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long anterior to the Chistian era, in making impressions upon the brickwork of Nineveh and Babylon.

The invention of printing in modern times, like many other so-called inventions was only a re-discovery, if indeed, the art of stamping pottery had ever been forgotten, or dis-used. The civilization of antiquity has been greatly underrated by some modern writers, who have ascribed to the ancients an ignorance of many arts which were well known to them, and were afterwards lost to the human race during the dark ages.

Mr. Wendell Phillips in his oft-repeated lecture on "The Lost Arts," has shown very plausible reasons for believing that the ancients were acquainted with the use of the microscope, and even of the telescope. However this may be, steam was certainly used as a motive force in machinery, and applied by the inventor to engines for raising water from the Nile a century before the Christian era; the steam not acting as in our modern engines, upon a piston-rod within a cylinder, but being thrown in jets upon paddles, like those of a steamboat wheel or water wheel. If, then, the ancients were acquainted with the principle of printing, the question arises why they never applied it to the multiplication of books, as the idea of the press would naturally be suggested as soon as the art had become known.

It has frequently been remarked that great inventions in the useful arts, appear in history only when occasion calls for them, and an eminent American scholar has advanced the theory that the reason why the civilized ancients did not apply the arts of printing to books, is that the existence of slavery among them rendered it unnecessary. Slavery among the ancients differed in many important respects from that which existed in the Southern States within our recollection. In the latter, the race in servitude differed from that of the masters, and its members were not only but

a few generations removed from the absolute barbarism of their ancestors, but also were prevented by policy and law from attaining any of that intellectual progress which they might have made in the sunlight of the more civilized atmosphere to which they had been transplanted.

But in ancient times, the frequency of wars, and the severity of the law of universal custom, which allowed the conqueror to reduce the conquered nations to slavery, not only rendered slave labour cheap, but a large portion of those in servitude were either of the same or kindred races with their masters, and often of equal or superior breeding and education. Plutarch tells us that some of the Athenians who were taken prisoners in the ill-fated Sicilian expedition, during the Peloponnesian war, and reduced to slavery, mitigated the severity of their lot, by reciting to their masters verses of Euripides in whose poetry the Syracusans took particular delight, and that a number of them were even rewarded with their liberty, for which they formally expressed their thanks to the poet on their return home. Very eminent writers of ancient times, passed a part at least of their lives in a state of slavery, among them the fabulist Æsop, the great stoic philosopher Epictetus, and even Plato, who on his return from Syracuse, by the treachery of the Lacedæmonian ambassador with whom he sailed, was sold into slavery at Ægina, and was afterwards ransomed by Anniceris, for the sum of thirty minæ. Other friends of Plato having contributed the sum to repay Anniceris, the latter expended it by purchasing for the philosopher the famous garden of the Academy. At Rome men of great literary ability were found among the slaves, such as the poet Terence, and Cicero's freedman Tiro, to whom he writes in such affectionate terms in some of his letters, the whole of which, that have been preserved to posterity, were collected and edited by the faithful Tiro after Cicero's death, forming the largest body

of epistolary correspondence that has come down to us from antiquity.

Thus it appears that many of the slaves of the ancients were men of education, and the market value of these was increased in proportion to the extent of their acquirements.

This use of educated slave labour in writing, rendered books comparatively cheap among the ancients. We learn from Plato that in his time, the works of the philosopher Anaxagoras were sold in the theatre at Athens for a drachma, or about 17 cents of our money, and even if as some of the commentators think, only a single treatise of Anaxagoras is spoken of, this is cheaper than the rate at which opera librettos or other printed pamphlets are sold at our places of public amusement at the present day. The poet Martial tells us that his works were sold in distant Britain, at a price quite as low as a good copy of them could be bought for to-day in London. It is difficult in these instances to estimate in modern currency the actual value of books or other articles of sale, on account of the variation in the value of the precious metals at different periods. Some writers on political economy have assumed the market price of wheat as a standard of comparison in measuring the values of other commodities at different historical periods, but as the price of flour within the recollection of this generation has fluctuated between the extreme limit of \$4.50 and \$20 per barrel at retail, this standard can scarcely be accepted as a sound basis for very accurate calculations. Besides, the values of the ancient coins differed at different periods, and if it be stated that the price of a particular book was a *drachma*, we are at a loss in determining whether reference is made to the *drachma of the fathers* or a *trade-drachma*. But without engaging in such abstruse calculations, it is enough to know that books in the brilliant Athenian period, and under the Roman empire were much

cheaper than they were at any time during the first three centuries after the discovery of the printing-press.

Our notions of the great costliness of books before the invention of printing, are derived, not from the periods of ancient civilization, but from the dark ages which preceded the revival of learning, and the period immediately afterwards when Bibles were fastened by chains to the church building on account of their immense value. During the Middle Ages, few persons could write, and those who could, were mostly the inhabitants of monasteries who wrote at their leisure, of which they had an abundance. They laid out much toilsome labour upon the illumination and fantastic lettering of manuscripts. The black-letter character, as it is called, was then devised, and the first printed books were struck off from a type modelled upon it. More simplified forms of type were introduced later, and even in Germany the spirit of Teutonic nationality, which clings to so many antiquated customs simply because they are German, has not prevented a large number of books from being printed of late years, in the more convenient type now generally used by the other nations of Western Europe.

The fantastic lettering of the Middle Ages would never have served for the large amount of rapid writing necessary in the days of civilized antiquity. Niebuhr says that it is a mistake to suppose that the ancients did not use much writing; that, on the contrary, they used a great deal. In fact it becomes evident, upon reflection, that they must have done so. Rome's unequalled genius for organization, cementing together the numerous countries of her vast empire, and the administration of her government in its various departments over so many different provinces, and so extensive a territory must have required as much writing in all departments, as any great government of modern times. The public accounts were kept by double-entry, which, it is

said, was not used by any modern government, till its introduction in France by Napoleon, when First Consul.

A greater obstacle to the cheapness of books than the want of the printing-press, seems to have been encountered in the lack of sufficient good material for paper or a cheap substitute for it. Papyrus, the material most used was dear, and when in the second century before Christ the supply of this from Egypt was cut off by Ptolemy Epiphanes from Eumenes of Pergamos, the latter introduced for the books of his great library, the use of parchment, which was afterwards called *charta Pergamena*. This material, it is said, was used at an earlier period by the Jews and Hebrews two centuries before Eumenes, and Herodotus mentions the skins of sheep and goats as commonly used by the Ionian Greeks and Phœnicians, in place of papyrus. But although the ancients did not have paper, a large part of their writing not intended for preservation, such as first drafts of books, un-important letters, accounts, and the like, was made upon the waxen tablets in common use, and afterwards effaced. This rendered waste baskets unnecessary, and the waxen tablets were certainly more elegant than the modern slate.

The historian Hallam says that, "the invention of printing, so far from being the result of philosophical sagacity, does not appear to have been suggested by any regard to the higher branches of literature or to bear any other relation than that of coincidence to their revival in Italy." He further states that it is doubtful whether moveable wooden characters were ever employed for an entire work. and says that "no expedient could have fulfilled the great purposes of the inventor until the invention was perfected by founding metal types in a matrix or mould, the essential characteristic of printing, as distinguished from other arts that bear some analogy to it."

If nothing of the nature of the modern newspapers came

into use in Greece during the brilliant period of the Athenian supremacy, it was probably for the reason that no necessity for anything of the kind had arisen. It certainly was not from any lack of interest in the news of the day, as we have the testimony of both Demosthenes and St. Paul, writing at an interval of nearly four centuries from each other, that a craving for news was peculiarly characteristic of the Athenians as a people. But in the Greek cities, none of which were of very large dimensions, news passed from mouth to mouth with great rapidity. The majority of the citizens met one another daily in the agora or market place, and we learn from the dialogues of Plato and the comedies of Aristophanes how quickly the arrival of a prominent stranger, or the announcement of important news was heralded through the city. The first report of the disastrous result of the Sicilian expedition was told by a stranger in a barber's shop, an emporium for news in all ages and countries, and from thence spread rapidly everywhere among the people.

But even during the period of the republic, the size of Rome as a city, and the large and constantly increasing sphere of the Roman dominion, connecting her by her interests with the greater part of the civilized world, rendered necessary a more regular method of making public and transmitting news than was needed in the narrower limits of the States of Greece. Hence arose the institution of the *acta*, which, having their origin in the meagre public records kept from an early period, were afterwards improved till they fulfilled during the later republic and empire a great part of the function of the modern newspaper.

They were commonly entitled "Acta Diurna," (which might be translated "Day's Doings,") and were also known as "Acta Publica," "Acta Urbana," "Acta Populi," or simply "Acta."

They are frequently mentioned by Latin writers of the later republic and the empire, Cicero, Suetonius, Tacitus, Juvenal, and others. Tacitus, in mentioning the erection of buildings and important public works, refers those who take particular interest in such matters, for greater detail, to the *Acta* of the day, as a modern historian refers in his notes to the newspapers of the period of which he writes. The matters brought before the Senate, with an abstract of the debates and speeches of the chief speakers, were published, by order of Julius Cæsar, in the *Acta Diurna*; Augustus forbade the publication of the proceedings of the Senate in the *Acta*, but had a report of them made by one of the Senators appointed as a commissioner for that purpose, for preservation as a record. This is probably the first despotic measure ever adopted for restricting the liberty of the press. The field occupied by these *Acta Diurna* was quite extensive. They contained—

I. Extracts from the *Acta Forensia*, which included new statutes, edicts, names of magistrates and of other officials, together with reports of proceedings in the courts of law.

II. Extracts from the proceedings in the Senate, already mentioned.

III. During the empire, a court circular, or record of births, deaths and movements of the imperial family.

IV. An account of public affairs and foreign wars, so far as the censorship of the government allowed.

V. What may be termed general news, including notices of erections of new buildings, conflagrations, funerals, sacrifices, lists of public games, accounts of prodigies, curious tales, personal adventures, with the names of the parties, trials, executions, accidents, and what was doubtless most sought after by the female newspaper readers of Rome, if they resembled those of the present day, marriages, births and deaths. They further include an account of the money

paid into the treasury from the provinces, and all matters relating to the supply of corn, one of the chief subjects of interest to the Roman populace.

This brief summary of the matters included in the *Acta* shows that they were in the true sense of the word, *newspapers*, having a much wider range of topics than the newspapers published in the early part of the last century. It does not appear that they contained any editorial articles or comments; but under the imperial despotism, free expressions of opinion were quickly repressed, if obnoxious to the government. However deficient the *Acta* may have been in what is called independent journalism, or as organs of public opinion, they certainly lacked nothing in the local department, or in publication of news of general interest, to judge from the character of their contents already mentioned.

No specimens of the *Acta* are known to be extant, but there is a passage in Petronius which (though evidently a burlesque) may afford some notion of the style of their local "items." The bookkeeper of Trimalchio pretends to read aloud some extracts from the "*Acta*," which have been translated as follows:

—"On the 30th of July, on the Cuman farm belonging to Trimalchio were born thirty boys and forty girls.

—There were brought to the barn from the threshing floor, 120,000 measures of wheat. Five hundred oxen were broken in.

—On the same day 100,000 sesterces that could not be invested were put into the money chest.

On the same day a fire broke out in the gardens of Pompey, having caught in the steward's house."

How extensive the circulation of the *Acta* was, we can only conjecture, but it appears to have been considerable.

The official "daily" was bulletined in a public place where it could be copied by any one. From a single copy thus made, others could be quickly reproduced in large numbers, as they doubtless were, by the method already spoken of in

the case of books. They were then quickly transmitted throughout the empire, as we learn from various sources, and particularly from the abundant correspondence preserved in Cicero's Epistles.

When absent from Rome we find the distinguished orator frequently refers to the *Acta* and when they do not arrive regularly, he complains very much in the same tone in which a merchant of the present day, when away from home, might complain of the non-arrival of his daily paper.

When writing from Rome to his friends who are absent, he occasionally remarks, in substance, that he will not write of public events because he knows they receive the papers (*Acta*) regularly. Undoubtedly these ancient newspapers are very inferior to those of the present time, when the press draws into its jaws a roll of paper five miles in length, and has a capacity for printing, folding, and cutting 40,000 copies per hour ready for delivery, but the superiority of this powerful machine over the Roman method is scarcely greater than its superiority to the hand-press used by the great Franklin in the last century. Besides, the copies of the *Acta* could be multiplied with as much rapidity as a modern editor can furnish written copy for the compositors.

Books, we know, were copied by a large number of slave scribes from dictation, the original being read aloud to the copyists, and of course a large number of copies of the *Acta* could be made simultaneously in this way; so that the number of possible copies made at one place would be limited only by the number of persons who could write within easy hearing distance of a reader with a loud voice, and they might be made at several places at once. Doubtless, the same uniformity could not be ensured by this process as by the impression of the printing press, but if the copyists could succeed in making greater blunders than I have known modern compositors to do, even after the proof has been correc-

ted twice or three times, they must have been very careless scribes indeed.

Modern journalism has, since the middle of the last century, entered upon a far wider field; it has become a most potent agent in the intellectual, social and political progress of the human race; and, in our time is employing its great resources in enterprises for the promotion of astronomic science and geographical discovery, which until recently, were exclusively dependent upon the enterprise of governments or wealthy associations of learned men. Under the auspices of a newspaper, a Stanley has established beyond doubt the situation of the ultimate sources of the Nile, and finally solved the problem which has exercised the minds of men from the dawn of ancient civilization; has explored the course of the Congo, and made clear the whole great water system of Central Africa; and the same journal which sent out this heroic adventurer has since planned an expedition to endeavour to put the finishing touch to the history of modern discovery, and crown the efforts of preceding Arctic explorers by clearing up the mystery which still surrounds the long-sought Northern Pole.

THE HIGHLANDERS OF GLENGARRY.



GLENGARRY is unquestionably one of the most interesting counties in Canada. It is not alone that it is pleasant and beautiful in rural loveliness, but there is a deeper interest, the historical interest attaching to it, in that it is the home of the Highland clans who, in the early years of this century, left their native hills and, carrying little else than their plaids, came over to this country to seek the sustenance those hills could not afford them.

It was a strange experience for the writer, born on the

other side of the water, and who has been more or less in Scotland, that the first sounds of the Gaelic tongue should be heard three thousand miles away from its home, and yet it was so. On reaching Lancaster during the course of a short trip to the country, the guttural sounds of the Gaelic fell upon the ear, pure, so we were given to understand by competent authority, as when it was the language of the whole of the Highlands of old Scotia. And a fine race of men these transplanted Highlanders are; in physique, worthy sons of the hills, to whom the bracing climate of Canada has given powerful frames, robust health and consequent long life; in manners simple-minded and honest, good neighbours, and warm-hearted to strangers; and in religion, worshipping the Almighty, after the fashion of their forefathers, whether as Presbyterians or Catholics, in sincerity. These are the real Highlanders; they care not to flaunt the bright colours of the tartan, whilst they are skilful in all athletic exercises, but they apply themselves to the cultivation of their farms. And what has been the result? The country that was a dense forest, when the Highlanders first came, with nothing but the pioneer axe, strong arms and willing hearts, is now beautifully cleared and covered with fields of smiling grain, dotted with sufficient plantations to retain its natural beauty, and neat substantial houses, bearing all the evidences of solid prosperity. Truly that emigration, which the clansmen set about with sad hearts, has been beneficial to their children at least.

They have kept very much to themselves have these colonists; they are nearly all Macdonalds, McLennans and McPhersons, and if, as Disraeli says in one of his novels, the highest achievements fall to the purest race, there is a noble future in store for the people of Glengarry. But be that as it may, one thing is certain: peaceful, tranquil and prosperous lives are their lot at present, and it is very much due to

their own industry and the essential characteristic of the Gaelic race—untiring patience. There is a lesson here for our emigration agents ; the clansmen came here, practically a family, feeling all the obligations to help each other that that bond involves, and the result has been eminently successful.

The country of Glengarry, it is perhaps scarcely necessary to say, is the nearest to the Province of Quebec, and its principal villages are Lancaster, Alexandria, Williamstown, Lochiel, Dalhousie Mills, and St. Elmo. Lancaster really consists of three villages, one situated by the river, studded here with beautiful islands, which naturally is the oldest, as in the days of its formation the railway was unknown and the only approach was either by water or a troublesome land passage. Here there are some flourishing saw mills, which somewhat compensate the people of the low village for the change that the establishment of the railway caused. Here also is a neat church of the Church of Scotland. New Lancaster, or the depot, as it is sometimes called, is built right alongside the tracks, and is a very pleasant place indeed to spend a few days in. It has capital stores, comfortable dwelling houses and four hotels.

Perhaps it would have been more in accordance with the fitness of things to have mentioned first that the village has small Catholic Presbyterian and Wesleyan churches, the Presbyterian one being very neat. A walk or a ride of four miles to the Northwest along the beautiful banks of the Riviere des Raisin, and through a country that at this time of the year is golden with grain, brings the traveller to Williamstown, a very interesting and pretty village. Some persons, like Gray, sometimes moralise amongst the tombs, and walking in the old Kirkyard, we saw the monuments of whole families of the Grants, and thoughts were suggested of the difference between these Grants, who slept so peace-

fully in their narrow cells with the lot of their forefathers, many of whose bones bleached on the hills and plains of Scotland.

Across the stream spanned by a rustic bridge, stands the beautiful convent of the Congregation of Notre Dame. The writer had the pleasure of being present at the closing services, presided over by Bishop Cleary, of Kingston, and has seldom seen a prettier sight ; a perfect bevy of fair girls, all of whom gave evidences of the care expended by the sisters on their education. Further up the hill stands a very neat Catholic church and presbytery, which adds much to the beauty of the village. Here, as everywhere else, the evidences of solid comfort were to be found.

Retracing our steps we crossed the river, and proceeded to St. Raphael's, which is interesting from the beautiful range of hills which form its background, and from the old Catholic Church, the first built in Ontario. Here, Bishop Macdonnell, the first English-speaking Catholic prelate appointed in this country, lived. Then we come to North Lancaster, where again is repeated the spectacle of a pleasant village, smiling fields and beautiful woods. Further to the north we reach Alexandria, which is a very pretty, well-to-do place, with handsome churches and convent, good stores and good hotels.

And now as the writer's object is not to act as a guide book, but simply to draw attention to a county that he believes to be very little known even amongst the Lowland Scotchmen of this country, and which afforded him one of the most interesting trips he has had, he brings this sketch to a close, trusting that it may be the means of sending some persons to spend a few days in the County of Glengarry.

F. A. B. in *Montreal Gazette*.

THE ELSTOW EDITION OF BUNYAN.



AT the Canadian Institute, Toronto, lately, Dr. Scadding exhibited a copy of the recently issued "Elstow" edition of Bunyan's Pilgrim's Progress.

The peculiarity of this edition is that the covers are made of oak "boards" taken from the old village church of Elstow, Bedfordshire, England, where Bunyan was born and bred, and where, among his fellow-villagers in his younger days, he used to engage in the popular English exercise of bell-ringing, in the belfry of the village church.

Elstow church, which dates back to a remote period, and derives its name from St. Helena, the mother of Constantine the Great, was found in 1880 to be in a dangerous state of dilapidation; the roof required to be replaced, and the walls to be all but rebuilt. On this occasion an enterprising publisher in London, John Walker, purchased the oak timbers of the original building, and dividing them up into slices, so to speak, converted the whole into covers for a new edition of the Pilgrim's Progress, to be preserved as a unique memorial of the "immortal dreamer" the hero of Elstow.

Bunyan thus tells his own story of how devoted he was to bell-ringing, and which appear in the autobiographical tract entitled "Grace Abounding": "Now you must know," he says, "that before this"—*i. e.*, before his fine spirit first began to break away from its terrible clogs and drags—"before this. I had taken much delight in ringing; but my conscience was but vain, and therefore forced myself to leave it; but yet my mind hankered," he adds with great naturalness; "wherefore I should go to the steeple-house," he says, "and look on, though I durst not ring. But I thought this did not become religion neither; yet I forced myself and would look on still. But quickly after,"

he continues, "I began to think how if one of the bells should fall? Then I chose to stand under a main beam that lay over-thwart the steeple from side to side, thinking there I might stand sure; but then I thought again, should the bell fall with a swing it might first hit the wall, and then rebounding upon me, might kill me, for all this beam. This made me stand in the steeple-door; and now thought I, I am safe enough, for if a bell should then fall I can slip out behind these thick walls, and so be preserved notwithstanding. So after this I would yet go to see them ring, but would not go farther than the steeple-door; but then it came into my head how if the steeple itself should fall? And this thought (it may fall for aught I know) when I stood and looked on did continually so shake my mind that I durst not stand at the steeple-door any longer but was forced to flee for fear the steeple should fall upon my head."

As long as the young Bunyan could bring himself to participate in the excitement of bell-ringing, enthusiastic, imaginative, and musical as we know he was by nature, he worked at the ropes, we may be sure, with a will. And there can be no doubt that every fibre of the old oak now to be seen on the sides of the new Elstow edition of the Pilgrim has vibrated again and again to the clangour of the bell as swung by the sinewy arm of the Dreamer some two hundred and forty years ago in the Elstow belfry.

Where the oak tree itself grew - from which these interesting laminæ were cut - where or when the knots conspicuous in the texture of the wood curled into iron hardness, who shall say? Or when it was that acorn fell from which that oak tree sprung? For that we may go back in fancy to the time when a stray Druid was yet to be met with in the British forests.

As a lingering reminiscence of a once ruling passion, it may be recalled that Bunyan has included bells among the

garniture of the Heavenly Jerusalem. "I heard in my dream," he says, at the close of the first part of his allegory, "that all the bells of the city rang for joy."

On the outside of the cover of the Elstow edition is inserted a beautiful *fac-simile* of a pencilled likeness of Bunyan preserved in the British Museum, made in 1679 by a contemporary and intimate friend the skilful artist R. White, the most authentic "counterfeit presentment," of Bunyan in existence. The book also is adorned with twenty-four admirable outline engravings in the Flaxman style illustrative of the allegory, all of them graceful, original conceptions, chiefly by W. Gunston. Having made many years since a pilgrimage to Elstow for the express purpose of visiting Bunyan's cottage and Elstow church, Dr. Scadding said he could not but feel a peculiar interest in the old oak covers of this volume. Over one of the doors of the latter building he remembered especially noting a group of emblematical figures cut in stone, which doubtless had often arrested the eye of Bunyan while yet simply an observant inquisitive boy. At Bedford, Dr. S. had searched for the prison in which Bunyan passed twelve years of his life, and where he wrote the first part of the Pilgrim; but the building is now removed. It was, Friar Bacon's study at Oxford (which is now also to be sought for in vain by the tourist), the gate-house, or toll-house, built over and across the bridge leading into the town. Bunyan now receives high honour in the place where he suffered imprisonment. A statue of him in bronze now adorns Bedford; and the duke who derives his title from the place presented, not many years since, magnificent bronze doors for the so-called Bunyan meeting-house there, covered over with beautiful bas-reliefs from the Pilgrim's Progress. Bunyan's grave is not at Elstow, but in Bunhill Fields, in London, where his effigy is to be seen extended on an altar-tomb in the open air, strangely unprotected by

canopy or otherwise from the inclemency of the skies. Dr Scadding exhibited at the same time Eliot Stock's *fac-simile* of the first edition of the Pilgrim's Progress and two early copies of the same work, one of the year 1748 being the twenty-seventh edition, the other of the year 1764, being the thirty-first edition. The two editions mentioned contain quaint woodcut illustrations and a rude portrait and the volume dated 1764 contains the third part of the Pilgrim's Progress, which, however, is not from the pen of John Bunyan.

SOME THOUGHTS ON CANADIAN ANTIQUARIANISM.

BY ROSWELL C. LYMAN.



T has been remarked that one of the most prominently developed traits of Cis-Atlantic character is a want of respect for age, an impatience of seniority which is sometimes so exaggerated that those who suffer from it seem to cherish towards their predecessors a feeling of mingled hatred and contempt, and to look upon any works which they may have had the audacity to leave behind them, as an actual insult to their superior intelligence and general "smartness," to be destroyed as speedily and as completely as possible. (In a guide-book in the writer's possession the overseer charged with the demolition of Prescott Gate, Quebec, is eulogized as having so completely removed every trace of it that no one would suppose that it had ever stood there!)

It is true that it is chiefly in the neighbouring republic, pervaded in every corner of it by the self-assertive spirit of democracy that this disposition especially predominates, but even amongst ourselves, conservative and respectable as we are supposed to be and are in some respects, a great many of our people are so wrapped up in their own little selves and so engrossed in their own little affairs that they

take no more interest in our country's history than if it referred to an obscure race on a distant planet. The results of such a frame of mind are very evident : knowing practically nothing of our history and caring less, they are very fond of declaring that we have no history, partly because they know no better and partly in a clumsy attempt to erect a screen for their ignorance. Antiquarian research has very naturally for such people about as much interest as a treatise on thistles would have for the long-eared quadruped which is traditionally said to make them its staple food. If there were no worse result than a stupid indifference however, it might not matter much, but when the aggregate wisdom of these sapient utilitarians gets itself embodied in some such representative form as a Common Council or a road committee, or a church restoration board, the stupid indifference is transmitted into a perfect frenzy of destruction, and the most venerable relics are swept away upon the slightest possible or no possible excuse. Perhaps the most striking example of this kind of insanity among our own people was the destruction of 'the Jesuit College, Quebec. No sooner was the protecting ægis of the British war office withdrawn than this ancient pile, so intimately identified with the most striking event; both secular and religious in the history of the country; was doomed to destruction, and as every one remembers, without the shadow of an excuse. They set to work with spade and pick-axe and crowbar, but it had been built to stand for-ever, and refused to come down, so they had to resort to dynamite. And what use has been made of the site? We might answer in the words of the Hebrew prophet, "they stretched out upon it the line of confusion, they made it a heap for-ever, even a desolation unto this day."

