerned; but the cold was severe; while the system, in consequence of an undue expansion of its particles, solid and fluid, from the diminished pressure of the atmosphere, was rendered doubly susceptible to its influence. The advice given by Mr. Bonflon to ease myself in flannels, with an armanent at hand of outer winter-

clothing, proved well-timed; and yet a period of lassitude, verging on faintness, invariably followed every considerable exposure to the open air.

But the pleasure of gazing on those fields of space without obstruction, without the intervention of so much as a plate of crystal glass, repaid me for every risk and every ill. Though it might be said there was no scenery there, where nothing was visible but the stars, yet far beyond the power of mountain and valley, forest and lake, waterfall and ocean, did that scene, which was no scene, or next to none, bind me in the spell of its fascination. The motion of our craft, as we careered noiselessly through the shoreless and objectless void, without sense of effort or friction, was a charm of itself,—bringing to a flower, crystallizing into resplendent stars, the dim, obscure, however glorious, poetry of life. Here were the wildest imaginations of the dreamer melted in a crucible, and reproduced in living forms of usefulness and beauty. In my own years of widely diversified experience, what had I met with to compare with this? Nothing. The force of steam was marvellous,—talking over a wire mysterious; but here I was in a great ship riding among the planets and the stars. I had likened Niagara to a vast mill-dam, because I could find no peer to set beside it; so now, in my weakness, the sublime pageant of the "Flying Cloud" could search out nothing higher in my recollection with which to compare it than a wild ride of my youth in a canoe, for a half-mile or so, down the rapids of a river.

But morning was at hand. The rich golden glow of night, to which the dwellers on the earth's surface are accustomed, as we passed to higher altitudes, had given place to a thin inky blue. This was obscured by no fleck or mist, and yet the stars shone through it faint and dim, despoiling the firmament of its glory. The same loss of power was manifest on the ushering in of day. The auroral flame, which ordinarily greets us in the east with such a ruddy laugh, was now nothing better than a wan and dismal smile;

and even the sun, as he struggled up from what seemed a bed of leaden mist, brought with him only a pallid, lifeless twilight. It was not that his rays were impeded by cloud or haze; he had lost his power to shine. He hung there in the heavens like a great white shield, and looked down on us as rayless and powerless and devoid of life as a dead man's eye.

Having at length wearied myself with gazing, and feeling chill and weak from the coldness and tenuity of the atmosphere, I subsided into the comfort and companionship of the cabins below. Among the passengers I recognized *attachés* of the press, besides several gentlemen of Philadelphia, Baltimore, and Washington, with whom I was somewhat acquainted. More circumspect, or less slaves to the imagination than myself, they had contented themselves with in-door observations. But their enthusiasm was none the less inflamed. In astonishment they looked at each other; in restless bewilderment they glanced out of the windows on the desert, trackless plane traversed by the "Flying Cloud," and spoke with a species of awe of the shock which the announcement of what they were then witnessing would give to sober men's minds; and suggested, in broken sentences, some of the consequences which would be likely to flow from the grand invention.

What with excitement and lack of sleep, we all found ourselves a little nervous. Coffee and Havanas failed to allay the feeling; and, in the absence of the morning papers, we resorted to whist, chess, and our pocket supplies of the "Atlantic Monthly," "Harper," and so forth, and to the very select library provided by Messrs. Bonflon and De Aéry, the proprietors, for the use of the passengers,—and at last to our beds. It could not be denied that we were nervous. With all the smoothness and beauty of our running, there was a sensation, an uncertain quivering motion, not at first noticed and not at all definable, about our craft, that constantly suggested the idea that we were standing on nothing, or, at best,

nothing better than dissolving quicksands, which were liable at any moment wholly to slide away and leave us; and it required some strength of mind to resist the vagary, and prevent it from effecting a troublesome lodgment in the imagination.

Thus passed the day, which fortunately, in my case, was succeeded by a night of repose. The restlessness of mind and body once subdued, Nature asserted her empire, and I slept profoundly until morning. Another day and night followed, with little variation from the first; and by this time, the strangeness and mystery of my situation had quite worn away, and the feeling of security was established. I trod the upper deck with all the pride, and more than the composure, of a modern monarch on his throne.

But the sameness of the scenery of the vast aerial ocean, in which we were sailing alone, without consort, without ever desecrating a sail, or even keeping a lookout, without so much as ever discovering a floating plank to remind us of a wreck, or a seaweed to tell us of the land, was already beginning to pall on the senses, when there appeared in the distance before us, and multiplying to the right and the left, a succession of white, sparkling pyramids and cones, resting on the clouds and flashing in the nether light, like crystal monuments set to mark the boundaries of space. These were crests of the Rocky Mountains, covered with perpetual snow.

I gazed on them with rapture. Right in our eye, nearly due west, stood out Long's Peak, James's Peak, and the Spanish Peaks, at first small in size, but momentarily swelling in dimensions; while, far to the north, were just discernible the more lofty summits of Mount Hooker and Mount Brown. Lying between Mount James and the Spanish Peaks, inclining to their eastern slope, lay the green plateau, not yet visible, where we were to land. Its position was carefully pointed out to Mr. Bonflon and myself by Mr. De Aéry, but we strained our eyes and used our glasses in vain. No strength

of sight could penetrate the clouds and haze which covered the body of the mountains, and hid the earth, with the exception of those lofty silver pinnacles, from our view.

Though these high peaks, like distant masts at sea, were first seen early in the day, the meridian of noon overtook us before we came up with them. At length, in increasing numbers and a thousand diversified shapes, they lay spread out before us, and soon thereafter were directly under our feet. Our magical machine, coming to a halt, fluttered like a great bird above them, and gave us an opportunity, such as probably had never been enjoyed by voyagers before, to spy out their beauty, their mystery, and their strength.

On nearing the mountains, we had left behind us the twilight of the void, and come again into the full flood of day. This enabled the sight to rest upon the scene with pleasure, to examine its diversified splendors, and penetrate its chasms and gorges, otherwise inaccessible to man. But to describe them is impossible. Broad fields of sparkling snow, pyramids of ice, wide fissures shining like steel mirrors,—produced by some unimaginable convulsion, possibly a thousand or ten thousand years ago, and large enough to engulf a city,—with black humps or spires of granite here and there projecting through the white; while afar down the rocky sides of interminable swells and precipices came up a sound of water and a blush of green, betokening the direction in which we were to look for the generative body of Mother Earth; all these, and much more which I cannot stop to name, were grouped in the rough, but magnificent landscape before us.

No cabin could confine me at such a time as this. I stood out on the upper deck in the extreme bow of the boat; and from an unobstructed point of view, nearly over the figure-head, in the very abandonment of daring, feasted my senses on the wondrous glories of this mountain-scene of enchantment.

De Aëry was at the helm. But I have

scarcely introduced this extraordinary gentleman to the reader. He was a tall, black-haired, mercurial Frenchman, with an eye like a falcon, who, with only an occasional Gallicism purposely indulged in, spoke American like a native. I had every confidence in his prudence and skill in the management of his craft; and still, as I perceived that we were gradually settling down in the direction of the loftiest of those snow-peaks, until scarcely fifty feet intervened between us and its round, polished brow, to all appearance as solid as feldspar, I raised my voice and accosted him.

"Halloo! Captain!" said I, "are you intending to land us on this Atlas-top?"

"Effectivement," replied he. "*Mon Dieu!* B——, come here."

I went to him.

"This," said he, "is the very Old Man of the Mountain. I intend to plant the stars and stripes in the centre of his bald head."

"Capital!" replied I. "But can you achieve it safely?"

"Yes. I can manage my bird with as much ease as a pigeon poises himself on his wings, or an Indian steers his canoe. See! we are approaching the crown of the pinnacle."

I watched the experiment with an interest not unmingled with fear. He held in one hand a handsome American flag, of moderate size, and occasionally, with a slight motion of his arm, and a glance of pride, spread out its silken folds on the motionless air. Gradually the "Flying Cloud," under his skilful hands, closed upon the bleak, glittering summit, which, rounding off like the bald head of some venerable giant, was, at its apex, scarcely ten feet in diameter.

"No eagle, even, has ever set his foot here," said De Aëry. "There is not a track, or feather, or mark of any living thing to be seen. The 'Flying Cloud' will be the first to explore many mysteries and to explode others. Not even do the winds reach this height. Boreas and the bird of Jove,—I will vanquish them

both. I will step out upon that icy peak."

"No, no, Captain," I expostulated. "You might lose your foothold and perish."

"Not at all," rejoined he, with a laugh. "I am as sure-footed as a goat. But if you think it risky, Monsieur, I forbear. But the snow looks solid as adamant. I fear I shall not be able to erect this flag, unless I have a firm spot for my feet."

By this time our craft had reached a proper position,—her stern alongside and almost in contact with the jutting peak,—to answer the ambitious purpose of the Frenchman. Raising the flag of the Republic in his hand, he requested us all to do it proper honor,—to salute it with a "three times three,"—as he should succeed in securing it in its place. Cautiously extending the staff, he brought it in contact with the snow, and gave it several light blows, for the purpose of ascertaining its solidity. It seemed of almost icy texture, and emitted a half-sharp and half-muffled sound in reply. Then, elevating the standard aloft in both hands, he brought it down with force, as the farmer urges a stake into the ground; not doubting, as would seem, that a succession of such blows would be needed in order to achieve his purpose.

A single stroke of the shaft, however, proved more than enough. To the surprise and dismay of us all, the firm ringing surface turned out but a shell, and all beneath, a loose bed of sparkling snow-crystals, like white sand. The flag sunk down and disappeared, and De Aëry, losing his balance, plunged over and went with it.

We gazed after him in speechless horror. Before any one of us had sufficiently recovered himself to speak, we were startled by a dull sound, like a rushing wind, or distant, rumbling thunder; and an immense mass of snow, many hundred feet in depth, and covering a third of the cone, parted from its place, and, like a great, foaming wave, broken and shapeless, rushed down the mountain's side.

For the moment, all eyes were fixed upon it. At first, it swept on without cohering, like a cataract of sand; but, on coming in contact with the moister snow below, it formed into a thousand balls and masses, some rolling and some sliding, but each gathering bulk and velocity as it went.

By the aid of our glasses we were able to sweep the rough slopes and precipitous descents below, to the distance of many miles; and, forgetting De Aëry, we watched the development of the phenomenon with terror. The larger slides gradually absorbed the smaller ones, as common fish are swallowed by sharks; but those which remained, fattened and expanded by what they fed on, assumed enormous dimensions. Choosing different paths, they pursued their course in smoking tracks of devastation. Rocks, precipices, forests, furnished no obstruction. Roaring, crashing onward, as though Mars or the Sun had opened its batteries upon us, those sliding, whirling worlds of snow swept through valleys large enough to have furnished sites for cities, without a check, and bore down or over-leaped all obstacles, as easily as a man would walk over an ant-hill, or some hollow where a toad had burrowed. Finally they were lost to sight, passing behind intervening spurs or ridges of the mountain, or becoming hidden in the cloud-mists which lay heavily about its base; but the sound continued to roll back upon us for some time, like the roar of distant artillery. I could no longer wonder at the terror with which the cry of an avalanche is said to fill the dwellers among the Alps.

As this absorbing pageant of the mountains disappeared, our thoughts reverted to De Aëry. Had he been carried away by the snow-slip? or was his mangled corse below us among the black crags laid bare by that catastrophe? Turning my gaze beneath, I discovered, far down, many hundred feet, a moving object, scarcely bigger than a fly, and, on bringing my glass to bear upon it, perceived that it was the Frenchman. He was standing

on a bare rib of rock, with his flag still in his hand, and apparently unharmed. Waving the ensign to attract our attention, at the same time he shouted with the whole strength of his lungs. But his voice scarcely reached us, and probably would not alone have attracted our notice. We replied with encouraging cheers; and the "three times three," which we had intended for the American eagle, was given on the spot to De Aëry.

But how to rescue him from his perilous condition was indeed a serious question. The "Flying Cloud," it was obvious, with her great size and spreading pinions, could not venture among those ticklish quicksands, whose insecure foundations had just been so strikingly illustrated before us. Indeed, the slightest jar might precipitate another fall of snow, and bury the object of our solicitude five hundred feet deep in its bosom. The sagacity of Mr. Bonflon relieved us from our dilemma. He hoisted out the small car or tender, and, letting it down with great care and precision, safely accomplished the object. In the space of half an hour, De Aëry, without a scratch, and, like a gallant Gaul, rather proud of his adventure than frightened at it, was again restored to our arms.

Drawing off from our dangerous proximity to the "Old Man of the Mountain," which had so nearly proved fatal to at least one of our number, but astonished beyond measure at the novelty of our experiences and the grandeur of the scenes we had witnessed, we retraced our course for a short distance, and, gradually lessening the interval between us and the earth, soon had the satisfaction of hearing the cry of "Land, ho!" from the look-out man. The valley was in sight where we were to take in water and enjoy a little picnic on the green grass, ere the form and smell of Mother Earth, with her homely but blessed realities, should be quite forgotten.

We effected our landing in complete safety. The spot was a little, luxurious nook among the lesser hills, with few trees, but full of wild flowers, wild fruits,

and wild grasses. Everything about it was wild, but cheering and charming, especially to air-wanderers like us. The foot of the white hunter, or even of the roving Indian, had perhaps never visited it, nor foraging-parties of the buffalo or deer, for we saw no signs of them; but birds of varied plumage and song, and troops of squirrels, with footprints here and there of the grizzly bear, and a drove of wild turkeys, with red heads aloft, rushing over an eminence at our left as we approached, and an occasional whir of a rattlesnake at our feet, sufficiently indicated the kind of denizens by which the plateau was inhabited.

Here, on the rich sward and delicate mosses, under the shadow of some willows, we spread out our repast by the side of a clear mountain-spring; and, to say nothing of old Otard and Schiedam Schnapps, opened some bottles of Sparkling Catawba, and old Jersey Champagne, of a remote vintage, which I have now quite forgotten. With the flow of these beverages flowed our speech, in jovial words and songs and raillery enough, if not in wit. De Aëry, as having by a hair's breadth just escaped with his life, and in virtue of his extraordinary feat in leaping five hundred feet or more through a bank of snow, now that the danger was over, was made the butt of much pleasantry, which he bore with his usual equanimity and grace.

When these arrowy flights at the expense of the light-hearted Frenchman had exhausted themselves, I took occasion to inquire of him what his sensations were during his brief burial. He replied as follows:—

"I thought nothing at all about it. I remember feeling chagrined because I was making a failure, and clung tight to my flag, fearing to lose that too. *Mon Dieu!* It might be expected that one would feel cold, buried up in ice; but such was not the case. I was hot. The snow burned my face, as it came in contact with it. As to the ride, it was pleasant enough, but rather rapid and perplexing to the breath. It was like sink-

ing into a pit of quicksand, where everything gives way below one, as though the bottom of the world had fallen out. There was the struggle of a moment to keep the fine snow out of my mouth and nostrils, as I drew in my breath, and the next instant my feet came in contact with the solid rock, where you discovered me. The magnificent avalanche you describe I know nothing about. I neither heard nor saw anything of it, only as I afterward examined the marks it had left behind it. This leads me to suppose that I was a good deal confused at the time, though I was not aware of it. Indeed, I have an impression of seeming to turn somersets in my descent, and this may account for it. But, for the honor of France, I saved my adopted country's flag."

High-minded Gaul! We all praised and honored him, and comforted him for his disappointment. It was a noble attempt he had made, to nail the American banner to the head of Mount James, impelled by the loftiest of motives,—and, like many others of its kind, had for the present failed. At some other time he might prove more successful; or some other might achieve the object in his place, and so appropriate his laurels; but no one would be likely to excel him in his flying leap. In this he had distanced even the famous traveller at Rhodes.

Having given a couple of hours to this species of recreation, we weighed anchor, and again got under way. Slowly and smoothly, without a ripple or a jar, we ascended through the blue ether to our former altitude, and floated off over those majestic mountain-tops, toward the west. Loath to part from scenes of such impressive beauty,—scenes, alone paralleled in our recollection by fabulous tales of Oriental enchantment,—we gazed behind us at those flashing crests of alabaster, until they grew small in the distance, and finally were wholly lost to our sight. With them disappeared the last vestige of the solid earth, and we were again afloat in space.

The following night and day were passed like their predecessors. Another night came, and we were over the eastern bound of the State of California. A few hours more, without accident, would terminate our remarkable voyage, and set us down in the city of San Francisco. All of us were brimming high with hope. Though we did not anticipate reaching the station before one or two o'clock in the morning, and probably should not disembark before dawn, we were loath to retire to rest. It was near midnight before all of us were in our berths.

But when at length there, I found it impossible to sleep. The excitement attendant on the beginning of the trip seemed to have returned on me with a double force. I listened for some sound to relieve the awful stillness which, like the wing of Death, seemed to have settled over the "Flying Cloud"; but there was no sighing of the wind, as at sea, and no noise to be heard, save the monotonous movement of the engine and the paddle-wheels; and this, so evenly did they play, was rather a motion than a sound.

This period of restlessness was succeeded by one of strange bewilderment, which might have been sleep, or might not. Rapidly changing scenes and fantastic figures, some of them beautiful and some horrible, flitted before me like a dissolving panorama. A band, as though of steel wire, seemed to encircle my brain, and to compress it closer and closer; and the spine, for its whole length, felt as though subjected to a like crushing pressure.

How long this state of hallucination continued I have no means of knowing. From it, by a great effort, I suddenly aroused myself, and returned to my proper senses. Where I was, and all the extraordinary events of the last few days, were clear in my recollection. But I was weighed down with weakness, and found, on attempting to speak, that I had no voice.

Suspecting that I had been stricken by some terrible disease, I attempted to

rise; and, loath to disturb any of my fellow-travellers, undertook to crawl out upon the upper deck. This, after a good deal of effort, I accomplished. Lying, therefore,—I could not stand,—I prayed for a breath of air to relieve my hot and oppressed brow; but in vain. The atmosphere seemed gone. Chill and dark, the heavens spread out above me without a twinkle or a smile. The full-moon was there, and there was no cloud or haze to obscure her light; but she did not shine. Her white, rayless face was a mockery to the night. The same was true of the stars. The dazzling canopy was faded out, and Cygnus and the Great Bear were subdued to pallid points, like patches of white-gray paper stuck upon a wall.

Floating by the side of the "Flying Cloud," and nearly of her size, I discovered a dark, irregular object, and dragged myself to the edge of the deck to investigate it more closely. The two came together, but without damage or friction. They touched and parted, like substances nearly at rest in still water. I put out my hand on the strange visitor, and received a pretty severe shock, as though I had been subjected to the action of an electric battery. At the same time, a light, bluish flame ran over its surface, showing me more accurately its form and dimensions. To the touch, it was solid and cold, like iron or granite. I pressed upon it, and it yielded like a floating dish. I tried to break off a fragment, but was unable to separate so much as a scale.

A moment's reflection convinced me of the nature of this apparent island in the air. It was an immense *aërolite*; and with this conviction came the solution of my own painful state. We had unconsciously passed beyond the controlling power of the earth's gravitation, into that region of the upper atmosphere, where, science informs us, these meteoric stones float in equilibrium, until some accidental impulse throws them from their balance, when they are precipitated to the surface of the earth. I must be dy-

ing for lack of air. And the man at the helm, where was he? He must have fallen asleep, and left our vessel to her own buoyant fancies. And my companions! *Bonflon! De Aëry!* All ere this might have perished, and the "Flying Cloud," aside from myself, be bearing into these upper altitudes nothing but a load of death.

Terror-struck, I dragged myself, with all the speed I could accomplish, to the stern. There sat the helmsman at his post, but asleep or insensible. I shook him, but he gave no signs of life. I shouted with what little strength I had, but in vain.

"Wake up! wake up!" I cried, "or we are lost!"

At length he opened his eyes, but did not move.

"Wake up!" I screamed again. "Breakers ahead, and worse. You have let the craft run wild. We are above our level. We are all dying for lack of air."

"Oh, let me sleep!" he murmured. "I must sleep a little while longer. It can't—can't be morning yet."

By this time, fright, or the necessity of the occasion, was renewing my strength.

"Dick!" I shouted in his ear, "Dick, you scoundrel! you will murder us all. Do your duty, or I will shoot you!"

With this I discharged a barrel of my revolver above his head, which, like my voice in my efforts at hallooing, sounded only as a faint echo of itself, but, nevertheless, proved sufficient to give his dormant faculties a shock. He started up, and, though still but half-conscious, took the helm and gave it the direction I bade him.

From him I hastened to the engineer, whom I found in a like state of insensibility. I succeeded in arousing him; but it was necessary that he should be made to comprehend the difficulties of our situation,—that our craft, water-logged as it were, would float forever where she was, for all anybody could say to the contrary, until forced down by the power of the engine alone to lower and life-giving

atmospheric planes. To get him to understand this was not so easy. But I succeeded in part, and, in my anxiety for my friends, rushed below to look after their condition.

As I anticipated, I found every one of them in a state of incipient asphyxia. But the "Flying Cloud" was already descending into denser air. Oxygen and pressure were performing their mystic work; and within half an hour I had the pleasure of seeing them all restored to consciousness and rapidly returning strength. But the renewed lights exposed a sight almost too frightful to mention. Every man of us was crimson from escaped blood, which seemed to have oozed forth, like a pale-red dew, from every pore of our bodies.

Messrs. Bonflon and De Aëry, when they came to realize the danger from which we had so narrowly escaped, were nearly dumb with horror. The lively Frenchman exhibited a sensibility which the extremity of his single peril, a day or two before, had failed to call up. He wept aloud. Mr. Bonflon was circumspect and thoughtful. He did not lose his Yankee balance; but both of them, each in his own way, overwhelmed me with expressions of obligation.

But the dangers of this dreadful night—a night which can never pass from my recollection—were not yet over. We were all gathered in the main cabin, congratulating each other, next after our escape, on our rapidly returning strength,—happy in the thought that our trip out, though sprinkled with danger, was so near a prosperous completion, and almost momentarily expecting to hear the stroke of the bell which should announce to us that the red light to designate our place of landing was in sight, when, instead of the silver ring of this messenger of peace, we were startled and horrified by an alarm of fire.

Bonflon and De Aëry rushed to the engine-room. A cloud of smoke poured out from the door by which they disappeared. They were gone only for a moment; for no man could remain in the

hell of flames and vapors into which they ventured and live. They came out dragging with them the half-suffocated, scorched, and blazing engineer. How the accident occurred, it was impossible to divine and useless to inquire. Closing the door tightly after them to confine the flames, where confinement, except for the briefest period, among matter so combustible, and partitions scarcely more formidable than those of a paper bandbox, was clearly impossible, they threw the burning engineer into our arms, and themselves took the management of the craft.

De Aëry, in this crisis, rose from the man to the hero, almost to a demigod. His orders rung through the startled air clear and round like the voice of a golden bell. Bonflon seconded him with coolness and decision. With us a moment sufficed to extinguish the burning garments of the engineer; but by that time the flames had burst from the engine-room, and that part of the beautiful boat was a ragged, crackling ruin.

Fleeing to the upper deck, and taking refuge in the bow, we became sensible that we were descending through the air with frightful rapidity. When the accident occurred, we were already at a low level, on the look-out for the signal at our station. This circumstance was in our favor, if anything could be, when a danger so imminent and dreadful was pressing. Land, like a hazy shadow, was just discoverable in the dim distance below us; and oh for one foot of it as a place of rest! But if it were possible to escape the flames, it was clear enough that we must be dashed in pieces against the solid earth.

De Aëry was now the only one remaining in the stern. He was exposed to great peril, but refused to quit his post while it remained possible to control in any degree the motions of the vessel. The flames played about him without shaking his courage or his coolness, and broke through upon the upper deck and separated him from us with a seething hedge and whirlpool of fire. We lost sight of him, and supposed he had perish-

ed, when suddenly his voice, issuing from the midst of the furnace, rung on our ears like a trumpet.

"Up the ropes! quit the ship, or you die, every man of you!" he shouted; and at the same time we discovered him emerging from the flames and smoke, and ascending the network which enveloped the balloon and connected it with the ship. We followed his example; some of our number—the more timid or the more daring, it would be difficult to say which—continuing the ascent until they had reached the upper surface of the gas-chamber, and placed its entire fragile bulk between them and the hazard they most dreaded.

The momentary refuge afforded by these upper works was scarcely attained, when the bow, where we had stood but a minute before, and the whole hull of the "Flying Cloud" with it, blended together in one mass of surging fire. The appearance in the heavens of this strange sight, to a watcher at some *rancho*, or in the not distant city of San Francisco, if such there were, must have afforded a more vivid illustration of the fall of a blazing star or meteoric wonder than astronomer has ever put on record.

But I delay the catastrophe. Land and water soon became distinguishable from each other beneath us, and hills from valleys, and forests from bare plains. There was little wind, except the fierce currents rushing upward, produced by the heat of our own conflagration. This, for the time, subdued everything to itself, and, as we approached the ground, served by its direction to modify the fury of our descent. The denser lower atmosphere also contributed to the same end; and, most fortunately, when we reached the earth, and the collision came, we struck in water instead of on the land.

Still, the collision was a fierce one. With the mass of fire between us and the ground directly below, blinded by the smoke and half suffocated by the heat, we were not conscious of the good fortune that awaited us, until, with a swoop and a plunge, we found ourselves

submerged, and, with an equal velocity, immediately thrown back again by the buoyant force of the balloon into the open air. The flood of fire in which we had descended was instantly extinguished; and we awoke to a sense of our possible safety in darkness rendered doubly profound by the contrast.

Daylight was near at hand. By a careful adjustment of our weights we kept the balloon from rolling, and sustained ourselves above the water among the netting. As morning came, we discovered we had landed in a small lake, hardly large enough to be dignified with the name, but obviously of considerable depth. The shore was not distant; and as the day was sultry, with a little grateful labor at swimming and towing, on the part of a few of us, we soon reached it. There we examined into each other's condition. Scarce one of us but was able to show damage by fire, or from too rough contact with the fragments of the "Flying Cloud," which preceded us in our plunge into the lake. But no bones were broken, and no one badly flayed. The case of the engineer was the worst; but even he was able to keep upon his feet, and pronounced in no danger.

No hut or field or sign of inhabitants was to be seen. With mixed feelings, in which, for the present at least, the sense of personal safety triumphed over all regrets, even with Messrs. Bouffon and De Aëry, at the shipwreck of so many brilliant hopes, we scuttled that part of our craft still afloat, and sunk it in the lake; and with weary footsteps, but unobstructed with baggage, as near as we could determine by the aid of a compass, took the direction toward San Francisco. A couple of hours brought us to the *rancho* of Señor José Dianza, who received us as a band of pilgrims over the Plains, who, at the hands of robbers and the elements, had lost everything but life, and helped us on to the city of the land of gold.

It is needless to detain the reader with the particulars of our return. They were such only as occur to thousands in the

rough and circuitous transit between San Francisco and New York. We came home by the Isthmus route, and in ships that ploughed the honest waves. We explained our absence to our disturbed families and friends as best we might; and some will remember—and if they do not, they can refresh their recollection by a reference to the public prints—that several missing gentlemen of some importance in the world, about that time, suddenly reappeared upon the stage of action.

We resolved that the whole affair in

which we had been engaged should remain forever buried in oblivion. But time and reflection have wrought a change with me, though I shall not presume to disturb the veil which covers my associates. I have come to consider the adventure quite too good to be lost, and the experiment in aerial navigation, which came so near proving successful, of too much importance to science to be suppressed. Hence, conquering my repugnance, I have decided, on my own responsibility, to give these interesting and valuable particulars to the world.

DOG-TALK.

EXACTLY,—Dog-Talk. And I sit down to write some of it out, in the middle of this pleasant month of May, lest, peradventure, if I postpone my task for a few weeks longer, I may fall in with my memories some time in the raging days of the dog-star, when the overwhelming sense of dog, in which, for the true working out of these memories, I must first dip my mind, may debar me from enjoying to the fullest extent the bounteous tap of Croton water which tinkles with such rivulet chiming from the silver (German) faucet into the marble (wash-hand) basin with which one side of my apartment is adorned. Hydrophobia is one thing, and hydrophobiaephobia is another.

Although but the mid-time of May, as I have said, the thermometer is reported at something not far short of eighty degrees, and that in as much shade as can possibly be had in the street in which I write, which is a brick street of New York, with one catalpa-tree in it,—a poor, vegetable fakir, standing on his one leg at a distance of about three blocks from “our corner,” and sprawling out all round with his shrivelled hands,

as if to catch the passing robe of some rambling breath of fresh air. With a trustful hope that this statement may be accepted in extenuation of the inevitable platitudinism down the gently inclined plane of which I feel myself impelled to slide into my memories, I will endeavor to bring some of the latter to the surface.

I fancy it has been already remarked by writers,—though that will not prevent me from repeating it,—that, of all the four-footed friends of man, none, not even that corpulent chap, Elephant, has contributed more voluminously to the literature of anecdote than that first-rate fellow, Dog. Let me also take the liberty of recalling, in corroboration of others who have previously drawn attention to the same fact, that from the earliest ages we trace Dog as the companion, friend, and ally of him whom alone he condescends to acknowledge as master, to accept as tutor, and to sympathize with in the spirit of hostility to obnoxious things, and in attachment to the sports of the field. It can hardly be necessary for me to explain that I allude to Man.

Above all other created things, Man is the one that laughs,—a remark, so far as

the present writer is aware, entirely original, and vastly more indicative of genius than the best of the platitudes incidentally referred to above. Some of the lower animals weep. The deer, for instance, has been observed to shed tears in the extremity of terror, and the hard-pressed hare cries like an ill-regulated child; but not one of them indicates any emotion analogous to the laughter of Man, excepting Dog. True it is, that we hear of a "horse-laugh." There is a beast, too, called the "laughing hyena," and a dismal beast he is. Among the feathered tribes there flourishes an individual named the "laughing falcon." From inanimate creation the poet has evoked for us "Minni Haha," or the "laughing water"; and the expression, "it would make a cat laugh," is frequently made use of in reference to anything very ridiculous. But in every one of these cases of so-called laughing things, the sound only of the laughter is there,—the sentiment is wanting. Not so with Dog, who, when the spirit of fun moves him, smiles beamingly with his eyes, giggles manifestly with his chops, or laughs uproariously with his tail, according as the occasion demands.

Yet, with all his wonderful gifts of intellectual ability, we cannot concede to Dog the possession of the supereminent faculty called reason,—the faculty which, as an eminent writer—Tupper, I think—remarks, places Man immeasurably above all the other animals stationed so much lower down, and by virtue of which he is lord and master of them all, leading Behemoth over the land with a ring in his nose, and towing Leviathan across the waters with a harpoon in his ribs. Fine as the line may appear which separates instinct from the divine gift of reason, we must see that progress, an essential consequence of the latter, is denied to the former. It is quite possible that the dogs which accompanied the first mariner in the first argosy were educated to fetch and carry, or were even so far accomplished as to sit up and beg; and it is but little more their descendants

can do at the present day. But what of Man, who weathered safely the storm of storms in that same Ark? Compare that venerated bark, as imagined by us from traditional description, with the least eligible of the ferry-boats which scud across our crowded rivers, and we have answer enough for the present, so far as progress is concerned.

Well, if Dog has never invented so much even as a patent rat-trap,—a thing, you see, that might have saved him some labor,—if he persists in disregarding the majesty of Fashion, and continues to move about in society with the same kind of coat on his back as that worn by his first ancestor, hatless, disaffected of shoes, and totally obtuse to the amenity of an umbrella,—if, in fact, his only approach to humanity, as distinguished by apparel, is his occasional adoption of a collar precisely similar in general effect to those in which Fashion, empress of Broadway and of a great many other ways, condemns her wretched votaries to partial strangulation,—well, say I again, in spite of all this, Dog is prime company. Intimately associated as I have been from earliest boyhood with many excellent fellows of the family, from social communion with which I am at present debarred only by the direful necessity of dwelling in lodgings,—a necessity which, if distasteful to Man, to Dog, oh, how fatal!—bound, I may say, as I was for years, not by straps and chains only, but by ties of confident friendship also, to canine comrades possessing the purest elements of worth and humor, it is to me a task not altogether devoid of interest to fall back on such memories as may enable me to chronicle a few reminiscences of the nobilities and eccentricities of the race.

Before I discourse of individual dogs of the present century, however, with whom I have had the pleasure of being personally acquainted, let me reproduce the following short tale of a dog from an old French volume,—a tome fittingly adorned with ears of that noble animal innumerable.

Persimel St. Remi was a gentleman of fortune, whose income was derived principally from large rented farms, the dues arising from which he sometimes collected himself, in preference to intrusting that important duty to a steward or agent. On his excursions for that purpose, he was generally accompanied by a favorite little spaniel, of a kind too small to be of any service to him as an escort, but inestimable for his qualities as a companion. One day M. St. Remi had ridden a long way to collect certain sums of money due him in arrears of rent, but which he had little expectation of being able to obtain without further trouble. To his agreeable surprise, however, his tenants paid him the whole arrears,—an event so unexpected that he could not conceal his exultation as he clinked the heavy bag of money on the pommel of his saddle, when cordially taking leave of his farmers. Merle—that was the little dog's name—was equally delighted; for his moods were always regulated by those of his master,—such is the mysterious sympathy between Dog and us; and ever as his master laughed cheerily to the chink of the gold, on his homeward ride, Merle barked and bounded alongside of him, clearly understanding that gold is a thing to be laughed *with* and not *at*, and that it is no laughing matter to be without it. This is what the old French writer asserts respecting the inward sentiments of that small dog. How he arrived at a knowledge of them, I know not, nor is it any business of mine. Well, Persimel St. Remi galloped on and on, until they reached the way-side well about half-way home,—the old stone trough, with the water sparkling into it from the grotesque spout carved out of the rock. Here he pulled bridle to water his horse, refreshed him further by slackening the girths of the saddle, and, unstrapping the bag of gold which was attached to the holsters, he placed it by his side on the rock, while he splashed his hands and face in the cool water. By-and-by he drew up the girths, mounted his horse dreamily, for he was a man of contem-

plative moods, and rode away from the way-side well, forgetful of his treasure, which lay temptingly on the flat rock, ready to the hand of the first comer. Not so his faithful dog, who, having in vain tried to lift the bag, which was too heavy for him, ran swiftly after the rider, whose attention he strove to arouse by barking violently, and careering round and round the horse when he slackened his pace. Failing thus to attract notice, he went so far in his zeal as to bite the horse pretty severely in the fetlock, which caused him to swerve on one side, and wake up his master to a vague sense of something wrong, the first idea that occurred to him being that his dog had gone mad. Cases of hydrophobia had lately occurred in the neighborhood, and St. Remi was convinced of the seizure by it of his poor dog when they reached the brook which flowed across the road. Instead of luxuriating and drinking in this, as he usually did, the spaniel circled away to where it narrowed, and leaped across it in his run. Then St. Remi, drawing a pistol from his holsters, fired at and shot his faithful companion, averting his eyes as he touched the fatal trigger, and galloping rapidly away from the death-cry that smote upon his ear; and, as he dashed the spurs into his reeking horse, he invoked maledictions on the money which was the cause of this unfortunate journey. The money! but where was it? Suddenly he pulled up his harassed steed, and the unhappy truth flashed upon him: he had left his treasure by the way-side well, and had shot his faithful dog for trying to remind him of it. Riding back to the well with mad speed, he found by traces of blood upon the path that the poor spaniel had dragged himself thither again to guard his master's gold to the last. There he found him, stretched out beside the bag of money, with just strength enough left to raise his head towards his master, with a look of forgiveness, ere he died.

The chronicler does not state what M. St. Remi did with all that money,—though we may be safe in supposing that

he very exactly knew; but we would fain hope that he expended a moiety of it in founding a retreat for decayed dogs, as a monument to the poor little spaniel so faithful to him in life and in death.

Sporting dogs,—the setter, the pointer, the fox-hound, and all the several varieties of hound, have had their historians, from Dame Juliana Berners to Peter Beckford, and that more recent Peter whose patronymic was Hawker; while, on our side of the Atlantic, the late "Frank Forester" has reduced kennel-practice to a system from which the Nimrod of the ramrod may not profitably depart. Apart from history, however, and from didactic argument, the individual traits of dogs remarkable in their day have but too rarely been recorded. Certainly the shepherd's colley has been admirably individualized by the Ettrick Shepherd; but many a terrier—"a fellow of infinite fancy"—has passed through the world's worry without ever seeing his name in print,—unless, indeed, he happened to have fallen among thieves, and found himself lamp-posted accordingly,—has passed the grizzle-muzzle period of doghood unbiographed, and gone down to his last burrow unsung.

Among the regrets with which we are saddled for our omissions, not the least of mine is now galling me for having neglected to reduce to writing, on the spot, curious facts which fell under my immediate notice in the course of many years' companionship with a somewhat miscellaneous assortment of canine friends,—

"The little dogs and all,
Tray, Blanche, and Sweetheart."

Nevertheless, I will endeavor to bring together in this paper such stray reminiscences of doggery in general as may occur to me while I write, illustrating the subject, as I proceed, with occasional passages from the careers of humble, but eccentric individuals of the race.

Extinction has been the fate of some varieties of the dog, which have been

either superseded by the progress of machinery, or have gone to decay in consequence of the annihilation of the animals for the chase of which they were maintained. When there were wolves in the mosses and caverns of Ireland, for example, there were wolf-dogs to hunt them. The last wolf of that country—and *he* was a wonder, from the then rarity of the animal—was killed about one hundred and fifty years ago; and although the breed of hound then known as the Irish wolf-dog—one of the largest, noblest, and most courageous of the canine race—was kept up to some extent for nearly a century later, we doubt much whether a single pure specimen of the variety is now in existence; unless, indeed, it may so happen that some *ultimus Romanorum* of the tribe still licks his patrician chops in the kennels of the Marquis of Sligo, in the possession of which family the last litter was many years ago supposed to be.

Reverting to times when I was a boy, I remember me of a generation of bandy-legged, foxy little curs, long of body, short of limb, tight of skin, and "scant of breath," which were regarded as the legitimate descendants of a superseded class,—the Turnspit of good old times. The daily round of duty of that useful *aide-de-cuisine* transpired in the revolution of a wheel, along the monotonous journey of which he cantered, as a squirrel does in his rolling cage, keeping in motion, by his professional exertions, the wheels and spinners of the spit upon which the joint was kept turning before the fire. The tight skin of this ugly dog was evidently a provision of Nature to secure him from entanglement with the machinery amid which his business was conducted. Had a Scotch terrier, for instance, whiskered and plumed, descended from his own more aristocratic circle to disport himself in that where turnspit was the principal mover,—the kitchen-wheel,—he might have found himself cogged, and caught up, and spitted, and associated promiscuously with leg of mutton as roasted hare; in which

capacity he might eventually have been eaten with currant-jelly and considerable relish, receiving more honor, perhaps, "in that connection," than had ever in his lifetime been lavished on him as a member of society.

But Turnspit's profession is a thing of the past, his very existence a myth. The roasting-jack, with a wind-up weight by which the spit was turned, cut him out first of all; other inventions further diminished his importance. But the teakettle—which he somewhat resembled in figure, by-the-by—scalded him clean off the face of creation; for the bright steam-engine, attached nowadays to the kitchens of our principal hotels, has given a new turn to affairs, ruling the roast after a fashion that sets back old Turnspit into the remotest corner under the backstairs of the Dark Ages. I have alluded to his alleged descendants, as pointed out to my observation in boyhood; but they were an effete and degenerate race, purposeless, and wallowing much with the pigs, whom their grandsires would have recognized only to roast.

In one instance only, and that on this side of the Atlantic, do I remember having been introduced to any dog whose profession was at all analogous to that of the turnspit of other days. Falling into conversation with an old Dutch-Yankee farmer, in a remote and very rural district, I made some remarks about his dog, which was a very large, heavy one, of that no-particular-kind happily classified by the comprehensive natural philosophers of the barn-floor as "yellow dog." Farmer assured me that this fine fellow—whose name I am ashamed to say I have forgotten—did all the churning of the farm-dairy by imparting his motive power to a wheel. This piece of ingenuity, Farmer informed me, was originally and exclusively an inspiration from the intellect which animated his, Farmer's, proper clod; nor was he greatly exhilarated when I narrated to him the tradition of the turnspit, whose memory, I regret to record, he spurned as that of a "mean cuss," destitute of that poetry

which dwelleth in the pastoral associations of the dairy.

Although not strictly in connection with the subject of this article, I will here relate a story told to me, on the same occasion, by that old farmer, because it struck me as being rather a good one, and is not particularly long.

Seeing that I took notice of a smock-frocked rustic employed in foddering the cattle,—a rustic whose legs and accent were to me exclusively reminiscent of the pleasant roads and lanes of cheery Somersetshire,—Farmer informed me that he was a newish importation, having made his appearance about there early in the previous winter. While snow, of such quality and in such quantity as they have it in that region, was yet a novelty to the bumpkin, he was dispatched on horseback, one day, to the neighboring village, strict instructions being given him to ride carefully in the middle of the track, as, treading in the deep snow, the horse might "ball,"—an expression applied to taking up snow in the hollow of the hoof, which causes the animal to stumble. An unusually long time elapsed before the messenger made his appearance from his mission, and then he was seen making his way painfully through the snow, leading the horse after him by the bridle.

"What's wrong now?" inquired Farmer, as he glanced at the animal's knees; "been down, I guess; did Old Horse ball?"

"Noa," replied Bumpkin, "a didn't joost bawl, but a groonted consoomedly every toime a coom down. Oi thowt a wur a-gwoan to bawl the last toime we coom down together, and zo oi joost stayed down and walked 'im whoam."

When doggy men beyond ocean talk about a terrier, they usually pronounce it *tarrier*, and not *terrier*, as we mostly call him on this bank of the Atlantic. There is no authority for the former pronunciation, that I know of, beyond usage, which, however, is much taken as a standard in England. Thus, an English merchant will talk to you about his *clarks*, an American about his *clurks*. The French

word *terrier*—derived, of course, from *terre*—signifies not only the dog, but a burrow in the earth; a kind of retreat in which such dogs are supposed to pass a portion of their existence, occupied in the subterrene branches of the chase. It means, also, a land-roll or register. In Lower Canada, which is essentially France, I recollect the label, "*Papier Terrier*," upon the door of a public-land-office. A friend of mine, clandestinely and under cover of darkness, removed the label, substituting for it a scurrilous one setting forth "*Pasteboard Poodle*," an announcement which did not appear to convey any particular idea whatever to the unsettled mind of the haggard provincial *chef du bureau*, as it flashed upon him next morning in the light of the glad young autumn-day. But, reverting to pronunciation, *tare-ier* would, of course, more correctly reverberate the sound of the French original than either of the other usages, while it would possess the advantage of conveying a suggestion of that proclivity for tearing, so characteristic of the animal designated by the term. On this important question the learned philologists wrangle. For my part, I stick to *tarrier*, which comes "oncommon handy," as the horse-dealer hinted, when reproved by the Cambridge student for reducing a noble animal nearly to the level of a donkey by calling him "an 'oss."

And of all the terrier tribe, there is no quainter little fellow than he of the Island of Skye,—known to his friends and admirers as the "Skye dog." This little animal, which, in length of spine, shortness of legs, wildness of hair, and liteness of movement, resembles one of those long, hirsute caterpillars oft-times to be observed by the happy rambler in the country, as it promenades across his path, possesses many distinctive traits, which separate him, in a manner, from Dog in general, assimilating him somewhat, indeed, to the *feræ*, which find in rapine and carnage the subsistence which Nature evidently has not intended that they should realize in communion with man.

The peculiar odor of the fox is his, though in a mitigated degree. He loves to make a lair under the bushes by tearing up the turf with his teeth and paws, and to lie in it. He is of a shy and reserved disposition, and usually more lively at night than by day. These are attributes of beasts of prey. Unlike all other members of the terrier family, he cares nothing about rats. He will sit down and bark in a tone of contempt at one turned out before him in a close passage or room, declining, in fact, to recognize rats as game, unless entered at them while very young. I speak only of the pure, unmixed Isle-of-Skye dog, or "tassel terrier," as he is sometimes called by rabbit-hunters,—a breed difficult to obtain in perfection, and one which is particularly scarce in this country. The proper game or quarry of this animal is the otter, which he does not hesitate to follow into his very burrow in the river-banks; nor is he afraid to attack one nearly double his size.

Having, time after time, possessed several of these dogs, verified as being derived from the best stock on the island, from which their parents—who understood no language but Gaelic—were brought direct, I have noted some of their odd, whimsical ways, a few of which I will illustrate, taking for my exponent one very remarkable little fellow who was a genuine type of his kind.

This animal was one of the smallest of his family, and of a color uncommon among them; for they are mostly either of a yellowish dun, or of that slaty mouse-color known among dog-fanciers as "blue,"—a tint, by the way, particularly appropriate for a dog of Skye. Sometimes they are black; but Sambo, better known to his familiars as Sam, was of a sooty brindle, with a very dark muzzle, and eyes burning out like black stars from the cloud of shaggy hair that mantled upon his brow. Next to the shortness of his legs, the length of his body was one of the most remarkable physical freaks I remember to have observed; neither of these attributes, howev-

er, having a chance of notice in comparison with the quantity and denseness of his long, soft hair,—for the coat of a true Skye dog is fleecy, rather than wiry. It was the joint result of the shortness of his legs and the length of his beard that the latter appendage continually swept the ground,—an inconvenience which I once undertook to remedy by trimming it off short with scissors. No Turk could have more indignantly resented the process than did that small quadruped,—his Celtic feelings being so severely wounded by it, in fact, that he abstained from sustenance for three days, putting himself into moral sackcloth and ashes for that period by retiring into his penitential cell under a chest of drawers.

When quite a pup, hardly half-grown, he played a trick unaccountable to me at this day as it was then. Sam had the run of the house, and he availed himself of it. On going into the breakfast-room, one morning early, I observed a singular phenomenon in connection with a large, cold round of beef, which was the *pièce de résistance* on the table. It was curious to behold a round of cold beef with a tail, which it wagged, and feathered, and beckoned with, as if to say, "Come, eat me." The tail was the tail of Sam, whose body was concealed far down in the interior of the tower of beef, into which he had cut his way with great perseverance and success. But the puzzle was, how he got there; for there was no chair within reach of the table, and he was much too small to have jumped up on it; while the theory of the servant, who propounded that he must have climbed up by the table-cloth, tooth over claw, was wild, and simply entitled to the contempt of any person aware of the difference between dog and cat. There is but one acceptable theory on the subject,—that he was down in the caverns of the beef, *tail and all*, before it was brought up-stairs, and so escaped notice.

Early in life, he contracted—from evil association, perhaps—a vulgar trick of running after carriages and barking at the horses' heels, a trick of which I in

vain tried to break him. Once, when he was about a year old, I took him up beside me into a high *calèche*, in which we were going some distance. The moment the horse started, Sam jumped out to have a bark at his heels, when, to my horror, the wheel of the vehicle, in which there were three of us, went right over the middle of his body, cutting him, apparently, in two; but he was up in a second, and barking at heels and wheels for half a mile before we could pull up and get him in again. This accident appeared to decide him in the choice of a profession, for he devoted himself energetically, from that hour, to the pursuit and baying-at of all manner of wheeled things propelled by horse-power.

A rat he would never touch, although I introduced him to one before he was a year old; he manifested neither fear of the vermin, nor surprise at it, but simply took no interest in it. He had much pleasure in worrying cats; but that was owing, I fancy, to a sad discomfiture he once met with from one. Walking through a suburb one day, with Sammy trotting before me in dreamy mood, to which he was much given, a small, but remarkably severe cat made a sudden and very fierce dash at him from a cottage-door, taking him so completely aback, that he tumbled, head over tail, into a deep, dirty pool of green, stagnant water, such as is usually to be seen in the pleasure-grounds environing a suburbo-Hibernian shanty. His appearance, on emerging from that cesspool, was the reverse of majestic; but the incident gave him such an idea on the subject of cats, that he always persecuted them remorselessly from that day; nor did he ever again walk through a suburb in any other frame of mind than a particularly wide-awake one, and with his tail up.

These dogs are curiously sensitive about their dignity, and sometimes do not recover their elasticity of spirits for several days after having undergone a process of correction. I recollect a singular instance of this sensitiveness displayed by Sambo, in which he also mau-

fested a kind of inferential power wonderfully akin to reason.

One morning, a tumult of dogs in the street drew him to the window, out of which he looked by jumping on a chair, just as a troop of "curs of low degree" tore past after a rather genteel-looking dog with a kettle tied to his tail. They whirled rapidly by in a turmoil of dust, and clink, and cur-dog yelp, but not so rapidly as to prevent Sam from perceiving the terrible degradation to which a gentleman-dog had been subjected. The sight had a visible effect on his spirits, for he immediately became quite depressed as to tail and mind, a condition which influenced him for a day or two, after which he again appeared comparatively cheerful, and took his place in society with his accustomed cautious conviviality. About a month after this, he was seen coming very slowly along a lane which led up to the back of the house,—a course hardly ever taken by him, as he was a parlor-dog, and considered himself entitled to the freedom of the hall-door. Creeping on in the shadow of the wall, he arrived with a very crest-fallen aspect at the kitchen-door, where the cause of his ignominious approach was made manifest to those who were watching him. *He had a kettle tied to his tail.* Now this animal must surely have argued in his own mind, that running away with a tin kettle is a sure way of attracting undesirable notice; also, that proceeding through a public thoroughfare with such an appendage is injudicious, and likely to result in trouble. The circumstance of the runaway dog and the tumult after him had left its impression upon him; and, travelling on his experience, he rightly judged that an unpleasant affair of the kind might best be hushed up by quietly making one's way home through back-lanes and the kitchen-door.

Skýe terriers, when young, are apt to have a bad trick of gnawing and tearing up articles of wearing apparel, particularly slippers, gaiters, and such other things as are handy to toss up and catch.

The fellow I am writing about, when very young, destroyed sundry items of my property in that way. He occupied a buffalo-robe in my room, and I heard him very busy one night about something, but did not pay much attention to it, as he was often lively at night. In the morning, however, on looking for a pair of leather gaiters, I recognized the remains of them, after much investigation, in a mass of pulp, to which they had been reduced by the little beast as completely as they could have been by the most experienced boa-constrictor. This habit I soon broke him of, by chastising him with the remnants of the worried article, when there were any left of substance sufficient to weave into a scourge; nor did he ever recur to it when grown up, except once, evidencing upon that occasion a remarkable instance of hereditary instinct.

Some fur caps, and other articles of winter wear, had been shaken out of their summer quarters for the purpose of beating the moths out of them and ventilating them generally, with a view to which they were placed upon the sill of an open window. By some means Sam obtained access to the room, where he was discovered in the act of mauling a valuable otter-skin cap, which he had selected out of the whole collection for his particular amusement. This dog had never seen an otter; but his ancestors were noted for their game qualities in the pursuit of that animal, and their speciality must have descended to him.

Eventually Sambo lost all his self-respect. He became discontented and addicted to low company, dissipating with vile curs whose owners enjoyed anything but unblemished reputations,—a fact first notified to me by a clergyman of my acquaintance who knew him well. The worst of this was, that he wore a collar with my name engraved on it in full; and it was a long time before I had an opportunity of redeeming that misused badge. About the very last time I ever saw him, I think, he came home with one of his eyes gouged

out, a split ear, and other marks but too suggestive of the tavern brawl. I then deprived him of his collar; soon after which he returned to his unsettled course of life, and I never saw him again.

The peculiar, otter-like form of these animals, and the buoyancy given to them by their long, floating hair, endow them with great facility for swimming; while the small compass into which they will pack in a canoe or skiff makes them very useful companions to the sportsman whose propensities are for paddling about "in the melancholy marshes." I made an excellent retriever of one of mine by carrying in my pocket a stuffed snipe, which I would make her hunt up and fetch out of the weeds into which I had thrown it. She would go back half a mile and fetch this, when I had hidden it ever so cunningly in a thicket by the way-side. I also taught her to dive, by making her, while young, fetch up a little bag of shot from the bottom of a bathtub in my room. By throwing this into deeper water, gradually, she would soon go down to a great depth for it. A charge of shot, tied up in a piece of white kid-glove, with a "neck" left to hold on by, is a good object for the purpose, as it is readily seen in deep water, and teaches the animal, besides, to nip gingerly, — a valuable qualification in a retriever. I remember one of these dogs fetching up from a considerable depth the watch of a friend of mine, which had slipped out of his pocket into a clear, still bay, over which he was loitering in his canoe.

From times unrecorded until about twenty years ago, the Skye terrier awaited confidently his summons to the sphere of rank and fashion. About that time, the day, which, as the proverb figuratively informs us, it falls to the lot of each individual of the canine race to enjoy, began to shine out brightly for the dog of Skye, the first rays of it that reached him being reflected from no less a luminary than the Crown of Great Britain; for it was among the Scottish fancies of England's Queen to adopt as a prime favorite this hitherto obscure quadruped. Reck-

oned until that time — if anybody took the trouble of computing him at all — as one of the ugliest of his race, he at once found himself invested with all the attributes of a canine Adonis, — a very Admirable Crichton of dogs, — perfect in intellect, face, figure, and the Hyperion luxuriance of his copious mane and tail. In our youth, we knew — and hated — a small, unmitigated snob of a dog called the Pug, a kind of work-basket bull-dog, diminutive in size, dyspeptic in temper, disagreeable to contemplate, and distressing to be obliged to admire. One of the missions in society of Skye Terrier — who, when going before a high wind, bears no unapt resemblance to a mop or a wisp of tow — was to mop up Pug, and polish him off the hearth-rug of Fashion; a mission which he appears to have at least partially accomplished. For now the black muzzle of Pug is but seldom to be seen protruded from carriage-window, biding his time for a snap at the first kid-gloved finger that wags within range of his overlapping tusks in waving salutation to his dowager mistress, — for, of the dowagers, above all, he was one of the chronic calamities. Oftener, now, are the well-combed whiskers and moustaches of Skye Dog to be recognized, dropping over the drawing-room window-sill, or framed, like a portrait by Landseer, in the panelled sash of the barouche, out of which he gazes pensively with the impressive speculation of the true *flâneur*; — yea, for as men of fashion are, so are their dogs; and so also of the fighting butcher, who ever has his counterpart in the fighting bull-dog that glowers from his gory stall.

This exalted value of Skye Dog, in a commercial point of view, has, of course, given rise to the manufacture of a spurious article; whence it comes, that, in ninety-nine cases out of a hundred, the animal palmed off on the unsophisticated as genuine has nothing of the real stuff in his constitution, but is simply a shallow imitation, compounded according to prescription, — one part common cur-terrier to two parts insignificant French

poodle. And so I take leave of the Skye terrier with a *caveat emptor* to the purchaser who does not want to be sold while he buys.

The sense of humor must surely exist in individual dogs; otherwise it would puzzle me to account for the singular practical jokes played off by a water-spaniel once possessed by me. This individual, whose name was Muff, was a rather small-sized one, of the pure Kentish blood; liver-colored, with a white ring on his neck, and white paws; close-curling, wicked-eyed, deep-chested, and remarkably powerful for his size. Professionally a retriever, — and one of great promise, although never fully tested with the gun, — his leisure hours, which included every one in the twenty-four, were passed in the invention and perpetration of curiously regulated mischiefs, with all of which he took pains to combine an element of the ludicrous. His great spree was to run amuck into a flock of small children coming out of school. If there was a dirty crossing hard by, over which they had to pass, he would wait until they had got half-way, and then, going through them like a rocket, would chuck them down into the mud, right and left, as he sped, keeping straight on in his career until far beyond range of pedagogue's rod. His trick of making a sudden rush at the heels of unsuspecting persons — and he invariably selected the right sort for his purpose — might often have got me into ugly scrapes, but for the tact with which he invariably ignored his master on such occasions. If pursued, he never came near me for protection, but fled wildly on, assuming the character of a dog "on the loose," belonging to nobody in particular, and quite able to take care of himself. He had a decided objection to street industrials in general, including Italian organ-grinders and image-sellers. Once I saw him crouching stealthily after one of the latter, who was passing through an open square with a tray of casts upon his head; and before I could get up a whistle or call him off by name, he had darted

like a javelin at the legs of the refugee, startling him so much out of the perpendicular that the superstructure of plastic art came to the ground with a crash, top-dressing the sterile soil of the Campus Martius with a coat of manufactured plaster of Paris. Marius, blubbing over the shattered chimney-stacks of Carthage, could not have displayed a more touching classical spectacle than did that modern Roman lamenting to and fro among the fragments of his collapsed martyrs and ruined saints; nor were his pangs fully assuaged even by the application of the universal panacea to an amount more than double the value of his lost wares.

A great difficulty in training this dog was to bring him "to heel," — a still greater one to keep him there when he came. If thrashed into his proper place in his master's wake, he always resented the indignity by biting him pretty severely in the legs with a savage whimper. This he invariably did on first leaving the house with me, sometimes nipping me so severely, after we had gone a short distance, that I have hesitated whether to go back for a pistol to shoot him, or forward for a pennyworth of biscuit to buy him off. When told to "hie away," the extravagance of his joy knew no bounds. He would have been as invaluable to a tailor as was to the Parisian *décrotteur* the poodle instructed by him to sully with his paws the shoes of the passengers; for, in the exuberance of his gladness, he but too often rent insufferably the vestments of the hapless pedestrians in his line of fire. Sometimes he would turn his assaults upon me, and, springing suddenly at my "wide-awake," take it from my head, trailing it wildly away through the mud, and dropping it in some place where it would be difficult to get at it without wading. Then I would have to conciliate him to fetch it, — a favor not to be obtained without much stratagem and diplomacy.

One of this dog's abnormal qualities was the bull-dog one of holding on to his antagonist in a fight. But few dogs of

his size were able to cope with him ; and I once saw him, when in grips with a fierce bull-terrier by a riverside, precipitate the result by dragging his adversary into the water, and dipping his head under. He would jump off the highest bridge to fetch out of the water anything thrown in for him, never failing to bring it to his master's feet, — except once, when he steadily declined to recover from the raging element a cane with which I had, some time previously, administered to him a sound thrashing for some delinquency. On the first occasion of his being accidentally left behind at a ferry across a very wide and rapid river, he swam out some distance after the boat ; but, finding the enterprise a rather hopeless one, soon put back again and waited for the next boat, on board of which he took his place with a tranquil and business-like air. This he regularly did on subsequent occasions, without risking the swim ; and when on board, he always seated himself on the upper deck and as far forward as possible, so as to catch early glimpses of his friends in waiting.

Among the gifts of this clever animal, I must not forget to reckon a perception of the truthful in Art. I had a walking-stick, upon the crooked handle of which was carved, with tolerable skill, a pointer's head. This piece of sculpture was a source of frequent anxiety to Muff, — his embarrassment apparently arising from the circumstance of his not having the gift of speech wherewith to deliver himself of an opinion on the subject. He would sometimes get up from the sunny spot on the carpet where he lay, walk over to the corner in which the stick was deposited, contemplate the handle attentively, with his head on one side, for several minutes, and then, shaking his head doubtfully, return to his lair with a sigh. Philanthropist as well as critic, he once saved the life of a dissipated old sergeant of dragoons, to whom he had taken a fancy, by rushing into a house which the man had just quitted in a state of intoxication, and so rousing the inmates by his gestures, that they at once followed

him into the road, alongside of which the beery old *sabreur* was found prostrate in a pool of water, setting his face pertinaciously against that hostile element, even to what was very near being his last gasp.

Large dogs often appear to take a humorous view of the futile attempts of small ones to accomplish some feat beyond their strength or stature. A friend of mine once possessed a very large animal of a cross between the Mount St. Bernard dog and the English mastiff, and as remarkable for his good-nature as for his great strength and courage. Rambling out one day, accompanied by this trusty friend, they came upon a group of rustics engaged in the ignoble diversion of baiting a badger, an animal much in request among English dog-fanciers as a test for the pluck of their terriers. "Drawing a badger" is the proper sporting-phrase, — the animal being chained to a barrel, from the recesses of which he contends savagely with the fierce little dogs pitted against each other to drag him out within a given time. Nero looked on at the sport with a majestic air of contempt, as dog after dog was withdrawn from the conflict. At length, disgusted with the failures, he watched his opportunity until the badger made a dive from his den at a retreating foe, when, snapping him up by the collar, he thundered away down the road with the barrel flying after, nor ever stopped until he reached home, nearly a mile away, where he safely deposited badger and barrel in the immediate vicinity of his private residence in the stable-yard.

One of the worst vices by which a dog can be beset is a propensity for killing sheep. It is not a common vice, but, where it exists, it appears to be inveterate and beyond all hope of reform. Shutting up the delinquent with a dangerous ram has often been recommended as a certain mode of disgusting him with mutton, should he survive the discipline inflicted on him by the avenger of the blood of his race. I can recall but one instance within my experience in which this corrective was tested. It was

in the case of a sulky dog of a breed between the red Irish setter and something larger, but less patrician, upon whom the thirst for blood fell at uncertain intervals, impelling him then to devastate the very sheepfolds of which in his capacity as watch-dog he might have been considered as *ex officio* the guardian. This vile malefactor had been ordered for execution, and the noose was already coiled for his caitiff neck, when a neighbor of his master's—a great raiser of sheep—begg'd for him a reprieve, kindly volunteering the use of a truculent, but valuable ram belonging to him, for the purpose of illustrating the homœopathic theory above alluded to. At nightfall the ram was brought and turned into a paddock, where he was left fettered to the dog with a couple of yards of chain. At the dawn of morning the ram's master approached confidently the arena of discipline, secure of a result triumphant for his theory. But theory was a delusion in this instance; for the red dog Tanner sat there alone and surfeited with mutton,—though there was a good deal of the ram still left.

It is wonderful what an amount of crime can be committed, even by a small dog, when, like the *Chourneur* of Eugene Sue, he is under the glamour of blood. Of this there came to my knowledge a well-authenticated instance, one for the truth of which I can vouch. A settler in a remote bush-district had been to the nearest village, which was many miles from his clearing. It was in March, and the surface of the snow—which was quite two feet deep—was frozen to a hard crust, as he travelled homewards in his cutter, accompanied by a currish dog, not nearly so large as an average pointer. About nightfall, and when some two miles from home, a herd of nine deer crossed his track, struggling away into the woods with uncertain plunges, as the treacherous crust gave way beneath them at every bound. While they were yet in sight, the dog gave chase, and they all disappeared into the dark forest to-

gether; nor did the dog return to the call of his master, who, after whistling to him for a short time, proceeded on his way and drove home without him. Early next morning the cur made his appearance, glutted and gory, and looking the very picture of dissipation. Struck by his appearance, they took the back track on his trail, which led them to a hollow in the bush, where the snow was much trampled and draggled with blood, and in and around which every one of the nine deer lay dead, pulled down and throttled by one miserable cur, who had the mastery over them, because he could run on the surface of the snow, through which they sunk. The dog's master—at whose shanty I once stayed when on a fishing-excursion—was much mortified at the occurrence, as the deer-hunting season was past, and he was one of Nature's sportsmen, a game-keeper by instinct.

I have but one more anecdote of a dog, for the present; and that is one for the truth of which I distinctly decline to vouch. It was imparted to me by a calker, who owned a woolly French poodle, which remarkable animal, he informed me, used to swim out regularly once a week,—on Saturday evenings, I think he said,—with a large wisp of tow in his mouth, upon the ascension of his fleas into which place of refuge, he would “let it slide” down the current and swim back tranquilly to the shore, there to slumber away another week in comparative comfort.*

Having thus calked my Dog-Talk—bark, in fact—with this very tough bit of yarn, I now trustfully commit it to the mercies of the “Atlantic.”

* The calker's dog had probably never read Olaus Magnus, though that worthy Archbishop wrote something very like dog-Latin; but, as dwellers on the margin of the “Atlantic,” we have too great a respect for a prelate who believed in the kraaken and the sea-serpent, not to refer our valued Cynophilist to the Thirty-Ninth Chapter of the Eighteenth Book *De Gentibus Septentrionalibus*, where he will find the same story told of the fox.—*Eds. Atlantic.*

THE RECKONING.

YOUR thought may recur with mine
 To a certain place in the city,
 Where you sometimes have chanced to dine ;
 If not, why, the more's the pity !

Did you notice the delicate way
 Whereby, with the trencher and cup,
 Comes a hint of the matter of pay,
 In a counter laid *blank side up* ?

Now,—not to pervert the intent
 Of a courtesy gentle and rare,
 Or observance so civilly meant
 With disparaging things to compare,—

By the token your messenger brings,
 Did such services never suggest
 A likeness to manifold things
 Of the world, and the flesh, and—the rest ?

Command whatsoever you will,
 To pamper your folly or pride ;
 You shall find, that unfaillingly, still,
 The *counter* is laid beside,

Silently,—seemingly fair,—
 Till an angel the disk shall turn,
 And the soul's great debt, the inscription there,
 On her vision shall burst and burn !

A TRIP TO CUBA.

MATANZAS.

A HOT and dusty journey of some six hours brought us to Matanzas at high noon. Our companions were Cubans, Spaniards, Americans, and game-chickens, that travel extensively in these parts, sometimes in little baskets, with openings for the head and tail, sometimes in the hands of their owners, secured only by a string fastened to one foot and passed

over the body. They seem to be objects of tender solicitude to those who carry them ; they are nursed and fondled like children, and at intervals are visited all round by a negro, who fills his mouth with water, and squirts it into their eyes and under their feathers. They are curiously plucked on the back and about the tail, where only the long tail-feathers are allowed to grow. Their tameness in the hands of their masters is quite re-

markable; they suffer themselves to be turned and held in any direction. But when set down, at any stage of the journey, they stamp their little feet, stretch their necks, crow, and look about them for the other cock with most belligerent eyes. As we have said that the negro of the North is an ideal negro, so we must say that the game-cock of Cuba is an ideal chicken, a fowl that is too good to be killed,—clever enough to fight for people who are too indolent and perhaps too cowardly to fight for themselves,—in short, the gladiator of the tropics.

Well, as we have said, we and they arrived at our journey's end in the extreme heat of the day; and having shown our paper and demanded our trunks, we beat an instantaneous retreat before the victorious monarch of the skies, and lo! the Ensor House, dirty, bare, and comfortless, was to us as a fortress and a rock of defence.

Here I would gladly pause, and, giving vent to my feelings, say how lovely I found Matanzas. But ever since Byron's time, the author is always hearing the public say, "Don't be poetical," etc., etc.; and in these days both writer and reader seem to have discovered that life is too short for long descriptions,—so that, when the pen of a G. P. R. James, waiting for the inspirations of its master, has amused itself with sketching a greater or less extent of natural scenery, the rule of the novel-reader is invariably, "Skip landscape, etc., to event on thirty-second page." Nevertheless, I will say that Matanzas is lovely,—with the fair harbor on one hand and the fair hills on the other, sitting like a mother between two beautiful daughters, who looks from one to the other and wonders which she loves best. The air from the water is cool and refreshing, the sky is clear and open, and the country around seems to beckon one to the green bosom of its shades. "Oh, what a relief after Havana!" one says, drawing a full breath, and remembering with a shudder the sickening puffs from its stirring streets, which make you

think that Polonius lies unburied in every house, and that you nose him as you pass the door and window-gratings. With this exclamation and remembrance, you lower yourself into one of Mr. Ensor's rocking-chairs,—twelve of which, with a rickety table and a piano, four crimson tidies and six white ones, form the furniture of the Ensor drawing-room,—you lean your head on your hand, close your eyes, and wish for a comfortable room with a bed in it. A tolerable room you shall have; but for a bed, only a cot-bedstead with a sacking bottom,—further, nothing. Now, if you are some folks that I know, you will be able to establish very comfortable repose on this slender foundation, Nature having so amply furnished you that you are your own feather-bed, bolster, sofa-cushion, and easy-chair, a moving mass of upholstery, wanting only a frame to be set down in and supported. But if you should be one of Boston's normal skeletons, pinched in every member with dyspepsia, and with the mark of the beast neuralgia on your forehead, then your skin will have a weary time of it, holding your bones, and you will be fain to entreat with tears the merciful mediation of a mattress.

Now I know very well that those of my readers who intend visiting Cuba will be much more interested in statistics of hotels than in any speculations, poetical or philosophical, with which I might be glad to recompense their patience. Let me tell them, therefore, that the Ensor House is neither better nor worse than other American hotels in Cuba. The rooms are not very bad, the attendance not intolerable, the table almost commendable. The tripe, salt-fish, and plantains were, methought, much as at other places. There were stews of meat, onions, sweet pippins, and *ochra*, which deserve notice. The early coffee was punctual; the tea, for a wonder, black and hot. True, it was served on a bare pine table, with the accompaniment only of a bit of dry bread,—no butter, cake, nor *dulces*. But Mr. Ensor has heard, no

doubt, that sweet things are unwholesome, and is determined, at whatever cost to his own feelings, to keep them out of the way of his guests, who are, for the time, his children. Then there is an excellent English servant called John, whom, though the fair Ensor did berate him, we must enumerate among the comforts of the establishment. There is a dark corner about *volantes*, which they are disposed to order for you at a very unreasonable profit; but as there are plenty of livery stables at hand, and street *volantes* passing all the time, it will be your own fault, if you pay six dollars where you ought to pay three.

The first thing to be done at Matanzas is to drive out and see the Cumbre, a hill in the neighborhood, and from it the valley of the Yumori. The road is an improvement on those already described,—the ruts being much deeper and the rocks much larger; the jolting is altogether more complete and effective. Still, you remember the doctrine that the *volante* cannot upset, and this blind faith to which you cling carries you through triumphantly. The Cumbre is lofty, the view extensive, and the valley lovely, of a soft, light green, like the early leaves and grass of spring, dotted everywhere with the palms and their dark clusters. It opens far, far down at your feet, and on your left you see the harbor quiet and bright in the afternoon sun, with a cheering display of masts and pennons. You would look and linger long, but that the light will wane, and you are on your way to Jenks his sugar-plantation, the only one within convenient distance of the town. Here the people are obviously accustomed to receive visitors, and are decently, not superfluously, civil. The *major-domo* hands you over to a negro who speaks English, and who salutes you at once with, "Good-bye, Sir!" The boiling here is conducted in one huge, open vat. A cup and saucer are brought for you to taste the juice, which is dipped out of the boiling vat for your service. It is very like balm-tea, unduly sweetened; and after a hot sip or so you return the

cup with thanks. A loud noise, as of cracking of whips and of hurrahs, guides you to the sugar-mill, where the crushing of the cane goes on in the jolliest fashion. The building is octagonal and open. Its chief feature is a very large horizontal wheel, which turns the smaller ones that grind the cane. Upon this are mounted six horses, driven by as many slaves, male and female, whose exertions send the wheel round with sufficient rapidity. This is really a novel and picturesque sight. Each negro is armed with a short whip, and their attitudes, as they stand, well-balanced on the revolving wheel, are rather striking. They were liberal of blows and of oburgations to the horses; but all their cries and whipping produced scarcely a tenth of the labor so silently performed by the invisible, noiseless slave that works the steam-engine. From this we wandered about the avenues, planted with palms, cocoas, and manifold fruit-trees,—visited the sugar-fields, where many slaves were cutting the canes and piling them on enormous ox-carts, and came at last to a great, open field, where many head of cattle were quietly standing. Our negro guide had not been very lavish or intelligible in his answers to our numerous questions. We asked him about these cattle. "Dey cows," he replied. We asked if they gave milk, and if butter was made on the plantation. He seemed quite puzzled and confused, and finally exclaimed,—“Dat cows no got none wife.” Coming nearer, we found that the cows were draught oxen, employed in dragging the canes and other produce of the plantation. Jenks his garden we found in good order, and beautiful with many plants in full blossom; but Jenks his house seemed dreary and desolate, with no books, a wretched print or so, dilapidated furniture, and beds that looked like the very essence of nightmare. Nothing suggested domestic life or social enjoyment, or anything —; but as Jenks is perfectly unknown to us, either by appearance or reputation, we give only a guess in the dark, and would suggest, in case it may

displease him, that he should refurnish and repaint a little, and diffuse an air of cheerfulness over his solitary villa, remembering that Americans have imaginations, and that visitors will be very apt to construct an unknown host from his surroundings.

The second thing to be done in Matanzas, if you arrive on Saturday, is to attend military mass at the Cathedral on Sunday morning. This commences at eight o'clock; but the hour previous may be advantageously employed in watching the arrival and arrangement of the female aristocracy of Matanzas. These enter in groups of twos and threes, carrying their prayer-books, and followed by slaves of either sex, who bear the prayer-carpet of their mistresses. The ladies are wonderfully got up, considering the early hour; and their toilettes suggest that they may not have undressed since the ball of the night before. All that hoops, powder, and puffery can do for them has been done; they walk in silk attire, and their hair is what is technically termed dressed. Some of them bring their children, bedizened like dolls, and mimicking mamma's gestures and genuflexion in a manner more provoking to sadness than to satire. If the dressing is elaborate, the crossing is also. It does not consist of one simple cross, "*in nomine Patris*," etc.; they seem to make three or four crosses from forehead to chin, and conclude by kissing the thumb-nail, in honor of what we could not imagine. Entering the middle aisle, which is divided from the rest by a row of seats on either side, they choose their position, and motion to the dark attendant to spread the carpet. Some of them evince considerable strategic skill in the selection of their ground. All being now in readiness, they drop on their knees, spread their flounces, cross themselves, open their books, and look about them. Their attendants retire a little, spread a handkerchief on the ground, and modestly kneel behind them, obviously expecting to be saved with the family. These are neatly, sometimes handsomely dress-

ed. In this status things remain until the music of the regiment is heard. With a martial sound of trumpets it enters the church, and fills the aisles, the officers taking place within the chancel, and a guard-of-honor of eight soldiers ranging on either side of the officiating priest. And now our devotions begin in good earnest; for, simultaneously with the regiment, the *jeunesse dorée* of Matanzas has made its appearance, and has spread itself along the two long lines of demarcation which separate the fair penitents from the rest of the congregation. The ladies now spread their flounces again, and their eyes find other occupation than the dreary Latin of their missals. There is, so to speak, a lively and refreshing time between the youths of both sexes, while the band plays its utmost, and *Evangel*, *Kyrie*, and *Credo* are recited to the music of *Trovatore* and *Traviata*. That child of four years old, dressed in white and gold flounces, and white satin boots with heels, handles her veil and uses her eyes like mamma, eager for notice, and delighted with the gay music and uniforms. The moment comes to elevate the Host, thump goes the drum, the guard presents arms, and the soldiers, instead of kneeling, bend forward, in a most uncomfortable manner. Another thump, and all that is over; the swords are returned to their sheaths, and soon, the loud music coming to an end, the regiment marches out of church, very much as it marched in, its devotional experiences being known to Heaven alone. Ladies and lovers look their last, the flounces rise in pyramids, the prayer-carpets are rolled up, and, with a silken sweep and rush, Youth, Beauty, and Fashion forsake the church, where Piety has hardly been, and go home to breakfast. To that comfortable meal you also betake yourself, musing on the small heads and villanous low foreheads of the Spanish soldiery, and wondering how long it would take a handful of resolute Yankees to knock them all into — But you are not a filibuster, you know.