While it seems hardly probable that it can ever be definitely proved that the ancient Greeks or Romans left any authentic traces on this continent, the existence here of

powerful, highly civilized kingdoms long prior to its re-discovery in the fifteenth century is of course unquestioned. Whether such magnificent structures as the palaces at Copan, at Uxmal or Palenque were built by the Aztecs or kindred races, or whether their builders had passed away at a still earlier period are questions which will probably remain unanswered till some key is found to their extensive and elaborate hieroglyphics. However, in alluding to the rich and extensive fields for antiquarian research in Mexico, Central and South America, no claim is made, of course, that they have any relation to Canadian Archæology. Most of our history certainly does date from the dawn of learning and progress which came in with the invention of printing and the discoveries of the great explorers; but it would be manifestly absurd for any one to maintain that the last three hundred years were an insignificant part of the world's life. We of course did not have the birth, rise and fall of the Roman empire on this continent, nor the rise of the feudal system from its *debris*, though we had the feudal system transplanted here and we had the interesting and curious conditions of life and society which partly formed, and were partly formed by, the spirit of the times. Very curious was that old civilization with its contrasting and blending elements: statesmen, nobles, traders, vassals; soldiers who were half missionaries, and missionaries who were more than half soldiers; the elegances and refinements of the gayest and polished nation of the old world, side by side with the hardships and trials of colonial struggles and outpost duty; surely the hundred and fifty years from the founding of Quebec to its capture in 1759 have a romantic interest of their own which it has required the pen of a Ferland, a Garneau, and a Parkman to adequately describe.

But what perhaps concerns antiquarians chiefly, is the question whether there yet remain any of those contempo-

rary works which are after all the best memorials of those who have passed away. It is a question which can easily be answered : we have still a number of relics of the past which take us well back into the early days of the country, and we would have had a considerable number had it not been for our own folly. It might be interesting to glance at some which remain and recall some of those which are for-ever lost.

These buildings which are in some respects the best monuments we have of the early days of Canada are naturally of various kinds, and from their very style and construction give us at once a hint of their founders. They are religious, military and educational, as well as civil or domestic, and some are religious, military and educational combined.

About two miles above the rapids, up the Lower Lachine Road stands an old stone building in a picturesque spot : the walls are built of rubble stone, though the quoins and jambs are dressed. The house has a frontage of about forty feet and a depth of about twenty : it has a cellar with an arched entrance, one story and an attic in the high pitched roof. In the river front are two doors and two port-holes (one guarded with a bar of barbed iron) and two other incomplete openings like windows which have been walled up. The landward side has but one opening now, the door, but on entering one can still see the four loopholes which formerly pierced the wall.

This building is said by some to be a fort built by La-Salle to guard the rapids, and indeed from its appearance within it seems not unlikely : it looks as though there were originally neither doors nor windows in the river front but four port holes large enough for carronades and two smaller ones for musketry, the large open fire-place in the big stone chimney looks as if meant to warm and cheer a whole guard, and there are no signs of partitions for dividing it into separate rooms, the little compartments there are having

been evidently very recent and of a temporary nature. It is true that nowadays a wooden shingled roof seems altogether out of place in a fort, but it must be remembered that the "Old Fort" at St. Johns is still roofed in precisely that style. Mr. John Fraser, in whose family the property was for about four generations is very positive as to this being an authentic relic of the great explorer.

Certainly if it is, it ought not to be allowed to fall into ruins ; as seems very likely to be its fate.

But we do not need to hunt in the region of conjecture to find interesting souvenirs of the early days of our country. A short distance from the Point St. Charles rifle ranges, where the dropping fire of amateur marksmen might easily awaken memories of Iroquois raids, stands an old and striking house near the river. It is built of stone, of course, the old fashioned rubble work, the surface smoothed off with mortar : and the bold gables, massive chimney and high-pitched roofs would prove its early date even in Normandy, where so many similar buildings are to be seen. The out-buildings are mostly of stone too, and with the house form three sides of a square ; the wood pile, as in the old times no doubt, making the fourth. The whole formed an out-lying post for Ville Marie must have been a mile and a half or two miles away) which could be easily defended by the farm servants under the direction of such firm and fearless women as were the contemporaries of Sœur Bourgeois ; and we may be sure that the Sieur de Maisonneuve would not be long in bringing up his forces to the rescue, in case of a sudden attack. There can be no possible doubt as to the antiquity of this building, founded by the order of the Sisters of the Congregation and occupied by the same ever since. It was built in the latter part of the seventeenth century and is therefore about two hundred years old. The walls of the old part (for there is a wing which is more recent) have that outward set towards the base, peculiar to

old work especially where strength was desired. The bell is the original one which was set up there when the "retreat" was first established, and, with the little *flèche* on the main building, the two shrines in niches in the wall, and the crosses in the centre of the quadrangle, have a very Old World, and very picturesque, effect.

Whether the retreat of Pte. St. Charles or the Petit Fort de la Montagne was the earlier must be decided by some better antiquarian than the writer; however the Petit Fort affords an example of the combination of military, religious and educational purposes. There was a copy of an old drawing of it given in the *Illustrated News* some years ago (dated originally 1693 or thereabout) showing a most elaborate fortress, with an inner as well as outer wall of quadrangular shape strengthened by ten or twelve towers, with a castle-like building in the centre. Another drawing dated 1729 shewed only one enclosure with four towers and the central chateau, and certainly seemed the more authentic of the two, though no doubt the Reverend gentlemen of the Seminary could easily establish all the facts concerning it. It afterwards was robbed of two more towers and a great part of the walls, though it retained the picturesque form preserved in "Hochelaga Depicta" to comparatively recent times. It certainly seems a pity that it should not have been allowed to remain as it was then; there was no lack of room, the new buildings might have been placed either North, South East or West of the old, or might have boxed the compass and have gone all round, and then the old *chateau* with its interesting history and picturesque form could have stood through all the future as a constant reminder of the "brave days of old." It was all the more interesting too, as illustrating some other old buildings which had previously passed away, as for instance the seat of the LeMoynes, the Chateau Longueuil, which it somewhat resembled, with this dif-

ference that the baronial manor was considerably the more extensive.

To come down later in the history of the country we have recently suffered another loss in which the Numismatic and Antiquarian Society was directly interested; having made an effort though an unsuccessful one, to save a portion from utter ruin. The Caserne, as it is called on the old maps is here alluded to. Here again is seen that blending of association characteristic of our history. The earliest recollections of the place being of the labours of pious women, it soon took on a purely military character, some of the picked regiments of the two foremost nations of the world having rested within its walls. We lose a great deal in not having a record of the famous regiments of both armies which have been quartered there, among the most notable of the French being the Royal Rousillon.

But there is another class of buildings which ought not to be wholly omitted from these rambling sketches, namely the old town house of the French regime. The very noticeable features of the ordinary city house was its plain and simple design, the total absence of all vulgar display, the thorough excellence of the work, and good quality of the material. Even in houses built of undressed boulder stones, the mortar and joints would be better a hundred years after than in many of our pretentious buildings of the present day. Houses could have their roofs burned off, or their insides burned out of them and their walls would stand exposed to rain, frost and storm and suffer less than many modern complete structures. If we may take the dwellings as indices of their owners' characters, we may feel certain that our predecessors were to a remarkable degree earnest, thorough, sincere and honest, and in so far as we respect such qualities, should we value those old homes so indicative of plain living and high thinking. One of the best examples we have of this class is No. 20, St. Nicholas Street, the

original front faces south-east. The cellar is about 62 feet long by about 23 ft. deep and 8 feet high: it is not vaulted but is divided into three chambers by the walls which carry the arches of the first floor.

The ground floor is divided into three consecutive chambers the walls of which are $2\frac{1}{2}$ feet thick and are all vaulted. The rooms measure about 23 feet by about 19 ft. and the highest point of the arch is 14 feet from the floor.

There is no date to be seen at present but the niche for the shrine, the window guards of barbed iron, rudely made, and the rubble walls indicate an early period, which the wide deep fireplace confirms. Thinking in this way of some of the antiquarian remains we have still left us in connection with the existence of historical and antiquarian societies, together with the fact that many interesting relics have been destroyed, leads one to the question. Could not the various societies co-operate and unite their influence and efforts for the preservation of whatever is of antiquarian or historic interest throughout the country? In England, France, and Italy which are rich in such things they have societies for the preservation of ancient monuments. Why should not we the more carefully guard and protect the few we have.

Consider for instance the grand historic old fort of Portchartrain or Chambly; built in 1711, prior to the Montreal city walls, and still in great part standing, but being surely and not slowly pulled to pieces by the very people who ought to prize it most. Surely this is a case where outside influence might be brought to bear on Federal and Provincial Governments and town councils, and some restraint enforced on an ignorant *canaille*.

The gates of Quebec too, built at the expense of the central or home government, what right had a town council to destroy them, especially when the object sought could have been obtained by piercing the ramparts as was done at

Chester, the gate being left intact. Then even in this city there are some vandals who are looking round uneasily for something more to destroy, and wish to lay sacriligious hands on the oldest church* in the city, for no reason whatever apparently, except that it is the oldest and the most picturesque, and deeply valued by both Protestants and Catholics. Sandham's interesting and clever sketches of it are doubtless too well known to need comment and the following lines by a daughter of the late Judge Gale, which appeared in the *Antiquarian* vol. 6, p. 14, feelingly express the sentiments which must* arise when viewing the times-honoured walls.

Dear relic of a fruitful past
 Not yet thy work is done [1864]
 Though ninety years have o'er thee cast
 Their shadow and their sun :
 Thou wearest yet, serene and free,—
 The ancient stately grace,
 And strangers come to look on thee—
 And know thee in thy place.

* * * * *
 What tales thy stones could tell—of power,
 Of promise and decay,—
 The glorious visions of an hour
 That rose and passed away !
 What scenes those silent walls might see,
 Vain suppliance—mad regret,
 Whose memory in these days may be
 A troubled darkness yet.

The aisles the swelling strains have known
 Of Victory's days of pride
 A radiance through their gloom has shone
 On bridegroom and on bride.
 And then those other seasons grew
 When plague was in the air
 When myriads saw their doom and knew
 Nothing was left—but Prayer.

Those days are o'er ! Still to the skies
 Thou lookest, full and free ;
 Firm as we hope, thou yet mayst rise,
 For many a year to be.
 All round thee altered ; landmarks flown,
 The ways, the looks of yore ;
 But the Man's nature thou hast known,
 That changes—nevermore.

Another work which would greatly strengthen the

* Notre Dame de Bonsecour.

Antiquarian Society and be a great benefit to the country especially in the future would be the establishment of a Historical and Antiquarian Museum. This was proposed as long ago as Oct. 1872.

Sir G. Duncan Gibb, Bart, writing in the "Antiquarian" of that date, not only suggested the establishment of such a museum but promised to lead off in contributing, by donating a relic of Sir John Franklin, who became connected with Canadian affairs in laying the first stone of the Rideau canal.

One thing is certain, and that is if a museum could only be started, no matter in how small a way, donations would soon pour in. I know of some valuable things which would have been secured had there been any proper institution in which to place them, and I know of some still which would be given, were the one want of a suitable building supplied.

There is another purpose too, which might be served were this idea carried out; would it not be possible to secure for the museum building some old or historic structure, which otherwise might go the way of all antiquities here, and by thus devoting it to an appropriate public use insure it against destruction in perpetuo?

There are difficulties, of course, in the way of carrying out these schemes, but it generally happens in this world that anything worth having costs something of effort and pains-taking, and the ends to be attained certainly seem worth whatever trouble they are likely to cost. In these present utilitarian days such a work may not receive much encouragement, nor its promoters much gratitude, but they may say with a certain celebrated author that they work for posterity, and may enjoy a satisfaction in the work itself quite equal to the applause of the unthinking crowd.

MEDALS OF THE REIGN OF LOUIS XIV.

BY JOSEPH K. FORAN, GREEN PARK, AYLMER.



VERY country has had its glorious era, its epoch of splendor, its age of triumph. And such brilliant period is always marked and known by the name of the king, emperor or president that then held the reins of government. Greece tells of the days of her Pericles, whose fame is found in the deeds of the men-at-arms, the orators and the poets that adorn the age. Rome tells of her Augustinian era, when the rays of the brilliant intelligences that adorn the period concentrate in one mighty focus. France has three grand eras of national splendor, that of Charlemagne, of Louis the Fourteenth and of Napoleon the First.

The reign of Louis XIV has been rendered illustrious, not so much through the deeds of the monarch himself, as in consequence of the length of the time he occupied the throne and the number of great men that appeared during his life. Condé at Rocroy and in the passes of Fribourg, Turenne at the head of conquering legions, Bossuet pouring forth his silver floods of eloquence from the pulpit of Notre Dame, Fenelon instructing and guiding youth, Bourdaloue of the masterly logic, Racine (as Phillips says of Milton) "rising on an angel's wing to heaven and soaring out of sight amidst the music of his grateful piety". Corneille in the bower of the muses, Moliere triumphant on the stage; each and all of these and a hundred others served to render immortal the epoch wherein Louis XIV held the sceptre of France.

Nothing could better illustrate the glories of his reign than the multitude of medals which he caused to be struck in commemoration of each great event. It is with a view to bring out most clearly the successive triumphs of the great

era of French glory and at the same time to afford an opportunity to those not familiar with the medals of the reign of Louis XIV of gleaning a slight knowledge of them, that we purpose taking them up, one by one, and giving in as short a space as possible the story of each particular medal. We will give the obverse and reverse, what may be found, in exergue, and date, event &c, that each medal was intended to commemorate. In so doing we hope to be performing a work not unworthy of our age and fulfilling a task the fruits of which may be of some benefit, howsoever small it may be, to our fellow-citizens.

I. MEDAL, THE BIRTH OF THE KING.—*Obverse*—Head of Louis XIII to the right, on which is inscribed the words Ludovicus Rex Christianissimus, *Reverse*—which is the portion of the medal that illustrates the event, represents France on one knee holding in her arms an infant, which an angel coming down from heaven presents to her. The words of the legend are, *Cæli munus*, which signifies *a gift of heaven*. The words in Exergue, LUDOVICUS DELPHINUS V. SEPTEMB. MDCXXXVIII, means, *Louis Dauphin, born 5th September 1638*.

This medal is of the reign of Louis the Thirteenth, yet we may class it, as well as the following, with those of the reign of Louis the Fourteenth, as they serve to commemorate the birth of that monarch and are consequently closely connected with his career.

II. MEDAL, THE BIRTH OF THE KING.

Another medal was struck to commemorate the same event of which the *Obverse* is the same as that of the one just mentioned, and of which the *Reverse* is much more elaborate.

Reverse.—On the reverse are placed the signs of the Zodiac and the seven planets set in the positions which they occupied at the moment of the birth; and owing to the groundwork of the King's arms being the sun, the idea

is here taken up and a rising sun is represented. The new-born King is seated on a chariot drawn by four horses over the clouds. The chariot is conducted by Victory, who, in one hand, holds a crown, symbolic of the future triumphs of the King over his enemies, and in the other hand the reins of the horses as if to assure him that she will lead him safely through life. The words of the legend are, *ORTUS SOLIS GALLICI*, which signifies, *the rising of the sun of France*. In Exergue is, "SEPTEMBRIS QUINTO, MINUTIS TRIGINTA OCTO ANTE MERIDIEM, MDCXXXVIII" which means *The King born the 5th September, thirty eight minutes before mid-day, 1638.*

III. MEDAL. THE DEATH OF LOUIS XIII.—The *Obverse* of this medal contains the head of Louis the Fourteenth with the words "LUDOVICUS XIII Rex Christianissimus. (Louis XIV is written on all the medals in the above manner Ludovicus XIII.)"

On the *Reverse* of this medal we find Justice standing on a pedestal crowning the Prince. The words of the legend are "LUDOVICO JUSTO PARENTI OPTIME MERITO," which signifies, that the King caused this medal to be struck *in honor of Louis the Just through a sentiment of gratitude for so good a father*. In exergue we find, *OBIIT XIV MAII MDCXLIII. He died the 14th May 1643.*

[We may remark, that all the medals subsequently noted will have a like *obverse*, consequently we shall speak only of the *reverse*, as it is the illustrative portion of each medal.]

IV. MEDAL, THE COMMENCEMENT OF HIS REIGN, on the *reverse* of this medal we find the King elevated on a shield, according to the custom of the Ancient Franks, who thus carried their new King to show him to the army. The shield is upheld on one side by France and on the other by Providence represented after the ancient manner as a woman holding a rudder and at her feet a globe and a

cornucopia. The words of the legend are, FRANCORUM SPES MAGNA and the words in exergue are, INEUNTE REGNO MDCXLIII, which signify, *The hope of the French in the beginning of a new reign, 1643.*

V. MEDAL, THE REGENCY OF THE QUEEN MOTHER.—*Reverse*—The King upon a throne and the Queen, his mother, by his side upholding the hand in which he grasps the sceptre. The legend reads, ANNÆ AUSTRIACÆ REGIS ET REGNI CURA DATA ; meaning *the safety of the King and the kingdom confided to Ann of Austria.* In exergue, the date 1643.

VI. MEDAL, THE BATTLE OF ROCROY.—*Reverse.* We see over a heap of arms, Victory seated upon a cloud holding in one hand a palm and in the other a crown. This medal commemorates the first victory of the reign, and the first grand military stroke of the Duke of Eugenin, Prince of Condé. The legend is VICTORIA PRIMIGENIA, signifying, *The first Victory of the King.* In exergue we find the words : AD RUPEM REGIAM, DIE QUINTO IMPERII MDCXLIII, meaning, *near Rocroy, the fifth year of his majesty's reign, 1643.*

VII. MEDAL. THE TAKING OF THIONVILLE. *Reverse.* Spain stands represented as in olden times, holding in her hand a little victory, resting her arm upon a pedestal the front of which is a plan of Thionville. The legend reads, PRIMA FINIUM PROPAGATIO, and on the plan we find, THEODONISVILLA EXPUGNATA, which all mean, *The taking of Thionville was the first victory that enlarged the boundaries of France.* In exergue is the date, 1643.

VIII. MEDAL. TAKING OF TRIN AND THE STURE BRIDGE. *Reverse.*—There appears the genius of the river Po leaning upon an urn. Close to her is the river Sture represented in the form of a young nymph crowned with roses and holding an urn. These two goddesses mark the position of the cities, one on the Po and one on the

Sture. The legend is TRINO ET STURÆ PONTE CAPTIS, meaning, *Taking of Trin and of the Sture Bridge*. In exergue is the date, 1643.

IX. MEDAL. THE NAVAL BATTLE OF CARTHAGE.—*Reverse*. We find in the centre of a crown, a trident, a palm and a laurel branch interlaced. In the background appear the city of Carthage and the victorious fleet. The legend is OMEN IMPERII MARITIMI, which means, *forecast of a maritime empire*. In exergue we see, HISPANIS VICTIS AD CARTHAGINEM NOVAM, MDCXLIII, signifying, *The Spaniards defeated off Carthage, 1643*.

X. MEDAL, THE PEACE OF ITALY.—*Reverse*.—Italy is represented seated upon a shield and a cornucopia in her hand. The legend is; REX PACIS ARBITER. *The King arbitrator of Peace*. In exergue we find, ITALI PACATA MDXLIV. *Peace restored to Italy, 1644*.

XI. MEDAL, THE TAKING OF GRAVELINES.—*Reverse*.—The city of Gravelines, is represented in the form of a woman crowned with small towers and handing France a bunch of keys. The legend reads, GRAVALINGA CAPTA. *The taking of Gravelines*. In exergue, the date 1644. It was in the night between the 16th and 17th June that the gates were forced open. The city capitulated to the Duke of Orleans, because the Spanish generals, Don Francisco de Mello and Prince Piccolomini remained at Bourgbourg and Bergue and did not come to the help of the town.

XII. MEDAL, BATTLE OF FRIBOURG.—This battle was fought on the 3rd August 1644. Turenne and Condé performed miracles of valor in the passes of Fribourg and Brisac. Mercy and his brave Bavaois troops were almost annihilated. *Reverse* of the medal represents, three trophies raised on three mountains. The legend is, TERGEMINA VICTORIA. In exergue we see AD FRIBURGUM BRISGALE MDCXLIV, signifying *A triple victory gained at Fribourg in Brisgau 1644*.

XIII. MEDAL, THE TAKING OF XXX CITIES.—
Reverse.—The king is seated on a kind of military throne, a soldier is offering him a number of shields. The legend reads, PUER TRIUMPHATOR, which means, *The boy (or young King) triumphant*. In exergue we find, XXX URBES AUT ARCES CAPTÆ MDCXLIV, which means, *Thirty cities or fortresses taken 1644*. A grand description of the subjects of this and other medals of the same year and of years following will be found in Bossuet's famous master piece of oratory, his funeral oration over the Duke of Enghien Prince of Condé. Some of the cities taken are Philisbourg, the castles and towns under the Marquis of Bade. From the 1st to the 11th September Spire, Worms, Mayence, Landau, Neustat, Manheim, Magdabourg, Saint-ya, and the citadel of Ast in Piedmont all fell before the torrent of Condé's invincibility.

XIV. MEDAL, THE TAKING OF ROSES. This place was taken 25th May 1645 having being besieged since the 7th April same year. *Reverse*. We find on the prow of a vessel a large rose, which was once the symbol of the Rhodeans who formerly held Roses as a colony. The legend is RHODA CATALONIÆ CAPTA, meaning, *The taking of Roses in Catalonia*. In exergue we find the date 1645.

XV. MEDAL, BATTLE OF NORLINGUE. The Battle was fought the 3rd August 1645. *Reverse*.—Bellona seated on a heap of arms. In one hand she holds a spear, in the other a shield adorned with three Fleurs-de-lys. The legend reads, DELETO BAVARORUM EXERCITU CÆSO DUCE, meaning, *The Bavarian army defeated and their general killed*. In exergue we find the words, AD NORLINGAM MDCXLV. *At Norlingue 1645*.

XVI. MEDAL, THE MARRIAGE OF PRINCESS LOUISE MARIE TO THE KING OF POLAND. The marriage was celebrated at Fontainebleau 26th September 1645, she was daughter of Charles I Duke of Mantua, and Catharine of

Lorraine. *Reverse.* Hymen leading an ambassador dressed *à la polonoise*. The legend reads; REGINA POLONIS DATA. meaning. *A Queen given to Poland*. In exergue we see the words, LUDOVICA MARIA GONZAGA WLADISLAW IIII. POLONORUM REGI COLLOCATA MDCXLV, which signifies. *Louise Marie de Gonzague married to Wladislas King of Poland, 1645.*

XVII. MEDAL, BATTLE OF LIORENS AND TAKING OF BALAGUIER. The Battle took place the 21st June, 1645. There were 3000 killed and 2000 prisoners. The siege lasted until 20th Oct., 1645. The Count d'Harcourt was leader.

Reverse, Victory placing her foot on an urn. A woman crowned with towers presents her with a key. In the background the Noguère and the rope bridge over which the troops passed on the 21st June, 1645, are represented. Legend, HISPANIS CÆSIS AD SINCORIM PYRENÆOS SALTUS signifying, *The Spaniards defeated at the Sègre and near the Pyrenæes*. In exergue. BALAGUERA CAPTA MDCXLV. *The taking of Balaguier 1645.*

XVIII. MEDAL. THE RESTORATION OF THE ELECTOR OF TRÈVES.—Philippe Christophe de Soeteren, Elector of Trèves and Bishop of Spire was set at liberty the 7th April, 1645, and reinstated by Turenne. *Reverse.*—France placing in the Elector's hands a sword and crozier, and a shield whereon his arms are carved. Legend, TUTELÆ GAL-LICÆ FIDELITAS, meaning, *France faithful in the protection of her allies*. In exergue are the words ELECTOR TREVIR-ENSIS IN INTEGRUM RESTITUTUS MDCXLV. *The Elector of Trèves restored to the full possession of his estates, 1645.*

XIX. MEDAL. TAKING OF SEVERAL CITIES. *Reverse.* France seated under the shade of a laurel branch holding Victory in her hand. Legend, GALLIA UBIQUE VICTRIX, *France everywhere victorious*. In exergue XXXV. URBES AUT ARCES CAPTÆ MDCXLV. *Thirty five cities or fortresses taken, 1645.* Turenne took several of these cities in Ger-

many, Lorraine, Catalonia, &c, while the Duke of Orleans in Flanders made conquests and took Mardik, Link, Montcassel, Eterre, Merville and Béthune; Marshal Rantzau carried Lilles, and Marshal Gassion took Saint-Venant, Armentiers, Menin and Artois.

XX. MEDAL. TAKING OF COURTRAY, BERGUES, AND MARDIK. *Reverse*,—Victory walking with long strides and carrying three crowns. Legend is, FELIX PROGRESSUS, *The happy progress of the King*. In exergue we find the words, CURTACO, VINOCIBERGA ET MARDICO EXPUGNATIS, MDCXLVI, meaning, *The taking of Courtray, Bergues, Saint-Vinox and Mardik*, 1646. The siege began 24th June, 1646. The Duke of Orleans had against him Charles, Duke of Lorraine, Picolomini, Bek and Lomboy. The latter had 25,000 men. On the 28th June, 1646, the cities capitulated.

NOTE,—There are more than five hundred other medals of equal interest and importance to the twenty already described which we will strive to explain in a continuation of a series of papers.

OUR FIRST OCEAN STEAMSHIP.



THE magnificent S.S. "*Parisian*," the last addition to the Allan Line, which has visited our port, making unprecedentedly rapid trips, and whilst here has been an object of admiration to thousands, may well suggest a retrospect, and lead us to recall the arrival of the first regular ocean steamer, which entered the harbour May 11th 1853.

We extract the following interesting notice of her arrival from the journals of the next day :—

THE "GENOVA." At last, we have a direct line of steamers between our port and Liverpool,—a communication long and most earnestly sought for. True, the *Genova's* passage

has been comparatively a long one, 20 days from Liverpool to Quebec, but, when we have explained the cause of her detention, we may safely congratulate our readers on the fact that, excepting as to time, her voyage has been a most successful one, and abundantly proves the perfect safety and freedom from ice, even at this early season, of the direct course from Liverpool to the St. Lawrence. Well, but the reader may object, 20 days; why many a sailing clipper would have beaten her. But allow us to explain that no clipper could have beaten her on this trip, for she had during almost the entire voyage, to contend with head winds, and but for her screw, she would not now have been half across the Atlantic. The truth is,—and, altho' very far from creditable to Messrs. McLarty & Co's. management it had much better be told—her fuel was of a very inferior quality of anthracite coal, and was found utterly incapable of producing a sufficient steam-power to do justice to her engine, which is calculated to carry 10 lbs. to the inch, to produce 60 revolutions of the screw in a minute, and propel the vessel at the rate of from 11 to 12 knots an hour. Instead of all this we are assured by Captain Paton and his passengers, that the fuel on board was found quite incapable of raising the steam-power beyond from $3\frac{1}{2}$ to 4 lbs. to the inch, that the revolutions of the screw were, in consequence, seldom over 37 in the minute, and that the average progress was little over 6 miles an hour. It is, indeed, a thousand pities that the good ship *Genova* should have been so unfairly treated in the article of fuel; for on reaching Quebec and obtaining a supply of lively Scotch coal, she clearly showed what she was up to, making the passage between that "ancient capital" and our wharves at the rate of 12 miles an hour. The *Genova* is a fine, substantial ocean steamer, and, although of too small a tonnage (about 600 we believe) for the requirements of our European line, is perfect in all her internal arrangements, an excellent sea-boat

and a favourite with all who have sailed in her. As will be seen by the advertisement, she leaves on her return voyage on Saturday, with, we are happy to say, a full complement of passengers, not one vacant berth, and as much cargo as she can take. We give her 14 days for the homeward trip—not an hour more.

The *Genova* left port on her return trip, on the 20th of May 1853, with a *full complement of passengers*, the following list of her passengers we find in the *Herald*.

May 20th, 1853.

In the Steamer "*Genova*" for Liverpool :—

| | |
|-------------------------------------|---|
| Lady Alexander and family..... | 6 |
| Col. Clements, lady and family..... | 5 |
| Com. Gen. Rae and family..... | 5 |
| Mrs. Major Tulloch and family..... | 3 |
| Messrs. Freres..... | 5 |
| Mr. Edward Mitchell. | |
| Mr. McKay, Jr. | |
| Mr. C. D. D, Philips. | |
| Mr. McKean. | |
| Mrs. Watson. | |
| And a "Sister" of the R. C. Church. | |

—
30

It appears that she did make the return passage in 14 days.

THE PLANTIN MUSEUM.

BY WILLIAM BLADES.



IN passing through Antwerp some years ago, I was anxious to ascertain the truth of the statement that the printing-office of Christopher Plantin, whose fame in the sixteenth century spread over Europe, still remained in all its antique integrity, unchanged by the lapse of centuries. Its very existence, notwithstanding Dr. Dibdin's notice in the *Bibliographical*

Decameron, seemed unknown even to those most interested in typographical antiquities; and out of the thousands of summer visitors who year after year flocked through the old city, not one cast a glance at this remarkable mansion, in which a vivid picture of the inner life of the sixteenth century has been preserved through the constant changes of ten generations, and through the fierce storms of religious reformation and political revolution.

Although difficult of access, I succeeded in obtaining admission. My inspection was rapid, and necessarily superficial, but I came away deeply impressed with the absorbing interest concentrated in the quaint old building, and feeling as if I had lived that chapter from the *Arabian Nights* where Zobeide enters the petrified city, and passing through streets and palaces, sees the most luxurious appliances of daily life everywhere ready for use, but meets with no living creature to enjoy them. So here, in this Maison Plantin, once the residence and *atelier* of a substantial burgher, was everything ready for immediate use, abundance of type, numerous presses, and all that goes to make a complete printing-office, even to "copy" on the compositors' frames; but all life had vanished, and solitude reigned supreme, except that one bent old workman who seemed specially placed there to carry out the Zobeide parallel, potted about an old wooden press, like the ghost of Plantin himself mourning over departed glories.

In 1875 a year or two after my visit, the town council of Antwerp, after long and mature deliberation, decided to purchase the mansion and its contents, and to open the whole to the public as the "Plantin Museum." The price agreed upon seemed at first sight astounding, being no less than 1,200,000 francs or 48,000*l.* sterling. Where could there be found in any old printing-office value for that amount? The authorities, however knew well what they were about, and there can be no doubt that if the contents

had been put up to public auction, a much larger sum would certainly have been realised. The public spirit which voted so large a sum out of the burghers' pockets reflects the highest honour upon the generosity and foresight of the Antwerp citizens, whose city, already a paradise for the antiquarian and art-loving visitor, has now received an additional attraction. A full account of the treasures thus acquired has just been written by M. Léon Degeorge, in a most interesting and complete shape. From this, after a few preliminary remarks, we will endeavour to give a taste, of the rich feast spread by the burghers of Antwerp for the free enjoymen of this and future generations..

Bruges, sleepy old Bruges, was in the latter half of the fifteenth century the very centre of the life, trade and civilisation of Flanders. The art of printing was at an early period introduced into the city. There flourished the famous but unfortunate Typographer, Colard Mansion, and there our own Caxton learnt "at grete coste" the new art, which was destined to make his name honoured and famous wherever the English tongue is spoken. A sad reverse however awaited the royal city, for in the beginning of the next century, when the revolt of the citizens was crushed, they were deprived by the Emperor Maximilian of all their privileges, which were transferred to the city of Antwerp, There, in a rapidly growing and prosperous community, many famous printers arose, whose names still exist as household words among bibliographers : Gerard Leuw, Van der Goes, Back, Vosterman, Van der Haegen, and others. And there, about the year 1550, a young French bookseller, named Christopher Plantin, established himself in a small shop, *prés la Bourse neuve*. His wife sold linen, and he bound books as well as sold them. The learned Graphaeus employed him as a binder, and, pleased with his integrity and industry, assisted him with capital, so that in 1555 Plantin, who was a skilled typograher, was enabled to start

a complete printing-office. Thence issued his maiden work, a short essay upon the education of girls, which, in a dedication written by himself, he calls "the first bloom from the garden of his printing-house"—a garden which soon was to yield a grand supply of both fruit and blossom. Intelligence and industry met with their usual reward, and in two years Plantin's business had so increased that he moved to new and more extensive premises, known as the "Golden Unicorn." Here great prosperity attended his steps, and in 1579 he purchased the building in the *Marché de Vendredi*, which has ever since been associated with his name, and there placed over the portal his famous device, a hand issuing from a cloud and holding a pair of compasses. The motto he chose was *Labore et Constantiâ*, the fixed limb of the compass representing steadiness, and the moving limb, diligence.

We will not dwell further on the successful career of Christopher Plantin. In 1589 he died, the richest as well as the most famous printer in Europe, having been intimately connected with all the master minds of his age, and having contributed greatly to the advancement of learning and the restoration of a pure text to the Greek and Latin classics. "Never," says the Italian historian Guicciardini, when speaking of the Plantin printing-office, then in its zenith, "never was seen before so large and so varied a collection of types and presses, of matrices, of ornaments, and of all sorts of typographical appliances and instruments; nor indeed so many able workmen skilled in the knowledge and use of so priceless a collection."

One of Plantin's daughters married John Moretus, the chief associate of her father in his typographical labours, to whom he bequeathed the mansion and the business. From him through seven generations of printers it has descended unchanged to Edward Joseph Moretus, the last of his race, who has lately transferred it to the safe custody

of the city of Antwerp. Let us now endeavour to gain an idea, however inadequate, of the various possessions for which so large a sum has been given.

I. The mansion ; a fine quadrangular building of the fifteenth century, the façade of which was restored in 1761—It comprises the dwelling apartments, the foundry, the composing-rooms, the press-room, reading-rooms, libraries, archives, and other offices, just as they existed in the palmiest days of Plantin's career.

Entering under the arched gateway, the quadrangle has a charming effect. The walls between the windows are ornamented with niches, in which are the busts of celebrated printers, several of them embowered by nature's own hand in framework of vine-leaves and tendrils which still spring from the original stock, planted more than 300 years ago by the hand of Plantin himself.

II. Paintings and engravings.—The oil-paintings are both numerous and valuable, all but six being portraits either of the family or of celebrated persons connected with Plantin and his labours. Eighteen are by Rubens, who seems to have been a frequent visitor to the "Maison Plantin," and whose receipts for sums of money paid him are still preserved in the archives. The most noteworthy portraits are those of Christopher Plantin, his wife, his daughter Martine, his son-in-law Moretus, Ortelius, Justus Lipsius, and Arias Montanus, the celebrated editor of the great Polyglott Bible, printed for the King of Spain and known as the Antwerp Polyglott. There are seventeen other portraits, of which we will only mention Balthasar Moretus, a splendid specimen of Van Dyck's powers, the remainder being mostly by Pombus—some of them remarkably good.

The prints are very numerous, all very fine, and mostly very rare: There are many large portfolios full of engravings after Rubens, Teniers, Van Dyck, and Jordaens.

Others are filled with the works of Cris. de Pass, De Galle, Sadeler, and other engravers, all being proofs before letters, and in the finest possible condition. Here is a precious collection of 400 original sketches by various old masters, of which eleven are by Rubens, as testified by his autograph. Perhaps the most rare, is a small lot of six engravings by Peeter Boel, entitled *Diversi Uccelli*, all in the finest possible state. Next we notice *La petite Passion* of Albert Dürer, in fifteen plates, engraved by Van Leyden, and sixty portraits of the Dukes of Brabant and the Counts of Flanders; with many others too numerous to specify here.

III. The Library.—To give a faint description of the 10,000 books here assembled together would require a separate essay. In the very short list given by M. Léon Degeorge it would have been delightful to recognise a "Caxton" or two; but very few books from the Westminster press passed over the seas in Plantin's time, and not one is found here, although a connecting link with them is preserved in a fine copy of *Les Dicts des Philosophes*, printed at Bruges about 1475 by Colard Mansion. A translation of this very book was the earliest dated book from Caxton's press, and was entitled, *The Dictes and Sayinges of the Philosophes*. Of Plantin's *magnum opus*, the celebrated Polyglott Bible, edited by Montanus, there are three copies here, one of which is printed on vellum. The work extends to eight large folio volumes, printed in Greek, Latin, Hebrew, Chaldee, and Syriac. The composition of the types and the correction of the proofs occupied forty compositors for four years, the workmen having to serve a kind of apprenticeship before they became capable of taking a part in the work. The total cost was reckoned by Plantin to be 40,000 crowns. A fine copy on vellum, belonging to Earl Spencer, with autograph corrections by the celebrated Justus Lipsius, was exhibited at

the Caxton Celebration in London. Other books dear to the bibliographer are Pfister's Bible, 1459; a Sarum Breviary from the press of Theod. Martens of Louvaine, one of a large and extremely interesting collection of rare missals and breviaries; a vellum Cicero, 1466, by John Fust; numerous *editiones principes* of the classics; and lastly, an extensive assemblage of books, of tracts, and of placards, many unique, illustrative of the contemporary history of Belgium.

The manuscripts are in number about 200, several being of great rarity. In any collection of MSS. the most common are those of the fifteenth century, works of the fourteenth being rare, and of the ages before that extremely rare. Yet several here were written in the twelfth, tenth, and even ninth centuries. One, entitled *Carmen Paschale*, has special interest for the English philologist, having an extensive gloss in Anglo-Saxon, the characters being of the tenth century, and probably written in England. A similar work, a *Priscianus* of the same period, has also an Anglo-Saxon gloss. Of fifteenth-century work there is a splendid Bible, richly illuminated with large, highly-finished paintings; it is dated 1402, and is quite a treasury of art. As might be expected from the reputation of the Plantin press for classical literature the most numerous among the manuscripts are those of the Greek and Latin authors. These indeed were of vital importance for collating the various texts, and for determining the true reading of disputed or corrupted passages.

Probably no part of the "Maison Plantin" will excite more interest than

IV. The Archives.—Here are preserved the account-books and other documents connected with the establishment, from its commencement up to a recent date. Here are the journals complete, beginning at the year 1566, in which may be seen the purchases and sales of any in-

intermediate period. Here, too, are the great memorandum books containing notes-of-hand from Rubens; particulars of all the work for which estimates were required, and all the payments by Philip of Spain. As a sure guide to the position of the workmen in the sixteenth, seventeenth, and eighteenth centuries, we have the wages-books complete showing the weekly earnings of compositors, pressmen, engravers, and bookbinders over a period of three centuries. Then what can we say in estimating the interest of the same extent of letter-books in which is preserved the correspondence of the house? The number of autograph letters is beyond belief, and all are carefully and chronologically docketed; the autographs of kings, statesmen, philosophers, historians, and artists are preserved side by side with the most illustrious printers of France, Germany, Italy, England, and Spain. Very few of them have been edited, and many will throw quite a new light upon the literary questions of the sixteenth and seventeenth centuries. In the same collection are found royal diplomas, inventories, wills, genealogies, accounts of travel on business, and family matters; and lastly a long autobiography of Plantin himself, in which he narrates the hopes and fears, the disappointments and successes of fifteen eventful years. One of the letters above mentioned supplies an interesting fact in Plantin's life. The French King sent letters patent, appointing him "King's Printer," a very lucrative as well as honourable position. Plantin, however by the advice of the Spanish ambassador, declined the honour, satisfied with the title he already had of "Architypographus" to Philip II. of Spain. The Duke of Savoy and Piedmont also wished for his services, and there is his letter inviting Plantin to Turin. The Duke offered to purchase at Plantin's own price his whole establishment, and to present him with 1,000 gold crowns as a bonus; he promised to erect new and extensive printing-offices at Turin, over which Plantin

was to be the presiding genius, with *carte blanche* as to expense. Nothing, however, could tempt Plantin from the city of his adoption, and this noble offer was also declined.

Reverting to our account of the museum, a few lines must suffice to notice the valuable collection of Sèvres, Chinese, and Japanese porcelain. Some years ago a well-known amateur, distracted by the beauty of six cups and saucers in *porcelaine verte de chine*, offered Mr. Moretus 15,000 francs for the set, but in vain; and these cups, which 50*l.* each would not buy, still grace the Plantin Museum. The valuable cabinets of medals and the collection of minerals must be only mentioned, for we have still to pass through

V. The Printing-offices.—In the composing-room, which is capably lighted by side windows, stand numerous frames, the cases still heavy with the types cast centuries ago in the adjoining foundry. The *visorium* still holds the “copy” in the position easiest for the workmen; the composing-sticks with the types still in them, the matter standing in the galleys ready to be made up, the forms leaning against the wall ready for press—all serve to delude the visitor into the belief that it is merely “dinner-time,” and that soon the hum of business will re-animate the empty rooms. The press-room has the same air of intermitted work, although out of the seventeen presses, which in 1576 were seen at work by De Thou, only five now remain. Two of these are as old as the sixteenth century, and all but one, which is used for the purposes of the museum administration, are unfit for work.

But what have we here in all these curiously-carved old cabinets, a single one of which would make a Soho dealer famous? Shelves upon shelves of woodcuts, over 15,000, illustrating three centuries of the engraver’s art. All sizes of floriated initials, “blooming capitals” as the Dutch called them; an infinity of head and tail-pieces, vignettes, printer’s marks, and what the French style *culs de lampes*. One

magnificent set of large illuminated initials, probably designed for a great missal is quite fresh from the hand of the engraver, having never been used; while numerous designs, although beautifully drawn upon the wood, have still to wait for the skilful hand of the engraver. Not woodcuts only, but about 8,000 copper-plates are also carefully preserved, including many splendid title-pages and other illustrations used in bygone ages. In a specially-designed and beautifully-carved closet are kept all the punches, matrices, and moulds which performed no small part in enhancing the fame of the "Plantin press." Probably nothing like it can be seen in Europe, the major part having come from the graceful hands of Guillaume le Bé and Claude Garamond. Close by, packed up in papers ready for immediate use, are a ton or two of types of all sizes, brand-new, covered with a hundred years of dust.

And now an ending must be made, for time would fail to recount half the attractions of this wonderful collection; so we must pass undescribed the grand readers' table sculptured specially by Quellin, where the learned Montanus and Kilianus corrected Arabic proofs, and Raphelengius, steeped to the lips in Greek and Hebrew, laboured over the endless succession of prolix glosses. Nor must we be tempted even by the carved desk, with "twisted legs and little arches," used by Plantin himself, and upon which his scissors and his brass reading-lamp still remain, but must make our exit, thankful in heart to the citizens of Antwerp for the rich treat they have thrown open for the general instruction, and delighted that the task of describing such treasures has been so well executed by M. Léon Degeorge.

ERRATUM.—The article in our last number entitled "Modern Monetary Questions Viewed in the Light of Antiquity," was erroneously ascribed to Mr. Henry Phillips, Jr., of Philadelphia, through whose kindness it reached our hands, it is the work Mr. Robert Noxon Toppan.

THE GENESIS OF OUR CANADIAN RAILWAYS.



THE growth of our railways has within the last few years been so rapid that it would form an important chapter in Canadian history to review their rise and progress. The first claiming attention in order of time is the *Champlain and St. Lawrence Railroad*, which was constructed between the St. Lawrence at St. Lambert (or South Montreal) and Rouse's Point on Lake Champlain.

It was chartered from Laprairie to St. Johns in 1831.

Commenced in..... 1835.

And opened for traffic in August..... 1836.

The Charter authorizing an extension from St. Johns to Rouse's Point, and the Branch to St. Lambert was granted in 1851. It was opened for traffic throughout in 1852. Its total length, including the Laprairie Branch, was 49 miles, and the cost of road, wharves, stations and equipment, amounted to £381,195.

Lord Gosford, the Governor-General, was present at the opening and took part in the banquet which was served in the station—the building which, defying the ravages of time, still does duty as a freight shed.

One of the chief promoters of the railway was Jason C. Pierce, of St. Johns, and associated with him were the late Hons. Peter McGill and Robert Jones, Mr. John Shuter, &c. Mr. James Macdonald, of St. Johns, was also connected with the early management of the line. The road was originally built of scrap iron—that is, thin plates of iron nailed on to wooden sleepers, and the rolling stock was very light. For about 15 years after construction the road was not operated in the winter time.

The second locomotive used on the old Champlain and St. Lawrence Railroad was called the Jason C. Pierce, and it is still in use on the road at Joliette.

The next line in order of seniority is the "Montreal and New York Railroad," comprising:—

Firstly, The Lachine Division, extending from Montreal to Lachine, a distance of eight miles.

It was commenced in 1846 and opened for traffic in 1847. A prominent feature in this road is the steam ferry between Lachine and Caughnawaga, running directly across the St. Lawrence a distance of about $\frac{3}{4}$ of a mile, but which is increased by the course of navigation to nearly two miles.

And *Secondly*,—The Caughnawaga Division, extending from Caughnawaga to the Province Line, a distance of 29 miles. This portion was commenced in 1851 and opened for traffic in 1852.

The total length of the Montreal and New York R.R., (including the ferry of say two miles) is 39 miles, and its cost, including superstructure, locomotives, cars, buildings, steamers, wharves, ferry slips, extra land, and general equipment, was £238,229. 2s. 9d. currency, or \$952,916.55c.

THE LIFE OF A GOLD SOVEREIGN.

WHATEVER may be said of the uncertainty of "the head that wears a crown," the Deputy-Master of the English Mint estimates the average life of a gold sovereign at eighteen years; that is about the length of time in which this coin loses three quarters of a grain in weight, when it ceases to be legal tender. It is said that of the one hundred millions sterling of England's gold coinage, forty per cent is in this condition. The Bank of England sends yearly a million to the mint to be re coined; and the Deputy-Master urges the recoinage of all the gold coins of light weight, an operation which would require about four years. The last calling in of the gold coin was in 1842.



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AN EVENTFUL CAREER.



T is reported that two priests have visited the valley of the Mohawk for the purpose of discovering if possible some trace of the spot where the French Jesuit Isaac Jogues was murdered by the Indians, and that the intention was to have the place marked by an appropriate memorial stone. The most satisfactory conclusion reached by the explorers was stated to be that the scene of the tragedy is near the residence of Mr. Veeder, not far from the village of Fonda.

The story of this man's adventures among the Indians, as told by Parkman from records which are accessible only to the specialist in such fields of research, is one of the most interesting of the tales connected with the Jesuit missions among the northern tribes. Jogues—or Jagues, as some

prints have the name—was a native of Orleans. He was educated for the priesthood and when scarcely thirty years old he was sent out to Canada to take part in the elaborate scheme which the Jesuits had laid for converting the natives of this country. His special field of labour was among the Hurons, a tribe which was more susceptible to the influence of the missionaries than any of the others were found to be.

The summer of 1642 was one of great destitution among the tribes which inhabited the territory about the northern lakes, and the French missions among the Hurons came near being wiped out by want of food. In order to procure certain supplies that were needed to properly conduct the religious part of the mission with which Jogues was connected, he with two French laymen Goupil and Couture, and a number of Hurons, set out on a trip to Quebec, making the journey for a large part of the way in canoes.

They had met with success at the trading points, and were rowing along the northern shore of Lake St. Peter on their return voyage, when they were surprised by a party of Iroquois, who were in that country in search for any Frenchmen that might be so unfortunate as to fall in their way. The missionary and his companions were easily overpowered and taken captive. In the skirmish which took place one of the attacking party was killed.

The Iroquois, enraged at the fate of their companion, visited severe punishment on Jogues and the other Frenchmen, lacerating their flesh and despoiling them of their clothing. When the captives were all secured they were started on a long and wearisome tramp toward the seat of government of the Mohawks. The way was up the Richelieu river and Lake Champlain to Lake George, crossing which they set out for the Mohawk valley by a straight line.

Thirteen days were occupied with the journey from the St. Lawrence to the Mohawk. The hardships of so long a tramp were aggravated by all manner of ill usage of the

captives both white and Huron. The villages of the Mohawks to which the party was brought had been made aware of the approach and great preparations were in waiting for so distinguished a capture. The prisoners were put through the gauntlet and made to undergo the regulation series of torture. They were marched from one village to another until all of the Mohawks who were in the settlements at the time had had an opportunity to see and inflict suffering on them. Several of the Hurons were burned to death and Jogues every day expected a like end. His hair was pulled out, his flesh was cut and one of his thumbs was sawed off with a clam shell. The other Frenchmen fared no better treatment at first, but, strangely enough, the one who had at the time of the capture shot and killed one of the Iroquois, was adopted into one of the families of the tribe and was protected from further harm. In a short time Goupil was killed while he and the missionary were apart in the woods saying their prayers. From that time Jogues led a solitary and desolate life in hourly fear of some new torture. In November he was compelled to accompany a band of his captors on a fishing and hunting expedition to what is now Saratoga lake. After undergoing great deprivation and being half starved he was sent back to the village on the Mohawk.

While he was with the Indians Jogues made no effort to escape. He spent his time in religious devotion and in trying to enlighten his enemies on the teachings of the gospel. The Indians were obdurate, however, most of them regarding his forms as incantations of the evil spirit.

The long winter of 1643 wore away and the spring found the missionary in good health. With the exception of the trip to Saratoga he had not been out of call of the three villages of the Mohawks. In July he was allowed to go with a company of his captors on a fishing excursion to the Hudson, the point of destination being about twenty miles

below Albany. While there, word came that the Mohawks had been victorious in a fight with the Hurons and that they had returned to the villages with a fresh lot of prisoners.

When the faithful Jesuit heard of this he begged to be allowed to return up the Mohawk in order that he might be on hand to administer the right of baptism to the unfortunate captives in case any of them should be put to death.

He was accordingly placed in a canoe with a guard and sent up the river as far as Rensselaerswyck, where a landing was made for the purpose of enabling the Indians to do some trading with the Dutch in and about Fort Orange. The Dutch had heard of the captivity of the Freuch missionary, and being on good terms with the Mohawks they had already made overtures for the latter's ransom. These efforts had been in vain, the Indians seeming to place special significance upon the possession of so valuable a captive. While the Indians who were in charge of Jogues were busying themselves with the Dutch, their prisoner made the acquaintance of the clergyman of the church that had only the year before been organized, and for the worship of which a rude edifice had been erected hard by the fort. This is the church of which Rev. Dr. Clark is now pastor. It stands at the corner of North Pearl and Orange streets, and over the entrance, cut in stone is the date 1642. If Father Isaac Jogues, the Jesuit captive, could return to the scene of his captivity he would scarcely recognize the spot where Dominie Megapolensis pointed with pardonable pride to his new sanctuary.

While the returning fisherman with their captive still tarried among the generous-hearted Dutchmen, news came from the Mohawk valley which greatly alarmed the missionary. Some time before he went on the fishing excursion to the Hudson he had written to the commander of the French forces at Three Rivers, near Quebec, and had sent it by a Mohawk, who had shown special attachment to the writer.