THE PASEO—THE PLAZA—DINING OUT.

"As this Sunday is Carnival, you cannot do better than drive about the city, and then go to the Plaza to see the masks. My partner's wife, with whom you have now so comfortably breakfasted, will call for you in her *volante*, between five and six o'clock. She will show you the Paseo, and we will go and see the masks afterwards."

So spoke a banker, who, though not our banker, is our friend, and whose kind attentions we shall ever recall, when we remember Cuba. So he spoke, and so it befell. The pretty American lady, Cubanized into paleness, but not into sallowness, called at the appointed hour, and, in her company, we visited the principal streets, and the favorite drive of the Matanzasts. The Paseo is shorter than that of Havana, but much prettier. We found it gay with *volantes*, whose fair occupants kept up an incessant bowing and smiling to their friends in carriages and on horseback. The Cubans are generally good riders, and their saddle-horses have the easiest and pleasantest gait imaginable. The heat of the climate does not allow the severe exercise of trot and gallop, and so these creatures go along as smoothly and easily as the waves of the sea, and are much better broken to obedience. The ladies of Matanzas seem to possess a great deal of beauty, but they abuse the privilege of powder, and whiten themselves with *cascarilla* to a degree that is positively ghastly. This *cascarilla* is formed by the trituration of eggshells; and the oval faces whitened with it resemble a larger egg, with features drawn on it in black and red. In spite of this, they are handsome; but one feels a natural desire to rush in amongst them with a feather duster, and lay about one a little, before giving an available opinion of their good looks.

If the Paseo was gay, the streets of the city were gay also; the windows filled with faces and figures in full dress, with little groups of children at the feet of the grown people, like the two world-famous cherubs

at the feet of the Madonna di San Sisto. There were crowds of promenaders too, everywhere, interspersed with parties of maskers, who went about screaming at the public with high, shrill voices. Leaving the *volante*, we descend to the Plaza, where is now the height and centre of movement. We find it flanked on all sides with little movable kitchens, where good things are cooked, and with tables, where they are sold and eaten. Fried cakes, fish, and meats seem the predominant bill of fare, with wine, coffee, and fruits. The masks are circulating with great animation; men in women's clothes, white people disguised as negroes, and negroes disguised as whites, prodigious noses, impossible chins and foreheads; the stream of popular fancy ran chiefly in these channels. We met processions consisting of a man carrying a rat in a cage, and shouting out, "Catch this rat!" followed by a perfect stampede of wild creatures, all yelling, "Catch that rat!" at the top of their voices. The twanging of the guitar is heard everywhere, accompanied by the high nasal voices of the natives, in various strains of monotony. In some spots the music is more lively, accompanied by the shaking of a gourd filled with dry seeds, which is called *ghirra*, and whose "chick-a-chick, chick-chick" takes the place of the more poetical castanets;—here you find one or more couples exhibiting their skill in Cuban dances, with a great deal of applause and chattering from the crowd around. Beside those of the populace, many aristocratic groups parade the Plaza, in full dress, crowned with flowers and jewels;—a more motley scene can hardly be imagined. Looking up, one sees in curious contrast the tall palms with which the Plaza is planted, and the quiet, wondering stars set in the deep tropical heavens.

But in our evening's programme, tea has been omitted; now, what availeth a Bostonian without his tea? By eight o'clock, we are pensive, "most like a tired child at a show,"—by half-past eight, stupid,—by nine, furious. Two hours of

folly, taken on an empty stomach, alarm us for our constitution. A visit to the *café* is suggested and adopted. It proves to be crowded with people in fancy attire, who have laid aside their masks to indulge in beer, orgeat, and sherbet. While our Cuban friends regale themselves with soursop and *zapote* ice sweetened with brown sugar, we call for a cup of delicious Spanish chocolate, which is served with a buttered toasted roll, worthy of all imitation. Oh, how much comfort is in a little cup of chocolate! what an underpinning does it afford our spiritual house, a material basis for our mental operations! In its support, we go it a little longer on the Plaza, see more masks, hear more guitars and "catch-this-rat!" and finally return, in a hired *volante*, to the Ensor House, where rest and the bedless cots await us.

But we have friends in Matanzas, real born Cubans, who will not suffer us to remain forever in the Ensor House. They send their *volante* for us, one day, and we visit them. Their house, of the inevitable Cuban pattern, is richly furnished; the marbles of the floor are pure and smooth, the rug ample and velvety; the wainscoting of the walls, so to speak, is in handsome tiling,—not in mean, washy painting; the cane chairs and sofas are fresh and elegant, and there is a fine Erard piano. The master of the house is confined to his room by illness, but will be happy to see us. His son and daughters speak English with fluency. They inform us, that the epidemic colds which prevail in Cuban winters are always called by the name of some recent untoward occurrence, and that their father, who suffers from severe influenza, has got the President's Message. We find Don José in a bedroom darkened by the necessary closing of the shutters, there being no other way of excluding the air. The bedsteads are of gilded iron, with luxurious bedding and spotless mosquito-nettings. His head is tied up with a silk handkerchief. He rises from his rocking-chair, receives us with great urbanity, and expresses his

appreciation of the American nation and their country, which he himself has visited. After a short interview we leave him, but not until he has placed his house and all it contains "á la disposicion de Usted." We are then shown the pretty bedroom of the young ladies, whose toilettes are furnished in silver, the bath lined with tiling, the study, and the dining-room, where luncheon awaits us. We take leave, with a kind invitation to return and dine the next day, which, upon mature deliberation, we accept.

The *volante* comes for us next day, with Roque, brightest of all living *caleseros*, fixed in his boots and saddle. After a pleasant drive we attain the house, and are received by its hospitable inmates as before. The interval before dinner, a tolerably long one, is filled up by pleasant chit-chat, chiefly in English. The lady of the house does not, however, profess our vernacular, and to her understanding we lay siege in French, Italian, and laughter-provoking Spanish. Before dining we pay a second visit to the host, who is still busy digesting the President's Message. Obviously, the longer he has it under consideration, the worse he finds it. He has nausea from its bragging, his head aches with its loudness, and its emptiness fills him with wind. We are at our wits' end to prescribe for him, and take our leave with grave commiseration, telling him that we, too, have had it, but that the symptoms it produces in the North are a reddening in the cheek and a spasmodic contraction of the right arm. Now comes great dinner on. A slave announces it, and with as little ceremony as may be we take our places. And here we must confess that our friend the banker had rendered us an important service. For he had said,—“Look not upon the soup when it is hot, neither let any victuals entice thee to more than a slight and temporary participation; for the dishes at a Cuban dinner be many, and the guest must taste of all that is presented; wherefore, if he indulge in one dish to his special delectation, he shall surely die before the end.” And it

came to pass that we remembered this, and walked through the dinner as on eggshells, gratifying curiosity, on the one hand, and avoiding satiety, on the other, with the fear of fulness, as it were, before our eyes. For, oh, my friends! what pang is comparable to too much dinner, save the distress of being refused by a young woman, or the comfortless sensation, in times of economy, of having paid away a five-dollar gold piece in place of a silver quarter of a dollar?

But you, Reader, would like more circumstantiality in the account of this dinner, which united many perfections. It was handsome, but not splendid,—orderly, but not stately,—succulent, but not unctuous. It kept the word of promise to the smell and did not break it to the taste. It was a dinner such as we shall wish only to our best friends, not to those acquaintances who ask how we do when they meet us, and wish we were dead before we part. As for particulars, we should be glad to impart much useful information and many choice receipts; but the transitory nature of such an entertainment does not allow one to improve it as one could wish. One feature we remember, which is that the whole dinner was placed on the table at once, and so you had the advantage of seeing your work cut out before you. None of that hope deferred, when, after being worried through a dozen stews and *entrées*, you are rewarded at last with an infinitesimal fragment of the *rôti*. Nor, on the other hand, the unwelcome surprise of three supplementary courses and a dessert, when you have already dined to repletion, and feel yourself at peace with all the world. Here, all was fair play; you knew what to expect and what was expected of you. Soup, of course, came first,—then fish,—then meat stewed with potatoes and onions,—then other meat with *ochra* and tomatoes,—then boiled chicken, which is eaten with a *pilaff* of rice colored with saffron,—then delicious sweet potatoes, yams, plantains, and vegetables of every sort,—then a kind of pepper, brought, we think, from

the East Indies, and intensely tropical in its taste,—then a splendid roast turkey, and ham strewed with small colored sugar-plums,—then — well, is not that enough for one person to have eaten at a stretch, and that person accustomed to a Boston diet? Then came such a display of sweetmeats as would exercise the mind of a New England housekeeper beyond all power of repose,—a pudding,—a huge tart with very thick crust,—cakes of *yuca*,—a dish of cocoanut, made into a sort of impalpable preserve, with eggs and sugar,—then a course of fruits,—then coffee, of the finest quality, from the host's own plantation,—and then we arose and went into the drawing-room, with a thankful recollection of what we had had, and also a thankful assurance that we should have no more.

A drive by moonlight was now proposed, to see the streets and the masks, it being still Carnival. So the *volante* was summoned, with its smiling, silent Roque, and the pretty daughter of the house took seat beside us. The streets around the Plaza proved quite impassable from the crowd, whose wild movements and wilder voices went nigh to scaring the well-trained horses. The little lady was accustomed, apparently, to direct every movement of her charioteer, and her orders were uttered in a voice high and sweet as a bird-call. "*Dobla al derecho, Roque! Roque, dobla al derecho!*" Why did not Roque go mad, and exclaim,—“Yes, Señorita, and to heaven itself, if you bid me so prettily!” But Roque only doubled as he was bid, and took us hither and thither, and back to the nest of his lady-bird, where we left her and the others with grateful regrets, and finally back to the Ensor House, which on this occasion seemed to us the end of all things.

GAME-CHICKENS — DON RODRIGUEZ —
DAY ON THE PLANTATION — DE-
PARTURE.

As there are prejudices in Cuba, and elsewhere, touching the appropriate

sphere of woman, Hulia was not taken to the cockpit, as she had demanded and expected,—not to see the chickens fight, but to see the Spaniards see it.

Forgive her, ye Woman's-Righters, if on this occasion she was weak and obedient! You would have gone, no doubt,—those of you who have not husbands; but such as have must know how much easier it is to deal with the article man in his theoretical than in his real presence. You may succeed in showing by every convincement, that you are his natural master and superior, and that there is every reason on earth why you should command and direct him. "No! —," says the wretch, shaking his fist, or shrugging his shoulders; and whatever your intimate convictions may be, the end is, that you do not.

Propitiated by that ready obedience which is safest, dear sisters, in these contingencies, the proprietor of Hulia takes her, one morning, to see the establishment of a man of fortune in the neighborhood, where one hundred and forty game-chickens are kept for training and fighting. These chickens occupy two good-sized rooms, whose walls are entirely covered with compartments, some two feet square, in each of which resides a cock, with his little perch and drinking-vessel. They are kept on allowance of water and of food, lest they should get beyond fighting-weight. Their voices are uplifted all day long, and on all moonlight nights. An old woman receives us, and conducts us to the training-pit, pointing out on the way the heroes of various battles, and telling us that this cock and the other have won *mucho dinero*, "much money." Each has also its appointed value;—this cock is worth forty dollars, this four ounces, this one six ounces,—oh, he is a splendid fellow! No periodical and sporadic hen-fever prevails here, but the gallo-mania is the chronic madness of the tropics.

The training-pit is a circular space inclosed with boards, perhaps some twelve feet in diameter. Here we find the proprietor, Don Manuel Rodriguez, with a

negro assistant, up to the ears in business. Don Manuel is young, handsome, and vivacious, and with an air of good family that astonishes us. He receives us with courtesy, finds nothing unusual in the visit of a lady, but is too much engrossed with his occupation to accord us more than a passing notice. This is exactly as we could wish,—it allows us to study the Don, so to speak, *au naturel*. He is engaged at first in weighing two cocks, with a view to their subsequent fighting. Having ascertained their precise weight, which he registers in his pocket-memorandum, he proceeds to bind strips of linen around their formidable spurs, that in their training they may not injure each other with them. This being accomplished,—he all the while delivering himself with great volubility to his black second,—the two cocks are taken into the arena; one is let loose there; the negro holds the other, and knocks the free fowl about the head with it. Sufficient provocation having been given, they are allowed to go at each other in their own fashion, and their attacks and breathing-spells are not very unlike a bout of fencing. They flap, fly at each other, fly over, peck, seize by the neck, let go, rest a moment, and begin again, getting more and more excited with each round. The negro separates them, when about to draw blood. And as for Don Manuel, he goes mad over them, like an Italian *maestro* over his favorite pupil. "*Hombre, hombre!*" he cries to the negro, "what a cock! By Heaven, what a couple! *Ave María santísima!* did one ever see such spirit? *Santísima Trinidad!* is there such fighting in all Matanzas?" Having got pretty well through with the calendar of the saints, he takes out his watch;—the fight has lasted long enough. One of the champions retires to take a little repose; another is brought in his place; the negro takes him, and boxes him about the ears of the remaining fowl,—brushing him above his head, and underneath, and on his back, to accustom him to every method of attack. Don Manuel informs us that the cock made

use of in this way is the father of the other, and exclaims, with an air of mock compassion, *Pobre padre!* "Poor father!" The exercise being concluded, he takes a small feather, and cleans out therewith the throat of either chicken, which proves to be full of the sand of the arena, and which he calls *porquería*, "dirt."

We leave Don Manuel about to employ himself with other cocks, and, as before, too much absorbed to give our departure much notice. Strange to say, Hulia is so well satisfied with this rehearsal, that she expresses no further desire to witness the performance itself. We learn subsequently that Don Manuel is a man of excellent family and great wealth, who has lavished several fortunes on his favorite pursuit, and is hurrying along on the road to ruin as fast as chickens' wings can carry him. We were very sorry, but couldn't possibly interfere. Meantime, he appeared excessively jolly.

Our kind friends of the dinner were determined to pay us, in their persons, all the debts of hospitality the island might be supposed to contract towards strangers and Americans. Arrangements were accordingly made for us to pass our last day in Matanzas at a coffee-plantation of theirs, some four miles distant from town. They would send their travelling *volante* for us, they said, which was not so handsome as the city *volante*, but stronger, as it had need to be, for the roads. At eleven o'clock, on a very warm morning, this vehicle made its appearance at the door of the Ensor House, with Roque in the saddle,—Roque with that mysterious *calesero* face of his, knowing everything, but volunteering nothing until the word of command. Don Antonio, he tells us, has gone before us on horseback;—we mount the *volante*, and follow. Roque drives briskly at first, a slight breeze refreshes us, and we think the road better than is usual. But wait a bit, and we come to what seems an unworked quarry of coral rock, with no perceptible way over it, and Roque still goes on, slowly indeed, but without stop or remark. The strong horses climb the

rough and slippery rocks, dragging the strong *volante* after them. The *calesero* picks his way carefully; the carriage tips, jolts, and tumbles; the centre of gravity appears to be nowhere. The breeze dies away; the vertical sun seems to pin us through the head; we get drowsy, and dream of an uneasy sea of stones, whose harsh waves induce headache, if not seasickness. We wish for a photograph of the road;—first, to illustrate the inclusive meaning of the word; second, to serve as a remembrance, to reconcile us to all future highways.

Why these people are content to work out their road-tax by such sore travail of mind and body appeareth to us mysterious. The breaking of stone in state-prison is not harder work than riding over a Cuban road; yet this extreme of industry is endured by the Cubans from year to year, and from one human life to another, without complaint or effort. An hour or more of these and similar reflections brings us to a bit of smooth road, and then to the gate of the plantation, where a fine avenue of palms conducts us to the house. Here resides the relative and partner of our Matanzas friends, a man of intelligent and humane aspect, who comes to greet us, with his pleasant wife, and a pretty niece, their constant guest. This lady has made use of her retirement for the accomplishment of her mind. She has some knowledge of French and Italian, and, though unwilling to speak English, is able to translate from that language with entire fluency. The plantation-house is very pretty, situated just at the end of the palm-avenue, with all the flowers in sight,—for these are planted between the palms;—it has a deep piazza in front, and the first door opens into one large room, with sleeping-apartments on either side. Opposite this door is another, opening upon the court behind the house, and between the two our chairs are placed, courting the draught.—*N. B.* In Cuba, no one shuns a draught; you ride, drive, sit, and sleep in one, and, unless you are a Cuban, never take cold. The floor of this

principal room is merely of clay, rubbed with a red powder, which, mixed with water, hardens into a firm, polished surface. The house has but one story; the timbers of the roof, unwhitened, forming the only ceiling. The furniture consists of cane easy-chairs, a dining-table, and a pretty hammock, swung across one end of the room. Here we sit and talk long. Our host has many good books in French and Spanish,—and in English, Walter Scott's Novels, which his wife fully appreciates.

A walk is proposed, and we go first to visit *los negros chiquitos*,—*Anglicè*, “the small niggers,” in their nursery. We find their cage airy enough; it is a house with a large piazza completely inclosed in coarse lattice-work, so that the *pequeñuelos* cannot tumble out, nor the nurses desert their charge. Our lady friend produces a key, unlocking a small gate which admits us. We found, as usual, the girls of eight and upwards tending the babies, and one elderly woman superintending them. On our arrival, African drums, formed of logs hollowed out, and covered with skin at the end, were produced. Two little girls proceeded to belabor these primitive instruments, and made a sort of rhythmic strumming, which kept time to a monotonous chant. Two other girls executed a dance to this, which, for its slowness, might be considered an African minuet. The dancing children were bright-looking, and not ungraceful. Work stops at noon for a recess; and the mothers run from the field to visit the imprisoned babies, whom they carry to their own homes and keep till the afternoon-hour for work comes round, which it does at two, P. M. We went next to the negro-houses, which are built, as we have described others, contiguous, in one hollow square. On this plantation the food of the negroes is cooked for them, and in the middle of the inclosed square stood the cooking-apparatus, with several large caldrons. Still, we found little fires in most of the houses, and the inmates employed in concocting some tidbit or other. A hole in the roof serves

for a chimney, where there is one, but they as often have the fire just before their door. The slaves on this plantation looked in excellent condition, and had, on the whole, cheerful countenances. The good proportion of their increase showed that they were well treated, as on estates where they are overworked they increase scarcely or not at all. We found some of the men enjoying a nap between a board and a blanket. Most of the women seemed busy about their household operations. The time from twelve to two is given to the negroes, besides an hour or two after work in the evening, before they are locked up for the night. This time they improve mostly in planting and watering their little gardens, which are their only source of revenue. The negroes on this estate had formed a society amongst themselves for the accumulation of money; and our friend, the manager of the plantation, told us that they had on his books two thousand dollars to their credit. One man alone had amassed six hundred dollars, a very considerable sum, under the circumstances. We visited also the house of the mayoral, or overseer, whose good face seemed in keeping with the general humane arrangements of the place,—as humane, at least, as the system permits. The negroes all over the island have Sunday for themselves; and on Sunday afternoons they hold their famous balls, which sometimes last until four o'clock on Monday morning. Much of the illness among the negroes is owing to their imprudence on these and like occasions. Pneumonia is the prevalent disease with them, as with the slaves in our own South; it is often acute and fatal. Everything in Cuba has such a tendency to go on horseback, that we could not forbear asking if dead men did, and were told that it was so,—the dead negroes being temporarily inclosed in a box, and conveyed to the cemetery on the back of a horse. Our friend, seeing our astonishment, laughed, and told us that the poor whites were very glad to borrow the burial-horse and box, to furnish their own funerals.

Dinner was served at four o'clock, quite informally, in the one sitting-room of the house. A black girl brushed off the flies with a paper fly-brush, and another waited on table. The dinner was excellent; but I have already given so many bills of fare in these letters, that I will content myself with mentioning the novelty of a Cuban country-dish, a sort of stew, composed of ham, beef, mutton, potatoes, sweet potatoes, *yuca*, and yams. This is called *Ayacco*, and is a characteristic dish, like eel-soup in Hamburg, or salt codfish in Boston;—as is usual in such cases, it is more relished by the inhabitants than by their visitors. On the present occasion, however, it was only one among many good things, which were made better by pleasant talk, and were succeeded by delicious fruits and coffee. After dinner we visited the vegetable garden, and the well, where we found Candido, the rich negro who had saved six hundred dollars, drawing water with the help of a blind mule. Now the philanthrope of our party was also a phrenologist, and had conceived a curiosity to inspect the head of the very superior negro who had made all this money; so, at his request, Candido was summoned from the well, and ordered to take off his hat. This being removed disclosed the covering of a cotton handkerchief, of which he was also obliged to divest himself. Candido was much too well bred to show any signs of contumacy; but the expression of his countenance varied, under the observation of the phrenologist, from wonder to annoyance, and from that to the extreme of sullen, silent wrath. The reason was obvious,—he supposed himself brought up with a view to bargain and sale; and when informed that he had a good head, he looked much inclined to give somebody else a bad one. He was presently allowed to go back to his work; and our sympathies went with him, as it would probably take some days to efface from his mind the painful impression that he was to be sold, the last calamity that can happen to a negro who is in kind hands. We now wan-

dered through the long avenues of palm and fruit trees with which the estate was planted, and saw the stout black wench- es at their out-door occupations, which at this time consisted chiefly in raking and cleansing the ground about the roots of the trees and flowers. Their faces brightened as their employers passed, and the smaller children kissed hands. Returned to the house, we paused awhile to enjoy the evening red, for the sun was already below the horizon. Then came the *volante*, and with heartfelt thanks and regrets we suffered it to take us away.

And who had been the real hero of this day? Who but Roque, fresh from town, with his experience of Carnival, and his own accounts of the masked ball, the Paseo, and the Señorita's beaux? All that durst followed him to the gate, and kissed hands after him. "*Adios, Roque! Roque, adios!*" resounded on all sides; and Roque, the mysterious one, actually smiled in conscious superiority, as he nodded farewell, and galloped off, dragging us after him.

As we drove back to Matanzas in the moonlight, a sound of horses' feet made us aware that Don Antoñito, the young friend who had planned and accompanied our day's excursion, was to be our guard of honor on the lonely road. A body-servant accompanied him, likewise mounted. Don Antoñito rode a milk-white Cuban pony, whose gait was soft, swift, and stealthy as that of a phantom horse. His master might have carried a brimming glass in either hand, without spilling a drop, or might have played chess, or written love-letters on his back, so smoothly did he tread the rough, stony road. All its pits and crags and jags, the pony made them all a straight line for his rider, whose unstirred figure and even speech made this quite discernible. For when a friend talks to you on the trot, much gulping doth impede his conversation,—and there is even a good deal of wallop in a young lady's gallop. But our friend's musical Spanish ran on like a brook with no stones in it, that merely talks to the moonlight for com-

pany. And such moonlight as it was that rained down upon us, except where the palm-trees spread their inverted parasols, and wouldn't let it! And such a glorification of all trees and shrubs, including the palm, which we are almost afraid to call again by name, lest it should grow "stuck up," and imagine there were no other trees but itself! And such a combination of tropical silence, warmth, and odor! Even in the night, we did not forget that the aloë-hedges had red in them, which made all the ways beautiful by day. Oh! it was what good Bostonians call "a lovely time"; and it was with a sigh of fulness that we set down the goblet of enjoyment, drained to the last drop, and getting, somehow, always sweeter towards the bottom.

For it was set down at the Ensor House, which we are to leave to-night, half-regretful at not having seen the scorpion by which we always expected to be bitten; for we had heard such accounts of it, patrolling the galleries with its venomous tail above its head, that we had thought a sight might be worth a bite. It was not to be, however. The luggage is brought; John is gratified with a *peso*; and we take leave with entire goodwill.

I mention our departure, only because it was Cuban and characteristic. Returning by boat to Havana, we were obliged to be on board by ten o'clock that evening, the boat starting at eleven. Of course, the steamer was nowhere but a mile out in the stream; and a little cockleshell of a row-boat was our only means of attaining her. How different, ye good New Yorkers and Bostonians, from your afternoon walk on board the "Bay State," with valise and umbrella in hand, and all the flesh-pots of Egypt in —, well, in remembrance! After that degree of squabbling among the boatmen which serves to relieve the feelings of that habitually disappointed class of men, we chose our craft, and were rowed to the steamer, whose sides were steep and high out of water. The arrangements on board were peculiar. The body of the main

deck was occupied by the *gentlemen's* cabin, which was large and luxurious. A tiny after-cabin was fitted up for the ladies. In the region of the machinery were six horrible staterooms, bare and dirty, the berths being furnished simply with cane-bottoms, a pillow, and one unclean sheet. Those who were decoyed into these staterooms endured them with disgust while the boat was at anchor; but when the paddle-wheels began to revolve, and dismal din of clang and bang and whirr came down about their ears, and threatened to unroof the fortress of the brain, why, then they fled madly, precipitately, leaving their clothes mostly behind them. But I am anticipating. The passengers arrived and kept arriving; and we watched, leaning over the side, for Don Antonio, who was to accompany our voyage. Each boat had its little light; and to see them dancing and topping on the water was like a fairy scene. At last came our friend; and after a little talk and watching of the stars, we betook ourselves to rest.

Many of the Dons were by this time undressed, and smoking in their berths. As there was no access to the ladies' cabin, save through the larger one, she who went thither awaited a favorable moment and ran, looking neither to the right hand nor the left. The small space was tolerably filled by Cuban ladies in full dress.—*Mem.* They always travel in their best clothes.—The first navigation among them was a real balloon-voyage, with collisions; but they soon collapsed and went to bed. All is quiet now; and she of whom we write has thrown herself upon the first vacant bed, spreading first a clean napkin on the extremely serviceable pillow. Sleep comes; but what is this that murders sleep? A diminutive male official going to each berth, and arousing its fair occupant with "Doña Teresita," or whatever the name may be, "favor me with the amount of your passage-money." No comment is necessary; here, no tickets,—here, no stewardless to mediate between the unseen captain and the unprotected female! The

sanctuary of the sex invaded at midnight, without apology and without rebuke! Think of that, *those* passengers who have not paid their fare, and, when invited to call at the captain's office and settle, do so, and be thankful! The male passengers underwent a similar visitation. It is the Cuban idea of a compendious and economic arrangement.

And here ends our account of Matanzas, our journey thither, stay, and return. Peace rest upon the fair city! May the earthquake and hurricane spare it! May the hateful Spanish government sit lightly on its strong shoulders! May the filibusters attack it with kisses, and conquer it with loving-kindness! So might it be with the whole island-vale!

THE FIRST AND THE LAST.

It was the last December of the eighteenth century. All night a fierce north-east snow-storm had been hissing and drifting through the frozen air, pelting angrily at the shuttered and curtained windows of the rich, and shrieking with scornful laughter as it forced its way through the ill-fitting casements and loose doors of the poor, clutching at them with icy fingers as they covered over their poor fires, and spreading over the garret-beds in which they sought to hide from him a premature shroud of cold white snow.

But with morning the storm ceased, and a little before noon the sun, peering from behind his clouds, seemed to wink with astonishment at seeing how much had been done in his absence.

Not only the sun, but Mr. Phineas Coffin, guardian of the "town's poor," in the town of Newport, was astir, and, standing at the door of the "poor-us," bent a contemplative eye upon the progress made by two stout youths who were clearing the snow from the sidewalks and paths upon his premises.

Mr. Coffin perceived that a trial of skill and speed was going on between one of his own pioneers and a lad similarly engaged on behalf of the next estate. About half-way between the rapidly approaching competitors stood a rough-hewn block of stone, marking the boundaries of the two estates.

To first reach this, the winning-post,

was evidently the emulous desire of each. As they approached near and nearer, the snow flew from their shovels with a force and velocity which would certainly have reminded Mr. Coffin of a steam snow-plough, had he ever seen or heard of such a thing, which he most assuredly never had.

Each boy performed prodigies of skill and valor. The "poor-us" lad evidently gained, and his patron did not conceal a wide smile of satisfaction; the rival looked up, saw it, was stung with generous rage, threw himself with fury upon his shovel, and in three enormous plunges laid bare his own side of the post, before "poor-us" had come within a foot of it.

Then, clapping his numb fingers upon his thighs, the successful champion uttered a melodious crow, which so disgusted the spectator that he was about to retire within doors, when his eyes fell upon a thinly clad, timid-looking woman who was advancing along the newly opened path, casting deprecating glances at the two boys, who from peaceful rivalry were now proceeding to open warfare, carried on with the ammunition so plentifully spread before them.

Nor was the alarm of the poor woman groundless; for, as she advanced into the battle-field, she found herself saluted upon the breast with an immense snow-ball, which, being of loose construction, adhered to the red broadcloth cloak of the pedes-

trian, forming a conspicuous and remarkable ornament to that garment.

"Come, stop that, you young limbs, or I'll ——," shouted the chivalric Phineas, hastily gathering, as he spoke, material for a formidable missile, which, being completed before the sentence, was used by him as a ready means of rounding his period, being at once more forcible and easier to come at than the words which most men would have used.

Besides, Nathaniel, the poorhouse lad, turning round at sound of his master's voice, presented so fair a mark, with his gaping mouth, that, half involuntarily, the snow-ball left Mr. Coffin's hand, and the next instant formed the contents of Nathaniel's open mouth, leaving, however, a liberal surplusage to ornament his cheeks, chin, and nose. The recipient of this bulletin choked, spluttered, and pawed at his face after the manner of a cat who has tried to eat a wasp.

His rival did not seek to conceal the expression of his triumph and derision, the consequence of which was, that, as soon as "poor-'us" could see, he fell upon his antagonist, and both immediately disappeared from view in the bosom of an enormous drift.

"Come right along, Mum," called Mr. Coffin to the horror-stricken woman, who stood contemplating the spot where a convulsive floundering and heaving beneath the snow showed that the frozen element had not yet extinguished the fire of passion in the breasts of the buried heroes,—"come right along, and don't be scaart of them young uns. They're drefful rnde, I know; but then boys will be boys."

The woman returned no answer to this time-honored defence of youthful enormities, but, hurrying on, reached the door, saying,—

"How's your health this morning, Mr. Coffin?"

"Waal, Ma'am, I'm pooty middlin' well, thank ye," replied Phineas, slowly, and with an evident effort at recollection; then suddenly added, with more vivacity,—

"Why, it's Widder Janes,—a'n't it? Declare to goodness I didn't know ye, with yer hood over yer faace. Walk in, Miss Janes, and see my woman,—won't ye?"

"Waal, I dunno as I can stop," replied the widow, beginning, nevertheless, to shake the snow from her scanty skirts, and to stamp her numb feet, which were protected from the biting cold by a pair of old yarn socks, drawn over the shoes.

"I was wantin' to see ye, a minit," continued she; "but Miss Coffin allers keeps cleaned up so slick, I don't hardly darst to come in."

"Oh, waal," replied Phineas, with a chuckle of satisfaction at the compliment to his wife. "Ye look nice enough for anybody's folks. Come right in, this way."

"I dunno how 'tis," continued the visitor, as she followed her host through the long entry, "that Miss Coffin can allers be so forehanded with her work, an' do sich a master sight on't, too. She don't never seem to be in the suds, Monday nor no time."

Mr. Coffin had reached the door of the "keeping-room" as the widow concluded her last remark; but pausing, with his thumb upon the latch, he turned, and, looking over his shoulder, whispered, with an emphatic nod,—

"Fact is, Miss Janes, there a'n't sich a great many women jest like Miss Coffin."

"There a'n't no two ways about that," murmured Miss Janes, assentingly, as the door was thrown open.

"Walk right in. Here, Marthy, the widder Janes has called to see you this morning."

A quiet, middle-aged woman turned round from the table, where she was fitting patches to a pair of pauper trousers. Her face was sweet, her voice low, and, though she was of middle age, every one agreed that "Miss Coffin was a real pooty woman, an' a harnsome woman too."

"How does thee do, Keziah Janes? I am glad to see thee. Take a seat by the fire, and warm thee after thy cold walk."

"I can't stop a minit; but it's as cheap settin' as stannin', I do suppose," replied the widow, with a nervous little laugh, as she seated herself in the proffered chair upon the clean red hearth, and commenced her business by saying,—

"I was wantin' to speak with you, Mr. Coffin, about poor Mr. Widdrinton."

"Widdrinton, — who's he?" inquired Phineas.

"Waal," commenced the widow, settling herself in her chair, and assuming the air of one who has a story to narrate. "You know I have my thirds in the house my poor husband left. It wa'n't sold, as it had ought to ben,—for Samooel (that's *his* brother) never's ben easy that I should have the rooms I have; but they're what was set off for me, an' so he can't help himself; on'y he's allers a-thornin' when he gits a chance.

"But that a'n't nyther here nor there. What I was a-comin' to was this. Rnther better 'n a year ago, a man come to me and wanted to know ef I used all my rooms. I told him I hadn't no use for the garrit, 'cept to dry my yarbs in (for I think yarbs are drefful good in case o' sickness, Miss Coffin,—don't you?) An' then he said he wanted a place to sleep in, an' his breakfast an' supper, an' wanted to know if I would take him so.

"Waal, I thought about it a spell, an' I concluded I was too old to mind the speech o' people, and I hadn't no other objection, so I said he might come,—an' he did, that very day.

"Waal, at fust he had some kind o' work to do writin', an' he seemed to git along very comf'table,—at least, fur's I know,—for I was out tailorin' all day mostly, same as I be now; but last fall the writin' seemed to gin out all to oncet, an' he begun to kerry off his furnitoor an' books to sell, an' finally he paid up all he was owin' of me, an' told me he didn't want no more meals, but would find himself.

"Waal, I told him, that, seein' things wuz as they wuz with him, I shouldn't take no rent for the garrit, an' I could dry my yarbs there jest as well as ef he

warn't there; an' he looked kind o' red, and held his head up a minit, an' then he thanked me, an' said, 'God bless you!' an' said he'd pay me, ef he got any more work.

"Waal, he didn't git no more; an' after the furnitoor an' the books, his cloze begun to go.

"Then I begun to be afeard he didn't have nothin' to eat, an' oncet in a while I'd kerry him up a mess o' vittles; but it allers seemed drefful hard for him to take 'em, an' fin'ly he told me not to do so no more, an' said suthin' to himself about devourin' widders. So I didn't darst to go up agin, he looked so kind o' furce an' sharp, till, last night, I reck'n'd the snow would sift in through the old ruff, an' I went up to offer him a comf'table for his bed. I knocked; but he didn't make no answer, so I pushed the door open an' went in. It was a good while sence I'd seen the inside o' the room,—for when he heerd me comin' up, he'd open the door a crack an' peek out while he spoke to me; so when I got inside the room and looked about, I was all took aback an' gawped round like a fool, an' no wunder nyther; for of all the good furnitoor and things he'd brought, there wa'n't the fust thing to be seen, save and 'xcept a kind o' frame covered with cloth stannin' ag'inst the wall, an' an old straw-bed on the floor, with him on it, an' a mis'able old comf'table kivered over him."

"And this bitter weather, too! Oh, Keziah, what did thee do?" asked Mrs. Coffin, in a tearful voice.

"Why, I went up to the bedside, (ef you may call it so.) an' said, sez I, 'Why, Lor' sakes, Mr. Widdrinton,'—an' then I hild up, for I ketched a sight of his face, an' I thought he wuz gone for sartin. He wuz as cold an' as white as that 'ere snow, an' it warn't till I'd felt of his heart an' foun' that it beat a little that I thought of sich a thing as his comin' to. But as soon as I found he'd got a breath o' life in him, I didn't waste much time till I'd got him wropped up in a hot blanket with a jug o' water to his feet, an' some hot tea inside on him. Then he come to

a little, an' said he hadn't eat nor drank for two days an' nights."

"Oh, Keziah!" sobbed Mrs. Coffin; while her husband, plunging his hands deep into his breeches-pockets, and elevating his eyebrows till they were lost in his shaggy hair, exclaimed,—

"Good Je-hosaphat!" which was the nearest approach to an oath in which he ever indulged.

"An' so," pursued the widow, after enjoying for a moment the consternation of her audience,—"an' so I thought I had better come an' see ef he couldn't be took in here; not that I wouldn't do for him, an' be glad to, fur as I could, but he a'n't in a state to, be left alone, an' you know my trade takes me away consid'able from home,—an' which, if I don't foller it, why, when I git a little older, I shall have to come here myself, an' be a burden on your hands an' the town's."

"We would take good care of thee, if thee did come, Keziah," said Mrs. Coffin, in whom the habitual equanimity of the "Friend" had conquered the emotion of the woman. "Though I do not deny that it is pleasanter and better for thee to support thyself, as thee always has done."

"I don't doubt you would be good to me, Miss Coffin, an' thank ye, Ma'am, kindly for a-sayin' of it; but you know innerpendence is sweet to all on us."

"Surely, surely, Keziah; and now, Phineas, I suppose thee will see at once about this poor man, won't thee?"

"Yes, Marthy, yes. I'll go right off and see one of the selectmen; and I reckon, by the time you git a bed ready for him, we shall be along."

Phineas accordingly bustled out of the room; and Mrs. Janes, after lingering a few moments, took her leave and returned to her charge, inwardly congratulating herself on having so new and interesting a piece of intelligence with which to lighten her next day's "tailoring."

Mrs. Coffin, left alone, stood for a moment considering, and then, opening a door, called gently,—

"Faith!"

"Yes, mother," replied a voice whose soft tones seemed the echo of her own. A moment after, a slender, dark-eyed girl, about twenty years of age, entered the room, and said cheerfully,—

"What is it, mother?"

"I have somewhat to tell thee, Faith."

And the Quakeress repeated, in calm, unemphatic language, the story narrated by Mrs. Janes.

"The poor man will soon be here, Faith," continued she, "and I wanted to ask what thee thinks should be done with him. Thee knows there is no room that can have a fire in it, except the one where Polly and Susan sleep, and they are both too sick to be moved into the cold"—

"He shall have my room, mother," said Faith, quietly.

"Thy room, child?"

"Yes, mother; and I will sleep here on the couch. I should like it very much indeed; for you know I never have been able to be quite the orderly and regular girl you have tried to make me."

"Thee is a good girl," said the mother, quietly.

"Not half so good a girl as I ought to be, with so good a mother," replied Faith, throwing her arms about her mother's neck and kissing her fondly.

The elder woman returned the caress with an involuntary warmth, which, pure and natural though it might be, was yet at variance with the strict rule of her sect, which had taught her to avoid everything like compliment or caress, as savoring of the manners of the "world's people."

She therefore, after one kiss, gently repelled the girl, saying,—

"Nay, Faith, but it sufficeth. Go, then, if thee will, and make ready thy chamber for this sick man, while I prepare him some broth."

An hour later, a pung or box-sleigh drew up at the poor-house door, from which was lifted a long, gaunt figure, carefully enveloped in blankets and cloaks. As he was taken from the sleigh, he feebly murmured a few words, to which Phineas Coffin replied kindly,—

"Don't be scart,—it's all safe, and Nathaniel will fetch it right in after us."

"What! this 'ere?" queried the youth called Nathaniel, while he lifted from the sleigh, somewhat contemptuously, a long flat something, carefully enveloped in a cotton case.

"Yes. Fetch it along this way," replied Phineas; and Nathaniel followed the chair, in which the sick man was carried, into the pretty little maiden chamber which Faith had so quietly relinquished to one who she thought needed it more than herself.

Mother and daughter stood ready to receive their new charge, and see him comfortable in the warm, soft bed which they had prepared for him.

"Thee will soon get rested now, friend, and go to sleep,—won't thee?" said Mrs. Coffin, in her gentle voice, as she turned down the sheet a little more evenly.

"Where is it?" panted the exhausted sufferer, trying to look beyond his kind nurse into the room.

"What does thee mean, friend?"

"It is this thing, mother," said Faith, bringing it forward, and leaning it against the wall at the foot of the bed. "He brought it with him," continued she, in a low voice; "and father says, he didn't seem to care half so much about his own comfort as to have *that* safe."

"It is my—property,—all I have—left. I won't be—parted from it. You—sha'n't take it—away," gasped the sick man, in an excited tone.

"Thee shall not be parted from it, friend," said Mrs. Coffin, soothingly. "Surely we would not deprive thee of what is thine own, and what thee seems to value so much. Now if thee will try to go to sleep, I will stay with thee the while, and when thee wakes give thee some broth to strengthen thee."

"Let—let *her* stay.—Go away,—the rest of you," whispered the feeble voice, while the weary eyes rested upon Faith's grave, sweet face.

"Thee means my daughter? Faith, does thee wish to stay? or had thee rather I should?"

"I will stay, mother, if he wishes it."

"Very well, daughter. When thee is weary, come down, and I, or one of the women, will take thy place."

Mrs. Coffin left the room, and Faith, her sewing in her hand, was about seating herself by the fire, when the voice of the stranger summoned her to the bedside.

Turning, she found his hollow and gleaming eyes fixed sternly upon her, while a long, lean finger was pointed alternately at her and the frame leaning against the wall.

"Girl!"

"Can I do something for you?" asked Faith, kindly.

"Don't you look at it—or let any one—else, while I'm—asleep."

"I certainly will not."

"Pronise!"

"I do promise."

"Swear!"

"Nay, friend, that would be wrong," replied the girl, unconsciously adopting the phraseology of the Quakers, while expressing a sentiment learned from them; for though Faith had been brought up outwardly in the creed of her father, she had, without being aware of it, adopted many of the tenets to which her mother held.

"I will promise you very solemnly, however," continued she, "that I will neither look at yonder thing nor allow any one else to do so; and you will be wrong to doubt my word."

"I don't.—What is your name?"

"Faith."

"A good omen. Mine is—Ichabod."

"Ichabod Widdrinton?"

"Ichabod. Call me so,—all of you."

"Very well, if it is your name, we will. Now you must go to sleep."

"Sit there,—where I can see you."

Faith complied with this request, although uncertain whether it was not prompted by a distrust of her promise. The stranger soon slept, and his young nurse then made a more attentive survey of his features than she had yet done. He seemed not over forty years of age, and would, in health, have been consid-

ered a handsome man,—although the fine silky hair, thin beard, sensitive nostril, and delicate mouth could never have expressed much of strength or resolution.

The traces of disease and starvation were painfully apparent; but it seemed to the thoughtful Faith that behind these she could perceive in the sorrowful, downward curve of the lips, in the lines of the hollow, throbbing temples, in the gloomy light of the dark eyes, symptoms of a long corroding care, which, though secretly, had done its work of devastation more surely and more ruthlessly than the more apparent foes.

“How he must have suffered!” murmured she. It seemed as if the tone of gentle pity had penetrated the light slumber, and reached the heart of the sick man,—for, opening his eyes, he smiled upon the girl, a wan, sad smile, which was at once an assent and a benison.

From that moment, until the welcome end of that sad life, Ichabod would patiently endure no tendance but Faith’s; and she, with the calm and silent self-abnegation of her order, (for Florence Nightingale is but a type, and there are those all about us who lack but her opportunities,) devoted herself to him.

Her mother sometimes remonstrated, and begged her to yield her place in the sick-chamber to her or to one of the pauper women; but Faith, whose grave sweetness concealed more determination than a stranger would have guessed, would simply say,—

“Dear mother, what is a little fatigue to one as well as I am, compared with the pleasure of making this poor stranger’s death-bed happy and quiet?—which it certainly would not be, if he was crossed in his fancy for seeing me about him.” And the conscientious mind of the mother was forced to yield assent to this simple logic.

A few weeks thus passed, and then the sick man became a dying man. The pauper inmates of the house were all willing and anxious to watch beside him through the long nights, but Ichabod re-

ceived all their attentions very ungraciously; nor was it till Faith told him, in her kind, decided way, that she could not stay with him at night, that he consented to allow the others to do so.

At last there came the evening when the physician said to Mrs. Coffin, as he entered the room where she sat with her husband,—

“He won’t last till morning,—’tis impossible.”

“Then thee had better watch beside him, Phineas. It is not fitting that Faith should do so.”

“Certain. I’ll go right up, and send her down,” replied Phineas, readily.

But when the arrangements for the night were made known to Ichabod, he caught hold of Faith’s dress, as she stood at his bedside bidding him good-night, and gasped out,—

“No, no!—you!—I must have—you!—I shall die—die to-night!—And—and I want to tell—to tell you something.—Stay,—stay, Faith!—it’s the last—last time, and I—I shall never trouble any one—any more.”

“Let me stay, mother; father, do!” pleaded Faith, looking from one to the other. “I should be very unhappy, always, if I was obliged to deny him this last request. I shall not be afraid, mother; and Betty can sleep in the chair by the fire, if you wish it, so as to be at hand, if”——

“Well, child, if thee feels a call to do so, and it will make thee unhappy to be denied, I will hold my peace. But thee must certainly have Betty here, and promise to send her to call me, if Ichabod should be worse,—won’t thee?”

Faith gave the required promise, and in a short time the chamber was prepared for night. The old woman (whose skill in the last awful rites which man pays to man caused her always to be selected for such occasions) slept soundly beside the glowing fire, the dying man dozed uneasily, and Faith, shading the light from his eyes, opened the large-print Bible, which her mother, careful both for the well-being of her daughter’s

immortal soul and temporal eyesight, had recommended for her night's perusal.

The hours passed slowly on, unmarked by change, until Faith had counted three solemn strokes from the old clock in the entry, when the sick man suddenly awoke.

As Faith came to his bedside, to offer him the draught for which he always asked on awakening, she was struck with a change in his face. The eyes were at once calmer and brighter, the look of uneasy pain had disappeared, and the thin lips wore almost a smile.

"Dear Faith," said he, in a gentle voice, which yet was stronger and more unbroken than any she had heard from him before, "how good you have been to me! I am dying; but do not call any one yet. I want to talk to you a little, first. Put another pillow under my head, and raise me,—so. Now light your other candle, stir the fire to a brighter blaze, and then uncover—it."

Faith, pale and quiet, did as she was bid, stirred the fire, till its ruddy glow brightened every nook of the little white-washed chamber, and made the old crone beside it wince and mutter in her sleep. Having shielded her from its fierce light, she then, with trembling fingers, opened a little penknife which lay upon the table, and cut the twine with which the cover was sewed at the back. The last stitch severed, the cloth fell with a solemn rustle at her feet, and disclosed—a picture.

Faith examined it with much attention and some curiosity. It was the full-length figure of a man, dressed in rich robes of office. his powdered hair put back from his forehead, his left hand resting on the pommel of his sword, and his right clasping a roll of parchment. The expression of his face was grave, majestic, and noble; and yet between those handsome features and the attenuated face of the dying pauper Faith soon perceived one of those resemblances, strong, yet undefinable, which are so apparent to some persons, so undiscoverable by others.

"A noble gentleman, Faith,—was he

not?" said Ichabod, at length. "And they say his picture does not do him justice. He was an English gentleman of property and station,—the heir of a good fortune and honorable name; but he left all to come here and help found this new country,—this glorious land of freedom and conscience,—where every man has perfect liberty—to starve in his own fashion.

"He came and was a great man among them. He built the finest house in the village of Boston, and then came hither, where they made him governor and named a bay after him.

"He went home for a visit to England, and there he had this picture painted by the court-painter of those days, and brought it back with him as a present to his wife.

"He was father of many children, mostly girls; and finally died in a very dignified and respectable manner, full of years and honors,—as they say in story-books.

"His handsome property, being divided so often, made but rather small portions for the children, and several of the daughters died unmarried.

"Then the family began to decay, and each succeeding head of the family found it a harder struggle to keep up the old hospitalities and the traditional style of living. They died out, too. The lateral branches of the family-tree never flourished, and one after another came to an end, till about forty years ago the remnant of the family-blood and the family-name was centred in two cousins, a young man and a girl. They met at the funeral of the girl's mother, and found in a short conversation that they were the sole representatives of the old name, alive.

"They married, gloomily helping on the fate which awaited them, by uniting their two threads of life in one, that thus she might sever it more easily. I was their only child, and they named me Ichabod,—'the glory has departed.'

"It is a sad proof of how deeply the bitterness of life had entered their souls, that, even in the supreme moment when

they clasped their first-born in their arms, the name which rose from heart to lip, and which they bestowed upon him, was in itself a cry of anguish and despair.

"The husband soon died. Man breaks, woman bends, beneath the crushing weight of such a life. My mother lived, a dark and silent woman, till five years ago. Then she died, too, and I inherited my ancestor's portrait and the curse of the Withringtons.

"I tried to work, to earn my bread, as men all about me were doing. But no,—the fate was upon me, the curse pursued me. Everything failed which I attempted. I sunk lower and lower, until the name and the picture, which had been my pride, became a shame and a reproach to me. I abandoned the one and concealed the other, resolved to reveal neither until the moment arrived when death should wipe out the squalor of life, conquer fate, and expiate the curse.

"Quick, Faith, quick! The hour has come. Take the knife you just held,—cut the canvas from its frame,—cut it in fragments,—lay it on the blazing fire. We will perish together,—the First and—the Last."

"Nay, Ichabod, give it to me," said Faith, shrinking from the proposed holocaust. "I will always keep it, and value it."

"Would you see me fall dead at your feet, while attempting to do for myself what you refuse to do for me?" asked the dying man, with feverish ardor, and half rising, as if to leave his bed.

"No, no,—I will do it, since it must be so," exclaimed Faith, eagerly. "Lie down again and watch me."

Ichabod sunk back upon his pillows, and gazed with eyes of fitful light upon the girl, while she, opening the keen knife, cut slowly and laboriously round the margin of the stout canvas, which shrieked beneath the blade, as if the spirit of the effigy which it bore were resisting the fearful doom which threatened it.

At last the canvas was entirely released, and Faith silently held it up before the eyes of the dying man, upon whose face had come a dull, leaden blankness, and whose eyes were painful to watch as they struggled to pierce the film which was gathering over them.

"Burn," he hoarsely murmured.

With a sigh, Faith cut the picture into strips, and laid them gently, reverently, upon the coals heaped in the large fireplace.

The greedy flames leaped up to grasp their prey, and Faith turned sick and faint as she watched them fasten upon that noble face, which seemed to contract and shrivel in its anguish as they seized upon it.

She gazed a moment, painfully fascinated, then turned toward the bed,—but as her eyes fell upon Ichabod's face, she started back, and, rousing the old woman from her slumber, sent to summon her mother.

Mrs. Coffin came immediately,—but when she entered the little chamber, the last fragment of the canvas was shriveling in the flames, the last sigh of the dying man was parting from his white lips.

They had perished together,—the First—and the Last.

THE PROFESSOR AT THE BREAKFAST-TABLE.

WHAT HE SAID, WHAT HE HEARD, AND WHAT HE SAW.

YOU will know, perhaps, in the course of half an hour's reading, what has been haunting my hours of sleep and waking for months. I cannot tell, of course, whether you are a nervous person or not. If, however, you are such a person,—if it is late at night,—if all the rest of the household have gone off to bed,—if the wind is shaking your windows as if a human hand were rattling the sashes,—if your candle or lamp is low and will soon burn out,—let me advise you to read the "Critical Notices" or some other paper contained in this number, if you have not already devoured them all, and leave this to be read by daylight, with cheerful voices round, and people near by who would hear you, if you slid from your chair and came down in a lump on the floor.

I do not say that your heart will beat as mine did, I am willing to confess, when I entered the dim chamber. Did I not tell you that I was sensitive and imaginative, and that I had lain awake with thinking what were the strange movements and sounds which I heard late at night in my little neighbor's apartment? It had come to that pass that I was truly unable to separate what I had really heard from what I had dreamed in these nightmares to which I have been subject, as before mentioned. So, when I walked into the room, and Bridget, turning back, closed the door and left me alone with its tenant, I do believe you could have grated a nutmeg on my skin, such a "goose-flesh" shiver ran over it. It was not fear, but what I call nervousness,—unreasoning, but irresistible; as when, for instance, one looking at the sun going down says, "I will count fifty before it disappears"; and as he goes on and it becomes doubtful whether he will reach the number, he gets strangely flurried, and his imagina-

tion pictures life and death and heaven and hell as the issues depending on the completion or non-completion of the fifty he is counting. Extreme curiosity will excite some people as much as fear, or what resembles fear, acts on some other less impressible natures.

I may find myself in the midst of strange facts in this little conjurer's room. Or, again, there may be nothing in this poor invalid's chamber but some old furniture, such as they say came over in the Mayflower. All this is just what I mean to find out while I am looking at the Little Gentleman, who has suddenly become my patient. The simplest things turn out to be unfathomable mysteries; the most mysterious appearances prove to be the most commonplace objects in disguise.

I wonder whether the boys that live in Roxbury and Dorchester are ever moved to tears or filled with silent awe as they look upon the rocks and fragments of "puddingstone" abounding in those localities. I have my suspicions that those boys "heave a stone" or "fire a brick-bat," composed of the conglomerate just mentioned, without any more tearful or philosophical contemplations than boys of less favored regions expend on the same performance. Yet a lump of puddingstone is a thing to look at, to think about, to study over, to dream upon, to go crazy with, to beat one's brains out against. Look at that pebble in it. From what cliff was it broken? On what beach rolled by the waves of what ocean? How and *when* imbedded in soft ooze, which itself became stone, and by-and-by was lifted into bald summits and steep cliffs, such as you may see on Meetinghouse-Hill any day,—yes, and mark the scratches on their faces left when the boulder-carrying glaciers planed the surface of the continent with such rough tools that the storms have not worn the marks out of it

with all the polishing of ever so many thousand years?

Or as you pass a roadside ditch or pool in spring-time, take from it any bit of stick or straw which has lain undisturbed for a time. Some little worm-shaped masses of clear jelly containing specks are fastened to the stick: eggs of a small snail-like shell-fish. One of these specks magnified proves to be a crystalline sphere with an opaque mass in its centre. And while you are looking, the opaque mass begins to stir, and by-and-by slowly to turn upon its axis like a forming planet,—life beginning in the microcosm, as in the great worlds of the firmament, with the revolution that turns the surface in ceaseless round to the source of life and light.

A pebble and the spawn of a mollusk! Before you have solved their mysteries, this earth where you first saw them may be a vitrified slag, or a vapor diffused through the planetary spaces. Mysteries are common enough, at any rate, whatever the boys in Roxbury and Dorchester think of "brickbats" and the spawn of creatures that live in roadside puddles.

But then a great many seeming mysteries are relatively perfectly plain, when we can get at them so as to turn them over. How many ghosts that "thick men's blood with cold" prove to be shirts hung out to dry! How many mermaids have been made out of seals! How many times have horse-mackerels been taken for the sea-serpent!

—Let me take the whole matter coolly, while I see what is the matter with the patient. That is what I say to myself, as I draw a chair to the bedside.—The bed is an old-fashioned, dark mahogany four-poster. It was never that which made the noise of something moving. It is too heavy to be pushed about the room.—The Little Gentleman was sitting, bolstered up by pillows, with his hands clasped and their united palms resting on the back of the head,—one of the three or four positions specially affected by persons whose breathing is difficult from disease of the heart or other causes.

Sit down, Sir,—he said,—sit down! I have come to the hill Difficulty, Sir, and am fighting my way up.—His speech was laborious and interrupted.

Don't talk,—I said,—except to answer my questions.—And I proceeded to "prospect" for the marks of some local mischief, which you know is at the bottom of all these attacks, though we do not always find it. I suppose I go to work pretty much like other professional folks of my temperament. Thus:—

Wrist, if you please.—I was on his right side, but he presented his left wrist, crossing it over the other.—I begin to count, holding watch in left hand. One, two, three, four,—What a handsome hand!—wonder if that splendid stone is a carbuncle.—One, two, three, four, five, six, seven,—Can't see much, it is so dark, except one white object.—One, two, three, four,—Hang it! eighty or ninety in the minute, I guess.—Tongue, if you please.—Tongue is put out. Forget to look at it, or, rather, to take any particular notice of it;—but what is that white object, with the long arm stretching up as if pointing to the sky, just as Vesalius and Spigelius and those old fellows used to put their skeletons? I don't think anything of such objects, you know; but what should *he* have it in his chamber for?—As I had found his pulse irregular and intermittent, I took out a stethoscope, which is a pocket-spyglass for looking into men's chests with your ears, and laid it over the place where the heart beats. I missed the usual beat of the organ.—How is this?—I said,—where is your heart gone to?—He took the stethoscope and shifted it across to the right side; there was a displacement of the organ.—I am ill-packed,—he said;—there was no room for my heart in its place as it is with other men.—God help him!

It is hard to draw the line between scientific curiosity and the desire for the patient's sake to learn all the details of his condition. I must look at this patient's chest, and thump it and listen to it. For this is a case of *ectopia cordis*, my boy,—displacement of the heart; and

it isn't every day you get a chance to overhaul such an interesting malformation. And so I managed to do my duty and satisfy my curiosity at the same time. The torso was slight and deformed; the right arm attenuated,—the left full, round, and of perfect symmetry. It had run away with the life of the other limbs,—a common trick enough of Nature's, as I told you before. If you see a man with legs withered from childhood, keep out of the way of his arms, if you have a quarrel with him. He has the strength of four limbs in two; and if he strikes you, it is an arm-blow *plus* a kick administered from the shoulder instead of the haunch, where it should have started from.

Still examining him as a patient, I kept my eyes about me to search all parts of the chamber, and went on with the double process, as before.—Heart hits as hard as a fist,—*bellows-sound over mitral valves* (professional terms you need not attend to).—What the deuce is that long case for? Got his witch grandmother mummied in it? And three big mahogany presses,—hey?—A diabolical suspicion came over me which I had had once before,—that he might be one of our modern *alchemists*,—you understand,—make gold, you know, or *what looks like it*, sometimes with the head of a king or queen or of Liberty to embellish one side of the piece.—Don't I remember hearing him shut a door and lock it once? What do you think was kept under that lock? Let's have another look at his hand, to see if there are any calluses. One can tell a man's business, if it is a handicraft, very often by just taking a look at his open hand.—Ah! Four calluses at the end of the fingers of the right hand. None on those of the left. Ah, ha! What do those mean?

All this seems longer in the telling, of course, than it was in fact. While I was making these observations of the objects around me, I was also forming my opinion as to the kind of case with which I had to deal.

There are three wicks, you know, to the lamp of a man's life: brain, blood,

and breath. Press the brain a little, its light goes out, followed by both the others. Stop the heart a minute, and out go all three of the wicks. Choke the air out of the lungs, and presently the fluid ceases to supply the other centres of flame, and all is soon stagnation, cold, and darkness. The "tripod of life" a French physiologist called these three organs. It is all clear enough which leg of the tripod is going to break down here. I could tell you exactly what the difficulty is;—which would be as intelligible and amusing as a watchmaker's description of a diseased timekeeper to a ploughman. It is enough to say, that I found just what I expected to, and that I think this attack is only the prelude of more serious consequences,—which expression means you very well know what.

And now the secrets of this life hanging on a thread must surely come out. If I have made a mystery where there was none, my suspicions will be shamed, as they have often been before. If there is anything strange, my visits will clear it up.

I sat an hour or two by the side of the Little Gentleman's bed, after giving him some henbane to quiet his brain, and some foxglove, which an imaginative French professor has called the "Opium of the Heart." Under their influence he gradually fell into an uneasy, half-waking slumber, the body fighting hard for every breath, and the mind wandering off in strange fancies and old recollections, which escaped from his lips in broken sentences.

—The last of 'em,—he said,—the last of 'em all,—thank God! And the grave he lies in will look just as well as if he had been straight. Dig it deep, old Martin, dig it deep,—and let it be as long as other folks' graves. And mind you get the sods flat, old man,—flat as ever a straight-backed young fellow was laid under. And then, with a good tall slab at the head, and a footstone six foot away from it, it'll look just as if there was a man underneath.

A man! Who said he was a man? No more men of that pattern to bear *his*

name!—Used to be a good-looking set enough.—Where's all the manhood and womanhood gone to since his great-grandfather was the strongest man that sailed out of the town of Boston, and poor Leah there the handsomest woman in Essex, if she was a witch?

— Give me some light,— he said,— more light.— I want to see the picture.

He had started either from a dream or a wandering reverie. I was not unwilling to have more light in the apartment, and presently had lighted an astral lamp that stood on a table.— He pointed to a portrait hanging against the wall.— Look at her,— he said,— look at her! Wasn't that a pretty neck to slip a hangman's noose over?

The portrait was of a young woman, something more than twenty years old, perhaps. There were few pictures of any merit painted in New England before the time of Smibert, and I am at a loss to know what artist could have taken this half-length, which was evidently from life. It was somewhat stiff and flat, but the grace of the figure and the sweetness of the expression reminded me of the angels of the early Florentine painters. She must have been of some consideration, for she was dressed in paduasoy and lace with hanging sleeves, and the old carved frame showed how the picture had been prized by its former owners. A proud eye she had, with all her sweetness.— I think it was that which hanged her, as his strong arm hanged Minister George Burroughs;— but it may have been a little mole on one cheek, which the artist had just hinted as a beauty rather than a deformity. You know, I suppose, that nursing imps addict themselves, after the fashion of young opossums, to these little excrescences. "Witch-marks" were good evidence that a young woman was one of the Devil's wet-nurses;— I should like to have seen you make fun of them in those days!— Then she had a brooch in her bodice, that might have been taken for some devilish amulet or other; and she wore a ring upon one of her fingers, with a red stone in it, that flamed as if the

painter had dipped his pencil in fire;— who knows but that it was given her by a midnight suitor fresh from that fierce element, and licensed for a season to leave his couch of flame to tempt the unsanctified hearts of earthly maidens and brand their cheeks with the print of his scorching kisses?

She and I,— he said, as he looked steadfastly at the canvas,— she and I are the last of 'em.— She will stay, and I shall go. They never painted me,— except when the boys used to make pictures of me with chalk on the board-fences. They said the doctors would want my skeleton when I was dead.— You are my friend, if you are a doctor,— a'n't you?

I just gave him my hand. I had not the heart to speak.

I want to lie still,— he said,— after I am put to bed upon the hill yonder. Can't you have a great stone laid over me, as they did over the first settlers in the old burying-ground at Dorchester, so as to keep the wolves from digging them up? I never slept easy over the sod;— I should like to lie quiet under it. And besides,— he said, in a kind of scared whisper,— I don't want to have my bones stared at, as my body has been. I don't doubt I was a *remarkable case*; but, for God's sake, oh, for God's sake, don't let 'em make a show of the cage I have been shut up in and looked through the bars of for so many years!

I have heard it said that the art of healing makes men hardhearted and indifferent to human suffering. I am willing to own that there is often a professional hardness in surgeons, just as there is in theologians,— only much less in degree than in these last. It does not commonly improve the sympathies of a man to be in the habit of thrusting knives into his fellow-creatures and burning them with red-hot irons, any more than it improves them to hold the blinding-white cauntry of Gehenna by its cool handle and score and crisp young souls with it until they are scorched into the belief of— Transubstantiation or the Immaculate Conception. And, to say the plain truth,

I think there are a good many coarse people in both callings. A delicate nature will not commonly choose a pursuit which implies the habitual infliction of suffering, so readily as some gentler office. Yet, while I am writing this paragraph, there passes by my window, on his daily errand of duty, not seeing me, though I catch a glimpse of his manly features through the oval glass of his chaise, as he rides by, a surgeon of skill and standing, so friendly, so modest, so tender-hearted in all his ways, that, if he had not approved himself at once adroit and firm, one would have said he was of too kindly a mould to be the minister of pain, even if it were saving pain.

You may be sure that some men, even among those who have chosen the task of pruning their fellow-creatures, grow more and more thoughtful and truly compassionate in the midst of their cruel experience. They become less nervous, but more sympathetic. They have a truer sensibility for others' pain, the more they study pain and disease in the light of science. I have said this without claiming any special growth in humanity for myself, though I do hope I grow tenderer in my feelings as I grow older. At any rate, this was not a time in which professional habits could keep down certain instincts of older date than these.

This poor little man's appeal to my humanity against the supposed rapacity of Science, which he feared would have her "specimen," if his ghost should walk restlessly a thousand years, waiting for his bones to be laid in the dust, touched my heart. But I felt bound to speak cheerily.

—We won't do yet awhile, if we can help it,—I said,—and I trust we can help it. But don't be afraid; if I live longest, I will see that your resting-place is kept sacred till the dandelions and buttercups blow over you.

He seemed to have got his wits together by this time, and to have a vague consciousness that he might have been saying more than he meant for anybody's ears.—I have been talking a little wild,

Sir, eh?—he said.—There is a great buzzing in my head with those drops of yours, and I doubt if my tongue has not been a little looser than I would have it, Sir. But I don't much want to live, Sir; that's the truth of the matter; and it does rather please me to think that fifty years from now nobody will know that the place where I lie doesn't hold as stout and straight a man as the best of 'em that stretch out as if they were proud of the room they take. You may get me well, if you can, Sir, if you think it worth while to try; but I tell you there has been no time for this many a year when the smell of fresh earth was not sweeter to me than all the flowers that grow out of it. There's no anodyne like your good clean gravel, Sir. But if you can keep me about awhile, and it amuses you to try, you may show your skill upon me, if you like. There is a pleasure or two that I love the daylight for, and I think the night is not far off, at best.—I believe I shall sleep now; you may leave me, and come, if you like, in the morning.

Before I passed out, I took one more glance round the apartment. The beautiful face of the portrait looked at me, as portraits often do, with a frightful kind of intelligence in its eyes. The drapery fluttered on the still outstretched arm of the tall object near the window;—a crack of this was open, no doubt, and some breath of wind stirred the hanging folds. In my excited state, I seemed to see something ominous in that arm pointing to the heavens. I thought of the figures in the Dance of Death at Basle, and that other on the panels of the covered Bridge at Lucerne; and it seemed to me that the grim mask who mingles with every crowd and glides over every threshold was pointing the sick man to his far home, and would soon stretch out his bony hand and lead him or drag him on the unmeasured journey towards it.

The fancy had possession of me, and I shivered again as when I first entered the chamber. The picture and the shrouded shape; I saw only these two objects. They were enough. The house was

deadly still, and the night-wind, blowing through an open window, struck me as from a field of ice, at the moment I passed into the creaking corridor. As I turned into the common passage, a white figure, holding a lamp, stood full before me. I thought at first it was one of those images made to stand in niches and hold a light in their hands. But the illusion was momentary, and my eyes speedily recovered from the shock of the bright flame and snowy drapery to see that the figure was a breathing one. It was Iris, in one of her statue-trances. She had come down, whether sleeping or waking, I knew not at first, led by an instinct that told her she was wanted,—or, possibly, having overheard and interpreted the sound of our movements,—or, it may be, having learned from the servant that there was trouble which might ask for a woman's hand. I sometimes think women have a sixth sense, which tells them that others, whom they cannot see or hear, are in suffering. How surely we find them at the bedside of the dying! How strongly does Nature plead for them, that we should draw our first breath in their arms, as we sigh away our last upon their faithful breasts!

With white, bare feet, her hair loosely knotted, dressed as the starlight knew her, and the morning when she rose from slumber, save that she had twisted a scarf round her long dress, she stood still as a stone before me, holding in one hand a lighted coil of wax-taper, and in the other a silver goblet. I held my own lamp close to her, as if she had been a figure of marble, and she did not stir. There was no breach of propriety then, to scare the Poor Relation with and breed scandal out of. She had been "warned in a dream," doubtless suggested by her waking knowledge and the sounds which had reached her exalted sense. There was nothing more natural than that she should have risen and girdled her waist, and lighted her taper, and found the silver goblet with "*Ex dono pupillarum*" on it, from which she had taken her milk and possets through all her childish years,

and so gone blindly out to find her place at the bedside,—a Sister of Charity without the cap and rosary; nay, unknowing whither her feet were leading her, and with wide, blank eyes seeing nothing but the vision that beckoned her along.—Well, I must wake her from her slumber or trance. I called her name, but she did not heed my voice.

The Devil put it into my head that I would kiss one handsome young girl before I died, and now was my chance. She never would know it, and I should carry the remembrance of it with me into the grave, and a rose perhaps grow out of my dust, as out of Lord Lovel's, in memory of that immortal moment! Would it wake her from her trance? and would she see me in the flush of my stolen triumph, and hate and despise me ever after? Or should I carry off my trophy undetected, and always from that time say to myself, when I looked upon her in the glory of youth and the splendor of beauty, "My lips have touched those roses and made their sweetness mine forever"? You think my cheek was flushed, perhaps, and my eyes were glittering with this midnight flash of opportunity. On the contrary, I believe I was pale, very pale, and I know that I trembled. Ah, it is the pale passions that are the fiercest,—it is the violence of the chill that gives the measure of the fever! The fighting-boy of our school always turned white when he went out to a pitched battle with the bully of some neighboring village; but we knew what his bloodless cheeks meant,—the blood was all in his stout heart,—he was a slight boy, and there was not enough to redden his face and fill his heart both at once.

Perhaps it is making a good deal of a slight matter, to tell the internal conflicts in the heart of a quiet person something more than juvenile and something less than senile, as to whether he should be guilty of an impropriety, and, if he were, whether he would get caught in his indiscretion. And yet the memory of the kiss that Margaret of Scotland gave to

Alain Chartier has lasted four hundred years, and put it into the head of many an ill-favored poet, whether Victoria or Eugénie would do as much by him, if she happened to pass him when he was asleep. And have we ever forgotten that the fresh cheek of the young John Milton tingled under the lips of some high-born Italian beauty, who, I believe, did not think to leave her card by the side of the slumbering youth, but has bequeathed the memory of her pretty deed to all coming time? The sound of a kiss is not so loud as that of a cannon, but its echo lasts a deal longer.

There is one disadvantage which the man of philosophical habits of mind suffers, as compared with the man of action. While he is taking an enlarged and rational view of the matter before him, he lets his chance slip through his fingers. Iris woke up, of her own accord, before I had made up my mind what I was going to do about it.

When I remember how charmingly she looked, I don't blame myself at all for being tempted; but if I had been fool enough to yield to the impulse, I should certainly have been ashamed to tell of it. She did not know what to make of it, finding herself there alone, in such guise, and me staring at her. She looked down at her white robe and bare feet, and colored,—then at the goblet she held in her hand,—then at the taper; and at last her thoughts seemed to clear up.

I know it all,—she said.—He is going to die, and I must go and sit by him. Nobody will care for him as I shall, and I have nobody else to care for.

I assured her that nothing was needed for him that night but rest, and persuaded her that the excitement of her presence could only do harm. Let him sleep, and he would very probably awake better in the morning. There was nothing to be said, for I spoke with authority; and the young girl glided away with noiseless step and sought her own chamber.

The tremor passed away from my limbs, and the blood began to burn in

my cheeks. The beautiful image which had so bewitched me faded gradually from my imagination, and I returned to the still perplexing mysteries of my little neighbor's chamber. All was still there now. No plaintive sounds, no monotonous murmurs, no shutting of windows and doors at strange hours, as if something or somebody were coming in or going out, or there was something to be hidden in those dark mahogany presses. Is there an inner apartment that I have not seen? The way in which the house is built might admit of it. As I thought it over, I at once imagined a Bluebeard's chamber. Suppose, for instance, that the narrow bookshelves to the right are really only a masked door, such as we remember leading to the private study of one of our most distinguished townsmen, who loved to steal away from his stately library to that little silent cell. If this were lighted from above, a person or persons might pass their days there without attracting attention from the household, and wander where they pleased at night,—to Copp's-Hill burial-ground, if they liked,—I said to myself, laughing, and pulling the bed-clothes over my head. There is no logic in superstitious fancies any more than in dreams. A she-ghost wouldn't want an inner chamber to herself. A live woman, with a valuable soprano voice, wouldn't start off at night to sprain her ankles over the old graves of the North-End cemetery.

It is all very easy for you, middle-aged reader, sitting over this page in the broad daylight, to call me by all manner of asinine and anserine unchristian names, because I had these fancies running through my head. I don't care much for your abuse. The question is not, what it is reasonable for a man to think about, but what he actually does think about, in the dark, and when he is alone, and his whole body seems but one great nerve of hearing, and he sees the phosphorescent flashes of his own eyeballs as they turn suddenly in the direction of the last strange noise,—what he actually does think about, as he lies and recalls all the wild stories

his head is full of, his fancy hinting the most alarming conjectures to account for the simplest facts about him, his common-sense laughing them to scorn the next minute, but his mind still returning to them, under one shape or another, until he gets very nervous and foolish, and remembers how pleasant it used to be to have his mother come and tuck him up and go and sit within call, so that she could hear him at any minute, if he got very much scared and wanted her. Old babies that we are!

Daylight will clear up all that lamp-light has left doubtful. I longed for the morning to come, for I was more curious than ever. So, between my fancies and anticipations, I had but a poor night of it, and came down tired to the breakfast-table. My visit was not to be made until after this morning hour;—there was nothing urgent, so the servant was ordered to tell me.