This letter was a word of warning to the French to be on their guard against an attack by Iroquois, who were on the warpath. Instead of holding the letter till he reached Three Rivers, the Indian who had consented to bear it, delivered it to the officer of an inferior post at the mouth of the Richelieu river. As soon as the letter was read, the commander ordered the guns of the fort to be turned on the Indians. The latter fled, and stopped not till they reached their village on the Mohawk. If Jogues had been at home when the treachery of the French was announced in the village he would in all probability have been made a vicarious sacrifice of. When the sad results of his correspondence was made known to him at Fort Orange, he seems to have for the first time seriously considered the feasibility of escaping from his captors. He was told by his newly found friends among the Dutch that if he went back to the Mohawk village he would be killed. One of the settlers, Arendt Van Corlaer, offered to provide a boat in which Jogues might row across the river where lay a vessel in which passage could be secured to France. This vessel was also owned by Van Corlaer, therefore nothing appeared to be in the way of success for the proposed attempt to escape. The missionary, however, hesitated because he was unable to decide whether or not it was his duty to return to the Indians so as to continue his religious labours as long as he might be permitted to live. After a night of prayer he told his benefactor that he would make the attempt to get away. The next night he slept in a long barn which belonged to one of the more fore-handed of the Rensselaerswyck farmers. The building, which was without partitions, was occupied by the farmer and his family at one end, the horses and some cattle at the other, while about the middle of it the Indians and their charge were hospitably lodged. This combination of barn and dwelling served for the time as the foremost Albany hotel. When the household, including

the cattle and the guests of the night, were sound asleep, Jogues stole out and was about to clear the premises when he was attacked by a watch dog which bit him and tore his flesh. Retreating for the moment, he made another effort later in the night and was successful by the aid of a man who quieted the dog. He reached the vessel safely and was taken on board, but before the ship could sail the Indians had made such a stir about his escape that the Dutch settlers felt obliged to reveal his hiding place. He was accordingly brought to shore, but he eluded the search of both the the Indians and settlers, except a few who were in the secret of his new lurking place. Among the friends who stood by him and who furnished him food during the six weeks of concealment the most trusted was Dominic Megapolensis. Finally the Dutch settlers negotiated a ransom for Jogues and the latter then dropped down to Manhattan and took ship for France.

On arriving in his native land he pushed his way as fast as he could to Reunes in order to see the rector of the Jesuit college from which he had received his commission, and to make a report on the work of the missions in Canada.

Few men of any time would care to repeat the risks and undergo the hardships of a calling which had brought on them the suffering which Jogues had sustained. The loss of his thumb and other scars on his person had disqualified him for further service as a priest, but so far did his zeal in the missionary cause carry him that he sought and obtained a dispensation from the pope by which his disabilities were removed. He then hastened back to Canada. Meantime a sort of peace had been arranged between the French and the Indians, and when Jogues arrived among the Hurons again, Couture, who had been captured by the Mohawks at the time that Jogues was first made prisoner, was still among the Mohawks acting as mutual agent for the French and Indians. The need was felt, however, on the part of

the French, that a more influential man should represent them in the Mohawk valley. Such a man was found in Father Jogues and he undertook the mission. He set out from Montreal in the summer of 1646, and with a company, of Hurons and friendly Iroquois proceeded to the mouth of the Richelieu, thence up that river to the Champlain. Until he reached Lake George he traversed the same course he had passed over in captivity. Instead of crossing the wilderness into Montgomery county he took canoes down the Hudson and landed at Fort Orange, where he visited his old friends. Thence he came up the Mohawk and soon found himself in the midst of the red men who had scourged him as an enemy and a sorcerer. He now appeared among them as the accredited agent of the French nation.

He was kindly received and was respected. When the special object of his mission was accomplished he returned to Montreal, where he arrived in July and made report to the government.

Again taking up his work as a missionary of Christ, he started in the latter part of August for the Mohawk Valley, hoping to spend many days of usefulness among those tribes whose acquaintance he had been forced to make.

Before he reached the valley of the Mohawk he heard that the tribe to which he was going had become dissatisfied and that it would be dangerous for him to pursue his journey. Those who accompanied him turned back in alarm, but Jogues pushed on, urged by enthusiasm for his Christian work. There was special reason for the threats that came to the ears of the missionary from the Mohawks. When he was among them as the ambassador of the French government he left a small box containing things which he thought he would need when he might return on his legitimate business of converting the Indians. After he started on his return to Montreal sickness had broken out among the Mohawks. The summer was unusually productive of

vermin and the corn of the tribe suffered much from the ravages of worms. The Indians quickly ascribed these disasters to the influence of the white men who had been among them, and the Hurons, who were in the valley, took pains to direct attention to the box which the missionary had left behind. This came to be looked on as the source of the troubles. A division rose among the clans of the tribe as to what ought to be done with Jogues when he should reappear among them. The clan of the tortoise and the wolf voted to remain faithful to the treaty that had been made with the French, while the clan of the bear decided that there should be war on all who had anything to do with the missionary's people. A band of the Bears set out to intercept the approach of Jogues if he should return, and the latter was met about half way of the journey from Lake George to the Mohawk. Jogues was seized and stripped and tortured. The band then hurried him to the village where, on the evening of October, 18, 1646, he was struck down by a tomahawk in the hand of an Indian who had concealed himself behind the door of a wigwam to which the missionary had been invited to hold a parley with one of the chief men of the clan.

It thus appears that the murder of this good and zealous Christian is not chargeable to the memory of the entire Mohawk tribe. His body was thrown into the river and there is no record by which it can be shown that it ever had Christian burial. If the project of erecting a tablet to his memory shall be carried out, one good thing will be done toward consecrating the many historic spots of the Mohawk valley.

—He who learns to make no use of his learning is a beast of burden with a load of books. Comprehendeth the ass whether he carries on his back a library or a bundle of fagots?—*Saadi*.

STEAMERS IN 1814.



IN Buchanan's *Treatise on Propelling Vessels* published in England, we find the following :—
At present (1814) there are five steamboats on the Thames.

1. The *Thames*, (originally the *Argyle*), 14-horse power, plying between London and Margate; reckoned the best boat. The paddles alternate with each other, and are set at an angle of 54 degrees.

2. The *Regent*, 10-horse power, paddles set square, with rims like an overshot wheel; is expected to ply between Chatham and Sheerness. She was first built for the wheel to work in the middle, but this, not having been found to answer, has been altered.

3. The *Defiance*, 12-horse power, to Margate, with double horizontal cylinder engine.

4. A boat which plied between London and Gravesend was laid aside on account of a lawsuit, as she was not worked by a privileged person. Such a person has now taken her, and she will soon start again, with a new 12 or 14-horse power Scotch engine, being originally fitted with a high pressure engine. The wheels of this have rims, and the paddles swing like top butt-hinges.

5. A boat with double keel, 6-horse power, is now building above Westminster Bridge; paddles upright; said to be for London and Richmond.

6. Mr. Maudsley built a small boat last year for Ipswich and Harwich, 16 miles done in two and a quarter hours, but against a strong wind in three hours. This has six frying-pan paddles set square, without rims.

I have been informed, by letter of August last, from Gainsborough, of a steamboat from thence to Hull, which performs the voyage, 50 miles, in eight hours. And this week

from Canada, that at present there are two steam-vessels on the River St. Lawrence, one 48, the other 36 horse power, which go at seven miles an hour, measure about 170 feet long and 30 feet wide! That another 48-horse power vessel will be launched next year on that river. So that one may go by steam from Quebec to New York, in eight days, with a short land carriage.

LA GROTTÉ DES FÉES.



FEW weeks ago an exploration took place of the famous "Grotte des Fées," (Grotto of the Fairies,) situate 800 feet above the level of the Richelieu, on the northern flank of Belœil Mountain. L.D. M., in a communication to the *Star* gives the following particulars:

The cave is situated in the most northernly of the mountains, and may be seen from the river as a dark archway high up on the rugged cliff. Beneath it are piled up huge fragments of rock, which fell suddenly one night some forty years ago. They bear the name of the *deboulis*, and are extremely difficult and fatiguing to cross. In the interstices a number of hardy trees have sprung up, and their branches materially aid the tourist and save him many a fall over the slippery edges of the boulders. The cave itself is a long, deep fissure, vaulted over by a number of fallen rocks which form a perfect arch, but present a most threatening aspect to all comers. This cave is entered by a steep precipitous path up an almost perpendicular slope, and is about 30 to 40 feet in depth. Its walls are damp and covered with fungi and slime, and the temperature is very low. In the vaulted roof at the inner extremity is a dark aperture not visible from without, which bears the name of "Trou des Fées," and which is situated some 45 feet above the floor of the grotto. Many persons have already entered the outer

cave and beheld the inner aperture, but hitherto the precipitous walls and height of the opening, have rendered all efforts fruitless. The other day, however, the mystery of the spot was solved, and the upper cave was explored by a party headed by Rev. Mr. de La Croix, of St. Hyacinthe. He was accompanied by Rev. M. Choquette, of St. Hyacinthe College, Rev. Father Rottot, S. J., Curé Boivin, of St. Hilaire, Captain and Mr. Bruce Campbell, of the Manor House, and Dr. L. D. Mignault, of Montreal.

The ladder arrangements were under the superintendence of Mr. Hamel, of St. Hilaire, aided by ten or twelve of the villagers. We started from the village at 10 a. m., and soon arrived at the foot of the *deboulis*. Then began a hard climb over the huge rocks, and more than once the party were compelled to stop in order to take breath. The route also was not unattended with danger, as many deep chasms yawned between the stones. At last, as the western breeze brought us the sound of the distant Angelus bells, we arrived at the foot of the outer cave, and waited for the ladders which were being dragged up behind us. Meanwhile, lunch was served, and the complaining inner-man pacified.

The ladders were three in number a stout one which served to enter the outer cave, and two others of 30 feet each.

These were made to act together by the adjustment of iron collars which allowed them to be extended while in position. After considerable difficulty, they were reared in the outer cave, and held in position by ten strong arms, otherwise they would have slipped down the steep and slimy floor.

M. de La Croix, as leader of the party, was the first to mount; he soon reached the aperture and beheld before him the second cave it was simply a chamber of moderate dimensions, formed by the disintegration of a dike of trap rocks. The walls were moist, one covered with fungi, and the only living occupants were a few coleoptera

and some spiders. These latter insects, having never been disturbed, had spun some very large webs and seemed to regard our intrusion with terror and surprise. Several specimens of their labour were secured by Rev. Father Rottot.

All the more enthusiastic members of the party ascended the ladders to survey the discovery, and the sensation of giddiness experienced by the explorer as he mounted between the frowning vault of the cave above, and the slippery floor beneath, will be long remembered. Finally, before leaving, a bottle containing the names of the visitors and some coins of the year 1881, were deposited in the upper cave, to bear witness in future ages. Perhaps, some day, they may be displayed in a museum and give rise to grave discussions upon their anthropological significance.

THE ART OF FOUNDING IN BRASS, COPPER AND BRONZE.

BY EDWARD TUCK.

We copy the following interesting paper from *The Iron Age*.



THE origin of the art of founding can only be a matter of speculation, extending, as it does, so far back in the past history of the race, a history to a very large extent wrapped in obscurity and mystery. But the marvellous results of the various operations and the immense importance they are to mankind, have caused many in ancient times to assert that the art was communicated to man by the gods. Some, and with a larger share of truth, consider that man, finding by accident that certain minerals by the force of fire yielded a metal, repeated the experiment on other minerals, finding out other metals, and thus ultimately all the differing forms in which they exist in the earth. As late as 1762 a large mass of mixed metals, composed of copper, iron, tin, and

silver, was melted out of the earth during the conflagration of a wood accidentally set on fire, and various ancient historians speak of metals having been melted out of the earth during the burning of woods in the Alps and Pyrenees.

Copper is occasionally found in nature in a metallic state so pure as to be used for manufacturing purposes, either for making articles of copper or alloys. There are examples of this in the mines of Lake Superior in North America, where large masses of copper have been found weighing several tons. It may, therefore, be considered quite possible that quantities of copper were found in the earth in the olden time, so that the ancients could possess the metal without the necessity of smelting. But, however, this fact must be stated, that where a mass of copper is found embedded in the earth at any depth, it would require a greater amount of skill and mechanical knowledge to get this into working operation than to smelt the ore. Such a mass could not be broken up like stone, but must be cut, and therefore would require tools of particular hardness, and other mechanical appliances, to obtain which requires a greater and more refined knowledge of metallurgy than smelting copper from the ore.

But whatever or wherever may have been the origin of the art, it is quite certain that it originated at the very earliest period of man's history, and has gone down with him along the stream of time to this age. It has had, as all arts have had in varying ages and nations, its rise and decline, which make the investigation of its history a somewhat difficult task. Still, by the aid of researches which have been made among the ruins and relics of past buried ages, we have been able to gather together some facts which help us to form something like a history of the art; very imperfect in many points, yet enabling us to gain some idea of the methods of working and the means by which certain results, which are matters of wonder to us even now, were accomplished.

We have, it is true, in these modern days advanced far, very far, in the metallic arts; but in the great facts and principles we are no further than the men of the past. In the matter of tools and means of production we have advanced so that we may produce in one week as much as they did in one year. But still the fact remains, they accomplished the work, and in the especial matter of bronze we have not yet reached the height of perfection to which certainly they attained.

Pliny and other ancient writers are very far from being correct in their descriptions of the manufacturing processes, and even the translators of their works have added to the confusion, either through ignorance or on account of the poverty of the original language in technicalities, as we find brass in one place, white copper in another, copper in a third, all referred to indiscriminately whether referring to pure copper or the alloys whitened by the addition of lead, tin, or any other process, although Pliny certainly does describe more correctly the casting of bronze, for he says: "The mass of copper was brought to a liquid state, then was thrown into a third part of old bronze and 21 ½ per cent of plumbum argentarum" —i. e., tin and lead in equal parts. We shall, therefore, trace the history of the art of founding, so far as we have been able to gather it from the past history of ancient times and the researches into and about the buried cities, and trace its course down through the ages to the present time.

The oldest reference we find in Holy Writ is in the Book of Job (the oldest work extant,) Ch. xxviii, 2, "Brass is molten out of the stone." In the original Hebrew the word is *Nechosheth*, meaning literally copper. This must be so, as brass, being an alloy and not a pure metal, is not smelted, or, as it is put here, "molten out of the stone." The next reference is in Genesis iv, 22: "Tubal Cain, an instructor of every artificer in brass and iron." The same word, *Nechos-*

keth, is used here, literally copper ; but seeing that copper is a difficult metal to work, we believe that the alloy of copper bronze is really meant. We incline to this belief because there is only one other reference to copper in the Old Testament (Ezra viii, 27), "Two vessels of fine copper precious as gold." And here the same word is used. We find that tin, which mixed with copper forms bronze, certainly was known to the ancient Israelites, as in connection with the spoil taken from the people of Midian, 1452 B. C. (Num, xxxi, 22), they are commanded by Moses to purify the silver, brass, iron, tin and lead, by passing it through the fire (Moses appears here to mention all the metals then known.) Whether the tin came from India or not, there is no sufficient evidence to prove, but it appears certain that the productions of that land were known in the earliest times, by "the gold of Ophir" being mentioned in Job.

If the Phœnician ships did not actually sail to India, its productions arrived partly by land through Arabia, partly through more distant marts established midway from India by the merchants of those and later times ; and we have evidence of their having arrived in Egypt at the early period of Joseph's having been taken there, by the spices which the Ishmaelite caravans were carrying to that land. And the amethyst and other objects discovered at Thebes, of the time of the third Thothmes and succeeding Pharaohs, and which must have been brought to Egypt, argue very strongly that the intercourse was constantly kept up. Bronze, composed of tin and copper, was found in Egypt of the time of the sixth dynasty, 2000 years B. C.

The first work of art of which we have any details in Holy Writ is the Ark made by Moses, and generally called "the Ark of the Covenant." It was also the first work performed by the Israelites as a nation. A large portion of the works in connection with this are of pure gold beaten out with the hammer ; and although these show

mechanical skill of a very high order, they are outside the scope of our paper.

We read (Exodus xxxviii, 8), " And he (Moses) made the laver of brass, and the foot of it of brass, of the looking-glasses of the women," &c. The word translated " foot " should be, as given in the margin " cover." This laver, or large basin, in which the priests were to wash, must have been a large work to cast ; and it shows a complete and accurate knowledge of the different sorts of bronze for different purposes that the cover should be made of the mirrors of the women, brought by them out of Egypt, and which, containing about one third more of tin in the alloy, constituted speculum metal ; so that the cover of this huge washing basin formed when raised, a mirror in which the priests could examine themselves before approaching the altar. There were besides this many other articles used in the erection of " the Ark of the Covenant " made of bronze. Dean Prideau gives as the weight of bronze used 10,277 pounds Troy weight. The entire weight of the articles made in the three metals—gold, silver, and brass or bronze—was 14 tons 2 cwt. No one can read over the narrative of that undertaking, viewed independently of the adverse circumstances of the Israelites, wanderers in the wilderness, without perceiving that many among them possessed great skill ; some had most probably been among the highest class artisans of Egypt. The ease with which these elaborate works connected with the Ark, as well as the Golden Calf and the Brazen Serpent, were produced, show that they had not been employed solely in the labour of brick making while in Egypt, but that in all probability many of them were workmen in the Egyptian foundries and other public works in which metal articles were manufactured.

Bronze being a mixture of copper and tin in variable proportions, every variation produces a bronze of different quality, more or less suitable for different purposes. One

quality will have great hardness and be very brittle—another hard and flexible. One gives a bright reflecting surface when polished, suitable for mirrors—another is famous for its sonorous quality, and is therefore suitable for bells, gongs, &c. Before these properties and differing qualities could have been found out, some length of time must have intervened as such knowledge of practical facts could not have been obtained until society had gained a considerable advancement in the arts. We are able to show by analyses that have been made of the bronze of the Egyptians and other ancient nations, that it was of such varied qualities, requiring a great amount of knowledge and practical skill as well as pure materials. Consequently these ancient people must have attained the knowledge before they could procure the varied articles. A chisel found by Wilkinson in an Egyptian quarry gave copper, 94.0; tin, 5.9; iron, 1=100. A dagger analyzed by Klaporth, copper, 91.6; tin, 7.5; lead, 0.9=100. Bowl or dish from Nimroud, copper, 89.57; tin, 10.43=100. Bell analyzed by Dr. Percy, copper 84.70; tin, 14.10, thus showing where sound is required the amount of tin is increased, and where strength is required the amount of tin is decreased. Dr. Percy found also a small casting, in the shape of the fore leg of a bull, forming the foot of a stand consisting of a ring of iron standing upon three feet of bronze. A section made, disclosed a central piece of iron over which the bronze had been cast. The casting was sound and the contact perfect between the iron and the surrounding bronze, and it was quite evident on thorough inspection that the bronze had been cast round the iron, and not the iron let into the bronze. The analysis gave copper, 88. 37; tin, 11. 33. No perfectly satisfactory conclusion can be arrived at whether the iron was employed because required in the construction or to economize the more costly metal—the bronze required for the ornamental purpose. We are inclined to the former in this case. Sir Henry Layard speaks of the

bronze vessels, which he supposes to have been used in the religious ceremonies, as especially deserving of attention as demonstrating the skill of the Assyrians in their treatment of bronze. One specimen may be particularly noted. A thin hollow casting in bronze, which was attached to the end of one of the arms of the throne. This casting had evidently been chased, and for that purpose must have been filled with some substance, such as pitch, which is used at the present time, as in the interior was some black compound which was like pitch and left an earthy residuum, and was probably a mixture of asphaltum and earth." It is quite evident that the Egyptians, at the time the children of Israel were in captivity among them, and even long before that period, were very skilful in working the metals, especially bronze. We have no exact idea of the form of the furnaces or the materials used in their construction, but that they had great facility in constructing such furnaces is evident from the short time taken by Aaron to cast the calf or bull when in the wilderness. So we may presume that the Hebrews had been many of them labourers with the skilful artificers of Egypt, and, when leaving, had taken away their tools and the knowledge of the art in which they had worked with them. But whether the same or similar means were adopted for overcoming the difficulties of founding as in the present day, this fact remains—the difficulties were overcome, and the metals then known were used in abundance, and as pure as we now have them. Wilkinson, in his "Ancient Egypt," gives the figure of a smelting or melting operation from one of the ancient monuments. The furnace seems only a heap of fire on the surface of the earth, and the bellows are two large bags filled with air, upon which a man is standing with a foot on each bag, the aperture of the bag being connected with a pipe leading into the fire. While the man appears to be putting all his weight on one bag to compress the air out into the fire, he is lifting up his other foot, and at the same time the upper

fold of the other bag by a string in his hand, by which the bag is again being filled with air. This apparatus is, no doubt both simple and rude, and if it refers to the ordinary metallurgical operations performed by the nation, one could hardly suppose that castings of any great size could be obtained except with much difficulty. Still it shows that the methods adopted for getting an intense heat were similar to ours, viz., by bellows or blowing.

Ordinary bellows are said to have been invented by Anacharsis the Scythian, but that must have been long subsequent to this period. Very little can be discovered to illustrate the means employed in metallurgical operations from the objects found in the excavated tombs or from the paintings, beyond the use of the blow-pipe and forceps and the concentration of heat by raising cheeks of metal round three sides of the fire in which the crucibles were placed.

Homer notices "that the Egyptians and other Asian workmen excel in the manufacture of arms, rich vases and other objects inlaid and ornamented with metal." Herodotus and Helanius both say. "The Egyptians drank out of bronze goblets." We find that statues, musical instruments, implements of all kinds, adzes, axes, and chisels, articles of furniture, bedsteads and footstools, and many other domestic utensils were all made of bronze. Also biers, on which the bodies were placed after death. The Egyptian vases are numerous, and to be noticed for beauty of form and the design ornamenting them, as well as for the superior quality of the material. Those used in the service of the temples were especially beautiful. One found by Mr. Salt had an elastic spring to the cover, and the nicety with which it is fitted exhibits evidence of great skill in the workmanship.

The sistrum was, *par excellence*, the sacred musical instrument, and was usually of bronze or brass, sometimes inlaid with silver. One now in the British Museum is en-

tirely of bronze, having a hollow handle closed by a moveable cover of the same metal. The cymbals, or clappers, which, when struck together, emitted a sharp metallic sound, were of mixed metal, probably copper and silver, and in shape much resembling those of modern times.

It is not known at what time the ancient Egyptians began to cast statues and other objects in bronze, or how long the use of beaten copper preceded the art of casting. Many bronzes, however, have been found of a very early period. A cylinder with the name of Papi, of the sixth dynasty, has every appearance of being cast, and other bronze implements of the same age bear still stronger evidence of having come from a mould, all of which date more than 2000 years before our era. The Egyptians, too, appear to have possessed the secret of giving to their cast bronze blades a certain degree of elasticity, as in the dagger now in the Berlin Museum, which probably depends for this property on the just proportions of the peculiar alloys used in its manufacture, as well as on its mode of having been hammered. Another remarkable feature in this bronze is the resistance it has offered to the effect of the atmosphere, continuing smooth and bright though buried for ages, and since exposed to the damp of the European climate. It may be said that the Egyptians had not any mines of tin wherewith to produce the bronze alloy. It is true that the mountainous districts of Egypt, between the Nile and the Red Sea, produced iron and copper only. Copper was also found in Arabia Petræa, which district was known to them, and even now among the heaps of refuse there we come upon the tubs used in the smelting apparatus. Mines are mentioned by Agartharchidas, a Greek writer of the age of Ptolemy Philometer, and he gives a curious picture of the mode of working these mines, which were probably near the coast now called Jebeel Allaka. For additional evidence we learn from Mak-rizi an Arab writer, that this region produced silver and copper,

and tradition names both Egyptian Pharaohs and Greek Ptolemies as workers of the mines. But, as we have already shown, they traded with India, and at this time, as well as from Spain, tin could be procured there.

The Phœnicians, to whom the art of navigation is so much indebted, and who carried the spirit of adventure beyond all the ancient nations, obtained tin from both India and Spain long before they visited the more distant shores of Britain, and discovered how rich were the mines of that metal there. It was worth their while to undertake a long and risky journey at sea, with possibly no other method of ascertaining their course than the stars, from the high price they were able to obtain for this commodity in Egypt and other countries where, as at Sidon, the different branches of metallurgy were carried on to great perfection.

Strabo, Diodorus, Pliny, and other writers mention certain islands discovered by the Phœnicians, which, from the quantity of tin they produced, they called Cassoterides, though the locality is not given, for Strabo says, "The secret of the discovery was carefully concealed;" and it is said that a Phœnician trader ran his vessel on a shoal and was shipwrecked, when pursued, rather than disclose his country's secret, for which he was rewarded from the public treasury. Strabo and Pliny both mention that tin was found in Galicia and Lusitania, and further say that in consequence these countries became a rich mine of wealth to the Phœnicians.

Herodotus describes the doors of the Temple of Belus, at Babylon, as made of metal, probably bronze. The people would be more induced to attempt such work as bronze doors for their temples and public buildings in consequence of the scarcity of good timber suitable for the purpose in the land.

The next great work of ancient times of which we have any details, is the making of the various bronze and brass

articles used in the building and fittings of Solomon's Temple at Jerusalem, 1011 B. C., and this gives a really good and complete idea of the progress made in the art at that period of time.

After the formation of the ark and its various fittings, the Hebrews were not called upon again publicly to exercise their skill in metal work. The 40 years of desert wanderings rendered such quite unnecessary; and as all those that came up out of Egypt died in the wilderness, in all probability with their death passed away much, if not at all, the skill and ingenuity then shown, except for weapons of war and possibly implements of agriculture. They (the Hebrews) for some centuries were so much engaged in taking possession of the land they were to inhabit in wars and fightings, that the ordinary arts of civilized life were not and could not be cultivated; so that, notwithstanding the enormous wealth they had accumulated in the time of King David, yet when Solomon, his son, began to erect the Temple (which was a work their forefathers, when they left Egypt, could have accomplished without assistance) there were none among the people who could do the skilled work necessary in casting and working the various metals. In consequence, Solomon had to negotiate with the King of Tyre to send him men and materials to do the work. "Send me, therefore, a man cunning to work in gold, in brass, and in iron," "and that can skill to grave with the cunning men with me whom David my father did provide" (referring to some skilled workmen whom the same king had sent to King David at an earlier period.)

Singularly enough, the man sent by the King of Tyre as chief of the workmen was himself of Jewish descent on his mother's side, and had come of a family of metal workers, for we read, "his father was a man of Tyre, a worker in brass." This man directed the whole of this department of the work. The vastness of the quantity of bronze or brass

used we are unable to determine, for we find (1 Kings vii, 47) "Solomon left all the vessels unweighed, for they were so many, neither was the weight of brass found out."

It is impossible for any one to read the graphic account given of the Temple construction in the Book of Kings, especially of the productions in metal, and not be amazed at the great variety of the work done, and the beauty and finish with which it must have been executed, as well as the great quantities and immense castings, which would require the highest mechanical skill and knowledge.

The two bronze pillars which were fixed up in the porch of the Temple must have been splendid specimens of workmanship. Taking the cubit at the generally recognized measurement (21 inches,) the pillars, inclusive of the capitals, will have measured over 40 feet in height and 7 feet in diameter, and the weight of the metal would be from 23 to 28 tons. Another question arises in connection with these pillars; if they were hollow, as Whiston in his translation of "*Josephus*" considers they were, it follows that the use of cores must have been known and practised at this time, although this invention is ascribed to Theodorus and Rhæcus of Samos at a much later period; but this may be only another instance of the knowledge of certain kinds of manufacture being lost and re-discovered at some later period.

In addition to these pillars, there was the Brazen or Bronze Altar, another gigantic work probably weighing about 200 tons; also the Molten Sea, an immense semicircular vessel measuring $17\frac{1}{2}$ feet in diameter and $8\frac{3}{4}$ feet deep, and containing 16,000 to 20,000 gallons of water, supported on a pedestal of twelve bronze oxen. We get no idea from the account of the size of these castings, but they must have been of sufficient size and strength to support the vessel, which, when filled with water, would weigh probably 100 tons.

In addition to these large articles, there were a great number of smaller ones, equally good in construction and work-

manship, but a full description of these cannot be given in this paper. It is apparent that different qualities of bronze were used, for some of the articles are stated "to be of bright brass," evidently different mixtures of the alloy for the differing purposes. It is clear from the vast size of the castings that good mechanical contrivances must have been used to remove, fit up and place them in position.

These works were cast "in the Plain of Jordan, in the clay ground," or, as should be more correctly rendered, "in the depth of the clay ground between Succoth and Zarthan," showing them to have been moulded in clay. Such large quantities of metal would require to be melted in a series of furnaces, in which the metal could be fused at one time, all tapped together and the metal let run into the mould. A series of such furnaces would be constructed in a sort of circle or square, under one large dome or roof, forming a chimney or tower.

It is most probable that such a method was adopted in those days, as we find from Nehemiah iii, 11; "Malchijah, the son of Harim, and Hashub, the son of Pahath-moab, repairing the other piece and the tower of the furnaces." This would refer to such a structure which, erected in the Plain of Jordan for the Temple works, may have continued a sort of national foundry up to the time the Jews were carried captive into Babylon. And again, the restoration and consequent rebuilding of the Temple would require the same operations, and hence the repairing of the furnaces would be a necessary work.

The knowledge of the art of working in metals thus brought into Palestine by the Tyrians at the building of the Temple seems not to have afterward declined, for we find frequent references in Scripture to works of this kind. In 740 B. C. King Ahaz, visiting King Tiglath-pileser at Damascus, saw an altar which pleased him, and sending Urijah, the priest, a drawing of it, one was made for him exactly similar.

In 596 B. C. Nebuchadnezzar, King of Babylon, broke up the bronze pillars, the sea, and the bases of the Temple at Jerusalem, and removed the pieces to Babylon (a work of considerable difficulty,) and it follows that probably many of the bronze articles found by Sir H. Layard and others in the ruins of that city may have been made from the bronze of the Temple furniture.

A singular confirmation of the idea that the brass and copper of Scripture are bronze is given by Mr. Edwards in the *Edinburgh Philosophical Magazine*, 1850, where he describes certain relics found near Marazion or Marghazin, one of the oldest towns in Cornwall, leading to the conclusion that the Jews had smelting houses near the shore. The remnants of these smelting pits are still called by tradition Jews' houses, and the town itself is also called Market Jew, in addition to Marghazin, which means Market Mount; called so, no doubt, by the Jews, as the place where the metals were purchased and sold. Possibly the bronze alloy, the mixture of copper and tin, may have been cast here in ingots and shipped in that form; but this is conjecture.

The bronze of classical antiquity (Greek, *χαλκός* Latin, *æs*) consisted of copper, with an alloy of one or more of the following metals—tin, lead, silver, zinc; the quantity and character of the alloy changing with the changing times or different purposes. Among existing bronzes, copper varies from 67 to 95 parts. The Phœnicians who traded with the Egyptians would also bring the tin alloy to the Greeks and Romans. Homer calls the metal *Kassiteros* and this is equivalent to the Arab word *Kasdeer*, by which tin is known in the East; it is also called *Kastira* in Sanscrit. We are enabled from the analysis of coins to arrive at some results as to the admixture of the metals. It thus appears from their coins that the Greeks adhered to a mixture of copper and tin till 400 B. C., after which they used lead. Silver is rare in these coins.

The Romans used lead in their coins, but gradually reduced the quantity, till, under the Emperors Caligula, Nero, Vespasian and Domitian, they coined pure copper, but afterwards reverted to the mixture of lead.

This word *χαλκός* originally appears to have been the word for pure copper, and is so employed by Homer, who calls *ερυθρος* (red,) *αιθωρ* (glittering,) *φαιεντος* (shining,) terms which will apply to pure copper or the bright alloys of bronze, such as the ancient mirrors were made of.

The old Greek poet describes the process of casting in almost similar terms to those in which it would be poetically described to-day, showing us that the processes then used and now were as nearly as possible alike, and proves the art of working the various substances to have been well understood at that remote period.

The passage referred to is in the Iliad of Homer, in the description of the manufacture of the shield of Achilles by the god Vulcan :

Thus having said, the Father of the Fires
To the black labor of his forge retires.
Soon as he bade them blow, the bellows turned
Their own mouths ; and where the furnace burned
Resounding breathed ; at once the blast expires,
And twenty forges catch at once the fires,
Just as the god directs ; now loud, now low,
They raise a tempest or they gently blow,
In hissing flames huge silver bars are rolled,
And stubborn brass, and tin, and solid gold,
Thus the broad shield complete, the artist crowned
With his last hand, and poured the ocean round ;
In living silver seemed the waves to roll,
And beat the buckler's verge and bound the whole.

In this description of the casting, Homer uses the word *χαλκός* so that we can scarcely tell whether he means copper pure or alloyed. Further, it is more difficult when we read of the mythical Dactyles of Ida in Crete, or the Cyclops, being acquainted with the melting of *χαλκός*. It is not, however, likely that the later Greek writers, who knew bronze

in its real sense, would have used the word *χαλκός*; without qualification to objects which they had seen, unless they meant it to be taken as bronze.

Pausanias speaks of an old statue he had seen made of separate pieces of metal fastened together with nails, and, using the same word, we understand him to mean bronze, as there exist very early figures of bronze thus made. We read also of the process called "sphyrelaton," being to hammer out the plates and fasten them together with nails. Pausanias also tells that "the Phœicians pretended that Ulysses dedicated a statue of bronze to Neptune Hippius," but adds that "he does not give credit to the statement, as the art of fusing the metals and casting them in a mould was not then known." "In fact, the first who cast statues were Theodorus and Rhæcus, both natives of Samos."

It has been generally thought that their merit consisted in casting the statues with an inner core, which could afterward be removed, leaving the castings light, and, therefore, less costly. But this is open to question, as we have before seen from Assyrian bronzes having been found cast with an inner core of a date older than Theodorus and Rhæcus, and there is now in the British Museum an early Etruscan statuette from Sissa, on the Volturno, with a core of iron.

The Samians were very early noted for their skill in this branch of art, and before the foundation of Cyrene, B. C. 630, they made a bronze vase ornamented with griffins, supported on three colossal figures of bronze, for the Temple of Juno.

The art was known at a very remote period in Italy. Among the Etruscans bronze statues were common before the foundation of Rome, 750 B. C., and Romulus is said to have placed a statue of himself, crowned by Victory, in a four-horsed car of bronze, in the new city. Pliny states that "King Numa Pompilius, the immediate successor of Romulus, founded a fraternity of brass founders and bronze workers."

By the Romans a compound was used under the name of *oncalchum* or *auncalchum*," which appears to have possessed the composition and properties of brass.

A brazen bull is traditionally said to have been contrived by Pericles at Athens for Phalaris, tyrant of Agrigentum, 570 B. C. It had an opening in the side to admit the victims, and a fire was kindled underneath to roast them to death. The throat was so contrived as to make the groans of the victims resemble the roaring of a bull. The artist was made the first experiment, and the tyrant for whom it was made was roasted in it 549 B. C.

The oldest seat of bronze founding to any extent was the island of Delos, and next to that the island of Ægina. Between these two there existed a rivalry in the times of Myron and Polycletus, of whom the former used the bronze of Delos, the latter that of Ægina. More celebrated than either was the bronze of Corinth, about which it is said "that when Lucius Mummius burnt Corinth, 146 B. C., all the metals in the city melted during the conflagration, and, running together, formed the valuable composition called Corinthian brass. This is exceedingly doubtful, but there may be a spice of truth in it, as long before this period the Corinthian artists had obtained great credit for their method of combining copper with gold and silver. Pliny says of it: "It consisted of gold, silver and copper, and was considered more precious than silver, and little less valuable than gold." There were three kinds of it, varying in colour from white to dark yellow.

Corinthian brass appears, for the most part, to have been used for the manufacture of drinking cups and ornamental utensils. The Syriac translation of the Bible says: "Hiram made the vessels for Solomon's Temple of Corinthian brass." Pumps were invented by Ctesibus, of Alexandria, 224 B. C., and were wholly or partially of cast brass or bronze. The most distinguished colossal statue of ancient time was the Co-

Colossus of Rhodes, one of the seven wonders of the world. In the days of its prosperity the capital of the island of Rhodes, was adorned with over 3,000 statues, but this one exceeded them all. It was erected at the port of Rhodes, in honour of the sun, by Chares of Lindus, a disciple of Lysippus, 290 or 288 B. C., out of the spoils which Demetrius left behind him when he raised the siege of the city.

It is asserted to have spanned the entrance to the harbor of the island, and to have admitted the passage of vessels in full sail between its widespread legs. Its height was about 105 feet, the time taken for its construction was twelve years, and the cost amounted to 300 talents—about £70,000.

This stupendous work was thrown down by an earthquake about 224 B. C., and for nearly nine centuries lay in ruins on the ground. Pliny says: "It was a wonder to behold. Few persons could embrace the thumbs, and the fingers were longer than the bodies of most statues. Through the fractures were seen large cavities, into which large stones had been placed to balance it while standing." After the fall of the Roman Empire, when the island of Rhodes was conquered by the general-in-chief of the Caliph Othman, he sold the metal lying on the ground, weighing 720,900 pounds, to a Jew, who loaded 980 camels in transporting it to Alexandria.

A statue of Zeus, executed at Tarentum, 326 B. C., by Lysippus (the master of the maker of the Colossus of Rhodes,) was 40 cubits high, and though it could be moved by a touch of the hand, yet resisted the force of storms by a support at the point of greatest stress.

On the number of bronze statues in those ancient times often depended the wealth of a State, cities such as Athens and Delphos having some thousands each.

Of the vast number made by the ancient sculptors nothing but a few fragments remain; but if the colossal head of Venus in the British Museum be taken as a typical example,

it will show with what thinness and fineness the figures were cast. Or, again, as an instance of the quality of Greek bronze, the figure of Siris, also in the British Museum, on which a plate of bronze will be seen beaten out till it reaches the thinness of note paper.

But if the larger works fail, there is an abundance of statuettes, candelabra, mirrors, cestæ and vessels of all kinds, Greek, Roman and Etruscan.

Works in relief *ὄβρυμα* whether beaten out, chased or cast, are comparatively rare, though this branch of the art was practised by the greatest sculptors. The Temple of Athene, Chalkoites, in Sparta, had its walls covered with bronze reliefs, but this was an exception to the general rule adopted in the temple decoration.

The greater number of mirrors that exist are Etruscan; a few may be Roman and Greek. But the general rule of their being Etruscan reminds us of the reputation the Etruscans had for the production of works in bronze—not, perhaps, of high art, but what may be correctly termed “industry art.”

They were also celebrated for modelling in clay, and this, according to Pliny, “was the stage of art which immediately preceded casting in bronze, and went hand in hand with it.”

The mirrors give the finest examples of patina which we find; in the alloy there seems to have been mixed a considerable quantity of silver in order to obtain a highly reflecting surface.

For articles of furniture the Romans employed Greek artists and workmen. In bronze were made the *sellæ*, square seats carried about at Roman entertainments; also footstools.

In the excavations made at Pompeii and Herculaneum, various works of bronze are found, showing the general adaptation made of bronze by the Romans.

In the theatre are *bissellii*, or chairs of state, made of bronze and ornamented with silver, for persons of distinction and municipal authorities.

In the tepidarium of the baths are bronze benches, 6 feet by 1 foot, supported by four legs, terminating in the cloven hoofs of the cow, and ornamented at the upper end with heads of the same animal. In the same baths, a brazier of bronze, 7 feet 6 inches by 2 feet 6 inches, supported on cast bronze legs, representing winged sphinxes, terminating in lions' paws. In one of the shops a bronze urn, evidently used for making warm decoctions, and similar to the muller now in use; a bronze mould for making pastry and a pair of scales—articles of these kinds in addition to the large number of statues and ornamental articles.

In all the bronzes from Pompeii and Herculaneum, the blue color of the patina is very brilliant, although in other bronzes it is more generally some shade of green. This arises from their lying so long in the earth. A difference of soil probably makes a different patina, but something is also due to varieties in the alloy.

Greek seats (*thronoi*) are sculptured on the Parthenon frieze, and sumptuous Greek furniture during the last two centuries B. C. was made of bronze, damascened with gold and silver. It does not appear that the process of gilding bronze was carried to any extent in classical times, except in the production of finger rings, of which a considerable number remain.

During the excavations made in the palace of Tiberius at Capri, the bronze cock of a reservoir was discovered. As there were conduits of water, and pipes necessarily conveying it to the baths, the knowledge of cock making must have been known and practised, of which this discovery gives a practical proof.

By the time of the Byzantine Empire the power of modelling seems to have declined, and a taste for glittering appearance took its place, and hence the process of ornamenting bronze with reliefs was superseded by inlaying it with silver and other materials.

The art of bronze casting, which had thus sunk during the Byzantine period, was revived with great vigour in Germany in the eleventh century, and there used for the ornamentation of gates and doors of public buildings; notable instances being the bronze gates of the Cathedral of Hildesheim, A. D. 1015, and the column decorated with reliefs on the model of the Trajan Column at Rome, A. D. 1022.

In the twelfth century the art spread southward to Italy, and was at first taken up energetically in lower Italy. But though many interesting works of this date exist—and also from the thirteenth and fourteenth centuries—it was not until the fifteenth century that the art obtained its full mastery. Then the revival of classical art became a real revival under the Florentine artists. Andrea Pisano had made a bronze gate in the gothic style for the Baptistry of St. John at Florence, 1330 A. D., and in 1401 A. D. the Florentine Council decided to erect another. A competition of artists for the work resulted in the selection of Lorenzo Ghiberti. The contract was entered into with him and his father November 23, 1403 A. D., and the gates completed and fixed April 24, 1424 A. D. They are truly a magnificent piece of art workmanship, remarkable in several respects as specimens of figure and ornamental modelling of the greatest possible excellence, and which have formed the models in this style for artists of all the following years, and of metal casting which cannot be surpassed.

The subjects of the 28 panels of the gates are from the life of Christ.

On January 2, 1424 A. D., Ghiberti received the commission for the second pair of gates for the same building, and these, containing subjects from the Old Testament, were completed and fixed June 16, 1452 A. D. The Martinengo Tomb in Brescia, erected about the year 1530 A. D. to Marcantonio Martinengo, though by what artist is unknown, is a fine specimen of this period. The *bas reliefs* of bronze are

subjects from profane history, and a triumphant procession in bronze adorns the principal frieze.

This development of taste extended to Naples, Rome, Milan and Venice. Even Raphael designed ornament for the moulders of purest taste and most exquisite fancy. In the sixteenth century it is found carried on with extraordinary skill in Germany at Nuremberg, Augsburg, Munich and Coburg.

In France also we find the art gaining importance, as may be seen from the *bas reliefs* in the Chateau d'Anet, the residence of Diana of Poitiers, which was restored under Philibert de Lorme, 1547-8 A. D., and the monument erected to the memory of Charles VIII, 1499 A. D., around which were figures of the Virtues, executed in gilt bronze. Since then the art of sculpture in bronze may be said to have reverted to nearly its original limits, namely, the production of statues and groups in the round.

In 1699 a bronze equestrian statue of Louis XIV was erected in the Place Vendome, Paris. This was of gigantic size, containing 60,000 pounds of bronze. It was demolished during one of the revolutions, 1792 A. D.

The wood furniture during the Renaissance period was decorated and inlaid with brass and bronze. In the eighteenth century we find Ciseleurs mentioned as makers of such brass edgings for furniture.

Perhaps the grandest bronze work of modern times is the colossal statue of Bavaria, completed and inaugurated at Munich, Oct. 3, 1850. This statue was, at the suggestion of King Ludwig, designed by Schwanthaler, the sculptor, and his friend, Lazarini, who modelled the figure under his direction. For the casting it was necessary to melt 20 tons of bronze, a most perilous labour. To give some tangible idea of the size of the figure, in the head or upper part of the bust twenty-five men have found room, in the central part of the figure thirty-five to 40 persons could dine, and the space of

ground covered by the lower section is enormous in proportion. The figure of this colossal maiden, with the lion by her side, is 54 feet in height—nearly twice the height of the equestrian statue of Wellington, opposite Hyde Park corner, London, England.

AN OLD BELL.



A HANDSOME new Church has just been completed at St. Ours, on the Richelieu, but the old Temple, still standing, possesses a venerable relic. The first Church was originally built on the banks of the St. Lawrence, at a place called the Grand St. Ours. Toward 1749, the ecclesiastical authorities determined to rebuild the Church on the Richelieu, where St. Ours now stands, and the bell of the old church was set up there. This bell, imported from France, bears the date of 1680. The Church was opened to worship in 1755, under the direction of the first curé of St. Ours, M. D'Youville, son of Madame D'Youville, founder of the order of Grey Nuns, at Montreal. The second bell at St. Ours, dates from 1811 and had for sponsors Roch de St. Ours and his wife, Marguerite Murray.

SOME VAGRANT NOTES ON BOOKS.

BY HENRY MOTT.



MR. Joseph Sabin, the well-known bibliophile, second-hand bookseller and publisher of No. 64 Nassau Street, New York, died on 5th June ult., and it seemed that a few random thoughts suggested by this event would not be out of place.

When in New York, the store in Nassau Street was a favourite house of call with me, and I venture to lay before you some notes about books, many of them arising out of such visits.

Before doing this, however, a few preparatory words may be necessary.

There has been no name on this continent more broadly associated with American literature than Mr. Sabin. For about two years his health had been gradually failing. His physicians told him that his ailment was the result of overwork, and prescribed absolute suspension from labour; but as soon as he felt better he entered with renewed zeal upon the completion of his "Dictionary of Books relating to America," his great life-work, as for years he was in the habit of designating it, and regarding which, he was, in fact, so enthusiastic that he often said his only desire was to live long enough to finish it. This longing of his life,—and with him it was literally a ruling passion strong in death—was not destined, however, to be gratified, and the loss to bibliography will be most seriously felt, as it is doubtful if any one can be found who will complete the volumes with the same spirit of untiring enthusiasm and pains-taking fidelity with which he prosecuted the work.

Mr. Sabin, was born in England, on December 9th, 1821. His father was a mechanic, and only able to give him the opportunities of a limited common school education. At the age of 16, he was apprenticed to Mr. Chas. Richardi, the bookseller and publisher at Oxford. The indenture of apprenticeship hung for years in a frame over Mr. Sabin's desk at the store in Nassau Street. He served the full term of his apprenticeship, and then opened a similar establishment of his own at Oxford. This, however, did not prove successful. In 1843, he came to the United States, and "went west," and buying a farm in Iowa settled there; but he soon abandoned agricultural pursuits and moved to Philadelphia where he found employment as salesman in a publishing house. After remaining there for several years he returned to New York, and entered the employ of Messrs. Bangs & Co., the book auctioneers, which he soon supplemented by entering upon the same line of business on his own account, at the corner of Broadway and Fourth Street. He did not long continue in this avocation; in 1865, having bought out

Mr. Michael Noonan, he went into the book and print business at No. 84 Nassau Street, he remained here about four years, and then removed to the well-known No. 64 in the same street, where he continued in business up to the time of his death, having taken in two of his sons as partners, two other sons being proprietors of a similar establishment in London.

There have been few book and print stores that have enjoyed more extensive patronage. It has been the great Mecca of literary men in search, more especially, of books of quaint and forgotten lore connected with the literature of America. The collection of prints is a rare museum of antique curiosities in this line.

The cataloguing of libraries was a speciality with Mr. Sabin, and few were endowed with more ample facilities for doing such work well. As stated, however, the great book of his life has been his. "Dictionary of Books relating to America." It is a most important and exhaustive work, and will give to him lasting fame as a compiler. The work at the time of his death was carried down to the letter P., and embraces thirteen large 8vo volumes of about 600 pages each. He commenced this work about 25 years ago, and was in the habit of rising at 4 o'clock in the morning, and working several hours before entering upon his other daily duties. He has left a large mass of memoranda, which, it may be hoped will render the task of completing the work comparatively easy. It was this incessant labour, as already intimated, that finally undermined his health.

He gave great attention to the reprint of rare American works, and was also the publisher of "Sabin and Son's American Bibliopolist, a Literary Register and Monthly Catalogue of Old and New Books and Repository of Notes and Queries."

He was also a frequent contributor to the *American Pub-*

lisher's Circular, the *Rehabite Magazine*, and *Temperance Advocate*. I may add that next to his devotion to his "Dictionary," was his devotion to the cause of Temperance. He and Father Mathew, were most warmly attached friends. A source of great personal pride to him was the exhibition of a silver medal presented to him by Father Mathew, and a temperance pledge signed by the Apostle of Temperance.

He was a member of the New York and Long Island Historical Societies, and of the American Geographical Society.

His life was one of unobtrusive labour and usefulness, and his genial countenance will long be missed at the old Nassau Street store, where during twelve years it was so well and familiarly known by the leading literary men.

I am naturally led to a glance at the trade in second-hand books. The second-hand book-dealer is almost invariably a man of more than ordinary intelligence, a man who has a wide and comprehensive knowledge of English literature, more especially a thorough acquaintance with the market value of not only standard works, but of primers and dictionaries and the volumes of common-place and even obscure authors. He can tell to a cent what any book will sell for, if it will sell at all; and he knows the tastes and fancies of his customers so thoroughly that he can calculate to a nicety who will buy it and what they will pay for it. On a certain street we call to mind, stands a low building, which bears a mottled and out-of-repair aspect, that is heightened by dusty and broken window-panes, and several home-made signs.

Great sprawling letters tell that the "Highest Prices are paid here for Old Books," and across the window lettered in ink upon brown paper is the significant word

"SHAKESPEARE."

A passer-by, recently, thinking that possibly within this tumble-down exterior might be found some literary treasure—some pearl that had been cast before swine—went in at the low, narrow, doorway and looked about him. The in-

terior was not a bit more attractive. On all sides were rough shelves upon which were ranged books of all sizes and in all stages of dilapidation, or of preservation,—while upon a table in front of the door lay a pile of torn and dirty novels of the ten-cent library variety, and just above them several dozens of old magazines resting upon a swinging bookshelf. The floor was not too clean, and from the rear of this unpretentious sale-room came the odour of a savoury stew.

In the centre of the apartment stood the proprietor, a small man of fifty or thereabouts, with an unshaven face, and attired in clothes remarkable neither for their cleanness nor their neatness. He smiled benignly as his visitor entered, and eyed him from head to foot, evidently endeavouring to divine the object of his call—whether he came as an intending purchaser, or whether to offer his library for sale at an unprofitable figure.

“Good morning, Sir,” ventured the dealer. “Anything I can do for you to-day Sir?”

The visitor made no reply for a minute or two, but gazed about him inquiringly, hoping that his eyes might fall on some literary treasure that might be bought for a song. But, alas, no such volumes met his searching glance, and he answered his questioner with a query.

“Have you anything in the way of English Classics, well preserved?”—“Ah, no, Sir,” replied the man, as he drew a packet of tobacco from his pocket and placed a good-sized pinch in his mouth, “this is no place to find such as that.” People seldom want anything of real merit, I couldn’t sell a copy of the *Tatler* at any price. My customers wouldn’t take it if you’d give it to them. This is what they buy,” and he picked up a paper copy, dirty and with torn edges, of “*The One-Eyed Scalper, or the Dark Deed Done in Deadly Gulch.*” “Yes,” he continued, “that’s the trash they want, they prefer it to magazines that you would revel in. I can sell all the novels I can buy, but second-hand magazines I can’t get rid of at any price.”