It was the first breakfast at which the high chair at the side of Iris had been unoccupied.—You might jest as well take away that chair,—said our landlady,—he'll never want it again. He acts like a man that's struck with death, 'n' I don't believe he'll ever come out of his chamber till he's laid out and brought down a corpse.—These good women do put things so plainly! There were two or three words in her short remark that always sober people, and suggest silence or brief moral reflections.

—Life is dreadful uncering,—said the Poor Relation,—and pulled in her social tentacles to concentrate her thoughts on this fact of human history.

—If there was anything a fellah could do,—said the young man John, so called,—a fellah 'd like the chance o' helpin' a little cripple like that. He looks as if he couldn't turn over any handier than a turtle that's laid on his back; and I guess there a'n't many people that know how to lift better than I do. Ask him if he don't want any watchers. I don't mind settin' up any more 'n' a cat-owl. I was up all night twice last month.

[My private opinion is, that there was no small amount of punch absorbed on those two occasions, which I think I heard of at the time;—but the offer is a kind one, and it isn't fair to question how he would like sitting up without the punch and the company and the songs and smoking. He means what he says, and it would be a more considerable achievement for him to sit quietly all night by a sick man than for a good many other people. I tell you this odd thing: there are a good many persons, who, through the habit of making other folks uncomfortable, by finding fault with all their cheerful enjoyments, at last get up a kind of hostility to comfort in general, even in their own persons. The correlative to loving our neighbors as ourselves is hating ourselves as we hate our neighbors. Look at old misers; first they starve their dependants, and then themselves. So I think it more for a lively young fellow to be ready to play nurse than for one of those useful but forlorn martyrs who have taken a spite against themselves and love to gratify it by fasting and watching.]

—The time came at last for me to make my visit. I found Iris sitting by the Little Gentleman's pillow. To my disappointment, the room was darkened. He did not like the light, and would have the shutters kept nearly closed. It was good enough for me;—what business had I to be indulging my curiosity, when I had nothing to do but to exercise such skill as I possessed for the benefit of my patient? There was not much to be said or done in such a case; but I spoke as encouragingly as I could, as I think we are always bound to do. He did not seem to pay any very anxious attention, but the poor girl listened as if her own life and more than her own life were depending on the words I uttered. She followed me out of the room, when I had got through my visit.

How long?—she said.

Uncertain. Any time; to-day,—next week,—next month,—I answered.—One of those cases where the issue is not doubtful, but may be sudden or slow.

The women of the house were kind, as women always are in trouble. But Iris pretended that nobody could spare the time as well as she, and kept her place, hour after hour, until the landlady insisted that she'd be killin' herself, if she begun at that rate, and haf to give up, if she didn't want to be clean beat out in less than a week.

At the table we were graver than common. The high chair was set back against the wall, and a gap left between that of the young girl and her nearest neighbor's on the right. But the next morning, to our great surprise, that good-looking young Marylander had very quietly moved his own chair to the vacant place. I thought he was creeping down that way, but I was not prepared for a leap spanning such a tremendous parenthesis of boarders as this change of position included. There was no denying that the youth and maiden were a handsome pair, as they sat side by side. But whatever the young girl may have thought of her new neighbor, she never seemed for a moment to forget the poor little friend who had been taken from her side. There are women, and even girls, with whom it is of no use to talk. One might as well reason with a bee as to the form of his cell, or with an oriole as to the construction of his swinging nest, as try to stir these creatures from their own way of doing their own work. It was not a question with Iris, whether she was entitled by any special relation or by the fitness of things to play the part of a nurse. She was a wilful creature that must have her way in this matter. And it so proved that it called for much patience and long endurance to carry through the duties, say rather the kind offices, the painful pleasures, that she had chosen as her share in the household where accident had thrown her. She had that genius of ministration which is the special province of certain women, marked even among their helpful sisters by a soft, low voice, a quiet footfall, a light hand, a cheering smile, and a ready self-surrender to the objects of their care, which such tri-

fles as their own food, sleep, or habits of any kind never presume to interfere with.

Day after day, and too often through the long watches of the night, she kept her place by the pillow.—That girl will kill herself over me, Sir,—said the poor Little Gentleman to me, one day,—she will kill herself, Sir, if you don't call in all the resources of your art to get me off as soon as may be. I shall wear her out, Sir, with sitting in this close chamber and watching when she ought to be sleeping, if you leave me to the care of Nature without dosing me.

This was rather queer pleasantry, under the circumstances. But there are certain persons whose existence is so out of parallel with the larger laws in the midst of which it is moving, that life becomes to them as death and death as life.—How am I getting along?—he said, another morning. He lifted his shrivelled hand, with the death's-head ring on it, and looked at it with a sad sort of complacency. By this one movement, which I have seen repeatedly of late, I know that his thoughts have gone before to another condition, and that he is, as it were, looking back on the infirmities of the body as accidents of the past. For, when he was well, one might see him often looking at the handsome hand with the flaming jewel on one of its fingers. The single well-shaped limb was the source of that pleasure which in some form or other Nature almost always grants to her least richly endowed children. Handsome hair, eyes, complexion, feature, form, hand, foot, pleasant voice, strength, grace, agility, intelligence,—how few there are that have not just enough of one at least of these gifts to show them that the good Mother, busy with her millions of children, has not quite forgotten them! But now he was thinking of that other state, where, free from all mortal impediments, the memory of his sorrowful burden should be only as that of the case he has shed to the insect whose "deep-damasked wings" beat off the golden dust of the lily-anthers, as he flutters in the ecstasy

of his new life over their full-blown summer glories.

No human being can rest for any time in a state of equilibrium, where the desire to live and that to depart just balance each other. If one has a house, which he has lived and always means to live in, he pleases himself with the thought of all the conveniences it offers him, and thinks little of its wants and imperfections. But once having made up his mind to move to a better, every incommmodity starts out upon him until the very ground-plan of it seems to have changed in his mind, and his thoughts and affections, each one of them packing up its little bundle of circumstances, have quitted their several chambers and nooks and migrated to the new home, long before its apartments are ready to receive their bodily tenant. It is so with the body. Most persons have died before they expire,—died to all earthly longings, so that the last breath is only, as it were, the locking of the door of the already deserted mansion. The fact of the tranquillity with which the great majority of dying persons await this locking of those gates of life through which its airy angels have been going and coming, from the moment of the first cry, is familiar to those who have been often called upon to witness the last period of life. Almost always there is a preparation made by Nature for unearthing a soul, just as on the smaller scale there is for the removal of a milk-tooth. The roots which hold human life to earth are absorbed before it is lifted from its place. Some of the dying are weary and want rest, the idea of which is almost inseparable in the universal mind from death. Some are in pain, and want to be rid of it, even though the anodyne be dropped, as in the legend, from the sword of the Death-Angel. Some are stupid, mercifully narcotized that they may go to sleep without long tossing about. And some are strong in faith and hope, so that, as they draw near the next world, they would fain hurry toward it, as the caravan moves faster over the sands when the foremost travellers send

word along the file that water is in sight. Though each little party that follows in a foot-track of its own will have it that the water to which others think they are hastening is a mirage, not the less has it been true in all ages and for human beings of every creed which recognized a future, that those who have fallen worn out by their march through the Desert have dreamed at least of a River of Life, and thought they heard its murmurs as they lay dying.

The change from the clinging to the present to the welcoming of the future comes very soon, for the most part, after all hope of life is extinguished, provided this be left in good degree to Nature, and not insolently and cruelly forced upon those who are attacked by illness, on the strength of that odious foreknowledge often imparted by science, before the white fruit whose core is ashes, and which we call *death*, has set beneath the pallid and drooping flower of sickness. There is a singular sagacity very often shown in a patient's estimate of his own vital force. His physician knows the state of his material frame well enough, perhaps,—that this or that organ is more or less impaired or disintegrated; but the patient has a sense that he can hold out so much longer,—sometimes that he must and will live for a while, though by the logic of disease he ought to die without any delay.

The Little Gentleman continued to fail, until it became plain that his remaining days were few. I told the household what to expect. There was a good deal of kind feeling expressed among the boarders, in various modes, according to their characters and style of sympathy. The landlady was urgent that he should try a certain nostrum which had saved somebody's life in just such a case. The Poor Relation wanted me to carry, as from her, a copy of "Allein's Alarm," etc. I objected to the title, reminding her that it offended people of old, so that more than twice as many of the book were sold when they changed the name to "A Sure Guide to Heaven." The

good old gentleman whom I have mentioned before has come to the time of life when many old men cry easily, and forget their tears as children do.—He was a worthy gentleman,—he said,—a very worthy gentleman, but unfortunate,—very unfortunate. Sadly deformed about the spine and the feet. Had an impression that the late Lord Byron had some malformation of this kind. Had heard there was something the matter with the ankle-joints of that nobleman, but he was a man of talents. This gentleman seemed to be a man of talents. Could not always agree with his statements,—thought he was a little over-partial to this city, and had some free opinions; but was sorry to lose him,—and if—there was anything—he—could— — — — —. In the midst of these kind expressions, the gentleman with the *diamond*, the Koh-i-noor, as we called him, asked, in a very unpleasant sort of way, how the old boy was likely to cut up,—meaning what money our friend was going to leave behind.

The young fellow John spoke up, to the effect that this was a diabolish snob-by question, when a man was dying and not dead.—To this the Koh-i-noor replied, by asking if the other meant to insult him.—Whereto the young man John rejoined that he had no particular intentions one way or t'other.—The Koh-i-noor then suggested the young man's stepping out into the yard, that he, the speaker, might "slap his chops."—Let 'em alone,—said young Maryland,—it'll soon be over, and they won't hurt each other much.—So they went out.

The Koh-i-noor entertained the very common idea, that, when one quarrels with another, the simple thing to do is to *knock the man down*, and there is the end of it. Now those who have watched such encounters are aware of two things: first, that it is not so easy to knock a man down as it is to talk about it; secondly, that, if you do happen to knock a man down, there is a very good chance that he will be angry, and get up and give you a thrashing.

So the Koh-i-noor thought he would begin, as soon as they got into the yard, by knocking his man down, and with this intention swung his arm round after the fashion of rustics and those unskilled in the noble art, expecting the young fellow John to drop when his fist, having completed a quarter of a circle, should come in contact with the side of that young man's head. Unfortunately for this theory, it happens that a blow struck out straight is as much shorter, and therefore as much quicker than the rustic's swinging blow, as the radius is shorter than the quarter of a circle. The mathematical and mechanical corollary was, that the Koh-i-noor felt something hard bring up suddenly against his right eye, which something he could have sworn was a paving-stone, judging by his sensations; and as this threw his person somewhat backwards, and the young man John jerked his own head back a little, the swinging blow had nothing to stop it; and as the Jewel staggered between the hit he got and the blow he missed, he tripped and "went to grass," so far as the back-yard of our boarding-house was provided with that vegetable. It was a signal illustration of that fatal mistake, so frequent in young and ardent natures with inconspicuous calves and negative pectorals, that they can settle most little quarrels on the spot by "knocking the man down."

We are in the habit of handling our faces so carefully, that a heavy blow, taking effect on that portion of the surface, produces a most unpleasant surprise, which is accompanied with odd sensations, as of seeing sparks, and a kind of electrical or ozone-like odor, half-sulphurous in character, and which has given rise to a very vulgar and profane threat sometimes heard from the lips of bullies. A person not used to pugilistic gestures does not instantly recover from this surprise. The Koh-i-noor, exasperated by his failure, and still a little confused by the smart hit he had received, but furious, and confident of victory over a young fellow a good deal lighter than himself, made a

desperate rush to bear down all before him and finish the contest at once. That is the way all angry greenhorns and incompetent persons attempt to settle matters. It doesn't do, if the other fellow is only cool, moderately quick, and has a very little science. It didn't do this time; for, as the assailant rushed in with his arms flying everywhere, like the vans of a windmill, he ran a prominent feature of his face against a fist which was travelling in the other direction, and immediately after struck the knuckles of the young man's other fist a severe blow with the part of his person known as the *epi-gastrium* to one branch of science and the *bread-basket* to another. This second round closed the battle. The Koh-i-noor had got enough, which in such cases is more than as good as a feast. The young fellow asked him if he was satisfied, and held out his hand. But the other sulked, and muttered something about revenge. —Jest as y' like,—said the young man John.—Clap a slice o' raw beefsteak on to that mouse o' yours 'n' 't'll take down the swellin'. (*Mouse* is a technical term for a bluish, oblong, rounded elevation occasioned by running one's forehead or eyebrow against another's knuckles.) The young fellow was particularly pleased that he had had an opportunity of trying his proficiency in the art of self-defence without the gloves. The Koh-i-noor did not favor us with his company for a day or two, being confined to his chamber, *it was said*, by a *slight feverish attack*. He was chop-fallen always after this, and got negligent in his person. The impression must have been a deep one; for it was observed, that, when he came down again, his moustache and whiskers had turned visibly white—*about the roots*. In short, it disgraced him, and rendered still more conspicuous a tendency to drinking, of which he had been for some time suspected. This, and the disgust which a young lady naturally feels at hearing that her lover has been "licked by a fellah not half his size," induced the landlady's daughter to take that decided step which produced a change in

the programme of her career I may hereafter allude to.

I never thought he would come to good, when I heard him attempting to sneer at an unoffending city so respectable as Boston. After a man begins to attack the State-House, when he gets bitter about the Frog-Pond, you may be sure there is not much left of him. Poor Edgar Poe died in the hospital soon after he got into this way of talking; and so sure as you find an unfortunate fellow reduced to this pass, you had better begin praying for him, and stop lending him money, for he is on his last legs. Remember poor Edgar! He is dead and gone; but the State-House has its cupola fresh-gilded, and the Frog-Pond has got a fountain that squirts up a hundred feet into the air and glorifies that humble sheet with a fine display of provincial rainbows.

— I cannot fulfil my promise in this number. I expected to gratify your curiosity, if you have become at all interested in these puzzles, doubts, fancies, whims, or whatever you choose to call them, of mine. Next month you shall hear all about it.

— It was evening, and I was going to the sick-chamber. As I paused at the door before entering, I heard a sweet voice singing. It was not the wild melody I had sometimes heard at midnight:—no, this was the voice of Iris, and I could distinguish every word. I had seen the verses in her book; the melody was new to me. Let me finish my page with them.

HYMN OF TRUST.

O LOVE Divine, that stooped to share
Our sharpest pang, our bitterest tear,
On Thee we cast each earthborn care,
We smile at pain while Thou art near!

Though long the weary way we tread,
And sorrow crown each lingering year,
No path we shun, no darkness dread,
Our hearts still whispering, Thou art near!

When drooping pleasure turns to grief,
 And trembling faith is changed to fear,
 The murmuring wind, the quivering leaf
 Shall softly tell us, Thou art near!

On Thee we fling our burdening woe,
 O Love Divine, forever dear,
 Content to suffer, while we know,
 Living and dying, Thou art near!

ART.

PICTURES AT SEVILLE AND MADRID.

Seville, January, 1859.

I DO NOT know whether I ought not to take you to the Museo on so bright a morning, although I should like better to stroll with you on the Paseo by the pretty river across which I look to the faintly seen hills of Ronda, with the rich palm-trees in the foreground, and a great stone pine in the middle distance, which would recall to us the Campagna and Italy. Many people have said to me, "You cannot judge of Murillo till you see him at Seville,"—they, of course, having been at Seville. This is so far true, that his best picture is undoubtedly in the Cathedral here; but in all other ways, Murillo is perfectly to be seen in other cities. You know, therefore, just what the pictures and the Museo have to say to you. They speak of a most clever artist, who evidently consulted Nature conscientiously, and who perceived and understood very often many phases of her grace and beauty. The most masterly of his fifteen or twenty pictures in the gallery is the one of Saint Thomas of Villanueva giving Alms to the Poor; and it is, certainly, charmingly arranged, with great breadth of effect and clever drawing,—on a cool scale of color throughout. The Saint is in a black robe, relieved against a light background of gray wall. The beggar who is receiving alms is capitably understood, and carries the light broadly through the picture. A charming little boy leans against his mother in the left-hand corner, in half shadow, and shows her the coin in his hand. A few other heads fill up the right-hand of the picture behind the Saint. A red drapery, of a dull color, and a touch of brown-red here and there, warm the agreeable grayness of the rest of the canvas. I like much, also, a

"Conception," in many respects like the usual picture which Murillo repeated so often; but the Virgin in this one is represented as very young,—about twelve or fourteen years old,—and the whole effect is most silvery and delicate.

But the Saint Antonio in the Cathedral is, I should say, his great picture. It is very simple, and full of feeling. The Saint, half kneeling, stretches forward to the vision of the Christ-Child, which descends in a glory of cherubim toward him. The great mass of light falls directly upon the kneeling figure and the upturned face, and throws strong shadows on the ground. One is reminded, in some of the angel-figures, of the brilliant light and shadow on the little flying cherubs in the "Assumption," at Venice. Here all is silvery, where in Titian all burns with the glory of a Venetian sunset. But this picture of Murillo seems to me what one must call an eminently "happy" picture. It gives one the idea that the painter enjoyed painting it, for the expressive movement of the Saint is most admirably given, and the extreme simplicity of every part of the picture is most agreeable; so that we are ready to give great praise to Murillo for what he did, and to say that he was earnest and tried to represent what he really felt. And when we say that, we say a great deal; do we not? But we cannot, for a moment, compare him to the great Venetians. He did not attempt what they did, because he did not feel it at all; and, as a painter, he is not comparable to them. One sees that he executed with rapidity and a sort of dash, as it were. The Venetian concealed his execution, as Nature does, and attempted to render the most subtle things which he knew his art alone

could give, in their full force and beauty. As a painter, therefore, he cannot be compared with men who wrought from so different a principle. And when we think of the lovely elevation and noble thought in the great Venetians, we must quietly rest grateful for those great blessings,—grateful and happy that they exist, and that we, in some measure at least, understand and appreciate their meaning. Is it not delightful to think of them and know them in their precious old corners and over their dear old altars?

Madrid, March, 1859.

You see that we have at last left Andalusia, and are here in what is like a bit of Paris,—shops, dress, carriages, and now and then the smell of asphalt pavement being renewed. Still, mantillas are the coverings for the female head, and peasants in costumes drive mules and donkeys through the crowds in the busy streets, and one is still in Spain. We came, you know, for the gallery, and the first glimpse of it showed us that we have enough to do to see that, during our proposed stay of a month. I must tell you just a few things about the pictures, and give you a peep at Madrid through my eyes, since you are not here to use your own.

Murillo is here the same as everywhere else. I very much prefer his pictures in Seville. Velasquez, however, is to be really seen nowhere so well as here. I do not know how many pictures there are here by him, but a great quantity, it seems to me: Philips without number, in childhood, youth, and age; Dons with curled moustaches; Queens with large hoops and disfigured heads; an actor, full of life and character, one of his very best. But his greatest picture, and really a wonder, is his portrait of himself painting the little Infanta, who is in the foreground of the picture with two young girls, her court ladies, her dwarf, and a diminutive page. It is quite like a photograph, in clear, broad effect of light and dark. From the other side of the room, full of truth and vigor,—as you approach it, you find it is dashed in with a surety of touch and a breadth truly extraordinary,—no details, no substance even; painted with one huge brush, it would almost seem, all is vigorous, dash-

ing, clever, the triumph of *chic*, as shown by a master hand. The dog in the immediate foreground is capital, the page pushing him playfully with his foot. The dwarf stands next, full of a sort of quaint truth, with her big head and heavy chin. The mass of light falls on the Infanta, who takes a cup of something, chocolate, I suppose, from one of the kneeling girls, while the other makes a reverence on the other side. Beyond are a nun and a *guarda-damas*, and in the mirror at the other end of the room are most cleverly indicated the portraits of Philip and his wife. Velasquez stands on the left of the picture, behind the Infanta, painting, with his canvas turned back toward us as we look into the room. The black figure of an attendant has passed out of the apartment and is going up a stair against a clear white wall. The skilful way in which you are led into the picture is astonishing, and the whole thing is quite by itself as a piece of painting. There is no attempt at anything subtle or even delicate in the treatment, speaking from the point of view of a result achieved by paint on canvas,—no texture, no difference of handling, no imitation; all is *paint*, admirably put on, for the effect across the room. I think we must set Velasquez quite by himself as a truthful and surely most gifted portrait-master. With a peculiar gift,—genius, I think we might say,—certainly he is like no one else, and nobody else is like him. Then there is his equestrian portrait of Philip IV., of which you may remember the sketch in the Pitti Gallery,—also one of the Duke of Olivarrez, fresh, dashing, and spirited. But I prefer the portrait of—some actor, I am sure,—full of character, against a gray wall background,—one of those faces one is sure one has seen somewhere in Spain, and he is declaiming evidently with the most capital action.—So much for Velasquez.

But I hardly dare attempt to tell you of the glory of the great Titian, who seems almost newly revealed, in many *perfect* works. Nothing can equal the superb style of a portrait of Alfonso of Ferrara; it is like nothing but Nature,—a splendid, dark, manly face and figure, standing and looking thoughtfully at you, or rather, beyond you, caressing in an absent way a little silky dog who puts his paw up to attract his master's notice. The glowing flesh,

the superbly painted dress of deep blue with fine arabesques of gold,—the delicate hand lying on the soft, silky hair of the dog, with its turquoise ring on the second joint of one of the fingers,—you can imagine it, can you not? Next him stands Philip II., pale, elegant, and repulsive, in gorgeous armor worn over festal, glittering white satin. Charles V. is on the other side; and I hardly know which of these portraits is the finest as a work of Art, for all are *perfect*. Charles is standing, with a noble dog leaning up against his hand; there is something *simpática* in his gray eyes, his worn face, and even in his protruding jaw, it is so admirably rendered, and gives such a firm character to the face. His costume is *elegantísimo*, white satin and gold,—with a tissue-of-gold doublet, and a cassock of silver-damask, with great black fur collar and lining, against which is relieved the under-dress; he wears his velvet cap and plume, and a deep emerald satin curtain hangs on his right hand. These portraits are just about as wonderful as any you may remember,—in his best style and in capital condition. But I know you would say that the great portrait of Charles on horseback is more grand. It is a sort of heroic poem; he looks like Sir Galahad, or Chivalry itself, going forth to conquer wrong and violence. His eager, worn face looks out from the helmet so calmly and so steadily, the flash of his armor, which gleams like real metal, the coal-black horse, which comes forward out of the landscape shaking his head-piece of blood-red plumes against the golden sunset sky and champing the golden bit, the grasp of the lance by the noble rider: well, painting can do no more than that. It is history, poetry, and the beauty of Nature recreated by the grand master. An entirely different phase of his character is seen in his *Ariadne Asleep* surrounded by the Bacchanals. This is full of antique Grecian feeling; and such a subtle, delicious piece of painting! *Ariadne* is in the foreground, full of warm, breathing life, her arm thrown over her lovely head, and her golden hair falling over the vase of gold and onyx on which she rests; a river of red wine runs through the emerald grass; two beautiful girls have just put by their music and instruments, and one turns her exquisite face toward us to speak to the other reclining on the

grass. The one who turns to us is the beauty of the Louvre, or some one very like her, in full Venetian loveliness. In her bosom are one or two violets and a paper with *Titianus* written on it. The bit of music on the grass has Greek letters. Dancing figures are in the middle of the picture. The fauns stagger under the dark trees, carrying great sumptuous vases of agate and gold. Silenus is asleep on a sunny hill at a distance, and the white sails of the ship with Theseus gleam on the deep-blue sea. There is another called an *Offering to Fecundity*. It is a crowd of most lovely baby boys, wonderfully painted, frolicking on the green among flowers and fruits. A figure full of action and passion holds up a glass to the statue of the goddess in one corner. The children are kissing each other and carrying about baskets of fruit; these baskets are hung with rich pearls and rubies and gems of all kinds. The green, fresh trees wave against a summer sky, and the work is full of tender, sensitive elegance and love. It shows to me an entirely new side of Titian in its extreme delicacy and sweetness. Nobody can ever speak of a "want of refinement" in Titian, if they thought so before, after seeing these pictures. Then there is the *Herodias*, the same as the girl in *Dresden* who holds up the casket,—wonderfully delicate and beautiful; and several other portraits and pictures, which I cannot tell you of, even if you are not already tired. I ought, however, to say that Paul Veronese has a very fine *Venus and Adonis* here, full of sunlight and summer beauty, and *Christ Teaching the Doctors*, nobly serious in character and admirable in treatment; also two sketches of *Cain* and of *Vice and Virtue*, very full of feeling for his subject. The *Cain* has his back toward you. His wife and child look up at him entreatingly. There is a fine, solemn horizon with a gleam of twilight. There are several *Tintorets*, but no favorable specimens,—a portrait is the best. There is also a *Giovanni Bellini*, which brings back the Venetian altar-pieces, quiet and lovely; and a *Giorgione*, like the large one in the Louvre, in many ways; a *Madonna and Infant*, with a fine female *Saint* and a noble *Saint George*.

These are some of the glorious treasures which the Spaniards own. If we could only have some of these! or if, while we

or our country are committing the sin of coveting the Spanish possessions, we would only covet something worth the having! I confess, I should delight to take away one or two fine jewels of pictures that nobody here would miss.

I had almost forgotten to mention the great Raphael, the "Spasimo." It is in his Roman style, with much that is, to me, forced in the action and expression. The head of Christ, however, is beautiful, and exquisitely drawn. Beside the Spasimo, there is a little picture of the Virgin and Child, with Saint Joseph, in Raphael's early manner, very lovely, and reminding one of the "Staffa" Madonna, at Perugia. It is faint in color, and most charming in careful execution.

Then there are the finest Hemmlings I have ever seen,—finer than those at Munich: lovely Madonnas, meek and saintly; superb adoring Kings, all glowing with cloth-of-gold and velvets and splendid jewels; beautiful quiet landscapes, seen through the arches of the stable; and angels, with wings of dazzling green and crimson. The real love with which these wonderful pictures are caressed by the careful, thoughtful artist makes them most precious. Every little flower is delicately and artistically done, and everything is invested with a sort of sacred reverence by this earnest Pre-Raphaelite. One or two Van Eycks have the same splendor and depth of feeling. These pictures look as if they were painted yesterday, so clear and brilliant are their colors.

It is a pleasant circumstance, that some of the great Venetian pictures in the gallery here were gained for Spain by the judgment and taste of Velasquez. When he went to Italy with a commission from Philip IV., which it must have delighted him to execute, "to buy whatever pictures were for sale that he thought worth purchasing," he spent some time in Venice, and there bought, among other things,

the Venus and Adonis of Paul Veronese, and several of the works of Tintoretto. The Titians had come to Spain before, and it was from the study of them, perhaps, that Velasquez learned to paint so well. At any rate, we know what he thought of Titian; for Mr. Sterling gives an extract from a poem by a Venetian, Marco Boschini, which was published not long after Velasquez's journey to Italy, in which part of a conversation is given between him and Salvator Rosa, who asked him what he thought of Raphael. You will like to see it, if you have not Sterling by you.

"Lu storse el cao cirimoniosamente,
E disse: 'Rafael (a dirve el vero,
Piasendome esser libero e sinciero)
Stago per dir che nol me piase niente.'

"'Tanto che,' replichè quela persona,
'Co' no ve piase questo gran Pitor,
In Italia nissun ve dà in l'umor,
Perche nu ghe donemo la corona.'

"Don Diego replichè con tal maniera:
'A Venetia se trova el bon e'l belo;
Mi dago el primo luogo a quel penelo;
Tician xè quel che porta la bandiera.'"

Here is a translation:—

The master, with a ceremonious air,
Bowed, and then said, "Raphael, truth to tell,
For to be free and honest suits me well,
Pleases me not at all, I must declare."

"Since, then," replied the other, "you so frown
On this great painter, in Italy is none
By whom, indeed, your favor can be won;
For upon him we all bestow the crown."

Don Diego thereupon to him replies,
"At Venice may be found the good and fair;
I give the first place to the pencil there;
Titian is he who carries off the prize."

REVIEWS AND LITERARY NOTICES.

1. *Dictionary of Americanisms*. A Glossary of Words and Phrases usually regarded as peculiar to the United States. By JOHN RUSSELL BARTLETT. Second Edition, greatly improved and enlarged. Boston: Little, Brown, & Company. 1859. pp. xxxii., 524.
2. *A Glossarial Index to the Printed English Literature of the Thirteenth Century*. By HERBERT COLERIDGE. London: Trübner & Company. 1859. pp. iv., 104.
3. *Outlines of the History of the English Language*, for the Use of the Junior Classes in Colleges and the Higher Classes in Schools. By GEORGE L. CRAIK, Professor of History and of English Literature in Queen's College, Belfast. Third Edition, revised and improved. London: Chapman & Hall. 1859. pp. xii., 148.
4. *The Vulgar Tongue*. A Glossary of Slang, Cant, and Flash Phrases, used in London from 1839 to 1859; Flash Songs, Essays on Flash, and a Bibliography of Canting and Slang Literature. By DUCANGE ANGLICUS. Second Edition, improved and much enlarged. London: Bernard Quaritch. 1859. pp. 80.
5. *A Dictionary of Modern Slang, Cant, and Vulgar Words, etc., etc.* By a London Antiquary. London: John Camden Holten. 1859. pp. lxxxviii., 160.
6. *On the English Language, Past and Present*. By RICHARD CHENEVIX TRENCH, D. D. New Edition, revised and enlarged. New York: Blakeman & Mason. 1859. pp. 238.
7. *A Select Glossary of English Words used formerly in Senses different from their present*. By RICHARD CHENEVIX TRENCH, D. D. New York: Redfield. 1859. pp. xi., 218.
8. *Rambles among Words; their Poetry, History, Wisdom*. By WILLIAM SWINTON. New York. Scribner. 1859. pp. 302.

THE first allusion we know of to an Americanism is that of Gill, in 1621,—“*Sed et ab Americanis nonnulla mutuamur, ut MAIZ et KANOA.*” Since then, English literature, not without many previous wry faces,

has adopted or taken back many words from this side of the water. The more the matter is looked into, the more it appears that we have no peculiar dialect of our own, and that men here, as elsewhere, have modified language or invented phrases to suit their needs. When Dante wrote his “*De Vulgari Eloquio*,” he reckoned nearly a thousand distinct dialects in the Italian peninsula, and, after more than five hundred years, it is said that by far the greater part survive. In England, eighty years ago, the county of every member of Parliament was to be known by his speech; but in “both Englands,” as they used to be called, the tendency is toward uniformity.

In spite of the mingling of races and languages in the United States, the speech of the people is more uniform than that of any European nation. This would inevitably follow from our system of common-schools, and the universal reading of newspapers. This has tended to make the common language of talk more bookish, and has thus reacted unfavorably on our literature, giving it sometimes the air of being composed in a dead tongue rather than written from a living one. It gladdens us, we confess, to see how goodly a volume of *Americanisms* Mr. Bartlett has been enabled to gather, for it shows that our language is alive. It is only from the roots that a language can be refreshed; a dialect that is taught grows more and more pedantic, and becomes at last as unfit a vehicle for living thought as monkish Latin. This is the danger which our literature has to guard against from the universal Schoolmaster, who wars upon home-bred phrases, and enslaves the mind and memory of his victims, as far as may be, to the best models of English composition,—that is to say, to the writers whose style is faultlessly correct, but has no blood in it. No language, after it has faded into *diction*, none that cannot suck up feeding juices from the mother-earth of a rich common-folk-talk, can bring forth a sound and lusty book. True vigor of expression does not pass from page to page, but from man to man, where the brain is kindled and

the lips are limbered by downright living interests and by passions in the very throes. Language is the soil of thought; and our own especially is a rich leaf-mould, the slow growth of ages, the shed foliage of feeling, fancy, and imagination, which has suffered an earth-change, that the vocal forest, as Howell called it, may clothe itself anew with living green. There is death in the Dictionary; and where language is limited by convention, the ground for expression to grow in is straitened also, and we get a *potted* literature, Chinese dwarfs instead of healthy trees.

We are thankful to Mr. Bartlett for the onslaught he makes in his Introduction upon the *highfaluting* style so common among us. But we are rather amused to find him falling so easily into that *Anglo-Saxon* trap which is the common pitfall of those half-learned men among whom we should be slow to rank him.* He says, "The *unfortunate tendency to favor the Latin at the expense of the Saxon element of our language, which social and educational causes have long tended to foster in the mother country, has with us received an additional impulse from the great admixture of foreigners in our population.*" (p. xxxii.) We have underscored the words of Latin origin, and find that they include *all* the nouns, all the adjectives but two, and three out of five verbs,—one of these last (the auxiliary *have*) being the same in both Latin and Saxon. Speaking of the Bostonians, Mr. Bartlett says, "The great *extent* to which the *scholars* of New England have carried the *study of the German language and literature* for some years back, *added to the very general neglect of the old master-pieces of English composition, have [has] had the effect of giving to the writings of many of them an artificial, unidiomatic character, which has an inexpressibly unpleasant effect to those who are not habituated to it.*" (p. xxv. We again underscore the un-Saxon words.) Now if there be any short

* This, perhaps, was to be expected; for he calls Dr. Latham's *English Language* "unquestionably the most valuable work on English philology and grammar which has yet appeared," (p. xxx., *note*.) and refers to the first edition of 1841. If Mr. Bartlett must allude at all to Dr. Latham, (who is reckoned a great blunderer among English philologists,) he should at least have referred to the second edition of his work, in two volumes, 1855.

cut to the Anglo-Saxon, it is through the German; and how far the Bostonians deserve the reproach of a neglect of old English masterpieces we do not pretend to say, but the first modern reprint of the best works of Latimer, More, Sidney, Fuller, Selden, Browne, and Feltham was made in Boston, under the care of the late Dr. Alexander Young. We have no wish to defend Boston; we mean only to call Mr. Bartlett's attention to the folly of asking people to write in a dialect which no longer exists. No man can write off-hand a page of Saxon English; no man with pains can write one and hope to be commonly understood. At least let Mr. Bartlett practise what he preaches. When a deputation of wig-makers waited on George III. to protest against the hair-powder-tax, the mob, seeing that one of them wore his own hair, ducked him forthwith in Tower-Ditch,—a very Anglo-Saxon comment on his inconsistency. We should not have noticed these passages in Mr. Bartlett's Introduction, had he not, after eleven years' time to weigh them in, let them remain as they stood in his former edition, of 1848.

In other respects the volume before us greatly better its forerunner. That contained many words which were rather vulgarisms than provincialisms, and more properly English than American. Almost all these Mr. Bartlett has left out in revising his book. Once or twice, however, he has retained as Americanisms phrases which are proverbial, such as "born in the woods to be scared of an owl," "to carry the foot in the hand," and "hallooing before you're out of the woods." But it will be easier to follow the alphabetical order in our short list of *adversaria* and comments.

ALEWIFE. We doubt if Mr. Bartlett is right in deriving this from a supposed Indian word *alooof*. At least, Hakluyt speaks of a fish called "old-wives"; and in some other old book of travels we have seen the name derived from the likeness of the fish, with its good, round belly, to the mistress of an alchouse.

BANK-BILL. Is not an Americanism. It is used by Swift, Pope, and Fielding.

BOGUS. Mr. Bartlett quotes a derivation of this word from the name of a certain *Borghese*, said to have been a notorious counterfeiter of bank-notes. But is it

not more probably a corruption of *bagasse*, which, as applied to the pressed sugarcane, means simply something worthless? The word originally meant a worthless woman, whence our "baggage" in the same sense.

CHAINED-LIGHTNING. More commonly chain-lightning, and certainly not a Western phrase exclusively.

CHEBACCO-BOAT. Mr. Bartlett says, "This word is doubtless a corruption of *Chedabucto*, the name of a bay in Nova Scotia, from which vessels are fitted out for fishing." This is going a great way down East for what could be found nearer. *Chebacco* is (or was, a century since) the name of a part of Ipswich, Massachusetts.

TO FALL a tree Mr. Bartlett considers a corruption of *to fell*. But, as we have commonly heard the words used, *to fell* means merely to cut down, while *to fall* means to make it fall in a given direction.

TO GO UNDER. "To perish. An expression adopted from the figurative language of the Indians by the Western trappers and residents of the prairies." Not the first time that the Indians have had undue credit for poetry. The phrase is undoubtedly a translation of the German *untergehen* (fig.), to perish.

HAT. "Our Northern women have almost discarded the word *bonnet*, except in *sun-bonnet*, and use the term *hat* instead. A like fate has befallen the word *gown*, for which both they and their Southern sisters commonly use *frock* or *dress*." We do not know where Mr. Bartlett draws his Northern line; but in Massachusetts we never heard the word *hat* or *frock* used in this sense. They are so used in England, and *hat* is certainly, *frock* probably, nearer Anglo-Saxon than *bonnet* and *gown*.

IMPROVE. Mr. Bartlett quotes Dr. Franklin as saying in 1789, "When I left New England in the year 1723, this word had never been used among us, as far as I know, but in the sense of *ameliorated* or *made better*, except once in a very old book of Dr. Mather's, entitled *Remarkable Providences*." Dr. Increase Mather's *Providences* was published in 1684. In 1679 a synod assembled at Boston, and the result of its labors was published in the same year by John Foster, under the title, *Necessity of a Reformation*. On the sixth page we find, "Taverns being for the entertain-

ment of strangers, which, if they were improved to that end only," etc. Oddly enough, our copy of this tract has Dr. Mather's autograph on the title-page. But Mr. Bartlett should have referred to Richardson, who shows that the word had been in use long before with the same meaning.

TO INHEAVEN. "A word invented by the Boston transcendentalists." And Mr. Bartlett quotes from Judd's *Margaret*. Mr. Judd was a good scholar, and the word is legitimately compounded, like *ensphere* and *imparadise*; but he did not invent it. Dante uses the word:—

"Perfetta vita ed alto merto inciela
Donna più su."

LADIES' TRESSES. "The popular name, in the Southern States, for an herb," etc. In the Northern States also. Sometimes *Ladies' Traces*.

LIEFER. "A colloquialism, also used in England." Excellent Anglo-Saxon, and used wherever English is spoken.

LOAFER. We think there can be no doubt that this word is German. *Laufen* in some parts of Germany is pronounced *lofen*, and we once heard a German student say to his friend, *Ich lauf*" (*lofe*) *hier bis du wiederkehrst*: and he began accordingly to saunter up and down,—in short, to *loaf* about.

TO MULL. "To soften, to dispirit." Mr. Bartlett quotes *Margaret*,—"There has been a pretty considerable *mullin* going on among the doctors." But *mullin* here means stirring, bustling in an underhand way, and is a metaphor derived from *mulling wine*. *Mull*, in this sense, is probably a corruption of *mel*, from Old Fr. *mester*, to mix.

TO BE NOWHERE (in the sense of failure) is not an Americanism, but *Turf-Slang*.

SALLY-LUN, a kind of cake, is English.

TO SAVE, meaning to kill game so as to get it, is not confined to the Far West, but is common to hunters in all parts of the country.

SHREW, for *showed*. Mr. Bartlett calls this the "shibboleth of Bostonians." However this may be, it is simply an archaism, not a vulgarism. *Show*, like *blow*, *crow*, *grow*, seems formerly to have had what is called a strong preterite. *Shew* is used by Lord Cromwell and Hector Boece.

SLASHES. "Swampy or wet lands overgrown with bushes. Southern and Western." Used also in New York.

SPAN of horses is Dutch (High or Low).

TO WALK SPANISH; to "walk" a boy out of any place by the waistband of his trousers, or by any lower part easily prehensible. N. E. This is, perhaps, as old as Philip and Mary.

TO SPREAD ONE'S SELF is defined by Mr. Bartlett "to exert one's self." It means rather to exert one's self ostentatiously. It is a capital metaphor, derived, we fancy, from the turkey-cock or peacock,—like the Italian *pavoneggiarsi*. We find in the *Tatler* "spreading her graces in assemblies." This last, however, may be a Gallicism, from *étaler*.

STRAW BAIL. "Worthless bail, bail given by 'men of straw.'" This is surely no Americanism, and we have seen its origin very differently explained, namely, that men willing for a fee to become bail walked in the neighborhood of the courts with straws stuck in their shoes,—though Mr. Bartlett's explanation is ingenious.

SUNFISH. Mr. Bartlett thinks this a corruption; but the resemblance of the fish, as seen in the water, to the ordinary portraits of the sun in almanacs and on tavern-signs seems to us enough to account for the name.

A few phrases occur to us that have escaped Mr. Bartlett.

A CARRY: portage. *Passim*.

CAT-NAP: a short doze. New England.

CHOWDER-HEAD: muddle-brain. New England.

COHEES (accent on the last syllable): term applied to the people of certain settlements in Western Pennsylvania, from their use of the archaic form, *Quo' he*.

TO COTTON TO.

DON' KNOW AS I KNOW: the nearest your true Yankee ever comes to acknowledging ignorance.

GANDER-PARTY: a social gathering of men only. New England.

LAP-TEA: where the guests are too many to sit at table. Massachusetts.

LAST OF PEA-TIME: day after fair.

LOSE-LAID (loose-laid): weaver's term, and probably English; means weak-willed. Massachusetts.

MOONGLADE: a beautiful word for the track of moonlight on the water. Massachusetts.

OFF-OX: an unmanageable fellow. New England.

OLD DRIVER: } euphemistic for the
OLD SPLIT-FOOT: } Devil.

ONHITCH (unhitch): to pull trigger.

ROTE: sound of the surf before a storm. Used also in England. New England.

SEEM: I can't seem to see, for I can't see. She couldn't seem to be suited, for couldn't be suited.

STATE-HOUSE. This seems an Americanism. Did we invent it, or borrow it from the *Stad-huys* (town-hall) of New Amsterdam? As an instance of the tendency to uniformity in American usage, we notice that in Massachusetts what has always been the *State-House* is beginning to be called the *Capitol*. We are sorry for it.

STRIKE: } terms of the game of nine-
STRING: } pins.

SWALE: a hollow. New England. English also; see Forby.

TORMENTED: euphemistic, as "not a tormented cent." New England.

WELL-SWEEP.

We have gone through Mr. Bartlett's book with the attention which a work so well done deserves, and are thoroughly impressed with the amount of care and labor to which it bears witness. We have quarrelled with it wherever we could, because it cannot fail to become the standard authority in its department. Its value will increase from year to year. For instance, the Spanish words, in which it is especially rich, are doomed to undergo strange metamorphoses on Anglo-Saxon lips; for it is the instinct of the unlearned to naturalize words as fast as possible, and to compel them to homely shapes and sounds. There is often an unwitting humor in these perversions,* and they are always interesting as showing that it is the nature of man to use words with understanding, however appearances might lead us to an opposite conclusion.

The least satisfactory part of Mr. Bartlett's book is the Appendix, in which he has got together a few proverbs and similes, which, it seems to us, do no kind of

* We remember once hearing a man say of something, that it was written in a "very grand delinquent [grandiloquent]-style."—a phrase certainly not without modern application. We have heard also Angora-Saxons and Angular-Saxons,—the latter, at least, not an unhappy perversion.

justice to the humor and invention of the people. Most of them have no characteristic at all, except coarseness. We hope there is nothing peculiarly American in such examples as these:—"Evil actions, like crushed rotten eggs, stink in the nostrils of all"; and "Vice is a skunk that smells awfully rank when stirred up by the pole of misfortune." These have, beside, an artificial air, and are quite too long-skirted for working proverbs, in which language always "takes off its coat to it," if we may use a proverbial phrase, left out by Mr. Bartlett. We confess, we looked for something racier and of a more *puckery* flavor. One hears such now and then, mostly from the West,—like "Mean enough to steal acorns from a blind hog"; "I take my tea *bar-foot*," the answer of a backwoodsman, when asked if he would have cream and sugar. Some are unmistakably Eastern: as, "All deacons are good,—but there's odds in deacons"; "He's a whole team and the dog under the wagon"; "That's first-rate and a half"; "Handy as a pocket in a shirt" (ironical). Almost every county has some good die-sinker in language, who mints phrases that pass into the currency of a whole neighborhood. We picked up two such the other day, both of the same coinage. The county-jail (the only stone building where all the dwellings were of wood) was described as "the house whose underpinning comes up to the eaves"; while the place unmentionable to ears polite was "where they don't rake up the fires at night." A man, speaking to us once of a very rocky clearing, said, "Stone's got a pretty heavy mortgage on that farm"; and another, wishing to give us a notion of the thievishness common in a certain village, capped his climax thus:—"Dishonest! why, they have to take in their stone walls o' nights." Any one who has driven over a mountain-stream by one of those bridges made of *slabs* will feel the force of a term we once heard applied to a parson so shaky in character that no dependence could be placed on him,— "A slab-bridged kind o' feller!" During some very cold weather, a few years ago, we picked a notable saying or two. "The fire don't seem to git no kind o' *purchase* on the cold." "They say Cap'n M'Clure's gone through the Northwest Passage." "Has? Think likely, and left the door open, too!" Elder Knapp, the once noted

itinerant preacher, had a kind of unwashed poetry in him. We heard him say once,— "Do you want to know when a Unitarian" (we think it was) "will get into heaven? When hell's froze over, and he can skate in!" We quote merely for illustration, and do not mean to compare the Elder with Taylor or South.

The element of exaggeration has often been remarked on as typical of American humor. In Dr. Petri's "Compact Handbook of Foreign Words,"* (from which Mr. Bartlett will be surprised to learn that *Hoco-pocos* is a nickname for the Whig party in the United States,) we are told that the word *humbug* "is commonly used for the exaggerations of the North-Americans." One would think the dream of Columbus half-fulfilled, and that Europe had found in the West the near way to Orientalism, at least of diction. But it seems to us that a great deal of what is set down as mere exaggeration is more fitly to be called intensity and picturesque-ness, symptoms of the imaginative faculty in full health and strength, though producing, as yet, only the raw material.† By-

* *Gedrängtes Handbuch der Fremdwörter*, etc., etc., Leipzig, 1852.

† Take, for instance, the "negro so black that charcoal made a chalk-mark on him," or the "shingle painted to look so like stone that it sank in water,"—itself overpersuaded by the skill of the painter. We overheard the following dialogue last winter. (Thermometer,—12°.) "Cold, this morning."—"That's so. Hear what happened to Joe?"—"No, I didn't."—"Well, the doctors had ben givin' him one thing another with merc'ry in't, and he walked out down to the Post-Office and back, and when he come home he kind o' felt somethin' hard in his boots. Come to pull 'em off, they found a lump o' quicksilver in both on 'em."—"Sho!"—"Fact; it had shrunk clean down through him with the cold." This rapid power of dramatizing a dry fact, of putting it into flesh and blood, and the instantaneous conception of Joe as a human thermometer, seem to us more like the poetical faculty than anything else. It is, at any rate, humor, and not mere quickness of wit,—the deeper, and not the shallower quality. Humor tends always to overplus of expression; wit is mathematically precise. Captain Basil Hall denied that our people had humor; but did he possess it himself? for, if not, he would never find it. Did he always feel the point of what was said to himself? We doubt, because we happen to know a

and-by, perhaps, the world will see it worked up into poem and picture, and Europe, which will be hard-pushed for originality ere long, may thank us for a new sensation. The French continue to find Shakspeare exaggerated, because he treated English just as our folk do when they speak of "a steep price," or say that they "freeze to" a thing. The first postulate of an original literature is, that a people use their language as if they owned it. Even Burns contrived to write very poor English. Vulgarisms are often only poetry in the egg. The late Horace Mann, in one of his Addresses, commented at some length on the beauty of the French phrase *s'orienter*, and called on his young hearers to practise it in life. There was not a Yankee in his audience whose problem had not always been to find out what was "about east" and shape his course accordingly. The Germans have a striking proverb: *Was die Gans gedacht, das der Schwan vollbracht*: What the goose but thought, that the swan fullbrought; or, to de-Saxonize it a little, *pace* Mr. Bartlett, What the goose conceived, that the swan achieved;—and we cannot help thinking, that the life, invention, and vigor shown in our popular speech, and the freedom with which it is shaped to the need of those who wield it, are of the best omen for our having a swan at last.

Even persons not otherwise interested in the study of provincialisms will find Mr. Bartlett's book an entertaining one. The passages he quotes in illustration are sometimes strangely comic. Here is one: "TO SAVE. To make sure, i. e., to kill game, or an enemy, whether man or beast. *To get* conveys the same meaning. . . . The notorious Judge W— of Texas . . . once said in a speech at a barbecue, (after his political opponent had been apologizing for taking a man's life in a duel,)—

chance he once had given him in vain. The Captain was walking up and down the *piazza* of a country tavern while the coach changed horses. A thunderstorm was going on, and, with that pleasant European air of indirect self-compliment in condescending to American merit, which is so conciliating, he said to a countryman lounging near, "Pretty heavy thunder, you have here." The other, who had taken his measure at a glance, drawled gravely, "Waal, we *du*, considerin' the number of inhabitants."

"The gentleman need not make such a fuss about *getting* such a rascal; everybody knows that I have shot three, and two of them I *saved*."

We have but one fault to find with Mr. Bartlett's Dictionary, and that is that it shares with all other provincial glossaries. No accents are given. No stranger could tell, for example, whether *hacmatack* should be pronounced *hac'matack*, *haema'tack*, or *hacmatack'*. The value of Mr. Wright's otherwise excellent dictionary is very much impaired by this neglect. Ignorance of the pronunciation enhances tenfold the difficulty of tracing analogies or detecting corruptions.

The title of Mr. Coleridge's volume (the second on our list) is enough to give scholars a notion of its worth. It is the first instalment of the proposed comprehensive English Dictionary of the Philological Society, a work which, when finished, will be beyond measure precious to all students of their mother-tongue. At the end of the volume will be found the Plan of the Society, with minute directions for all those who wish to give their help. Coöperation on this side the water will be gladly welcomed.

Of Dean Trench's two volumes one is new, and the other a revised edition. No one has done more than he to popularize the study of words, which is only another name for the study of thought. His new book has the same agreeable qualities which marked its forerunners, maintaining an easy conversational level of scholarly gossip and reflection, the middle ground between learning and information for the million. Without great philological attainments, and without any pretence of such, he gives the results of much good reading.

Mr. Craik's book is a compact and handy manual.

The SLANG Dictionaries are both as ill-done as possible, and the author of the smaller one deserves to be put under the pump for taking the name of the illustrious Ducange, one of those megatheria of erudition and industry that we should look on as an extinct species, but for such men as the brothers Grimm. The larger book has the merit of including a bibliography of the subject, for which the author deserves our thanks, though in other respects showing no least qualification for

the task he has undertaken. We trust there are not many "London Antiquaries" so ignorant as he. One curious fact we glean from his volume, namely, the currency among the London populace of certain Italian words, chiefly for the smaller pieces of money. What a strident invasion of organ-grinders does this seem to indicate! The author gives them thus: "Oney saltee, a penny; Dooe saltee, twopence; Tray saltee, threepence," etc., and adds, "These numerals, as will be seen, are of mongrel origin,—the French, perhaps, predominating." He must be the gentleman who, during the Exhibition of 1851, wrote on his door, "No French spoken here." *Dooe saltee* and *tray saltee* differ little but in spelling from their Italian originals, *due soldi* and *tre soldi*. On another page we find *molto cattivo* transmogrified into "*multee kerteeer*, very bad." Very bad, indeed! For one more good thing beside the Bibliography, we are indebted to the "London Antiquary." In his Introduction he has reprinted the earliest list of *cant* words in the language, that made by Thomas Harman in Elizabeth's time. We wish we could only feel sure of the accuracy of the reprint. In this list we find already the adjective *rum* meaning *good*, *fine*,—a word that has crept into general use among the lower classes in London, without ever gaining promotion. The fate of new words in this respect is curious. Often, if they are convenient, or have knack of lodging easily in the memory, they work slowly upward. The Scotch word *flunky* is a case in point. Our first knowledge of it in print is from Fergusson's Poems. Burns advertised it more widely, and Carlyle seems fairly to have transplanted it into the English of the day. As we believe its origin is still obscure, we venture on a guess at it. French allies brought some words into Scotland that have rooted themselves, like the Edinburgh *gardlyoo*. *Flunky* is defined in Fergusson's glossary as "a better kind of servant." This is an exact definition of the Scotch *hench-man*, the most probable original of which is *haunch-man* or body-guard. Turn *haunch-man* into French and you get *flanquier*; corrupt it back into Scotch and you have *flunky*. Whatever liberties we take with French words, the Gauls have their revenge when they take possession of an English one. We once

saw an *Avis* of the police in Paris, regulating *les chiens et les boule dogues*, dogs and bull-dogs.

Vocabularies of vulgarisms are of interest for the archaisms both of language and pronunciation which we find in them. The dictionaries say *coverlet*, as if the word were a diminutive; the rustic persists in the termination *lid*, which points to the French *lit*, bed. On the other hand, he still says *hankercher*, having been taught so by his betters, though they have taken up the final *f* again. Sewel, in the Introduction to his Dutch Dictionary, 1691, gives *henketsjer*, and Voltaire, forty years later, *hankercher*, as the received pronunciation. Sewel tells us also that the significant *l* was still sounded in *would* and *should*, as it still is by the peasantry in many parts of England.

Mr. Swinton's book, the last on our list, is an entertaining one, and gives proof of thought, though sometimes smothered in fine writing. It is written altogether too loosely for a work on philology, one of the exactest of sciences. But we have a graver fault to find with Mr. Swinton, and that is for his neglect to give credit where he is indebted. He seems even desirous to conceal his obligations. The general acknowledgment of his Preface is by no means enough, where the debt is so large. The great merit of Dr. Richardson's Dictionary being the number of illustrative passages he has brought together, it is hardly fair in Mr. Swinton so often to make a show of learning with what he has got at second hand from the lexicographer. Dr. Trench could also make large reclamations, and several others. There is beside an unpleasant assumption of superiority in the book. An author who says that *paganus* means village, who makes *ocula* the plural of *oculus*, and who supposes that *in petto* means *in little*, is not qualified to settle Dr. Webster's claims as a philologist, much less to treat him with contempt. The first two blunders we have cited may be slips of the pen or the press, but this cannot be true of the many wrong etymologies into which Mr. Swinton has fallen. We hope that in another edition he will correct these faults, for he shows a power to appreciate ideas which is worth more than mere scholarship, vastly more than the reputation of it among the un-scholarly.

A History and Description of New England, General and Local. By A. J. COOLIDGE and J. B. MANSFIELD. Illustrated with Numerous Engravings. In Two Volumes. Vol. I. Maine, New Hampshire, and Vermont. Boston: Austin J. Coolidge, 1859. pp. xxv., 1023.

THIS is a book of great labor, being nothing less in plan than a condensed town-history of New England. In spite of all efforts to the contrary, one is forced to admit that there is very little poetry in American history. It is a record of advances in material prosperity, and scarce anything more. The only lumps of pure ore are the *Idea* which the Pilgrims were possessed with and its gradual incarnation in events and institutions. Beyond this all is barren. There is a fearful destitution of the picturesque elements. It is true that our local historians commonly avoid all romance as if it were of the Enemy; but if we compare their labors with "The Beauties of England and Wales," for example, the work certainly of uninspired men, we shall be convinced that the American Dryasdust suffers from poverty of material. There is no need to remind us of Hawthorne; but he is such a genius as is rare everywhere, and could conjure poetry out of a country meeting-house.

In books of this kind we see evidence of what is called the "enterprise" of our people on every page,—one almost hears the hum of the factory-wheels, as he reads,—but that is all. It is not to be wondered at that foreigners fail to find our country interesting, and that the only good book of American travels is that of De Tocqueville, who deals chiefly with abstract ideas. It is possible to conceive minds so constituted that they may reach before long the end of their interest in the number of shoes, yards of cotton, and the like, which we produce in a year. The only immortal Greek shoemaker is he who had the good luck to be snubbed by Apelles, and Penelope is the only manufacturer in antiquity whose name has come down to us.

One thing in the narrative part of this volume is striking,—the continual recurrence of massacre by the French and Indians. This is something to be borne in mind always by those who would under-

stand the politics of our New England ancestors. We confess that we were surprised, the other day, to see a journal so able and generally so philosophical as the London "Saturday Review" joining in the outcry about the treatment of the Acadians. If our forefathers were ever wise and foreseeing, if they ever showed a capacity for large political views, it is proved by their early perception that the first question to be settled on this continent was, whether its destiny should be shaped by English or Keltic, by Romish or Protestant ideas. By what means they attempted to realize their thought is quite another question. Great events are not settled by sentimentalists, nor history written in milk-and-water. Uninteresting in many ways the Puritans doubtless were, but not in the least *spoony*.

The volume before us contains a vast amount of matter and fulfils honestly what it promises. It tells all that is to be told in the way of fact and statistics. The first settlers, the clergymen, the enterprising citizens, the men of mark,—all their names and dates are to be found here. Of the literary execution of the book we cannot speak highly. The style is of the worst. If a meeting-house is spoken of, it is a "church edifice"; if the Indians set a house on fire, they "apply the torch"; if a man takes to drink, he is seduced by "the intoxicating cup"; even mountains are "located." On page 68, we read that "the pent-up rage that had long heaved the savage bosom, and which had only been *smouldering under the pacific policy of Shurt*, now knew no bounds, and burst forth like the fiery torrent of the volcano"; on the same page, "the impending doom which, like a storm-cloud in the heavens, had overhung with its sable drapery the settlements along the coast, and *Penaquid in particular*." Of a certain tavern we are told that the daughters of the landlord were "genteel, sprightly, intelligent young ladies, ambitious of display and of setting a rich and elegant table." This is no doubt true, but surely History should sift her facts with a coarser sieve.

In spite of these faults, the book is one which all New Englanders will find interesting, and we hope that in their second volume the authors will balance their commendable profusion of industry with a corresponding economy of fine writing.

An Oration, delivered before the Municipal Authorities of the City of Boston, July 4, 1859. By GEORGE SUMNER, etc., etc. Boston. 1859. pp. 125.

THE opposition in the Common Council to the order (usual on such occasions in Boston) to print the oration of Mr. Sumner, and the series of assaults it has encountered from the administration press, have given it a considerable, though secondary, importance. Intrinsicly a performance of great merit, those on whom the weight of his arguments and learning fell disclosed their sense of its power by the anger of their debate and their efforts to repel it.

Its value, as containing a fresh and instructive contribution to the knowledge of our Revolutionary history, derived from original sources of inquiry, explored by Mr. Sumner in person, would alone have rescued from neglect any ordinary Fourth-of-July oration.

The services and aids of Spain, material and moral, pecuniary and diplomatic, to the American Revolutionary cause,—the introduction, through the fortunes of Captain John Lee of Marblehead, of the American question into the policy and politics of Spain,—the effect of the arrival of our National Declaration of the 4th of July, 1776, on the fate of that gallant New England cruiser, then detained as a pirate, for his heroic exploits under our infant and unknown flag,—the incidents of vast and varied labor and accomplishment in our behalf, connected with the name and administration of the eminent Spanish minister and statesman, Florida Blanca,—the weaving and spreading out of that network of influences and circumstances, in the toils of which France and Spain entangled Great Britain, until she found herself confronted by much of the physical and all the moral power of the Continent, and from which all extrication was made hopeless, until the American Colonies should be free,—the origin of “the armed neutrality,” and the shock it gave to the naval power of England, in the very crisis of the hopes of American liberty,—are presented in a narrative, clear, condensed, and original.

From the aspect of peace and freedom in which our country so happily reposes, going on prospering and increasing, “by

confidence in democratic principles, by faith in the people, and by the spirit of mutual forbearance and charity,” the orator turns to that Europe to which our fathers looked for succor, now “echoing to the clang of arms, and hostile legions arrayed for combat.”

A tribute to Italy, for the gifts, poured out from her treasures of art, science, medical skill, and political knowledge, of literature and philosophy, to all the uses and adornments of human life, introduces a reference to the Italian Republics of the Middle Ages, which are shown to have been based on these great principles:—That all authority over the people emanates from the people,—should return to them at stated intervals,—and that its holders should be accountable to the people for its use. “To those Republics,” it is added, “we also owe the practical demonstration of the great truth, that no state can long prosper or exist where intelligent labor is not held in honor, and that labor cannot be honorable where it is not free.”

Mr. Sumner's defence of democratic republican ideas,—of the fitness of the European peoples for self-government,—his repulse of those unbelieving theorists who would consign the French and the Italians to the eternal doom of oppression,—are manly, powerful, and unanswerable. His hearty love of genuine democratic principles, as taught by the old republican school of statesmen and philosophers, and his zealous pride of country, which always made him one of the most intensely American, in thought, word, and deed, of all the Americans who have ever sojourned in the Old World, shine forth from every page of the Oration. And in the honest ardor of his defence of the natural and political rights of man, as they were taught by Turgot, by Montesquieu, by Jefferson, not content with declamation or rhetoric, he ploughs deep into the reasoning by which they were demonstrated or defended, and ranges wide over the fields of learning by which they were illustrated. Careful for nothing but for the truth itself, he refutes the errors of a French writer who had charged practical ingratitude on the part of America towards de Beaumarchais, the agent of the first benefactions of France to these Colonies, and arraigns and exposes the histor-

ical mistakes of Lord Brougham and of President Fillmore, unfavorable to Republican France and to Continental liberty.

The crimes of Austria are shown to have been made possible by the moral support Austria has received from the government of England. The fruits of the reverses suffered by Hungary, and by other nationalities struggling for independence and popular liberty, are exhibited in the sacrifices since endured by England in the war in the Crimea, and in the embarrassments of the present hour.

Among our own duties and responsibilities to the great and world-wide cause of liberty,—discussed thus far in its relations to Europe,—Mr. Sumner proceeds to present the grand duty we owe, not less to ourselves than to Europe, of giving to the struggling nations an example of government true to the memories of our National Anniversary, and to the fundamental ideas of civil freedom “implied in an independent, but rigidly responsible judiciary, and a complete separation of the legislative and judicial functions.”

From Jefferson, Madison, Hamilton, Marshall, and Story,—to say nothing of English and French jurists,—Mr. Sumner brings authority to define and illustrate the true place of the judicial office in the political system of a free government. And here, fidelity to those principles of liberty he had explained and defended, fidelity to the “good old cause” itself, at home and in the grand forum of the nations, demanded and received the frank avowal, that “a recent scene in the Supreme Court of the United States has shown that Jefferson was no false prophet, and has furnished at the same time a serious warning to all who prefer a government based upon law to either despotism or anarchy.”

The clear and sharp, merciless and logical veracity with which he discriminates between the solemn judgment of a tribunal and a stump speech from the bench,—the startling narration of decisions and statutes, practice and precedent, condensed into a few of the closing pages of the Oration, with which the discussion read by Chief Justice Taney in the famous case of Dred Scott is confronted and exposed,—are among the greater merits of this elaborate and able discourse. It must have

required of one not in the arena of political strife, who for a large part of his manhood has occupied himself abroad in the studies of an intelligent scholar and a patriotic American, somewhat of self-denial, to throw away the certainty of almost universal cheers for his performance, by incurring the displeasure of some of his audience and many of his countrymen.

It was not, however, in the interest of any opinion of African slavery that the case of Scott was here referred to. It was in the interest of republican liberty everywhere, endangered by all departures in the model republic of the world from fundamental principles of good government, and all the more perilled in proportion to the station, quality, and character of the active offender.

And Mr. Sumner was right. The truth of history, the law of this land, and of all lands where there is any law which marks a boundary between legal right and despotic usurpation, unite to denounce, and will forever condemn, the judicial magistrate whose great name is tarnished and whose “great office” is degraded by this political *pronunciamento*, uttered from the loftiest judicial place in America.

Stripped of verbiage and technicalities, the case is within the humblest comprehension. The chief justice and a majority of his associates held that Dred Scott, who sued his master for his freedom in the Federal court, had been already legally declared to be the slave of that same master by the highest court of the State of Missouri, in which State Scott resided at the time. They held that this decision of the Missouri court was binding on all other tribunals; and that the Federal court had no authority to reverse it, even if wrong.

The *merits* of the cause then before the court were thus conclusively disposed of, whether the decision be regarded as bearing on the main issue between the parties, or on the plea in abatement filed by the defendant, avowing that Scott was not a citizen of Missouri,—an avowment, if true, fatal to his standing in the Federal court,—since its jurisdiction of the cause depended on the citizenship of the litigants. In a word, if he was a *slave*, he was no *citizen*. If he was the slave of Sanford, his doom was fixed, his dream of rights dissolved. If the decision of the Missouri court was

finally binding, the functions of the Federal tribunal were at an end.

What, then, was the pertinency of going on to argue the effect of the Ordinance of 1787 over Scott while a resident in Illinois, or of the Missouri Compromise on him during his residence in Wisconsin, or the effect of his color, race, or ancestral disabilities upon a cause controlled finally and beyond appeal by the authority of a decision already made and recorded?

Mr. Buchanan made hot haste to use this *pronunciamento* of his chief justice, issued only a few hours after his inauguration as President, and withheld until after the election of 1856 had taken place. He proclaimed — on its authority as a judicial exposition of a point of constitutional law — the existence of slavery in the Territory of Kansas. And he endeavored to make it efficient and powerful by practical application in the administration of the government of the Territory, and by interpolating these bastard dogmas, dropped from the Federal bench, into the creed of the political party of which he was the official chief.

These *dicta* of Mr. Chief Justice Taney made Dred Scott neither more nor less a *slave*, neither more nor less a *citizen*, than he had been without their utterance. But they aided the purpose of subjugating Kansas, of opening all American territory to slavery, of Africanizing the continent by reopening the slave-trade, of breaking down barriers which State legislation has interposed against the introduction of slaves, and of putting the propagandists of slavery in full possession of every power.

We gladly record our sense of the skill, learning, and intrepidity with which Mr. Sumner fulfilled his task of presenting, defining, and defending, within the brief limits of a single oration, the cause of Liberty, — Liberty, — American, European, universal.

Out of the Depths. The Story of a Woman's Life. London: Macmillan & Co. 8vo. pp. 381.

THE author of this book is like an awkward angler, who fails to take a trout himself, and spoils the water for the more skillful man who may follow him. Its object

is the illustration of that subject which has been called "the greatest of our social evils," and which, in its present aspect, is certainly one of the saddest that the statesman or the moralist is called upon to contemplate, and yet one the duration of which seems to be inevitably coexistent with every form of civilized society yet known to the world. The author has sought his end by means of a fictitious autobiography. This was of course. No unusual faculty in the selection of methods was necessary to the choice; for only in the autobiographical form could the inner life of a courtesan be so revealed as to present a truthful and living picture of her soul's experience. A fine novel of this kind would be a great book, and one productive of much good; not, indeed, directly to the wretched class that would furnish studies for it, but to society at large, and so indirectly to the class in question, by providing a subject of this kind which could be studied and talked about. Dumas *filis*' "Dame aux Camelias" is a great melodramatic story; but it is so exceptional in its incidents and episodic in its character, that its heroine is quite worthless as a specimen for examination and analysis; and it is, beside, so very French as to be almost valueless in this regard, for that reason alone. What it would be well to have written is the story of an abandoned woman, told simply and without any reserve, except that of decency, and purely from a woman's point of view. But, except by a woman, and at the cost of the experience to be recounted, this is manifestly possible only to genius. The author of "Out of the Depths" has not attained the *desideratum*; but has yet approached so near it, that we fear the right man, or, possibly, woman, may be deterred from the attempt to do better. If so, there is a good subject — good for the making of a grand psychological, physiological, and dramatic study — lost.

The subject of this professed autobiography, Mary Smith, is the daughter of a gardener on a large English estate. Her family is much noticed and favored by the ladies of the mansion, and she, who is handsome and intellectual, soon acquires tastes and an education above her position; and as she is vain and selfish and of a voluptuous temperament, the consequence seems inevitable. Her first fault, however, is committed with her betrothed

husband, a young gentleman destined for the Church, by whose sudden death, at a time when his life was more than ever essential to her happiness, she is left an outcast, a creature to be spurned from the door of those upon whose tender care Nature and themselves had given her unextinguishable claims. She finds shelter and kind treatment with two girls who belong, though not ostensibly, to the class into which she is about to fall, and soon she appears as the mistress of a foolish young nobleman, for whom she has not the least affection. At last he wearies of and parts with her, and she finds a second companion and protector in an eminent barrister, who takes pleasure in cultivating her literary tastes. Her unfaithfulness to him results in a separation, and she passes into the hands of a third keeper, who abandons her on occasion of his approaching marriage. Infuriated at his desertion, she intrudes upon him at a social party at his private chambers, and behaves so outrageously that she is handed over to the police, and her name appears in public as that of an infamous and disorderly woman. From this point she rapidly descends to the lowest rank of her unfortunate class. On her way, a strong hand is put out to save her. It is that of a gigantic young clergyman, who allows her to think that she has deceived him to her room, but who really goes there to endeavor to turn her from her course of life. She scorns his exhortations, and attempts to browbeat him; but she finds him ready for a row upon the spot. He offers to fight her crowd of bullies singlehanded, and when she locks the door upon him, twists the lock off, hasp and all, with a turn of his wrist. Although they part,—he none the worse, she none the better, for the interview,—it is not without fruits; for he leaves her his address, and when, after being reduced to the lowest depths of degradation and brought to the last endurable pinch of suffering, she determines, at the death-bed of a repentant companion, to reform at any cost, and does set her face upward, and is beaten back and trodden under foot by the righteously uncharitable of her own sex, she thinks of her big clergyman, seeks him out, and by his instrumentality is taken into the country, and made the mistress of a school in his parish. Here the friends of her youth find her, forgive her, and

cherish her; and she receives a proposal of marriage from an estimable and wealthy farmer, who persists in his suit, even after she has told him of her former life, and after the small-pox, caught on a ministration of mercy, has harrowed all the beauty from her face. But rapid consumption supervenes, and relieves the author from the embarrassing position into which he had brought himself.

This is all the story that Mary Smith has to tell; and it will be seen, that, so far as the incidents are concerned, it is commonplace enough. It is not distinguished by one novel incident, or one fresh character, except, perhaps, the muscular divine. Even in the grouping and narration of its old incidents it exhibits no dramatic power, and little skill of characterization in the portraiture of its personages. And not only does a matter-of-fact air pervade the narrative, but the tale is told with such reticence of fact as well as of feeling, that it reveals but little of the real life of a London courtesan, and leaves the reader almost as ignorant as he was when he took up the book of what it is that makes the horror of such existence; all of which might have been imparted without any violation of the decorum proper to such a book, and which, therefore, should not have been withheld. The book, too, is much too goody-goody. There is too much preaching throughout it, and in certain parts a suddenness in the kneeling down to pray that is quite startling. This stupid sort of goodness helps much to defeat the purpose of the work. Even the strong minister, although his is not the old-fashioned way, seems to have more beef on his bones than brains in his head, or he would not answer to a desperate exclamation of Mary Smith,—“Don’t say that. God only knows what is best for us all; even you, and all like you, may begin to live for the good of society, without being its bane.” This is very true,—as true as Justice Shallow’s original observation, that “we must all die.” But the idea of attempting to impress a degraded woman of the town by telling her that she, and all like her, might be brought to live *for the good of society!*

But in spite of these faults, the book has one great merit, which is not too common; it seems to be the truthful story of a real life. This impression is partly the result of a peculiarity of style which is

very difficult to express otherwise than by saying that the use of language seems to indicate that the writer is of the condition of life in which Mary Smith professes to have been born, and has acquired a knowledge of language and literature in the manner in which she relates that she acquired hers. There is no vulgarity, but a certain air of constrained propriety, and an absence of any elegance, or grace, or indications of a slow and unconsciously acquired acquaintance with the phraseology of cultivated society. If this be really assumed, the author has exhibited a delicate refinement in the art of writing not surpassed in any work of imagination known to us. Another ground for the seeming actuality of the story, to those who have any knowledge of the class to which its heroine belongs, is the cause to which she attributes her fall. This was not seduction; for she confesses, what hardly one in a thousand of her sisters in shame will fail to confess, if they speak the truth, that she was not seduced;—and neither was it poverty; for her father was well-to-do, and she the petted attendant, almost the friend, of a young lady of wealth and station;—but it was her vanity and her unrestrained passion. She is represented, in the first place, as regarding a good match, a rich husband, as the great object of life; and to such a woman chastity is not a sentiment, but a dictate of prudence; just as to a man whose great purpose is the getting of money, honesty is but the best policy. After she has met the man who brings her fate with him, (it might as well have been any other of his class,) she writes,—“The one great pleasing and wretched hope of my mind was that I should see him again; for it is so pleasant to believe that any man in a higher station should take an interest in me.” And again she speaks of “exultation at the prospect which opened before me of being raised out of the station in life from which I sprang by birth”; and again, of her “desire of being a lady.” This vanity it is, this desire to dress and live like the women above them, and have intercourse with the men above them, which leads the greater number of our fallen women to their ruin, or, rather, sends them to it with their eyes open; and for the rest, when Mary Smith, living in her own fine house, the petted mistress of the wealthy Mr.

Plowden, was unfaithful to him, it was not for love of fine clothes or fine society. It is not long since our whole country was shocked by the dire results of a similar abandonment to vanity and wantonness, about which the usual amount of commonplace and cant was uttered. It is time that the very truth was told about this matter, in sad earnestness and singleness of purpose. We hoped to find the whole truth in “*Out of the Depths*”; but, finding only a part of it, we can greet it only with a partial welcome.

Reply to the “Statement of the Trustees” of the Dudley Observatory. By BENJAMIN APTHORP GOULD, JR. Albany: Printed by Charles Van Benthuysen. 1859. 8vo. pp. 366.

THE question between Dr. Gould and the Trustees of the Albany Observatory was not one of merely private or passing interest. It concerned not only all men of science, but all men of honor. It concerned all who like pluck, and who, in a quarrel, instinctively take sides with one against many. It was of interest to men of science, because the question was between show and reality, between newspaper notoriety and the quiet advancement of real and enduring knowledge. It concerned men of honor, because it was of some consequence to know whether public sentiment in America would justify, nay, tolerate even, the printing of confidential letters, and not only the printing, but the garbling of them to suit the ends of personal spite. It concerned lovers of fair-play, because it was to be settled whether it is right to accuse a man of peculation whom you wish to convict of disagreeable manners.