"Heaven knows what the world is coming to. The people are not only ignorant, but they are villainous. I used to be of a credulous nature. I believed all that was told me. I had some confidence in humanity, but it is all gone now. Several times I have paid big prices for books one day, and on the day following found that they had been stolen, and I had to give them up and lose my advance. A year ago a well dressed young lady made a fool of me. She came with a copy of Thiers, French Revolution vol. 1. I told her it would be worth nothing without the other volume. She said that she had it at home and would bring it, so, I took her at her word, and bought the one she offered. Vol. II never came."

Let us pay a visit to a more extensive second-hand shop which I have in my "mind's eye;" it is right in the heart of the business life of a great city. It is a narrow, dark apartment, the shelves around being crowded with volumes. Also, upon tables up the middle of the store books were arranged with systematic precision. A quaint air hung about the place; it seemed—with its musty tomes, some more than a century old,—a relic of the past dropped amid the bustling life of the present. The dealer, though lacking the originality of idea on the subject of men and their ways possessed by our last tradesman, is more representative of his class, being well acquainted with the details of his business, having an admirable knowledge of books and their values and understanding the necessity of keeping posted as to the movements of dealers the world over.

"Yes," said he, "we are required to pay much more attention to our business than the dealers in new books. They must keep their eyes on the present publishers, but we must also know all about books published centuries ago; must know what are now in existence, what are, and what are not plentiful. We must watch every chance for buying up, and must never miss an opportunity of selling, to advantage."

"How do you obtain most of your books?" was asked.

"Well, we advertise to buy all second-hand volumes at the highest rates, and we offer to make estimates. Occasionally we get answers from people who have had books lying away in their garrets for years. Especially in houses in the old part of the city, we frequently pick up rare old books in this way—sometimes valuable works in American history.

About six months ago, we got some fine antiques in that way. There was a young gentleman living in the house where his grandfather used to live. This gentleman had some old books, and as the young man wanted to sell the house, he wanted to clean out what he supposed to be trash. He was just about selling it for waste paper, but he sent for us, and we found that some of the volumes were really valuable. Here, for instance is one of them, it is a copy of the first edition of *Josephus*, published in 1609. Sometimes books are picked up in this way that from their scarcity, are worth \$50 to \$100 each."

"You spoke of books of American history," suggested the visitor, "is there much demand for that class of literature?"

"Oh, yes, *Americana* is the rage just now. You will remember the marvellous prices paid in New York, not long ago, for the old books and papers of the Brinley collection."

"Does age alone give a book value?"

"Not always. Rarity is the chief consideration. For instance, here is a book which a few years ago sold for \$1.50. It is *Ford's History of Illinois*, published in 1854. It was suppressed on account of certain disloyal passages, and has become very rare, only comparatively few being in existence. They sell now for \$8.

"Then again, the imprint has much to do with the value. A book printed by Bradford, one of the first American printers, in 1698, was bought in New Jersey not long ago for ten cents, and was sold the other day for \$1.50.

There is also a great interest in books relating to the

Rebellion. Histories of the war, &c ; books printed in the South during that period bring good prices, because they are not plentiful. Works on the American Indians are also in good demand."

"Do you often get one volume of a work and not the other?"

"Yes, of course we don't pay much for the first, because we may wait for years before we get the second, but we can afford to pay well for vol. two."

Taking a volume with rough edges down from a shelf, the dealer said, "That adds to the price. Books with untrimmed leaves bring much more than those in which the leaves are cut down. Rare old classics are sought for, and even the large publishing houses buy them. Well-preserved editions of the *Spectator*, *Guardian* and *Tatler* bring good prices. Among books that are desired are works on manufacturing subjects."

The dealer went on to say that books were sometimes secured that when sent abroad brought almost fabulous prices. These generally were books that had been brought to this country by emigrants.

Sometimes they were sold by poor foreigners to rag dealers and so came into the hands of the second-hand book men. Speaking of the business done by corner bookstalls, he said that this was gradually losing ground, and in a few years they would be but memories.

"Who buy your books?" the visitor asked.

"We publish a catalogue at intervals, and this we send to every library in the country. It contains a descriptive list of all the odd, curious and rare volumes that we have, and should they want any of them, they know where to send."

"Are there many collectors in your city?"

"Not nearly so many as there used to be. The lovers of old books seem to be dying off; but there are a few who still come and always have an eye for the queer and rare. One is very enthusiastic on the subject; he comes almost every

day, and if we have nothing for him he is dissatisfied. He has a whole houseful of books now, and a great many more than he wants, I am sure. Another customer buys innumerable books, and I am told that he has package upon package at his home that he has never opened.

The really earnest collector is always looking about among the second-hand shops, while the ordinary collector goes to some publishing house and asks for certain books that he may have heard of, and wishes to buy. It is from the second-hand dealer alone that many books can be obtained, such as important reports of societies &c."

"Here is a book of which you might not find another copy in the city, an English and Arabic Dictionary worth \$15. Then we have valuable works on architecture, medicine, law, &c. Of course, to secure these we must buy an immense quantity of stuff that we have to sell for a mere song. We sell some of the works mentioned to libraries, and we have a large trade with dealers all over the country."

As the visitor was about to wish the dealer good morning, thanking him for the interview, as a parting pleasure, a volume by Eusebius was brought forth, published in 1659, printed in both Greek and Latin and valued at only ten dollars.

I am desirous of not growing tedious, but nevertheless I cannot refrain from saying a few words about some modern books.

From the tablet brought down from the mountain, through the covenant in the ark that the seed of Abraham preserved with such reverence, books have built up civilization and led on to learning till men are little below the gods, and art and science are wrought to a perfection that emulates the handicraft of the Master of the Universe.

But what kind of books have done this wonderful work? It is not the novel, nor the magazine or current literature of any age that has enabled that era to advance. Each era has built its literary structure out of the material created by its

predecessors. Most of the learning of the present generation was bequeathed by an ancestry which likewise built on foundations left by those who had gone before them. The work of our contemporary authors serves us for diversion and amusement, but will hardly go down as a profitable legacy to the next generation. The new-bookmakers are so busy now, and they crowd upon us volume after volume in such rapid succession that we find but little time to glean the rich harvest that the reapers have left behind, in their haste to get their crops to the market. Millions of people read quite complacently works whose literary merits are so small that they are intolerable to any who have the least sense of style. Yet this defect does not affect their popularity. Some men write with the end of a broomstick, some with a gold pen, some with an etcher's needle. The broomstick man is perhaps the most popular. Then people read books just as they look at a picture or go to a play, "for the story." That is all they care about. The story read, they dismiss it from their thoughts. Over-much reading and promiscuous reading are great hindrances to the formation of a critical habit. The critic does not gulp, he tastes; he discriminates between Hamburg sherry and the true wines of Xeres by the aid of a wine-glass, not a tumbler. But the omnivorous reader is like unto one who takes his draught from a quart pot. Fancy a city dinner at which pea soup, tripe and onions, fried fish, roast pork and stuffing, raw onions, and such viands were served up side by side with the most delicate preparation; where thick-sugared stout was handed round with *Johannisberg*, and *Piper tres sec*; fancy the guests indiscriminately taking one after the other, without discernment, enjoying one quite as much as the other, with a leaning in the direction of roast pork and stout—that, if you please, is a fair example of the intellectual meal taken continually by the all-devouring reader. He reads everything; he reads whatever is set before him; he reads without consi-

deration ; he reads without criticism ; all styles are alike to him ; he is never greatly delighted, and seldom offended.

I am scarcely a lover of biography, but I feel sure that I should enjoy more of this literature if it were better in its kind. Without being prepared to define the ideal biography, I have arrived at some notion of what the best biography is not. In the first place, it is not too long ; most lives are too long by half, or at least one-third. Biographers appear to grow too fond of their labour, and put in much of what were better left out. No incident or trait is too trivial to insert which in any real sense helps to reveal the man, but much of what goes to swell the pages of the ordinary biography is there, only because the writer of it has fancied that, his subject being a great or notable person, nothing that he said or did could be without interest. Biographers are often without the sense of proportion ; they seem impelled by a mistaken conscientiousness to put in everything they know, rather than to sift and resift their material until what remains is of real value. Lives of literary men are, perhaps, least interesting, for the reason that we already have the best of them in their writings ; but there are, of course, exceptional cases of marked individualities, where a knowledge of the man's private life is a most useful supplement to the commentary upon his written utterances. Lives of Shelley and Byron are numerous, but we hardly feel that we know everything about them yet. I often have a feeling, when reading memoirs, that the unfortunate subject of enquiry and discussion would decidedly object to such dissection of his private self, if he could have a voice in the matter, and it hardly seems an excuse for taking the liberty with him that he cannot possibly prevent our doing so. It is a consolation for being an entire nonentity that the world will not be concerned to take possession of and pull one to pieces after one is gone, to ascertain what manner of man one was. Our curiosity may be natural, but I am not sure it is quite justifiable to know all

that can be known about dead notabilities. I suppose there will be a *Life of George Eliot* forthcoming ; but I, for myself, am willing to forego all the information it may contain, for I am certain that she would have intensely disliked such personal scrutiny. If biographies must be written, however, they ought to be done by competent hands, for a superficial account of a man or woman is sure to be an untrue one. The friend chosen to write the life of another because of his superior opportunities for knowing his subject intimately may in reality know less of him than another man who, with slightest familiar acquaintances, has had a keener insight into the character before him.

The great authors of every age, whether in the field of poetry, prose, fact or fiction, have built their fame out of material which others had overlooked.

Cervantes sought the unwritten phase of chivalry ; *De Foe* took a trip to an unknown island ; *Shakespeare* wrought his magic on neglected incidents in English and Continental history ; *Homer* wove lost legends into everlasting verse ; *Josephus* gathered fading traditional lore into a monumental pile that will turn up to light the path of endless ages yet to come.

Newton and Davy and Tyndall took up the burden when Ptolemy and Galileo and Copernicus and others had laid it down.

Beecher and Spurgeon borrow all that is good from Paul and the other apostles.

Garnet Wolseley and Grant and Lee and Sherman fought after the manner of the Cæsars and Alexanders and Napoleons whose genius has been pictured to them in books written in the days when they won their glory.

The best books to read for information are such as were written in the times and among the events, which they relate. We thus get a picture painted from sight, while in compilation we have caricatures cut from hear-say.

Here let me enter my protest against the last two literary

abominations ; Mr. Jefferson Davis has promised, if his life is spared, to write a history of the United States from his own stand-point. "A proper and truthful" history, to take the place of those now used in public schools in the South, and he proposes to prepare a narrative which "it will not pain the pupils to recite."

The second monstrosity against which I desire to record my dissent is the "popularizing" the novels of Sir Walter Scott, publishing them at 1d per volume ; Miss Braddon, (who has forfeited her place amongst modern writers of fiction, by disloyalty to literature,) has undertaken to eliminate, or tone down, or translate the Scotticisms for the benefit of conservative English readers. It is a desecration of a memory that is fragrant with the freshest and richest crowns that literature can bestow, and an indignant public should protest against any such indecent mutilation of one of the grandest records in literature.

The habit of studying old books is, I fear, dying out. There is too much that is fresh and fair and foolish to occupy our minds, and we are losing our grip on the substantial past to grasp at the foolish of the fashionable present.

The shelves of every modern bookstore are cleared of "obsolete trash" periodically to make way for much of "absolute trash," and brand-new bright bottled juice is put in the place of the "old crusted" wine, which finds its way eventually to some second-hand concern, where it lumbers a dingy desk and feeds the epicure who has learned to love it for its flavour and delicate bouquet.

Ah! but the *gourmand* with the *bon bouche* is to be envied, and the mouldy pages are coveted by those of us who would sip the vintage that makes the mind leap with exhilaration.

If every school-house and every family library could but become an old book-store, instead of a refuge for "That Hog of Mine" and "The Science of Love made Easy," how cheap would be the education of youth and how rich might be the

reward of the diligence that is now wasted on useless and profitless reading.

In conclusion I will add that it seems to me, profitable reading should leave some such sentiments in the mind as are expressed in these lines :—

Quaint poems of a far-off age,
In binding dark and old,
But strewn o'er each discoloured page.
Sweet fancies, sweetly told,

That seem, as though a child were I,
To take me by the hand,
And lead me through the years gone by,
Back to a much-loved land.

Where sunshine falls in golden bars,
Through woodland labyrinths,
And frail white wind-flowers lie like stars,
'Mid purple hyacinths.

Now, though I softly close the book,
The vision with me stays ;
On green young leaves and rippling brook,
On flowers and sky, I gaze.

O poet ! dead and gone thou art ;
But this, thy magic lore,
Doth enter in the reader's heart,
And live there evermore.

O poet ! that did'st sing so sweet,
To gladden weary men,
Perchance some day we twain shall meet,
And I may thank thee then.

Since the foregoing lines were written, Sir John Lubbock made a capital scientific point against books that would be better burnt, in his address to the medical students of King's College Hospital. Such malarious volumes, which the banker-entomologist did not hesitate to term deadly poison, contained, said Sir John, the bacteria of mental disease, as certain in their operations as any of the infusions of the physiologist ! The warning was most timely, and lends force to some of the statements made at the recent Œcumenical Con-

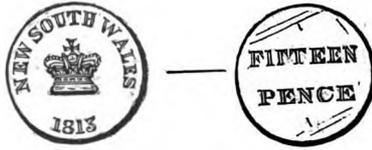
ference as to the insidious working of pernicious literature. It is to be hoped thoughtless devourers of garbage in disguise may take alarm at the dangerous bacteria the learned member for London University held up *in terrorem*. Nor need this be any deprivation. For there still remain, worthy survivors of the fittest, "books, dear books," that—"St. Lubbock" would be the first to admit—

Have been, and are, comforts, morn and night,
Adversity, prosperity, at home,
Abroad, health, sickness—good or ill report,
The same firm friends ; the same refreshment rich,
And source of consolation.

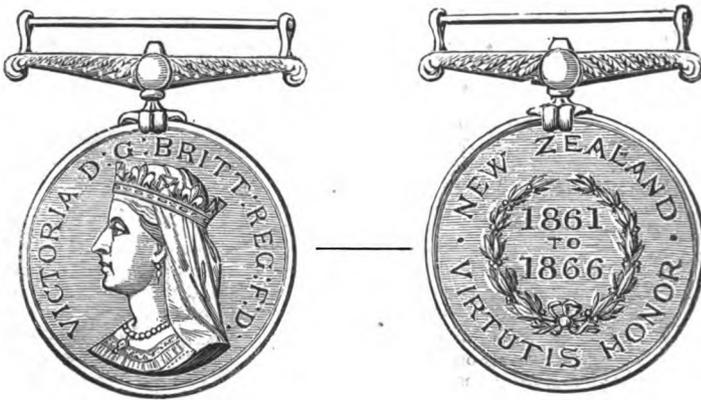
THE OLD SEMINARY CLOCK.



ONE HUNDRED and fifty years old! Before 1701, the belfry of the Seminary had a clock, the remains of which were found in a lumber room in 1770. M. de Belmont, Superior of the house, from 1701 to 1732, imported the present clock from France at the cost of 800 francs, equivalent to \$800 of our present money. From that date, military, civil and religious time was regulated by its needles. In 1751, it got out of order for the first time and though repairs were attempted by its guardian M. Guillon, it was until the administration of M. Montgolfier (1759-1789) that it was completely renovated. This brings us to the beginning of our century, when the Anglican Church, hard by, on the actual site of the Crystal Block, Notre Dame street, set up a clock, which could be seen from afar, but it did not indicate the hour! So the old seminary clock still retained its monopoly for official time, and is not likely to be replaced until we get the promised horloge on the Post Office. For many interesting particulars on this historic clock and on clock-making in Canada from the early days, the reader is referred to an interesting paper by Mr. Benjamin Sulte, in the October number of *La Revue Canadienne*.



THE AUSTRALIAN "DUMP."



THE NEW ZEALAND MEDAL.



THE
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OLD-TIME SUPERSTITIONS.

"When golden angels cease to cure the evil,
We give the royal wickcraft to the devil."—POPE.



HE reader who has dallied over "Percy's Reliques" may, perhaps, recall to his mind the old ballad of "Sir Aldingar," in which a lazar-man who came to the King's gate is told.

"He makes the a whole man and a sound
In two howers of the day."

The afflicted one meets the King, and the poem continues :

"But first he had touched the lazar-man,
And stroakt him with his hands
The lazar under the gallows-tree
All whole and sounde did stände !"

An old superstition of great strength and wide-spread prevalence is referred to in these lines,—one which has often been the subject of research and thought, and whose history, even at the present enlightened day, may prove of interest

to the student of human nature,—that human nature which is ever the same, in all ages and countries.

Among the collection of coins now upon exhibition at the Pennsylvania Museum and School of Industrial Art, Memorial Hall, Fairmount Park, in Philadelphia, are certain English gold coins, issued by Charles II. and James II., known as "touch-pieces," which were given to those unfortunates whom, in conformity with the superstition of the times, the reigning sovereign "touched" for the cure of the King's Evil, a disease so named because it was thought to be healable only by the hand of a monarch.

In days when many believed that the kingly office was of divine origin, it was natural that the imaginations of those people of feeble vitality and often of weak or deficient mental power should be so far affected as to cause such bodily changes as we know to be produced by a strongly excited imagination, and, further, that those persons who were thus cured and those who heard of such cures should attribute the effect to the virtue of the kingly touch,—not to the influences of any mere processes.

The superstition was a very old one in England, where it can be traced back to the reign of Edward the Confessor, and in the chronicle of William of Malmesbury will be found the narrative of several cures of this disease effected by that sovereign in England as well as in Normandy. It is considered remarkable that no other author who lived at or near the time of Edward the Confessor has spoken of this marvellous gift, and the most singular fact of all is that the bull by which he was canonized is stated to contain no allusion whatever to any of the sanations performed by him through the royal touch. But the old chroniclers who have narrated these miracles inclined to the belief that the healing virtue proceeded from the great personal sanctity of the monarch, rather than from any hereditary virtue in the line of royal succession or from the powers bestowed by the consecration and investiture at his coronation.

Holinshead, speaking of Edward the Confessor, the first English monarch of whom the power to heal was recorded, says "that he used to help those that were vexed with the disease commonly called the King's Evil, and left that virtue, as it were, a portion of the inheritance of his successors, the kings of this realm."

There is no record that the first four Norman monarchs attempted to heal the malady by touching; but the cures of Henry II. are attested by his chaplain, Peter de Blois. John of Gadesden, who was physician to Edward III., (about 1320,) in a work upon the scrofula, recommends that, after all other remedies have been tried and failed, as a last resource, the patient should repair to the Court in order to be touched by the King. Sir John Fortescue, Lord Chief Justice in the reign of Henry IV., and Chancellor to Henry V., represents the practice as having belonged to the kings of England from time immemorial.

Henry VII. was the first who established a particular form and ceremony, and introduced the practice of presenting to the sufferer at the same time a piece of gold, which was worn suspended from a ribbon around the neck.

In the reign of Queen Elizabeth, William Tooker published a work upon the subject of the cures effected by the royal hand, under the title of "*Charisma, sive Donum Sanationis.*" He was a witness to many cures where a perfect cure and restoration to health occurred from the Queen's touch, without any relapse or return of the original malady. There is an anecdote, taken from "*Charisma,*" of a Roman Catholic who lived in the time of Elizabeth, and, being very firm in his communion, was thrown into prison for his recusancy. There "he grew terribly afflicted with the King's Evil, and, having applied himself to physicians, and gone through a long fatigue of pain and expense without the least success, at last he was touched by the Queen and perfectly cured. And being asked how the matter stood with him, his answer was,

he was now satisfied by experimental proof that the Pope's excommunication of Her Majesty signified nothing, since she still continued blessed with so miraculous a quality."

It is related of Queen Elizabeth that, making her progress into Gloucestershire, the people affected with this disease "did in uncivil crouds presse in upon her. Insomuch that Her Majesty, betwixt anger, grief and compassion, let fall words to this effect: '*Alasse, poor people, I cannot, I cannot cure you; it is God alone that can do it.*'"

The following passage in "Macbeth," Act IV., Scene 3, reflects the current opinion of the times in which Shakespeare wrote:

Malcolm.—Comes the King forth, I pray you?

Doctor.—Ay, sir; there are a crew of wretched souls
That stay his cure; their malady convinces
The great assay of art; but at his touch,
Such sanctity hath heaven given his hand,
They presently amend.

Malcolm.—I thank you, doctor.

Macduff.—What's the disease he means?

Malcolm.— 'Tis called the evil;
A most miraculous work in this good king,
Which often, since my here remain in England,
I have seen him do. How he solicits heaven,
Himself best knows; but strangely-visited people,
All swol'n and ulcerous, pitiful to the eye,
The mere despair of surgery, he cures;
Hanging a golden stamp about their necks,
Put on with holy prayers; and 'tis spoken,
To the succeeding royalty he leaves
The healing benediction.

James I. doubtless exercised this among other royal prerogatives, a proclamation, dated March, 1616, being said to be in existence, forbidding patients to approach him during the summer. He is also to have reported to have touched the son of the Turkish Chiaus for the cure of the evil, at the foreigner's special request, using at it the usual ceremony "of signing the place infected with the crosse, but no prayers before or after." When he was requested to effect the

cure, "His Majesty laughed heartily, and as the young fellow came near him he stroked him, with his hande, first on the one side and then on the other; marry, without Pistle or Gospell."

In the reign of Charles I. the practice must have been of great frequency, for eleven of his proclamations relating to the touching for the King's Evil are still extant, mostly appointing times when the people who were afflicted might repair to the Court. It was further ordered that such persons should bring with them certificates from their parson, vicar, minister, or church-warden, that they had not previously been touched for the disease. Charles I., when he visited Scotland in 1633, "heallit 100 persons of the cruelles, or King's Evell, yong and olde," in Holyrood Chapel, on St. John's Day. The number of those "touched" in the reign of Charles II. was very great, "and yet," says Pettigrew, "it is not a little remarkable that more people died of scrofula, according to the Bills of Mortality, during this period than any other."

On the sixth day of July, 1650, Evelyn writes in his diary, "His Majestie began first to *touch for ye evil*, according to costome, thus: His Ma^{tie} sitting under his state in ye banquetting house, the chirurgeons cause the sick to be brought or led up to the throne where they kneeling ye King strokes their faces or cheekes with both his hands at once, at which instant a chaplaine, in his formalities, says, 'He put his hands upon them and he healed them.' This is said to every one in particular. When they have all been touch'd they come up againe in the same order, and the other chaplaine kneeling and having angel gold strung on white ribbon on his arme delivers them one by one to His Ma^{tie}, who puts them about the necks of the touched as they passe, while the first chaplaine repeats, 'That is ye true light who came into ye world.' Then follows an epistle, (as at first a gospell,) with liturgy, prayers for the sick, with some alteration; lastly, ye

blessings ; then the lord chamberlaine and comptroller of the household bring a basin, ewer and towell for His Ma^{tie} to wash."

During the first four years of the reign of Charles II., he is reported to have "touched" nearly twenty-four thousand persons. Friday being the favorite day for the ceremonial. Pepys saw the operation performed on the tenth day of April, 1661, and forthwith proceeded to note the same in his faithful diary.

"A Nonconformist's child in Norfolk," says Browne, in his work entitled "*Adenochoiradologia*," "being troubled with scrofulous swellings, the late deceased Sir Thomas Browne being consulted about the same, His Majesty being then at Breda, or Bruges, he advised the parents of the child to have it carried over to the King (his own method being used ineffectually) ; the father seemed very strange at this advice, and utterly denied it, saying the touch of the King was of no greater efficacy than any other man's. The mother of the child, adhering to the doctor's advice, studied all imaginable means to have it over, and at last prevailed with the husband to let it change the air for three weeks or a month ; this being granted, the friends of the child that went with it unknown to the father, carried it to Breda, where the King touched it, and she returned home perfectly healed. The child being come to its father's house, and he finding so great an alteration, inquired how his daughter arrived at this health. The friends thereof assured him that, if he would not be angry with them, they would relate the whole truth ; they having his promise for the same assured him they had the child to be 'touched' at Breda, whereby they apparently let him see the great benefit his child received thereby. Hereupon the father became so amazed that he threw off his Nonconformity and expressed his thanks in this manner : 'Farewell to all dissenters and to all Nonconformists ; if God can put so much virtue into the King's hand as to heal my child,

I'll serve that God and that King so long as I live, with all thankfulness.'”

The ceremony of “touching” was continued under James II., he, on one occasion, August 28, 1687, having healed as many as three hundred and fifty persons; even when in exile, at the Court of France, he would frequently perform the ceremony.

William III. refused utterly to countenance the superstition, and could not be persuaded to exercise the gift, being of the opinion that he would do no injury to the sufferers by withholding from them the royal touch.

Queen Anne is the last English sovereign of whom we have authentic proof that she performed this ceremony. On one occasion, she “touched” two hundred people, among whom was the child Samuel Johnson, sent by the advice of his physician, all other means having failed of relief. But in his case success did not attend the operation, for during his whole life he was afflicted with the disease. The gold coin which on that day was given to him by Queen Anne and hung around his neck, is said to be still extant in the British Museum.

“A set form of prayer to be used at the ceremony of touching for the King's Evil was originally printed upon a separate sheet of paper, but the form itself was subsequently introduced into the Book of Common Prayer in the year 1684. It appears in the editions of 1707 and 1709, but was altered in the folio edition printed at Oxford by Baskett in 1715.”

Even so late as the first quarter of the present century, people came from far and near to touch for the King's Evil the shirt which Charles I. wore at his execution, preserved in the Church at Ashburnham.

The gift of healing was not confined to the sovereigns of England, but could be exercised by any regularly anointed monarch. In France, the origin of the practice was ascribed

to the reign of Clovis, by Laurentius, physician to Henri IV., in a work published in 1609; he also states that Louis I. frequently performed the ceremony with perfect success.

According to Comines, Louis XI. "touched" regularly once a week. Heylin states that the kings of France, after fasting and doing penance for nine days in the Church of St. Maclou, at St. Denys, were wont to receive the gift of healing the King's Evil with the touch alone. According to some writers, the ceremony could only be performed by the French kings on the day on which they had received the communion; others ascribe the "*donum sanationis*" to the relics of St. Marculf, in the church of Corbigny, in Champagne, whither the kings of France used to repair in solemn procession immediately after the ceremonials of the coronation at Rheims had been performed.

Francis I., on one occasion, in the presence of Cardinal Wolsey, "touched" a number of people, and even when confined as a prisoner in Spain did not lose the royal virtue, being reported while there to have cured many of struma.

Gemelli states that, on Easter, 1636, Louis XIV. touched sixteen hundred persons, accompanying the ceremony with the words, "*Le Roy te touche, Dieu te guerisse!*" Every Frenchman received fifteen sous, and every foreigner thirty.

Carte, in his history of England, gives an account of a young man who went to Avignon in 1716, to be healed of the disease by the touch of the Pretender,— "the lineal descendant of a race of kings, who had not at that time been anointed." When Charles Edward was at Holyrood House, in Edinburgh, in 1745, although only Prince of Wales and Prince Regent, he exercised the royal gift of sanation, and "touched" a female child who, it is said, recovered wholly from the disease in twenty-one days, and never experienced any relapse.*

* In the library of Trinity College, Cambridge, there is a touch piece of James III., in *silver*.

In the *Gentleman's Magazine* for 1751, (Vol. XXI., p. 473.) there is mention made of the arrest, and bringing to London from Dover, of a foreigner who was working cures by "touching," giving himself out to be the eldest son of the Pretender.

Both the Hanoverian and the Stuart dynasties were reported to possess this power of healing, as formerly even the monarchs of the races of both York and Lancaster had been similarly gifted. "The curing of the King's Evil," writes Aubrey, "by the touch of the King, does much puzzle our philosophers; for, whether our kings were of the house of York or Lancaster, it did cure for the most part."

The hand of the sovereign was by some deemed not more efficacious than that of a murderer or a virgin. In "Scot's Discovery of Witchcraft," the statement is made that "to heal the king or Queen's Evil, or any other soreness of the throat, first touch the place with the hand of one that died an untimely death; otherwise, let a virgin, fasting, lay her hand on the sore, and say, '*Apollo denyeth that the heat of the plague can increase where a naked virgin quenqueth it.*'"

"Stroking nine times with the hand of a dead man" says Pettigrew, "and particularly of one who has suffered a violent death as the penalty for his crimes, especially if it be for murder, has been a common practice, and, if not followed at the present day, was certainly a few years since, it being no unfrequent thing to observe on the scaffold numbers of persons submitting to the disgusting foolery, under the exercise of the executioner and his assistants." In those happy days when a human being was put to death for the theft of almost anything or petty amount, there could have been no scarcity of this valuable remedial agent,—the hand of a man who had perished on the gallows.

Nor was it alone for the cure of the King's Evil that the influence of the monarch was supposed to avail. The cramp was likewise healed by the use of rings which had been blessed by the reigning sovereign. Other cramp rings were

also used which were made of iron that had formed the hinges of a coffin.

In the time of Henry VIII., Andrew Boorde wrote: "The King's majesty hath a great helpe in this matter, in hallowynge crampꝛ rynges, and so given without money or petition;" and "that the kynges of England doth hallowe every yere crampe rynges, ye which rynges worne on one fynger doth helpe them whych hath the cramp." The ceremony and form of prayer for consecrating these rings was ultimately discontinued by Edward VI.

The scenes enacted at the tomb of the Abbé Paris in the churchyard of St. Medard, in 1731, partook of the same nature of healing by faith. Hundreds and thousands of people gathered at this miracle-working sepulchre; all ranks, even up to the Court circle, were present in the assemblage. Cure after cure was effected in cases where the most celebrated physicians had even given certificates as to the utter incurability of the disease; and the healing was as permanent and as effectual as it was marvellous. Eyes whose sight had been destroyed by disease, whose pupils had been pierced by an awl, eyes whose substance had been entirely eaten away,—all were restored to absolute normal condition. Paralysis, diseased lachrymal ducts, caries of the bones, cancer of twelve years' standing,—were all effectually and permanently healed. Of many of these cures, those best qualified to judge entertained no doubt, guided by contemporaneous testimony of such a nature as could not be explained away. The facts must, to some degree, be admitted, and the reason of the cures can be found in the well-known action of the mind upon the body.

The miracles of Valentine Greatrakes, and of Prince Hohenlohe, the cures worked by the "metallic tractors" of Perkins, the healing of paralysis by the application of a thermometer by Sir Humphrey Davy, are all susceptible of the same explanation.

Tacitus records that the Emperor Vespasian, when at Alexandria, restored to sight a blind man by touching him with the imperial saliva, and cured a lame man by the application of his foot. The patients had been ordered in a vision by the god Serapis to present themselves to the Emperor, who would, in the manner indicated, effect their cure.

The Emperor Hadrian and Constantine were said to have possessed the gift of healing by the laying of their hands, and Pyrrhus, King of Epirus, could relieve pain by passing his foot over the prostrate sufferer. Even the temples of ancient Greece were the great therapeutic halls of the nation, where the priests were physicians who practised mesmerism and magnetic influences for the cure of disease.*

The workings of the imagination are potent both for good and for evil. All that is really wanting, is *faith*, and, as old Dan Chaucer has written :

“Lo, what a great thing is affection,
Men may die of imagination
So depe may be impression be take.”

HENRY PHILLIPS, JR.

THE MUTILATION OF COINS—A SUGGESTION.



AS the result of a practical joke, a sure way to prevent the mutilation of coins has been discovered. Recently, some one caused placards to be printed on cardboard, and exposed for sale at a news-stand in New York, which read as follows: “Notice to customers—The United States government has placed the following values on silver coins with holes in them: Dollars, 65 cents; half dollars, 35 cents; quarters, 15 cents; dimes, 5 cents; fives, 4 cents. These values are placed upon coins so punched with a view to calling in, and stopping the unlawful practice of mutilating money of the United States. Copies for sale at news-stand,” etc. The effect has been

*Howitt.

surprising, and carries with it an important lesson to Congress, which should not be lost. The falsehood was extensively believed, and immediately there was a great rush to obtain the placards. The sources of the supply multiplied with the demand, and in an incredibly brief time they were to be seen conspicuously exposed in shops throughout the city. Not so many of the proprietors were deceived as might be supposed, and those who were deceived soon discovered the hoax; but they took no pains to explain to customers, and the placards remained in sight, and they refused punched coins. Many of the more conscientious dealers felt obliged to protect themselves, but hesitated to post the simple notice, "No mutilated coin received," so there was a demand for another placard, which has been freely supplied and extensively posted. The latter omitted the falsehood respecting the action of the government, but set forth that "In order to prevent the unlawful practice * * * the following values have been placed upon punched coins." This placard has been neatly gotten up and gratuitously distributed, as "Presented by" this or that dealer—an advertising expedient. The result has been that, in New York city, where only a short time ago a great amount of mutilated coin was in circulation, comparatively little of it is now seen.

Without attempting to justify the original hoax, its effect has not only been salutary, but it has suggested, as we repeat, a sure way to prevent the mutilation of coin, and from this point of view it is of national importance. Section 5459 of the United States Revised Statutes provides a penalty of two years' imprisonment and a fine of \$20,000 for the fraudulent mutilation of money, but practically the law is ineffective because of the general impossibility to discover the criminal or to prove the fraudulent intent. Let Congress make a serious business of this hoax which has been practised in New York. Let there be a statute providing that no mutilated coin shall be received at the mint except at 20 per cent.

below bullion price, whether it be gold or silver, nickel, bronze or copper. There can be no doubt in the minds of persons who have witnessed the effect of the New York hoax that such a statute would cause the disappearance of mutilated coin with marvellous rapidity. Even those who have not witnessed what has occurred here will understand the philosophy of the case.

The mint indirectly encourages the practice of mutilating coin by paying the full price of bullion for it. The ultimate loss upon punched silver money is deemed so trifling that many people are inclined to take offence when a dealer refuses to accept it for its face. On the other hand, many dealers consider it policy to accept such money, and either stand the loss upon it or take the chances of passing it to others. These are the conditions which make the practice of punching and clipping silver money a thriving business; and it may be confidently assumed that such conditions would not exist if the mint value of such money were fixed as suggested. In fact, this has been practically demonstrated by the hoax and its effect.

We suggest to the Treasury officers of New York, to the Chamber of Commerce, the Produce Exchange and other commercial associations, that they take due note of the recent phenomenal movement in mutilated money, to the end that they may be prepared to testify of it in the future, in recommending to Congress to place a heavy discount upon mutilated coin.—*Bradstreet's*.

—The first Montreal Directory was published in 1819, and the death of Mr. Ernest Idler on Sunday, November 27th, 1881, at the age of 85 years leaves Mr. J. H. Dorwin the only survivor of the citizens whose names are recorded therein.

DEATH OF THE DUKE OF RICHMOND IN 1819.



DISCUSSION has been going on in some of the English newspapers with reference to hydrophobia.

Dealing with the question, the *Daily Telegraph* recalls mournfully in the history of Canada the death by hydrophobia of the Duke of Richmond, soon after his Lordship had commenced what promised to be a successful term of official life. The *Telegraph* adduces, as an evidence that the bite of other animals is something as dangerous as that of a dog, the well-known case of the grandfather of the present Duke of Richmond, who was Governor-General of Canada in 1818, and died there in the August of 1819 from the effects of a fox's bite. The story was elaborately told by the late Lord William Lennox in the "Fifty Years of Biographical Reminiscences," and is well calculated to warn careless readers of a not uninteresting volume against the danger of putting their hands within reach of a so-called tame, but really wild and chained-up fox. We are informed by Lord William Lennox that his father had determined on a tour of inspection to the Upper Provinces of Canada, and, after a farewell banquet to his civil and military subordinates, the Duke set off in the midsummer of 1819 from Quebec in a government steamer, whose head was pointed up the St. Lawrence River. Lord William accompanied his father, on whose staff he was serving as military aide-de-camp, as far as Montreal, whence the Governor-General made his way to Fort William Henry, lying on the south bank of the great Canadian stream. "Here," says Lord William, "occurred an incident of a most frightful nature which totally changed the aspect of our hitherto happy residence in this distant colony." It appears that one of the English soldiers at Fort William Henry had a pet fox and that Captain Fitz

Roy, owned a bull terrier, between which and the fox there had been several fights. The fox was in a highly excited condition on the day when the Duke happened to take notice of him, and just before mounting his horse to inspect the garrison he rashly stooped down to pat the fox on the head. The animal instantly snapped at the Duke's hand, biting him slightly upon which he took hold of the fox's ear, exclaiming, "You'll bite, will you, you rascal?" The brute at once seized him near the lower joint of the right thumb, making his teeth meet in the flesh. Little was thought of the incident, and when the Duke arrived at Kingston a fortnight later the wound had completely healed.

He proceeded from Kingston to York, (Toronto)—and thence went to Niagara and on to Drummond's Island, upon Lake Huron, then the most distant of our military outposts in Canada. On his return he stayed some days at Kingston, and had himself entirely forgotten that he was ever bitten by the fox. The 70th Regiment was quartered at Kingston, and the Duke took part with the officers in all their amusements, playing at cricket and rackets, and riding out with them frequently. It had been arranged that on his way back to Montreal, a new settlement or township named Richmondville should be visited, and the land marked out under the Duke's supervision. For this purpose, as there was no carriage road, and only a portion of the distance—thirty miles—could be accomplished on horseback, it became necessary that the Vice-regal party should proceed on foot.

During the last two and a half months the present Governor-General of Canada, Lord Lorne, has travelled a couple of thousand miles, travelling westward, with greater ease and far less discomfort than his predecessor endured when called upon sixty years ago to journey from Quebec to Lake Huron. On the occasion to which we are referring, a large and merry party set out from Kingston, and among them none was gay or seemingly in better health than the Governor-Gen-

ral himself. He walked nearly the whole way to Richmondville without fatigue ; but one night, just as dinner had ended, he turned suddenly to Colonel Cockburn, who was seated by his side, and remarked, " I don't know how it is, but I can't relish anything to-night as usual, and I feel that if I were a dog I should be shot for a mad one." The words were little regarded, but upon the following morning the Duke's symptoms became aggravated. He could not drink, and shrank from the sight of the water. He was prevailed on to walk to the river side, in order to get into a canoe, and exclaiming, " Charles Lennox was never afraid of anything," he stepped, not without a considerable effort, into the boat. The sound of the splashing oars and the running stream, however, soon brought on an acute fit of pronounced *rabies*, and seizing one of the rowers frantically by the throat, he demanded to be put on shore. No sooner had the boat touched the land than the Duke sprang out and ran at the top of his speed into the woods. Colonel Cockburn, who was on horseback, rode after him, and, assisted by one of the boatmen, managed to carry the sufferer to an adjoining farm, where he was laid on a sofa. Here the ripple of the water was distinctly audible, and he begged to be moved farther away from the water. He was taken to a barn a hundred yards distant, where he was placed on a bed of straw. He now grew more calm, called for writing materials, and wrote to one of his daughters. He seemed perfectly resigned to the fate he knew was approaching, and recognized the faces of the friends who stood anxiously by his couch. Towards the close of the day he was seized with shivering fits, and his extremities became icy cold. He remained perfectly conscious, awaiting the end with tranquillity, although suffering unimagined tortures, and about eight o'clock in the evening he breathed his last. Never did the death of a distinguished Englishman awaken more agitation or regret among his compatriots than that of the fourth duke of Richmond in 1819.

THE TRUTH OF REVELATION AS EXEMPLIFIED
IN ANCIENT COINS, SCULPTURES
AND MEDALS.

A PAPER READ AT A MEETING OF THE NUMISMATIC AND
ANTIQUARIAN SOCIETY OF MONTREAL, BY T. D. KING.

PART I.



THE class of evidence for the truth of Revelation which I shall endeavour to unfold in this paper, has, perhaps, been too much neglected or but too partially insisted on by our Numismatologists and Archæologists, and has certainly lacked that thought which, in my opinion, it deserves. The result of my present labour may not be acceptable to those who demand nothing less than the stern and uncompromising scrutiny of inductive truth for their acquiescence in the Revelation of God to man contained in the Bible; that Revelation which is something over and above Nature. To those who apply the tests of Positivism and Materialism to Revelation; this paper may be considered either apologetic, or fanatic or, both.

If the Geologist is warranted, in saying,—Geology reveals to us the reign of death throughout the ages anterior to the Mosaic history, and that the revelation of the rocks is the history of death in the non-moral creation, the numismatologist and archæologist may be pardoned for collecting from coins and medals and the stones of Thebes, of Karnak, of Nineveh not only the knowledge of the manners and customs, occupations and amusements, arts and arms of nations that were in their grave before recognized profane history began her task, but also tangible memorials of facts mentioned in the Biblical record.

The Geologist has revealed to us many interesting and re-

markable phenomena—gigantic beings so immense that the tenants of our present world are Lilliput to Brobdignag—monstrous pseudosaurians in mockery of the laws of congruity—pterodactyles in defiance of the laws which regulate our modern zoology—mammoths, and mastodons, and megatheriums—lizards like our crocodiles—tapirs (palæotherium) like our elephants, and the megalonix (a gigantic sloth) as large as our rhinoceros—fossil remains of turtles birds, shells and tropical vegetation blended in one indiscriminate mass of confusion with the gigantic iguanodon, plesiosaurus and megalosaurus—again—marine, amphibious and terrestrial animals associated with terrestrial, lacustrine and marine plants, together with birds and insects, all reposing in a bed not exceeding six feet in thickness—again—an indiscriminate assemblage of fishes from the four quarters of the globe appears to establish the fact of an universal deluge. These fossil assemblages bear all the impress of medallions destined to perpetuate the event of the deluge to the remotest posterity.

Having thus briefly adduced geological facts in confirmation of an universal deluge. I may now advert to the celebrated Apamean medals, one that of the Elder Philip ; and the other of Pertinax ; in the former, it is interesting to observe, that on the front of the ark is the name of Noah—ΝΩΕ in Greek characters. The designs of these medals correspond, though the legends vary. In both we perceive the ark floating on the water containing the patriarch and his wife, the dove on the wing with the olive branch ; and the raven perched on the ark. The medals also represent Noah and his wife on *terra firma*, in an attitude of devotion for their safety. On the panel of the ark, in the coin of Pertinax, there is the word ΝΗΤΩΝ perhaps a provincialism from ΝΗΣΟΣ an island, or ΝΕΟ to swim. In the exergue of this medal we read, distinctly, ΑΠΑΜΕΩΝ as we also do in that of the other. The genuineness of the Apamean medals is con-

firmed, beyond all doubt by the researches of the learned Mr. Bryant. Ortelius recognizes six cities of this name; the most celebrated was Apamea, in Syria; next to which was that of Phrygia, called also *Cibotus*, or Kibotus, as a surname.

Strabo says that the ancient name of Apamea was, Kibotos, by which name the ark (probably that of Noah) was understood. Kibotos, says Calmet, is apparently not a Greek term; it might be the name of a temple, in which commemoration was made of the ark, and by it the preservation of mankind. The city of Apamea took the surname of Kibotos. On a medal in honour of the Emperor Hadrian, is the figure of a man representing the River Marsyas, with the inscription ΑΠΑΜΕΩΝ (Apameon) ΚΙΒΩΤΟΣ (Kibotos,) ΜΑΡΣΣΙΑ (Marssia,) or the ark and the Marsyas of the Apameans.

There are several medals of Apamea extant—in which are represented the ark, with a man in it, receiving the dove who is flying to him; and part of the inscription is the word ΝΟΕ. Their genuineness is doubted, and probably they are spurious, nevertheless as they are from different dies, yet all referring to Apamea it seems that their authors had a knowledge of the tradition or commemoration respecting the ark, preserved in this city. That there are many more similar commemorations of an event so greatly affecting mankind, I have no doubt, though we are now under great difficulties in tracing them. In fact, many cities boasted of these memorials and referred to them as proofs of their antiquity.

Lucian from the archives of Hierapolis gives the account of the deluge, the main features of which do not materially differ from the details of the prophet of the Hebrews. He tells us that Deucalion was the only one saved, that it was on account of his piety that this was effected by means of a great ark, which he and his wife occupied; that there were also therein, along with them, horses, goats, lions, serpents

and such other animals that live on land—*two of each*—that all were perfectly harmless, and all floated in one ark as long as the waters prevailed. Plutarch mentions the dove which was despatched by the patriarch from the ark. This author states that the dove being sent from the ark and returning, became a certain index of the prevalence of the tempest; but its flying away proved that the storm had ceased.

The Mexicans believe that the original pair, from which their ancestors sprung were saved from the deluge by floating on a raft.

There is no difficulty in identifying the patriarch and his wife with the Osiris and Isis of Egypt. And there are some figures which Mr. Rich has copied from a Babylonian brick, referring to the same fact. The boat *Baris* is a conspicuous figure in the mythology of Egypt. In the most ancient book of the Chinese, which is called *Chouking*, mention is made of one of the deified personages, named Yao, who is there represented as drawing off the waters of the deluge which had rendered impassable the lower levels, submerged the lower hills, bathed the skirts of the highest mountains and risen up to the heavens. Yao is antedated at about 4,000 years, or thereabouts, before the present period, which remarkably coincides with the chronology of the sacred volume.

M. Cuvier has an interesting and apposite observation in reference to the epocha of the deluge:—"Is it possible," says this distinguished naturalist and philosopher, "that mere accident should afford so striking a result as to unite the traditional origin of the Assyrian, Indian and Chinese monarchies to the same epocha of about 4,000 years from the present time?—Could the ideas of nations who possessed almost no natural affinities; whose language, religion, and laws had nothing in common; could they conspire to one point did not *truth* bring them together?"

The question may be asked how could this *truth* be mani-

fested—very likely after this fashion—Shem, the son of Noah, who lived 500 years after he came out of the ark, would with the other patriarchs convey all that was known of the deluge to the people fast growing up around them, and this knowledge would at first, in all probability, be carried at the dispersion of mankind into the different districts in which they settled. It is thought by those who have investigated the subject, that Noah went forth into China, Ham into Africa, Japhet into Europe; while Shem who was the favoured son, and of whom it is said “Blessed be the Lord God of Shem,” remained in Asia,—some of his descendants peopling Arabia.

The Arabs say that they are sprung from two sources, that a part of them are the sons of Ishmael, and are the naturalised Arabs, but that the pure Arab, “Arab-el-Arab are the sons of Jot-Kan, the great grandson of Shem. Among their tribes are the Jobaritæ who are said to claim descent from Job of the Bible.

Job is believed, by some of the most eminent eastern scholars, to have been an Arabian Emir, or chief; and his story casts a flood of light on an other wise dark part of the world's history. It is also admitted that Job lived between the deluge and the call of Abraham.

After reading the book of Job, you will be ready to exclaim.—

How much these ancient Arabians knew of the *Invisible*; and, as to worldly knowledge, we find them acquainted with the arts of mining; the art of weaving, the conveying of merchandize by caravans, the refining of metals; the coinage of money and the use of musical instruments.

Job alludes to the deluge; and we learn in his book the exalted ideas he had of Him which removeth the mountains, and they know not; which overturneth them in his anger—which shaketh the earth out of her place and the pillars thereof tremble.”

“Behold, he withholdeth the waters and they dry up; also he sendeth them out and they overturn the earth.”

Leaving the Book of Job which is supposed to have been written or translated by Moses, we will turn to what is called the first book of Moses, viz :—Genesis ; wherein it is said that the descendants of Shem, Ham and Japeth “as they journeyed from the East found a plain in the land of Shinar; and they dwelt there; and they said one to another, go to, let us make brick and burn them throughly. And they had brick for stone, and slime had they for mortar.”

These brick makers, out of the same kind of clay, in all possibility, made pottery of other forms and for other purposes, as Layard and Mr. Loftus have discovered a few vases in Babylonia and Assyria where brick making was pursued to an immense extent. Vast mounds of ruins in brick, mark the site of ancient buildings on the plains of Shinar. These bricks frequently bear the name of the king in whose reign they were made. Mr. Loftus found bricks, with the name of a king who reigned about 1500 B. C.—Bricks have been found, bearing the names of Assuranazirpal (880 B. C.); Shalmaneser II., (850 B. C.); Sargon, (709 B. C.); also Sennacherib, Nebuchadnezzar and other kings mentioned in sacred history.

The Babylonians and the Assyrians used pottery for the purposes to which we apply writing paper or parchment. They impressed upon tablets of prepared clay, writings which they wished to be permanent, and baked them as our modern potters do their clay vessels.

The discovery by Layard of the library of one of the palaces of Nineveh has furnished modern scholars with much of the literature of ancient Assyria, and from him we learn that the ordinary business of Nineveh was carried on by means of plaques or sheets of prepared clay, with inscriptions. Engraved cylinders and signets in stones were used for im-

pressions in clay. Books were thus written and preserved. Upon some of these "pottery pages" are the Chaldaic accounts of the Genesis and of the deluge. Many thousands of these ancient tablets and books have been found—a series found at Warka (by some supposed to be Ur of the Chaldees,) extends through the reigns Nabopolassar (600 B. C.,) Nebuchadnezzar, Nabonidus, Cyrus, Cambyses, Darius, Artaxerxes, and the Seuleucidan monarchs, down to the second century before the Christian era.

Hieronimus, the Egyptian, who wrote the Phœnician antiquities, and Mnaseas, and others make mention of the same. Nicholas of Damascus, who may be termed an antiquarian or archæologist, says:—

There is a great mountain in Armenia, over Mingas, called Baris, upon which it is reported, that many who fled at the time of the deluge were saved; and that one was carried in an ark, came upon shore on the top of it; and that the remains of the timber were a great while preserved. This might be the man about whom Moses the legislator of the Jews wrote."

The deluge is the great starting point of history, and wherever we turn our eyes the fame of the deluge meets us; for "there is no speech nor language where its voice has not been heard:—Its line is gone out through all the earth, and its words to the end of the world."

I may state that the evidence on this question is universal and conclusive. The Chaldeans, Phœnicians, Assyrians, Greeks, Romans, Goths and Druids, Persians, Hindoos, Burmese, Chinese, Mexicans, Peruvians, Brazilians, Nicaraguans, the inhabitants of Western Caledonia, the Otaheitan and Sandwich Islanders; all have recorded the event of the deluge, and it is incorporated in their annals. Josephus says, in reference to this event:—"Now all the writers of the Barbarian histories make mention of this flood, he goes on thus:—"It is said there is still some part of this ship in Ar-

menia, at the mountain of the Cordycens; and that some people carry off pieces of the bitumen, which they take away, and use chiefly as amulets for the averting of mischiefs.

By this passage we see the antiquity of amulets and their use for the expelling any evil or mischance.

Before Christ, circ. 760 in the third chapter of the Book of the Prophet Isaiah, according to Bishop Lowth's accurate translation of the difficult terms made use of in describing the dress of the Jewish females, amulets are introduced; and the pride of the women, who, probably, may have been familiar with the Proverbs of Solomon, and read of the women who decked their beds with coverings of tapestry, with carved works, with fine linen of Egypt, and perfumed their beds with myrrh, aloes, and cinnamon, had to be rebuked in these words:—

“ In that day will the Lord take from them the ornaments
Of the feet-rings, and the net works and the crescents;
The pendants, and the bracelets, and the thin vails;
The tires, and the fetters, and the zones,
And the perfume boxes, and the *amules*.”

and then follows:—“ And it shall come to pass, that instead of a perfume a putrid ulcer; and rags instead of a well girt raiment; and baldness instead of high dressed hair; and burning instead of beauty, and instead of a zone a girdle of sackcloth. Thy people shall fall by the sword, and thy mighty men in battle.”