Dr. Gould's pamphlet is a thorough vindication of himself. It is so not only as to graver charges, but incidentally, by its perfect quietness of tone, it answers the accusation of bad temper. The hitting is none the less severe that it is done with scientific precision, and the astronomer shows his ability to make his antagonists “see stars” in a less comfortable way than through a telescope. There is a grim humor, too, as well as dignity, in the cool way in which Dr. Gould recapitulates all the charges made against him,—especially

where he condenses them in the Index. Better pamphlet-fighting has not been seen since Bentley. The hardship of the matter is, that people commonly are more ready to believe slander than to trouble themselves with reading a refutation of it.

It gave us particular satisfaction to see that the American Association for the Advancement of Science had shown its sense of the merits of the quarrel by electing Dr. Gould vice-president of their body.

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THE
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THE EXPERIENCE OF SAMUEL ABSALOM, FILIBUSTER.

IN the winter of 1856, the outlook of the present writer, known somewhere as Samuel Absalom, became exceedingly troubled, and indeed scarcely respectable. As gold-digger in California, Fortune had looked upon him unkindly, and he was grown to be one of the indifferent, ragged children of the earth. Those who came behind him might read as they ran, stamped on canvas once white, "Stockton Mills. Self-Rising Flour!"—the well-known label in California, at that day, of greatest embarrassment.

One morning, after sleeping out the night in the streets of Oroville, he got up, and read these words, or some like them, in the village newspaper:—"The heavy frost which fell last night brings with it at least one source of congratulation for our citizens. Soon the crowd of vagrant street-sleepers, which infests our town, will be forced to go forth and work for warmer quarters. It has throughout this summer been the ever-present nuisance and eyesore of our otherwise beautiful and romantic moonlit nights." "Listen to this scoundrel!" said he; "how he can insult an unfortunate man! Makes his own living braying, lying, and flinging dirt, and spits upon us sad devils who fail to do it in an honest manner! Ah, the

times are changing in California! Once, no one knew but this battered hat I sit under might partially cover the head of a nobleman or man of honor; but men begin to show their quality by the outside, as they do elsewhere in the world, and are judged and spoken to accordingly. I will shake California dust from my feet, and be gone!"

In this mood, I thought of General Walker, down there in Nicaragua, striving to regenerate the God-forsaken Spanish Americans. "I will go down and assist General Walker," said I. So next morning found me on my way to San Francisco, with a roll of blankets on my shoulder and some small pieces of money in my pocket. Arrived in the city, I sought out General Walker's agent, one Crittenden by name, a respectable, honest-looking man, and obtained from him the promise of two hundred and fifty acres of Nicaraguan land and twenty-five dollars per month for service in the army of General Walker, and also a steerage-ticket of free passage to the port of San Juan del Norte by one of the steamers of the Nicaragua Transit Line. Of my voyage down I do not intend to speak; several unpublished sensations might have been picked up in that steerage crowd of

bog Irish, low Dutch, New Yorkers, and California savages of every tribe, returning home in red flannel shirts and boots of cowhide large; but my business is not with them, and I say only that after a brief and prosperous voyage we anchored early one morning in the harbor of San Juan del Sur, at that time part of the dominions of General Walker.

Whilst the great crowd of home-bound passengers, with infinite din and shouting, are bustling down the gangways toward the shore, our little party of twenty or thirty Central American regenerators assemble on the ship's bow, and answer to our names as read out by a small, mild-featured man, whom at a glance I should have thought no filibuster. It seems he was our captain *pro tem.*, and bore recommendations from the agent at San Francisco to a commission in the Nicaraguan service. He had made the voyage on the cabin side of the ship, and I saw him now for the first time. His looks betokened no fire-eating soul; but your brave man has not necessarily a truculent countenance; and I was, indeed, thankful for the prospect of fighting under an honest man and no cut-throat outwardly.

We followed this our chief down the vessel's side to the shore, catching a glimpse of Fate as we passed over the old hulk in our course. It was one of Walker's soldiers in the last stage of fever. His skin was as yellow and glazed as parchment, and seemed drawn over a mere fleshless skeleton. Poor man! he lay there watching the noisy passengers descend from the ship. "His eyes are with his heart, and that is far away," carried back by the bustling scene to another shore,—the goal of that passing crowd,—never more to gladden *his* dim eye. The unrelenting grasp of death was on him; and even now, perhaps, the waves are rolling his bleaching bones to and fro on that distant beach. I say that this dismal omen damped the spirit of us all. But nothing in this world can long dishearten the brave; we soon grow lighter, and, marching along in the

crowd, blackguard effectively the witty or witless dogs that crack jokes at us and forebode hard fate ahead of us.

When we came into the town of San Juan, we found there a general and colonel of the filibuster army, and reported ourselves forthwith as a party of recruits just arrived and at their service. The general was altogether absorbed hobnobbing with the old friends whom he had discovered in the passenger crowd, and would not listen to us; but the colonel pointed out an empty building, and told us to drop our luggage there, and amuse ourselves until we heard further from him.

This town of San Juan del Sur is entirely the creation of the Nicaragua Transit Company, and is the Pacific terminus of the Isthmus portage-road. It consisted of half a dozen board hotels, and a litter of native grass-thatched huts, and lay at the foot of a high, woody spur, which curves out into the sea and forms the southern rim of a beautiful little harbor, completed by another less elevated point jutting out on the north. The country inland is entirely shut out by a dense forest, into which the Transit road plunges and is immediately lost. Whilst I was walking about this sequestered place, now all alive with the California passengers, a party of Walker's cavalry came riding in from the interior, and at once drew all eyes upon them. They were mounted on horses or mules of every color, shape, and size,—themselves yellow-faced, ragged, and dirty; nevertheless, their deadly garniture, rifles, revolvers, and bowie-knives, and their fierce and shaggy looks, kept them from being laughed at. They dismounted and tied their beasts in front of one of the hotels, and then dispersed about the town in search of whatever was refreshing.

From these men we learned that General Walker's prospects were never so fair as now. His enemies, they said, worn out and ready to despair, had drawn off to Granada, where they now lay irresolute and quarrelling amongst themselves. General Walker held the Transit route

from ocean to ocean, and a single filibuster might walk all through the country without danger. This news was not satisfactory to all of us. A small, bright-eyed youth, from the California theatre, who had been noted on the voyage down for his loud talking, declared that for his part he had come to Nicaragua to fight, and, now that there was no more fighting to be done, he would pass through and take ship for the United States. The filibusters smiled at each other grimly, and told him, if that was the difficulty, he had better not go, for Walker intended driving the enemy out of Granada shortly, and he would there find all that he wanted. And well it was that they satisfied him to stay; for on that day this youth went without his dinner because he had no cent in his pocket to buy it, and ship-captains refuse to assist all such as lie under that unhappy cloud. Oh, thou light-bodied son of Thespis! Where art thou now? I saw thee last, with heavy musket on thy shoulder, marching wearily to the assault of San Jorge. Did the vultures tear thee there? Or art thou still somewhere amongst men, blowing the great deeds wrought by thy feathery arm that day? I hope thou wast not left on that dismal shore!

Late in the afternoon, when the Californians had departed for Virgin Bay, where they were to embark on Lake Nicaragua, our party of recruits took the road for the same place, on our way to Rivas, the head-quarters of the filibuster army. A short distance from the Pacific, we began the ascent of the Cordillera chain, not very formidable here, but broken into spurs and irregular ridges, with deep umbrageous hollows, and little streams of clear water winding noisily among them. Coming down from this rugged high ground, we entered a wide plain, stretching away to Lake Nicaragua, out of whose waters we saw the blue cones of Ometepe and Madeira lifting their heads up above all, and capped with clouds. Before we had crossed the twelve miles between ocean and lake, and entered Virgin Bay, it was dark, and

the Californians were already hurrying aboard a little steamer, which puffed and whistled at the wharf. In half an hour afterwards they were steaming across the lake for the entrance or head of the Rio San Juan.

It was here that we ate our first meal at the expense of General Walker, or, rather, at the expense of an innkeeper of Virgin Bay; for he, our entertainer, looked upon us as little better than sorners, declaring he had already fed filibusters to the value of six thousand dollars, without other return than General Walker's promise to pay, which he professed to esteem but slightly or not at all. These hotel-keepers of Virgin Bay and San Juan, who came in the wake of the Transit Company, and made their money by the California passengers, seemed to be a good deal worried by General Walker. Their business was no longer profitable, and their families lived in a state of continual alarm between the combatants; yet they were not allowed the alternative of flight; for it was General Walker's policy, wise or unwise, when he had got a man into Nicaragua who was useful to him, to keep him there; and the last Transit Company, being entirely in his interest, carried no emigrant out of the Isthmus unfurnished with a passport from President Walker himself.

That night we slept in an empty building, and were aroused next morning at daybreak, and ordered to continue our march to Rivas, which was said to lie nine miles to the north of us. We set forward, grumbling sorely for lack of breakfast, and stiff from our twelve-miles' march of the evening before. Our path led us sometimes under the deep shades of a tangled forest, sometimes along the open lake-beach, on which the waves rolled with almost the swell of an ocean surf. A few miles short of Rivas we emerged from the ragged forest, and entered a beautiful, cultivated country, through which we passed along green lanes fringed with broad-leaved plantains, bending oranges, tufted palms, and all tropical fruit-trees,—a very Nicaraguan

paradise to the sore-footed wayfarer. At last this enchanting approach brought us to the outskirts of Rivas, and we entered a narrow, mud-walled street, and never halted until we came out upon the central and only *plaza* of the miserable town. Our incumbered march, without breakfast, after a long, inactive sea-voyage, had wearied us sadly; and we threw our luggage upon the ground, lay down upon it, and ruminated on a scene of little comfort to the faint-hearted, if there were any such in our little crowd of world-battered and battering strong men, toppers, and vagabonds.

The square we had entered was perhaps one hundred yards or more in width, much overgrown with grass, and surrounded by buildings of mean and gloomy aspect. Six narrow and sordid streets debouched into it,—two coming with parallel courses from the west, two from the east, and one entering at each eastern angle from the north and south. It was at the opening of the last of these that we rested, and received our first impressions of the wretched *plaza*,—since hung for us with a thousand dirty reminiscences.

It displayed none of those architectural embellishments and attempts at magnificence which usually centre about the *plazas* of the Spanish-American capitals,—not even a carved door-facing or trifling ornament of any description. The entire side on our right, between the two eastern streets, was occupied by the cracked and roofless walls of an ancient church or convent, which had long been a neglected ruin. The fallen stones and mortar had raised a sloping embankment high up its venerable sides; and the small trees, here and there shooting above the luxuriant grass and running vines which covered this climbing pile of rubbish, waved their branches over the top of the mouldering walls. The interior of the crumbling structure was a wilderness of rank grass and weeds, the elysium of reptiles, iguanas, centipedes, and ten thousand poisonous insects. On our left, opposite the falling church, was an

other ruin; but its vulgar features owned none of the green and mossy dignity of age, which gave a melancholy beauty to the former. It was a glaring pile of naked dust and rubbish, and its shot-crumbled walls and riddled doors told the tale of its destruction. The entire front on that side of the *plaza* was in ruins, with the exception of one stout building on the corner diagonally opposed to us. The northern side was inclosed by a long, low building, with its elevated doors partly hidden by the far-projecting, red-tiled roof; and in front of it six or eight grim pieces of cannon, mounted upon wheels, gaped their black mouths toward us. Our own side of the square was occupied by a building exactly like the one opposite. The low-reaching roof was supported by wooden posts, and the long porch or corridor between the posts and the wall was paved with large earthen tiles. The doors, elevated several feet above this pavement to baffle the heat of a tropical sun, were darkened by the overhanging roof; and this, together with the effect of the small wooden-grated windows and the absence of furniture, gave the rooms a gloomy and comfortless aspect. All these buildings, with the exception of the ruined convent, which was of stone, were built of *adobes*, or large sun-dried blocks of mud; and their walls, doors, and staring red roofs were everywhere bruised or perforated with shot.

Such was the *plaza* and middle spot of Rivas, a town of some two or three thousand inhabitants, where General Walker stood at bay many weary days against the combined Costa Ricans, Guatemalans, and Chamorristas, and was netted at last. But these observations of the squalid *plaza* were of another date. At present our eyes and thoughts fasten upon the crowd of melancholy, fever-eaten filibusters, who walk with heavy pace up and down the corridors, and along the paths which cross the grass-grown *plaza*. There was a morbid, yellowish glaze, almost universal, on their faces, and an unnatural listlessness and

utter lack of animation in all their movements and conversation, which contrasted painfully with the boisterous hilarity and rugged healthiness of our late Californian fellow-travellers. Their appearance was most forlorn and despicable in a military view,—no soldier's uniform or spirit amongst them, only the poor man's uniform of rags and dirt, and the spirit of careless, disease-worn, doomed men. Nevertheless, all bore about them some emblem of their trade; some, for the most part with difficulty, carried muskets or rifles; some, the better-dressed and healthier looking, wore swords,—a weapon, as I afterwards found, distinctive of commissioned officers; some had with them only their pistols or cartridge-boxes, which, belted around the middle, served a double purpose in keeping up their ragged breeches. Then almost all of them, as they moved about or lay in the shade of the corridors, sucked or gnawed some fruit of the country,—the only thing which they seemed to do with energy or due sensation.

Whilst I sat looking about at these miserable people, I was accosted by an individual whom I had known in California. He professed to be glad to see me; told me Nicaragua was the finest of countries; "but," said he, with some latent humor of too ghastly a hue, "I'm sorry you didn't come down with us three months ago, as you thought of doing; we've all been promoted. The officers and two-thirds of the men have died, and nearly all the rest of us are promoted. I myself am captain. You made a great mistake, you see."

"My friend," said I, "you needn't try to frighten me. I've lived in a tropical climate before, and it is the healthiest part of the world for men of my temperament."

"Then you'll be promoted," said he. "A healthy man is sure of his reward in this service. Do you see that fellow crossing the *plaza* with the old shoes in his hand?"

"Yes," said I,— "poor man!"

"He has got them off of some dead

man's feet out at the hospital. They die out there night and day. All these men you see here will die in six months."

After running through this humorous vein, he told me what adventures he had seen since joining the filibuster army; which, however, I have no intention to recount;—honor enough, if I may relate veridically, and with passable phrase, my own tamer befallings.

Long after we had grown sufficiently hungry, one came from General Walker, and led us to a house in the outer parts of the town, where, he informed us, we had been allotted to quarter for the present. The same person further instructed us to send to the commissary, and we should obtain wherewith to satisfy our hunger. We did so gladly; and having drawn a supply of beef, tortillas, and plantains, were comparatively content for the rest of the day.

After several days of idle loitering about the camp, our party was separated and ranked in divers old companies of the army. Myself and some few others obtained seats amongst the horsemen, and had reason to think ourselves happy; for the mounted part of the service was so much more esteemed, that lieutenants of the foot companies had been known to drop their rank voluntarily and take grade as private soldiers in the saddle.

But first it was necessary to achieve our horses before we could mount; and to that end we were permitted, and indeed commanded, by General Walker, President of Nicaragua, to search the surrounding *haciendas* and stables, until we were satisfactorily provided. Accordingly we set out one morning on this errand, furnished, all of us, with rifles and store of ammunition, against the possibility of collision with such country-folk as might desire over-ardently to keep their horses by them. It will not be profitable to follow our search over that magnificent country, diversified with groves of cocoa and plantain trees, patches of sugar-cane and maize, with here and there a picturesque grange embowered amidst

orange and palm trees. Suffice it to say, that all the animals in the vicinity of Rivas, fit for warlike purposes, had been removed, and toward evening we found ourselves out amongst the hills to the west, beyond the circle of cultivation, and as yet with no horses in tow. From the summit of a high, grass-crowned hill we swept all the surrounding country;—toward the east spread a vast sea of verdure, rolled into gentle hollows and ridges, broken by the red roofs of Rivas, San Jorge, and Obraja; and beyond all, the lake stretching into misty remoteness, with its islands, and the ever-notable volcanoes, Madeira and Ometepe, rising abruptly out of it. It was a glorious scene, worthy of reverie. But we must scan it as Milton's Devil—to compare us with one far above us—did the hardly fairer garden of Paradise,—with thoughts of prey in our hearts. Nor were we disappointed, any more than that other greater one; for on top of an open ridge, a short distance west of us, we saw a solitary horse, tethered, and feeding composedly, as if he had nothing to fear out here amongst the hills. Part of us keep our eyes upon him, lest his tricky owner should get the alarm and remove him; whilst others plunge into the copice which fills the intervening hollow, and soon reappear on the ridge beyond.

Whilst we stood about the horse, communing doubtfully, not knowing where to find another, an old man approached us, and, with rueful look and gesture, besought us not to deprive him of the sole support of his life.

"Beyond that hill," said he, "the Padre has many better horses. *El Padre está un rico hombre. Yo estoy muy pobre, Señores.*"

Set it down to the credit of filibusters, that we gladly surrendered this old man his horse, and betook ourselves to the rear of the hill which he pointed out to us; and there, after some search, we found, in close covert of tangled and almost impenetrable bushes, a small *corral* of mules and horses, which the Padre had be-grudged the service of General Walker.

For my own share in the spoils of this Trojan adventure, I chose a well-legged mule, young, lively, and well enough looking generally; and thenceforward I was entitled to call myself "Mounted Ranger," according to General Walker's rather high-sounding classification.

Let no one reflect upon the writer because he assisted in robbing this churchman of his horses. For him there was no choice; and if he is chargeable with moral depravity, it must be elsewhere,—forsooth, in joining with one who made war unprovided with a military chest sufficient to cover expenses. However, this is no matter, one way or the other. The private character of the relator, Samuel Absalom, is not before the reader; nor is it to be expected that he will care to turn his eye upon it for a moment.

The ranger company in which we had been ranked was stationed below, on the Transit road; but as it would return to head-quarters as soon as the California immigrants, now due, had crossed over to the Pacific, we were ordered to await it there. We spent the interim foraging for our animals or loitering about the camp. It may be that some short exposition of filibuster spirit and circumstances, as we saw them at this leisure time, will have interest for one or two. A few weeks before our arrival, the prospect of the Americans in Nicaragua was black enough, and, indeed, despaired of by most. General Henningsen, with the greater part of the force, was cooped up and half starved in Granada, by three or four thousand Costa Ricans and Chamorristas; General Walker, with the remainder, lay lower down on the Isthmus, watched by a second division of the enemy, and too weak to give him any assistance. General Henningsen's men, reduced to a mere handful by starvation and the bullets of the enemy, could hold out but a day or two longer; and then the entire force of the allies would unite and beat up General Walker, and end the squalid game. The Central Americans were certain of their prey. But just at this juncture several hundred

healthy Americans landed on the Transit road, and, placing them on one of the lake steamers, together with his old force, General Walker took them up to Granada, sent them ashore in bungos under a heavy fire, told them to do or die, and then paddled out into the lake with the steamer. It was a good stroke. The men, without other hope, fought their way over three successive barricades to General Henningsen, brought him out, setting fire to the city, reëmbarked on the steamer, and finally landed again at the fort of San Jorge, two miles east of Rivas. After that, General Walker gathered all his force at Rivas, and the enemy drew off to Granada, with some thirty or forty miles between.

When we reached Nicaragua, in the latter part of December, 1856, the entire force of the filibusters was still in Rivas, with the exception of a small party stationed on the Rio San Juan, beyond the lake, and communicating with the Isthmus force only by means of two small steamers, "La Virgen" and "San Carlos," which plied across the lake between the head of the river and Virgin Bay, on the California passenger-line. The allies had remained inactive at Granada, and were said to be broken into factions, and daily deserting and returning home in large bodies. The isthmus of Rivas was free ground to the filibusters, and a score of rangers might forage with little danger from the Costa Rican line almost to Granada. Their force outside of the hospital, as we saw it at head-quarters, numbered probably from eight hundred to one thousand men,—one-third mere skeletons, scarcely able to go through drill on the plaza,—fit only to bury,—and the great majority of the remainder turning yellow, shaken daily by chills and fever, and soon to be as worthless as the others. They were all foreigners,—Americans, Germans, Irish, French, and English,—with the exception of one small company of natives, captained by a half-breed Mexican. It was said, however, that many of the poorer natives were willing to fight against

the Chamorristas,—the aristocratic Nicaraguan faction originally opposed to Patricio Rivas and the Liberals, now in arms against General Walker,—but that they made miserable soldiers outside of a barricade, and General Walker had no arms to throw away upon them. For sustenance, the filibusters had the fruits around Rivas, and a small ration of tortillas and beef, furnished them daily by Walker's commissary. The beef, as we heard, was supplied by Señor Pineda, General Walker's most powerful and faithful friend amongst the natives; and the tortillas were bought from the native women in the neighborhood of Rivas. It was the quality of the food—assisted largely by exposure, irregular fasts, and *aguardiente*—which made Nicaragua so fatal to the filibusters. The isthmus between the lake and the Pacific, swept nine months of the year by cool eastern breezes, is not unhealthy. But the ration of beef and tortillas (simple maize cakes without salt) was too scanty and intermittent; and in the absence of proper food, the men were driven to fill their stomachs with the unwholesome fruits which everywhere surrounded their quarters, and but few were able to stand it many months.

As to the spirit which seemed to animate these men, it was certainly most discouraging. They had lost all thought—supposing them to have ever had such thought—of regenerating Central America; and most of them wished no better thing than to fill their bellies, or to escape from Nicaragua. Many of them were sunk into a physical and mental lethargy, thinking of nothing and caring for nothing, and were gone, not a few, even into lunacy. Some cursed General Walker for enticing them there under false pretences. There were men with families who professed to have come there to settle and cultivate the soil, having been persuaded that the war was ended and the country prepared for peaceful immigration. Some had paid their own passage, purposing merely to reconnoitre, and remain or not, as it pleased them; but when they landed in Nicaragua, General

Walker placed muskets in their unwilling hands, and there he had kept them, fighting, not for himself or his promises, but for life. It disgusted others that the service was not only almost certain death and thankless, but was altogether unprofitable. It was General Walker's practice, and had been always, to discharge his soldiers' wages with scrip of no cash value whatever, or so little that many neglected to draw it when due them. And this was concealed at their enlistment. Indeed, the hatred towards General Walker and the service seemed almost universal amongst the privates, and they would have revolted and thrown away their arms at any moment, had there been hope of escape in that. But they were held together by common danger in a treacherous or hostile country, separated by broad oceans and impassable forests from a land of safe refuge. There was, besides, distrust of each other; and fear, though no love, of General Walker. He was said to have the iron will and reckless courage of the true man of destiny. At one time, so they told us, a large body of fresh, able-bodied men, just arrived in Nicaragua, refused to join the filibusters on account of some disappointment about the amount of promised wages. General Walker led out his erowd of yellow men, whom the newcomers might have knocked down with the wind of their fists, and so overawed them by this display of resolution that they forthwith swallowed their complaints and joined his ranks with as good a grace as they might. I myself, in these first days, saw a little incident which impressed me that the man was no trifier. I was in his quarters one day, when an officer came in and made a report to him about some matter of his duty.

"Captain," said General Walker, looking serenely over the man's head, "if this is the way you are going to do business, Nicaragua has no further need for you. We want nothing of this sort done here, Sir."

The fierce, big-whiskered officer said nothing, but looked cowed; and, indeed,

not without excuse; for though there was a nasal whine in the tone of the little General, and no great fire in his unmeaning eye, there was yet a quiet self-reliance about him extremely imposing, and which, as I thought, reached back of any temporary sufflation as tyrant of Rivas, and was based upon perennial character. Nor is it contrary, so far as I know, to the laws of psychology, for a man to be endowed with all the self-reliance of Bonaparte, with, at the same time, an unusually short gift of the great man's marvellous insight, military or other.

Such an all-pervading demoralized spirit amongst the men as this I have slightly marked was sure to be contagious; and I am persuaded that there were few of us who came down there with enthusiasm or admiration for General Walker, but lost most of it during our first days' mixture in Rivas.

At the end of some six or eight days, our company came up from the Transit road, without the California passengers having as yet made their appearance. General Walker was expecting by this steamer, so long due on the Atlantic side, a large body of recruits with cannon, bombs, and other military stores, whose arrival would put him in condition to attack the enemy at Granada. He began to grow uneasy; and at length sent an armed row-boat across the lake to the head of the Rio San Juan to get intelligence. The little party which held that river were thought to be in no danger behind the walls of San Carlos and Castillo, and still further protected by the impenetrable forests which stretched backward from either bank; but now it began to be whispered that General Walker had committed a fatal blunder in not using the surest means to keep his only communication with the Atlantic open.

In the mean while our company of rangers was ordered back to the Transit road, to remain until the passengers crossed. We rode down by a trail that lay nearer the Pacific than the one by which we had first approached Rivas.

We found the same desolate, vine-netted forest; but on this route it was broken at several points by grassy savannas, dotted thinly with calabash-trees, and browsed by a few wild mules and cattle. In one of these openings, several miles from the Transit road, we passed a red-tiled building, the only one of any sort on the trail beyond the ring-fenced cultivation of Rivas. It was known as the *Jocote Ranch-house*, and became afterwards the scene of a bloody defeat for the filibusters.

Our ride terminated at a large open shed, standing on the Transit road, two miles east of San Juan, which had been erected by the Transit Company, and was used by them as shelter for their carriages. Here, together with a second company of mounted rangers, we were to quarter until the arrival of the California passengers; and then it was to be our duty to guard those feeble travellers through the dominions of President Walker to the Pacific. Our own company numbered some thirty heads,—men and officers,—and being but lately come to Nicaragua, were yet tolerably healthy and lively,—although shaken at times by chills and melancholy, and nearly all turning perceptibly yellow. At all times of the day, when not in the presence of food or drink, some of them were bewailing the hour they came to Nicaragua, and sighing sadly to escape; and had Samuel Absalom come there from any light motive of vanity, he had surely repented with them: as it was, he had seen a worse day; the life, too, was not without charms for some men, and his heart stayed within him through all. The other company was even smaller than ours, older soldiers, and in much worse health,—many of them having a chill daily, others wasted with perpetual diarrhœa.

Our routine of duty at this camp was, to ride each day into the forest and hunt our ration of beef, to water our horses, and to stand an hour's guard occasionally at night; the remainder of consciousness we spent broiling and eating cow's flesh, sucking sugar-cane, and waging horrid warfare against a host of ravenous ticks and crawling creatures of basest name.

One day, after we had so passed it off for a week or more, a report reached us from Virgin Bay, that one of the Transit steamers had been seen to pass up the lake toward Granada, without stopping to land the passengers. A little after came an order from the colonel of the rangers directing our party to ride with all haste to Virgin Bay, and garrison it against the enemy. We mounted immediately and rode over the Transit as fast as such beasts as we had could carry us. On the way we met some of the American residents of Virgin Bay, with carpet-bags in their hands, hurrying across to find comfort near the emigrant steamer, which still awaited her passengers in the harbor of San Juan. They were a good deal frightened, and said an attack was expected on Virgin Bay at any hour.

When we came into the town, it was dark, and, having no time to lose in getting out the pickets, our horses were left tied under saddle in the street, and we took station, four at a post, out on the several approaches to the town. It seemed that nothing was known with certainty of the enemy; but it was doubted by no one, since the steamer had passed in sight of her wharf without making or answering signals, that the enemy were in possession of her; and it seemed probable that they would land somewhere that night, and attack before General Walker had time to prepare for them. Our force to oppose them, should they attempt to land at Virgin Bay, the only convenient place with a pier on the whole lake, was scarcely thirty in all,—a detachment from both companies having been sent a few days before to Rivas; and of this force, the privates, to a man nearly, were wanted to furnish out the picket-guards,—leaving a reserve body in the citadel of some half-dozen officers armed mostly with revolvers.

All that night we listened anxiously to the ceaseless din of the lake breaking upon the shore; but it brought no enemy, and at morning we were released from guard and sent out to forage. At our shed-camp of the previous week the an-

imals were turned out to feed in an inclosure, and we were spared the troublesome duty of foraging. But at Virgin Bay we were forced to go at it again under disadvantages; for the town had no surrounding circle of cultivation like that of Rivas,—having been but recently redeemed from the forest by the Transit Company, — and our only resource was a few distant *ranchos* scattered up and down the lake shore. Beside this, we had the daily duty, as before, of searching the open savannas in the forest for beef, — the commissary department furnishing us no part of a ration but bread,—and other irregular expeditions, which kept us in the saddle the greater part of the day.

Almost a week had passed in this manner, with no appearance or news of the enemy, and we had grown heartily tired of riding and watching to no purpose, when one day the steamer hove in sight towards the north; and steaming down she went to land, almost directly opposite Virgin Bay, against the island of Ometeppec. Day after day she lay there immovable, with her white side gleaming dimly across the water, and far out of the reach of us wistful filibusters;—for although there was a small brig of General Walker's floating beside the pier which ran out into the lake, yet it was out of repair; and, in any state, the wind blew too strongly and constantly from the northeast for a sail vessel to make the island, which lay almost in its teeth. Nevertheless, carpenters were set at work on it, and row-boats, borrowed of the vessels in San Juan harbor, were hauled over the Transit road; and it was said that the old brig was to be filled with soldiers and worked across to the island by aid of the row-boats. The thing seemed far from impossible. The space between the island and Virgin Bay was not above ten or twelve miles, and for part of the distance, under lee of the great volcano, the wind was lull. Could the brig be worked round the wind and brought into this calm water, the towing thenceforward was easy; and all this done in the space of one night, the surprise and recap-

ture of the steamer were certain. In the mean while a detachment of foot marched down daily from Rivas, and, without giving us any relief, marched as regularly back again. Our hard-worked garrison, almost worn down by watching and riding, and, at sight of these men, hoping always to be relieved, snarled bitterly at such apparently useless expenditure of leg-muscle, — an article, truly, of which those lean, saffron-colored trampers had but too scanty supply for ordinary need.

One night, after the detachment of foot had gone, and there was no force but the rangers in the town, a large light, supposed to be under the boilers of the steamer, was seen on the water approaching from the north, and it was thought that the enemy were coming at last to attack us. However, when the light came almost opposite, it made toward the island and soon after disappeared. Next morning, looking across to the island, we saw a dark-colored steamer lying beside the white one; and we knew that the enemy were in possession of both the Transit steamers, and held the lake wholly at command. It was the same day, I think, that one of the boats was seen to be getting up steam, and shortly afterward she paddled out from the island, and came directly toward Virgin Bay. Things were quickly put in posture for a fight. The neutral residents, who had returned from San Juan, again set out over the Transit road. The squad of infantry which had just come in from Rivas was placed at the extreme end of the wooden pier that ran some one hundred and fifty yards into the lake. They were armed with rifled muskets and Minié ball, and hoped to kill at eight hundred or a thousand yards. The rangers, with arms of shorter range, waited on the shore. As the steamer approached, she was seen to be covered with a crowd of dark-skinned soldiers. She came steadily up within quarter of a mile of the shore, and then, suddenly turning broadside to, opened with a single cannon. The ball struck the water some little distance from the end of the pier,—after an interval im-

plying awkward handling, another roar,—and then one or two nervous soldiers on the pier, not liking to await the ball in that place, break for the shore; but they are promptly knocked down by the others, and make no further progress. The steamer continues her fire out there leisurely, and the officer on the pier, being satisfied at last that she will come no closer, gives her a volley of musketry. In a moment the decks are cleared with a scamper, and no man is anywhere visible; whilst, at the same time, the steamer hastily puts about, and never stops until she reaches the island.

This ill-supported bravado was as much as we saw of the enemy at Virgin Bay; for next day we were recalled to headquarters, and gladly left that post to the care of the infantry. When we came to Rivas, we found many rumors about the enemy, but it was certain only that a bongo with natives from the island had been captured, as it came to shore, by a party of rangers, and it was these prisoners' report that the enemy were gathering provisions on the island, and awaiting reinforcements, on whose arrival they would land and attack us upon the isthmus.

I may as well state here the explanation, as we afterwards learned it, of this most unexpected reappearance of the enemy,—which came upon General Walker like a thunderclap, whilst he dreamed they had left him for good and all. It seems that the Vanderbilt Company, whom Walker had made enemies by ousting them from the Transit route, sent an agent (one Spencer) to the disheartened Costa Ricans, who showed them that they might easily strangle the filibuster force by seizing the ill-guarded Rio San Juan. Led by Spencer, they secretly cut a road through the forest on the Costa Rican side, found the forts scarcely watched by a few spiritless sick men, and overwhelmed and scattered them without difficulty. At the same time they surprised and seized all the Transit steamers on the river and lake, so that thenceforward communication with the Atlantic was closed

to General Walker, and a large body of New Orleans recruits under Lockridge, who had just arrived at the mouth of the river, found themselves headed off, and began a long and skillless fight to recover the steamers and make the junction with the isthmus force. So, after all, Walker owes his defeat, not to the natives of Central America, but to his own countrymen; and, had it not been for the malice or revenge of Vanderbilt, he might have reigned in Nicaragua at this day,—unless he had blundered himself out of it unassisted, as many who lived with him thought he could hardly fail to do, were time but granted him.—After capture of the lake steamers, the Costa Ricans, impressing their American crews into service, took them up to Granada to embark the old force of Costa Ricans and Chamorristas still remaining there. They were on this errand when the steamer *San Carlos* was first seen to pass Virgin Bay. But what other reinforcement they expected, whilst they lay so long against the island after their return from Granada, I do not know,—unless it was the Guatemalans, who we knew soon afterward had joined them in large force.

The next day after we had returned to Rivas, our company, now united again, had orders to ride to San Juan, on the Pacific, and convoy back some cart-loads of lead. As we were bringing our charge on the return, we were overtaken in the forest by an order to hasten to Virgin Bay, to the assistance of the infantry about to be attacked by the enemy. Leaving three or four of the company to follow the carts, we started immediately at hard gallop for Virgin Bay. When we arrived there, we found that the enemy, after a trifling cannonade of the town from one of the steamers, had put back to the island again, leaving no greater damage than a shot-hole in one of the row-boats,—which still lay at Virgin Bay awaiting the bungling delay (better worthy of greasers than earnest filibusters) about the brig. This demonstration against Virgin Bay was probably a *ruse* to divide the filibuster force; for,

next day, as I recollect it, the Alcalde of Obraja, a native partisan of General Walker, hurried into Rivas with the news that fifteen hundred of the enemy had landed from the lake, ten or twelve miles above.

The Alcalde brought with him to Rivas his family and valuables, and proved himself one of the few natives of the better class who, during my sojourn, took active part with the Americans. It was said, that, when Patricio Rivas was President, and Walker General-in-chief of his army, many men of wealth and station amongst the Liberals—as Rivas's democratic party, opposed to the Chamorristas or aristocratic party, were called—encouraged and thought well of their American assistants. But after the Chamorristas were worsted,—mainly by strength of Walker's Californians,—and General Walker had broken with Rivas, and set up for President of Nicaragua himself, almost all the natives of any name or property had deserted him. However, many of them remained on their *haciendas*, and took no part in the struggle on either side. Those in the vicinity of Rivas feigned sympathy with us, but were probably inimical at heart. Indeed, intelligence of some act of disaffection was continually coming to General Walker; and thereupon he would oust the offender, confiscate his estate to the government, and, perhaps, grant it to some one of his officers, or pawn it to foreign sympathizers for military stores. The neighborhood of Rivas was dotted with ranch-houses, distenanted by these means,—rank grass growing in the court-yards, the cactus-hedges gapped, and the crops swept away by the foragers. Perhaps, had these men been let alone, jealousy toward foreigners would not, of itself, have made them enemies; but General Walker was obliged to provide arms and provisions for his soldiers, and, having no other resource, he must come down heavily on the Nicaraguans, so far as he could reach them. That this was a ground of great disgust and odium toward us, throughout the country, our com-

pany of rangers, which did some foraging and mule-gathering, had good reason to know. I remember, on one occasion, a small party of us, armed only with revolvers, were retreating out of a large *hacienda*, heavily incumbered with horse-provender, when we saw the landlord and his peons, with *machetes* in their hands, coming to meet us. As we trotted up toward them, the angry man stood at the roadside, lariat in hand, frowning, and in the attitude to arrest our foremost horseman;—but the filibuster drew his revolver, concealed hitherto by his burden, and cocked it,—and the poor man, seeing that he was unequal, was fain to vent his wrath in boiling words. This man, who doubtless became an enemy, might have been soothed, had General Walker taken the pains to furnish foraging-papers to the rangers. He professed himself a true friend of Walker's, holding all he possessed at his service; but it was out of his power, he said, to contain himself, whilst a troop of *Americanos* were leaping his fences and ravaging his fields, without token of authority, or word of apology on any part. However, after all, General Walker may have acted for the wisest in this matter. The writer of this narrative was an unenlightened private in the filibuster army, and, of course, though open-eyed to some extent, saw all things of policy through a glass dimly. It may be that General Walker, who had opportunities for thorough acquaintance with Spanish-American character, held it weakness to place any trust or value upon their friendship, and therefore took no care to conciliate it. This has a look of wisdom, and would explain many apparently stupid and gratuitous negligences. But what shall I think when he seemed as little solicitous, and certainly was at no greater pains, to attach his own men? Instead of treating us like fellow-soldiers and adventurers in danger, upon whom he was wholly dependent, until his power was established, he bore himself like an Eastern tyrant,—reserved and haughty,—scarcely saluting when he met us,—mixing not at all, but

keeping himself close in his quarters,—some said through fear, lest some of his own men should shoot him, of which indeed there was great danger to such a man. But his treatment of the wounded was his worst policy. There was, it is true, a hospital at Rivas; but he never, or rarely, visited it; and it was so badly kept, that every good captain who had friends in the ranks chose the great inconvenience of nursing his wounded at his own quarters, rather than send them into that wretched hole whence few ever came out. It is true, the wounded seldom got well in that climate, and Walker's best general said that the government liked to have the enemy kill the men, rather than wound them; yet, had they been wiser, they would have taken care of them merely for the sake of the spirit of the rest.—But I have wandered from my narrative.

Toward the evening of the same day that the faithful *alcalde* brought his report, I walked down to the *plaza*, to see what stir the news had created among the skeleton foot-soldiers. There was no stir at all, outwardly. They sat in their doors and talked listlessly, without laughter or excitement, as they were always wont before. A hearty laugh or a loud voice in conversation always sounded unnaturally in the streets of Rivas; and, indeed, few amongst the foot found spirit for such things,—unless new recruits, or under the stimulus of *aguardiente*. As often as I have left the quarters of the more healthy and animated rangers in the outskirts, and walked down into the populous part of the camp, I have been reminded of one of those enchanted cities of the "Arabian Nights," where the silent inhabitants, though grouped about, seemingly engaged in their ordinary occupations, are in reality soulless, and no better than dead men or frozen fish.

I took my seat in the porch of the guard-house,—that stout building which I have mentioned as the only one surviving the ruin on the west side of the

plaza,—and watched the foot go through their evening drill. Classed as musketeers, riflemen, and artillery-men, they were trained to a part of the United States army-practice, each morning and evening, on the *plaza*. The rangers were taught no drill of any kind; and when I observed how some of the despicable officers pricked those feeble creatures with their swords to make them look sharp and step lively, I was glad enough to go without instruction in the military science. The men, on the present occasion, were clothed in black felt hats, blue cotton trousers, brogans, and blue flannel shirts, with the letter of their company and the number of the regiment sewed upon the breast in characters of white cloth. They had received this uniform, I think, by the steamer on which I came down, and it was become somewhat greasy and louse-seamed by this time; nevertheless, their appearance was much more soldierlike and respectable than when I first saw them. After the exercise was ended, the men gathered around a small brass band, of half a dozen Germans, which began to play in front of General Walker's quarters. The little General himself sat in his door, and looked out with impassible countenance upon the crowd in the street. It was an excellent conglomerate to study, for any one who could have the head and feeling there. What General Walker made of it, not even his staff-officers, who sat beside him, could tell,—if it were true, as was said, that he had no confidant, even amongst them.

Toward dusk, as I was returning to quarters, I saw a detachment of some one hundred riflemen marching out on the Obraja road, to the slow tap of a kettle-drum, and dragging a small piece of artillery with them. This, with the exception of some rangers, who had been sent forward to scout, was the sole force yet dispatched to meet the enemy,—who were now said to be advanced to Obraja, a hamlet nine miles northwest of Rivas.

THE MINISTER'S WOOING.*

[Concluded.]

CHAPTER XXXV.

OLD LOVE AND NEW DUTY.

THE sun was just setting, and the whole air and sea seemed flooded with rosy rays. Even the crags and rocks of the sea-shore took purple and lilac hues, and savins and junipers, had a painter been required to represent them, would have been found not without a suffusion of the same tints. And through the tremulous rosy sea of the upper air, the silver full-moon looked out like some calm superior presence which waits only for the flush of a temporary excitement to die away, to make its tranquillizing influence felt.

Mary, as she walked homeward with this dreamy light around her, moved with a slower step than when borne along by the vigorous arm and determined motion of her young friend.

It is said that a musical sound uttered with decision by one instrument always makes the corresponding chord of another vibrate; and Mary felt, as she left her positive, but warm-hearted friend, a plaintive vibration of something in her own self, in which she was conscious her calm friendship for her future husband had no part. She fell into one of those reveries which she thought she had forever forbidden to herself, and there rose before her mind the picture of a marriage-ceremony,—but the eyes of the bridegroom were dark, and his curls were clustering in raven ringlets, and her hand throbbed in his as it had never throbbed in any other.

It was just as she was coming out of a little grove of cedars, where the high land overlooks the sea, and the dream which came to her overcame her with a vague and yearning sense of pain. Suddenly she heard footsteps behind her,

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and some one said, "Mary!" It was spoken in a choked voice, as one speaks in the crisis of a great emotion; and she turned and saw those very eyes, that very hair, yes, and the cold little hand throbbed with that very throb in that strong, living, manly hand; and, whether in the body or out of the body God knoweth, she felt herself borne in those arms, and words that spoke themselves in her inner heart, words profaned by being repeated, were on her ear.

"Oh! is this a dream? is this a dream? James! are we in heaven? Oh, I have lived through such an agony! I have been so worn out! Oh, I thought you never would come!" And then the eyes closed, and heaven and earth faded away together in a trance of blissful rest.

But it was no dream; for an hour later you might have seen a manly form sitting in that selfsame place, bearing in his arms a pale figure which he cherished as tenderly as a mother her babe. And they were talking together,—talking in low tones; and in all this wide universe neither of them knew or felt anything but the great joy of being thus side by side.

They spoke of love mightier than death, which many waters cannot quench. They spoke of yearnings, each for the other,—of longing prayers,—of hopes deferred,—and then of this great joy,—for *one* had hardly yet returned to the visible world.

Scarce wakened from deadly faintness, she had not come back fully to the realm of life,—only to that of love,—to love which death cannot quench. And therefore it was, that, without knowing that she spoke, she had said all, and compressed the history of those three years into one hour.

But at last, thoughtful of her health, provident of her weakness, he rose up and passed his arm around her to convey

her home. And as he did so, he spoke *one* word that broke the whole charm.

"You will allow me, Mary, the right of a future husband, to watch over your life and health."

Then came back the visible world,—recollection, consciousness, and the great battle of duty,—and Mary drew away a little, and said,—

"Oh, James, you are too late! that can never be!"

He drew back from her.

"Mary, are you married?"

"Before God, I am," she said. "My word is pledged. I cannot retract it. I have suffered a good man to place his whole faith upon it,—a man who loves me with his whole soul."

"But, Mary, you do not love *him*. That is impossible!" said James, holding her off from him, and looking at her with an agonized eagerness. "After what you have just said, it is not possible."

"Oh, James! I am sure I don't know what I have said,—it was all so sudden, and I didn't know what I was saying,—but things that I must never say again. The day is fixed for next week. It is all the same as if you had found me his wife."

"Not quite," said James, his voice cutting the air with a decided manly ring. "I have some words to say to that yet."

"Oh, James, will you be selfish? will you tempt me to do a mean, dishonorable thing? to be false to my word deliberately given?"

"But," said James, eagerly, "you know, Mary, you *never* would have given it, if you had known that I was living."

"That is true, James; but I *did* give it. I have suffered him to build all his hopes of life upon it. I *beg* you not to tempt me,—help me to do right!"

"But, Mary, did you not get my letter?"

"Your letter?"

"Yes,—that long letter that I wrote you."

"I never got any letter, James."

"Strange!" he said. "No wonder it seems sudden to you!"

"Have you seen your mother?" said Mary, who was conscious this moment only of a dizzy instinct to turn the conversation from where she felt too weak to bear it.

"No; do you suppose I should see anybody before you?"

"Oh, then, you must go to her!" said Mary. "Oh, James, you don't know how she has suffered!"

They were drawing near to the cottage-gate.

"Do, pray!" said Mary. "Go, hurry to your mother! Don't be too sudden, either, for she's very weak; she is almost worn out with sorrow. Go, my dear brother! *Dear* you always will be to me."

James helped her into the house, and they parted. All the house was yet still. The open kitchen-door let in a sober square of moonlight on the floor. The very stir of the leaves on the trees could be heard. Mary went into her little room, and threw herself upon the bed, weak, weary, yet happy,—for deep and high above all other feelings was the great relief that *he* was living still. After a little while she heard the rattling of the wagon, and then the quick patter of Miss Prissy's feet, and her mother's considerate tones, and the Doctor's grave voice,—and quite unexpectedly to herself, she was shocked to find herself turning with an inward shudder from the idea of meeting him. "How very wicked!" she thought,—"how ungrateful!"—and she prayed that God would give her strength to check the first rising of such feelings.

Then there was her mother, so ignorant and innocent, busy putting away baskets of things that she had bought in provision for the wedding-ceremony.

Mary almost felt as if she had a guilty secret. But when she reflected upon the last two hours, she felt no wish to take them back again. Two little hours of joy and rest they had been,—so pure, so perfect! she thought God must have given them to her as a keepsake to remind her of His love, and to strengthen her in the way of duty.

Some will, perhaps, think it an unnatural thing that Mary should have regarded her pledge to the Doctor as of so absolute and binding force; but they must remember the rigidity of her education. Self-denial and self-sacrifice had been the daily bread of her life. Every prayer, hymn, and sermon, from her childhood, had warned her to distrust her inclinations and regard her feelings as traitors. In particular had she been brought up to regard the sacredness of a promise with a superstitious tenacity; and in this case the promise involved so deeply the happiness of a friend whom she had loved and revered all her life, that she never thought of any way of escape from it. She had been taught that there was no feeling so strong but that it might be immediately repressed at the call of duty; and if the thought arose to her of this great love to another, she immediately answered it by saying, "How would it have been, if I had been married? As I could have overcome then, so I can now."

Mrs. Scudder came into her room with a candle in her hand, and Mary, accustomed to read the expression of her mother's countenance, saw at a glance a visible discomposure there. "She held the light so that it shone upon Mary's face.

"Are you asleep?" she said.

"No, mother."

"Are you unwell?"

"No, mother,—only a little tired."

Mrs. Scudder set down the candle, and shut the door, and, after a moment's hesitation, said,—

"My daughter, I have some news to tell you, which I want you to prepare your mind for. Keep yourself quite quiet."

"Oh, mother!" said Mary, stretching out her hands towards her, "I know it. James has come home."

"How did you hear?" said her mother, with astonishment.

"I have seen him, mother."

Mrs. Scudder's countenance fell.

"Where?"

"I went to walk home with Cerinthy

Twitchel, and, as I was coming back, he came up behind me, just at Savin Rock.

Mrs. Scudder sat down on the bed and took her daughter's hand.

"I trust, my dear child," she said. She stopped.

"I think I know what you are going to say, mother. It is a great joy, and a great relief; but of course I shall be true to my engagement with the Doctor."

Mrs. Scudder's face brightened.

"That is my own daughter! I might have known that you would do so. You would not, certainly, so cruelly disappoint a noble man who has set his whole faith upon you."

"No, mother, I shall not disappoint him. I told James that I should be true to my word."

"He will probably see the justice of it," said Mrs. Scudder, in that easy tone with which elderly people are apt to dispose of the feelings of young persons. "Perhaps it may be something of a trial, at first."

Mary looked at her mother with incredulous blue eyes. The idea that feelings which made her hold her breath when she thought of them could be so summarily disposed of! She turned her face wearily to the wall, with a deep sigh, and said,—

"After all, mother, it is mercy enough and comfort enough to think that he is living. Poor Cousin Ellen, too,—what a relief to her! It is like life from the dead. Oh, I shall be happy enough; no fear of that!"

"And you know," said Mrs. Scudder, "that there has never existed any engagement of any kind between you and James. He had no right to found any expectations on anything you ever told him."

"That is true also, mother," said Mary. "I had never thought of such a thing as marriage, in relation to James."

"Of course," pursued Mrs. Scudder, "he will always be to you as a near friend."

Mary assented.

"There is but a week now, before

your wedding," continued Mrs. Scudder; "and I think Cousin James, if he is reasonable, will see the propriety of your mind being kept as quiet as possible. I heard the news this afternoon in town," pursued Mrs. Scudder, "from Captain Staunton, and, by a curious coincidence, I received from him this letter from James, which came from New York by post. The brig that brought it must have been delayed out of the harbor."

"Oh, please, mother, give it to me!" said Mary, rising up with animation; "he mentioned having sent me one."

"Perhaps you had better wait till morning," said Mrs. Scudder; "you are tired and excited."

"Oh, mother, I think I shall be more composed when I know all that is in it," said Mary, still stretching out her hand.

"Well, my daughter, you are the best judge," said Mrs. Scudder; and she set down the candle on the table, and left Mary alone.

It was a very thick letter of many pages, dated in Canton, and ran as follows:—

CHAPTER XXXVI.

JACOB'S VOW.

"MY DEAREST MARY:—

"I have lived through many wonderful scenes since I saw you last. My life has been so adventurous, that I scarcely know myself when I think of it. But it is not of *that* I am going now to write. I have written all that to mother, and she will show it to you. But since I parted from you, there has been another history going on within me; and that is what I wish to make you understand, if I can.

"It seems to me that I have been a changed man from that afternoon when I came to your window, where we parted. I have never forgot how you looked then, nor what you said. Nothing in my life ever had such an effect upon me. I thought that I loved you before; but I went away feeling that love was something so deep and high and sa-

cred, that I was not worthy to name it to you. I cannot think of the man in the world who is worthy of what you said you felt for me.

"From *that* hour there was a new purpose in my soul,—a purpose which has led me upward ever since. I thought to myself in this way: 'There is some secret source from whence this inner life springs,'—and I knew that it was connected with the Bible which you gave me; and so I thought I would read it carefully and deliberately, to see what I could make of it.

"I began with the beginning. It impressed me with a sense of something quaint and strange,—something rather fragmentary; and yet there were spots all along that went right to the heart of a man who had to deal with life and things as I did. Now I must say that the Doctor's preaching, as I told you, never impressed me much in any way. I could not make out any connection between it and the men I had to manage and the things I had to do in my daily life. But there were things in the Bible that struck me otherwise. There was *one* passage in particular, and that was where Jacob started off from all his friends to go and seek his fortune in a strange country, and laid down to sleep all alone in the field, with only a stone for his pillow. It seemed to me exactly the image of what every young man is like, when he leaves his home and goes out to shift for himself in this hard world. I tell you, Mary, that one man alone on the great ocean of life feels himself a very weak thing. We are held up by each other more than we know till we go off by ourselves into this great experiment. Well, there he was as lonesome as *I* upon the deck of my ship. And so lying with the stone under his head, he saw a ladder in his sleep between him and heaven, and angels going up and down. That was a sight which came to the very point of his necessities. He saw that there was a way between him and God, and that there were those above who did care for him, and who could come to him to help him.

Well, so the next morning he got up, and set up the stone to mark the place; and it says Jacob vowed a vow, saying, 'If God will be with me, and will keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace, *then* shall the Lord be my God.' Now *there* was something that looked to me like a tangible foundation to begin upon.

"If I understand Dr. H., I believe he would have called that all selfishness. At first sight it does look a little so; but then I thought of it in this way: 'Here he was all alone. God was entirely invisible to him; and how could he feel certain that He really existed, unless he could come into some kind of connection with Him? the point that he wanted to be sure of, more than merely to know that there was a God who made the world;—he wanted to know whether He cared anything about men, and would do anything to help them. And so, in fact, it was saying, "If there is a God who interests Himself at all in me, and will be my Friend and Protector, I will obey Him, so far as I can find out His will."'

"I thought to myself, 'This is the great experiment, and I will try it.' I made in my heart exactly the same resolution, and just quietly resolved to assume for a while as a fact that there *was* such a God, and, whenever I came to a place where I could not help myself, just to ask His help honestly in so many words, and see what would come of it.

"Well, as I went on reading through the Old Testament, I was more and more convinced that all the men of those times had tried this experiment, and found that it would bear them; and in fact, I did begin to find, in my own experience, a great many things happening so remarkably that I could not but think that *Somebody* did attend even to my prayers,—I began to feel a trembling faith that *Somebody* was guiding me, and that the events of my life were not happening by accident, but working themselves out by His will.

"Well, as I went on in this way, there were other and higher thoughts kept rising in my mind. I wanted to be better than I was. I had a sense of a life much nobler and purer than anything I had ever lived, that I wanted to come up to. But in the world of men, as I found it, such feelings are always laughed down as romantic, and impracticable, and impossible. But about this time I began to read the New Testament, and then the idea came to me, that the same Power that helped me in the lower sphere of life would help me carry out those higher aspirations. Perhaps the Gospels would not have interested me so much, if I had begun with them first; but my Old Testament life seemed to have schooled me, and brought me to a place where I wanted something higher; and I began to notice that my prayers now were more that I might be noble, and patient, and self-denying, and constant in my duty, than for any other kind of help. And then I understood what met me in the very first of Matthew: 'Thou shalt call his name Jesus, for he shall save his people from their sins.'

"I began now to live a new life,—a life in which I felt myself coming into sympathy with you; for, Mary, when I began to read the Gospels, I took knowledge of you, that you had been with Jesus.

"The crisis of my life was that dreadful night of the shipwreck. It was as dreadful as the Day of Judgment. No words of mine can describe to you what I felt when I knew that our rudder was gone, and saw those hopeless rocks before us. What I felt for our poor men! But, in the midst of it all, the words came into my mind, 'And Jesus was in the hinder part of the ship asleep on a pillow,' and at once I felt He *was* there; and when the ship struck I was only conscious of an intense going out of my soul to Him, like Peter's when he threw himself from the ship to meet Him in the waters.

"I will not recapitulate what I have already written,—the wonderful manner in which I was saved, and in which friends and help and prosperity and worldly

success came to me again, after life had seemed all lost; but now I am ready to return to my country, and I feel as Jacob did when he said, 'With my staff I passed over this Jordan, and now I am become two bands.'

"I do not need any arguments now to convince me that the Bible is from above. There is a great deal in it that I cannot understand, a great deal that seems to me inexplicable; but all I can say is, that I have tried its directions, and find that in my case they do work,—that it is a book that I can live by; and that is enough for me.

"And now, Mary, I am coming home again, quite another man from what I went out,—with a whole new world of thought and feeling in my heart, and a new purpose, by which, please God, I mean to shape my life. All this, under God, I owe to you; and if you will let me devote my whole life to you, it will be a small return for what you have done for me.

"You know I left you wholly free. Others must have seen your loveliness and felt your worth; and you may have learnt to love some better man than me. But I know not what hope tells me that this will not be; and I shall find true what the Bible says of love, that 'many waters cannot quench it, nor floods drown.' In any case, I shall be always, from my very heart, yours, and yours only.

"JAMES MARVYN."

Mary rose, after reading this letter, rapt into a divine state of exaltation,—the pure joy, in contemplating an infinite good to another, in which the question of self was utterly forgotten.

He was, then, what she had always hoped and prayed he would be, and she pressed the thought triumphantly to her heart. He was that true and victorious man, that Christian able to subdue life, and to show, in a perfect and healthy manly nature, a reflection of the image of the superhuman excellence. Her prayers that night were aspirations and praises, and she felt how possible it might

be so to appropriate the good and the joy and the nobleness of others as to have in them an eternal and satisfying treasure. And with this came the dearer thought, that she, in her weakness and solitude, had been permitted to put her hand to the beginning of a work so noble. The consciousness of good done to an immortal spirit is wealth that neither life nor death can take away.

And so, having prayed, she lay down to that sleep which God giveth to his beloved.

CHAPTER XXXVII.

THE QUESTION OF DUTY.

IT is a hard condition of our existence here, that every exaltation must have its depression. God will not let us have heaven here below, but only such glimpses and faint showings as parents sometimes give to children, when they show them beforehand the jewelry and pictures and stores of rare and curious treasures which they hold for the possession of their riper years. So it very often happens that the man who has gone to bed an angel, feeling as if all sin were forever vanquished, and he himself immutably grounded in love, may wake the next morning with a sick-headache, and, if he be not careful, may scold about his breakfast like a miserable sinner.

We will not say that our dear little Mary rose in this condition next morning,—for, although she had the headache, she had one of those natures in which, somehow or other, the combative element seems to be left out, so that no one ever knew her to speak a fretful word. But still, as we have observed, she had the headache and the depression,—and there came the slow, creeping sense of waking up, through all her heart and soul, of a thousand, thousand things that could be said only to one person, and that person one that it would be temptation and danger to say them to.

She came out of her room to her morning work with a face resolved and calm,

but expressive of languor, with slight signs of some inward struggle.

Madame de Frontignac, who had already heard the intelligence, threw two or three of her bright glances upon her at breakfast, and at once divined how the matter stood. She was of a nature so delicately sensitive to the most refined shades of honor, that she apprehended at once that there must be a conflict,—though, judging by her own impulsive nature, she made no doubt that all would at once go down before the mighty force of reawakened love.

After breakfast she would insist upon following Mary about through all her avocations. She possessed herself of a towel, and would wipe the cups and saucers, while Mary washed. She clinked the glasses, and rattled the cups and spoons, and stepped about as briskly as if she had two or three breezes to carry her train, and chattered half English and half French, for the sake of bringing into Mary's cheek the shy, slow dimples that she liked to watch. But still Mrs. Scudder was around, with an air as provident and forbidding as that of a sitting hen who watches her nest; nor was it till after all things had been cleared away in the house, and Mary had gone up into her little attic to spin, that the long-sought opportunity came of diving to the bottom of this mystery.

"*Enfin, Marie, nous voici!* Are you not going to tell me anything, when I have turned my heart out to you like a bag? *Chère enfant!* how happy you must be!" she said, embracing her.

"Yes, I am very happy," said Mary, with calm gravity.

"*Very happy!*" said Madame de Frontignac, mimicking her manner. "Is that the way you American girls show it, when you are very happy? Come, come, *ma belle!* tell little Virginia something. Thou hast seen this hero, this wandering Ulysses. He has come back at last; the tapestry will not be quite as long as Penelope's? Speak to me of him. Has he beautiful black eyes, and hair that

curls like a grape-vine? Tell me, *ma belle!*"

"I only saw him a little while," said Mary, "and I felt a great deal more than I saw. He could not have been any clearer to me than he always has been in my mind."

"But I think," said Madame de Frontignac, seating Mary, as was her wont, and sitting down at her feet, "I think you are a little *triste* about this. Very likely you pity the good priest. It is sad for him; but a good priest has the Church for his bride, you know."

"You do not think," said Mary, speaking seriously, "that I shall break my promise given before God to this good man?"

"*Mon Dieu, mon enfant!* you do not mean to marry the priest, after all? *Quelle idée!*"

"But I *promised* him," said Mary.

Madame de Frontignac threw up her hands, with an expression of vexation.

"What a pity, my little one, you are not in the True Church! Any good priest could dispense you from that."

"I do not believe," said Mary, "in any earthly power that can dispense us from solemn obligations which we have assumed before God, and on which we have suffered others to build the most precious hopes. If James had won the affections of some girl, thinking as I do, I should not think it right for him to leave her and come to me. The Bible says, that the just man is 'he that sweareth to his own hurt, and changeth not.'"

"*C'est le sublime de devoir!*" said Madame de Frontignac, who, with the airy frailty of her race, never lost her appreciation of the fine points of anything that went on under her eyes. But, nevertheless, she was inwardly resolved, that, picturesque as this "sublime of duty" was, it must not be allowed to pass beyond the limits of a fine art, and so she recommenced.

"*Mais c'est absurde.* This beautiful young man, with his black eyes, and his curls,—a real hero,—a Theseus, Mary,—just come home from killing a Minotaur,

—and loves you with his whole heart,—and this dreadful promise! Why, haven't you any sort of people in your Church that can unbind you from promises? I should think the good priest himself would do it!”

“Perhaps he would,” said Mary, “if I should ask him; but that would be equivalent to a breach of it. Of course, no man would marry a woman that asked to be dispensed.”

“You are an angel of delicacy, my child; *c'est admirable!* but, after all, Mary, this is not well. Listen now to me. You are a very sweet saint, and very strong in goodness. I think you must have a very strong angel that takes care of you. But think, *chère enfant*,—think what it is to marry one man while you love another!”

“But I love the Doctor,” said Mary, evasively.

“Love!” said Madame de Frontignac. “Oh, Marie! you may love him well, but you and I both know that there is something deeper than that. What will you do with this young man? Must he move away from this place, and not be with his poor mother any more? Or can you see him, and hear him, and be with him, after your marriage, and not feel that you love him more than your husband?”

“I should hope that God would help me to feel right,” said Mary.

“I am very much afraid He will not, *ma chère*. I asked Him a great many times to help me, when I found how wrong it all was; but He did not. You remember what you told me the other day,—that, if I would do right, I must not see that man any more. You will have to ask him to go away from this place; you can never see him; for this love will never die till you die;—that you may be sure of. Is it wise? is it right, dear little one? Must he leave his home forever for you? or must you struggle always, and grow whiter and whiter, and fall away into heaven, like the moon this morning, and nobody know what is the matter? People will say you have the

liver-complaint, or the consumption, or something. Nobody ever knows what we women die of.”

Poor Mary's conscience was fairly posed. This appeal struck upon her sense of right as having its grounds. She felt inexpressibly confused and distressed.

“Oh, I wish somebody would tell me exactly what is right!” she said.

“Well, I will,” said Madame de Frontignac. “Go down to the dear priest, and tell him the whole truth. My dear child, do you think, if he should ever find it out after your marriage, he would think you used him right?”

“And yet *mother* does not think so; *mother* does not wish me to tell him.”

“*Pauvette, toujours les mères!* Yes, it is always the mothers that stand in the way of the lovers. Why cannot she marry the priest herself?” she said between her teeth, and then looked up, startled and guilty, to see if Mary had heard her.

“I cannot,” said Mary,—“I cannot go against my conscience, and my mother, and my best friend.”

At this moment, the conference was cut short by Mrs. Scudder's provident footsteps on the garret-stairs. A vague suspicion of something French had haunted her during her dairy-work, and she resolved to come and put a stop to the interview, by telling Mary that Miss Prissy wanted her to come and be measured for the skirt of her dress.

Mrs. Scudder, by the use of that sixth sense peculiar to mothers, had divined that there had been some agitating conference, and, had she been questioned about it, her guesses as to what it might have been would probably have given no bad *résumé* of the real state of the case. She was inwardly resolved that there should be no more such for the present, and kept Mary employed about various matters relating to the dresses, so scrupulously that there was no opportunity for anything more of the sort that day.

In the evening James Marvyn came

down, and was welcomed with the greatest demonstrations of joy by all but Mary, who sat distant and embarrassed, after the first salutations had passed.

The Doctor was innocently paternal; but we fear that on the part of the young man there was small reciprocation of the sentiments he expressed.

Miss Prissy, indeed, had had her heart somewhat touched, as good little women's hearts are apt to be by a true love-story, and had hinted something of her feelings to Mrs. Scudder, in a manner which brought such a severe rejoinder as quite humbled and abashed her, so that she coweringly took refuge under her former declaration, that, "to be sure, there couldn't be any man in the world better *worthy* of Mary than the Doctor," while still at her heart she was possessed with that troublesome preference for unworthy people which stands in the way of so many excellent things. But she went on vigorously sewing upon the wedding-dress, and pursing up her small mouth into the most perfect and guarded expression of non-committal; though she said afterwards, "it went to her heart to see how that poor young man did look, sitting there just as noble and as handsome as a picture. She didn't see, for *her* part, how anybody's heart *could* stand it; though, to be sure, as Miss Scudder said, the poor Doctor ought to be thought about, dear blessed man! What a pity it was things *would* turn out so! Not that it was a pity that Jim came home,—that was a great providence,—but a pity they hadn't known about it sooner. Well, for her part, she didn't pretend to say; the path of duty did have a great many hard places in it."

As for James, during his interview at the cottage, he waited and tried in vain for one moment's private conversation. Mrs. Scudder was immovable in her motherly kindness, sitting there, smiling and chatting with him, but never stirring from her place by Mary.

Madame de Frontignac was out of all patience, and determined, in her small way, to do something to discompose the

fixed state of things. So, retreating to her room, she contrived, in very desperation, to upset and break a water-pitcher, shrieking violently in French and English at the deluge which came upon the sanded floor and the little piece of carpet by the bedside.

What housekeeper's instincts are proof against the crash of breaking china?

Mrs. Scudder fled from her seat, followed by Miss Prissy.

"Ah! then and there was hurrying to and fro," while Mary sat quiet as a statue, bending over her sewing, and James, knowing that it must be now or never, was, like a flash, in the empty chair by her side, with his black moustache very near to the bent brown head.

"Mary," he said, "you *must* let me see you once more. All is not said, is it? Just hear me,—hear me once alone!"

"Oh, James, I am too weak!—I dare not!—I am afraid of myself!"

"You think," he said, "that you *must* take this course, because it is right. But *is* it right? Is it right to marry one man, when you love another better? I don't put this to your inclination, Mary,—I know it would be of no use,—I put it to your conscience."

"Oh, I was never so perplexed before!" said Mary. "I don't know what I *do* think. I must have time to reflect. And you,—oh, James!—you *must* let me do right! There will never be any happiness for me, if I do wrong,—nor for you, either."

All this while the sounds of running and hurrying in Madame de Frontignac's room had been unintermitted; and Miss Prissy, not without some glimmerings of perception, was holding tight on to Mrs. Scudder's gown, detailing to her a most capital receipt for mending broken china, the history of which she traced regularly through all the families in which she had ever worked, varying the details with small items of family history, and little incidents as to the births, marriages, and deaths of different people for whom it had been employed, with all the particulars of how, where, and when, so that

James's time for conversation was by this means indefinitely extended.

"Now," he said to Mary, "let me propose one thing. Let me go to the Doctor, and tell him the truth."

"James, it does not seem to me that I can. A friend who has been so considerate, so kind, so self-sacrificing and disinterested, and whom I have allowed to go on with this implicit faith in me so long. Should you, James, think of *yourself* only?"

"I do not, I trust, think of myself only," said James; "I hope that I am calm enough, and have a heart to think for others. But, I ask you, is it doing right to *him* to let him marry you in ignorance of the state of your feelings? Is it a kindness to a good and noble man to give yourself to him only seemingly, when the best and noblest part of your affections is gone wholly beyond your control? I am quite sure of *that*, Mary. I know you do love him very well,—that you would make a most true, affectionate, constant wife to him; but what I know you feel for me is something wholly out of your power to give to him,—is it not, now?"

"I think it is," said Mary, looking gravely and deeply thoughtful. "But then, James, I ask myself, 'What if this had happened a week hence?' My feelings would have been just the same, because they are feelings over which I have no more control than over my existence. I can only control the expression of them. But in *that* case you would not have asked me to break my marriage-vow; and why now shall I break a solemn vow deliberately made before God? If what I can give him will content him, and he never knows that which would give him pain, what wrong is done him?"

"I should think the deepest possible wrong done me," said James, "if, when I thought I had married a wife with a whole heart, I found that the greater part of it had been before that given to another. If you tell him, or if I tell him, or your mother,—who is the proper person,—and he chooses to hold you to your promise,

then, Mary, I have no more to say. I shall sail in a few weeks again, and carry your image forever in my heart;—nobody can take that away; that dear shadow will be the only wife I shall ever know."

At this moment Miss Prissy came rattling along towards the door, talking—we suspect designedly—on quite a high key. Mary hastily said,—

"Wait, James,—let me think,—to-morrow is the Sabbath-day. Monday I will send you word, or see you."

And when Miss Prissy returned into the best room, James was sitting at one window and Mary at another,—he making remarks, in a style of most admirable commonplace, on a copy of Milton's "Paradise Lost," which he had picked up in the confusion of the moment, and which, at the time Mrs. Katy Scudder entered, he was declaring to be a most excellent book,—a really, truly, valuable work.

Mrs. Scudder looked keenly from one to the other, and saw that Mary's cheek was glowing like the deepest heart of a pink shell, while, in all other respects, she was as cold and calm. On the whole, she felt satisfied that no mischief had been done.

We hope our readers will do Mrs. Scudder justice. It is true that she yet wore on her third finger the marriage-ring of a sailor lover, and his memory was yet fresh in her heart; but even mothers who have married for love themselves somehow so blend a daughter's existence with their own as to conceive that she must marry their love, and not her own. Besides this, Mrs. Scudder was an Old Testament woman, brought up with that scrupulous exactitude of fidelity in relation to promises which would naturally come from familiarity with a book in which covenant-keeping is represented as one of the highest attributes of Deity, and covenant-breaking as one of the vilest sins of humanity. To break the word, that had gone forth out of one's mouth was to lose self-respect, and all claim to the respect of others, and to sin against eternal rectitude.

As we have said before, it is almost impossible to make our light-minded times comprehend the earnestness with which those people lived. It was, in the beginning, no vulgar nor mercenary ambition that made her seek the Doctor as a husband for her daughter. He was poor, and she had had offers from richer men. He was often unpopular; but he of all the world was the man she most revered, the man she believed in with the most implicit faith, the man who embodied her highest ideas of the good; and therefore it was that she was willing to resign her child to him.

As to James, she had felt truly sympathetic with his mother, and with Mary, in the dreadful hour when they supposed him lost; and had it not been for the great perplexity occasioned by his return, she would have received him, as a relative, with open arms. But now she felt it her duty to be on the defensive,—an attitude not the most favorable for cherishing pleasing associations in regard to another. She had read the letter giving an account of his spiritual experience with very sincere pleasure, as a good woman should, but not without an internal perception how very much it endangered her favorite plans. When Mary, however, had calmly reiterated her determination, she felt sure of her; for had she ever known her to say a thing she did not do?

The uneasiness she felt at present was not the doubt of her daughter's steadiness, but the fear that she might have been unsuitably harassed or annoyed.

CHAPTER XXXVIII.

THE TRANSFIGURED.

THE next morning rose calm and fair. It was the Sabbath-day,—the last Sabbath in Mary's maiden life, if her promises and plans were fulfilled.

Mary dressed herself in white,—her hands trembling with unusual agitation, her sensitive nature divided between two opposing consciences and two opposing affections. Her devoted filial love to-

ward the Doctor made her feel the keenest sensitiveness at the thought of giving him pain. At the same time, the questions which James had proposed to her had raised serious doubts in her mind whether it was altogether right to suffer him blindly to enter into this union. So, after she was all prepared, she bolted the door of her chamber, and, opening her Bible, read, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him"; and then, kneeling down by the bedside, she asked that God would give her some immediate light in her present perplexity. So praying, her mind grew calm and steady, and she rose up at the sound of the bell which marked that it was time to set forward for church.

Everybody noticed, as she came into church that morning, how beautiful Mary Scudder looked. It was no longer the beauty of the carved statue, the pale alabaster shrine, the sainted virgin, but a warm, bright, living light, that spoke of some summer breath breathing within her soul.

When she took her place in the singers' seat, she knew, without turning her head, that *he* was in his old place, not far from her side; and those whose eyes followed her to the gallery marvelled at her face there,—

"her pure and eloquent blood
Spoke in her cheeks, and so distinctly wrought
That you might almost say her body thought";
for a thousand delicate nerves were becoming vital once more,—the holy mystery of womanhood had wrought within her.

When they rose to sing, the tune must needs be one which they had often sung together, out of the same book, at the singing-school,—one of those wild, pleading tunes, dear to the heart of New England,—born, if we may credit the report, in the rocky hollows of its mountains, and whose notes have a kind of grand and mournful triumph in their warbling wail, and in which different parts of the harmony, set contrary to all the canons

of musical Pharisaism, had still a singular and romantic effect, which a true musical genius would not have failed to recognize. The four parts, tenor, treble, bass, and counter, as they were then called, rose and swelled and wildly mingled, with the fitful strangeness of an Æolian harp, or of winds in mountain-hollows, or the vague moanings of the sea on lone, forsaken shores. And Mary, while her voice rose over the waves of the treble, and trembled with a pathetic richness, felt, to her inmost heart, the deep accord of that other voice which rose to meet hers, so wildly melancholy, as if the soul in that manly breast had come to meet her soul in the disembodied, shadowy verity of eternity. The grand old tune, called by our fathers "China," never, with its dirge-like melody, drew two souls more out of themselves, and entwined them more nearly with each other.

The last verse of the hymn spoke of the resurrection of the saints with Christ :

"Then let the last dread trumpet sound
And bid the dead arise;
Awake, ye nations under ground!
Ye saints, ascend the skies!"

And as Mary sang, she felt sublimely upborne with the idea that life is but a moment and love is immortal, and seemed, in a shadowy trance, to feel herself and him past this mortal fane, far over on the shores of that other life, ascending with Christ, all-glorified, all tears wiped away, and with full permission to love and to be loved forever. And as she sang, the Doctor looked upward, and marvelled at the light in her eyes and the rich bloom on her cheek,—for where she stood, a sun-beam, streaming aslant through the dusty panes of the window, touched her head with a kind of glory,—and the thought he then received outbreathed itself in the yet more fervent adoration of his prayer.

CHAPTER XXXIX.

THE ICE BROKEN.

OUR fathers believed in special answers to prayer. They were not stumbled by

the objection about the inflexibility of the laws of Nature; because they had the idea, that, when the Creator of the world promised to answer human prayers, He probably understood the laws of Nature as well as they did. At any rate, the laws of Nature were His affair, and not theirs. They were men, very apt, as the Duke of Wellington said, to "look to their marching-orders,"—which, being found to read, "Be careful for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God," they did it. "They looked unto Him and were lightened, and their faces were not ashamed." One reads, in the Memoirs of Dr. Hopkins, of Newport Gardner, one of his African catechumens, a negro of singular genius and ability, who, being desirous of his freedom, that he might be a missionary to Africa, and having long worked without being able to raise the amount required, was counselled by Dr. Hopkins that it might be a shorter way to seek his freedom from the Lord, by a day of solemn fasting and prayer. The historical fact is, that, on the evening of a day so consecrated, his master returned from church, called Newport to him, and presented him with his freedom. Is it not possible that He who made the world may have established laws for prayer as invariable as those for the sowing of seed and raising of grain? Is it not as legitimate a subject of inquiry, when petitions are not answered, which of these laws has been neglected?

But be that as it may, certain it is, that Candace, who on this morning in church sat where she could see Mary and James in the singers' seat, had certain thoughts planted in her mind which bore fruit afterwards in a solemn and select consultation held with Miss Prissy at the end of the horse-shed by the meeting-house, during the intermission between the morning and afternoon services.

Candace sat on a fragment of granite boulder which lay there, her black face relieved against a clump of yellow mulleins, then in majestic altitude. On her

lap was spread a checked pocket-handkerchief, containing rich slices of cheese, and a store of her favorite brown doughnuts.

"Now, Miss Prissy," she said, "dar's reason in all tings, an' a good deal more in some tings dan dar is in oders. Dar's a good deal more reason in two young, handsome folks comin' togeder dan dar is in"——

Candace finished the sentence by an emphatic flourish of her doughnut.

"Now, as long as eberybody thought Jim Marvyn was dead, dar wa'n't nothin' else in de world to be done but marry de Doctor. But, good lan! I hearn him a-talkin' to Miss Marvyn las' night; it kinder 'nos' broke my heart. Why, dem two poor creeturs, dey's jest as onhappy's dey can be! An' she's got too much feelin' for de Doctor to say a word; an' I say he oughter be told on't! dat's what I say," said Candace, giving a decisive bite to her doughnut.

"I say so, too," said Miss Prissy. "Why, I never had such bad feelings in my life as I did yesterday, when that young man came down to our house. He was just as pale as a cloth. I tried to say a word to Miss Scudder, but she snapped me up so! She's an awful decided woman when her mind's made up. I was telling Cerinthy Ann Twitchel,—she came round me this noon,—that it didn't exactly seem to me right that things should go on as they are going. And says I, 'Cerinthy Ann, I don't know anything what to do.' And says she, 'If I was you, I know what I'd do,—I'd tell the Doctor,' says she. 'Nobody ever takes offence at anything you do, Miss Prissy.' To be sure," added Miss Prissy, "I have talked to people about a good many things that it's rather strange I should; 'cause I a'n't one, somehow, that can let things go that seem to want doing. I always told folks that I should spoil a novel before it got half-way through the first volume, by blurting out some of those things that they let go trailing on so, till everybody gets so mixed up they don't know what they're doing."

"Well, now, honey," said Candace, authoritatively, "ef you's got any notions o' dat kind, I tink it mus' come from de good Lord, an' I 'dvice you to be 'tendin' to't, right away. You jes' go 'long an' tell de Doctor yourself all you know, an' den le's see what'll come on't. I tell you, I b'liebe it'll be one o' de bes' day's works you eber did in your life!"

"Well," said Miss Prissy, "I guess to-night, before I go to bed, I'll make a dive at him. When a thing's once out, it's out, and can't be got in again, even if people don't like it; and that's a mercy, anyhow. It really makes me feel 'most wicked to think of it, for he is the most blessedest man!"

"Dat's what he is," said Candace. "But de blessedest man in de world oughter know de truth; dat's what I tink!"

"Yes,—true enough!" said Miss Prissy. "I'll tell him, anyway."

Miss Prissy was as good as her word; for that evening, when the Doctor had retired to his study, she took her life in her hand, and, walking swiftly as a cat, tapped rather timidly at the study-door, which the Doctor opening said, benignantly,—

"Ah, Miss Prissy!"

"If you please, Sir," said Miss Prissy, "I'd like a little conversation."

The Doctor was well enough used to such requests from the female members of his church, which, generally, were the prelude to some disclosures of internal difficulties or spiritual experiences. He therefore graciously motioned her to a chair.

"I thought I must come in," she began, busily twirling a bit of her Sunday gown. "I thought—that is—I felt it my duty—I thought—perhaps—I ought to tell you—that perhaps you ought to know."

The Doctor looked civilly concerned. He did not know but Miss Prissy's wits were taking leave of her. He replied, however, with his usual honest stateliness,—

"I trust, dear Madam, that you will feel perfect freedom to open to me any exercises of mind that you may have."

"It isn't about myself," said Miss Prissy. "If you please, it's about you and Mary!"

The Doctor *now* looked awake in right earnest, and very much astonished besides; and he looked eagerly at Miss Prissy, to have her go on.

"I don't know how you would view such a matter," said Miss Prissy; "but the fact is, that James Marvyn and Mary always did love each other, ever since they were children."

Still the Doctor was unawakened to the real meaning of the words, and he answered, simply,—

"I should be far from wishing to interfere with so very natural and universal a sentiment, which, I make no doubt, is all quite as it should be."

"No,—but," said Miss Prissy, "you don't understand what I mean. I mean that James Marvyn wanted to marry Mary, and that she was—well—she wasn't engaged to him, but"—

"Madam!" said the Doctor, in a voice that frightened Miss Prissy out of her chair, while a blaze like sheet-lightning shot from his eyes, and his face flushed crimson.

"Mercy on us! Doctor, I hope you'll excuse me; but there the fact is,—I've said it out,—the fact is, they wa'n't engaged; but that Mary loved him ever since he was a boy, as she never will and never can love any man again in this world, is what I'm just as sure of as that I'm standing here; and I've felt you ought to know it; 'cause I'm quite sure, that, if he'd been alive, she'd never given the promise she has,—the promise that she means to keep, if her heart breaks, and his too. They wouldn't anybody tell you, and I thought I must tell you; 'cause I thought you'd know what was right to do about it."

During all this latter speech the Doctor was standing with his back to Miss Prissy, and his face to the window, just as he did some time before, when Mrs. Scudder came to tell him of Mary's consent. He made a gesture backward, without speaking, that she should leave the apart-

ment; and Miss Prissy left, with a guilty kind of feeling, as if she had been striking a knife into her pastor, and, rushing distractedly across the entry into Mary's little bedroom, she bolted the door, threw herself on the bed, and began to cry.

"Well, I've done it!" she said to herself. "He's a very strong, hearty man," she soliloquized, "so I hope it won't put him in a consumption;—men do go into a consumption about such things sometimes. I remember Abner Seaforth did; but then he was always narrow-chested, and had the liver-complaint, or something. I don't know what Miss Scudder will say;—but I've done it. Poor man! such a good man, too! I declare, I feel just like Herod taking off John the Baptist's head. Well, well! it's done, and can't be helped."

Just at this moment Miss Prissy heard a gentle tap at the door, and started, as if it had been a ghost,—not being able to rid herself of the impression, that, somehow, she had committed a great crime, for which retribution was knocking at the door.

It was Mary, who said, in her sweetest and most natural tones, "Miss Prissy, the Doctor would like to see you."

Mary was much astonished at the frightened, discomposed manner with which Miss Prissy received this announcement, and said,—

"I'm afraid I've waked you up out of sleep. I don't think there's the least hurry."

Miss Prissy didn't, either; but she reflected afterwards that she might as well get through with it at once; and therefore, smoothing her tumbled cap-border, she went to the Doctor's study. This time he was quite composed, and received her with a mournful gravity, and requested her to be seated.

"I beg, Madam," he said, "you will excuse the abruptness of my manner in our late interview. I was so little prepared for the communication you had to make, that I was, perhaps, unsuitably discomposed. Will you allow me to ask

whether you were requested by any of the parties to communicate to me what you did?"

"No, Sir," said Miss Prissy.

"Have any of the parties ever communicated with you on the subject at all?" said the Doctor.

"No, Sir," said Miss Prissy.

"That is all," said the Doctor. "I will not detain you. I am very much obliged to you, Madam."

He rose, and opened the door for her to pass out,—and Miss Prissy, overawed by the stately gravity of his manner, went out in silence.

CHAPTER XL.

THE SACRIFICE.

WHEN Miss Prissy left the room, the Doctor sat down by the table and covered his face with his hands. He had a large, passionate, determined nature; and he had just come to one of those cruel crises in life in which it is apt to seem to us that the whole force of our being, all that we can hope, wish, feel, enjoy, has been suffered to gather itself into one great wave, only to break upon some cold rock of inevitable fate, and go back, moaning, into emptiness.

In such hours men and women have cursed God and life, and thrown violently down and trampled under their feet what yet was left of life's blessings, in the fierce bitterness of despair. "This, or nothing!" the soul shrieks, in her frenzy. At just such points as these, men have plunged into intemperance and wild excess,—they have gone to be shot down in battle,—they have broken life, and thrown it away, like an empty goblet, and gone, like wailing ghosts, out into the dread unknown.

The possibility of all this lay in that heart which had just received that stunning blow. Exercised and disciplined as he had been, by years of sacrifice, by constant, unsleeping self-vigilance, there was rising there, in that great heart, an ocean-tempest of passion, and for a while his cries unto God seemed as empty and

as vague as the screams of birds tossed and buffeted in the clouds of mighty tempests.

The will that he thought wholly subdued seemed to rise under him as a rebellious giant. A few hours before, he thought himself established in an invincible submission to God's will that nothing could shake. Now he looked into himself as into a seething vortex of rebellion, and against all the passionate cries of his lower nature could, in the language of an old saint, cling to God only by the naked force of his will. That will rested unmelted amid the boiling sea of passion, waiting its hour of renewed sway. He walked the room for hours, and then sat down to his Bible, and roused once or twice to find his head leaning on its pages, and his mind far gone in thoughts from which he woke with a bitter throb. Then he determined to set himself to some definite work, and, taking his Concordance, began busily tracing out and numbering all the proof-texts for one of the chapters of his theological system! till, at last, he worked himself down to such calmness that he could pray; and then he schooled and reasoned with himself, in a style not unlike, in its spirit, to that in which a great modern author has addressed suffering humanity:—

"What is it that thou art fretting and self-tormenting about? Is it because thou art not happy? Who told thee that thou wast to be happy? Is there any ordinance of the universe that thou shouldst be happy? Art thou nothing but a vulture screaming for prey? Canst thou not do without happiness? Yea, thou canst do without happiness, and, instead thereof, find blessedness."

The Doctor came, lastly, to the conclusion, that blessedness, which was all the portion his Master had on earth, might do for him also; and therefore he kissed and blessed that silver dove of happiness, which he saw was weary of sailing in his clumsy old ark, and let it go out of his hand without a tear.

He slept little that night; but when he

came to breakfast, all noticed an unusual gentleness and benignity of manner, and Mary, she knew not why, saw tears rising in his eyes when he looked at her.

After breakfast he requested Mrs. Scudder to step with him into his study, and Miss Prissy shook in her little shoes as she saw the matron entering. The door was shut for a long time, and two voices could be heard in earnest conversation.

Meanwhile James Marvyn entered the cottage, prompt to remind Mary of her promise that she would talk with him again this morning.

They had talked with each other but a few moments, by the sweetbrier-shaded window in the best room, when Mrs. Scudder appeared at the door of the apartment, with traces of tears upon her cheeks.

"Good morning, James," she said. "The Doctor wishes to see you and Mary a moment, together."

Both looked sufficiently astonished, knowing, from Mrs. Scudder's looks, that something was impending. They followed her, scarcely feeling the ground they trod on.

The Doctor was sitting at his table, with his favorite large-print Bible open before him. He rose to receive them, with a manner at once gentle and grave.

There was a pause of some minutes, during which he sat with his head leaning upon his hand.

"You all know," he said, turning toward Mary, who sat very near him, "the near and dear relation in which I have been expected to stand towards this friend. I should not have been worthy of that relation, if I had not felt in my heart the true love of a husband, as set forth in the New Testament,—who should love his wife even as Christ loved the Church and gave himself for it; and in case any peril or danger threatened this dear soul, and I could not give myself for her, I had never been worthy the honor she has done me. For, I take it, whenever there is a cross or burden to be borne by one or the other, that the

man, who is made in the image of God as to strength and endurance, should take it upon himself, and not lay it upon her that is weaker; for he is therefore strong, not that he may tyrannize over the weak, but bear their burdens for them, even as Christ for his Church.

"I have just discovered," he added, looking kindly upon Mary, "that there is a great cross and burden which must come, either on this dear child or on myself, through no fault of either of us, but through God's good providence; and therefore let me bear it.

"Mary, my dear child," he said, "I will be to thee as a father, but I will not force thy heart."

At this moment, Mary, by a sudden, impulsive movement, threw her arms around his neck and kissed him, and lay sobbing on his shoulder.

"No! no!" she said,— "I will marry you, as I said!"

"Not, if I will not," he replied, with a benign smile. "Come here, young man," he said, with some authority, to James. "I give thee this maiden to wife." And he lifted her from his shoulder, and placed her gently in the arms of the young man, who, overawed and overcome, pressed her silently to his heart.

"There, children, it is over," he said. "God bless you!"

"Take her away," he added; "she will be more composed soon."

Before James left, he grasped the Doctor's hand in his, and said,—

"Sir, this tells on my heart more than any sermon you ever preached. I shall never forget it. God bless you, Sir!"

The Doctor saw them slowly quit the apartment, and, following them, closed the door; and thus ended *THE MINISTER'S WOOING*.

CHAPTER XLI.

THE WEDDING.

OF the events which followed this scene we are happy to give our readers more minute and graphic details than we ourselves could furnish, by transcribing from

their edification an autograph letter of Miss Prissy's, still preserved in a black oaken cabinet of our great-grandmother's; and with which we take no further liberties than the correction of a somewhat peculiar orthography. It is written to that sister "Lizabeth," in Boston, of whom she made such frequent mention, and whom, it appears, it was her custom to keep well-informed in all the gossip of her immediate sphere.

"MY DEAR SISTER:—

"You wonder, I s'pose, why I haven't written you; but the fact is, I've been run just off my feet, and worked till the flesh aches so it seems as if it would drop off my bones, with this wedding of Mary Scudder's. And, after all, you'll be astonished to hear that she ha'n't married the Doctor, but that Jim Marvyn that I told you about. You see, he came home a week before the wedding was to be, and Mary, she was so conscientious she thought 'twasn't right to break off with the Doctor, and so she was for going right on with it; and Mrs. Scudder, she was for going on more yet; and the poor young man, he couldn't get a word in edgeways, and there wouldn't anybody tell the Doctor a word about it, and there 'twas drifting along, and both on 'em feeling dreadful, and so I thought to myself, 'I'll just take my life in my hand, like Queen Esther, and go in and tell the Doctor all about it.' And so I did. I'm scared to death always when I think of it. But that dear blessed man, he took it like a saint. He just gave her up as serene and calm as a psalm-book, and called Jim in and told him to take her.

"Jim was fairly overcrowded,—it really made him feel small,—and he says he'll agree that there is more in the Doctor's religion than most men's: which shows how important it is for professing Christians to bear testimony in their works,—as I was telling Cerinthy Ann Twitchel; and she said there wa'n't anything made her want to be a Christian so much, if that was what religion would do for people.

"Well, you see, when this came out, it wanted just three days of the wedding, which was to be Thursday, and that wedding-dress I told you about, that had lilies-of-the-valley on a white ground, was pretty much made, except puffing the gauze round the neck, which I do with white satin piping-cord, and it looks beautiful too; and so Mrs. Scudder and I, we were thinking 'twould do just as well, when in come Jim Marvyn, bringing the sweetest thing you ever saw, that he had got in China, and I think I never did see anything lovelier. It was a white silk, as thick as a board, and so stiff that it would stand alone, and overshot with little fine dots of silver, so that it shone, when you moved it, just like frostwork; and when I saw it, I just clapped my hands, and jumped up from the floor, and says I, 'If I have to sit up all night, that dress shall be made, and made well, too.' For, you know, I thought I could get Miss Olladine Hocum to run the breadths and do such parts, so that I could devote myself to the fine work. And that French woman I told you about, she said she'd help, and she's a master hand for touching things up. There seems to be work provided for all kinds of people, and French people seem to have a gift in all sorts of dressy things, and 't isn't a bad gift either.

"Well, as I was saying, we agreed that this was to be cut open with a train, and a petticoat of just the palest, sweetest, loveliest blue that ever you saw, and gauze puffings down the edgings each side, fastened in, every once in a while, with lilies-of-the-valley; and 'twas cut square in the neck, with puffings and flowers to match, and then tight sleeves, with full ruffles of that old Mechlin lace that you remember Mrs. Katy Scudder showed you once in that great camphor-wood trunk.

"Well, you see, come to get all things together that were to be done, we concluded to put off the wedding till Tuesday; and Madame de Frontignac, she would dress the best room for it herself, and she spent nobody knows what time

in going round and getting evergreens and making wreaths, and putting up green boughs over the pictures, so that the room looked just like the Episcopal church at Christmas. In fact, Mrs. Scudder said, if it had been Christmas, she shouldn't have felt it right, but, as it was, she didn't think anybody would think it any harm.

"Well, Tuesday night, I and Madame de Frontignac, we dressed Mary ourselves, and, I tell you, the dress fitted as if it was grown on her; and Madame de Frontignac, she dressed her hair; and she had on a wreath of lilies-of-the-valley, and a gauze veil that came a'most down to her feet, and came all around her like a cloud, and you could see her white shining dress through it every time she moved, and she looked just as white as a snow-berry; but there were two little pink spots that came coming and going in her cheeks, that kind of lightened up when she smiled, and then faded down again. And the French lady put a string of real pearls round her neck, with a cross of pearls, which went down and lay hid in her bosom.

"She was mighty calm-like while she was being dressed; but just as I was putting in the last pin, she heard the rumbling of a coach down-stairs, for Jim Marvyn had got a real elegant carriage to carry her over to his father's in, and so she knew he was come. And pretty soon Mrs. Marvyn came in the room, and when she saw Mary, her brown eyes kind of danced, and she lifted up both hands, to see how beautiful she looked. And Jim Marvyn, he was standing at the door, and they told him it wasn't proper that he should see till the time come; but he begged so hard that he might just have one peep, that I let him come in, and he looked at her as if she was something he wouldn't dare to touch; and he said to me softly, says he, 'I'm 'most afraid she has got wings somewhere that will fly away from me, or that I shall wake up and find it is a dream.'

"Well, Cerinthy Ann Twitchel was the bridesmaid, and she came next with

that young man she is engaged to. It is all out now, that she is engaged, and she don't deny it. And Cerinthy, she looked handsomer than I ever saw her, in a white brocade, with rosebuds on it, which I guess she got in reference to the future, for they say she is going to be married next month.

"Well, we all filled up the room pretty well, till Mrs. Scudder came in to tell us that the company were all together; and then they took hold of arms, and they had a little time practising how they must stand, and Cerinthy Ann's beau would always get her on the wrong side, 'cause he's rather bashful, and don't know very well what he's about; and Cerinthy Ann declared she was afraid that she should laugh out in prayer-time, 'cause she always did laugh when she knew she mus'n't. But finally Mrs. Scudder told us we must go in, and looked so reproving at Cerinthy that she had to hold her mouth with her pocket-handkerchief.

"Well, the old Doctor was standing there in the very silk gown that the ladies gave him to be married in himself,—poor, dear man!—and he smiled kind of peaceful on 'em when they came in, and walked up to a kind of bower of evergreens and flowers that Madame de Frontignac had fixed for them to stand in. Mary grew rather white, as if she was going to faint; but Jim Marvyn stood up just as firm, and looked as proud and handsome as a prince, and he kind of looked down at her,—'cause, you know, he is a great deal taller,—kind of wondering, as if he wanted to know if it was really so. Well, when they got all placed, they let the doors stand open, and Cato and Candace came and stood in the door. And Candace had on her great splendid Mogadore turban, and a crimson and yellow shawl, that she seemed to take comfort in wearing, although it was pretty hot.

"Well, so when they were all fixed, the Doctor, he begun his prayer,—and as 'most all of us knew what a great sacrifice he had made, I don't believe there was a dry eye in the room; and when he had done, there was a great time,—people

blowing their noses and wiping their eyes, as if it had been a funeral. Then Cerinthly Ann, she pulled off Mary's glove pretty quick; but that poor beau of hers, he made such work of James's that he had to pull it off himself, after all, and Cerinthly Ann, she liked to have laughed out loud. And so when the Doctor told them to join hands, Jim took hold of Mary's hand as if he didn't mean to let go very soon, and so they were married.

"I was the first one that kissed the bride after Mrs. Scudder;—I got that promise out of Mary when I was making the dress. And Jim Marvyn, he insisted upon kissing me,—'Cause,' says he, 'Miss Prissy, you are as young and handsome as any of 'em'; and I told him he was a sauey fellow, and I'd box his ears, if I could reach them.

"That French lady looked lovely, dressed in pale pink silk, with long pink wreaths of flowers in her hair; and she came up and kissed Mary, and said something to her in French.

"And after a while old Candace came up, and Mary kissed her; and then Candace put her arms round Jim's neck, and gave him a real hearty smack, so that everybody laughed.

"And then the cake and the wine was passed round, and everybody had good times till we heard the nine-o'clock-bell ring. And then the coach come up to the door, and Mrs. Scudder, she wrapped Mary up, kissing her, and crying over her, while Mrs. Marvyn stood stretching her arms out of the coach after her; and then Cato and Candace went after in the wagon behind, and so they all went off together; and that was the end of the wedding; and ever since then we ha'n't any of us done much but rest, for we were pretty much beat out. So no more at present from your affectionate sister,

"PRISSY.

"P.S.—I forgot to tell you that Jim Marvyn has come home quite rich. He fell in with a man in China who was at the head of one of their great merchant-houses, whom he nursed through a long

fever, and took care of his business, and so, when he got well, nothing would do but he must have him for a partner; and now he is going to live in this country and attend to the business of the firm here. They say he is going to build a house as grand as the Vernons'. And we hope he has experienced religion; and he means to join our church, which is a providence, for he is twice as rich and generous as that old Simeon Brown that snapped me up so about my wages. I never believed in him, for all his talk. I was down to Mrs. Scudder's when the Doctor examined Jim about his evidences. At first the Doctor seemed a little anxious, 'cause he didn't talk in the regular way; for you know Jim always did have his own way of talking, and never could say things in other people's words; and sometimes he makes folks laugh, when he himself don't know what they laugh at, because he hits the nail on the head in some strange way they aren't expecting. If I was to have died, I couldn't help laughing at some things he said; and yet I don't think I ever felt more solemnized. He sat up there in a sort of grand, straightforward, noble way, and told all the way the Lord had been leading of him, and all the exercises of his mind, and all about the dreadful shipwreck, and how he was saved, and the loving-kindness of the Lord, till the Doctor's spectacles got all blinded with tears, and he couldn't see the notes he made to examine him by; and we all cried, Mrs. Scudder, and Mary, and I; and as to Mrs. Marvyn, she just sat with her hands clasped, looking into her son's eyes, like a picture of the Virgin Mary. And when Jim got through, there wa'n't nothing to be heard for some minutes; and the Doctor, he wiped his eyes, and wiped his glasses, and looked over his papers, but he couldn't bring out a word, and at last says he, "Let us pray,"—for that was all there was to be said; for I think sometimes things so kind of fills folks up that there a'n't nothing to be done but pray, which, the Lord be praised, we are privileged to do always. Between you and I,

Martha, I never could understand all the distinctions our dear, blessed Doctor sets up; but when he publishes his system, if I work my fingers to the bone, I mean to buy one and study it out, because he is such a blessed man; though, after all's said, I have come back to my old place, and trust to the loving-kindness of the Lord, who takes care of the sparrow on the house-top, and all small, lone creatures like me; though I can't say I'm lone either, because nobody need say that, so long as there's folks to be done for. So if I *don't* understand the Doctor's theology, or don't get eyes to read it, on account of the fine stitching on his shirt-ruffles I've been trying to do, still I hope I may be accepted on account of the Lord's great goodness; for if we can't trust that, it's all over with us all."

CHAPTER XLII.

LAST WORDS.

WE know it is fashionable to drop the curtain over a newly married pair, as they recede from the altar; but we cannot but hope our readers may by this time have enough of interest in our little history to wish for a few words on the lot of the personages whose acquaintance they have thereby made.

The conjectures of Miss Prissy in regard to the grand house which James was to build for his bride were as speedily as possible realized. On a beautiful elevation, a little out of the town of Newport, rose a fair and stately mansion, whose windows overlooked the harbor, and whose wide, cool rooms were adorned by the constant presence of the sweet face and form which has been the guiding star of our story. The fair poetic maiden, the seeress, the saint, has passed into that appointed shrine for woman, more holy than cloister, more saintly and pure than church or altar,—a *Christian home*. Priestess, wife, and mother, there she ministers daily in holy works of household peace, and by faith and prayer and love redeems from grossness and earthliness the common toils and wants of life.

The gentle guiding force that led James Marvyn from the maxims and habits and ways of this world to the higher conception of an heroic and Christ-like manhood was still ever present with him, gently touching the springs of life, brooding peacefully with dovelike wings over his soul, and he grew up under it noble in purpose and strong in spirit. He was one of the most energetic and fearless supporters of the Doctor in his life-long warfare against an inhumanity which was entrenched in all the mercantile interests of the day, and which at last fell before the force of conscience and moral appeal.

Candace in time transferred her allegiance to the growing family of her young master and mistress, and predominated proudly in gorgeous raiment with her butterfly turban over a rising race of young Marvyns. All the care not needed by them was bestowed upon the somewhat querulous old age of Cato, whose never-failing cough furnished occupation for all her spare hours and thought.

As for our friend the Doctor, we trust our readers will appreciate the magnanimity with which he proved a real and disinterested love, in a point where so many men experience only the gaspings of a selfish one. A mind so severely trained as his had been brings to a great crisis, involving severe self-denial, an amount of reserved moral force quite inexplicable to those less habituated to self-control. He was like a warrior whose sleep even was in armor, always ready to be roused to the conflict.

In regard to his feelings for Mary, he made the sacrifice of himself to her happiness so wholly and thoroughly that there was not a moment of weak hesitation,—no going back over the past,—no vain regret. Generous and brave souls find a support in such actions, because the very exertion raises them to a higher and purer plane of existence.

His diary records the event only in these very calm and temperate words:—"It was a trial to me,—a *very great* trial; but as she did not deceive me,

I shall never lose my friendship for her."

The Doctor was always a welcome inmate in the house of Mary and James, as a friend revered and dear. Nor did he want in time a hearthstone of his own, where a bright and loving face made him daily welcome; for we find that he married at last a woman of a fair countenance, and that sons and daughters grew up around him.

In time, also, his theological system was published. In that day, it was customary to dedicate new or important works to the patronage of some distinguished or powerful individual. The Doctor had no earthly patron. Four or five simple lines are found in the commencement of his work, in which, in a spirit reverential and affectionate, he dedicates it to our Lord Jesus Christ, praying Him to accept the good, and to overrule the errors to His glory.

Quite unexpectedly to himself, the work proved a success, not only in public acceptance and esteem, but even in a temporal view, bringing to him at last a modest competence, which he accepted with surprise and gratitude. To the last of a very long life, he was the same steady, undiscouraged worker, the same calm witness against popular sins and proclaimer of unpopular truths, ever saying and doing what he saw to be eternally right, without the slightest consultation with worldly expediency or earthly gain; nor did his words cease to work in New England till the evils he opposed were finally done away.

Colonel Burr leaves the scene of our story to pursue those brilliant and unscrupulous political intrigues so well known to the historian of those times, and whose results were so disastrous to himself. His duel with the ill-fated Hamilton, the awful retribution of public opinion that followed, and the slow downward course of a doomed life are all on record. Chased from society, pointed at everywhere by the finger of hatred, so accursed in common esteem that even the publican who lodged him for a night refused

to accept his money when he knew his name, heart-stricken in his domestic relations, his only daughter taken by pirates and dying amid untold horrors,—one seems to see in a doom so much above that of other men the power of an avenging Nemesis for sins beyond those of ordinary humanity.

But we who have learned of Christ may humbly hope that these crushing miseries in this life came not because he was a sinner above others,—not in wrath alone,—but that the prayers of the sweet saint who gave him to God even before his birth brought to him those friendly adversities, that thus might be slain in his soul the evil demon of pride, which had been the opposing force to all that was noble within him. Nothing is more affecting than the account of the last hours of this man, whom a woman took in and cherished in his poverty and weakness with that same heroic enthusiasm with which it was his lot to inspire so many women. This humble keeper of lodgings was told, that, if she retained Aaron Burr, all her other lodgers would leave. "Let them do it, then," she said; "but he shall remain." In the same uncomplaining and inscrutable silence in which he had borne the reverses and miseries of his life did this singular being pass through the shades of the dark valley. The New Testament was always under his pillow, and when alone he was often found reading it attentively; but of the result of that communion with Higher Powers he said nothing. Patient, gentle, and grateful, he was, as to all his inner history, entirely silent and impenetrable. He died with the request, which has a touching significance, that he might be buried at the feet of those parents whose lives had finished so differently from his own.

"No farther seek his errors to disclose,

Or draw his frailties from their dread abode."

Shortly after Mary's marriage, Madame de Frontignac sailed with her husband for home, where they lived in a very retired way on a large estate in the

South of France. An intimate correspondence was kept up between her and Mary for many years, from which we shall give our readers a few extracts. Her first letter is dated shortly after her return to France.

"At last, my sweet Marie, you behold us in peace after our wanderings. I wish you could see our lovely nest in the hills which overlook the Mediterranean, whose blue waters remind me of Newport harbor and our old days there. Ah, my sweet saint, blessed was the day I first learned to know you! for it was you, more than anything else, that kept me back from sin and misery. I call you my Sibyl, dearest, because the Sibyl was a prophetess of divine things out of the Church; and so are you. The Abbé says, that all true, devout persons of all persuasions belong to the True Catholic Apostolic Church, and will in the end be enlightened to know it. What do you think of that, *ma belle*? I fancy I see you look at me with your grave, innocent eyes, just as you used to; but you say nothing.

"I am far happier, *ma Marie*, than I ever thought I could be. I took your advice, and told my husband all—I had felt and suffered. It was a very hard thing to do; but I felt how true it was, as you said, that there could be no real friendship without perfect truth at bottom; so I told him all, and he was very good and noble and helpful to me; and since then he has been so gentle and patient and thoughtful, that no mother could be kinder; and I should be a very bad woman, if I did not love him truly and dearly,—as I do.

"I must confess that there is still a weak, bleeding place in my heart that aches yet, but I try to bear it bravely; and when I am tempted to think myself very miserable, I remember how patiently you used to go about your house-work and spinning, in those sad days when you thought your heart was drowned in the sea; and I try to do like you. I have many duties to my servants and tenants,

and mean to be a good *châtelaine*; and I find, when I nurse the sick and comfort the poor, that my sorrows are lighter. For, after all, Marie, I have lost nothing that ever was mine,—only my foolish heart has grown to something that it should not, and bleeds at being torn away. Nobody but Christ and His dear Mother can tell what this sorrow is; but they know, and that is enough."

The next letter is dated some three years after.

"You see me now, my Marie, a proud and happy woman. I was truly envious, when you wrote me of the birth of your little son; but now the dear good God has sent a sweet little angel to me, to comfort my sorrows and lie close to my heart; and since he came, all pain is gone. Ah, if you could see him! he has black eyes, and lashes like silk, and such little hands!—even his finger-nails are all perfect, like little gems; and when he puts his little hand on my bosom, I tremble with joy. Since he came, I pray always, and the good God seems very near to me. Now I realize, as I never did before, the sublime thought that God revealed Himself in the infant Jesus; and I bow before the manger of Bethlehem where the Holy Babe was laid. What comfort, what adorable condescension for us mothers in that scene!—My husband is so moved, he can scarce stay an hour from the cradle. He seems to look at me with a sort of awe, because I know how to care for this precious treasure that he adores without daring to touch. We are going to call him Henri, which is my husband's name and that of his ancestors for many generations back. I vow for him an eternal friendship with the son of my little Marie; and I shall try and train him up to be a brave man and a true Christian. Ah, Marie, this gives me something to live for! My heart is full,—a whole new life opens before me!"

Somewhat later, another letter announces the birth of a daughter,—and later still, the birth of another son; but we shall add only one more, written some

years after, on hearing of the great reverses of popular feeling towards Burr, subsequently to his duel with the ill-fated Hamilton.

"*Ma chère Marie*,—Your letter has filled me with grief. My noble Henri, who already begins to talk of himself as my protector, (these boys feel their manhood so soon, *ma Marie*!) saw by my face, when I read your letter, that something pained me, and he would not rest till I told him something about it. Ah, Marie, how thankful I then felt that I had nothing to blush for before my son! how thankful for those dear children whose little hands had healed all the morbid places of my heart, so that I could think of all the past without a pang! I told Henri that the letter brought bad news of an old friend, but that it pained me to speak of it; and you would have thought, by the grave and tender way he talked to his mamma, that the boy was an experienced man of forty, to say the least.

"But, Marie, how unjust is the world! how unjust both in praise and blame! Poor Burr was the petted child of Society; yesterday she doted on him, flattered him, smiled on his faults, and let him do what he would without reproof; to-day she flouts and scorns and scoffs him, and refuses to see the least good in him. I know that man, Marie,—and I know, that, sinful as he may be before Infinite Purity, he is not so much more sinful than all the other men of his time. Have I not been in America? I know Jefferson; I knew poor Hamilton,—peace be with the dead! Neither of them had a life that could bear the sort of trial to which Burr's is subjected. When every secret fault, failing, and sin is dragged out, and held up without mercy, what man can stand?

"But I know what irritates the world is that proud, disdainful calm which will give neither sigh nor tear. It was not that he killed poor Hamilton, but that he never seemed to care! Ah, there is that

evil demon of his life,—that cold, stoical pride, which haunts him like a fate! But I know he *does* feel; I know he is *not* as hard at heart as he tries to be; I have seen too many real acts of pity to the unfortunate, of tenderness to the weak, of real love to his friends, to believe that. Great have been his sins against our sex, and God forbid that the mothers of children should speak lightly of them! but is not so susceptible a temperament, and so singular a power to charm as he possessed, to be taken into account in estimating his temptations? Because he is a sinning man, it does not follow that he is a demon. If any should have cause to think bitterly of him, I should. He trifled inexcusably with my deepest feelings; he caused me years of conflict and anguish, such as he little knows; I was almost shipwrecked; yet I will still say to the last that what I loved in him was a better self,—something really noble and good, however concealed and perverted by pride, ambition, and self-will. Though all the world reject him, I still have faith in this better nature, and prayers that he may be led right at last. There is at least one heart that will always intercede with God for him."

It is well known, that, for many years after Burr's death, the odium that covered his name was so great that no monument was erected, lest it should become a mark for popular violence. Subsequently, however, in a mysterious manner, a plain granite slab marked his grave; by whom erected has never been known. It was placed in the night by some friendly, unknown hand. A laborer in the vicinity, who first discovered it, found lying near the spot a small *porte-monnaie*, which had perhaps been used in paying for the workmanship. It contained no papers that could throw any light on the subject, except the fragment of the address of a letter on which was written "*Henri de Frontignac*."

THE NORTHERN LIGHTS AND THE STARS.

THE stars are watching at their posts
 And raining silence from the sky,
 And, guarded by the heavenly hosts,
 Earth closes her day-wearied eye.

A reign of holy quietness
 Replaces the tumultuous light,
 And Nature's weary tribes confess
 The calm beatitude of Night :

When from the Arctic pit up-steam
 The Boreal fire's portentous glare,
 And, bursting into arrowy streams,
 Hurls horrid splendors on the air.

The embattled meteors scale the arch,
 And toss their lurid banners wide ;
 Heaven reels with their tempestuous march,
 And quivers in the flashing tide.

Against the everlasting stars,
 Against the old empyreal Right,
 They vainly wage their anarch wars,
 In vain they urge their fatuous light.

The skies may flash and meteors glare,
 And Hell invade the spheral school ;
 But Law and Love are sovereign there,
 And Sirius and Orion rule.

The stars are watching at their posts,
 Again the Silences prevail ;
 The meteor crew, like guilty ghosts,
 Have slunk to the infernal jail.

The truths of God forever shine,
 Though Error glare and Falsehood rage ;
 The cause of Order is divine,
 And Wisdom rules from age to age.

Faith, Hope, and Love, your time abide !
 Let Hades marshal all his hosts,
 The heavenly forces with you side,
 The stars are watching at their posts.

THOMAS PAINE IN ENGLAND AND IN FRANCE.

PAINE landed at Havre in May, A. D. 1787, *æt. suæ* 50, with many titles to social success. He brought with him a literary fame which ranks higher in France than elsewhere; and his works were in the fashionable line of the day. He had been an energetic actor in the American Revolution,—a subject of unbounded enthusiasm with Frenchmen, who look upon it, to this day, as an achievement of their own. And he could boast of a scientific *spécialité*, without which no intelligent gentleman was complete in the last third of the eighteenth century. Philosopher, American, republican, friend of humanity, *savant*,—he could show every claim to notice. Besides all this, and better than all, he brought letters from Franklin, the charming old man, whose fondness for “that dear nation” which he could not leave without regret was returned a thousand fold by its admiring affection. De Rayneval did not exaggerate when he wrote to him,—“You will carry with you the affection of all France”; and De Chastellux told the simple truth in the graceful compliment he sent to the old sage after his return home,—“When you were here, we had no need to praise the Americans; we had only to say, ‘Look! here is their representative.’” Let us devoutly pray that our ambassadors may not be made use of for the same purpose now!

For these reasons, Paine’s reception in Paris was cordial; visits and invitations poured in upon him; he dined with Malesherbes; M. Le Roy took him to Buffon’s, where he saw some interesting experiments on inflammable air; the Abbé Morellet exerted himself to get the model of his bridge, which had been stopped at the custom-house, safely to Paris. Through their influence it was submitted to a committee of the Académie des Sciences; their report was, in substance, that the iron bridge of M. Paine was *ingénieusement imaginé*,—that

it merited an attempt to execute it, and furnished a new example of the application of a metal which had not yet been sufficiently used on a large scale.

Two other gentlemen from America, who were interested in science and in mechanics, were in Paris at that time. Rumsey was there with his model of a steamboat; and Thomas Jefferson, whose curiosity extended to all things visible or audible, was busily collecting ground-plans and elevations, and preparing to add at least two ugly buildings to a State “over which,” as he himself wrote, “the Genius of Architecture had showered his malediction.”

Unfortunately for inventors, the times were not favorable for the construction of boats or of bridges. A taste had sprung up in France for constitution-making, one of the most difficult and expensive of public works. A translation of the American State Constitutions attracted more attention in Paris than Paine’s iron-work; for these also, the French thought, were *ingénieusement imaginées*, and worthy of an attempt to execute them abroad. The American Revolution, with its brilliant termination of wisdom, liberty, and peace, seemed to promise similar good results to the efforts of reformers elsewhere. Treatises on moral science and on the nature and end of civil government were eagerly read. “*Humanité, mot nouveau*,” as Cousin says, became the watchword of the Parisians. It was the fashion among all classes, high as well as low, to talk of human rights, to exalt the virtue of the people, hitherto supposed to have none, and to execrate “bloody tyrants,” “silly despots,” the members of the kingly profession, which fell into such sad disfavor towards the end of the last century. Ségur, after his return from America, heard the whole court applaud these lines at the theatre:—

“Je suis fils de Brutus, et je porte en mon cœur
La liberté gravée et les rois en horreur.”

None suspected whither the road would lead which they were pursuing with so much gayety and enlightenment. Philosophers, nobles, and parliaments all clamored for reform—in others; and for the public good, provided their own goods did not suffer. The King meant reform; he, at least, was in earnest. But how to get it? He had sought assistance from the middle classes; had tried Turgot, the political economist, and Necker, the banker, as ministers; but both broke down under the opposition of the nobility. Then Calonne volunteered, witty and reckless, and convoked the notables, or not-ables, as Lafayette called them in one of his American letters, borrowing a bad pun from Thomas Paine. Calonne could do nothing with the notables, who obstinately refused to submit to taxation. Brienne, Archbishop of Toulouse, took his place. This was in April, 1787, a month before Paine's arrival in France. The notables suddenly became manageable under the new minister, and voted all the necessary taxes; but now the parliaments grew restive, refused to register the edicts, declaring that they had not the legal right to consent to taxes, that the States-General alone had authority to impose new ones. Brienne, indignant at this perverseness,—for hitherto they had claimed the sole right of registering taxes,—forced them to register the stamp-tax and the land-tax, and exiled them to Troyes. This took place on the 15th of August. The same day the two brothers of the King went to register the edicts in the *Cour des Comptes* and the *Cour des Aides*. Monsieur was received with acclamations; but D'Artois, who belonged to the unpopular Calonne party, was hissed and jostled by the crowd. Alarmed, he ordered his guard to close about him. "I was standing in one of the apartments through which he had to pass," says Paine, "and could not avoid reflecting how wretched is the condition of a disrespected man."

Evidently no bridges to be built here at present. It would be better to try in England, Paine thought, and in Septem-

ber crossed to London. Sir Joseph Banks, a great scientific authority, thought well of his model, and recommended the construction of one on a larger scale. The different parts of the new bridge were cast in a Yorkshire foundry belonging to Thomas Walker, a Whig friend of the inventor, brought by sea to London, and erected in an open field at Paddington, where the structure was inspected by great numbers of people. After standing there a year, it was taken down, and the materials used in building a bridge over the river Wear at Sunderland, of two hundred and thirty-six feet span, with a rise of thirty-four feet. This bridge is still in use.*

Paine had forgotten his bridge long before it was taken down. His soul was engrossed by the contemplation of the wonderful event which was daily developing itself in France. Bankruptcy had brought on the crisis. In August, 1788, the interest was not paid on the national debt, and Brienne resigned. The States-General met in May of the next year; in June they declared themselves a national assembly, and commenced work upon a constitution under the direction of Sièyes, who well merited the epithet,

* Stephenson says, in rather bad English, (we quote from the *Quarterly*),—"If we are to consider Paine as its author, his daring in engineering certainly does full justice to the fervor of his political career; for, successful as the result has undoubtedly proved, want of experience and consequent ignorance of the risk could alone have induced so bold an experiment; and we are rather led to wonder at than to admire a structure which, as regards its proportions and the small quantity of material employed in its construction, will probably remain unrivalled,"—thus resembling the spider's web, which furnished the original suggestion. In 1801, when Paine had exhausted his theory of human rights in France, he offered his plan to Chaptal, the Minister of the Interior, who proposed to build an iron bridge over the Seine. Two years later, after his return to America, he addressed a memorial to Congress on the same subject, offering the nation the invention as a free gift, and his own services to superintend the structure; but neither Chaptal nor Congress thought fit to accept his offer.

"indefatigable constitution-grinder," applied to Paine by Cobbett. Not long after, the attempted *coup d'état* of Louis XVI. failed, the Bastille was demolished, and the political Saturnalia of the French people began.

It is evident, that, in the beginning, Paine did not aspire to be the political Prometheus of England. He rather looked to the Whig party and to Mr. Burke as the leaders in such a movement. As for himself, a veteran reformer from another hemisphere, he was willing to serve as a volunteer in the campaign against the oppressors of mankind. He had adopted for his motto, "Where liberty is not, there is my country,"—a negative variation of Franklin's saying, which suited his tempestuous character. As he flitted to and fro across the Channel, observing with sharp, eager eyes the progress of "principles" in France, gradually there arose in his mind the thought that poor, old, worn-out England might be regenerated by these new methods. "The French are doubling their strength," he wrote, "by allying, if it may be so expressed, (for it is difficult to express a new idea by old terms,) the majesty of the sovereign with the majesty of the nation."

Paris swarmed with enthusiastic "friends of humanity," English, Scotch, and Irish. Among them Paine naturally took a foremost position, being an authority in revolutionary matters, and a man who had principles on the subject of government. In spite of his contempt of titles, he wrote himself, "Secretary for Foreign Affairs to the Congress of the United States," slightly improving upon the office he had actually held, to suit the sound to European capacity,—showing that in this, likewise, he possessed a genuine American element of character. Lafayette thought much of him, used his pen freely, and listened to his advice. The Marquis, warm-hearted, honest, but endowed with little judgment and a womanish vanity, was trying to make himself the Washington of a French federative republic, and felt happy in having secured the ex-

perienced services of Mr. Paine. He wrote to his great master,—"'Common Sense' is writing a book for you, and there you will see a part of my adventures. Liberty is springing up around us in the other parts of Europe, and I am encouraging it by all the means in my power." Paine was in Paris when the Bastille was taken. Lafayette placed the key in his hands, to be transmitted to Washington. Paine wrote to the President, "That the principles of America opened the Bastille is not to be doubted, and therefore the key comes to the right place." Washington, returning his thanks to Paine for the key, added,—"It will give you pleasure to learn that the new government answers its purposes as well as could have been reasonably expected." Yes! and still answers reasonable purposes to this day. In the mean while dozens of French constitutions, "perfections of human wisdom," have been invented, set up, and crushed to atoms.

It was a time of revival in politics. Holland was indulging in hope, Germany was anxious, and steady old England began to lend an ear to the new doctrines from the other side of the Channel. The tendency of the human mind to believe in a golden future, until knowledge of the world and reflection teach us that these bright visions always shrink into the ordinary dimensions of the present as they approach it, misled enthusiastic Englishmen, many of them of a high order of intelligence. There was something grand in the idea, that the prejudices and the abuses of twenty centuries had been buried forever in the ruins of the old French monarchy. This was not enough. All governments and all prejudices of society were to be thrown into the melting-pot; out of the fusion was to arise the new era, the millennium. All other evil things would cease to exist, as well as monopolies, titles, places, and pensions. Sickness, even death, perhaps, might be evaded by the skill of a new science. Who could tell? Franklin had suggested this, half in jest, years before; Condorcet believed and assert-

ed it now. Ignorance and misery, at all events, should come to an end. When kings and a wicked self-seeking aristocracy should be swept away, the divine sense of right, which God had implanted in the people, would rule; there could be no wars; armies and fleets would become useless; taxes would amount to nothing. All the nations would form one grand republic, with a universal convention sitting at the world's centre, to watch over the rights of man! Liberty, virtue, happiness, seemed ready to descend upon the earth.

"Jam nova progenies cœlo demittitur alto,
Ac toto surget gens aurea mundo."

As each week brought the news of some stupendous change, a kind of madness seized upon the minds of men. Fanatics were jubilant. "Revolutions," they said, "can do no wrong; all are for the best." Englishmen, hitherto sane, forgot their nationality, and became violent Frenchmen. So strongly did the current set in this direction, that the massacres of September, the execution of the King, the despotism of the Directory and the Consulship could not turn it, until Napoleon united all France under him and all England against him. As late as 1793, such men as James Watt, Jr., and the poet Wordsworth were in Paris, on intimate terms with Robespierre and his Committee.

Before 1789, there was no particular discontent in England. Some talk there had been of reform in the representation, and the usual complaints of the burden of taxation. The Dissenters had been trying to get the Corporation and Test Acts repealed, without much success. But nothing beyond occasional meetings and petitions to Parliament would have occurred, had it not been for the explosion in France, then, as since, the political powder-magazine of Europe. The Whig party had seen with pleasure the beginning of the French reforms. Paine, who had partaken of Mr. Burke's hospitality at Beaconsfield, wrote to him freely from Paris, assuring him that everything

was going on right; that little inconveniences, the necessary consequences of pulling down and building up, might arise; but that these were much less than ought to be expected; and that a national convention in England would be the best plan of regenerating the nation. Christie, a foolish Scotchman, and Baron Clotz (soon to become Anacharsis) also wrote to Burke in the same vein. Their communications affected his mind in a way they little expected. Mr. Burke had lost all faith in any good result from the blind, headlong rush of the Revolution, and was appalled at the toleration, or rather, sympathy, shown in England, for the riots, outrages, and murders of the Parisian rabble. He began writing the "Reflections," as a warning to his countrymen. He was led to enlarge the work by some remarks made by Fox and Sheridan in the House of Commons; and more particularly by some passages in a sermon preached at the Old Jewry by Dr. Price. Eleven years before, this scientific divine, by a resolution of the American Congress, had been invited to consider himself an American citizen, and to furnish the rebellious Colonists with his assistance in regulating their finances. He had disregarded this flattering summons. Full of zeal for "humanity," he eagerly accepted the request of the Revolution Society to deliver their anniversary sermon. In this discourse, the Doctor, the fervor of whose sentiments had increased with age, maintained the right of the nation "to cashier the king," choose a new ruler, and frame a government for itself. The sermon and the congratulatory addresses it provoked were published by the society and industriously circulated.

Mr. Burke's well-known "Reflections" appeared in October, 1790. The book was hailed with delight by the conservatives of England. Thirteen thousand copies were sold and disseminated. It was a sowing of the dragon's teeth. Every copy brought out some radical, armed with speech or pamphlet. Among a vulgar and forgotten crowd of declaimers, the harebrained Lord Stanhope, Mary Wol-

stonecraft, who afterward wrote a "Vindication of the Rights of Women," and the violent Catharine Macaulay came forward to enter the ring against the great Mr. Burke. Dr. Priestley, Unitarian divine, discoverer of oxygen gas, correspondent of Dr. Franklin, afterward mobbed in Birmingham, and self-exiled to Pennsylvania, fiercely backed Dr. Price, and maintained that the French Revolution would result "in the enlargement of liberty, the melioration of society, and the increase of virtue and happiness." The "*Vindiciæ Gallicæ*" brought into notice Mr. Mackintosh, an opponent whom Burke did not consider beneath him. But the champion was Thomas Paine. At the White Bear, Piccadilly, Paine's favorite lounge, where Romney, who painted a good portrait of him, Lord Edward Fitzgerald, Colonel Oswald, Horne Tooke, and others of that set of clever, impracticable reformers used to meet, there had been talk of the blow Mr. Burke was preparing to strike, and Paine had promised his friends to ward it off and to return it. He set himself to work in the Red-Lion Tavern, at Islington, and in three months, Part the First of the "Rights of Man" was ready for the press. Here a delay occurred. The printer who had undertaken the job came to a stop before certain treasonable passages, and declined proceeding farther. This caused the loss of a month. At last, Jordan, of Fleet Street, brought it out on the 13th of March, 1791. No publication in Great Britain, not Junius nor Wilkes's No. 45, had produced such an effect. All England was divided into those who, like Cruger of Bristol, said "Ditto to Mr. Burke," and those who swore by Thomas Paine. "It is a false, wicked, and seditious libel," shouted loyal gentlemen. "It abounds in unanswerable truths, and principles of the purest morality and benevolence; it has no object in view but the happiness of mankind," answered the reformers. "He is the scavenger of rebellion and infidelity."—"Say, rather, 'the Apostle of Freedom, whose heart is a perpetual bleeding foun-

tain of philanthropy.'" The friends of the government carried Paine in effigy, with a pair of stays under his arms, and burned the figure in the streets. The friends of humanity added a new verse to the national hymn, and sung,—

"God save great Thomas Paine,
His Rights of Man proclaim
From pole to pole!"

This pamphlet, which excited Englishmen of seventy years ago to such a pitch of angry and scornful contention, may be read safely now. Time has taken the sting from it. It is written in that popular style which was Paine's extraordinary gift. He practised the maxim of Aristotle,—although probably he had never heard of it,—"Think like the wise, and speak like the common people." Fox said of the "Rights of Man," "It seems as clear and as simple as the first rule in arithmetic." Therein lay its strength. Paine knew exactly what he wanted to say, and exactly how to say it. His positions may be wrong,—no doubt frequently are wrong,—but so clearly, keenly, and above all so boldly stated, and backed by such shrewd arguments and such apposite illustrations, that it is difficult not to yield to his common-sense view of the question he is discussing. His plain and perspicuous style is often elegant. He may sometimes be coarse and rude, but it is in the thought rather than in the expression. It is true, that, in the heat of conflict, he is apt to lose his temper and break out into the bitter violence of his French associates; but even the scientific and reverend Priestley "called names,"—apostate, renegade, scoundrel. This rough energy added to his popularity with the middle and the lower classes, and made him doubly distasteful to his opponents. Paine, who thought all revolutions alike, and all good, could not understand why Burke, who had upheld the Americans, should exert his whole strength against the French, unless he were "a traitor to human nature." Burke did Paine equal injustice. He thought him unworthy of any refutation but the

pillory. In public, he never mentioned his name. But his opinion, and, perhaps, a little soreness of feeling, may be seen in this extract from a letter to Sir William Smith:—

“He [Paine] is utterly incapable of comprehending his subject. He has not even a moderate portion of learning of any kind. He has learned the instrumental part of literature, without having ever made a previous preparation of study for the use of it. Paine has nothing more than what a man, whose audacity makes him careless of logical consequences and his total want of honor makes indifferent to political consequences, can very easily write.”

The radicals thought otherwise. They drank Mr. Burke's health with “thanks to him for the discussion he had provoked.” And the student of history, who may read Paine's opening sketch of the French Revolution, written to refute Burke's narrative of the same events, will not deny Paine's complete success. He will even meet with sentences that Burke might have composed. For instance: Paine ridicules, as Quixotic, the fine passage in the “Reflections on the Decay of Chivalry”; and adds, “Mr. Burke's mind is above the homely sorrows of the vulgar. He can only feel for a king or for a queen. The countless victims of tyranny have no place in his sympathies. He is not affected by the reality of distress touching upon his heart, but by the showy resemblance of it. He pities the plumage, but forgets the dying bird.”

The French constitution,—“a fabric of government which time could not destroy and the latest posterity would admire.” This was the boast of the National Assembly, echoed by the English clubs. Even Mr. Fox, as late as April, 1791, misled by his own magniloquence, spoke of it as “the most stupendous and glorious edifice of liberty which had been erected on the foundation of human integrity in any time or country.” Paine heartily concurred with him. Such a constitution as this, he said, is needed in England. There is no

hope of it from Parliament. Indeed, Parliament, if it desired reforms, could not make them; it has not the legal right. A national convention, fresh from the people, is indispensable. Then, *reculant pour mieux sauter*, Paine goes back to the origin of man,—a journey often undertaken by the political philosophers of that day. He describes his natural rights,—defines society as a compact,—declares that no generation has a right to bind its successors, (a doctrine which Mr. Jefferson, and some foolish people after him, thought a self-evident truth,)—hence, no family has a right to take possession of a throne. An hereditary rule is as great an absurdity as an hereditary professorship of mathematics,—a place supposed by Dr. Franklin to exist in some German university. Paine grew bolder as he advanced: “If monarchy is a useless thing, why is it kept up anywhere? and if a necessary thing, how can it be dispensed with?” This is a pretty good specimen of one of Paine's dialectical methods. Here is another: The French constitution says, that the right of war and of peace is in the nation. “Where else should it reside, but in those who are to pay the expense? In England, the right is said to reside in a metaphor shown at the Tower for sixpence or a shilling.” Dropping the crown, he turned upon the aristocracy and the Church, and tore them. He begged Lafayette's pardon for addressing him as Marquis. Titles are but nicknames. Nobility and no ability are synonymous. “In all the vocabulary of Adam, you will find no such thing as a duke or a count.” The French had established universal liberty of conscience, which gave rise to the following Painean statement: “With respect to what are called denominations of religion,—if every one is left to judge of his own religion, there is no such thing as a religion which is wrong; but if they are to judge of each other's religion, there is no such thing as a religion that is right;—and therefore all the world is right or all the world is wrong.” The next is better: “Religion is man bringing to his Maker

the fruits of his heart; and though these fruits may differ from each other, like the fruits of the earth, the grateful tribute of every one is accepted."

To encounter an antagonist like Burke, and to come off with credit, might stimulate moderate vanity into public self-exposure; but in Paine vanity was the besetting weakness. It was now swollen by success and flattery into magnificent proportions. Franklin says, that, "when we forbear to praise ourselves, we make a sacrifice to the pride or to the envy of others." Paine did not hesitate to mortify both these failings in his fellow-men. He praises himself with the simplicity of an Homeric hero before a fight. He introduces himself, without a misgiving, almost in the words of Pius Æneas,—

"Sum Thomas Paine,
Famâ super æthera notus."

"With all the inconveniences of early life against me, I am proud to say, that, with a perseverance undismayed by difficulties, a disinterestedness that compels respect, I have not only contributed to raise a new empire in the world, founded on a new system of government, but I have arrived at an eminence in political literature, the most difficult of all lines to succeed and excel in, which aristocracy, with all its aids, has not been able to reach or to rival." "I possess," he wrote in the Second Part of the "Rights of Man," "more of what is called consequence in the world than any one of Mr. Burke's catalogue of aristocrats." Paine sincerely believed himself to be an adept who had found in the rights of man the *materia prima* of politics, by which error and suffering might be transmuted into happiness and truth. A second Columbus, but greater than the Genoese! Christopher had discovered a new world, it is true, but Thomas had discovered the means of making a new world out of the old. About this time, Dumont, the Ben-thamite, travelled with him from Paris to London. Dumont was irritated with "his incredible *amour-propre* and his presumptuous self-conceit." "He was mad with

vanity." "The man was a caricature of the vainest of Frenchmen. He believed that his book on the 'Rights of Man' might supply the place of all the books that had ever been written. If it was in his power, he would destroy all the libraries in the world without hesitation, in order to root out the errors of which they were the deposit, and so recommence by the 'Rights of Man' a new chain of ideas and principles." Thus Paine and his wild friends had reached the point of folly in the reformer's scale, and, like so many of their class since, made the fatal mistake of supposing that the old world knew nothing.

When Dumont fell in with Paine, he was returning from a flying visit to Paris, invigorated by the bracing air of French freedom. He had seen Pope Pius burned in effigy in the Palais Royal, and the poor King brought back a prisoner from Varennes,—a cheerful spectacle to the friend of humanity. He was on his way to be present at a dinner given in London on the 14th of July, to commemorate the taking of the Bastille; but the managers of the festivity thought it prudent that he should not attend. He wrote, soon after, the address read by Horne Tooke to the meeting of the 20th of August, at the Thatched House tavern. So enlightened were the doctrines set forth in this paper, that the innkeeper declined receiving Mr. Tooke and his friends on any subsequent occasion. On the 4th of November, he assisted at the customary celebration of the Fifth by the Revolution Society, and gave, for his toast, "The Revolution of the World."

Meanwhile, Paine had reloaded his piece, and was now ready for another shot at kings, lords, and commons. A thousand guineas were offered for the copyright and refused. He declined to treat as a merchantable commodity principles of such importance to mankind. His plan was, to publish Part the Second on the day of the opening of Parliament; but Chapman, the printer, became frightened, like his predecessor, at a treasonable paragraph, and refused to go on.

A fortnight passed before work was resumed, and the essay did not appear until the 16th of February, 1792. It combined, according to the author, "principles and practice." Part the First was now fully expounded, and enlarged by a scheme for diminishing the taxes and improving the condition of the poor, by making weekly allowances to young children, aged people, travelling workmen, and disbanded soldiers. This project of Paine, stated with the mathematical accuracy which was a characteristic of his mind, sprang from the same source as the thousand Utopianisms which form the ludicrous side of the terrible French Revolution.

Part the First was dedicated to Washington; Part the Second bore the name of Lafayette. It is evident, from the second dedication, that Paine had kept pace with the railway speed of the Revolution, and had far outstripped the Marquis, who was not born to lead, or even to understand the period he attempted to direct. The foremost men of 1792 had no time to wait;—"Mankind are always ripe enough to understand their true interest," said Paine; adding words which seemed to quiet Englishmen of fearful significance:—

"I do not believe that monarchy and aristocracy will continue seven years longer in any of the enlightened countries of Europe."—"When France shall be surrounded with revolutions, she will be in peace and safety."—"From what we can learn, all Europe may form but one great republic, and man be free of the whole."—"It is only a certain service that any man can perform in the state, and the service of any individual in the routine of office can never exceed the value of ten thousand pounds a year."—"I presume that no man in his sober senses will compare the character of any of the kings of Europe with that of George Washington. Yet in France and in England the expenses of the Civil List only for the support of one man are eight times greater than the whole expense of the Federal government of

America."—"The time is not very distant when England will laugh at itself for sending to Holland, Hanover, Zell, or Brunswick, for men, at the expense of a million a year, who understand neither her laws, her language, or her interest, and whose capacities would scarcely have fitted them for the office of a parish constable. If government could be trusted to such hands, it must be some easy and simple thing indeed, and materials fit for all the purposes may be found in every town and village in England."

Here is treasonable matter enough, surely; and no wonder that Mr. Chapman judged it prudent to stop his press.

Paine sent fifty copies to Washington; and wrote to him that sixteen thousand had been printed in England, and four editions in Ireland,—the second of ten thousand copies. Thirty thousand copies were distributed by the clubs, at their own expense, among the poor. Six months after the appearance of the Second Part, Paine sent the Society for Constitutional Information a thousand pounds, which he had received from the sale of the book. He then gave up the copyright to the public. The circulation of this tract was prodigious. The original edition had been printed in the same form as Burke's "Reflections," in order that the antidote might be bound up with the bane. The high price preventing many from purchasing, Paine got out a cheap edition which was retailed at sixpence all over England and Scotland. It is said that at least one hundred thousand copies were sold, besides the large number distributed gratuitously. An edition was published in the United States. It was translated into French by Dr. Lanthenas, a member of the National Convention, and into German by C. F. Krämer. Upon English readers of a certain class it retained a hold for many years. In 1820, Carlile, the bookseller, said, that in the preceding three years he had sold five thousand copies of the "Rights of Man." Perhaps Cobbett's resurrection of the bones of the prophet brought the book into fashion again at that time. It may yet be read

in England; but in this country, where a citizen feels that his rights are anything he may choose to claim, it is certainly a superfluous publication, and seldom met with.

In England, in 1792, Burke and Paine revived the royalist and republican parties, which had lain dormant since 1688. A new body of men, the manufacturing, entered the political field on the republican side. The contest was embittered not only by the anger of antagonism, but by the feeling of class. A radical of Paine's school was considered by good society as a pestilent blackguard, unworthy of a gentleman's notice,—much as an Abolitionist is looked down upon nowadays by the American "Chivalry." But the strife was confined to meetings, resolutions, and pamphlets. Few riots took place; none of much importance. The gentlemen of England have never wanted the courage or the strength to take care of themselves.

The political clubs were the principal centres of agitation. There were two particularly active on the liberal side: the Revolution Society, originally founded to commemorate the Revolution of 1688, and the Society for Constitutional Information, established for the purpose of bringing about a reform in the representation. But the revolutionary changes in France had quickened their ideas, and had given them a taste for stronger and more rapid measures. They now openly "resolved" that England was "a prey to an arbitrary King, a senile Peerage, a corrupt House of Commons, and a rapacious and intolerant Clergy." A third club, the Corresponding Society, was younger and more violent, with branches and affiliations all over England on the Jacobins' plan, and in active correspondence with that famous institution. The middle and lower classes in manufacturing towns, precursors of the Chartists of 1846, belonged to this society. Their avowed objects were annual parliaments and universal suffrage; but many members were in favor of a national convention and a republic. The tone of all three societies became French; they used a jargon bor-

rowed from the other side of the Channel. They sent deputations to the National Convention, expressing their wish to adopt the republican form in England, and their hope of success. The Corresponding Society even sent addresses of congratulation after the massacres of September. Joel Barlow, the American, a man of the Paine genus, without his talent or honesty of purpose, went as Commissioner of the Society for Constitutional Information to the Convention,—carrying with him an address which reads like a translation from the French, and a thousand pair of shoes, with the promise of a thousand pair a week for six weeks to come.

On the other side there were, of course, numerous Tory associations, counter clubs, as violent as their republican antagonists, whose loyal addresses to the throne were duly published in the Gazette.

The probability of a revolution now became a subject of general discussion. Government, at last convinced that England, in the words of Mr. Burke, "abounded in factious men, who would readily plunge the country into blood and confusion for the sake of establishing the fanciful systems they were enamored of," determined to act with vigor. A royal proclamation was issued against seditious writings. Paine received notice that he would be prosecuted in the King's Bench. He came immediately to London, and found that Jordan, his publisher, had already been served with a summons, but, having no stomach for a contest with the authorities, had compromised the affair with the Solicitor of the Treasury by agreeing to appear and plead guilty. Such pusillanimity was beneath the mark of Paine's enthusiasm. He wrote to M^cDonald, the Attorney-General, that he, Paine, had no desire to avoid any prosecution which the authorship of one of the most useful books ever offered to mankind might bring upon him; and that he should do the defence full justice, as well for the sake of the nation as for that of his own reputation. He wound up a long letter by the very ungenerous

insinuation, that Mr. Burke, not being able to answer the "Rights of Man," had advised legal proceedings.

The societies, checked for a moment by the blow struck at them, soon renewed their exertions. The sale of the "Rights of Man" became more extended than ever. Paine said that the proclamation served him for an advertisement. The Manchester and Sheffield branches of the Constitutional Society voted unanimously addresses of thanks to him for his essay, "a work of the highest importance to every nation under heaven." The newspapers were full of speeches, votes, resolutions, on the same subject. Every mail was laden with congratulations to the Jacobins on the coming time,—

"When France shall reign, and laws be all repealed."

To the Radicals, the Genius of Liberty seemed to be hovering over England; and Thomas Paine was the harbinger to prepare his way.

Differences of opinion, when frequently expressed in hard words, commonly lead to hard blows; and the conservative classes of England were not men to hold their hands when they thought the proper time had come to strike. But the party which looked up to Paine as its apostle was not as numerous as it appeared to be from the noise it made. There is never a sufficiently large number of reckless zealots in England to do much mischief,—one of the greatest proofs of the inherent good sense of that people. Dr. Gall's saying, "*Tout ce qui est ultrà est bête*," is worth his whole phrenological system. Measures and doctrines had now been pushed so far that a numerous and influential body of liberals called a halt,—the prelude of a union with the government forces.

Luckily for Paine, his French admirers stepped in at this critical moment to save him. Mons. Audibert, a municipal officer from Calais, came to announce to him that he was elected to the National Convention for that department. He immediately proceeded to Dover with his French friend. In Dover, the col-

lector of the customs searched their pockets as well as their portmanteaus, in spite of many angry protestations. Finally their papers were returned to them, and they were allowed to embark. Paine was just in time; an order to detain him arrived about twenty minutes after his embarkation.

The trial came on before Lord Kenyon. Erskine appeared for the absent defendant. The Attorney-General used, as his brief, a foolish letter he had received from Paine at Calais, read it to the jury, made a few remarks, and rested his case. The jury found Paine guilty without leaving their seats. Sentence of outlawry was passed upon him. Safe in France, he treated the matter as a capital joke. Some years later he found that it had a disagreeable meaning in it.

The prophet had been translated to another sphere of revolutionary unrest. His influence gradually died away. He dwindled into a mere name. "But the fact remains," to use his own words, "and will hereafter be placed in the history of extraordinary things, that a pamphlet should be produced by an individual, unconnected with any sect or party, and almost a stranger in the land, that should completely frighten a whole government, and that in the midst of its triumphant security."

Paine might have published his "principles" his life long without troubling many subjects of King George, had it not been for their combination with "practice" in France,—whither let us now follow him.

When he landed at Calais, the guard turned out and presented arms; a grand salute was fired; the officer in command embraced him and presented him with the national cockade; a good-looking *citoyenne* asked leave to pin it on his hat, expressing the hope of her compatriots that he would continue his exertions in favor of liberty. Enthusiastic acclamations followed,—a grand chorus of *Vive Thomas Paine!* The crowd escorted him to Dessein's hotel,* in the Rue de l'Éga-

* See Sterne's *Sentimental Journey*.

lité, formerly Rue du Roi, and shouted under his windows. At the proper time he was conducted to the Town Hall. The municipality were assembled to bestow the *accolade fraternelle* upon their representative. M. le Maire made a speech, which Audibert, who still had Paine in charge, translated. Paine laid his hand on his heart, bowed, and assured the municipality that his life should be devoted to their service. In the evening, the club held a meeting in the Salle des Minimes. The hall was jammed. Paine was seated beside the President, under a bust of Mirabeau, surmounted by the flags of France, England, and the United States. More addresses, compliments, protestations, and frantic cries of *Vive Thomas Paine!* The *séance* was adjourned to the church, to give those who could not obtain admission into the Club Hall an opportunity to look at their famous representative. The next evening Paine went to the theatre. The state-box had been prepared for him. The house rose and *vivaed* as he entered.

When Calais had shouted itself hoarse, Paine travelled towards Paris. The towns he traversed on the road thither received him with similar honors. From the capital he addressed a letter of thanks to his fellow-citizens. Although he sat for Calais in the Convention, he had been chosen by three other departments. Priestley was a candidate for Paris, but was beaten by Marat, a doctor of another description. He was, however, duly elected in the department L'Orne, but never took his seat. Paine and Baron Cloutz were the only foreigners in the Convention. Another stranger, of political celebrity out of doors, styled himself American as well as Paine, — *Fournier l'Américain*, a mulatto from the West Indies, whose complexion was not considered "incompatible with freedom" in France, — a violent and blood-thirsty fellow, who shot at Lafayette on the *dixsept Juillet*, narrowly missing him, — led an attacking party against the Tuileries on the *dix Août*, and escaped the guillotine to be transported by Bonaparte.

In Paris, Paine was already a personage well known to all the leading men, — a great republican luminary, "foreign benefactor of the species," who had commenced the revolution in America, was making one in England, and was willing to help make one in France. His English works, translated by Lanthenas, a friend of Robespierre and co-editor with Brissot of the "*Patriote Français*," had earned for him the dignity of *citoyen Français*, — an honor which he shared with Mackintosh, Dr. Price, the Priestleys, father and son, and David Williams. He had furnished Lafayette with a good deal of his revolutionary rhetoric, had contributed to the Monthly Review of the Girondists and the "*Chronique de Paris*," and had written a series of articles in defence of representative government, which Condorcet had translated for him. Paine was a man of one idea in politics; a federal republic, on the American plan, was the only system of government he believed in, and the only one he wished to see established in France. Lafayette belonged to this school. So did Condorcet, Pétion, Buzot, and others of less note. Under Paine's direction they formed a republican club, which met at Condorcet's house. This federal theory cost them dear. In 1793, it was treason against the *une et indivisible*, and was punished accordingly.

After the flight to Varennes, Paine openly declared that the King was "a political superfluity." This was true enough. The people had lost all respect for the man and for the office. None so base as to call him King. He was only the *pouvoir exécutif*, or more commonly still, *Monsieur Veto*. Achille Duchâtelet, a young officer who had served in America, called upon Dumont to get him to translate a proclamation drawn up by Paine, urging the people to seize the opportunity and establish a republic. It was intended to be a "Common Sense" for France. Dumont refusing to have anything to do with it, some other translator was found. It appeared on the walls of the capital with Duchâtelet's name affixed. The placard

was torn down by order of the Assembly and attracted little attention. The French were not quite ready for the republic, although gradually approaching it. They seemed to take a pleasure in playing awhile with royalty before exterminating it.

The Abbé Sièyes was a warm monarchist. He wrote in the "Moniteur," that he could prove, "on every hypothesis," that men were more free in a monarchy than in a republic. Paine gave notice in Brissot's paper, that he would demolish the Abbé utterly in fifty pages, and show the world that a constitutional monarchy was a nullity,—concluding with the usual flourish about "weeping for the miseries of humanity," "hell of despotism," etc., etc., the fashionable doxology of patriotic authors in that day. Sièyes announced his readiness to meet the great Paine in conflict. This passage of pens was interrupted by the publication of Part Second of the "Rights of Man." Before Paine returned to Paris, the mob had settled the question for the time, so far as the French nation were concerned.

Paine had also taken a leading part in some of the politico-theatrical entertainments then so frequent in the streets of Paris. At the festival of the Federation, in July, 1790, when Cloomer led a "deputation" of the *genre humain*, consisting of an English editor and some colored persons in fancy dresses, Paine and Paul Jones headed the American branch of humanity and carried the stars and stripes. Not long after, Paine appears again marshalling a deputation of English and Americans, who waited upon the Jacobin Club to fraternize. Suitable preparations had been made by the club for this solemn occasion. The three national flags, united, were placed in the hall over the busts of Dr. Franklin and Dr. Price. Robespierre himself received the generous strangers; but most of the talking seems to have been done by a fervid *citoyenne*, who took *la parole* and kept it: "Let a cry of joy rush through all Europe and fly to America," said she. "But hark! Philadelphia and all its

countries repeat, like us, *Vive la Liberté!*" To see a man of Paine's clear sense and simple tastes pleased by such flummery as this shows us how difficult it is not to be affected by the spirit of the generation we live with. How could he have supposed that the new heaven upon earth of his dreams would ever be constructed out of such pinchbeck materials?

It was now the year 1. of the Republic. The *dix Août* was over, the King a prisoner in the Temple. Lafayette, in his attempt to imitate his "master," Washington, had succeeded no better than the magician's apprentice, who knew how to raise the demon, but not how to manage him when he appeared. He had gone down before the revolution, and was now *le traître Lafayette*, a refugee in Austria. Dumouriez commanded on the north-eastern frontier in his place. France was still shuddering at the recollection of the prison-massacres of the *Septembriseurs*, and society, to use the phrase of a modern French revolutionist, was *en procès de liquidation*.

Paine got on very well, at first. The Convention was impressed with the necessity of looking up first principles, and Paine was emphatically the man of principles. A universal republic was the hope of the majority, with a convention sitting at the centre of the civilized world, watching untiringly over the rights of man and the peace of the human race. Meantime, they elected a committee to make a new constitution for France. Paine was, of course, selected. His colleagues were Sièyes, Condorcet, Gensonné, Vergniaud, Pétion, Brissot, Barrère, and Danton. Of these nine, Paine and Sièyes alone survived the Reign of Terror. When, in due time, this constitution was ready to be submitted to the Convention, no one could be found to listen to the reading of the report. The revolution had outstripped the committee. Their labors proved as useless as the Treatise on Education composed by Mr. Shandy for the use of his son Tristram;—when it was finished, the child had outgrown every chapter.

Thenceforward, we catch only occasional glimpses of Paine. In the days of his glory, he lived in the fashionable Rue de Richelieu, holding levees twice a week, to receive a public eager to gaze upon so great a man. His name appears at the *fête civique* held by English and Irish republicans at White's Hotel. There he sat beside Santerre, the famous brewer, and proposed, as a sentiment, "The approaching National Convention of Great Britain and Ireland." At this dinner, Lord Edward Fitzgerald, then an officer in the British service, gave, "May the 'Ça ira,' the 'Carmagnole,' and the 'Marseillaise' be the music of every army, and soldier and citizen join in the chorus,"—a toast which cost him his commission, perhaps his life. We read, too, that Paine was struck in a *café* by some loyal, hot-headed English captain, who took that means of showing his dislike for the author of the "Rights of Man." The police sternly seized the foolish son of Albion. A blow inflicted upon the sacred person of a member of the Convention was clearly sacrilege, punishable, perhaps, with death. But Paine interfered, procured passports, and sent the penitent soldier safely out of the country.

Speaking no French, for he never succeeded in learning the language, Paine's part in the public sittings of the Convention must have been generally limited to eloquent silence or expressive dumb-show. But when the trial of the King came on, he took a bold and dangerous share in the proceedings, which destroyed what little popularity the ruin of his federal schemes had left him, and came near costing him his head. He was already so great a laggard behind the revolutionary march, that he did not suspect the determination of the Mountain to put the King to death. Louis was guilty, no doubt, Paine thought,—but not of any great crime. Banishment for life, or until the new government be consolidated, — say to the United States, where he will have the inestimable privilege of seeing the working of free institutions;—

once thoroughly convinced of his royal errors, morally, as well as physically uncrowned, he might safely be allowed to return to France as plain Citizen Capet: that should be his sentence. But the extreme left of the Convention and the constituent rabble of the galleries wanted to break with the past, and to throw a king's head into the arena as wager of battle to the despots of Europe. The discovery of the iron safe in the palace offered, it was thought, sufficient show of evidence for the prosecution; if not, they were ready to dispense with any. The case was prejudged; the trial, a cruel and an empty form. There were two righteous men in that political Gomorrah, — Tronchet and the venerable Malesherbes. They offered their services to defend the unfortunate victim. Who can read Malesherbes's noble letter to the President of the Convention, without thinking the better of French nature forever after?

A fierce preliminary discussion arose in the Convention on the constitutional question of the King's inviolability. Paine had no patience with the privileges of kingship and voted against inviolability. He requested that a speech he had prepared on the subject might be read to the House at once, as he wished to send off a copy to London for the English papers. This wretched composition was manifestly written for England. Paine had George III. in his mind, rather than Louis XVI. Here is a specimen of the style of it,—interesting, as showing the temper of the time, as well as of Member Thomas Paine:—"Louis, as an individual, is an object beneath the notice of the Republic. But he ought to be tried, because a conspiracy has been formed against the liberty of all nations by the crowned ruffians of Europe. Louis XVI. is believed to be the partner of that horde, and is the only man of them you have in your power. It is indispensable to discover who the gang is composed of, and this may be done by his trial. It may also bring to light the detestable conduct of Mr. Guelph, Elector of Hanover, and

be doing justice to England to make them aware of it. It is the interest of France to be surrounded by republics, and that revolutions be universal. If Louis XVI. can serve to prove, by the flagitiousness of government in general, the necessity of revolutions, France ought not to let slip so precious an opportunity. Seeing no longer in Louis XVI. but a weak-minded and narrow-spirited individual, ill-bred, like all his colleagues, given, as it is said, to frequent excesses of drunkenness, and whom the National Assembly raised again imprudently to a throne which was not made for him,—if we show him hereafter some pity, it shall not be the result of the burlesque idea of a pretended inviolability.”

A secretary read this speech from the tribune,—Paine standing near him, silent, furnishing perhaps an occasional gesture to mark the emphasis. The Convention applauded warmly, and ordered it to be printed and circulated in the departments.

When the King was found guilty, and it came to the final vote, whether he should be imprisoned, banished, or beheaded, the Girondins, who had spoken warmly against the death-penalty, voted for it, overawed by the stormy abuse of the galleries. Paine, coarse and insolent, but not cowardly or cruel, did not hesitate to vote for banishment. He requested the member from the Pas de Calais to read from the tribune his appeal in favor of the King. Drunau attempted to do it, but was hooted down. Paine persisted,—presented his speech again the next day. Marat objected to its reception, because Paine was a Quaker, and opposed to capital punishment on principle; but the Convention at last consented to the reading. After alluding to the all-important assistance furnished by Louis XVI. to the insurgent American Colonies, Paine, as a citizen of both countries, proposed sending him to the United States. “To kill Louis,” wrote Paine, “is not only inhuman, but a folly. It will increase the number of your enemies. France has but one ally,—the United

States of America,—and the execution of the King would spread an universal affliction in that country. If I could speak your language like a Frenchman, I would descend a suppliant to your bar, and in the name of all my brothers in America present to you a petition and prayer to suspend the execution of Louis.” The Mountain and the galleries roared with rage. Thuriot exclaimed,—“That is not the true language of Thomas Paine.”

“I denounce the translator,” shrieked venomous Marat; “these are not the opinions of Thomas Paine; it is a wicked and unfaithful translation.”

Coulon affirmed, solemnly, that he had seen the original in Paine’s hands, and that it was exact. The reader was finally allowed to resume. “You mean to send an ambassador to the United States. Let him announce to the Americans that the National Convention of France, from pure friendship to America, has consented to respite the sentence of Louis. Ah, Citizens, do not give the despot of England the pleasure of seeing sent to the scaffold the man who helped my beloved brethren of America to free themselves from his chains!”

Soon after the execution of the King, Paris fell into the hands of the lowest classes. Their leaders ruled with terrible energy. Chabot’s *dictum*,—“*Il n’y a pas de crimes en révolution*,” and Stable-keeper Drouet’s exclamation,—“*Soyons brigands pour le bonheur du peuple*,” contain the political principles which guided them. Marat thundered away in his paper against Brissotins, Girondins, federalism, and moderantism. The minority members, thus unpleasantly noticed, went armed; many of them dared not sleep at home. Soon came the arrest of the suspects. The 31st of May, *cette insurrection toute morale*, as Robespierre called it, followed next. The Convention was stormed by the mob and purged of Brissotins and Girondins. The *Comité de Salut Public* decreed forced loans and the *levée en masse*. Foreigners were expelled from the Convention and imprison-

ed throughout France. Mayor Bailly, Mme. Roland, Manuel, and their friends, passed under the axe. The same fate befell the Girondins, a party of phrasemakers who have enjoyed a posthumous sentimental reputation, but who, when living, had not the energy and active courage to back their fine speeches. The *reductio ad horribile* of all the fine arguments in favor of popular infallibility and virtue had come; neither was the *reductio ad absurdum* wanting. The old names of the days and months and years were changed. The statues of the Virgin were torn from the little niches in street-walls, and the busts of Marat and Lepelletier set up in their stead. The would-be God, *soi-disant Dieu*, was banished from France. Clootz and Chaumette, who called themselves Anacharsis and Anaxagoras, celebrated the worship of the Goddess of Reason. Bonfires of feudality; Goddesses of Liberty in plaster; trees of liberty planted in every square; altars *de la patrie*; huge ragdolls representing Anarchy and Discord; Cleobis and Biton dragging their revered parents through the streets; *bonnets rouges*, *banderoles*, *ça iras*, *carmagnoles*, *fraternisations*, *accolades*; the properties, as well as the text of the plays, borrowed from Ancient Greece or Rome. What a bewildering retrospect! A period well summed up by Emerson:—"To-day, pasteboard and filigree; to-morrow, madness and murder." *Tigre-singe*, Voltaire's epigrammatic definition, describes his countrymen of the Reign of Terror in two words.

Neglected by all parties, and disgusted with all, Paine moved to a remote quarter of Paris, and took rooms in a house which had once belonged to Mme. de Pompadour. Brissot, Thomas Christie, Mary Wolstonecraft, and Joel Barlow were his principal associates. Two Englishmen, "friends of humanity," and an ex-officer of the *garde-du-corps* lodged in the same building. The neighborhood was not without its considerable persons. Sanson, most celebrated of headsmen, had his domicile in the same section. He

called upon Paine, complimented him in good English upon his "Rights of Man," which he had read, and offered his services in a polite manner.

When the Reign of Terror was fully established, the little party seldom left their walls, and amused themselves as best they could with conversation and games. The news of the confusion and alarm of Paris reached them in their retreat, as if they were miles away in some quiet country residence. Every evening the landlord went into the city and brought back with him the horrible story of the day. "As to myself," Paine wrote to Lady Smith, "I used to find some relief by walking in the garden and cursing with hearty good-will the authors of that terrible system that had turned the character of the revolution I had been proud to defend."

After some weeks, the two Englishmen contrived to escape to Switzerland, leaving their enthusiasm for humanity behind them. Two days later, a file of armed men came to arrest them. Before the month was out, the landlord was carried off in the night. Last of all came the turn of Paine. He was arrested in December, by order of Robespierre, "for the interest of America, as well as of France, as a dangerous enemy of liberty and equality." On his way to the Luxembourg, he stopped at Barlow's lodgings and left with him the First Part of the "Age of Reason," finished the day before. The Americans in Paris applied to the Convention for Paine's release, offering themselves as security for his good conduct during his stay in France. They rounded off their petition with a phrase of the prisoner's,—“Ah, Citizens! do not give the leagued despots of Europe the pleasure of seeing Thomas Paine in irons.” This document was presented by a Major Jackson, a "volunteer character," who had come to Europe with a letter of introduction to Gouverneur Morris, then minister, from Mr. Jefferson. Instead of delivering his letter to Morris, Jackson lodged it with the *Comité de Salut Public* as a credential, and represent-

ed his country on the strength of it. The Convention, careless of the opinion of the "leagued despots," as well as of Major Jackson, replied, that Paine was an Englishman, and the demand for his release unauthorized by the United States. Paine wrote to Morris to request him to demand his discharge of the citizen who administered foreign affairs. Morris did so; but this official denied that Paine was an American. Morris inclosed this answer to Paine, who returned a shrewd argument in his own behalf, and begged Morris to lay the proofs of his citizenship before the minister. But Morris disliked Paine, and his own position in France was far from satisfactory. It is probable that he was not very zealous in the matter, and shortly after Paine's letter all communication with prisoners was forbidden.

The news of the outer world reached these unfortunates, penned up like sheep waiting for the butcher, only when the doors of the dungeon opened to admit a new *fournée*, or batch of victims, as the French pleasantly called them. They knew then that the revolution had made another stride forward, and had trodden these down as it moved on. Paine saw them all — Ronsin, Hébert, Momoro, Chaumette, Cloutz, Gobel, the crazy and the vile, mingled together, the very men he had cursed in his garden at St. Denis — pass before him like the shadows of a magic-lantern, entering at one side and gliding out at the other, — to death. A few days later came Danton, Camille, Desmoulins, and the few who remained of the moderate party. Paine was standing near the wicket when they were brought in. Danton embraced him. "What you have done for the happiness and liberty of your country I have in vain tried to do for mine. I have been less fortunate, but not more culpable. I am sent to the scaffold." Turning to his friends. — "*Eh, bien! mes amis, allons y gaiement.*" Happy Frenchmen! What a consolation it was to them to be thus always able to take an attitude and enact a character! Their fondness for

dramatic display must have served them as a moral anæsthetic in those scenes of murder, and have deadened their sensibility to the horrors of their actual condition.

In July, the carnage had reached its height. No man could count upon life for twenty-four hours. The tall, the wise, the reverend heads had been taken off, and now the humbler ones were insecure upon their shoulders. Fouquier-Tinville had erected a guillotine in his court-room, to save time and transportation. Newsboys sold about the streets printed lists of those who were to suffer that day. "*Voici ceux qui ont gagné à la loterie de la Sainte Guillotine!*" they cried, with that reckless, mocking, blood-thirsty spirit which is found only in Frenchmen, or, perhaps, in their fellow-Celts. It seemed to Paine that Robespierre and the Committee were afraid to leave a man alive. He expected daily his own summons; but he was overlooked. There was nothing to be gained by killing him, except the mere pleasure of the thing.

He ascribed his escape to a severe attack of fever, which kept him out of sight for a time, and to a clerical error on the part of the distributing jailer. He wrote this account of it, after his return to America: — "The room in which I was lodged was on the ground-floor, and one of a long range of rooms under a gallery, and the door of it opened outward and flat against the wall, so that, when it was opened, the inside of the door appeared outward, and the contrary when it was shut. I had three fellow-prisoners with me, — Joseph Van Huile of Bruges, Michel and Robin Bastini of Louvain. When persons by scores were to be taken out of prison for the guillotine, it was always done in the night, and those who performed that office had a private mark by which they knew what rooms to go to and what number to take. We, as I have said, were four, and the door of our room was marked, unobserved by us, with that number in chalk; but it happened, if happening is a proper word,

that the mark was put on when the door was open and flat against the wall, and thereby came on the inside when we shut it at night, and the destroying angel passed by it." Paine thought his escape providential; the Orthodox took a different view of it.

After the fall of Robespierre, in Thermidor, seventy-three members of the Convention, who had survived the Reign of Terror, resumed their seats. But Paine was not released. Monroe had superseded Morris in August, but had no instructions from his government. Indeed, as Paine had accepted citizenship in France, and had publicly acted as a French citizen, it was considered, even by his friends, that he had no claim to the protection of the United States. Paine, as was natural, thought differently. He wrote to Monroe, explaining that French citizenship was a mere compliment paid to his reputation; and in any view of the case, it had been taken away from him by a decree of the Convention. His seat in that body did not affect his American *status*, because a convention to make a constitution is not a government, but extrinsic and antecedent to a government. The government once established, he would never have accepted a situation under it. Monroe assured him that he considered him an American citizen, and that "to the welfare of Thomas Paine Americans are not nor can they be indifferent,"—with which fine phrase Paine was obliged to be satisfied until November. On the fourth of that month he was released. The authorities of Thermidor disliked the Federalist government, and Paine was probably kept in prison some additional months on account of Monroe's application for his discharge.

He left the Luxembourg, after eleven months of incarceration, with unshaken confidence in his own greatness and in the truth of his principles,—but in appearance and in character another man, with only the tatters of his former self hanging about him. A certain elegance of manner and of dress, which had distinguished him, was gone. He drank deep,

and was noisy. His fondness for talking of himself had grown to such excess as to destroy the conversational talents which all his contemporaries who speak of him describe as remarkable. "I will venture to say that the best thing will be said by Mr. Paine": that was Horne Tooke's prophecy, talking of some proposed dinner-party.

Demoralized by poverty, with ruined health, his mind had become distorted by physical suffering and by brooding over the ingratitude and cruel neglect of the American people, who owed, as he really believed, their very existence as a nation to him. "Is this what I ought to have expected from America," he wrote to General Washington, "after the part I have acted towards her?" "I do not hesitate to say that you have not served America with more fidelity or greater zeal or more disinterestedness than myself, and perhaps not with better effect." Henceforth he was a man of two ideas: he engrafted his resentment upon his "Rights of Man," and thought himself carrying out his theory while indulging in his wrath. He poured the full measure of his indignation upon the party who directed affairs in the United States, and upon the President. In two long letters, composed after his release, under Monroe's roof, he accused Washington of conniving at his imprisonment, to keep him, Paine, "the marplot of all designs against the people," out of the way. "Mr. Washington and his new-fangled party were rushing as fast as they dared venture into all the vices and corruptions of the British government; and it was no more consistent with the policy of Mr. Washington and those who immediately surrounded him than it was with that of Robespierre or of Pitt that I should survive." As he grew more angry, he became more abusive. He ridiculed Washington's "cold, unmilitary conduct" during the War of Independence, and accused his administration, since the new constitution, of "vanity," "ingratitude," "corruption," "bare-faced treachery," and "the tricks of a sharper." He closed this

wretched outbreak of peevishness and wounded self-conceit with the following passage:—

“And as to you, Sir, treacherous in private friendship (for so you have been to me, and that in the day of danger) and a hypocrite in public life, the world will be puzzled to decide whether you are an apostate or an impostor, — whether you have abandoned good principles, or whether you ever had any.”

The remains of the old Convention invited Paine to resume his place in their assemblage. A committee of eleven, unaided by his experience, had been working at a new constitution, the political spring-fashion in Paris for that year. It was the plan since known as the *Directoire*, reported complete about the time Paine reappeared in the Convention. Disapproving of some of the details of this instrument, Paine furnished up his old weapons, and published “A Dissertation on the First Principles of Government.” This tract he distributed among members, — the *libretto* of the speech he intended to make. Accordingly, on the 5th of July, on motion of his old ally, Lanthenas, who had managed to crawl safely through the troubles, permission was granted to Thomas Paine to deliver his sentiments on the “Declaration of Rights and the Constitution.” He ascended the tribune for the last time, and the secretary read the translation. He began, of course, with rights; but qualified them by adding, that, when we consider rights, we ought always to couple with them the idea of duties, — a happy union, which did not strike him before the Reign of Terror, and which is almost always overlooked. He then brought forward his universal political specific and panacea, — representative government and a written constitution. “Had a constitution been established two years ago,” he said, “(as ought to have been done,) the violences that have since desolated France and injured the character of the Revolution would, in my opinion, have been prevented.” There is nothing else in his speech of interest to us, ex-

cept, that, in attacking a property qualification, which was wisely inserted in the new system, he made use of the *reductio ad-absurdum* illustration so often attributed to Dr. Franklin: — “When a broodmare shall fortunately produce a foal or a mule that by being worth the sum in question shall convey to its owner the right of voting, or by its death take it from him, in whom does the origin of such a right exist? Is it in the man or in the mule?”

The new government went into operation in September, 1795. Bonaparte’s lesson to the insurgents of Vendémiaire, in front of the Church of St. Roche, followed immediately after. On the 26th of October, the Convention was dissolved, and Paine ceased to be a legislator for France.

He was no longer an object of consideration to Frenchmen, whose faith in principles and in constitutions was nearly worn out. Poor and infirm, indebted to Monroe’s hospitality for a lodging, he remained eighteen months under the roof of the Embassy, looking for an opportunity to get back to America. Monroe wished to send him as bearer of dispatches before the dissolution of the Convention. But a member of that body could not leave France without a passport from it. To apply for it would have announced his departure, and have given the English government a chance to settle the old account they had against him. After Monroe had returned to the United States, Paine engaged his passage, and went to Havre to embark; but the appearance of a British frigate off the port changed his plans. The sentence of outlawry, a good joke four years before, had now become an unpleasant reality. So he travelled back to Paris, full of hate against England, and relieved his mind by writing a pamphlet on the “Decline and Fall of the English System of Finance,” a performance characteristic of the man, — sound, clear sense mixed with ignorance and arrogance. He attempted to show arithmetically that the English funding system could not con-

tinue to the end of Mr. Pitt's life, supposing him to live to the usual age of man. The calculation is ingenious, but has not proved to be as accurate as some of Newton's. On the other hand, his remarks on paper money are excellent, and his sneer at the Sinking Fund, then considered a great invention in finance, well placed:—"As to Mr. Pitt's project for paying off the national debt by applying a million a year for that purpose while he continues adding more than twenty millions a year to it, it is like setting a man with a wooden leg to run after a hare;—the longer he runs, the farther he is off." The conclusion is one of his peculiar flourishes of his own trumpet:—"I have now exposed the English system of finance to the eyes of all nations,—for this work will be published in all languages. As an individual citizen of America, and as far as an individual can go, I have revenged (if I may use the expression without any immoral meaning) the piratical depredations committed on the American commerce by the English government."

From Monroe's departure until the year 1802, little is known of Paine. He is said to have lived in humble lodgings with one Bonneville, a printer, editor of the "*Bouche de Fer*" in the good early days of the Revolution. He must have kept up some acquaintance with respectable society; for we find his name on the lists of the *Cercle Constitutionnel*, a club to which belonged Talleyrand, Benjamin Constant, and conservatives of that class who were opposed to both the *bonnet-rouge* and the *fleur-de-lis*. Occasionally he appears above the surface with a pamphlet. Politics were his passion, and to write a necessity of his nature. If public matters interested him, an essay of some kind made its way into print. When Babeuf's agrarian conspiracy was crushed, Paine gave the world his views on "*Agrarian Justice*." Every man has a natural right to a share in the land; but it is impossible that every man should exercise this right. To compensate him for this loss, he should receive at the

age of twenty-one fifteen pounds sterling; and if he survive his fiftieth year, ten pounds *per annum* during the rest of his life. The funds for these payments to be furnished by a tax on inheritances.

Camille Jourdain made a report to the Five Hundred on priests and public worship, in which he recommended, *inter alia*, that the use of church-bells and the erection of crosses be again permitted by law. This reactionary measure excited Paine's liberal bigotry. He published a letter to Jourdain, telling him that priests were useless and bells public nuisances. Another letter may be seen, offering his subscription of one hundred francs to a fund for the invasion of England,—a favorite project of the Directory, and the dearest wish of Paine's heart. He added to his mite an offer of any personal service he could render to the invading army. When Carnot, Barthélémy, and Pichegru were expelled from power by the *coup d'état* of the 18th Fructidor,—a military demonstration against the Republic,—Paine wrote an address to the people of France and to the French armies, heartily approving of the summary method that had been adopted with these reactionists, who must have their bells and their priests. He did not then perceive the real significance of the movement.

On one remarkable occasion, Paine made a full-length appearance before the French public,—not in his character of a political philosopher, but as a moralist. Robespierre, a few days before his fall, declared atheism to be aristocratic, reinstated *l'Être suprême*, and gave a festival in his honor. There religious matters had rested. Deism, pure and simple, was the faith of true republicans, and the practice of morality their works. But deism is a dreary religion to the mass of mankind, and the practice of morality can never take the place of adoration. The heart must be satisfied, as well as the conscience. Larévillière, a Director, of irreproachable character, felt this deficiency of their system, and saw how strong a hold the Catholic priesthood had

upon the common people. The idea occurred to him of rivalling the churches by establishing regular meetings of moral men and women, to sing hymns of praise to the Almighty, "one and indivisible," and to listen to discourses and exhortations on moral subjects. Haiiy, a brother of the eminent crystallogist, assembled the first society of Theophilanthropists, (lovers of God and man,) as they called themselves. They held their meetings on the day corresponding to Sunday. They had their manual of worship and their book of canticles. Their dogmas were the existence of one God and the immortality of the soul. And they wisely said nothing about matters which they did not believe. Paine, who in his "Age of Reason" had attempted to prepare a theology *ad usum reipublicæ*, felt moved by the spirit of morality, and delivered a sermon to one of these Theophilanthropist congregations. His theme was the existence of God and the propriety of combining the study of natural science with theology. He chose, of course, the *a-posteriori* argument, and was brief, perhaps eloquent. Some passages of his discourse might pass unchallenged in the sermon of an Orthodox divine. He kept this one ready in his memory of brass, to confound all who accused him of irreligion:—"Do we want to contemplate His power? We see it in the immensity of the creation. Do we want to contemplate His wisdom? We see it in the unchangeable order by which the incomprehensible whole is governed. Do we want to contemplate His mercy? We see it in His not withholding His abundance even from the unthankful. In fine, do we want to know what God

is? Search not written books, but the Scriptures called the Creation."

If it were possible to establish a new *cultus*, based upon mere abstract principles, Frenchmen, we should say, would be about the last people who could do it. This new worship, like any other play, drew well as long as it was new, and no longer. The moral men and women soon grew tired of it, and relapsed into the old faith and the old forms.

The end of all this child's play at government and at religion came at last. Bonaparte, checked at Acre by Sir Sydney Smith, left the East, landed in France in October, 1799, sent a file of grenadiers to turn Ancients and Five Hundred out of their halls, and seated himself in the chair of state.

After this conclusive *coup d'état*, Paine sunk out of sight. The First Consul might have examined with interest the iron bridge, but could never have borne with the soiled person and the threadbare principles of the philosopher of two hemispheres. Bonaparte loved neatness and elegance, and disliked *idéologues* and *bavards*, as he styled all gentlemen of Paine's turn of mind.

In 1802, after the peace with England, Paine set sail from Havre to end his days in the United States. Here we leave him. We have neither space nor inclination to sum up his virtues and his vices in these columns, and to give him a character according to the balance struck. We have sketched a few outlines of his history as we have found it scattered about in newspapers and pamphlets. Our readers may make up their own minds whether this supposed ally of the Arch Enemy was as black as he has been painted.

ELKANAH BREWSTER'S TEMPTATION.

I WAS always of opinion that the fruit forbidden to our grandmother Eve was an unripe apple. Eaten, it afflicted Adam with the first colic known to this planet. He, the weaker vessel, sorrowed over his transgression; but I doubt if Eve's repentance was thorough; for the plucking of unripe fruit has been, ever since, a favorite hobby of her sons and daughters, — until now our mankind has got itself into such a chronic state of colic, that even Dr. Carlyle declares himself unable to prescribe any Morrison's Pill or other remedial measure to allay the irritation.

Part of this irritation finds vent in a great cry about "legitimate ambition." Somehow, because any American *may* be President of the United States, almost every American feels himself bound to run for the office. A man thinks small things of himself, and his neighbors think less, if he does not find his heart filled with an insane desire, in some way, to attain to fame or notoriety, riches or bankruptcy. Nevertheless, we are not purse-proud, — nor, indeed, proud at all, more's the pity, — and receive a man just as readily whose sands of life have been doled out to suffering humanity in the shape of patent pills, as one who has entered Fifth Avenue by the legitimate way of pork and cotton speculations, if only he have been successful, — which I call a very noble trait in the American character.

Now this is all very well, and, granted that Providence has placed us here to do what is best pleasing to ourselves, it is surely very noble and grand in us to please to serve nothing less than our country or our age. But let us not forget that the English language has such a little word as *duty*. A man's talents, and, perhaps, once in a great while, his wishes, would make him a great man, (if wishes ever did such things, which I doubt,) while duty imperatively demands

that he shall remain a *little* man. What then? Let us see.

Elkanah Brewster was going to New York to-morrow.

"What for, boy?" asked old Uncle Shubael, meeting whom on the fish-wharf, he had bid him a cheery good-bye.

"To make my fortune," was the bold reply.

"Make yer fortin? You're a goose, boy! Stick to yer work here, — fishin' summers an' shoemakin' winters. Why, there isn't a young feller on the hull Cape makes as much as you. What's up? Gal gin ye the mitten? Or what?"

"I don't want to make shoes, nor fish neither, Uncle Shub," said Elkanah, soberly, looking the old fellow in the face, — "goin' down to the Banks year arter year in cold an' fish-gurry, an' peggin' away all winter, like mad. I want to be rich, like Captain Crowell; I want to be a gentleman, like that painter-chap that give me drawin'-lessons, last summer, when I stayed to home."

"Phew! Want to be rich an' a gentleman, eh? Gittin' tu big for yer boots, youngster? What's yer old man du but go down t' the Banks reg'lar every spring? You're no better 'n he, I gess! Keep yer trade, an' yer trade 'll keep you. A rollin' stun gethers no moss. Dry bread tu home's better 'n roast meat an' gravy abroad."

"All feet don't tread in one shoe, Uncle Shub," said young Brewster, capping the old fellow's proverbs with another. "Don't see why I shouldn't make money as well's other fellers. It's a free country, an' if a feller wants to try suthin' else 'sides fishin' uv it, what d'yer all want to be down on him fur? I don't want to slave all my days, when other folks ken live in big houses an' ride in 'kerriages, an' all that."

"A'n't yer got bread enough to eat, an' a place to sleep? an' what more's any on 'em got? You stay here; make yer

money on the old Cape, where yer father an' grand'ther made it afore you. Use yer means, an' God 'll give the blessin'. Yer can't honestly git rich anywheres all tu once. Good an' quickly don't often meet. One nail drives out another. Slow an' easy goes fur in a day. Honor an' ease a'n't often bedfellows. Don't yer be a goose, I tell ye. What's to become of Hepsy Ann?"

Having delivered himself of which last and hardest shot, Uncle Shubael shouldered his cod-craft, and, without awaiting an answer, tugged across the sand-beach for home.

Elkanah Brewster was a Cape-Cod boy, with a pedigree, if he had ever thought of it, as long as any on the Cape,—and they are the longest in the land. His forefathers had caught fish to the remotest generation known. The Cape boys take to the water like young ducks; and are born with a hook and line in their fists, so to speak, as the Newfoundland codfish and Bay Chaleur mackerel know, to their cost. "Down on old Chatham" there is little question of a boy's calling, if he only comes into the world with the proper number of fingers and toes; he swims as soon as he walks, knows how to drive a bargain as soon as he can talk, goes cook of a coaster at the mature age of eight years, and thinks himself robbed of his birthright, if he has not made a voyage to the Banks before his eleventh birthday comes round. There is good stuff in the Cape boys, as the South-Street ship-owners know, who don't sleep easier than when they have put a "Cape man" in charge of their best clipper. Quick of apprehension, fertile in resource, shrewd, enterprising, brave, prudent, and, above all, lucky,—no better seamen sail the sea. Long may they keep their *prestige* and their sand!

They are not rich on the Cape,—in the Wall-Street sense of the word, that is to say. I doubt if Uncle Lew Baker, who was high line out of Dennis last year, and who, by the same token, had to work himself right smartly to achieve that honor,—I doubt if this smart and thoroughly

wide-awake fellow took home more than three hundred dollars to his wife and children when old Obed settled the voyage. But then the good wife saves while he earns, and, what with a cow, and a house and garden-spot of his own, and a healthy lot of boys and girls, who, if too young to help, are not suffered to hinder, this man is more forehanded and independent, gives more to the poor about him and to the heathen at the other end of the world, than many a city man who makes, and spends, his tens of thousands.

Uncle Abijah Brewster, the father of this Elkanah, was an old Banker,—which signifies here, not a Wall-Street broker-man, but a Grand-Bank fisherman. He had brought up a goodly family of boys and girls by his hook-and-line, and, though now a man of some fifty winters, still made his two yearly fares to the Banks, in his own trim little pinky, and prided himself on being the smartest and jolliest man aboard. His boys had sailed with him till they got vessels of their own, had learned from his stout heart and strong arm their seamanship, their fisherman's acuteness, their honest daring, and child-like trust in God's Providence. These poor fishermen are not rich, as I have said; a dollar looks to them as big as a dinner-plate to us, and a moderately flush Wall-Street man might buy out the whole Cape and not overdraw his bank-account. Also, they have but little book-learning among them, reading chiefly their Bible, Bowditch, and Nautical Almanac, and leaving theology mostly to the parson, on shore, who is paid for it. But they have a conscience, and, knowing a thing to be right, do it bravely, and against all odds. I have seen these men on Sunday, in a fleet of busy "Sunday fishers," fish biting all around them, sitting faithfully,—ay, and contentedly,—with book in hand, sturdily refraining from what the mere human instinct of destruction would strongly impel them to, without counting the temptation of dollars,—and this only because they had been taught that Sunday was a day of rest and worship, wherein

no man should catch fish, and knew no theological quibble or mercantile close-sailing by which to weather on God's command. It sounds little to us who have not been tempted, or, if tempted, have gracefully succumbed, on the plea that other people do so too; but how many stock-speculators would see their fellows buying bargains and making easy fortunes on Sunday morning, and not forget the ring of Trinity chimes and go in for dollars? Or which of us denies himself his Monday morning's paper?

Elkanah had always been what his mother called a strange boy. He was, indeed, an odd sheep in her flock. Restless, ambitious, dreamy, from his earliest youth, he possessed, besides, a natural gift for drawing and sketching, imitating and constructing, that bade fair, unless properly directed, to make of him that saddest and most useless of human lumber, a jack-at-all-trades. He profited more by his limited winter's schooling than his brothers and fellows, and was always respected by the old man as "a boy that took naterally to book-larnin', and would be suthin' some day." Of course he went to the Banks, and acquitted himself there with honor,—no man fishing more zealously or having better luck. But all the time he was dreaming of his future, counting this present as nothing, and ready, as soon as Fortune should make him an opening, to cast away this life, and grasp—he had not settled what.

"I dun know what ails him," said his father; "but he don't take kindly to the Banks. Seems to me he kinder despises the work, though he *does* it well enough. And then he makes the best shoes on the Cape; but he a'n't content, somehow."

And that was just it. He was not contented. He had seen men—"no better than I," thought he, poor fool!—in Boston, living in big houses, wearing fine clothes, putting fair, soft hands into smooth-fitting kid-gloves; "and why not I?" he cried to himself continually. Year by year, from his seventeenth to his twenty-first, he was pursued by this demon of "ambition," which so took possession of

his heart as to crowd out nearly everything else,—father, mother, work,—even pretty Hepzibah Nickerson, almost, who loved him, and whom he also loved truly. They had almost grown up together, had long loved each other, and had been now two years betrothed. When Elkanah was out of his time and able to buy a share in a vessel, and had made a voyage to the Banks as captain, they were to be married.

The summer before this spring in which our story opens, Elkanah had stayed at home for two months, because of a rheumatism contracted by unusual exposure on the Banks in early spring; and at this time he made the acquaintance of Mr. James Graves, N. A., from New York, spending part of his summer on the Cape in search of the picturesque,—which I hope he found. Elkanah had, as I have said, a natural talent for drawing, and some of his sketches had that in them which elicited the approval of Graves, who saw in the young fellow an untutored genius, or, at least, very considerable promise of future excellence. To him there could be but one choice between shoemaking and "Art"; and finding that young Brewster made rapid advances under his desultory tuition, he told him his thoughts, that he should not waste himself making sea-boots for fishermen, but enter a studio in Boston or New York, and make his career as a painter. It scarcely needed this, however; for Elkanah took such delight in his new proficiency, and got from Graves's stories of artist life such exalted ideas of the unalloyed felicity of the gentleman of the brush, that, even had the painter said no word, he would have worked out that way himself.

"Only wait till next year, when I'm out of my time," said he to Graves; and to himself,— "This is the opening for which I have been waiting."

That winter—"my last at shoemaking"—he worked more diligently than ever before, and more good-naturedly. Uncle Abijah was delighted at the change in his boy, and promised him great things

in the way of a lift next year, to help him to a speedy wedding. Elkanah kept his own counsel, read much in certain books which Graves had left him, and looked impatiently ahead to the day when, twenty-one years of age, he should be a free man,—able to go whither he listed and do what he would, with no man authoritatively to say him nay.

And now the day had come; and with I don't know how few dollars in his pocket, his scant earnings, he had declared to his astounded parents his determination to fish and shoemake no longer, but to learn to be a painter.

"A great painter,"—that was what he said.

"I don't see the use o' paintin' picters, for my part," said the old man, despairingly; "can't you learn that, an' fish tu?"

"Famous and rich too," said Elkanah half to himself, looking through the vista of years at the result he hoped for, and congratulating himself in advance upon it. And a proud, hard look settled in his eye, which froze the opposition of father and mother, and was hardly dimmed by encountering the grieved glance of poor Hepsy Ann Nickerson.

Poor Hepsy Ann! They had talked it all over, time and again. At first she was in despair; but when he laid before her all his darling hopes, and painted for her in such glowing colors the final reward which should come to him and her in return for his struggles,—when she saw him, her love and pride, before her already transfigured, as it were, by this rare triumph, clothed in honors, his name in all mouths,—dear, loving soul, her heart consented, "ay, if it should break meantime," thought she, as she looked proudly on him through her tears, and said,—“Go, in God's name, and God be with you!”

Perhaps we might properly here consider a little whether this young man did well thus to leave father, mother, home, his promised bride, sufficient bread-and-butter, healthy occupation, all, to attempt life in a new direction. Of course, your man who lives by bread alone will “pooh!

pooh!” all such folly, and tell the young man to let well enough alone. But consider candidly, and decide: Should Elkanah have gone to New York?

On the whole, I think, *yes*. For,—He had a certain talent, and gave good promise of excellence in his chosen profession.

He liked it, felt strongly impelled towards it. Let us not yet scrutinize too closely the main impelling forces. Few human actions originate solely in what we try to think the most exalted motives.

He would have been discontented for life, had he not had his way. And this should count for something,—for much, indeed. Give our boys liberty to try that to which their nature or fancy strongly drives them,—to burn their fingers, if that seem best.

Let him go, then; and God be with him! as surely He will be, if the simple, faithful prayers of fair, sad Hepsy Ann are heard. Thus will he, thus only can any, solve that sphinx-riddle of life which is propounded to each passer to-day, as of old in fable-lands,—failing to read which, he dies the death of rusting discontent,—solving whose mysteries, he has revealed to him the deep secret of his life, and sees and knows what best he may do here for himself and the world.

But *what, where, who*, is Elkanah Brewster's world?

While we stand reasoning, he has gone. In New York, his friend Graves assisted him to a place in the studio of an artist, whose own works have proved, no less than those of many who have gathered their most precious lessons from him, that he is truly a master of his art. But what are masters, teachers, to a scholar? It's very fine boarding at the Spread-Eagle Hotel; but even after you have feed the waiter, you have to chew your own dinner, and are benefited, not by the amount you pay for it, but only by so much of all that with which the bounteous mahogany is covered as you can thoroughly masticate, easily contain, and healthily digest. Elkanah began with the soup, so to speak. He brought all his Cape-Cod

acuteness of observation to bear on his profession; lived closely, as well he might; studied attentively and intelligently; lost no hints, no precious morsels dropping from the master's board; improved slowly, but surely. Day by day he gained in that facility of hand, quickness of observation, accuracy of memory, correctness of judgment, patience of detail, felicity of touch, which, united and perfected and honestly directed, we call genius. He was above no drudgery, shirked no difficulties, and labored at the insignificant sketch in hand to-day as though it were indeed his masterpiece, to be hung up beside Raphael's and Titian's; meantime, keeping up poor Hepsy Ann's heart by letters full of a hope bred of his own brave spirit, rather than of any favoring circumstances in his life, and gaining his scant bread-and-butter by various honest drudgeries which I will not here recount.

So passed away three years; for the growth of a poor young artist in public favor, and that thing called fame, is fearfully slow. Oftenest he has achieved his best when the first critic speaks kindly or savagely of him. What, indeed, *at best*, do those blind leaders, but zealously echo a sentiment already in the public heart,—which they vainly endeavor to create (out of nothing) by any awe-inspiring formula of big words?

Men grow so slowly! But then so do oaks. And little matter, so the growth be straight.

Meantime Elkanah was getting, slowly and by hardest labor, to have some true conception of his art and his aims. He became less and less satisfied with his own performances; and, having with much pains and anxious prayers finished his first picture for the Academy, carefully hid it under the bed, and for that year played the part of independent critic at the Exhibition. Wherefrom resulted some increase of knowledge,—though chiefly negative.

For what positive lesson is taught to any by that yearly show of what we flatter ourselves by calling Art? Eight hun-

dred and fifteen new paintings this year, shown by no less than two hundred and eighty-one painters. When you have gone patiently through and looked at every picture, see if you don't wish the critics *had* eyes, and a little common sense, too. How many of these two hundred and eighty-one, if they live to be a hundred, will ever solve their great riddle? and once solved, how many would honestly go back to shoemaking?

Why should they not paint? Because, unless some of them are poorer men than I think, that is not the thing they are like to do best; and a man is put into this world, not to do what he may think or hope will most speedily or effectually place him in the list of this world's illustrious benefactors, but honestly and against all devilish temptations to stick to that thing by which he can best serve and bless—

Whom? A city? A state? A republic? A king?

No,—but that person who is nearest to, and most dependent upon him. Look at Charles Lamb, and then at Byron and Shelley.

The growth of a poor young artist into public favor is slow enough. But even poor young artists have their temptations. When Elkanah hung his first picture in the Academy rooms, he thought the world must feel the acquisition. Now the world is a notoriously stupid world, and never does its duty; but kind woman not seldom supplies its omissions. So it happened, that, though the world ignored the picture, Elkanah became at once the centre of admiration to a coterie of young ladies, who thought they were appreciating Art when they flattered an artist, and who, when they read in the papers the gratifying intelligence (invented by some sanguine critic, over a small bottle of Champagne cider) that the American people are rapidly growing in true love for the fine arts, blushing owned to themselves that their virtuous labors in this direction were not going unrewarded.

Have you never seen them in the Academy,—these dear young ladies, who are

so constantly foreseeing new Raphaels, Claudes, and Rembrandts? Positively, in this year's Exhibition they are better worth study than the paintings. There they run, up and down, critical or enthusiastical, as the humor strikes: Laura, with big blue eyes and a loud voice, pitying Isidora because she "has never met" that dear Mr. Herkimer, who paints such delicious, dreamy landscapes; and Emily dragging everybody off to see Mr. Smith's great work, "The Boy and the Windmill," which—so surprising is his facility—he actually painted in less than twelve days, and which "promises so much for his success and the future of American Art," says this sage young critic, out of whose gray eyes look the garnered experiences of almost eighteen summers.

Whoever desiderates cheap praise, let him cultivate a beard and a sleepy look, and hang a picture in the Academy rooms. Elkanah received it, you may be sure. It was thought so romantic, that he, a fisherman,—the young ladies sunk the shoemaker, I believe,—should be so devoted to Art. How splendidly it spoke for our civilization, when even sailors left their vessels, and, abjuring codfish, took to canvas and brushes! What admirable courage in him, to come here and endeavor to work his way up from the very bottom! What praiseworthy self-denial,—"No!! is it *really* so?" cried Miss Jennie,—when he had left behind him a fair young bride!

It was as though it had been written, "Blessed is he who forsaketh father, mother, and wife to paint pictures." But it is not so written.

It was as if the true aim and glory of every man in a civilized community should be to paint pictures. Which has this grain of truth in it, that, in the highest form of human development, I believe every man will be at heart an artist. But then we shall be past picture-painting and exhibitions. Don't you see, that, if the fruit be thoroughly ripe, it needs no violent plucking? or that, if a man is really a painter, he *will* paint,—ay, though he were ten times a shoe-

maker, and could never, never hope to hang his pictures on the Academy walls, to win cheap wonder from boarding-school misses, or just regard from judicious critics?

Elkanah Brewster came to New York to make his career,—to win nothing less than fame and fortune. When he had struggled through five years of Art-study, and was now just beginning to earn a little money, he began also to think that he had somehow counted his chickens before they were hatched,—perhaps, indeed, before the eggs were laid. "Good and quickly come seldom together," said old Uncle Shubael. But then a man who has courage commonly has also endurance; and Elkanah, ardently pursuing from love now what he had first been prompted to by ambition, did not murmur nor despair. For, indeed, I must own that this young fellow had worked himself up to the highest and truest conception of his art, and felt, that, though the laborer is worthy of his hire, unhappy is the man who lowers his art to the level of a trade. In olden times, the priests did, indeed, eat of the sacrificial meats; but we live under a new and higher dispensation.

II.

MEANTIME, what of Hepsy Ann Nickerson? She had bravely sent her hero out, with her blessing on his aspirations. Did she regret her love and trust? I am ashamed to say that these five long, weary years had passed happily to this young woman. She had her hands full of work at home, where she reigned over a family of brothers and sisters, *vice* her mother, promoted. Hands busied with useful toils, head and heart filled with love and trust of Elkanah, there was no room for unhappiness. To serve and to be loved: this seems, indeed, to be the bliss of the happiest women I have known,—and of the happiest men, too, for that matter. It does not sound logical, and I know of no theory of woman's rights which will satisfactorily account for the

phenomenon. But then — there are the facts.

A Cape household is a simpler affair than you will meet with in the city. If any young marrying man waits for a wife who shall be an adept in the mysteries of the kitchen and the sewing-basket, let him go down to the Cape. Captain Elijah Nickerson, Hepsy Ann's father, was master and owner of the good schooner "Miranda," in which excellent, but rather strongly scented vessel, he generally made yearly two trips to the Newfoundland Banks, to draw thence his regular income; and it is to be remarked, that his drafts, presented in person, were never dishonored in that foggy region. Uncle Elijah, (they are all uncles, on the Cape, when they marry and have children,— and *boys* until then.) Uncle Elijah, I say, was not uncomfortably off, as things go in those parts. The year before Elkanah went to New York, the old fellow had built himself a brand-new house, and Hepsy Ann was looked up to by her acquaintance as the daughter of a man who was not only brave and honest, but also lucky. "Elijah Nickerson's new house"—as it is still called, and will be, I suppose, until it ceases to be a house—was fitted up inside in a way which put you much in mind of a ship's cabin, and would have delighted the simple heart of good Captain Cuttle. There was no spare space anywhere thrown away, nor anything suffered to lie loose. Becketts and cleats, fixed into the walls of the sitting-room, held and secured against any possible damage the pipes, fish-lines, dolphin-grains, and sou'westers of the worthy Captain; and here he and his sat, when he was at home, through the long winter evenings, in simple and not often idle content. The kitchen, flanked by the compendious outhouses which make our New England kitchens almost luxurious in the comfort and handiness of every arrangement, was the centre of Hepsy Ann's kingdom, where she reigned supreme, and waged sternest warfare against dirt and disorder. Hence her despotic sway extended over the pantry, an awful

and fragrant sanctuary, whither she fled when household troubles, or a letter from Elkanah, demanded her entire seclusion from the outer world, and of whose interior the children got faint glimpses and sniffs only on special and long-remembered occasions; the west room, where her father slept when he was at home, and where the curious searcher might find store of old compasses, worn-out cod-hooks, condemned gurry-knives, and last year's fishing-mittens, all "stowed away against time-o'-need"; the spare room, sacred to the rites of hospitality; the "up-stairs," occupied by the children and Hepsy Ann's self; and finally, but most important of all, the parlor, a mysterious and hermetically sealed apartment, which almost seemed to me an unconsecrated spot in this little temple of the homely virtues and affections,— a room furnished in a style somewhat ostentatious and decidedly uncomfortable, swept and dusted on Saturday afternoons by Hepsy Ann's own careful hands, sat in by the Captain and her for an hour or two on Sundays in awkward state, then darkened and locked for the rest of the week.

As for the queen and mistress of so much neatness and comfort, I must say, that, like most queens whose likeness I have seen, she was rather plain than strictly beautiful,—though, no doubt, her loyal subjects, as in such cases commonly occurs, pictured her to themselves as a very Helen of Troy. If her cheeks had something of the rosy hue of health, cheeks, and arms, too, were well tanned by frequent exposure to the sun. Neither tall nor short, but with a lithe figure, a natural grace and sweet dignity of carriage, the result of sufficient healthy exercise and a pure, untroubled spirit; hands and feet, mouth and nose, not such as a gentleman would particularly notice; and straight brown hair, which shaded the only *really* beautiful part of Hepsy Ann's face,— her clear, honest, brave blue eyes: eyes from which spoke a soul at peace with itself and with the outward world,— a soul yet

full of love and trust, fearing nothing, doubting nothing, believing much good, and inclined to patient endurance of the human weaknesses it met with in daily life, as not perhaps altogether strange to itself. The Cape men are a brave, hardy race; and the Cape women, grave and somewhat silent, not demonstrative in joy or grief, reticent mostly of anxieties and sorrows, born to endure, in separation from fathers, brothers, lovers, husbands, in dangers not oftener fancied than real, griefs which more fortunate women find it difficult to imagine,—these Cape women are worthy mothers of brave men. Of such our Hepsy Ann was a fair example,—weaving her rather prosaic life into golden dreams in the quiet light of her pantry refuge, happy chiefly because she thought much and carefully for others and had little time for self-brooding; like most genuine heroines, (except those of France,) living an heroic life without in the least suspecting it.

And did she believe in Elkanah?

Utterly.

And did Elkanah believe in himself?

Yes,—but with certain grave doubts. Here is the difference: the woman's faith is intuition; the man must have a reason for the faith that is in him.

Yet Elkanah was growing. I think a man grows like the walls of a house, by distinct stages: so far the scaffolding reaches, and then a general stoppage while the outer shell is raised, the ladders lengthened, and the work squared off. Now I don't know, unhappily, the common process of growth of the artistic mind, and how far the light of to-day helps the neophyte to look into the indefinite twilight of to-morrow; but step by step was the slow rule of Elkanah's mind, and he had been now five years an artist, and was held in no despicable repute by those few who could rightly judge of a man's future by his past, when first it became very clear to him that he had yet to find his *speciality* in Art,—that truth which *he* might better represent than any other man. Don't think five years long to determine so tri-

ial a point. The right man in the right place is still a rare phenomenon in the world; and some men spend a lifetime in the consideration of this very point, doubtless looking to take their chance of real work in the next world. I mean to say it took Elkanah just five years to discover, that, though he painted many things well, he did yet put his very soul into none, and that, unless he could now presently find this, *his* right place, he had, perhaps, better stop altogether.

Elkanah considered; but he also worked unceasingly, feeling that the best way to break through a difficulty is to pepper away at its outer walls.

Now while he was firing away wearily at this fortress, which held, he thought, the deepest secret of his life, Hepsy Ann sat in her pantry, her serene soul troubled by unwonted fears. Captain Elijah Nickerson had sailed out in his stanch schooner in earliest spring, for the Banks. The old man had been all winter meditating a surprise; and his crew were in unusual excitement, peering out at the weather, consulting almanacs, prophesying (to outsiders) a late season, and winking to each other a cheerful disbelief of their own auguries. The fact is, they were intending to slip off before the rest, and perhaps have half their fare of fish caught before the fleet got along. No plan could have succeeded better—up to a certain point. Captain Elijah got off to sea full twelve days earlier than anybody else, and was bowling merrily down towards the eternal fog-banks when his neighbors were yet scarce thinking of gathering up their mittens and sea-boots. By the time the last comers arrived on the fishing-ground, one who had spoken the "Miranda" some days before, anchored and fishing away, reported that they had, indeed, nearly *wet her salt*,—by which is meant that she was nearly filled with good, sound codfish. The men were singing as they dressed their fish, and Captain Elijah, sitting high up on the schooner's quarter, took his pipe out of his mouth, and asked, as the vessel rose on the sea, if they had any news to

send home, for three days more like that would fill him up.

That was the last word of Captain Elijah Nickerson's ever heard by men now living. Whether the "Miranda" was sunk by an iceberg; whether run down in the dark and silent watches of the night by some monster packet or swift hurling steamer, little recking the pale fisher's light feebly glimmering up from the surface of the deep; or whether they went down at their anchors, in the great gale which set in on the third night, as many brave men have done before, looking their fate steadfastly in the face for long hours, and taking time to bid each other farewell ere the great sea swallowed them;—the particulars of their hapless fate no man may know, till the dread day when the sea shall give up its dead.

Vainly poor Hepsy Ann waited for the well-known signal in the offing,—daily walking to the shore, where kind old Uncle Shubael, now long superannuated, and idly busying himself about the fish-house, strove to cheer her fainting soul by store of well-chosen proverbs, and yarns of how, aforesetimes, schooners not larger and not so stout as the "Miranda," starting early for the Banks, had been blown southward to the West Indies, and, when the second-fare men came in with their fish, had made their appearance laden with rich cargoes of tropical molasses and bananas. Poor Hepsy Ann! what need to describe the long-drawn agony which grew with the summer flowers, but did not wane with the summer sun? Hour after hour, day after day, she sat by her pantry-window, looking with wistful eyes out upon the sand, to that spot where the ill-fated "Miranda" had last been seen, but never should appear again,—another

"poor lone Hannah,

Sitting by the window, binding shoes,"—checks paling, eyes dimming, with that hope deferred which maketh the heart sick. Pray God you never may be so tried, fair reader! If, in these days, she had not had the children to keep and comfort, she has since told me, she could

scarce have borne it. To calm their fears, to soothe their little sorrows, to look anxiously—more anxiously than ever before—after each one of her precious little brood, became now her chief solace.

Thus the long, weary days rolled away, each setting sun crushing another hope, until at last the autumn storms approached, the last Banker was safe home; and by this time it was plain, even to poor Hepsy Ann's faithful heart, that her dead would not come back to her.

"If only Elkanah were here!" she had sometimes sighed to herself;—but in all these days she wrote him no word. And he—guessing nothing of her long, silent agony, himself sufficiently bemired in his slough of despond, working away with sad, unsatisfied heart in his little studio, hoping yet for light to come to his night—was, in truth, so full of himself, that Hepsy Ann had little of his thoughts. Shall I go farther, and admit that sometimes this poor fellow dimly regretted his pledged heart, and faintly murmured, "If only I were free, *then* I might do something"? If only the ship were rid of her helmsman, then indeed would she go—somewhere.

At last,—it was already near Thanksgiving,—the news reached Elkanah. "I thought you'd ha' been down afore this to see Hepsy Ann Nickerson in her trouble," said an old coasting-skipper to him, with mild reproach, handing him a letter from his mother,—of all persons in the world! Whereupon, seeing ignorance in Elkanah's inquiring glance, he told the story.

Elkanah was as one in a maze. Going to his little room, he opened his mother's letter, half-dreading to find here a detailed repetition of what his heart had just taken in. But the letter was short.

"MY SON ELKANAH,—

"Do you not know that Captain Elijah Nickerson will never come home from the Banks, and that Hepsy Ann is left alone in the world?

"For this cause shall a man leave his father and mother, and be joined to his wife, and they two shall be one flesh."

That was all.

Elkanah sat on his stool, before his easel, looking vacantly at the unfinished picture, as one stunned and breathless. For the purport of this message was not to be mistaken. Nor did his conscience leave him in doubt as to his duty. O God! was this, indeed, the end? Had he toiled, and hoped, and prayed, and lived the life of an anchorite these five years only for this? Was such faith, such devotion, so rewarded?

But had any one the right to demand this sacrifice of him? Was it not a devilish temptation to take him from his calling, from that work in which God had evidently intended him to work for the world? Had he a right to spoil his life, to belittle his soul, for any consideration? If Hepsy Ann Nickerson had claims, had not he also, and his Art? If he were willing, in this dire extremity, to sacrifice his love, his prospects of married bliss, might he not justly require the same of her? Was not Art his mistress?—Thus whispered the insidious devil of Selfishness to this poor, tempted, anguished soul.

"Yea," whispered another still, small voice; "but is not Hepsy Ann your promised wife?" And those fatal words sounded in his heart: "For this cause shall a man leave his father and mother, and be joined to his wife."

"Lord, inspire me to do what is right!" prayed poor mazed Elkanah, sinking on his knees at his cot-side.

But presently, through his blinding tears, "Lord, give me strength to do the right!"

And then, when he awoke next morning, the world seemed another world to him. The foundations of his life seemed broken loose. Tears were no longer, nor prayers. But he went about slowly, and with loving hands, packing up his brushes, pallets, paints, easel,—all the few familiar objects of a life which was his no longer, and on which he seemed to himself already looking as across some vast gulf of years. At last all was done. A last look about the dismantled garret, so long his workshop, his home, where he

had grown out of one life into another, and a better, as he thought,—out of a narrow circle into a broader. And then, away for the Cape. No farewells, no explanations to friends, nothing that should hold out to his sad soul any faintest hope of a return to this garret, this toil, which now seemed to him more heaven than ever before. Thus this Adam left his paradise, clinging to his Eve.

It was the day before Thanksgiving when Elkanah arrived at home. Will any one blame him, if he felt little thankful? if the thought of the Thanksgiving turkey was like to choke him, and the very idea of giving thanks seemed to him a bitter satire? Poor fellow! he forgot that there were other hearts to whom Thanksgiving turkey seemed little tempting.

The Cape folk are not demonstrative. They have warm hearts, but the old Puritan ice has never quite melted away from the outer shell.

"Well, Elkanah, glad to see you, boy!" said his father, looking up from his corner by the stove; "how's things in New York?" Father and son had not met for three years. But, going out into the kitchen, he received a warm grasp of the hand, and his mother said, in her low, sweet voice, "I knew you'd come." That was all. But it was enough.

How to take his sad face over to Elijah Nickerson's new house? But that must be done, too. Looking through the little sitting-room window, as he passed, he saw pale-faced Hepsy Ann sitting quietly by the table, sewing. The children had gone to bed. He did not knock;—why should he?—but, walking in, stood silent on the floor. A glad, surprised smile lit up the sad, wan face, as she recognized him, and, stepping to his side, said, "Oh, Elkanah! I knew you'd come. How good of you!" Then, abashed to have so committed herself and him, she shrank to her chair again.

Let us not intrude further on these two. Surely Elkanah Brewster had been less than man, had he not found his hard heart to soften, and his cold love to warm, as

he drew from her the story of her long agony, and saw this weary heart ready to rest upon him, longing to be comforted in his strong arms.

The next day a small sign was put up at Abijah Brewster's door:—

BOOTS AND SHOES
MADE AND MENDED
BY
ELKANAH BREWSTER.

It was arranged that he should work at his trade all winter. In the spring, he was to have his father's vessel, and the wedding would be before he started for the Banks.

So the old life was put on again. I will not say that Elkanah was thoroughly content,—that there were no bitter longings, no dim regrets, no faint questionings of Providence. But hard work is a good salve for a sore heart; and in his honest toils, in his care for Hepsy Ann and her little brood, in her kind heart, which acknowledged with such humility of love all he did for her and all he had cast away for her, he found his reward.

The wedding was over,—a quiet affair enough,—and Elkanah was anchored on the Banks, with a brave, skilful crew, and plenty of fish. His old luck had not deserted him; wherever he dropped anchor, there the cod seemed to gather; and, in the excitement of catching fish and guarding against the dangers of the Banks, the old New York life seemed presently forgotten; and, once more, Elkanah's face wore the old, hopeful calm which belonged there. Art, that had been so long his tyrant mistress, was at last cast off.

Was she?

As he sat, one evening, high on the quarter, smoking his pipe, in that calm, contemplative mood which is the smoker's reward for a day of toil,—the little vessel pitching bows under in the long, tremendous swell of the Atlantic, the low drifting fog lurid in the light of the setting sun, but bright stars twinkling out,

one by one, overhead, in a sky of Italian clearness and softness,—it all came to him,—that which he had so long, so vainly sought, toiled for, prayed for in New York,—his destiny.

Why should he paint heads, figures, landscapes, objects with which his heart had never been really filled?

But now, as in one flash of divinest intelligence, it was revealed to him!—This sea, this fog, this sky, these stars, this old, old life, which he had been almost born into.—Oh, blind bat indeed, not to have seen, long, long ago, that this was your birthright in Art! not to have felt in your innermost heart, that this was indeed that thing, if anything, which God had called you to paint!

For this Elkanah had drunk in from his earliest youth,—this he understood to its very core; but the poor secret of that other life, which is so draped about with the artistic mannerisms and fashionable Art of New York, or any other civilized life, he had never rightly appreciated.

In that sunset-hour was born a *painter!*

III.

It chanced, that, a few months ago, I paid my accustomed summer visit to an old friend, living near Boston,—a retired merchant he calls himself. He began life as a cabin-boy,—became, in time, master of an Indiaman,—then, partner in a China house,—and after many years' residence in Canton, returned some years ago, heart and liver whole, to spend his remaining days among olden scenes. A man of truest culture, generous heart, and rarely erring taste. I never go there without finding something new and admirable.

"What am I to see, this time?" I asked, after dinner, looking about the drawing-room.

"Come. I'll show you."

He led me up to a painting,—a sea-piece:—A schooner, riding at her anchor, at sunset, far out at sea, no land in sight, sails down, all but a little patch of storm-sail fluttering wildly in the gale, and heavily pitching in a great, grand, roll-

ing sea; around, but not closely enveloping her, a driving fog-bank, lurid in the yellow sheen of the setting sun; above her, a few stars dimly twinkling through a clear blue sky; on the quarter-deck, men sitting, wrapped in all the paraphernalia of storm-clothing, smoking and watching the roll of the sea.

"What do you think?" asked Captain Eastwick, interrupting my rapt contemplation.

"I never in my life saw so fine a sea-view. Whose can it be?"

"A Cape-Cod fisherman's."

"But he is a genius!" cried I, enthusiastically.

"A great, a splendid genius!" said my friend, quietly.

"And a fisherman?"

"Yes, and shoemaker."

"What a magnificent career he might make! Why don't you help him? What a pity to bury such a man in fish-boots and cod-livers!"

"My dear ——," said Captain Eastwick, "you are a goose. The highest genius lives above the littleness of making a career. This man needs no Academy prizes or praises. To my mind, his is the noblest, happiest life of all."

Whereupon he told me the story which I have endeavored to relate.

MAGDALENA.

I WOULD have killed you, if a breath
Freighted with some insensate death,
Magdalena,

Had power to breathe your life away,
To so exhale that rose-hued clay,
Magdalena,

That it had faded from my sight,
Like roses in a single night,
Magdalena!

I could have killed you thus, and felt
My will a blessed doom had dealt,
Magdalena!

Ah, would to God! then I had been
Unconscious of your scarlet sin,
Magdalena!

Ah, when I thought your soul as white
As the white rose you wore that night,
Magdalena,

I wondered how your mother came
To give you that sin-sullied name,
Magdalena!

Did some remorseless, vengeful Fate,
In mockery of your lofty state,
Magdalena,

"STRANGE COUNTRIES FOR TO SEE."

To begin with a mild egotism,—I do not like De Sautys.

You remember De Sauty? Perched on his steadfast stool, in a deserted telegraph-house, hard by that bay of the broken promise, De Sauty, like Poe's raven, "still was sitting, still was sitting," watching, in forlorn, but hopeful loneliness, the paralyzed tongue of the Atlantic Cable, to catch the utterances that never came for all his patient coaxing; and ever and anon he iterated, feebly and more feebly, as if all his sinking soul he did outpour into the words, that melancholy monotone which was his only stock and store,—“All right! De Sauty.”

I never did like ravens, and I do not like De Sautys; for if, indeed, it were all right with the De Sautys, it would be all wrong with certain things that are most dear to the romantic part of me; since De Sauty is to my imagination the living type of that indiscriminate sacrilege of trade which would penetrate the beautiful illusions of remoteness, as through an opera-glass,—which would tie the ends of the earth together and toss it over shoulder like a peddler's bundle, to “swop” quaint curiosities, inspiring relics, and solemn symbols, for British prints or American pig-iron. Puck us no Pucks, De Sauty, nor constrict our planet's roundity with any forty-minute girdle; for in these days of inflating crinoline and ever-increasing circumference of hooped skirts, it becomes us to leave our Mother Earth at least in the fashion, nor strive to reduce her to such unmodish dimensions that one may circumnavigate her in as little time, comparatively, as he may make the circuit of Miss Flora MacFlimsey.

I beseech you, do not call that nonsense; it is but a good-natured way of stating the case in the aspect it presents from the De Sauty point of view; for tightly laced as poor Mother Earth al-

ready is, with railroad corsets and steamship stays, growing small by degrees and beautifully less, she needs but the forty-minute girdle of Puck De Sauty to so contract her waist at the equator that any impudent traveller may span it with a carpet-bag and an umbrella.

On that memorable night of the Cable Celebration, when so many paper lanterns and so many enlightened New Yorkers were sold in the name of De Sauty,—when all the streets and all the people were alive with gas,—when we fired off rockets and Roman candles and spread-eagle speeches in illustrious exuberance,—when the city children lit their little dips, and the City Fathers lit their City Hall,—when we hung out our banners, and clanged our bells, and banged our guns,—when there was Glory to God in the highest steeple, and Peace on Earth in the lowest cellar,—I drifted down the Broadway current of a mighty flood of folk, a morose and miserable sentimentalist.

I had seen locomotives, those Yankee Juggernauts, drive, roaring and ruthless, over the beautiful bodies of fine old travellers' fictions; and once, in Burmah, I had beheld a herd of stately elephants plunge and scoot, scampering and squealing, like pigs on a railroad, away from the steam scream of a new-fangled man-of-war. I had witnessed those monstrous sacrileges, and survived,—had even, when locomotive and steamer were passed, picked up my beautiful fictions again, and called back my panic-stricken elephants with the gong of imagination; but here were Gulliver and Aladdin and Sinbad the Sailor torn from their golden thrones, and this insolent De Sauty, crowned with zinc and copper and sceptred with gutta-percha, set up in their places to the tune of “All Right.”

“I will build you a house of gold, and you shall be my Padshah Begum, some day,” said the whimsically cruel King of

Oude to Nuna, his favorite Cashmere dancing-girl.

For a while Nuna's dreams were golden. But the time came when the King was not in the vein. He followed vacantly her most enchanting undulations and yawned listlessly.

"Boppery bopp!" he exclaimed, presently, "but this bores us. Is there no better fun? Let us have a quail-fight, Khan."

The Khan rose to order in the quails. The King gazed on Nuna with languid satiety.

"I wonder how she would look, Europe-fashion."

"Nothing is easier, Sire, than to see how she would look," said the Khan, as he returned with the quails.

So a gown, and other articles of European female attire, were sent for to the Khan's house; for he was a married man; and when they were brought, Nuna was told to retire and put them on. The quail-fight proceeded on the table.

Then Nuna reappeared in her new costume. A more miserable transformation it is hardly possible to imagine. The clothes hung loosely about her, in forlorn dowyness. She felt that she was ridiculous. All grace was gone, all beauty. It was distressing to witness her mortified plight.

The King and the Khan laughed heartily, while scalding tears coursed down poor Nuna's cheeks. The other nautch-girls, jealous, had no pity for her; they chuckled at her disgrace, turning up their pretty noses, as they whispered,—*"Serve her right,—the brazen minx!"*

For days, nay, for weeks, did poor Nuna thus appear, a laughing-stock. She implored permission to leave the court, and return to her wretched home in Cashmere; but that was refused. In the midst of the Mohurrim, she suddenly disappeared. There were none to inquire for her.*

Oh, they may say what they please about the irresistible march of civilization, and clearing the way for Webster's Spell-

* *Private Life of an Eastern King.*

ing-Book,—about pumps for Africa's sunny fountains, and Fulton ferry-boats for India's coral strand; but there's nothing in what the Atlantic Cable gives, like that it takes away from the heart of the man who has looked the Sphinx in the face and dreamed with the Brahmin under his own banian. Spare the shrinking Nunas of our poetry your Europe-fashions!

Because the De Sautys are scientifically virtuous, shall there be no more barbaric cakes and ale for us? Because they are joined to their improved Shangaes, must we let our phœnixes alone? Must we deny our crocodiles when they preach to us codfish? And shall we abstain from crying, "In the name of the Prophet, figs!" in order that they may bawl, "In the name of Brother Jonathan, doughnuts"?

Yes, the world is visibly shrinking in the hard grip of commerce, and the magic and the marvels that filled our childish souls with adventurous longing are fading away in the change. Let us make haste, then, before it is too late,—before the very Sphinx is guessed, and the Boodh himself baptized in Croton water; and, like the Dutchmen in Hans Christian Andersen's story, who put on the galoches of happiness and stepped out into the Middle Ages, let us slip our feet into the sandals of imagination and step out into the desert or the jungle.

One who expressed his Oriental experiences in an epic of fresh and thrilling sensations has written,—*"If a man be not born of his mother with a natural Chifney bit in his mouth, there comes to him a time for loathing the wearisome ways of society,—a time for not liking tamed people,—a time for not dancing quadrilles,—a time for pretending that Milton, and Shelley, and all sorts of mere dead people are greater in death than the first living lord of the treasury,—a time, in short, for scoffing and railing, for speaking lightly of the opera, and all our most cherished institutions. A little while you are free and unlabelled, like the ground you compass; but civilization is coming, and coming; you and your*

much-loved waste-lands will be surely inclosed, and sooner or later you will be brought down to a state of utter usefulness,—the ground will be curiously sliced into acres and roods and perches, and you, for all you sit so smartly on your saddle, you will be caught, you will be taken up from travel, as a colt from grass, to be trained, and matched, and run.

"All this in time: but first come Continental tours, and the moody longing for Eastern travel; your native downs and moors can hold you no longer; with larger stride you burst away from these slips and patches of free-land,—you thread your way through the crowds of Europe, and at last, on the banks of the Jordan, you joyfully know that you are upon the very frontier of all accustomed respectabilities.

"There, on the other side of the river, (you can swim it with one arm,) there reigns the people that will be like to put you to death for *not* being a vagrant, for *not* being a robber, for *not* being armed and houseless. There is comfort in that,—health, comfort, and strength, to one who is dying from very weariness of that poor, dear, middle-aged, deserving, accomplished, pedantic, pains-taking governess, Europe."

Better the abodes of the anthropophagi, the "men whose heads do grow beneath their shoulders," than no place to get away to at all; for to every vigorous soul there one day comes a longing, by the light of which magnificent distances appear beautiful, and the possibilities of infinite far-offness delicious; to the Christian traveller, who exults in the faith that "each remotest nation shall learn Messiah's name," how dear is that remoteness which renders the promise sublime! It is these considerations which make us, old-fashioned Pucks, whose performances go no farther than putting a girdle round about the earth in fifty months, object to telegraphs, and protest against De Sauty.

Among your books and your lectures, you must have observed that there are several well-defined and widely distinct kinds of traveller. One is the professional

tourist, who formally and statedly "sets out," in his own deliberate way, packed, marked, and paid through; he is shipped like preserved meats, hermetically sealed to foreign impressions, and warranted to keep in any climate,—the same snug, well-arranged "commercial traveller" who went abroad for materials, for which you are to pay; and when he has laid in the necessary stock,—the identical stock as per original advices,—he comes back again, and that is all,—the very same as to himself and his baggage, except that the latter is heavier by the addition of a corpulent carpet-bag bloated with facts and figures, the aspect of the country, the dimensions of monuments, the customs of the people, their productions and manufactures; he might as well have done his tour around his own library, with a copy of Bayard Taylor's *Cyclopædia of Travel*, and an assortment of stereoscopic views, for all the freshness of impression or originality of narrative you'll get from him,—from whom preserve us! Give us, rather, that truer traveller who goes by the accommodation-train of Whim, and whom, in the language of conductors, you may take up or put down anywhere, because he is no "dead-head," nor "ticketed through." This is he of whom I have spoken elsewhere,—in the magic mirror of whose memory (as to the last he saw of this wonder or of that) "a stony stateness prevails, to produce an effect the weirdest of all; for there every living thing stands arrested in the attitude or gesture it presented at the fine instant to which his thought returns to find it,—seized in the midst, it may be, of the gayest, most spirited, or most passionate action,—laughter, dance, rage, conflict; and so fixed as unchangeable as the stone faces of the gods, forever and forever."

In the midst of a Burmese jungle I have tried that sad experiment by its reverse, and, gazing into *my* magic mirror, have beheld *my own dear home*, and the old, familiar faces,—all stony, pale, and dim. At such times, how painfully the exile's heart is tried by the apparition of any object, however insignificant, to which

his happy childhood was accustomed! I think my heart was never more sharply wrung than once at Prome, in the porch of a grim old temple of Guadma;—a kitten was playing with a feather there.

In his enumeration of the chief points of attraction in the more striking books of voyages and travels, Leigh Hunt, with his happy appreciation of whatever is most quaint in description, most sympathetic in impression, has helped us to an arrangement, which, with a convenient modification of our own, we shall follow congenially. We shall seek for remoteness and obscurity of place,—marvellousness of hearsay,—surprising, but conceivable truth,—barbaric magnificence,—the grotesque and the fantastic,—strangeness of custom,—personal danger, courage, and suffering,—and their barbaric consolations. In the pursuit of these, our path should wind, had we time to take the longest, among deserts and lands of darkness,—phœnixes and griffins and sphinxes,—human monsters, and more monstrous gods,—the courts of Akbhar and Aurengzebe,—palaces of the Mogul and the Kathayan Khan,—pigmies, monkey-gods, mummies, Fakeers, dancing-girls, tattooed warriors, Thugs, cannibals, Fetishes, human sacrifices, and the Evil Eye,—Chinese politeness, Bedouin honor, Bechumana simplicity,—the plague, the *amok*, the bearding of lions, the graves of herotravellers, flowers in the desert, and the universal tenderness of women.

And as our wild way leads us onward, it shall open up visions, new and wondrous, or beautiful as new, to those who try it for the first time. See now, at the outset, stepping into the footprints of old Sir John Mandeville, what do we behold?—"In that kingdom of Abcay is a great marvel; for a province of the country, that hath in circuit three days' journeys, that men call Hanyson, is all covered with darkness, without any brightness or light,—so that no man may see nor hear, nor no man dare enter into it. And nevertheless, they of that country say that sometimes men hear voices of folks, and horses neighing, and cocks crowing; and

they know well that men live there, but they know not what men. And they say that the darkness befell by miracle of God; for an accursed emperor of Persia, that was named Saures, pursued all Christian men for to destroy them, and to compel them to make sacrifice to his idols; and rode with a great host, all that ever he could, for to confound the Christian men. And then in that country dwelled many good Christian men, the which left their goods, and would have fled into Greece; and when they were in a plain called Megon, anon this cursed emperor met with them, with his host, for to have slain them and hewn them in pieces. And anon the Christian men did kneel to the ground, and make their prayers to God to succor them. Then a great thick cloud came and covered the emperor and all his host; and so they remain in that manner, that no more may they get out on any side; and so shall they evermore abide in darkness, till the day of doom, by the miracle of God. And then the Christian men went whither they liked best, at their own pleasure, without hindrance of any creature, and their enemies were inclosed and confounded in darkness without a blow. And that was a great miracle that God made for them; wherefore methinks that Christian men should be more devout to serve our Lord God than any other men of any other belief."

Thus doth the simple, willing faith of the childlike traveller of 1350 draw from his strange old story a moral which may serve to light the way for you and me when we wend through the soul's land of darkness.

"Through the shadow of the globe we sweep
into the younger day;
Better fifty years of Europe than a cycle of
Cathay."—

So sings Tennyson; and what's a cycle of Cathay? Let us ask Mandeville.

"Cathay is a great country, and a fair, noble, and rich, and full of merchants. Thither go merchants, every year, for to seek spices, and all manner of merchan-

dises, more commonly than in any other part.

"In Cathay is the great city of Xanadu; and in this city is the seat of the great Khan, in a full great palace, and the most passing fair in all the world, of the which the walls be in circuit more than two miles; and within the walls it is all full of other palaces. And in the garden of the great palace there is a great hill, upon the which there is another palace; and it is the most fair and the most rich that any man may devise. And there is the great garden, full of wild beasts; so that when the great Khan would have any sport, to take any of the wild beasts, or of the fowls, he will cause them to be chased, and take them at his windows, without going out of his chamber. The palace where the seat is is both great and passing fair; and within the palace, in the hall, there be twenty-four pillars of fine gold; and all the walls are covered within with red skins of beasts, that men call panthers, that be fair beasts, and well smelling; so that for the sweet odor of the skins no evil air may enter into the palace. And in the midst of this palace is the *mountour* (high seat) for the great Khan, that is all wrought of gold and of precious stones and great pearls; and at the four corners of the *mountour* be four serpents of gold, and all about there is made large nets of silk and gold and great pearls hanging all about the *mountour*. And the hall of the palace is full nobly arrayed, and full marvelously attired on all parts, in all things that men apparel any hall with. And at the chief end of the hall is the emperor's throne, full high, where he sitteth at his meat; and that is of fine precious stones, bound all about with purified gold and precious stones and great pearls; and the steps that he goeth up to the table be of precious stones mixed with gold. Under the firmament is not so great a lord, nor so mighty, nor so rich, as the great Khan. Neither Prester John, that is emperor of the high India, nor the Sultan of Babylonia, nor the Emperor of Persia. All these be not in comparison

to the great Khan, neither of might, nor of nobleness, nor of royalty, nor of riches; for in all these he passeth all earthly princes. Wherefore it is great harm that he believeth not faithfully in God."

And here we naturally recall that wondrous vision which Coleridge conjured up, when, opium-rapt, he dreamed in his study-chair of Kubla's enchanted ground.

"In Xanadu did Kubla Khan

A stately pleasure-dome decree,
Where Alph, the sacred river, ran,
Through caverns measureless to man,
Down to a sunless sea.
So twice five miles of fertile ground
With walls and towers were girded round;
And here were gardens bright with sinuous
rills,
Where blossomed many an incense-bearing
tree;
And here were forests ancient as the hills,
Emfolding sunny spots of greenery.

"Five miles, meandering with a mazy motion,
Through wood and dale the sacred river
ran,
Then reached the caverns measureless to
man,
And sank in tumult to a lifeless ocean;
And 'mid this tumult Kubla heard from far
Ancestral voices prophesying war!

"A damsel with a dulcimer

In a vision once I saw;
It was an Abyssinian maid,
And on her dulcimer she played,
Singing of Mount Abora.
Could I revive within me
Her symphony and song,
To such a deep delight 'twould win me,
That with music loud and long
I would build that dome in air,
That sunny dome! those caves of ice!
And all who heard should see them there,
And all should cry, Beware! beware
His flashing eyes, his floating hair!
Weave a circle round him thrice,
And close your lips with holy dread,
For he on honey-dew hath fed,
And drunk the milk of Paradise!"

The account which Herodotus gives of the gifts that Cræsus sent to the Oracle at Delphi is a splendid example of barbaric magnificence. First, the King offered up three thousand of every kind of sacrificial

beast, and burned upon a huge pile couches coated with silver and gold, and golden goblets, and robes and vests of purple. Next he issued a command to all the people of the land to offer up a sacrifice according to their means. And when this sacrifice was consumed, he melted down a vast quantity of gold, and ran it into one hundred and seventeen ingots, each six palms long, three palms broad, and one palm in thickness. He also caused the statue of a lion to be made of refined gold, in weight ten talents. When these great works were completed, Cræsus sent them away to Delphi, and with them two bowls of enormous size, one of gold, the other of silver. These two bowls, Herodotus affirms, were removed when the temple of Delphi was burned to the ground; and now the golden one is in the Clazomenian treasury, and weighs eight talents and forty-two *minæ*; the silver one stands in a corner of the ante-chapel and holds six hundred *amphoræ* (over five thousand gallons);—this is known, because the Delphians fill it at the time of the Theophrasia. Cræsus sent also four silver casks, which are in the Corinthian treasury; and two lustral vases, a golden and a silver one. Beside these various offerings, he sent to Delphi many others of less account, among the rest a number of round silver basins. He also dedicated a female figure in gold, three cubits high, which the Delphians declared was the statue of his baking woman; and lastly, he presented the necklace and the girdles of his wife.

When Cræsus sent his Lydian messengers to the Oracle, one Alcæon, who seems to have been a shrewd fellow, with a sharp eye to the main chance, entertained them with generous hospitality; which so pleased Cræsus, when he was told of it, that he immediately invited Alcæon to visit him at Sardis. When he arrived, the King told him that he was at liberty to enter his treasury and help himself to as much gold as he could carry off on his person at once. No sooner said than done. Alcæon, without bashfulness, arrayed himself in a tunic that

bagged abominably at the waist, drew on the biggest buskins in Sardis, dressed his hair loose, and, marching into the treasure-house, (imagine what the treasury of Cræsus must have been,) waded into a desert of gold dust. He crammed the bosom of his tunic, crammed his bombastian buskins, filled his hair full, and finally stuffed his mouth, so that, as he passed out, he could only wink his fat red eyes and bob to Cræsus, who, when he had laughed till his sides ached, repaid his funny, but voracious guest for the amusement he had afforded him by not only confirming the gift of gold, but conferring an equal amount in jewels and rich raiment.

But we must not remain to marvel among the overwhelming displays of barbaric profusion. Akbhar, the imperial Mogul, who on his birthday caused himself to be weighed in golden scales three times,—first against gold pieces, then against silver, and lastly against fine perfumes,—who scattered among his courtiers showers of gold and silver nuts, for which even his gravest ministers were not too dignified to scramble,—even Akbhar must not detain us. Nor Aurengzebe, who made his marches, seated on a throne flashing with gold and rich brocades, and borne on the shoulders of men; while his princesses and favorite begums followed in all the pomp and glory of the seraglio, nestled in delicious pavilions curtained with massy silk, and mounted on the backs of stately elephants of Pegu and Martaban.

We must get away from these; for the realm of the Supernatural and the Marvellous lies open before us, and on the very threshold, over which Sir John Mandeville conducts us, broods in his fiery nest that wondrous fowl, the Phoenix.

"In Egypt is the city of Eliopolis, that is to say, the City of the Sun. In that city there is a temple made round, after the shape of the temple of Jerusalem. The priests of that temple have all their writing dated by the fowl that is called Phoenix; and there is none but one in all the world. And he cometh to burn

himself upon the altar of the temple at the end of five hundred years; for so long he liveth. And at the end of the five hundred years, they array their altar carefully, and put thereon spices and live sulphur, and other things that will burn lightly. And then the bird Phoenix cometh and burneth himself to ashes. And the first day next after, men find in the ashes a worm; and the second day next after, men find a bird, quick and perfect; and the third day next after, he flieth away. And so there is no more birds of that kind in all the world but that alone. And, truly, that is a great miracle of God. And men may well liken that bird unto God, because there is no God but one, and also that our Lord arose from death the third day. This bird men see often flying in those countries; and he is not much more than an eagle. And he hath a crest of feathers upon his head greater than the peacock hath. And his neck is yellow, after the color of an orial, that is a stone well shining. And his beak is colored blue, and his wings are of purple color, and his tail is yellow and red. And he is a full fair bird to look upon against the sun; for he shineth full gloriously and nobly."

Let us pray that our Phoenix may not fall into the clutches of the De Sautys, to be made goose-meat of; rather may they themselves be utterly cast out,—into the land of giants that are hideous to look upon, and have but one eye, and that in the middle of the forehead,—into the land of folk of foul stature and of cursed kind, that have no heads, and whose eyes be in their shoulders,—into the isle of those that go upon their hands and feet, like beasts, and that are all furred and feathered,—or into the country of the people who have but one leg, the foot of which is so large that it shades all the rest of the body from the sun, when they lie down on their backs to rest at noonday.

But not into the Land of Women, where all are wise, noble, and worthy. For once there was a king in that country, and men married; but presently befell a war

with the Scythians, and the king was slain in battle, and with him all of the best blood of his realm. So when the queen, and the other noble ladies, saw that they were all widows, and all the royal blood was spilled, they armed themselves, and, like mad creatures, slew all the men that were left in the country; for they wished that all the women might be widows, as the queen and they were. And thenceforward they never would suffer men to dwell among them, especially men of the De Sauty sort, who, as Hans Christian Andersen says, ask questions and never dream.

The town of Lop, says Marco Polo, is situated near the commencement of the great desert called the Desert of Lop. It is asserted as a well-known fact, that this desert is the abode of many evil spirits, which entice travellers to destruction with extraordinary delusions. If, during the daytime, any persons remain behind on the road until the caravan has passed a hill and is no longer in sight, they unexpectedly hear themselves called by their names, in a tone of voice to which they are accustomed. Supposing the call to proceed from their companions, they are led away by it from the direct road, and, not knowing in what direction to advance, are left to perish. In the night-time they are persuaded they hear the march of a great cavalcade, and concluding the noise to be the tramp of their own party, they make the best of their way in the direction of the quarter whence it seems to come; but when the day breaks, they find they have been misled and drawn into a situation of danger. Sometimes, during the day, these spirits assume the appearance of their travelling-companions, who address them by name, and endeavor to draw them out of the proper road. It is said, also, that some travellers, in their way across the desert, have seen what appeared to them to be a body of armed men advancing toward them, and, fearful of being attacked and plundered, have taken to flight. Thus, losing the right path, and ignorant of the direction they should

take to regain it, they have miserably perished of hunger.

Marvellous, indeed, and almost passing belief, are the stories related of these spirits of the desert, which are said to fill the air at times with the sounds of all kinds of musical instruments, of drums, and the clash of arms. When the journey across this dreadful waste is completed, the trembling traveller arrives at the city of the Great Khan.*

In this rich chapter of horrors how finished an allegory for old John Bunyan! With what religious unction he would have led his Christian traveller from that unknown city on the edge of the sands, across the Soul's Desert of Lop, with its

"Voices calling in the dead of night,
And airy tongues that syllable men's
names,"

safe into the *City of the Great Khan!*

Leigh Hunt declares that he has read, in some other account, of a dreadful, unendurable face that used to stare at people as they went by.

The Barbaric has also its features of solemnity and grandeur, filling the mind with exalted contemplations, and the imagination with inspiring and ennobling apparitions. Surroundings that contribute a quality of awfulness embrace in such scenes the soul of the traveller, and hold him in their tremendous thrall. Mean or flippant ideas may not enter here; but the man puts off the smaller part of him, as the Asiatic puts off his sandals on entering the porches of his god. Of such is the Eternal Sphinx, as Eothen Kinglake beheld her. We cannot feel her aspect more grandly than by the aid of his inspiration.

"And near the Pyramids, more wondrous and more awful than all else in the land of Egypt, there sits the lonely Sphinx. Comely the creature is; but the comeliness is not of this world; the once worshipped beast is a deformity and a monster to this generation; and yet you can see that those lips, so thick and heavy, were fashioned according to some ancient mould of beauty, now forgotten,—

* Leigh Hunt.

forgotten because that Greece drew forth Cytherea from the flashing foam of the Ægean, and in her image created new forms of beauty, and made it a law among men that the short and proudly wreathed lip should stand for the sign and main condition of loveliness through all generations to come. Yet still lives on the race of those who were beautiful in the fashion of the elder world; and Christian girls of Coptic blood will look on you with the sad, serious gaze, and kiss you your charitable hand with the big, pouting lips of the very Sphinx.

"Laugh and mock, if you will, at the worship of stone idols; but mark ye this, ye breakers of images, that in one regard the stone idol bears awful semblance of Deity,—unchangefulness in the midst of change,—the same seeming will and intent, forever and forever inexorable. Upon ancient dynasties of Ethiopian and Egyptian Kings,—upon Greek and Roman, upon Arab and Ottoman conquerors,—upon Napoleon dreaming of an Eastern empire,—upon battle and pestilence,—upon the ceaseless misery of the Egyptian race,—upon keen-eyed travellers,—Herodotus yesterday, Warburton to-day,—upon all, and more, this unworldly Sphinx has watched and watched like a Providence, with the same earnest eyes, and the same sad, tranquil mien. And we, we shall die; and Islam will wither away; and the Englishman, leaning far over to hold his loved India, will plant a firm foot on the banks of the Nile, and sit in the seats of the Faithful; and still that sleepless rock will lie watching and watching the works of the new, busy race, with those same sad, earnest eyes, and that same tranquil mien, everlasting. You dare not mock at the Sphinx!"

Not less stupendously placid than the Sphinx, and even grimmer in his remoteness from the places that have heard Messiah's name, is the Boodh, throned in trance, and multitudinously worshipped. Shall I tell you how I first beheld him in his glory?

We were approaching some sacred

caves in Burmah. Lighting our torches, and each man taking one, we mounted the steep, tortuous, and slippery foot-path of damp, green stones, through the thorny shrubs that beset it, to the low entrance to the outer cavern. Stooping uncomfortably, we passed into a small, vacant antechamber, having a low, dripping roof, perpendicular walls, clammy and green, and a rocky floor, sloping inward through a narrow arch to a long, double, transverse gallery, divided in the direction of its length, partly by a face of rock, partly by a row of pillars. Here were innumerable images of Guadma, the counterfeit presentment of the Fourth Boodh, whose successor is to see the end of all things,—innumerable, and of every stature, from Hop-o'-my-thumbs to Hurler-thrombos, but all of the identical orthodox pattern,—with pendulous ears, one hand planted squarely on the knee, the other sleeping in the lap, an eternity of front face, and a smooth stagnancy of expression, typical of an unfathomable calm,—the Guadma of a span as grim as he of ten cubits, and he of ten cubits as vacant as the Guadma of a span,—of stone, of lead, of wood, of clay, of earthenware and alabaster,—on their bottoms, on their heads, on their backs, on their sides, on their faces,—black, white, red, yellow,—an eye gone, a nose gone, an ear gone, a head gone,—an arm off at the shoulder, a leg at the knee,—a back split, a bosom burst,—Guadma, imperturbable, eternal, calm,—in the midst of time, timeless! It is not annihilation which the Boodh has promised, as the blessed crown of a myriad of progressive transmigrations; it is not Death; it is not Sleep,—it is this.

Our entrance awoke a pandemonium. Myriads of bats and owls, and all manner of fowls of darkness and bad omen, crazed by the glare of twenty torches, startled the echoes with infernal clangor. Screaming and huddling together, some fled under the wide skirts of sable, which Darkness, climbing to the roof in fear, drew up after her; some hid with lesser shadows between columns of great girth,

or in the remotest murky niches, or down in the black profound of resounding chasms; some, bewildered or quite blinded by the flashes of the co-eternal beam, dashed themselves against the stony walls, and fell crippled, gasping, staring, at our feet. And when, at last, our guides and servants, mounting to pinnacles and jutting points, and many a frieze and coigne of vantage, placed blue lights on them all, and at the word illuminated all together, there was redoubled bedlam in that abode of Hecate, and the eternal calm of the Boodh became awful. For what deeds of outer darkness, done long ago in that black hole of superstition, so many damned souls shrieked from their night-fowl transmigrations, 'twere vain to question there were no disclosures in that trance of stone.

For an experience of the oppressive awfulness of solitude, and all the weary monotony of waste, come now, with Kinglake, into mid-desert.

"As long as you are journeying in the interior of the desert, you have no particular point to make for as your resting-place. The endless sands yield nothing but small stunted shrubs; even these fail after the first two or three days; and from that time you pass over broad plains, you pass over newly reared hills, you pass through valleys that the storm of the last week has dug; and the hills and the valleys are sand, sand, sand, still sand and only sand, and sand and sand again. The earth is so sanely, that your eyes turn toward heaven,—toward heaven, I mean, in the sense of sky. You look to the sun, for he is your task-master, and by him you know the measure of the work that you have done, the measure of the work that remains for you to do. He comes when you strike your tent in the early morning, and then, for the first hour of the day, as you move forward on your camel, he stands at your near side, and makes you know that the whole day's toil is before you. Then, for a while, and a long while, you see him no more; for you are veiled and shrouded, and dare not look upon the greatness

of his glory; but you know where he strides over your head by the touch of his flaming sword. No words are spoken; but your Arabs moan, your camels sigh, your skin glows, your shoulders ache; and, for sights, you see the pattern and the web of the silk that veils your eyes, and the glare of the outer light.

"Time labors on,—your skin glows, and your shoulders ache, your Arabs moan, your camels sigh, and you see the same pattern on the silk, and the same glare beyond; but conquering Time marches on, and by-and-by the descending sun has compassed the heaven, and now softly touches your right arm, and throws your lank shadow over the sand, right along on the way to Persia. Then again you look upon his face, for his power is all veiled in his beauty, and the redness of flames has become the redness of roses; the fair, wavy cloud that fled in the morning now comes to his sight once more,—comes blushing, but still comes on,—comes burning with blushes, yet hastens, and clings to his side."

When one has been sufficiently dis-Europized by remote travel, to become, as to his imagination, a child again, and receive a child's impressions from the strangeness that surrounds him, the grotesque and fantastic aspects of his situation afford him the same emotions, of unquestioning wonder and romantic sympathy, that he derived in the old time from the adventures of Sinbad the Sailor, the exploits of Jack the Giant-Killer, what Gulliver saw, or Munchausen did. Behold Belzoni in the necropolis of Thebes, crawling on his very face among the dusty rubbish of unnumbered mummies, to steal papyri from their bosoms. Fatigued with the exertion of squirming through a mummy-choked passage of five hundred yards, he sought a resting-place; but when he would have sat down, his weight bore on the body of an Egyptian, and crushed it like a bandbox. He naturally had recourse to his hands to sustain his weight; but they found no better support, and he sunk altogether in a

crash of broken bones, rags, and wooden cases, that raised such a dust as kept him motionless for a quarter of an hour, waiting for it to subside. He could not move from the place, however, without increasing it, and every step he took smashed a mummy. Once, in forcing his way through a steeply inclined passage, about twenty feet in length, and no wider than his body could be squeezed through, he was overwhelmed with an avalanche of bones, legs, arms, and hands, rolling from above; and every forward move brought his face in contact with the abhorred features of some decayed Egyptian.*

Behold Denham in the Desert of Dead Bones, where his sick comrades were constantly disheartened by the sight of the skulls and skeletons of men who had perished on those sands. During several days, they passed from sixty to ninety skeletons a day; but the numbers that lay about the wells at El Hammar were countless. Those of two women, whose perfect and regular teeth bespoke them young, perhaps beautiful, were particularly shocking. Their arms were still clasped around each other's neck, in the attitude in which they had expired, although the flesh had long since been consumed in the rays of the sun, and the blackened bones alone were left.

Parkyns, among the little greenish-gray monkeys of Tigré, enjoyed a treat to make the mouth of our young imagination water. He saw them conversing, quarrelling, making love; mothers were taking care of their children, combing their hair, nursing or "trotting" them; and the passions of all—jealousy, rage, love—were as strongly marked as in men. They had a language as distinct to them as ours to us; and their women were as noisy and as fond of disputation as any fish-fag in Billingsgate.

"On their marches, a few of the heedless youth occasionally lagged behind to snatch a handful of berries; sometimes a matron halted for a while to nurse her baby, and, not to lose time, dressed its hair while it took its meal. Now and

* Bayard Taylor.

then a young lady, excited by jealousy or some sneering look or word, made an ugly mouth at one of her companions, and then, uttering a shrill squeal, highly expressive of rage, vindictively snatched at the offender's tail or leg, and administered a hearty bite. This provoked a retort, and a most unladylike quarrel ensued, till a loud remonstrance from mothers or aunts called them to order."

According to Marco Polo, there have been among the monkeys, from time to time, certain Asiatic Yankees, who did a lively business in the manufacture of an article which would, no doubt, have found a ready purchaser at Barnum's Museum.

"It should be known," says the veracious old Venetian, "that what is reported respecting the dead bodies of diminutive human creatures or pigmies, brought from India, is an idle tale; such pretended men being manufactured in the island of Basman in the following manner. The country produces a species of monkey of a tolerable size, and having a countenance resembling that of a man. Those persons who make it their business to catch them shave off the hair, leaving it only about the chin. They then dry and preserve them with camphor and other drugs; and having prepared them in such a mode that they have exactly the appearance of little men, they put them into wooden boxes, and sell them to trading people, who carry them to all parts of the world."

Not the least familiar of the aspects of the Barbaric are its actions and situations of horror. I could tell tales from the later, not less than from the older travellers, that would send my readers shuddering to sleepless beds: the ferocities of Tippoo réenacted in the name of Nena Sahib; the noiseless murders of Thuggee's nimble cord; the drunken *diablerie* of the Doorga Pooja; the monstrous human sacrifices of the Khonds and Bheels; the dreadful rites of the Janni before the gory altar of the Earth goddess; the indiscriminate slashing and stabbing of the Amok; the shuddering dodges of the

plague-chased Cavrite; the grim and lonely duels of the French lion-killer under the melancholy stars; the carrion-like exposures of the Parsee dead; the nightmarish legends of the Evil Eye. But my hope is to part with them on pleasant terms; so rather would I strew their pillows with the consolations of this many-mooded Barbaric,—moss from ruins, and pretty flowers from the desert,—that beneficent botany which maketh the wilderness to blossom like the rose.

When Mungo Park, deserted by his guides, and stripped by thieves, utterly paralyzed by misfortune and misery, would have laid him down to die in a desert place,—at that moment, of all others, the extraordinary beauty of a small moss in fructification caught his eye. "I mention this," he says, "to show you from what trifling circumstances the mind will sometimes derive consolation; for, though the whole plant was not larger than the top of one of my fingers, I could not contemplate the delicate conformation of its root, leaves, and capsule without admiration. Can that Being, thought I, who planted, watered, and brought to perfection, in this obscure part of the world, a thing which appears of so small importance, look with unconcern upon the situation and sufferings of creatures formed after his own image? I started up, and, disregarding both danger and fatigue, travelled forward, assured that relief was at hand; and I was not disappointed."

Richardson, in the midst of Sahara, beheld with brimming eyes two small trees, the common desert acacia, and by-and-by two or three pretty blue flowers. As he snatched them, to fold them in his bosom, he could not help exclaiming, *Elhamdullah!* "Praise be to God!"—for Arabic was growing second-born to his tongue, and he began to think in it and to pray in it. An Arab said to him, "Yakob, if we had a reed, and were to make a melodious sound, those flowers, the color of heaven, would open and shut their mouths."

Once, Mungo Park (the once too often

of telling this story can never come) sat all day, without food, under a tree. The night threatened to be very pitiless; for the wind arose, and there was every sign of a heavy rain; and wild beasts prowled around. But about sunset, as he was preparing to pass the night in the branches of the tree, a woman, returning from the labors of the field, perceived how weary and dejected he was, and, taking up his saddle and bridle, invited him to follow her. She conducted him to her hut, where she lighted a lamp, spread a mat on the floor, and bade him welcome. Then she went out, and presently returning with a fine fish, broiled it on the embers, and set his supper before him. The rites of hospitality thus performed toward a stranger in distress, that *savage* angel, pointing to the mat, and assuring him that he might sleep there with-

out fear, commanded the females of her family, who all the while had stood gazing on him in fixed astonishment, to resume their spinning. Then they sang, to a sweet and plaintive air, these words: "The winds roared, and the rains fell. The poor white man, faint and weary, came and sat under our tree. Let us pity the white man; no mother hath he to bring him milk, no wife to grind his corn." Flowers in the desert! *

Flowers in the desert! And De Sauty shall spare them, though he botanize on his mother's grave. Borro-boolah-gah may know us by our India-rubber shirts and pictorial pocket-handkerchiefs; and King Mumbo Jumbo may reduce his rebellious locks to subjection with a Yankee currycomb; but these, our desert flowers, are All Right, De Sauty!

* Leigh Hunt.

BEAUTY AT BILLIARDS.

THERE is a lady in this case.

For three days she had sat opposite me at the table of the pleasantest of White Mountain resorts, (of course I give no hint as to which *that is*,—tastes differ,) and I had gradually become enthralled. Her beauty was dazzling, and her name was Tarlingford. For the first of these items, I was indebted to my own intelligence; for the second to the hotel register, which also informed me that she was from New York.

I, too, had come from New York;—a coincidence too startling to be calmly overlooked.

Our acquaintance began oddly. One morning, at breakfast, I was musing over a hard-boiled egg, and wondering if I could perforate her affections with anything like the success which had followed my fork as it penetrated the shell before me, when I felt a timid touch upon my toe, thrilling me from end to end like a

telegraph-wire when the insulation is perfect. I looked up, and detected a pink flush making its way browward on the lovely countenance across the table.

"I beg your pardon," said I, with much concern.

"It was my fault, Sir; excuse me," said she, permitting the pink flush to deepen, rosily.

"Shall I pass you the buttered toast?" said I.

"Muffins, if you please," said she, and so sweetly that I was blinded to the absence of sugar in my second cup of coffee.

I was confused by this incident. Many men would have concealed their disquietude by an affectation of sudden appetite, or by bullying the waiter, or by abrupt departure from the scene. I did neither. I felt I had a right to be confused, and I gloried in it.

Very soon Miss Tarlingford withdrew,

and I experienced an aching void within, which chops and fritters had no power to replenish.

I opened a chambermaid's heart with a half-dollar, and the treasures of her knowledge were revealed to me. The beauty and her party were to remain a fortnight. Among her companions there were no males, except a youthful irresponsibility. *Exultemus!*

Later in the morning I heard the tinkling of the parlor pianoforte. Music has soothing charms for me, though I have not a savage breast. I drew near, and found Miss Tarlingford trifling with the keys,—those keys which lock together so many chains of human sympathy. She rose, and gave out demonstrations of impending disappearance. I interposed,—

"Pray, continue. I am famished for music, and came specially to listen."

"It is hardly worth while."

"How can you say so? It is I who know best what I need."

"I will play for you, then."

And she did. This was wonderful. Usually, a long and painful struggle precedes feminine acquiescence, on such occasions. Repeated refusals, declarations of incapacity, partial consent vouchsafed and then waywardly withdrawn, poutings, head-tossings, feebler murmurs of disinclination, and final reluctant yielding form the fashionable order of proceeding. The charm of it all is, that the original intention is the same as the ultimate action. Whence, then, this folly? Having been many times wretchedly bored by this sort of thing, I was now correspondingly gladdened by the contrast.

Miss Tarlingford played well, and I said so.

"Pretty well," she answered, frankly; "but not so well as I could wish."

Shock Number Two. It is customary in good society for tolerable performers to disavow all praises, (secretly yearning for more,) and to assail with invective their own artistic accomplishments. Here was a young lady who played well, and had the hardihood to acknowledge it. This rather took away my breath,

and a vacuum began to come under my waistcoat.

For three blissful days Miss Tarlingford and I were seldom separated. Her sister, a pale, scdate maiden, of amiable appearance, and her brother, a small, rude boy, of intrusive habits and unguarded speech, I consented to undergo, for the sake of conventional necessity. To the mother of the Tarlingfords additional respect seemed due, and was accorded.

Three blissful days of sunshine, meadow rambles, forest explorations, the majestic tranquillity of Nature spiced with the sauce of flirtation, or something stronger. Sometimes we took our morning happiness on foot, sometimes our mid-day ecstasy served up on horseback, sometimes our evening rapture in an open wagon at two forty.

The puerile Tarlingford, interfering at first, was summarily crushed. Aspiring to equestrian distinctions, he wrought upon maternal indulgence, until, not without misgivings, maternal anxiety was stifled, and, with injunctions that we should hover protectingly near him, he was sent forth, a thorn in our sides. In half an hour he was accidentally remembered, and was found to be nowhere within view; so we pursued our way, well pleased. He had dropped quietly off, at the first canter, into a miry slough, and had returned sobbingly, covered with mortification and mud, to the arms of his parent. Keen questioning at dinner was the result.

"Why did you so neglect him?" demanded fond mamma, adding, reproachfully, "The child's life might have been sacrificed."

"Mother, we looked for him, and he was gone. Why didn't he cry out?"

"So I did," shouted this youth of open speech; "but you two had your heads together, laughing and talking like anything, and couldn't hear, I suppose." (With a juvenile sneer.)

"Oh, fie, Walter! Now I think you were so frightened that you could not speak."

"I shall know better than to intrust

him to your care again," said indignant mamma, as one who withdrew a blessed privilege.

"Don't say that, mother; it would be a punishment too severe," said the mischievous little pale sister, in tones of pity, and her face brimming with mirth.

Everybody laughed, and peace was restored.

On the third evening, misery came to me in an envelope post-marked New York:—

"MY DEAR PLOVINS:—

"I shall be with you the night after you receive this. Engage a room for me. Have you seen anything of a Miss Tarlingford, where you are staying? You should know her. She is very brilliant and accomplished, but is retiring. I am willing to tell you, but it must go no farther, that we are betrothed.

"Yours, in a hurry,

"FRANK LILLIVAN."

My heart was as the mercury of a thermometer which is plunged into ice; but I preserved an outward composure. Turning over the pile of letters awaiting owners, I came upon one, directed in Lillivan's handwriting, to Miss A. Tarlingford, etc., etc.

To think that a paltry superscription should carry such a weight of tribulation with it!

I thus discovered that my lines had fallen in unpleasant places. I was fishing in a preoccupied stream, and had got myself entangled.

I avoided the public table, and shrunk from society. During the whole of the next morning, I kept aloof from the temptations of Tarlingford, and took to billiards.

In the afternoon, as I sat gloomily in my room, with feet protruding from the window, and body inclined rearward, (the American attitude of despair,) the piano tinkled. It was the same melody which had attracted me a few happy days before. Strengthening myself with a pow-

erful resolution to extricate myself from the bewitching influence which had surrounded me, I arose, and went straightway to the parlor. Could it be that a flash of pleasure beamed on Miss Tarlingford's face? or was I a deluded gosling? The latter suggestion seemed the more credible, so I cheerfully adopted it.

"We have missed you, Mr. Plovins," said the fair enslaver; "I hope you have not been unwell?"

"Unwell?—oh, no, no!"

"You have not been near me—us, today," (reprovingly,) "not even at dinner; and the trout were superb."

A sudden hope mounted within me.

"Miss Tarlingford, pray, excuse me,—your first name, may I ask what it is?"

"Arabella is my name, and" (whisperingly) "you may use it, if you like."

"Oh, hideous horror! And this is what they call flirtation," I thought. And the hope which had risen blazing, like a rocket, went down fuliginous, like the stick.

"Mr. Plovins, I will say you are very—very inconstant, to be absent all day, thus."

"Miss Tarlingford, it is not inconstancy, it is billiards."

"Billiards!"

"Billiards. I adore them. You know nothing of billiards; women never do. They are my joy. Pardon me," (with a sudden uprising of the moral sense,) "I have an engagement at the billiard-room, and I should be there."

"Dear me! I should like to do billiards."

"Heaven forbid!"

"Why so, Sir?"

"No, I do not mean that; but ladies never play billiards."

"I suppose there is no reason why they should not?"

"A thousand."

"Why, what harm?"

"My dear Miss Tarlingford, if your first name were not Arabella,—alas, alas!—there would be none."

"Nonsense! now you are laughing at me. Come, you shall teach me billiards."

"It cannot be, Miss Tarlingford." (Low tragedy tones.)

"Why not?"

"Because your name is Arabella."

"Very well, Sir,—if you do not like my name, you need not repeat it."

"I adore it; it is not that. Forgive me."

"Then I will get my hat";—and her light footsteps tapped upon the stairs.

Here was a state of things! Where were my firmness and my resolution now? Where was the Pythian probity for which, according to my expectations, Lillivan was to have poured Damociac gratitude upon me? Was I, or was I not, rapidly degenerating into villany? I felt that I was, and blushed for my family.

If her name had been anything but Arabella,—anything the initial of which was not A, then I could have justified myself; but now,—and I was about to teach her billiards! To what depth of depravity had I come at last!

She rejoined me, beaming with anticipation and radiant with the exercise of running down-stairs. Together we entered the billiard-room.

Now this I declare: the ball-room, with its flashing lights, intoxicating perfumes, starry hosts of gleaming eyes, refulgent robes, mirrors duplicating countless splendors and ceaseless whirl of vanity, may add a tenfold lustre to the charm of beauty, and I know it does; the opera-box embellishments of blazing gas, and glittering gems and flowers, fresh from native beds of millinery, all-odorously with divinest scents of Lubin, harmoniously dulcified, have their value, which is great and glorious, no doubt, and regally doth woman expand and glow among them; in numberless ways, and aided by numberless accessories, do feminine graces nimbly and sweetly recommend themselves unto our pleasant senses; but this I will for ever and ever say,—that nowhere, neither in gorgeous hall, nor gilded opera-box, nor in any other place, nor under any other circumstances, may such bewildering and insidious power of maidenly enchantment be exercised as at the

billiard-table; especially when the enchantress is utterly ignorant of the duties required of her, and confidently seeks manly encouragement and guidance. Controlled by the hand of beauty, the cue becomes a magic wand, and the balls are no longer bits of inanimate ivory, but, poked restlessly hither and thither, circulating messengers of fascination.

I know, for I have been there.

Had Miss Tarlingford turned her thoughts toward the bowling-alley, I might without difficulty have retained my self-possession; for her sex are not charming at ten-pins. They stride rampant, and hurl danger around them, aiming anywhere at random; or they make small skips and screams, and perform ridiculous flings in the air, injurious to the alleys and to their game; or they drop balls with unaffected languor, and develop at an early stage of proceedings a tendency to *gutters*, above which they never rise throughout; and all this is annoying, and fit only for Bloomers, who can be degraded by nothing on earth.

But billiards! what statuesque postures, what freedom of gesture, what swaying grace and vivacious energy this game involves! And then the attendant distractions,—the pinching together of the hand, to form the needed notch, the perfect art of which, like fist-clenching, is unattainable by woman, who substitutes some queerness all her own,—the fierce grasping and propulsion of the cue,—the loving reclusion upon the table when the long shots come in,—the dainty foot uprising, to preserve the owner's balance, but, as it gleams suspended, destroying the observer's,—all combine, as they did this time, to scatter stern promptings of duty beyond recalling.

First, Arabella's little hand must be moulded into a bridge, and, being slow to cramp itself correctly, though pliant as a politician's conscience, the operation of folding it together had to be many times repeated. Next, shots must be made for her, she retaining her hold of the cue, to get into the way of it. Then all went on

smoothly with her, turbulently with me, until, enthusiastically excited, she must be lifted on to the table's edge, "just to try one lovely little shot," which escaped her reach from the ground.

My game was up!

We were alone. Arabella perched upon the table, jubilant at having achieved a pocket,—I dismal and blue, beside her.

"There, take me down," she said.

I looked around through each window, inclined my ear to the door, swept an arm around her waist, and forgot to proceed.

"Oh, Arabella! Arabella! wherefore art thou Arabella?"

"Do you wish I were somebody else?" she asked, slyly.

"No, no! but what of Frank Lillivan?"

"Frank, do you know him?" (With a luminous face.)

"And he has told me — yes."

"What?"

"Of his relations with Miss Tarlingford."

"With Anna,—yes."

"What Anna? Who is Anna?"

"Dear me! my sister Anna. Don't be absurd!"

"But I never knew" —

"No,—you knew nothing of her; the worse for you! You avoided her,—I'm

sure I don't see why,—and she is retiring."

"Retiring! — the very word!"

"What word? You vex me; you puzzle me; take me down."

"Forgive me, dear Arabella! I'm too delighted to explain. I never will explain. I thought it was you on whom Frank's affections were fixed."

"Dear, no! Frank is sensible; he knows better; he has judgment"; and she laughed a quiet laugh, and made as if she would jump down.

As she descended, two heads caromed together with a click. It was the irrepressible influence of the billiard atmosphere, I suppose. No one contemplated it.

That evening, when Frank Lillivan arrived, I met him at the door.

"God bless you, Frank!" said I; "I forgive you everything. Say no more."

"Hollo! what's up?" cried Frank.

"Well, certainly, it was a little imprudent for you to neglect writing the whole address of the letter you sent to Anna Tarlingford. I thought it was for Arabella."

"Dear me!" said Frank, twinkling, "what then?"

That is enough.

ITALY, 1859.

WAIT a little: do *we* not wait?
 Louis Napoleon is not Fate;
 Francis Joseph is not Time;
 There's One hath swifter feet than Crime;
 Cannon-parliaments settle nought;
 Venice is Austria's,—whose is Thought?
 Minié is good, but, spite of change,
 Gutenberg's gun has the longer range.
 Spin, spin, Clotho, spin!
 Lachesis, twist! and Atropos, sever!
 In the shadow, year out, year in,
 The silent headsmen wait forever!

Wait, we say ; our years are long ;
 Men are weak, but Man is strong ;
 Since the stars first curved their rings,
 We have looked on many things ;
 Great wars come and great wars go,
 Wolf-tracks light on polar snow ;
 We shall see him come and gone,
 This second-hand Napoleon.

Spin, spin, Clotho, spin !
 Lachesis, twist ! and Atropos, sever !
 In the shadow, year out, year in,
 The silent headsman waits forever !

We saw the elder Corsican,
 And Clotho muttered as she span,
 While crowned lackeys bore the train
 Of the pinchbeck Charlemagne, —
 “ Sister, stint not length of thread !
 Sister, stay the scissors dread !
 On St. Helen's granite bleak,
 Hark, the vulture whets his beak ! ”
 Spin, spin, Clotho, spin !
 Lachesis, twist ! and Atropos, sever !
 In the shadow, year out, year in,
 The silent headsman waits forever !

The Bonapartes, we know their bees,
 That wade in honey, red to the knees ;
 Their patent-reaper, its sheaves sleep sound
 In doorless garner's underground :
 We know false Glory's spendthrift race,
 Pawning nations for feathers and lace ;
 It may be short, it may be long, —
 “ 'Tis reckoning-day ! ” sneers unpaid Wrong.
 Spin, spin, Clotho, spin !
 Lachesis, twist ! and Atropos, sever !
 In the shadow, year out, year in,
 The silent headsman waits forever !

The cock that wears the eagle's skin
 Can promise what he ne'er could win ;
 Slavery reaped for fine words sown,
 System for all and rights for none,
 Despots at top, a wild clan below,
 Such is the Gaul from long ago :
 Wash the black from the Ethiop's face,
 Wash the past out of man or race !
 Spin, spin, Clotho, spin !
 Lachesis, twist ! and Atropos, sever !
 In the shadow, year out, year in,
 The silent headsman waits forever !

'Neath Gregory's throne a spider swings
 And snares the people for the kings:
 "Luther is dead; old quarrels pass;
 The stake's black scars are healed with grass":
 So dreamers prate;—did man e'er live
 Saw priest or woman yet forgive?
 But Luther's broom is left, and eyes
 Peep o'er their creeds to where it lies.
 Spin, spin, Clotho, spin!
 Lachesis, twist! and Atropos, sever!
 In the shadow, year out, year in,
 The silent headsman waits forever!

Smooth sails the ship of either realm,
 Kaiser and Jesuit at the helm;
 But we look down the deeps and mark
 Silent workers in the dark,
 Building slow the sharp-tusked reefs,
 Old instincts hardening to new beliefs:
 Patience, a little; learn to wait;
 Hours are long on the clock of Fate.
 Spin, spin, Clotho, spin!
 Lachesis, twist! and Atropos, sever!
 Darkness is strong, and so is Sin,
 But only God endures forever!

THE AURORA BOREALIS.

THE aurora borealis, or rather, the polar aurora,—for there are auroræ australes as well as auroræ boreales,—has been an object of wonder and admiration from time immemorial.

Pliny and Aristotle record phenomena identical with those which later times have witnessed. The ancients ranked this with other celestial phenomena, as portending great events.

In a Bible imprinted at London in the year 1599, the 22d verse of the 37th chapter of Job reads thus: "The brightness commeth out of the Northe, the praise to God which is terrible." The writer of the Book of Job was very conversant with natural objects, and may have referred to the aurora borealis and

the phenomena immediately connected therewith.

In 1560, we are told, it was seen at London in the shape of burning spears, a similitude which would be no less appropriate now than then. Frequent displays are recorded during the fifteen years following that date. During the latter half of the seventeenth century, the phenomena were frequently visible, oftentimes being characterized by remarkable brilliancy. After 1745, the displays suddenly diminished, and were but rarely seen for the next nine years. The present century has been favored to a remarkable degree. The displays during the years 1835, '36, '37, '46, '48, '51, '52, and '59, have been especially grand.

What is the origin of these remarkable phenomena? The ancients asked the question, and the moderns reply by repeating it. Before proceeding to describe the magnificent auroral displays of August 28th and September 2d, let us examine authorities upon this subject, and see if we cannot arrive at some satisfactory solution of the phenomena. The following is the description given by Humboldt in "Cosmos":—

"An aurora borealis is always preceded by the formation in the horizon of a sort of nebulous veil, which slowly ascends to a height of 4°, 6°, 8°, and even to 10°. It is towards the magnetic meridian of the place that the sky, at first pure, begins to get brownish. Through this obscure segment, the color of which passes from brown to violet, the stars are seen, as through a thick fog. A wider arc, but one of brilliant light, at first white, then yellow, bounds the dark segment. Sometimes the luminous arc appears agitated, for hours together, by a sort of effervescence, and by a continuous change of form, before the rising of the rays and columns of light, which ascend as far as the zenith. The more intense the emission of the polar light, the more vivid are its colors, which, from violet and bluish white, pass through all the intermediate shades of green and purple-red. Sometimes the columns of light appear to come out of the brilliant arc mingled with blackish rays, resembling a thick smoke; sometimes they rise simultaneously from different points of the horizon, and unite themselves into a sea of flames, the magnificence of which no painting could express; for, at each instant, rapid undulations cause their form and brilliancy to vary. Motion appears to increase the visibility of the phenomena. Around the point in the heaven which corresponds to the direction of the dipping needle produced, the rays appear to meet and form the boreal corona. It is seldom that the appearance is so complete, and is prolonged to the formation of the corona; but when the latter appears, it always announces the

end of the phenomenon. The rays then become more rare, shorter, and less vividly colored. Soon nothing further is seen on the celestial vault than wide, motionless, nebulous spots, pale, or of an ashy color; they have already disappeared, when the traces of the dark segment whence the appearance originated still remain on the horizon."

The connection that seems to exist, says De la Rive, between the polar light and the appearance of a certain species of clouds is confirmed by all observers; all have affirmed that the polar light emitted its most brilliant rays when the high regions of the air contained heaps of cirri,—strata of sufficient tenuity and lightness to cause a corona to arise around the light. Sometimes these clouds are grouped and arranged almost like the rays of an aurora borealis; they then appear to disturb the magnetized needle. Father Secchi has remarked, that magnetic disturbances are manifested at Rome whilst the sky is veiled with clouds that are slightly phosphorescent, which, at night, present the appearance of feeble auroræ boreales.

After a brilliant aurora borealis, we have been able to recognize, on the following morning, trains of clouds, which, during the night, had appeared as so many luminous rays.

The absolute height of auroræ boreales has been very variously estimated by different observers. It has long been thought that we might determine it by regarding, from two places widely distant from each other, the same part of the aurora,—the corona, for example. But we have started from a very inaccurate assumption, namely, that the two observers had their eyes directed to the same point at the same time,—whilst it is now well proved that the corona is an effect of perspective, due to the apparent convergence of the parallel rays situated in the magnetic meridian; so that each observer sees his own aurora borealis, as each sees his own rainbow. The aspect of the phenomenon depends also upon the positions of the observ-

ers. The seat of the aurora borealis is in the upper regions of the atmosphere; though sometimes it appears to be produced in the less elevated regions where the clouds are formed. This, at least, is what follows from some observations, especially from those of Captain Franklin, who saw an aurora borealis the light of which appeared to him to illuminate the lower surface of a stratum of clouds; whilst some twenty-five miles farther on, Mr. Kendal, who had watched the whole of the night without losing sight of the sky for a single moment, did not perceive any trace of light. Captain Parry saw an aurora borealis display itself against the side of a mountain; and we are assured that a luminous ring has sometimes been perceived upon the very surface of the sea, around the magnetic pole. Lieutenant Hood and Dr. Richardson, being placed at the distance of about forty-five miles from each other, in order to make simultaneous observations, whence they might deduce the parallax of the phenomenon, and consequently its height, were led to the conclusion that the aurora borealis had not a greater elevation than five miles. M. Liais, having had the opportunity of applying a method, which he had devised for measuring the height of aurora boreales, to an aurora seen at Cherbourg Oct. 31, 1853, found that the arc of the aurora was about two and a half miles above the ground, at its lower edge.

Various observations made by Professor Olmsted, in conjunction with Professor Twining, of New Haven, led him, on the contrary, to fix the elevation on different occasions at forty-two, one hundred, and one hundred and sixty miles. He claims that it is rarely less than seventy miles from the earth, and never more than one hundred and sixty. He also claims that its origin is cosmical,—or, in other words, that the earth, in revolving in its orbit, at certain periods passes through a nebulous body, which evolves this strange light in more or less brilliancy, as the body is larger or smaller. To support this theory, he

attempted to establish that there were fixed epochs for its display in the highest degree of brilliancy. The length of these periods was from sixty to seventy years, and the next appearance was to be in 1890. The remarkable displays of August 28th and September 2d show the fallacy of his conclusions in this respect.

Mairon and Dalton had also thought that the aurora borealis was a cosmical, and not an atmospheric phenomenon. But M. Biot, who had himself had an opportunity of observing the aurora in the Shetland Isles in 1817, had already been led to recognize it as an atmospheric phenomenon, by the consideration that the arcs and the coronæ of the aurora in no way participate in the apparent motion of the stars from east to west,—a proof that they are drawn along by the rotation of the earth. Hence, almost all observers have arrived at the same conclusions; we will in particular cite MM. Lotin and Bravais, who have observed more than a hundred and forty aurora boreales. It is therefore now clearly proved that the aurora borealis is not an extra-atmospheric phenomenon. To the proofs drawn from the appearance of the phenomenon itself we may add others deduced from certain effects which accompany it, such as the noise of crepitation, which the dwellers nearest to the pole affirm that they have heard when there is the appearance of an aurora, and the sulphurous odor that accompanies it. Finally, if the phenomena took place beyond our planet and its atmosphere, why should they take place at the polar regions only, as they often do?

J. S. Winn, in a letter to Dr. Franklin, dated Spithead, August 12th, 1772, says: "The observation is new, I believe, that the aurora borealis is constantly succeeded by hard southerly or southwest winds, attended with hazy weather and small rain. I think I am warranted from experience in saying *constantly*, for in twenty-three instances that have occurred since I first made the observation it has invariably obtained; and the knowledge has been of vast service

to me, as I have got out of the Channel when other men as alert, and in faster ships, but unapprised of this circumstance, have not only been driven back, but with difficulty escaped shipwreck."

Colonel James Capper, the discoverer of the circular nature of storms, remarks: "As it appears, that, on all such occasions, the current of air comes in a direction diametrically opposite to that where the meteor appears, it seems probable that the aurora borealis is caused by the ascent of a considerable quantity of electric fluid in the superior regions of the atmosphere to the north and northeast, where, consequently, it causes a body of air near the earth to ascend, when another current of air will rush from the the opposite point to fill up the vacuum, and thus may produce the southerly gales which succeed the aurora borealis."

The bark "Northern Light," arrived at Boston from Africa, was at sea on the night of the great exhibition of the aurora borealis, the 28th of August. The vessel was struck by lightning twice, after which the red flames of the aurora burst upon the astonished vision of the crew. Most of them are confident that they smelt a sulphurous odor all night.

M. de Tesson, who, in the voyage of the "Venus" around the world, had the opportunity of seeing a very beautiful aurora australis, (southern aurora,) which he describes with much care, also considers that this phenomenon takes place in the atmosphere. The summit of the aurora being in the magnetic meridian, it was elevated 14° above the horizon, and the centre of the arc was on the prolongation of the dipping needle, the dip being about 68° at the place of the observation. M. de Tesson did not hear the noise arising from the aurora, which he attributes to the circumstance that he was too far distant from the place of the phenomenon; but he reports the observation of a distinguished officer of the French navy, M. Verdier, who, on the night of October 13th, 1819, being in the latitude of Newfoundland, had heard very distinctly a sort of crackling

or crepitation, when the vessel he was on board was in the midst of an aurora borealis. This was also observed in many localities during the aurora of August 28th, 1859. A New York paper, alluding to the subject, remarks: "Many imagined that they heard rushing sounds, as if Æolus had let loose the winds; others were confident that a sweeping, as if of flames, was distinctly audible." Burns, a good observer, if ever there was one, and not likely to be aware of any theories on the subject, alludes in his "Vision" to a noise accompanying the aurora, as if it were of ordinary occurrence:—

"The cauld blue North was flashing forth
Her lights wi' hissing eerie din."

It finds confirmation also in the fact, generally admitted by the inhabitants of the northern regions, that, when the auroræ appear low, a crackling is heard similar to that of the electric spark. The Greenlanders think that the souls of the dead are then striking against each other in the air. M. Ramm, Inspector of Forests in Norway, wrote to M. Hansteen, in 1825, that he had heard the noise, which always coincided with the appearance of the luminous jets, when, being only ten years old, he was crossing a meadow covered with snow and hoar-frost, near which no forests were in existence. Dr. Gisler, who for a long time dwelt in the North of Sweden, remarks that the matter of the auroræ boreales sometimes descends so low that it touches the ground; at the summit of high mountains it produces upon the faces of travellers an effect analogous to that of the wind. Dr. Gisler adds, that he has frequently heard the noise of the aurora, and that it resembles that of a strong wind, or the hissing that certain chemical substances produce in the act of decomposition.

M. Necker, who has described a great number of auroræ which he observed at the end of 1839 and at the commencement of 1840, in the Isle of Skye, never himself heard the noise in question; but he remarks that this noise had been

very frequently heard by persons charged with meteorological observations at the light-house of Swenburgh Head, at the southern extremity of Shetland. M. Necker is not the only observer who has not heard the noise; neither have MM. Lottier and Bravais, who have observed so great a number of auroræ, ever heard it; and a great many others are in this case. This may be due to the fact that it is necessary to be very near to the aurora in order to hear the crepitation in question, and also to the fact that it is possible that it does not always take place, at least in a manner sufficiently powerful to be heard.

We have just been pointing out, as concomitant effects of the aurora borealis, a noise of crepitation analogous to that of distant discharges, and a sulphurous odor similar to that which accompanies the fall of lightning. M. Matteucci also observed at Pisa, during the appearance of a brilliant aurora borealis, decided signs of positive electricity in the air; but of all phenomena, those which invariably take place at the same time as the appearance of the aurora borealis are the magnetic effects. Magnetized needles suffer disturbances in their normal direction which cause them to deviate generally to the west first, afterwards to the east. These disturbances vary in intensity, but they never fail to take place, and are manifested even in places in which the aurora borealis is not visible. This coincidence, proved by M. Arago without any exception, during several years of observation, is such that the learned Frenchman was able, without ever having been mistaken, to detect from the bottom of the cellars of the observatory of Paris the appearance of an aurora borealis. M. Matteucci had the opportunity of observing this magnetic influence under a new and remarkable form. He saw, during the appearance of the aurora borealis of November 17, 1848, the soft iron armatures employed in the electric telegraph between Florence and Pisa remain attached to their electro-magnets, as if the lat-

ter were powerfully magnetized, without, however, the apparatus being in action, and without the currents in the battery being set in action. This singular effect ceases with the aurora, and the telegraph, as well as the batteries, could operate anew, without having suffered any alteration. Mr. Highton also observed in England a very decided action of the aurora borealis, November 17, 1848. The magnetized needle was always driven toward the same side, even with much force. But it is in our own country that the action of the aurora upon the telegraph-wires has been the most remarkable.

My attention was first called in 1847 to the probability of the aurora's producing an effect upon the wires; but, although having an excellent opportunity to observe such an effect, I was not fortunate enough to do so until the winter of 1850, and then, owing to the feeble displays of the aurora, only to a limited extent. In September, 1851, however, there was a remarkable aurora, which took complete possession of all the telegraph-lines in New England and prevented any business from being transacted during its continuance. The following winter there was another remarkable display, which occurred on the 19th of February, 1852. It was exceedingly brilliant throughout the northern portion of our continent. I extract the following account of its effects upon the wires from my journal of that date. I should premise, that the system of telegraphing used upon the wires, during the observation of February, 1852, was Bain's chemical. No batteries were kept constantly upon the line, as in the Morse and other magnetic systems. The main wire was connected directly with the chemically prepared paper on the disc, so that any atmospheric currents were recorded upon the disc with the greatest accuracy. Our usual battery current, decomposing the salts in the paper, and uniting with the iron point of the pen wire, left a light blue mark on the white paper, or, if the current were strong, a dark one,—the color of the mark de-

pending upon the quantity of the current upon the wire.

Thursday, February 19, 1852.

"Towards evening a heavy blue line appeared upon the paper, which gradually increased in size for the space of half a minute, when a flame of fire succeeded to the blue line, of sufficient intensity to burn through a dozen thicknesses of the moistened paper. The current then subsided as gradually as it had come on, until it entirely ceased, and was then succeeded by a negative current (which bleaches, instead of coloring, the paper). This gradually increased, in the same manner as the positive current, until it also, in turn, produced its flame of fire, and burned through many thicknesses of the prepared paper; it then subsided, again to be followed by the positive current. This state of things continued during the entire evening, and effectually prevented any business being done over the wires."

Never, however, since the establishment of the telegraphic system in this country, have the wires been so greatly affected by the aurora as upon Sunday night, the 28th of August, 1859. Throughout the entire northern portion of the United States and Canada, the lines were rendered useless for all business purposes through its action. So strongly was the atmosphere charged with the electric fluid, that lines or circuits of only twelve miles in length were so seriously affected by it as to render operation difficult, and, at times, impossible.

The effects of this magnetic storm were apparent upon the wires during a considerable portion of Saturday evening, and during the whole of the next day. At 6, p. m., the line between Boston and New Bedford (sixty miles in length) could be worked only at intervals, although, of course, no signs of the aurora were apparent to the eye at that hour. The same was true of the wires running eastward through the State of Maine, as well as those to the north.

The wire between Boston and Fall River had no battery upon it Sunday, and yet there was an artificial current upon it, which increased and decreased in intensity, producing upon the electromagnets in the offices the same effect as would be produced by constantly opening and closing the circuit at intervals of half a minute. This current, which came from the aurora, was strong enough to have worked the line, although not sufficiently steady for regular use.

The current from the aurora borealis comes in waves, — light at first, then stronger, until we have, frequently, a strength of current equal to that produced by a battery of two hundred Grove cups. The waves occupy about fifteen seconds each, ordinarily, but I have known them to last a full minute; though this is rare. As soon as one wave passes, another, of the reverse polarity, always succeeds. I have never known this to fail, and it may be set down as an invariable rule. When the poles of the aurora are in unison with the poles of the current upon the line, its effect is to increase the current; but when they are opposed, the current from the battery is neutralized, — null. These effects were observed at times during Saturday, Saturday evening, and Sunday, but were very marked during Sunday evening.

It is hardly necessary to add here, that the effect of the aurora borealis, or magnetic storm, is totally unlike that of common or free electricity, with which the atmosphere is charged during a thunder-storm. The electricity evolved during a thunder-storm, as soon as it reaches a conductor, explodes with a spark, and becomes at once dissipated. The other, on the contrary, is of very low tension, remains upon the wires sometimes half a minute, produces magnetism, decomposes chemicals, deflects the needle, and is capable of being used for telegraphic purposes, although, of course, imperfectly.

Mr. O. S. Wood, Superintendent of the Canadian telegraph-lines, says:—
"I never, in my experience of fifteen

years in the working of telegraph-lines, witnessed anything like the extraordinary effect of the aurora borealis, between Quebec and Father Point, last night. The line was in most perfect order, and well-skilled operators worked incessantly from eight o'clock last evening till one o'clock this morning, to get over, in even a tolerably intelligible form, about four hundred words of the steamer "Indian's" report for the press; but at the latter hour, so completely were the wires under the influence of the aurora borealis, that it was found utterly impossible to communicate between the telegraph-stations, and the line was closed for the night."

We have seen from the foregoing examples that the aurora borealis produces remarkable effects upon the telegraph-lines during its entire manifestation. We have, however, to record yet more wonderful effects of the aurora upon the wires, namely, *the use of the auroral current for transmitting and receiving telegraphic dispatches*. This almost incredible feat was accomplished in the forenoon of September 2, between the hours of half past eight and eleven o'clock, on the wires of the American Telegraph Company between Boston and Portland, and upon the wires of the Old Colony and Fall River Railroad Company between South Braintree and Fall River.

The auroral influence was observed upon all the lines running out of the office in Boston, at the hour of commencing business, (eight o'clock, A. M.,) and it continued so strong up to half past eight as to prevent any business being done; the ordinary current upon the wires being at times neutralized by the magnetism of the aurora, and at other times so greatly augmented as to render operations impracticable. At this juncture it was suggested that the batteries should be cut off, and the wires simply connected with the earth.

It is proper to remark here, that the current from the aurora coming in waves of greater or less intensity, there are times, both while the wave is approaching and while it is receding, when the in-

struments are enabled to work; but the time, varying according to the rapidity of the vibrations of the auroral bands, is only from one quarter of a minute to one minute in duration. Therefore, whatever business is done upon the wires during these displays has to be accomplished in brief intervals of from quarter to half a minute in duration.

During one of these intervals, the Boston operator said to the one at Portland,—

"Please cut off your battery, and let us see if we cannot work with the auroral current alone."

The Portland operator replied,—

"I will do so. Will you do the same?"

"I have already done so," was the answer. "We are working with the aid of the aurora alone. How do you receive my writing?"

"Very well indeed," responds the operator at Portland; "much better than when the batteries were on; the current is steadier and more reliable. Suppose we continue to work so until the aurora subsides?"

"Agreed," replied the Boston operator. "Are you ready for business?"

"Yes; go ahead," was the answer.

The Boston operator then commenced sending private dispatches, which he was able to do much more satisfactorily than when the batteries were on, although, of course, not so well as he could have done with his own batteries without celestial assistance.

The line was worked in this manner more than two hours, when, the aurora having subsided, the batteries were resumed. While this remarkable phenomenon was taking place upon the wires between Boston and Portland, the operator at South Braintree informed me that he was working the wire between that station and Fall River—a distance of about forty miles—with the current from the aurora alone. He continued to do so for some time, the line working comparatively well. Since then I have visited Fall River, and have the following account from the intelligent operator in the railroad office at that place. The office

at the station is about half a mile from the regular office in the village. The battery is kept at the latter place, but the operator at the station is provided with a switch by which he can throw the battery off the line and put the wire in connection with the earth at pleasure. The battery at the other terminus of the line is at Boston; but the operator at South Braintree is furnished with a similar switch, which enables him to dispense with its use at pleasure. There are no intermediate batteries; consequently, if the Fall River operator put his end of the wire in connection with the earth, and the South Braintree operator do the same, the line is without battery, and of course without an electrical current. Such was the state of the line on the 2d of September last, when for more than an hour they held communication over the wire with the aid of the celestial batteries alone.

This seems almost too wonderful for belief, and yet the proof is incontestable. However, the fact being established that the currents from the aurora borealis do have a direct effect upon the telegraph-wires, and that the currents are of both kinds, positive and negative,—as I have shown in my remarks upon the aurora of 1852, which sometimes left a dark line upon the prepared paper, and at other times bleached it,—it is a natural consequence that the wires should work better without batteries than with them, whenever a current from the aurora has sufficient intensity to neutralize the current from the batteries.

I will try to make myself clear upon this point. It makes no difference, in working the Morse, or any other system of *magnetic* telegraph, whether we have the positive or the negative pole to the line; but, whichever way we point, the same direction must be continued with all additional batteries we put upon the line. Now if we put a battery upon the line at Boston, of, say, twenty-five cells, and point the positive pole eastward, and the same number of cells at Portland, pointing the positive pole westward, the cur-

rent will be null, that is to say, each will neutralize the other. Now the aurora, in presenting its positive pole, we will say, increases the current upon the line beyond the power of the magnet-keeper-spring to control it, and thus prevents the line from working, by surfeiting it with the electric current; until, presently, the wave recedes and is followed by a negative current which neutralizes the battery current, and prevents the line from working for want of power. It is plain, therefore, that, if the batteries be taken off, the positive current of the aurora cannot increase nor the negative decrease the working state of the line to the same extent as when the batteries are connected; but that, whichever pole is presented, the magnetism can be made use of by the operator for the ordinary duties of the line.

At Springfield, a gentleman who observed the needle of the compass, during the auroral display of August 28th, noticed that it was deflected first to the west, and then to the east, while the waves of the aurora were in motion. The electrotype plates at the office of the "Republican" at that place were so seriously affected by the aurora, that they could not be printed from during the continuance of the phenomenon.

The aurora borealis of August 28th was surpassingly brilliant not only in the northern portion of this continent, but also as far south as the equator,—as well as in Cuba, Jamaica, California, and the greater portion of Europe. The London newspapers of the 29th contain glowing descriptions of it. A California journal says:—"During the last ten years the aurora borealis was never seen in California except on very rare occasions, and then the light was very faint or barely visible; but on the 28th ult., it appeared in wonderful splendor,—the whole northern part of the sky being of a bright crimson; and the same phenomenon, with equal magnificence, was repeated on the night of the first instant."

In Jamaica the aurora borealis was witnessed for the first time, perhaps, since

the discovery of this island by Columbus. So rare is the phenomenon in those latitudes, that it was taken for the glare of a fire, and was associated with the recent riots.

Mr. E. B. Elliot of Boston, in an interesting article upon the recent aurora, points out the simultaneous occurrence of the auroral display of February 19th, 1852, with the eruption of Mauna Loa, — the largest volcano in the world, situated on Hawaii, (one of the Sandwich Island group,) — on the 20th of February; on which occasion, the side of the mountain gave way about two-thirds of the distance from the base, giving passage to a magnificent stream of lava, five hundred feet deep and seven hundred broad.

Again, on the 17th of December, 1857, between the hours of one and four in the morning, there occurred an aurora of unwonted magnificence. The first steamer arriving from Europe after that date brought the following intelligence, which is taken from one of the journals of the day:—"An earthquake took place on the night of the 17th, throughout the whole kingdom of Naples, but its effects were most severe in the towns of Salerno, Potenza, and Nola. At Salerno, the walls of the houses were rent from top to bottom. Numerous villages were half destroyed."

Were these coincidences of extraordinary auroras with extraordinary commotions in the physical condition of our globe merely accidental? or are these phenomena due to a common cause? The latter supposition is not improbable, but the question can be fully settled only by further observations.

Mr. Meriam, "the sage of Brooklyn," as the daily journals denominate him, considers the aurora as the result of earthquakes or volcanic eruptions. He also says:—"The auroral light sometimes is composed of threads, like the silken warp of a web; these sometimes become broken and fall to the earth, and possess exquisite softness and a silvery lustre, and I denominate them the products of the silkery of the skies. *I once ob-*

tained a small piece, which I preserved."

It is due to Mr. Meriam, as well as to the scientific world, to say, that he stands alone in his convictions with regard to the aurora, both in respect of the cause and the effect of the phenomenon.

Having thus illustrated the effects of the aurora, let us now return to the discussion of its causes.

The intimate and constant connection between the phenomena of the aurora borealis and terrestrial magnetism led Humboldt to class under the head of Magnetic Storms all disturbances in the equilibrium of the earth's magnetic forces. The presence of such storms is indicated by the oscillations of the magnetized needle, the disturbance of the currents upon the telegraph-wires, and the appearance of the aurora, of which these oscillations and disturbances are, as it were, the forerunners, and which itself puts an end to the storm, — as in electric storms the phenomenon of lightning announces that the electrical equilibrium, temporarily disturbed, is now restored.

The atmosphere is constantly charged with positive electricity, — electricity furnished by the vapors that rise from the sea, especially in tropical regions, — and, on the other hand, the earth is negatively electrized. The recomposition or neutralization of the two opposite electricities of the atmosphere and of the terrestrial globe is brought about by means of the moisture with which the lower strata of the air are more or less charged. But it is especially in the polar regions, where the eternal ice that reigns there constantly condenses the aqueous vapors under the form of haze, that this recomposition must be brought about; the more so, as the positive vapors are carried thither and accumulated by the tropical current, which, setting out from the equatorial regions, where it occupies the most elevated regions of the atmosphere, descends as it advances towards the higher latitudes, until it comes in contact with the earth in the neighbor-

hood of the poles. It is there, then, chiefly, that the equilibrium between the positive electricity of the vapors and the negative electricity of the earth must be accomplished by means of a discharge, which, when of sufficient intensity, will be accompanied with light, if, as is almost always the case near the poles, and sometimes in the higher parts of the atmosphere, it take place among those extremely small icy particles which constitute the hazes and the very elevated clouds.

There can be no doubt that the occurrence of the phenomenon is materially dependent on the presence in the atmosphere of these particles of ice, forming a kind of thin haze, which, becoming luminous by the transmission of electricity, must appear simply as an illuminated surface of greater or less extent, and more or less cut up. The phenomenon actually takes place in this manner in the parts of the atmosphere that are the most distant from the earth. We perceive what are termed auroral plates of a purple or reddish-violet color, more or less extended, according as this species of veil, formed by icy particles, extends to a greater or less distance from the poles. The tenuity of this veil is such that it admits of our seeing the stars through the auroral plates. Of its existence, independently of indirect proofs, we have a direct demonstration in the observation of MM. Bixio and Baral, who, being raised in a balloon to a great height, found themselves, on a sudden, although the sky was entirely serene and the atmosphere cloudless, in the midst of a perfectly transparent veil, formed by a multitude of little icy needles, so fine that they were scarcely visible.

If we place the pole of an electro-magnet over the jets of electric light that are made to converge in extremely rarefied air, we shall see that the electric light, instead of coming out indifferently from all points of the upper surface, as had taken place before the magnetization, comes out from the points

of the circumference only of this surface, so as to form around it a continuous luminous ring. This ring possesses a movement of rotation around the magnetized cylinder, sometimes in one direction, sometimes in another, according to the direction of the discharge and of the magnetization. Finally, some more brilliant jets seem to come out from this luminous circumference without being confounded with the rest of the group. Now the magnetic pole exercises over the luminous haze which we have mentioned as always present during an aurora precisely the same action which the pole of the electro-magnet exercises in the experiment just described; and what takes place on the small scale of the experiment is precisely what takes place on the large scale of the phenomenon of the aurora borealis.

The arc of the aurora borealis is a portion of a luminous ring, the different points of which are sensibly at equal distances from the earth, and which centres upon the boreal magnetic pole, so as to cut at right angles all the magnetic meridians that converge towards this pole. Such a ring, seen by an observer placed at the surface of the earth, evidently presents to him the known arc of the aurora; and its *apparent* summit is always necessarily situated in the magnetic meridian of the place.

The diameter of the luminous ring is greater in proportion as the magnetic pole is more distant from the surface of the earth, since this pole must be situated upon the intersection of the plane of the ring with the axis of the terrestrial globe; if we could determine rigorously the position of the aurora borealis, we should then have the means of knowing exactly that of the pole itself.

Each observer sees the summit of the auroral arc at his magnetic meridian; it is, therefore, only those who are on the same magnetic meridian who see the same summit, and who are able by simultaneous observations to take its height.

If the summit of the arc pass beyond the zenith of the observer, the latter is

surrounded by the matter of the aurora borealis. This matter is nothing else than aqueous vapors traversed by the discharges, and which are in general luminous only at a certain height from the ground, either because the air is there more rarefied, or because they are themselves congealed, and more capable, consequently, of liberating their electric light. Then it is, that, from being nearer to the spot where the phenomenon is taking place, the observer hears the crepitation, or whizzing, of which we have spoken, especially if he be in an open country and in a quiet place. But if the arc do not attain to his zenith, he is situated beyond the region in which the meeting of the electric currents takes place; he sees only an arc a little more elevated to the north or the south, according as he is situated in one hemisphere or the other; and he hears no noise, on account of his too great distance. The crepitation is the result of the action of a powerful magnetic pole upon luminous electric jets in its immediate neighborhood. With regard to the sulphurous odor which some observers have perceived, it arises, as does that which accompanies the fall of lightning, from the conversion into ozone of the oxygen of the air, by the passage of electric discharges.

Gisler says, that on the high mountains of Sweden the traveller is sometimes suddenly enveloped in a very transparent fog, of a whitish-gray color inclining a little to green, which rises from the ground, and is transformed into an aurora borealis. The cirro-cumulus and the hazes become luminous when they are traversed by sufficiently energetic discharges of electricity, and when the light of day is no longer present to overcome their more feeble light. Dr. Usher describes an aurora borealis seen in the open day, at noon, May 24, 1778.

MM. Cornulier and Verdier are convinced, after carefully studying the subject, that there are almost always auroræ boreales in the high polar latitudes, and that their brilliancy alone is vari-

able. This conviction is in accordance with the very careful observations which have now been made for four years in the northern hemisphere. It appears, as the result of these, that the aurora borealis is visible almost every clear night, but it does not show itself at all the stations at the same time. From October to March there is scarcely a night in which it may not be seen; but it is in February that it is most brilliant. In 1850 it was observed two hundred and sixty-one nights, and during 1851 two hundred and seven. The proportion of nights in which the aurora is seen is much greater the nearer we are to the magnetic pole.

De la Rive, from whose admirable treatise upon Electricity we have borrowed our general views, and whose theory we have attempted to illustrate in this paper, concludes that the aurora borealis is a phenomenon which has its seat in the atmosphere, and consists in the production of a luminous ring of greater or less diameter, having for its centre the magnetic pole. Experiment shows, as we have seen, that, on bringing about in rarefied air the reunion of the two electricities, near the pole of a powerful artificial magnet, a small luminous ring is produced, similar to that which constitutes the aurora borealis, and animated by a similar movement of rotation. The aurora borealis would be due, consequently, to electric discharges taking place in the polar regions between the positive electricity of the atmosphere and the negative electricity of the earth. These electric discharges taking place constantly; but with intensities varying according to the state of the atmosphere, the aurora borealis should be a daily phenomenon, more or less intense, consequently visible at greater or less distances, but only when the nights are clear,—which is perfectly in accordance with observation.

The aurora australis presents precisely the same phenomena as the aurora borealis, and is explained, consequently, in the same manner.

THE PROFESSOR AT THE BREAKFAST-TABLE.

WHAT HE SAID, WHAT HE HEARD, AND WHAT HE SAW.

A YOUNG fellow, born of good stock, in one of the more thoroughly civilized portions of these United States of America, bred in good principles, inheriting a social position which makes him at his ease everywhere, means sufficient to educate him thoroughly without taking away the stimulus for vigorous exertion, and with a good opening in some honorable path of labor, is the finest sight our private satellite has had the opportunity of inspecting on the planet to which she belongs. In some respects it was better to be a young Greek. If we may trust the old marbles,—my friend with his arm stretched over my head, above there, (in plaster of Paris,) or the discobolus, whom one may see at the principal sculpture gallery of this metropolis,—those Greek young men were of supreme beauty. Their close curls, their elegantly set heads, column-like necks, straight noses, short, curled lips, firm chins, deep chests, light flanks, large muscles, small joints, were finer than anything we ever see. It may well be questioned whether the human shape will ever present itself again in a race of such perfect symmetry. But the life of the youthful Greek was local, not planetary, like that of the young American. He had a string of legends, in place of our Gospels. He had no printed books, no newspaper, no steam caravans, no forks, no soap, none of the thousand cheap conveniences which have become matters of necessity to our modern civilization. Above all things, if he aspired to know as well as to enjoy, he found knowledge not diffused everywhere about him, so that a day's labor would buy him more wisdom than a year could master, but held in private hands, hoarded in precious manuscripts, to be sought for only as gold is sought in narrow fissures and in the bed of brawling streams. Never, since man came into this

atmosphere of oxygen and azote, was there anything like the condition of the young American of the nineteenth century. Having in possession or in prospect the best part of half a world, with all its climates and soils to choose from; equipped with wings of fire and smoke that fly with him day and night, so that he counts his journey not in miles, but in degrees, and sees the seasons change as the wild fowl sees them in his annual flights; with huge leviathans always ready to take him on their broad backs and push behind them with their pectoral or caudal fins the waters that seam the continent or separate the hemispheres; heir of all old civilizations, founder of that new one which, if all the prophecies of the human heart are not lies, is to be the noblest, as it is the last; isolated in space from the races that are governed by dynasties whose divine right grows out of human wrong, yet knit into the most absolute solidarity with mankind of all times and places by the one great thought he inherits as his national birthright; free to form and express his opinions on almost every subject, and assured that he will soon acquire the last franchise which men withhold from man,—that of stating the laws of his spiritual being and the beliefs he accepts without hindrance except from clearer views of truth,—he seems to want nothing for a large, wholesome, noble, beneficent life. In fact, the chief danger is that he will think the whole planet is made for him, and forget that there are some possibilities left in the *débris* of the old-world civilization which deserve a certain respectful consideration at his hands.

The combing and clipping of this shaggy wild continent are in some measure done for him by those who have gone before. Society has subdivided itself enough to have a place for every form

of talent. Thus, if a man show the least sign of ability as a sculptor or a painter, for instance, he finds the means of education and a demand for his services. Even a man who knows nothing but science will be provided for, if he does not think it necessary to hang about his birth-place all his days, — which is a most un-American weakness. The apron-strings of an American mother are made of India-rubber. Her boy belongs where he is wanted; and that young Marylander of ours spoke for all our young men, when he said that his home was wherever the stars and stripes blew over his head.

And that leads me to say a few words of this young gentleman, who made that audacious movement lately which I chronicled in my last record, — jumping over the seats of I don't know how many boarders to put himself in the place which the Little Gentleman's absence had left vacant at the side of Iris. When a young man is found habitually at the side of any one given young lady, — when he lingers where she stays, and hastens when she leaves, — when his eyes follow her as she moves, and rest upon her when she is still, — when he begins to grow a little timid, he who was so bold, and a little pensive, he who was so gay, whenever accident finds them alone, — when he thinks very often of the given young lady, and names her very seldom, —

What do you say about it, my charming young expert in that sweet science in which, perhaps, a long experience is not the first of qualifications?

— But we don't know anything about this young man, except that he is good-looking, and somewhat high-spirited, and strong-limbed, and has a generous style of nature, — all very promising, but by no means proving that he is a proper lover for Iris, whose heart we turned inside out when we opened that sealed book of hers.

Ah, my dear young friend! When your mamma — then, if you will believe it, a very slight young lady, with very pretty hair and figure — came and told her mamma that your papa had — had —

asked — No, no, no! she couldn't say it; but her mother — oh, the depth of maternal sagacity! — guessed it all without another word! — When your mother, I say, came and told her mother she was engaged, and your grandmother told your grandfather, how much did they know of the intimate nature of the young gentleman to whom she had pledged her existence? I will not be so hard as to ask how much your respected mamma knew at that time of the intimate nature of your respected papa, though, if we should compare a young girl's *man-as-she-thinks-him* with a forty-summered matron's *man-as-she-finds-him*, I have my doubts as to whether the second would be a fac-simile of the first in most cases.

The idea that in this world each young person is to wait until he or she finds that precise counterpart who alone of all creation was meant for him or her; and then fall instantly in love with it, is pretty enough, only it is not Nature's way. It is not at all essential that all pairs of human beings should be, as we sometimes say of particular couples, "born for each other." Sometimes a man or a woman is made a great deal better and happier in the end for having had to conquer the faults of the one beloved, and make the fitness not found at first, by gradual assimilation. There is a class of good women who have no right to marry perfectly good men, because they have the power of saving those who would go to ruin but for the guiding providence of a good wife. I have known many such cases. It is the most momentous question a woman is ever called upon to decide, whether the faults of the man she loves are beyond remedy and will drag her down, or whether she is competent to be his earthly redeemer and lift him to her own level.

A person of *genius* should marry a person of *character*. Genius does not herd with genius. The musk-deer and the civet-cat are never found in company. They don't care for strange scents, — they like plain animals better than perfumed ones. Nay, if you will have the kindness to no-

tice, Nature has not gifted my lady musk-deer with the personal peculiarity by which her lord is so widely known.

Now when genius allies itself with character, the world is very apt to think character has the best of the bargain. A brilliant woman marries a plain, manly fellow, with a simple intellectual mechanism;—we have all seen such cases. The world often stares a good deal and wonders. She should have taken that other, with a far more complex mental machinery. She might have had a watch with the philosophical compensation-balance, with the metaphysical index which can split a second into tenths, with the musical chime which can turn every quarter of an hour into melody. She has chosen a plain one, that keeps good time, and that is all.

Let her alone! She knows what she is about. Genius has an infinitely deeper reverence for character than character can have for genius. To be sure, genius gets the world's praise, because its work is a tangible product, to be bought, or had for nothing. It bribes the common voice to praise it by presents of speeches, poems, statues, pictures, or whatever it can please with. Character evolves its best products for home consumption; but, mind you, it takes a deal more to feed a family for thirty years than to make a holiday feast for our neighbors once or twice in our lives. You talk of the fire of genius. Many a blessed woman, who dies unsung and unremembered, has given out more of the real vital heat that keeps the life in human souls, without a spark flitting through her humble chimney to tell the world about it, than would set a dozen theories smoking, or a hundred odes simmering, in the brains of so many men of genius. It is in *latent caloric*, if I may borrow a philosophical expression, that many of the noblest hearts give out the life that warms them. Cornelia's lips grow white, and her pulse hardly warms her thin fingers,—but she has melted all the ice out of the hearts of those young Gracchi, and her lost heat is in the blood of her youthful heroes.

We are always valuing the soul's temperature by the thermometer of public deed or word. Yet the great sun himself, when he pours his noonday beams upon some vast hyaline boulder, rent from the eternal ice-quarries, and floating toward the tropics, never warms it a fraction above the thirty-two degrees of Fahrenheit that marked the moment when the first drop trickled down its side.

How we all like the spiriting up of a fountain, seemingly against the law that makes water everywhere slide, roll, leap, tumble headlong, to get as low as the earth will let it! That is genius. But what is this transient upward movement, which gives us the glitter and the rainbow, to that unsleeping, all-present force of gravity, the same yesterday, to-day, and forever, (if the universe be eternal,)—the great outspread hand of God himself, forcing all things down into their places, and keeping them there? Such, in smaller proportion, is the force of character to the fitful movements of genius, as they are or have been linked to each other in many a household, where one name was historic, and the other, let me say the nobler, unknown, save by some faint reflected ray, borrowed from its lustrous companion.

Oftentimes, as I have lain swinging on the water, in the swell of the Chelsea ferry-boats, in that long, sharp-pointed, black cradle in which I love to let the great mother rock me, I have seen a tall ship glide by against the tide, as if drawn by some invisible tow-line, with a hundred strong arms pulling it. Her sails hung unfilled, her streamers were drooping, she had neither side-wheel nor stern-wheel; still she moved on, stately, in serene triumph, as if with her own life. But I knew that on the other side of the ship, hidden beneath the great hulk that swam so majestically, there was a little toiling steam-tug, with heart of fire and arms of iron, that was hugging it close and dragging it bravely on; and I knew, that, if the little steam-tug untwined her arms and left the tall ship, it would wal-

low and roll about, and drift hither and thither, and go off with the reflux tide, no man knows whither. And so I have known more than one *genius*, high-decked, full-freighted, wide-sailed, gay-penned, that, but for the bare toiling arms, and brave, warm, beating heart of the faithful little wife, that nestled close in his shadow, and clung to him, so that no wind or wave could part them, and dragged him on against all the tide of circumstance, would soon have gone down the stream and been heard of no more.—No, I am too much a lover of genius, I sometimes think, and too often get impatient with dull people, so that, in their weak talk, where nothing is taken for granted, I look forward to some future possible state of development, when a gesture passing between a beatified human soul and an archangel shall signify as much as the complete history of a planet, from the time when it curdled to the time when its sun was burned out. And yet, when a strong brain is weighed with a true heart, it seems to me like balancing a bubble against a wedge of gold.

—It takes a very *true* man to be a fitting companion for a woman of genius, but not a very great one. I am not sure that she will not embroider her ideal better on a plain ground than on one with a brilliant pattern already worked in its texture. But as the very essence of genius is truthfulness, contact with realities, (which are always ideas behind shows of form or language,) nothing is so contemptible as falsehood and pretence in its eyes. Now it is not easy to find a perfectly true woman, and it is very hard to find a perfectly true man. And a woman of genius, who has the sagacity to choose such a one as her companion, shows more of the divine gift in so doing than in her finest talk or her most brilliant work of letters or of art.

I have been a good while coming at a secret, for which I wished to prepare you before telling it. I think there is a kindly feeling growing up between Iris and our young Marylander. Not that I suppose

there is any distinct understanding between them, but that the affinity which has drawn him from the remote corner where he sat to the side of the young girl is quietly bringing their two natures together. Just now she is all given up to another; but when he no longer calls upon her daily thoughts and cares, I warn you not to be surprised, if this bud-of-friendship open like the evening primrose, with a sound as of a sudden stolen kiss, and lo! the flower of full-blown love lies unfolded before you.

And now the days had come for our little friend, whose whims and weaknesses had interested us, perhaps, as much as his better traits, to make ready for that long journey which is easier to the cripple than to the strong man, and on which none enters so willingly as he who has borne the life-long load of infirmity during his earthly pilgrimage. At this point, under most circumstances, I would close the doors and draw the veil of privacy over the chamber where the birth which we call death, out of life into the unknown world, is working its mystery. But this friend of ours stood alone in the world, and, as the last act of his life was mainly in harmony with the rest of its drama, I do not here feel the force of the objection commonly lying against that death-bed literature which forms the staple of a certain portion of the press. Let me explain what I mean, so that my readers may think for themselves a little, before they accuse me of hasty expressions.

The Roman Catholic Church has certain formulæ for its dying children, to which almost all of them attach the greatest importance. There is hardly a criminal so abandoned that he is not anxious to receive the "consolations of religion" in his last hours. Even if he be senseless, but still living, I think that the form is gone through with, just as baptism is administered to the unconscious new-born child. Now we do not quarrel with these forms. We look with reverence and affection upon all symbols which give peace

and comfort to our fellow-creatures. But the value of the new-born child's passive consent to the ceremony is null, as testimony to the truth of a doctrine. The automatic closing of a dying man's lips on the consecrated wafer proves nothing in favor of the Real Presence, or any other doctrine. And, speaking generally, the evidence of dying men in favor of any belief is to be received with great caution.

They commonly tell the truth about their present feelings, no doubt. A dying man's deposition about anything *he knows* is good evidence. But it is of much less consequence what a man thinks and says when he is changed by pain, weakness, apprehension, than what he thinks when he is truly and wholly himself. Most murderers die in a very pious frame of mind, expecting to go to glory at once; yet no man believes he shall meet a larger average of pirates and cut-throats in the streets of the New Jerusalem than of honest folks that died in their beds.

Unfortunately, there has been a very great tendency to make capital of various kinds out of dying men's speeches. The lies that have been put into their mouths for this purpose are endless. The prime minister, whose last breath was spent in scolding his nurse, dies with a magnificent apothegm on his lips,—manufactured by a reporter. Addison gets up a *tableau* and utters an admirable sentiment,—or somebody makes the posthumous dying epigram for him. The incoherent babble of green fields is translated into the language of stately sentiment. One would think, all that dying men had to do was to say the prettiest thing they could,—to make their rhetorical point, and then bow themselves politely out of the world.

Worse than this is the torturing of dying people to get their evidence in favor of this or that favorite belief. The camp-followers of proselyting sects have come in at the close of every life where they could get in, to strip the languishing soul of its thoughts, and carry them off as

spoils. The Roman Catholic or other priest who insists on the reception of his formula means kindly, we trust, and very commonly succeeds in getting the acquiescence of the subject of his spiritual surgery. But do not let us take the testimony of people who are in the worst condition to form opinions as evidence of the truth or falsehood of that which they accept. A lame man's opinion of dancing is not good for much. A poor fellow who can neither eat nor drink, who is sleepless and full of pains, whose flesh has wasted from him, whose blood is like water, who is gasping for breath, is not in a condition to judge fairly of human life, which in all its main adjustments is intended for men in a normal, healthy condition. It is a remark I have heard from the wise Patriarch of the Medical Profession among us, that the moral condition of patients with disease *above* the great breathing-muscle, the diaphragm, is much more hopeful than that of patients with disease *below* it, in the digestive organs. Many an honest ignorant man has given us pathology when he thought he was giving us psychology. With this preliminary caution I shall proceed to the story of the Little Gentleman's leaving us.

When the divinity-student found that our fellow-boarder was not likely to remain long with us, he, being a young man of tender conscience and kindly nature, was not a little exercised on his behalf. It was undeniable that on several occasions the Little Gentleman had expressed himself with a good deal of freedom on a class of subjects which, according to the divinity-student, he had no right to form an opinion upon. He therefore considered his future welfare in jeopardy.

The Muggletonian sect have a very odd way of dealing with people. If I, the Professor, will only give in to the Muggletonian doctrine, there shall be no question through all that persuasion that I am competent to judge of that doctrine; nay, I shall be quoted as evidence of its truth, while I live, and cited, after I am dead, as

testimony in its behalf; but if I utter any ever so slight Anti-Muggletonian sentiment, then I become *incompetent to form any opinion on the matter*. This, you cannot fail to observe, is exactly the way the pseudo-sciences go to work, as explained in my Lecture on Phrenology. Now I hold that he whose testimony would be accepted in behalf of the Muggletonian doctrine has a right to be heard against it. Whoso offers me any article of belief for my signature implies that I am competent to form an opinion upon it; and if my positive testimony in its favor is of any value, then my negative testimony against it is also of value.

I thought my young friend's attitude was a little too much like that of the Muggletonians. I also remarked a singular timidity on his part lest somebody should "unsettle" somebody's faith,—as if faith did not require exercise as much as any other living thing, and were not all the better for a shaking up now and then. I don't mean that it would be fair to bother Bridget, the wild Irish girl, or Joice Heth, the centenarian, or any other intellectual non-combatant; but all persons who proclaim a belief which passes judgment on their neighbors must be ready to have it "unsettled," that is, questioned at all times and by anybody,—just as one who sets up bars across a thoroughfare must expect to have them taken down by every one who wants to pass, if he is strong enough.

Besides, to think of trying to waterproof the American mind against the questions that Heaven rains down upon it shows a misapprehension of our new conditions. If to question everything be unlawful and dangerous, we had better undeclare our independence at once; for what the Declaration means is the right to question everything, even the truth of its own fundamental proposition.

The old-world order of things is an arrangement of locks and canals, where everything depends on keeping the gates shut, and so holding the upper waters at their level; but the system under which the young republican American is born

trusts the whole unimpeded tide of life to the great elemental influences, as the vast rivers of the continent settle their own level in obedience to the laws that govern the planet and the spheres that surround it.

The divinity-student was not quite up to the idea of the commonwealth, as our young friend the Marylander, for instance, understood it. He could not get rid of that notion of private property in truth, with the right to fence it in, and put up a sign-board, thus:—

☞ ALL TRESPASSERS ARE WARNED
OFF THESE GROUNDS

He took the young Marylander to task for going to the Church of the Galileans, where he had several times accompanied Iris of late.

I am a Churchman,—the young man said,—by education and habit. I love my old Church for many reasons, but most of all because I think it has educated me out of its own forms into the spirit of its highest teachings. I think I belong to the "Broad Church," if any of you can tell what that means.

I had the rashness to attempt to answer the question myself.—Some say the Broad Church means the collective mass of good people of all denominations. Others say that such a definition is nonsense; that a church is an organization, and the scattered good folks are no organization at all. They think that men will eventually come together on the basis of one or two or more common articles of belief, and form a great unity. Do they see what this amounts to? It means an equal division of intellect! It is mental agrarianism! a thing that never was and never will be, until national and individual idiosyncrasies have ceased to exist. The man of thirty-nine beliefs holds the man of one belief a pauper; he is not going to give up thirty-eight of them for the sake of fraternizing with the other in the temple which bears on its front, "*Deo erexit Voltaire.*" A church is a garden, I have heard it said, and the illustration was neatly handled. Yes, and there is

no such thing as a *broad* garden. It must be fenced in, and whatever is fenced in is *narrow*. You cannot have arctic and tropical plants growing together in it, except by the forcing system, which is a mighty narrow piece of business. You can't make a village or a parish or a family think alike, yet you suppose that you can make a world pinch its beliefs or pad them to a single pattern! Why, the very life of an ecclesiastical organization is a life of *induction*, a state of perpetually disturbed equilibrium kept up by another charged body in the neighborhood. If the two bodies touch and share their respective charges, down goes the index of the electrometer!

Do you know that every man has a religious belief peculiar to himself? Smith is always a Smithite. He takes in exactly Smith's-worth of knowledge, Smith's-worth of truth, of beauty, of divinity. And Brown has from time immemorial been trying to burn him, to excommunicate him, to anonymous-article him, because he did not take in Brown's-worth of knowledge, truth, beauty, divinity. He cannot do it, any more than a pint-pot can hold a quart, or a quart-pot be filled by a pint. Iron is essentially the same everywhere and always; but the sulphate of iron is never the same as the carbonate of iron. Truth is invariable; but the *Smithate* of truth must always differ from the *Brownate* of truth.

The wider the intellect, the larger and simpler the expressions in which its knowledge is embodied. The inferior race, the degraded and enslaved people, the small-minded individual, live in the details which to larger minds and more advanced tribes of men reduce themselves to axioms and laws. As races and individual minds must always differ just as sulphates and carbonates do, I cannot see ground for expecting the Broad Church to be founded on any fusion of *intellectual* beliefs, which of course implies that those who hold the larger number of doctrines as essential shall come down to those who hold the smaller number. These doctrines are to the *negative* aristocracy

what the quarterings of their coats are to the *positive* orders of nobility.

The Broad Church, I think, will never be based on anything that requires the use of *language*. Freemasonry gives an idea of such a church, and a brother is known and cared for in a strange land where no word of his can be understood. The apostle of this church may be a deaf mute carrying a cup of cold water to a thirsting fellow-creature. The cup of cold water does not require to be translated for a foreigner to understand it. I am afraid the only Broad Church possible is one that has its creed in the heart, and not in the head,—that we shall know its members by their fruits, and not by their words. If you say this communion of well-doers is no church, I can only answer, that all *organized* bodies have their limits of size, and that, when we find a man a hundred feet high and thirty feet broad across the shoulders, we will look out for an organization that shall include all Christendom.

Some of us do practically recognize a Broad Church and a Narrow Church, however. The Narrow Church may be seen in the ship's boats of humanity, in the long boat, in the jolly boat, in the captain's gig, lying off the poor old vessel, thanking God that *they* are safe, and reckoning how soon the hulk containing the mass of their fellow-creatures will go down. The Broad Church is on board, working hard at the pumps, and very slow to believe that the ship will be swallowed up with so many poor people in it, fastened down under the hatches ever since it floated.

— All this, of course, was nothing but my poor notion about these matters. I am simply an "outsider," you know; only it doesn't do very well for a nest of Hingham boxes to talk too much about outsiders and insiders!

After this talk of ours, I think these two young people went pretty regularly to the Church of the Galileans. Still they could not keep away from the sweet harmonies and rhythmic litanies of Saint Polycarp on the great Church festival-

days; so that, between the two, they were so much together, that the boarders began to make remarks, and our landlady said to me, one day, that, though it was noon of her business, them that had eyes couldn't help seein' that there was somethin' goin' on between them two young people; she thought the young man was a very likely young man, though jest what his prospees was was unbeknown to her; but she thought he must be doin' well, and rather guessed he would be able to take care of a family, if he didn't go to takin' a house; for a gentleman and his wife could board a great deal cheaper than they could keep house;—but then that girl was nothin' but a child, and wouldn't think of bein' married this five year. They was good boarders, both of 'em, paid regular, and was as poopy a couple as she ever laid eyes on.

—To come back to what I began to speak of before,—the divinity-student was exercised in his mind about the Little Gentleman, and, in the kindness of his heart,—for he was a good young man,—and in the strength of his convictions,—for he took it for granted that he and his crowd were right, and other folks and their crowd were wrong,—he determined to bring the Little Gentleman round to his faith before he died, if he could. So he sent word to the sick man, that he should be pleased to visit him and have some conversation with him; and received for answer that he would be welcome.

The divinity-student made him a visit, therefore, and had a somewhat remarkable conversation with him, which I shall briefly report, without attempting to justify the positions taken by the Little Gentleman. He found him weak, but calm. Iris sat silent by his pillow.

After the usual preliminaries, the divinity-student said, in a kind way, that he was sorry to find him in failing health, that he felt concerned for his soul, and was anxious to assist him in making preparations for the great change awaiting him.

I thank you, Sir,—said the Little Gen-

tleman;—permit me to ask you, what makes you think I am not ready for it, Sir, and that you can do anything to help me, Sir?

I address you only as a fellow-man,—said the divinity-student,—and therefore a fellow-sinner.

I am *not* a man, Sir!—said the Little Gentleman.—I was born into this world the wreck of a man, and I shall not be judged with a race to which I do not belong. Look at this!—he said, and held up his withered arm.—See there!—and he pointed to his misshapen extremities.—Lay your hand here!—and he laid his own on the region of his misplaced heart.—I have known nothing of the life of your race. When I first came to my consciousness, I found myself an object of pity, or a sight to show. The first strange child I ever remember hid its face and would not come near me. I was a broken-hearted as well as broken-bodied boy. I grew into the emotions of ripening youth, and all that I could have loved shrank from my presence. I became a man in years, and had nothing in common with manhood but its longings. My life is the dying pang of a worn-out race, and I shall go alone down into the dust, out of this world of men and women, without ever knowing the fellowship of the one or the love of the other. I will not die with a lie rattling in my throat. If another state of being has anything worse in store for me, I have had a long apprenticeship to give me strength that I may bear it. I don't believe it, Sir! I have too much faith for that. God has not left me wholly without comfort, even here. I love this old place where I was born;—the heart of the world beats under the three hills of Boston, Sir! I love this great land, with so many tall men in it, and so many good, noble women.—His eyes turned to the silent figure by his pillow.—I have learned to accept meekly what has been allotted to me, but I cannot honestly say that I think my sin has been greater than my suffering. I bear the ignorance and the evil-doing of whole generations in my

single person. I never drew a breath of air nor took a step that was not a punishment for another's fault. I may have had many wrong thoughts, but I cannot have done many wrong deeds,—for my cage has been a narrow one, and I have paced it alone. I have looked through the bars and seen the great world of men busy and happy, but I had no part in their doings. I have known what it was to dream of the great passions; but since my mother kissed me before she died, no woman's lips have pressed my cheek,—nor ever will.

—The young girl's eyes glittered with a sudden film, and almost without a thought, but with a warm human instinct that rushed up into her face with her heart's blood, she bent over and kissed him. It was the sacrament that washed out the memory of long years of bitterness, and I should hold it an unworthy thought to defend her.

The Little Gentleman repaid her with the only tear any of us ever saw him shed.

The divinity-student rose from his place, and, turning away from the sick man, walked to the other side of the room, where he bowed his head, and was still. All the questions he had meant to ask had faded from his memory. The tests he had prepared by which to judge of his fellow-creature's fitness for heaven seemed to have lost their virtue. He could trust the crippled child of sorrow to the Infinite Parent. The kiss of the fair-haired girl had been like a sign from heaven, that angels watched over him whom he was presuming but a moment before to summon before the tribunal of his private judgment.

Shall I pray with you?—he said, after a pause.—A little before he would have said, Shall I pray *for* you?—The Christian religion, as taught by its Founder, is full of *sentiment*. So we must not blame the divinity-student, if he was overcome by those yearnings of human sympathy which predominate so much more in the sermons of the Master than in the writings of his successors, and which have

made the parable of the Prodigal Son the consolation of mankind, as it has been the stumbling-block of all exclusive doctrines.

Pray!—said the Little Gentleman.

The divinity-student prayed, in low, tender tones, that God would look on his servant lying helpless at the feet of his mercy; that he would remember his long years of bondage in the flesh; that he would deal gently with the bruised reed. Thou hast visited the sins of the fathers upon this their child. Oh, turn away from him the penalties of his own transgressions! Thou hast laid upon him, from infancy, the cross which thy stronger children are called upon to take up; and now that he is fainting under it, be Thou his stay, and do Thou succor him that is tempted! Let his manifold infirmities come between him and Thy judgment; in wrath remember mercy! If his eyes are not opened to all thy truth, let thy compassion lighten the darkness that rests upon him, even as it came through the word of thy Son to blind Bartimeus, who sat by the wayside, begging!

Many more petitions he uttered, but all in the same subdued tone of tenderness. In the presence of helpless suffering, and in the fast-darkening shadow of the Destroyer, he forgot all but his Christian humanity, and cared more about consoling his fellow-man than making a proselyte of him.

This was the last prayer to which the Little Gentleman ever listened. Some change was rapidly coming over him during this last hour of which I have been speaking. The excitement of pleading his cause before his self-elected spiritual adviser,—the emotion which overcame him, when the young girl obeyed the sudden impulse of her feelings and pressed her lips to his cheek,—the thoughts that mastered him while the divinity-student poured out his soul for him in prayer, might well hurry on the inevitable moment. When the divinity-student had uttered his last petition, commending him to the Father through his Son's intercession, he turned to look upon him before

leaving his chamber. His face was changed.—There is a language of the human countenance which we all understand without an interpreter, though the lineaments belong to the rudest savage that ever stammered in an unknown barbaric dialect. By the stillness of the sharpened features, by the blankness of the tearless eyes, by the fixedness of the smileless mouth, by the deadening tints, by the contracted brow, by the dilating nostril, we know that the soul is soon to leave its mortal tenement, and is already closing up its windows and putting out its fires.—Such was the aspect of the face upon which the divinity-student looked, after the brief silence which followed his prayer. The change had been rapid, though not that abrupt one which is liable to happen at any moment in these cases.—The sick man looked towards him.—Farewell,—he said.—I thank you. Leave me alone with her.

When the divinity-student had gone, and the Little Gentleman found himself alone with Iris, he lifted his hand to his neck, and took from it, suspended by a slender chain, a quaint, antique-looking key,—the same key I had once seen him holding. He gave this to her, and pointed to a carved cabinet opposite his bed, one of those that had so attracted my curious eyes and set me wondering as to what it might contain.

Open it,—he said,—and light the lamp.—The young girl walked to the cabinet and unlocked the door. A deep recess appeared, lined with black velvet, against which stood in white relief an ivory crucifix. A silver lamp hung over it. She lighted the lamp and came back to the bedside. The dying man fixed his eyes upon the figure of the dying Saviour.—Give me your hand,—he said; and Iris placed her right hand in his left. So they remained, until presently his eyes lost their meaning, though they still remained vacantly fixed upon the white image. Yet he held the young girl's hand firmly, as if it were leading him through some deep-shadowed valley and it was all he could cling to. But present-

ly an involuntary muscular contraction stole over him, and his terrible dying grasp held the poor girl as if she were wedged in, an engine of torture. She pressed her lips together and sat still. The inexorable hand held her tighter and tighter, until she felt as if her own slender fingers would be crushed in its gripe. It was one of the tortures of the Inquisition she was suffering, and she could not stir from her place. Then, in her great anguish, she, too, cast her eyes upon that dying figure, and, looking upon its pierced hands and feet and side and lacerated forehead, she felt that she also must suffer uncomplaining. In the moment of her sharpest pain she did not forget the duties of her tender office, but dried the dying man's moist forehead with her handkerchief, even while the dews of agony were glistening on her own. How long this lasted she never could tell. *Time* and *thirst* are two things you and I talk about; but the victims whom holy men and righteous judges used to stretch on their engines knew better what they meant than you or I!—What is that great bucket of water for? said the Marchioness de Brinvilliers, before she was placed on the rack.—*For you to drink*,—said the torturer to the little woman.—She could not think that it would take such a flood to quench the fire in her and so keep her alive for her confession. The torturer knew better than she.

After a time not to be counted in minutes, as the clock measures,—without any warning, there came a swift change of his features; his face turned white, as the waters whiten when a sudden breath passes over their still surface; the muscles instantly relaxed, and Iris, released at once from her care for the sufferer and from his unconscious grasp, fell senseless, with a feeble cry,—the only utterance of her long agony.

Perhaps you sometimes wander in through the iron gates of the Copp's Hill burial-ground. You love to stroll round among the graves that crowd each

other in the thickly peopled soil of that breezy summit. You love to lean on the free-stone slab which lies over the bones of the Mathers,—to read the epitaph of stout John Clark, “despiser of little men and sorry actions,”—to stand by the stone grave of sturdy Daniel Malcom and look upon the splintered slab that tells the old rebel’s story,—to kneel by the triple stone that says how the three Worthyakes, father, mother, and young daughter, died on the same day and lie buried there; a mystery; the subject of a moving ballad, by the late BENJAMIN FRANKLIN,—as may be seen in his autobiography, which will explain the secret of the triple gravestone; though the old philosopher has made a mistake, unless the stone is wrong.

Not very far from that you will find a fair mound, of dimensions fit to hold a well-grown man. I will not tell you the inscription upon the stone which stands at its head; for I do not wish you to be sure of the resting-place of one who could not bear to think that he should be known as a cripple among the dead, after being pointed at so long among the living. There is one sign, it is true, by which, if you have been a sagacious reader of these papers, you will at once know it; but I fear you read carelessly, and must study them more diligently before you will detect the hint to which I allude.

The Little Gentleman lies where he longed to lie, among the old names and the old bones of the old Boston people. At the foot of his resting-place is the river, alive with the wings and antennæ of its colossal water-insects; over opposite are the great war-ships, and the long guns, which, when they roar, shake the soil in which he lies; and in the steeple of Christ Church, hard by, are the sweet chimes which are the Boston boy’s *Ranz des Vaches*, whose echoes follow him all the world over.

In Pace!

I told you a good while ago that the Little Gentleman could not do a better thing than to leave all his money, what-

ever it might be, to the young girl who has since that established such a claim upon him. He did not, however. A considerable bequest to one of our public institutions keeps his name in grateful remembrance. The telescope through which he was fond of watching the heavenly bodies, and the movements of which had been the source of such odd fancies on my part, is now the property of a Western College. You smile as you think of my taking it for a fleshless human figure, when I saw its tube pointing to the sky, and thought it was an arm under the white drapery thrown over it for protection. So do I smile now; I belong to the numerous class who are prophets after the fact, and hold my nightmares very cheap by daylight.

I have received many letters of inquiry as to the sound *resembling a woman’s voice*, which occasioned me so many perplexities. Some thought there was no question that he had a second apartment, in which he had made an asylum for a deranged female relative. Others were of opinion that he was, as I once suggested, a “Bluebeard” with patriarchal tendencies, and I have even been censured for introducing so Oriental an element into my record of boarding-house experience.

Come in and see me, the Professor, some evening when I have nothing else to do, and ask me to play you *Tartini’s Devil’s Sonata* on that extraordinary instrument in my possession, well known to amateurs as one of the master-pieces of *Joseph Guarnerius*. The *vox humana* of the great Haerlem organ is very lifelike, and the same stop in the organ of the Cambridge chapel might be mistaken in some of its tones for a human voice; but I think you never heard anything come so near the cry of a *prima donna* as the A string and the E string of this instrument. A single fact will illustrate the resemblance. I was executing some *tours de force* upon it one evening, when the policeman of our district rang the bell sharply, and asked what was the matter in the house. He had heard a woman’s

screams,—he was sure of it. I had to make the instrument *sing* before his eyes before he could be satisfied that he had not heard the cries of a woman. This instrument was bequeathed to me by the Little Gentleman. Whether it had anything to do with the sounds I heard coming from his chamber, you can form your own opinion;—I have no other conjecture to offer. It is *not true* that a second apartment with a secret entrance was found; and the story of the veiled lady is the invention of one of the Reporters.

Bridget, the housemaid, always insisted that he died a Catholic. She had seen the crucifix, and believed that he prayed on his knees before it. The last circumstance is very probably true; indeed, there was a spot worn on the carpet just before this cabinet which might be thus accounted for. Why he, whose whole life was a crucifixion, should not love to look on that divine image of blameless suffering, I cannot see; on the contrary, it seems to me the most natural thing in the world that he should. But there are those who want to make private property of everything, and can't make up their minds that people who don't think as they do should claim any interest in that infinite compassion expressed in the central figure of the Christendom which includes us all.

The divinity-student expressed a hope before the boarders that he should meet him in heaven.—The question is, whether he'll meet *you*,—said the young fellow John, rather smartly. The divinity-student hadn't thought of *that*.

However, he is a worthy young man, and I trust I have shown him in a kindly and respectful light. He will get a parish by-and-by; and, as he is about to marry the sister of an old friend,—the Schoolmistress, whom some of us remember,—and as all sorts of expensive accidents happen to young married ministers, he will be under bonds to the amount of his salary, which means starvation, if they are forfeited, to think all his days as he thought when he was set-

tled,—unless the majority of his people change with him or in advance of him. A hard case, to which nothing could reconcile a man, except that the faithful discharge of daily duties in his personal relations with his parishioners will make him useful enough in his way, though as a thinker he may cease to exist before he has reached middle age.

— Iris went into mourning for the Little Gentleman. Although, as I have said, he left the bulk of his property, by will, to a public institution, he added a codicil, by which he disposed of various pieces of property as tokens of kind remembrance. It was in this way I became the possessor of the wonderful instrument I have spoken of, which had been purchased for him out of an Italian convent. The landlady was comforted with a small legacy. The following extract relates to Iris: “— in consideration of her manifold acts of kindness, but only in token of grateful remembrance, and by no means as a reward for services which cannot be compensated, a certain messuage, with all the land thereto appertaining, situate in — Street, at the North End, so called, of Boston, aforesaid, the same being the house in which I was born, but now inhabited by several families, and known as ‘the Rookery.’” Iris had also the crucifix, the portrait, and the red-jewelled ring. The funeral or death's-head ring was buried with him.

It was a good while, after the Little Gentleman was gone, before our boarding-house recovered its wonted cheerfulness. There was a flavor in his whims and local prejudices that we liked, even while we smiled at them. It was hard to see the tall chair thrust away among useless lumber, to dismantle his room, to take down the picture of Leah, the handsome Witch of Essex, to move away the massive shelves that held the books he loved, to pack up the tube through which he used to study the silent stars, looking down at him, like the eyes of dumb creatures, with a kind of stupid half-consciousness, that did not worry him as did the eyes of men and women,—and hardest

of all to displace that sacred figure to which his heart had always turned and found refuge, in the feelings it inspired, from all the perplexities of his busy brain. It was hard, but it had to be done.

And by-and-by we grew cheerful again, and the breakfast-table wore something of its old look. The Koh-i-noor, as we named the gentleman with the *diamond*, left us, however, soon after that "little mill," as the young fellow John called it, where he came off second best. His departure was no doubt hastened by a note from the landlady's daughter, inclosing a lock of purple hair which she "had valued as a pledge of affection, ere she knew the hollowness of the vows he had breathed," speedily followed by another, inclosing the landlady's bill. The next morning he was missing, as were his limited wardrobe and the trunk that held it. Three empty bottles of Mrs. Allen's celebrated preparation, each of them asserting, on its word of honor as a bottle, that its former contents were "not a dye," were all that was left to us of the Koh-i-noor.

From this time forward, the landlady's daughter manifested a decided improvement in her style of carrying herself before the boarders. She abolished the odious little flat, gummy side-curl. She left off various articles of "jewelry." She began to help her mother in some of her household duties. She became a regular attendant on the ministrations of a very worthy clergyman, having been attracted to his meetin' by witnessing a marriage ceremony in which he called a man and a woman a "gentleman" and a "lady,"—a stroke of gentility which quite overcame her. She even took a part in what she called a *Sabbath* school, though it was held on Sunday, and by no means on Saturday, as the name she intended to utter implied. All this, which was very sincere, as I believe, on her part, and attended with a great improvement in her character, ended in her bringing home a young man, with straight, sandy hair, brushed so as to stand up steeply above his forehead, wearing a

pair of green spectacles, and dressed in black broadcloth. His personal aspect, and a certain solemnity of countenance, led me to think he must be a clergyman; and as Master Benjamin Franklin blurted out before several of us boarders, one day, that "Sis had got a beau," I was pleased at the prospect of her becoming a minister's wife. On inquiry, however, I found that the somewhat solemn look which I had noticed was indeed a professional one, but not clerical. He was a young undertaker, who had just succeeded to a thriving business. Things, I believe, are going on well at this time of writing, and I am glad for the landlady's daughter and her mother. Sextons and undertakers are the cheerfulest people in the world at home, as comedians and circus-clowns are the most melancholy in their domestic circle.

As our old boarding-house is still in existence, I do not feel at liberty to give too minute a statement of the present condition of each and all of its inmates. I am happy to say, however, that they are all alive and well, up to this time. That kind old gentleman who sat opposite to me is growing older, as old men will, but still smiles benignantly on all the boarders, and has come to be a kind of father to all of them,—so that on his birthday there is always something like a family festival. The Poor Relation, even, has warmed into a filial feeling towards him, and on his last birthday made him a beautiful present, namely, a very handsomely bound copy of Blair's celebrated poem, "The Grave."

The young man John is still, as he says, "in fust-rate fettle." I saw him spar, not long since, at a private exhibition, and do himself great credit in a set-to with Henry Finnegass, Esq., a professional gentleman of celebrity. I am pleased to say that he has been promoted to an upper clerkship, and, in consequence of his rise in office, has taken an apartment somewhat lower down than number "forty-seven," as he facetiously called his attic. Whether there is any truth, or not, in the story of his attach-

ment to, and favorable reception by, the daughter of the head of an extensive wholesale grocer's establishment, I will not venture an opinion; I may say, however, that I have met him repeatedly in company with a very well-nourished and high-colored young lady, who, I understand, is the daughter of the house in question.

Some of the boarders were of opinion that Iris did not return the undisguised attentions of the handsome young Marylander. Instead of fixing her eyes steadily on him, as she used to look upon the Little Gentleman, she would turn them away, as if to avoid his own. They often went to church together, it is true; but nobody, of course, supposes there is any relation between religious sympathy and those wretched "sentimental" movements of the human heart upon which it is commonly agreed that nothing better is based than society, civilization, friendship, the relation of husband and wife, and of parent and child, and which many people must think were singularly overrated by the Teacher of Nazareth, whose whole life, as I said before, was full of sentiment, loving this or that young man, pardoning this or that sinner, weeping over the dead, mourning for the doomed city, blessing, and perhaps kissing, the little children,—so that the Gospels are still cried over almost as often as the last work of fiction!

But one fine June morning there rumbled up to the door of our boarding-house a hack containing a lady inside and a trunk on the outside. It was our friend the lady-patroness of Miss Iris, the same who had been called by her admiring pastor "The Model of all the Virtues." Once a week she had written a letter, in a rather formal hand, but full of good advice, to her young charge. And now she had come to carry her away, thinking that she had learned all she was likely to learn under her present course of teaching. The Model, however, was to stay awhile,—a week, or more,—before they should leave together.

Iris was obedient, as she was bound to be. She was respectful, grateful, as a child is with a just, but not tender parent. Yet something was wrong. She had one of her trances, and became statue-like, as before, only the day after the Model's arrival. She was wan and silent, tasted nothing at table, smiled as if by a forced effort, and often looked vaguely away from those who were looking at her, her eyes just glazed with the shining moisture of a tear that must not be allowed to gather and fall. Was it grief at parting from the place where her strange friendship had grown up with the Little Gentleman? Yet she seemed to have become reconciled to his loss, and rather to have a deep feeling of gratitude that she had been permitted to care for him in his last weary days.

The Sunday after the Model's arrival, that lady had an attack of headache, and was obliged to shut herself up in a darkened room alone. Our two young friends took the opportunity to go together to the Church of the Galileans. They said but little going,— "collecting their thoughts" for the service, I devoutly hope. My kind good friend the pastor preached that day one of his sermons that make us all feel like brothers and sisters, and his text was that affectionate one from John, "My little children, let us not love in word, neither in tongue, but in deed and in truth." When Iris and her friend came out of church, they were both pale, and walked a space without speaking.

At last the young man said,—You and I are not little children, Iris!

She looked in his face an instant, as if startled, for there was something strange in the tone of his voice. She smiled faintly, but spoke never a word.

In deed and in truth, Iris, ———

What shall a poor girl say or do, when a strong man falters in his speech before her, and can do nothing better than hold out his hand to finish his broken sentence?

The poor girl said nothing, but quietly laid her gloved hand in his,—the lit-

tle soft white hand which had ministered so tenderly and suffered so patiently.

The blood came back to the young man's cheeks, as he lifted it to his lips, even as they walked there in the street, touched it gently with them, and said,—“It is mine!”

Iris did not contradict him.

The seasons pass by so rapidly, that I am startled to think how much has happened since these events I was describing. Those two young people would insist on having their own way about their own affairs, notwithstanding the good lady, so justly called the Model, insisted that the age of twenty-five years was as early as any discreet young lady should think of incurring the responsibilities, etc., etc. Long before Iris had reached that age, she was the wife of a young Maryland engineer, directing some of the vast constructions of his native State,—where he was growing rich fast enough to be able to decline that famous Russian offer which would have made him a kind of nabob in a few years. Iris does not write verse often, nowadays, but she sometimes draws. The last sketch of hers I have seen in my Southern visits was of two children, a boy and girl, the youngest holding a silver goblet, like the one she held that evening when I—I was so struck with her statue-like beauty. If in the later summer months you find the grass marked with footsteps around that grave on Copp's Hill I told you of, and flowers scattered over it, you may be sure that Iris is here on her annual visit to the home of her childhood and that excellent lady whose only fault was, that Nature had written out her list of virtues on ruled paper, and forgotten to rub out the lines.

One thing more I must mention. Being on the Common, last Sunday, I was attracted by the cheerful spectacle of a well-dressed and somewhat youthful papa wheeling a very elegant little carriage containing a stout baby. A buxom young lady watched them from one of the stone seats, with an interest which

could be nothing less than maternal. I at once recognized my old friend, the young fellow whom we called John. He was delighted to see me, introduced me to “Madam,” and would have the lusty infant out of the carriage, and hold him up for me to look at.

Now, then,—he said to the two-year-old,—show the gentleman how you hit from the shoulder.—Whereupon the little imp pushed his fat fist straight into my eye, to his father's intense satisfaction.

Fust-rate little chap,—said the papa.—Chip of the old block. Regl'r little Johnny, you know.

I was so much pleased to find the young fellow settled in life, and pushing about one of “them little articles” he seemed to want so much, that I took my “punishment” at the hands of the infant pugilist with great equanimity.—And how is the old boarding-house?—I asked.

A 1,—he answered.—Painted and papered as good as new. Gabs in all the rooms up to the sky-parlors. Old woman's layin' up money, they say. Means to send Ben Franklin to college.—Just then the first bell rang for church, and my friend, who, I understand, has become a most exemplary member of society, said he must be off to get ready for meetin', and told the young one to “shake dada,” which he did with his closed fist, in a somewhat menacing manner. And so the young man John, as we used to call him, took the pole of the miniature carriage, and pushed the small pugilist before him homewards, followed, in a somewhat leisurely way, by his pleasant-looking lady-companion, and I sent a sigh and a smile after him.

That evening, as soon as it was dark, I could not help going round by the old boarding-house. The “gabs” was lighted, but the curtains, or, more properly, the painted shades, were not down. And so I stood there and looked in along the table where the boarders sat at the evening meal,—our old breakfast-table, which some of us feel as if we knew so well. There were new faces at it, but

also old and familiar ones. — The landlady, in a wonderfully smart cap, looking young, comparatively speaking, and as if half the wrinkles had been ironed out of her forehead. — Her daughter, in rather dressy half-mourning, with a vast brooch of jet, got up, apparently, to match the gentleman next her, who was in black costume and sandy hair, — the last rising straight from his forehead, like the marble flame one sometimes sees at the top of a funeral urn. — The poor relation, not in absolute black, but in a stuff with specks of white; as much as to say, that, if there were any more Hiram left to sigh for her, there were pin-holes in the night of her despair, through which a ray of hope might find its way to an adorer. — Master Benjamin Franklin, grown taller of late, was in the act of splitting his face open with a wedge of pie, so that his features were seen to disadvantage for the moment. — The good old gentleman was sitting still and thoughtful. All at once he turned his face toward the window where I stood, and, just as if he had seen me, smiled his benignant smile. It was a recollection of some past pleasant moment; but it fell upon me like the blessing of a father.

I kissed my hand to them all, unseen as I stood in the outer darkness; and as I turned and went my way, the table and all around it faded into the realm of twilight shadows and of midnight dreams.

And so my year's record is finished. The Professor has talked less than his

predecessor, but he has heard and seen more. Thanks to all those friends who from time to time have sent their messages of kindly recognition and fellow-feeling! Peace to all such as may have been vexed in spirit by any utterance these pages have repeated! They will, doubtless, forget for the moment the difference in the hues of truth we look at through our human prisms, and join in singing (inwardly) this hymn to the Source of the light we all need to lead us, and the warmth which alone can make us all brothers.

A SUN-DAY HYMN.

LORD of all being! throned afar,
Thy glory flames from sun and star;
Centre and soul of every sphere,
Yet to each loving heart how near!

Sun of our life, thy wakening ray
Sheds on our path the glow of day;
Star of our hope, thy softened light
Cheers the long watches of the night.

Our midnight is thy smile withdrawn;
Our noontide is thy gracious dawn;
Our rainbow-arch thy mercy's sign;
All, save the clouds of sin, are thine!

Lord of all life, below, above,
Whose light is truth, whose warmth is love,
Before thy ever-blazing throne
We ask no lustre of our own.

Grant us thy truth to make us free,
And kindling hearts that burn for thee,
Till all thy living altars claim
One holy light, one heavenly flame!

REVIEWS AND LITERARY NOTICES.

The Oxford Museum. By HENRY W. ACLAND, M. D., Regius Professor of Medicine, and JOHN RUSKIN, M. A., Honorary Student of Christ Church. London, 1859.

THE last ten years have formed a remarkable period in the history of the ancient and honored University of Oxford. Guided by wise and discerning counsels, it has made rapid and substantial advance. The scope of its studies has been greatly enlarged, the standard of its requirements raised. Its traditional adherence to old methods and its bigoted conservatism have been overcome, and with happy pliancy it has yielded to the demands of the times and adapted itself to the new desires and growing needs of men. Its aristocratic prejudices have not been allowed longer to confine its privileges and its operations to one class alone of the community,—and in identifying itself with the system of middle-class education, Oxford has won new claims to gratitude and to respect, and now exercises a wider and more confirmed authority over the thought of England than ever before. To us, who take pride in her ancient fame, who honor her long and memorable services in the cause of good learning, who cherish the memory of the great and good men, the masters of modern thought, whom she has nurtured, who recall the names of our own forefathers who came out from her and from her sister University with will and power to lay the foundations of our state, and whom, by her discipline, in the midst of all the refinement of books and the quietness of study, she had prepared to meet and to overcome the hardships of exile, poverty, and labor, in the cause of truth and freedom,—to us it may well be matter of rejoicing to witness the freshness of her spirit and the spring of her perennial youth,—to see her

“so famous,

So excellent in art, and still so rising.”

One of the most marked features of the advance that has lately been made is the full recognition of the Natural Sciences as

forming an essential part of the scheme of University studies. For centuries there had been an “intellectual on-sidedness” at Oxford. It had chiefly cultivated classic learning. But it has now undertaken to repair the deficiency that existed in this respect, and, while still retaining all its classic studies, it has added to them a full course of training in the knowledge of Nature. “Our object is,” says Dr. Acland, speaking as one of the professors of the University, “our object is,—first, to give the learner a general view of the planet on which he lives, of its constituent parts, and of the relation which it occupies as a world among worlds; and secondly, to enable him to study, in the most complete scientific manner, and for any purpose, any detailed portion which his powers qualify him to grasp.”

Such an object brings the University into full sympathy with the present tendencies of education in our own country. With us, scientific pursuits and the study of Nature are receiving greater and greater attention and engrossing a continually larger share of the interest, the time, and the talent of students. There already exists, and there is danger of its increase, in many of our best institutions of learning, and many of our most educated men, an intellectual on-sidedness of a contrary, but not less unfortunate character, to that which long existed at Oxford. The temper of our people, the wide field for their energies, the development of the so-called practical traits of character under the stimulus of our political and social institutions, the solitary dissociation of America from the history and the achievements of the Old World, the melancholy absence of monuments of past greatness and worth,—these and many other circumstances peculiar to our position all serve to weaken the general interest in what are called classical studies, and to direct the attention of the most ambitious and active minds far too exclusively to the pursuits of science. And when to these circumstances peculiar to ourselves is added the influence of those general causes which have had the effect of leading men throughout the civilized world

to give of late years more and more of thought and study to the investigation of Nature and to the pursuits resulting therefrom, it is not strange that learning, so-called, should, for the present at least, find itself but poorly off in America, and that the essential value of learned studies for an even and fair development of the intellectual faculties should be far too little regarded. The danger that arises from a too exclusive devotion to scientific pursuits is pointed out by Dr. Acland in a passage which deserves thoughtful consideration, coming as it does from a man distinguished not more for scientific eminence than for his wide and cultivated intellect. "The further my observation has extended," he says, "the more satisfied I am that no *knowledge of things* will supply the place of the early study of letters, — *literæ humaniores*. I do not doubt the value of any honest mental labor. Indeed, since the *material* working of the Creator has been so far displayed to our gaze, it is both dangerous and full of impiety to resist its ennobling influence, even on the ground that His *moral* work is greater. But notwithstanding this, the study of language, of history, and of the thoughts of great men which they exhibit, seems to be almost necessary (as far as learning is necessary at all) for disciplining the heart, for elevating the soul, and for preparing the way for the growth in the young of their personal spiritual life; while, on the other hand, the best corrective to pedantry in scholarship, and to conceit in mental philosophy, is the study of the facts and laws exhibited by Natural Science."

Oxford, having thus fully acknowledged the need of enlarging her system of education, at once set about preparing a home for the Natural Sciences within her precincts. The building of the Oxford Museum is a fact characteristic of the large spirit of the University, and of special interest from the design and nature of its architecture. It is not merely intended for the holding of collections in the different departments of physical science, but it contains also lecture- and work-rooms, and all the accommodations required for in-door study. To provide the mere shell of such a building, the University granted the sum of £30,000. The design that was selected from those which were sent for competition was of the Gothic style, — the

work of Messrs. Deane and Woodward; and this style was chosen because it was believed, that, "in respect of capacity of adaptation to any given wants, Gothic has no superior in any known form of Art," — and that, this being so, "it was, upon the whole, the best suited to the general architectural character of Mediæval Oxford." "The centre of the edifice, which is to contain the collections, consists of a quadrangle," covered by a glass roof. The court is surrounded by an open arcade of two stories. "This arcade furnishes ready means of communication between the several departments and their collections in the area." "Round the arcade is ranged upon three sides the main block of the building," — the fourth side being left unoccupied by apartments, to afford means for future extension. Each department of science is provided with ample accommodations, specially adapted to its peculiar needs. The building, as it stands at present, is in its largest dimensions about 330 by 170 feet. Its erection has formed an epoch not only in the history of Oxford, but also in that of Gothic Art in England.

It is the first considerable building which has for centuries been erected in England according to the true principles of Gothic Art. It is a revival of the spirit and freedom of Gothic architecture. It is no copy, but an original creation of thought, fancy, and imagination. It has combined beauty with use, elegance with convenience, and ornament with instruction. It has proved the perfect pliancy of Gothic architecture to modern needs, and shown its power of entire adaptation to the requirements of new conditions. In its details no less than in its general scope it exhibits the recognition by its builders of the essential characteristics of the best Gothic Art, and shows in the harmonized variety of its parts the inventive thought and the independent execution of many minds and hands presided over by a single will. Gothic architecture in its best development is the expression at once of law and of liberty. The exactest principles of proportion are combined in it with the freest play of fancy. Its spaces are divided mathematically by the rule and the square, its main lines are determined with absolute precision, — but within these limits of order the imagination works out its free results, and, because limited by mathemat-

ical laws, reaches the most perfect freedom of beauty.

But the system of Gothic decorations, "which," says Mr. Ruskin, "took eight hundred years to mature, gathering its power by undivided inheritance of traditional method," is not an easy thing to revive under new and difficult conditions. A single example of what has been attempted in this way in the Oxford Museum must suffice to show the spirit which pervades its construction. The lower arcade upon the central court is supported by thirty-three piers and thirty shafts; the upper arcade by thirty-three piers and ninety-five shafts. "The shafts have been carefully selected, under the direction of the Professor of Geology, from quarries which furnish examples of many of the most important rocks of the British Islands. On the lower arcade are placed, on the west side, the granitic series; on the east, the metamorphic; on the north, calcareous rocks, chiefly from Ireland; on the south, the marbles of England." The capitals and bases are to represent different groups of plants and animals, illustrating the various geological epochs, and the natural orders of existence. Thus, the column of sienite from Charnwood Forest has a capital of the cocoa palm; the red granite of Ross, in Mull, is crowned with a capital of lilies; the beautiful marble of Marychurch has an exquisitely sculptured capital of ferns;—and so through all the range of the arcades, new designs, studied directly from Nature, and combining art with science, have been executed by the workmen employed on the building.

To complete the beauty of the court, massive corbels have been thrown out from the piers, upon which statues of the greatest and most famous men in science are to be, or are already, placed. These shafts and capitals and statues have been, in great part, the gift of individuals interested in the progress and successful completion of such a building. The Queen presented five of the statues; and her example has been followed by many of the graduates of the University and lovers of Art in England.

Mr. Ruskin ends his second letter in the little book before us with these words: "Although I doubt not that lovelier and juster expressions of the Gothic principle will be ultimately arrived at by us than

any which are possible in the Oxford Museum, its builders will never lose their claim to our chief gratitude, as the first guides in a right direction; and the building itself, the first exponent of recovered truth, will only be the more venerated, the more it is excelled."

Such is the way in which Oxford, having a Museum to build, sets to work. She lays down a large and generous plan, and erects a building worthy of her ancient fame, worthy to increase the love and honor in which she is held,—a building that adds a new beauty to her old beauties of hall and chapel, of quadrangle and cloister. She does not mistake parsimony for economy; she does not neglect to regard the duty that lies upon her, as the guardian and instructress of youth, to set before their eyes models of fair proportion, noble structures which shall exercise at once an influence to refine the taste and the sentiment and to enlarge the intellect. She acknowledges the claims of the future as well as of the present, and does not erect that which the future, however it may advance in constructive power, will regard as base, mean, or ugly. She recognizes the value to herself, as well as to her sons, of all those associations which, through the power of her adorned and munificent architecture, shall bind them to her in ties of closer tenderness, and of strong, though most delicate feeling. Her building is to have an aspect that shall correspond to the nobility of its function,—that shall impress the student, as he walks along the hard and dry paths of science, with some sense, faint though it be, of the beauty of that learning which is furnished with so goodly an abode. The influence of a fine building, complete in all its parts, is one which cannot be estimated in money, cannot be investigated by any practical process, but which is nevertheless as strong and precious as it is secret, as constant as it is unobserved.

It would seem that there could be no country in the world where buildings of the noblest kind would be more desired than in America, for there is none in which they are so much needed. But such is not the case. As men who have lived long in darkness become so accustomed to the want of light as not to feel its absence, so the absoluteness of the want of fine buildings in America prevents that want from being generally felt. Heirs of the intellec-

tual wealth of the past, we have no inheritance of the great works of its hands. No material heirlooms have been transmitted to us. We are cut off from any share in the monuments on which the labor, the affection, and the possessions of former generations were expended. The precious and enlarging associations connected with such works, which bind successive generations of men together with ties of memory and reverence, stimulating the imagination to new conceptions, and nerving the will to large efforts, have nothing to cling to here. The land is barren and naked; and, moreover, no effort is made to relieve the future from the want which the present feels so keenly. With wealth ample enough for undertakings of any magnitude,—with intelligence, more boasted than real, but still sufficient for the conception of improvement, we exhibit in our civilization neither the taste nor the capacity for any noble works of Art. The value of beauty is disregarded, and the cultivation of the sense of beauty is treated as of little worth, compared with the culture of what are styled the practical faculties. Our wealth is spent in the erection of extravagant stores and shops,—in the decoration of oyster-saloons, hotels, and steamboats,—in the lavish and selfish adornment of drawing-rooms and chambers. In the whole breadth of the continent there is not a single building of such beauty as to be an object of national pride, and few which will have any value in future times, except as historic records of the poverty of sentiment and the deficiency of character of the men of this generation.

Our oldest and best endowed University has, like Oxford, lately engaged in the erection of a Museum, which, though more limited in its general object, has yet a scope of such large and generous proportion as to make it a work of even more than national interest. It is undertaken on such a scale as to fit it not merely for present needs, but for the increasing wants of later times. The State has contributed to it from the public treasury, and private citizens have given their contributions liberally towards its support. The building has been rapidly carried forward, and the portion undertaken is now near completion. How does it compare with the Oxford Museum? What provision has been made that in its outward aspect it shall

correspond with the worth and grandeur of the collections it is to hold and the studies that are to be carried on within it? What patient thought, what stores of imagination, what happy adaptations do its walls reveal? These questions are easily answered. Convenience of internal arrangement has been sought without regard to external beauty, without consideration of the claims of Art. The architect has, we must suppose, been obliged to conform his plans to the most frugal estimates; but we cannot help thinking, that, generous as the State has been, it would have been more worthy of her, had no such necessity existed. The building for the Museum is one which can never excite high admiration, never touch any chord of poetic sentiment, never arouse in the student within its walls any feeling save that of mere convenience and utility. Its bare, shadowless walls, unadorned by carved columns or memorial statues, will stand incapable of affording support for those associations which endear every human work of worth, covering it with praise and remembrance, as the ivy clings to the stone, adding beauty to beauty,—associations which make men proud of their ancestors and desirous to equal them in achievement. The University at Cambridge, just entering on the second quarter of its third century, has not a single building that is beautiful, perhaps we might say none that is not positively ugly; and we almost despair of a future when our people shall become enlightened and magnanimous enough to appreciate noble architecture at its true worth, as the expression of the greatness of national character, as an enduring record of faith and of truth, and as an essential instrument in any system of education that professes to be complete.

1. *Forty-Four Years of the Life of a Hunter*; being Reminiscences of MESHACH BROWNING, a Maryland Hunter; roughly written down by Himself. Revised and illustrated by E. STABLER. Philadelphia: J. B. Lippincott & Co. 1859. pp. x., 400.
2. *Ten Years of Preacher-Life: Chapters from an Autobiography*. By WILLIAM HENRY MILBURN. New York: Derby & Jackson. 1859. pp. 363.

BENVENUTO CELLINI was right in his

dictum about autobiographies; and so was Dr. Kitchener, in his about hares. First catch your perfectly sincere and unconscious man. He is even more uncommon than a genius of the first order. Most men dress themselves for their autobiographies, as Machiavelli used to do for reading the classics, in their best clothes; they receive us, as it were, in a parlor chilling and awkward from its unfamiliarity with man, and keep us carefully away from the kitchen-chimney-corner, where they would feel at home, and would not look on a lapse into nature as the unpardonable sin. But what do we want of a hospitality that makes strangers of us, or of confidences that keep us at arm's-length? Better the tavern and the newspaper; for in the one we can grumble, and from the other learn more of our neighbors than we care to know. John Smith's autobiography is commonly John Smith's design for an equestrian statue of himself,—very fine, certainly, and as much like him as like Marcus Aurelius. Saint Augustine, kneeling to confess, has an eye to the picturesque, and does it in *pontificalibus*, resolved that Domina Grundy shall think all the better of him. Rousseau cries, "I will bare my heart to you!" and, throwing open his waistcoat, makes us the confidants of his dirty linen. Montaigne, indeed, reports of himself with the impartiality of a naturalist, and Boswell, in his letters to Temple, shows a maudlin irremittentiveness; but is not old Samuel Pepys, after all, the only man who spoke to himself of himself with perfect simplicity, frankness, and unconsciousness?—a creature unique as the dodo,—a solitary specimen, to show that it was possible for Nature to indulge in so odd a whimsey! An autobiography is good for nothing, unless the author tell us in it precisely what he meant not to tell. A man who can say what he thinks of another to his face is a disagreeable rarity; but one who could look his own Ego straight in the eye, and pronounce unbiased judgment, were worthy of Sir Thomas Browne's Museum. Had Cheiron written his autobiography, the consciousness of his equine crupper would have ridden him like a nightmare; should a mermaid write hers, she would sink the fish's tail, nor allow it to be put into the scales, in weighing her character. The mermaid, in truth, is the emblem of those

who strive to see themselves;—her mirror is too small to reflect anything more than the *mulier formosa supernè*.

We looked for a great prize in Meshach Browning's account of himself, and have been disappointed. Not that some very fair grains of wheat may not be had for the winnowing, but the proportion of chaff is disheartening. Meshach has been edited, and has not come out of that fiery furnace unscathed. Mr. Stabler has not let him come before us in his deerskin hunting-shirt, but has made him presentable by getting him into a black dress-coat, the uniform of perfect respectability and tiresomeness. He has corrected Meshach's style for him! He has made him write that unexceptionable English which neither gods nor men, but only columns, allow. (The kindness of an anonymous correspondent, however, enables us to assure him that *lay*, and not *laid*, is the prerogative of *lie*.) One page of Meshach's own writing would have been worth all his bear-stories put together. Many men may shoot bears, but few can write like backwoodsmen. We shall expect an edition of "The Rivals" from Mr. Stabler, with Mrs. Malaprop's epitaphs revised by the "Aids to Composition." Luckily, Meshach himself will never know the wrong that has been done him. On the contrary, he probably pleases himself in finding that he is made to write President's English, and admires the new leaves and apples not his own. But, in his polishing, American letters have met as great a loss as American fiction did when the depositions of the survivors of Bunker's Hill, taken fifty years after the battle, were burned.

However, he who knows how to read with the ends of his fingers may yet find good meat in the book. An honest provincialism has escaped Mr. Stabler's weeding-hoe here and there, and we get a few glimpses, in spite of him, into log-cabin interiors when the inmates are not in their Sunday-clothes. We learn how much a sound stomach has to do with human felicity; that a bride may make her husband happy, though her whole outfit consist of two cups and saucers, two knives and forks, and two spoons; that a man may be hospitable in a cabin, twelve by fifteen, with only the forest for his larder; and that an American needs only an axe, a rifle, and

nary red, for his start in life. Meshach Browning finds in his Paradise very much what our first parents found outside of theirs. At nineteen he is the husband of pretty Mary McMullen, and joint-proprietor with the rest of mankind of all-outdoors,—it being an eccentricity of McMullen *père* to prefer a back to a front view of his sons-in-law. Meshach, who is sure of a comfortable fireside wherever there are trees, moves into the nearest bit of wilderness, builds a house with the timber felled to make a clearing, plants his acre or two, and forthwith shoots a bear, whose salted flesh will keep him and his wife alive till harvest. Thus in 1800 was a family founded, which fifty years later had increased to one hundred and twenty-two, of whom sixty-seven, as their progenitor says proudly, were “capable of bearing arms for the defence of their country,”—though, to be sure, the Harper’s Ferry affair leaves us in some doubt as to the direction in which they would bear them. The community of which the Brownings, man and wife, became members at their marriage was a wholly self-subsistent one. The men wore deerskins procured by their own rifles and dressed and tailored by themselves,—while the women spun and wove both flax and wool. Powder and lead seem to have been the only things for which they were dependent on outsiders. Browning’s father was an English soldier, who, escaping from Brad-dock’s massacre, deserted and settled in the highlands of Western Maryland,—as a place, we suppose, equally safe from the provost-martial of the redcoat and the tomahawk of the red man. It is curious to think of the great contrast between father and son: the one a British soldier of the day of strictest powder and pigtail; the other, a man who never wore a hat, except in fine weather,—and in the house, of course, like the rest of his countrymen. In this case, we find the very purest American type (for Meshach has not a single Old-World notion) produced in a single generation. We ourselves have known a parallel instance in the children of a British soldier who deserted during the War of 1812; in tone of thought, accent, dialect, and *physique* they were unmistakably Yankee. If the backwoods Americanize men so fast, is it wonderful that two centuries of the Western Hemisphere should have produced a breed so unlike

the parent Bull? It is time Bull began to reconcile himself to it.

One of the most amusing passages in Meshach’s autobiography is that in which he relates his military experience as captain of a company of militia. The company appear to have gone into action only once, and that was on occasion of a muster when they undertook to *lick* their commander, with whom, for some reason or other, they were discontented. As well as we can make out, the result seems to have been, that the captain licked *them*; though our Cæsar’s Commentaries are naturally so confused on this topic, that we almost feel, after reading them, as if we had been through the fight ourselves.

The book should have been shorter by at least two-thirds,—for one bear-story is just like another, and Meshach’s style of narrative is one that cannot bear the prosperity of print. However, we find much that is interesting in the volume, as in all records of real experience.

Mr. Milburn’s account of himself we have also found very entertaining. In some respects it belongs on the same shelf with Meshach Browning’s; for we think the best chapters in it are those which bring us into contact with Cartwright and other Methodist ministers, the frontiersmen and bushfighters of the Church, who do not bandy subtleties with Mephistopheles, nor consider that the Prince of Darkness is a gentleman, but go in for a rough-and-tumble fight with Satan and his imps, as with so many red *Injuns* undeserving of the rights and incapable of the amenities of civilized warfare. We confess a thorough liking for these Leatherstockings of the clergy, true apostolic successors of the heavy-handed fisherman, Peter. Their rough-and-ready gospel is just the thing for men who feel as if they could not get religion, unless from a preacher who can “whip” them as well as thunder doctrine at their ears.

We prefer those parts of Mr. Milburn’s book in which he tells us what he saw (if we may say it of a blind man) to those in which he undertakes to tell us what he was. The history of the growth of his mind is not of vital importance to us, and we should be quite willing to have “returned unexperienced to our graves,” like Grumio’s fellow-servants. We think there is getting to be altogether

too much unreserve in the world. We doubt if any man have the right to take mankind by the button and tell all about himself, unless, like Dante, he can symbolize his experience. Even Goethe we only half thank, especially when he kisses and tells, and prefer Shakspeare's indifference to the intimacy of the German. Silence about one's self is the most golden of all, as men commonly discover after babbling. Mr. Milburn, in one of his chapters, gives an account of his passage through what he is pleased to call *neology* and *rationalism*. He represents himself as having sounded the depths of German metaphysics, criticism, and æsthetics. But a man who is able to write a sentence in which Lessing's Works are spoken of as if the reading of them tended to make men "transcendentalists of the supra-nebulous order" no more deserves a scourging by angels for his devotion to German literature than Saint Jerome did for being a Ciceronian. No truly thorough course of study ever weakened or unsteadyed any man's mind, for it is the surest way to make him think less of himself,—and we cannot help believing that the disease Mr. Milburn went through was nothing more nor less than *sentimentalism*, a complaint as common to a certain period of life as measles. But while we think him mistaken in his diagnosis, we cannot but commend the good sense and manliness of his course of treatment.

Bating the egotism unavoidable in a work of the sort, the style of Mr. Milburn's book is agreeable, and the anecdotes of various kinds with which it abounds render it very amusing. It is of particular interest as showing how much a blind man may accomplish both for himself and others, that the loss of sight may be borne with cheerfulness as well as resignation, and that the sufferer by such a calamity is sure of kindness and sympathy from his fellow-men.

A First Lesson in Natural History. By АСТЕА. Boston: Little, Brown, & Co. 1859. pp. 82.

THIS is an altogether charming little book. Simple, clear, and methodical, the style leaves nothing to be desired, and suggests no wish that anything were away.

An aunt called upon for more stories—and no wonder, when she tells them so well—resolves to play the Nereïd, and takes her little ones in fancy down among the slopes and dells of Ocean to watch the lovely growths and the strange creatures in which, through plant and mineral, or what seem such, Life is yearning upward toward the higher individuality of Volition. She tells us (for we seemed among her hearers as we read, and drew our stool nearer) all about the sea-anemones and corals, the coral-reefs, the jelly-fishes, star-fishes, and sea-urchins,—which last are not to be confounded with the buoys so frequently to be met with in our harbors. That the stories have the sanction of Agassiz is warrant of their scientific accuracy, while the feminine grace with which they are told is a science to be learned of no professor.

Since the fairies are all dead, it is pleasant to know that Pan can be brought to life again for children by the study of Nature. Now that the wonders of the invisible world are closed, the little ones can have no better set-off than in the beauty and marvel of God's visible creation. Here also are food for the imagination and material for poetry. Whatever teaches a child to observe teaches him to think, and strengthens memory, a faculty which in fitting conjunction is cumulative genius. We dislike the science that is sometimes forced down youthful throats by the Mrs. Squeerses of polite learning, a vile compound of treacle and brimstone; but there is a vast difference between science as dead fact and science as living poetry,—the harvest of the child's own eyes, gathered on seashores and hillsides, in fields and lanes. We like the aim and tendency of this little book, because it is likely to draw children away from books, and to entice them into that admirably ventilated schoolroom of out-doors which will give them sound lungs and stomachs and muscular limbs. It teaches them, too, without their knowing it; which is the only true way; for they contrive to make their minds duck's-backs, under the assiduous watering-pot of instruction. The knowledge it gives them is real, and not merely a thing of terms and phrases. Moreover, the kind of it is suitable; a great thing; for we hold a Pascal in a pinafore to be as great an outrage as a learned pig.

We have found the generality of books written for children of late so thoroughly bad, as void of invention as they are full of vulgarisms in thought and language, that it is a downright pleasure to meet with one so fresh and graceful as this of Actæa's. We hope she will follow it with a series, for she has shown herself qualified to do for science what Hawthorne has done for mythology.

Poems. By ANNE WHITNEY. New York: Appleton & Co. 1859.

THIS modest volume is a collection of Miss Whitney's previously printed poems, scattered about in forgotten newspapers, with perhaps as many more, which now appear in print for the first time. The uncommon merit of some of her early poems, especially "Bertha," "Hymn to the Sea," and "Lilian," (here most unpoetically called "Facts in Verse,") long ago awakened a desire in lovers of good poetry to know more of Miss Whitney and what she had written; and the desire is gratified by the publication of this book. We can hardly say that the new poems are better than the old; though some of them, as "The Ceyba and the Jaguey," "Undine," "Dominique," and "My Window," are marked by the same quick insight, the same force and dignity of expression, which charm us in the earlier verses. We still find "Lilian" the best of all, as it is the longest; there are in it passages of description as clear and vivid as the landscapes of Church and Turner, and touches of profound and glowing imagination; and the whole poem, in spite of its obscurity, affects the mind like a strain of high and mournful music. The Sonnets are all more or less harsh and unintelligible,—a criticism which applies to many of the other poems. Miss Whitney evidently despises foot-notes as utterly as Tennyson, and leaves much unexplained in her titles and in the poems themselves, which might help us to understand them, if we knew it. Obscurity of thought and a lack of facility in versification cause evident defects in her otherwise fine book; on the other hand, she is never flat and seldom feeble, but writes as one whose thoughts and feelings move on a high level, sustained by a familiarity with the strength and beauty, rather

than the grace and tenderness of literature. Few of our countrywomen have written better poems, and her little book gives finer food for thought and fancy than many a more bulky volume. Is it ungracious to charge her with affectation? for this is the clinging curse of modern poetry, and one may trace it even in the noble idyls of the greatest English poet now alive. The Brownings overflow with it, and it is the chief characteristic of scores of the lesser poets of the day. If all who write verses could learn how sacred language is, how full of beauty is its austere simplicity, they would cease from their endless tricks of word-painting and the Florentine mosaics of speech. Miss Whitney offends less than many in this way, and has shown some of the rarer gifts of that indefinable being,—a true poet.

Sword and Gown. A Novel: by the Author of "Guy Livingstone." Boston: Ticknor & Fields.

THIS is rather a brilliant sketch than a carefully wrought and finely finished romance. The actors are drawn in bold outlines, which it does not appear to have been the purpose of the author to fill up in the delicate manner usually deemed necessary for the development of character in fiction. But they are so vigorously drawn, and the narration is so full of power, that few readers can resist the fascination of the story, in spite of the intrusive little digressions which everywhere appear, and which, jumping at random through passages of history, religion, art, politics, literature, as a circus-rider forsakes his steed to dash through the many-colored tissue screens that are invitingly held out to him, interfere quite seriously with its progress. It is certainly a book in which the interest is positive, and from which the attention is seldom allowed to wander; and is, so far, a success.

But there is also another relation in which it is to be considered. Without being much of a moralist, one may clearly perceive that its tone is unhealthy and its sentiment vicious. What it aims at we would not assume to decide; what it accomplishes is, to secure a sympathy for a reckless and dare-devil spirit which drives the hero through a tolerably long career of

more than moderate iniquity, and leaves him impenitent at the end. It will hardly do to say that the object of the book is only to amuse. Dealing with the subjects it does, it must work good or evil. Its theme is this: An imperious beauty, whose heart has been seared in earliest youth, and whose passions are half supposed to be dead, is brought in contact, at a French watering-place, with a man whose life has been passed in wildest excesses, whose amatory exploits have echoed through Europe, and who knows no higher human motive of action than the prosecution of selfish and sensual enjoyment. His good qualities are dauntless personal courage, which, however, often sinks into brutal ferocity, and occasional touches of generous emotion towards his friends. The young girl's heart-strings are again set in tune, and made to quiver in harmony with those of the determined conqueror. Just as her soul is yielded, the intelligence that her lover has a living wife is imparted to her. Here a resemblance to a striking incident in "Jane Eyre" may be detected; but mark the difference in the result:—Jane Eyre, resolute in her righteous convictions, flies from a struggle which she perhaps feels herself incapable of sustaining; the present heroine consents to re-

main near her lover, on his promise of good behavior! What follows cannot be averted,—who would expect that it should be? The elopement which is planned, however, is prevented by the interference of a third party, and the lovers submit to their destiny of separation. They meet once again, but it is only when the hero, mortally wounded in a Crimean battle, lies expiring at Scutari. With the bitter agony of the dying farewell, the scene closes. The characters remain unchanged to the end. The Sword, though stained in many places with impurities, still glistens with a lustre that bewilders and confuses the senses. The Gown—which seems introduced at all only for the purpose of mockery, its representative being invested with all contemptible and unmanly attributes—still lies covered with the reproach that has been cast upon it.

The moral of such a book is not a good one. The author does his best, by various arts, to make the reader look kindly upon a guilty love, and to regard with admiration those who are animated by it, notwithstanding the hero is no better at the end than he was at the opening, and the heroine is rather worse. And such is his undeniable power, that with many readers he will be too likely to carry his point.

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