“ Therefore are my people gone into captivity because they have no knowledge.”—And I will turn your feasts into mourning and all your songs into lamentations.”

About this time Judah was carried captive to Babylon and the Assyrian sculptures give us a valuable exhibition of the manner and circumstances of Israel's captivity. The bas-reliefs afford us abundant illustrations of these woful prophecies. We see the unhappy people driven along under the blows and indignities of the brutal soldiery; the men manacled with their hands upon their head, or else leading chil-

dren, or carrying their young ones on their shoulders. Sometimes we see them loaded with their own provisions, water pitchers, and goods, like beasts of burthen ; their oxen, camels, sheep, and goats driven off with them to the country of their captivity. We see their city in flames behind them, while the desolation of the country is marked by the palm trees cut down and lying on the ground. We see them exhausted on their toilsome journey, sitting on the bare earth, with no shelter for their defenceless heads, as they drink from their pitchers, or give their crying children suck from their drying breasts.

In one of the bas-reliefs from the palace of Khorsabad the captives appear to be fettered with heavy manacles uniting together the ankles and the wrists. A ring or hook is passed through the lower lip, and apparently through the jaw of each captive, and a line being attached to each hook is connected to a stouter line, by which they are dragged into the presence of the king.

Several allusions occur in the sacred scriptures to the practice of inserting a hook into the jaws or nose of a captive ; such as the following ; which are more to the point, as the majority of them refer either directly to the haughty Sennacherib, or to the captivity of Israel and Judah by Assyria and Babylon.

“ Because thy rage against me and thy tumult is come up into mine ears ; therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way which thou camest.”

The Lord God hath sworn by his holiness, that, lo, the days shall come upon you, that he will take you away with hooks, and your posterity with fish hooks.

“ I will turn thee back and put hooks into thy jaws.”

Col. Rawlinson has seen an example of the nose hook spoken of in the first of these passages engraved on a tablet near Holwan at the foot of Mount Zagros ; remarkable as the earliest Babylonian record known. He says :—

"I discovered this tablet on the occasion of my last visit to Behistun. On the tablet itself a figure clad in sacerdotal costume and apparently an eunuch, is presenting to the monarch a throng of captives, who are chained together, their arms being bound behind them, and rings being fastened in their nostrils to which the leading string is attached."

In another bas-relief a kneeling captive has the ring in his jaw and the line is held in the King's left hand. In his right hand, the monarch holds his uplifted spear, and with the utmost calmness deprives his prisoner of sight, the point of the spear being in the act of entering the eye of the wretched victim." It is impossible to look at the wretched captive without being forcibly reminded of the lot of Zedekiah, the last King of Judah, when his capital and his kingdom were taken from him. It had been predicted by Jeremiah that he should speak to the king of Babylon mouth to mouth, and that his eyes should behold his eyes; and by Ezekiel that he should be brought to Babylon, yet he should not see it, though he should die there. Josephus says that these prophecies appeared to the Hebrew king so contradictory that he believed neither, yet they were fulfilled to the letter.

"And the army of the Chaldees pursued after the king and overtook him in the plains of Jericho; and all his army were scattered from him. So they took the King and brought him up to the King of Babylon to Riblah; and they gave judgment upon him. And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon."

Job in the gloom and tempest of his soul, solemnly wishes that his expressions of Faith in the ever living Redeemer, be drawn out in large and legible characters and that they were graven with an iron pen and lead, in the rock for ever; in other words, that the engraver may use all his art to make them durable and lasting to posterity.

Whether the kings of Judah and Israel, the Prophets, and the children of Israel ever wished to have the record of their miseries and sufferings during their captivities engraved like the inscription upon a monument,—I know not ; but these stone books, and sculptures which have come up from a long and solemn sleep in the depths of the earth, under the ruins of that Nineveh of scripture, in which the captive tribes of Israel had laboured and wept, fill the beholder with amazement.

The eyes of the Prophet Ezekiel may have looked upon these very sculptures, which Mons. Botta and Mr. Layard discovered. They have been written and sculptured for the generations to come, and the people which shall be created shall have a knowledge of the power and splendour of those mighty executioners of the judgments of God to his rebellious children.

The descendants of Ham built the city of Thebes, (or Theba which means the ark). The chief temple there seems to have been built in commemoration of the deluge ; a boat like shrine was the most sacred object in the ancient Egyptian Temples. Thebes the no Amon according to the prophet Nahum, or Hamon No according to Ezekiel. Its acres of ruins remain to this day. The largest and oldest of these ruins is the Temple of Karnak and 134 of its pillars are still standing in rows nine deep.

Some parts of this temple are older than the days of Moses—1600 years before the christian era. The interest in these stones is immense because the history of Egypt is to be read in these vast old stones. The bondage of the children of Israel, in Egypt is confirmed by a tablet representing them on the tomb of Reksharé, who was the chief architect of the temples and palaces at Thebes under Pharaoh Moeris. The physiognomy of the Jews it is impossible to mistake :—The splashes of clay with which their bodies are covered—the Egyptian task-master seated with his heavy

baton give proof of the exactness of the scripture phrase—"all the service that they made them serve was with rigour." The inscription on the top of the tablet reads—"captives brought by his majesty to build the temples of the Great God." This probably means that the family or gangs of Israelites, here represented, had been marched up from Goshen and attached to the building of the temple at Thebes. We learn from Exodus i—11, 12, that they were compelled to build for Pharaoh, treasure cities Pithom and Raamses."

The time of their bondage had an end, and the sigh and cry of the oppressed came up unto God—and there arose their deliverer Moses "mighty in words and deeds."

This Moses formed too prominent a figure in the annals of Egypt to be omitted in its hieroglyphic history; indeed we can collect as much from Diodorus Siculus, Strabo, Tacitus, and others. Belzoni in his sketches from the tombs of the kings has given one representing a hawk-headed infant in a little ark or boat. The hawk's head was indicative, among Egyptian hieroglyphics, of discernment, acute penetration, and judgment; and the little ark or boat is of the precise description of those employed for navigating the Nile in ancient times. We read in the prophetic records of "vessels of bulrushes on the waters." The mother of Moses when she could no longer hide him took for him an ark of bulrushes and daubed it with slime and with pitch and put the child therein; and she laid it by the flags by the rivers brink. An Abyssinian traveller has informed us that these boats of bulrushes are constructed by attaching bundles of a species of papyrus to a keel of acacia wood and uniting them at top, in the way represented by Belzoni's sketch, when the vessel is pitched within and without with bitumen.

Thoth a kind of recording angel who stands by with a tablet and pen in his hand to record the judgment about to be given by Osiris, the chief god of the Egyptians, is represented as having a hawk's head.

This occurs on one of the most remarkable inscriptions on the tombs at Thebes—the *balance scene* where Anubis painted with the head of a Jackal superintends the balance in which the good and bad actions of the soul are laid.

In the reign of Rehoboam, Jerusalem was taken and spoiled by Shishhak, King of Egypt, and some of the events recorded in chap. 12 of the second book of Chronicles are surprisingly confirmed by some of the Karnak sculptures discovered by Champollion in 1828 on his passage down the Nile. These grand old books of stone—which have been laid up in their dead languages so many centuries, and are now permitted to be understood by any archæologist who will be at the pains to study and read them—these great stone books are unanswerable to those who express doubts as to the truth of the Bible records.

The name of this king Shishhak and his victories over various nations are recorded on the monuments of Thebes. The names of one of the captives, represented of course figuratively, with his hands tied behind him, is in hieroglyphics, Judah Malek or King of Judah. The names of Terah the Ethiopian ; Tirhaka and others mentioned in the annals of the Jews, have also been deciphered.

These irreverent scoffers at Holy writ will do well to remember the fate of Jehoiakim—the first person who ever dared to destroy any part of the written word of God, and he might well be Judah's last king.

For his crime it was decreed by God that Jehoiakim should have none to sit upon the throne of Judah. It is recorded by Josephus that the body of the king was thrown into the fields without the walls of the city ; his burial was as the burial of an ass, beyond the gates of Jerusalem"—afterwards all the wealth of the city, its princes, its mighty men, and many thousands of captives were carried away into captivity by Nebuchadnezzar, for seventy years, to Babylon.

The prophet Daniel was among the captives, and became

governor of Babylon, and sat in the gate with the king, and because he would not disguise his solemn duties was cast into the den of lions. This wonderful event may be considered fully substantiated by the combined testimony of Sir Robert Ker Porter, Capt. Mignan, Mr. Keppell and others, in the curious evidence supplied by their discoveries. Mr. Rich describes a colossal statue of a lion, standing over a pedestal and underneath appears to be a prostrate human figure—it perhaps stood over one of the gates near the ruins of the Western palace. Sir Robert Ker Porter has copied some silver coins discovered, along with other coins, in an earthen vessel, which was fished up from the Euphrates close to the ruins of the palace. The castellated, structures exhibited on the reverse, seem to refer to the same building, and it is remarkable that both appear to be constructed over dens of wild beasts. There is a combat of wild beasts on the obverse of one, and on the obverse of the other a chariot-tee, which may probably refer to Daniel, who occupied the third chariot of Babylon.

The great empire of Assyria was broken up. Babylon the mighty Babylon fell suddenly and irresistibly—Bel and Nebo were impotent. In the 47th chapter of Isaiah the destruction of Babylon is denounced by a selection of striking circumstances—the hitherto delicate virgin must take the mill stones and grind meal. She must be driven bare headed with dishevelled locks and almost destitute of clothing before the conqueror. The dreadful consequence of the visitation of the army of Cyrus are strikingly described; the whole state of Babylon was to be entirely subverted, it was to be entirely depopulated, and never again to be inhabited, nothing human should dwell in it from generation to generation, wild beasts and dragons were to take shelter in her palaces. The injuries done to the children of Israel was to be revenged upon their persecutors.

Benjamin a Jew of Tudela, says, in his itinerary, written

about the year 1170 :—"Only some ruins of Nebuchadnezzar's palace were then remaining, but men were afraid to go near them by reason of the many serpents and scorpions which were in the place." Rauwolf, a German traveller who passed that way in 1754, says :—"This country is so dry and barren that it cannot be tilled ; and so bare that I should have doubted whether the potent Babylon did stand there if I had not known by several ancient and delicate antiquities, which are still standing about in great desolation."

After the reduction of Babylon by Cyrus, Darius reigned two years at Babylon, and about the same time those pieces of gold called Darics appear to have been coined, which gave the the name to gold coins of the same value, coined afterwards by succeeding kings. They were for several ages preferred before all others throughout the East, and are supposed to have been coined out of the vast quantity of that precious metal found at Babylon. In the scriptures after the Babylonish captivity they are called Adarkonim ; and by that of Darkonoth by the Talmud ; both names being from the Greek, signifying Darics—value about 20 drachms of silver—they were stamped on one side with the effigies of an archer who was crowned with a spiked crown, had a bow in his left hand and an arrow in his right, and was clothed with a long robe.

Cyrus died at the age of seventy years, and was buried at Pasagardœ, the sacred place where the Kings of Persia were crowned. It has shared the fate of the other Eastern cities, but the tomb of Cyrus remains, corresponding in size and shape to the description given of it by Strabo. The inscription on it was to this effect "O man, I am Cyrus, who founded the Persian Empire ; envy me not, then, the little earth that covers my body."

The emblems of the kingdoms of Persia and Macedon as set forth in the prophecy of Daniel are mentioned by the heathen writers, and are illustrated in a very remarkable

manner by the ancient coins of both countries, as well as by other monuments of antiquity. Ammianus Marcellinus acquaints us, that the King of Persia, when at the head of the army, wore a ram's head made of gold, and adorned with precious stones, instead of a diadem; and it is a remarkable circumstance, that rams' heads with horns one higher than the other are still to be seen on the walls of Persepolis. The type of Persia is observed on a very ancient coin, undoubtedly Persian. In the reign of Archalaus of Macedon (B. C. 340) there occurs on the reverse of a coin of that King, the head of a goat having only one horn. There is a gem engraved in the Florentine collection with a ram's head with two horns, a goat's head with one, the appropriate symbols of Persia and Macedon.

In the third year of Cyrus, the last vision of the prophet Daniel was revealed to him. He was then ninety years of age, and being too old to avail himself of the king's decree, however instrumental he might have been in obtaining it, remained behind in a situation of great authority in the service of Cyrus. His death took place shortly after he delivered this prophecy. The great empires of the world, whose rise and fall Daniel foretold, have passed away in succession, according to the inspired predictions, but a small sanctuary is shown in the desert where once Susa stood. Susa was one of the three great cities in which the Persian monarchs divided their residence. The sanctuary is reported to cover the tomb of the Prophet.

Near this building, and in the great mound, conjectured to be that of the palace, a white marble relict has been found, on which is sculptured in rude workmanship the figure of a man whose arms are bound behind him; and two lions in a sitting posture, having a paw on the head of the figure. It is not improbable, that this remnant of antiquity may have a reference to the miracle vouchsafed to preserve the life of the holy prophet.

To be continued.

TEMPORA MUTANTUR.

IN the year 1818 the streets of Montreal were first lighted by oil lamps ; gas was first used in 1834 ; and there is now a proposal from the Electric Light Company to the Corporation to light our city. The following letter has been referred to the Road Committee. "The Montreal Electric Light Company having, at the last session of the Provincial Legislature, obtained a charter for the purpose of furnishing light, heat and motive-power within the City and District of Montreal, are about to commence operation, and request that you will instruct your City Surveyor to furnish this Company with the levels and grades of streets under your control, for the purpose of laying tubes to contain the necessary wires for the objects above stated."

ENLARGEMENT OF THE ENGLISH MINT.

DURING the discussion before a Parliamentary committee last session the capabilities of the Mint to meet the additional requirements were strongly urged as a reason against the proposed removal to the Thames Embankment, provided an enlargement of the present premises were carried out, and additional machinery provided ; and the Embankment site was decided against. In accordance with that decision the Government have purchased some surrounding property, and the extension of the establishment is to be proceeded with. Up to about seventy years ago the Mint was within the walls of the Tower of London. The present building on Tower-hill, a massive stone structure of mixed Grecian and Roman architecture, was erected from the designs of Sir Robert Smirke between the years 1806 and 1811, and the cost was upwards of a quarter of a million sterling, including the new machinery.

THE AUSTRALIAN "DUMP" AND THE NEW ZEALAND MEDAL.



WITH our present number we give an illustration of a very rare Australian coin, and a New Zealand War medal. The Medal speaks for itself, and we refer our readers to a list of very choice medals exhibited by Mr. Albert G. Ascher at the December meeting of the Numismatic and Antiquarian Society. The medal was struck by Wyon, and is especially interesting in being the first struck representing the Queen with the widow's veil underneath the crown. There were three issues precisely the same in all respects excepting the date; one is 1861 to 1866; another 1863 to 1866 while a third is without date. The ribbon is dark red with a border of azure blue; recipient's name on edge.

We are indebted to Mr. Ascher for his courtesy in lending the medal, which is a very fine specimen, in order to have a cut made for the Journal.

The "Dump," however, deserves more than a passing notice, as it has a considerable amount of interest attached to it. On the appearance of the notice of the Society's meeting in the *Montreal Gazette*, a letter appeared next day from a Mr. R. H. Walker, expressing a doubt as to the existence of the "dump," saying that "he had resided in the bush in New South Wales for 14 years, and had been a trooper in the gold escort from the Table-land for 18 months, and had made enquiry about it and had never been able to find it, that their currency was in L. s. d., and Bank Notes." He therefore doubted its existence.

Mr. Ascher replied to this letter, and seeing that he had two specimens of the "dump," one of which he had presented but two evenings before to the Society, he was in a position to assert most conclusively the existence of the coin.

Mr. Ascher said "for the information of Mr. Walker allow me to give you a description of the "dump." In the early days of the colony of New South Wales, the money then in circulation was Spanish and Portuguese dollars, and as there was a scarcity of small change the Government ordered and made the "dump." It is a little larger than an ordinary 6d. but much thicker having been punched out of the centre of a dollar; on the Obverse it has the crown of Great Britain, surrounded by the words "New South Wales," date 1813; Reverse "Fifteen Pence" in two lines."

Mr. Ascher's information was incontrovertible, but a singular confirmation of it remains to be furnished. During Mr. A's sojourn here, he has discovered a second-hand book on Australia. "An account of the state of Agriculture and Grazing in New South Wales by James Atkinson, published by J. Cross, 18 Holborn, opposite Furnivals Inn, London," in 1826. The book was written for the guidance of intending emigrants with especial reference to agricultural pursuits and cattle-breeding &c., but it contains a chapter on the Colonial Currency which is so complete that we take pleasure in reproducing it:—

"In the early periods of the settlement, the circulating medium was principally supplied by notes of individuals; every trader constituted himself a Banker, and issued his promissory notes, which were denominated currency, of various values. The bills of the local Government, drawn on the British Treasury, were negotiable securities, and were then, and are now, much used in making payments. When it was required therefore to exchange the Colonial currency against sterling bills of this description, the former was always exchanged at a discount, which sometimes amounted to 50 or more per cent. Upon the establishment of the Bank in 1817, the Colonial currency was suppressed; and from that time until the year 1822, the notes of the Bank, which were drawn for sterling, and were always convertible at the pleasure of

the holder into Sterling Government bills, continued to form the principal circulating medium. A quantity of dollars had been brought down from India a few years previous, and by authority of the local Government, *a piece was struck out of the centre of each; this centre piece was called a dump, and was put into circulation at fifteen-pence sterling value; the remaining part or outside ring was put into circulation at five shillings value*; both parts were stamped with a suitable impression and were always received and exchanged by the Commissary for Sterling bills at those values; they thus formed a very convenient medium of exchange in lesser transactions, and few counterfeits were attempted, it not being very easy to carry such practices into effect in so small a community. A considerable quantity of Spanish dollars were also in circulation, which were brought in from time to time by new settlers and others and passed at five shillings each; there were also a considerable quantity of English silver coins, Bengal rupees, and many other descriptions of silver coins, which passed at various values by tacit and general consent. The drafts of the Commissariat Officers at the out stations, termed store receipts, upon the Commissary at Sydney, for supplies furnished at those stations, were negotiable instruments, and were much used in making payments."

"The circulating medium of the colony was thus always of a *sterling* denomination and value, and was established upon as secure and certain a basis as could be expected, or perhaps desired, in a colony of such very recent formation. In this state, things continued until the year 1822, when the Local Government adopted a measure, which completely deranged the whole system previously in operation, and introduced the greatest confusion and discontent throughout the Colony. I am not now in possession of materials to enable me to give a proper history of this transaction, which is to be hoped some gentleman, well acquainted with the subject, will yet oblige the public with; the particulars here stated

may, however, enable a person to understand how its changes were effected when I left the Colony, in February, 1825."

"A very large quantity of Spanish dollars was imported by the Local Government from India and China, in 1822, and they were paid away by the Commissary at 5s. each; the persons who received them unwittingly signing receipts for sterling value to the amount of their claim thus satisfied; this they very readily did for a time without suspicion, as the Spanish dollar had hitherto, as before observed, passed by tacit consent for that value; the quantity, however, thus surreptitiously put into circulation, at length began to attract notice and enquiry; the iniquity of the system was at once manifested, and the merchants came to a resolution to receive dollars at their intrinsic value of 4s. 2d. each only."

"Thus the holders of dollars, many of whom had signed sterling receipts for them at 5s. each, were completely defrauded out of one sixth, or $16\frac{1}{2}$ per cent. of their property. The Commissary refused to exchange the dollars for Treasury bills, at the value they had been issued at; and these bills were from this time, and still continue to be, sold by tender in the following manner: by advertisement in the newspapers, the Commissary gives notice, that on a certain day, he will be ready to receive tenders for the purchase of bills to be drawn on the Lords of the Treasury, in exchange for Spanish dollars. The dollars are received at 5s. each, with a discount upon them which varies according to the demand for bills among the merchants for the purpose of remittance."

"At the time I left the colony, the premium upon bills or, in other words, the discount upon dollars, was $14\frac{1}{2}$ per cent; that is, a person to obtain a sterling bill upon England for £100. must pay £114.10s. in Spanish dollars at 5s. each, or 458 dollars. Thus the system has been introduced and perpetuated; the dollars would have been soon sent away as remittances; but by this expedient of selling the bills, a certain quantity of them is sure to be retained in the Colony. The necessity of retaining the greater part as a circulating

medium has, however, been obviated by the Bank having issued promissory notes, payable on demand for a certain number of dollars, so that any quantity that may be put into circulation beyond what is necessary to carry on the exchanges between the Commissary and the merchants, is sure to be exported. The Government have, therefore, gained very little by the measure, while the nefarious manner in which it was introduced, has for ever destroyed the confidence of the public in the integrity of the present Government. Many other ramifications of this system may also be noticed; thus the dollars were issued to the troops for their pay at 4s. 8d. each. The Government Colonial dues, and duties were paid at the discount of the day; the salaries of the civil officers, payable from the Colonial revenue, were paid in dollars at 4s. each. Thus the greatest confusion prevailed, the Commissary issuing dollars at one value; the collector of customs or naval officer, and colonial treasurer, receiving them at another; the troops at a third; and the civil officers at a fourth rate; and this system of confusion prevailed up to the period of my leaving the Colony. Private bargains are generally, however, made in what is termed currency, that is, the Spanish dollars at 5s. each; and all the prices of labour, live-stock, and other articles mentioned in this work, are to be understood as calculated in this manner. Accounts are now generally kept in dollars and cents, but the dollar is continually fluctuating in value and no man can with certainty measure the extent of his income or the value of his property."

"Since I left the Colony, a considerable quantity of silver coin, struck expressly for the colonies, has been sent out from England, to be put into circulation; and it is therefore probable, the old system of sterling payments and accounts will be again resorted to."

Mr. Ascher's statement regarding the "dump" is thus corroborated to the letter.

THE ANNUAL MEETING OF THE NUMISMATIC
AND ANTIQUARIAN SOCIETY
OF MONTREAL.



At the meeting held at the residence of Mr. Thos. D. King, on December 20th, there was a fair attendance of members and visitors, and three new members were elected. The usual routine business was got through and the election of officers for the ensuing year took place with the following result :—

OFFICERS:

| | | |
|------------------------|---------|----------------------------|
| HON. P. J. O. CHAUVEAU | - - - | <i>President.</i> |
| EDWARD MURPHY | - - - - | <i>1st Vice-President.</i> |
| HON. JUDGE BABY | - - - | <i>2nd Vice-President.</i> |
| J. A. NUTTER | - - - - | <i>Treasurer.</i> |
| WILLIAM McLENNAN | - - - | <i>Curator.</i> |
| ROSWELL C. LYMAN | - - - | <i>Secretary.</i> |

EDITING COMMITTEE:

Messrs. HENRY MOTT, THOS. D. KING, and R. C. LYMAN.

Mr. Holmes retired from the Treasurership, after having held the same for three years, his report showed that although the Society had not made much material progress during the past year, nevertheless, it had not retrograded. A unanimous vote of thanks to Mr. Holmes was carried in acknowledgment of his faithful service in the office of Treasurer. Mr. R. W. MacLachlan exhibited a handsome bronze medal issued as a prize by the Law Society of Toronto.

The meeting was rendered an especially interesting one by the presence of Mr. A. G. Ascher from Australia, at present on a visit to Montreal. He exhibited the following interesting collection of War Medals: Peninsular medal, 1793-1814, presented 1848, clasps, Salamanca, Badajoz, Toulouse,

Orthes, Vittoria, Shagun and Benevente. Waterloo, June 18th, 1815. Naval, 1848, clasp, Egypt. Naval, 1848, Boat Service, 1809, Lissa. China, 1860, clasp, Taku Forts. Baltic Service, small, 1854-1855. South Africa, 1853. South Africa, small, 1853. New Zealand, 1861 to 1866. To the Army of the Punjab, 1849, clasps, Mooltan, Chillianwallah, Goojerat. Crimea, 1854, clasps, Sebastopol. India, 1857-1858, clasp, Central India. India, 1846, clasp, Aliwal Army of the Sutlej. India, Pegu. India, 1843, Meanee, Hyderabad. East India Coy., Long Service and good conduct. British, Long Service and good conduct. Turkish, 1855, La Crimea. Spanish, 1836, San Sebastian. South Africa, 1879. Indian Star, 29th Dec., 1843, Maharajpooor.

Mr. Ascher also exhibited a specimen (possibly unique in America) of an *Australian Dump*, 1813, and a silver medalion of the Art Union of London, 1870. "C. R. Leslie, R. A." *The Sentry Box*.

Mr. Ascher presented the specimen of the "Dump" to the Society and we have much pleasure in furnishing a faithful representation of it and the New Zealand War medal with our present number. A description of the "Dump" will be found on another page.

The thanks of the members was voted to Mr. Ascher for his kindness, and he was elected a corresponding member of the Society.

The January meeting of the Society was held on the evening of 17th, at the residence of Mr. T. D. King. The usual routine business, including the election of two new members, being disposed of; the following donations were received: from Hon. P. J. O. Chauveau, an Irish silver six-pence, Henry 8th; from Mr. Alf. Brunet, a Spanish silver piece, Philip 5th, 1721; from Mr. T. D. King, a Garfield-Lincoln medalet, in white metal; and the following pieces were exhibited: by Mr. King, a Sutherland marriage anniversary medal, dated, Quebec 1781-1831;

by Mr. J. A. Nutter, a bronze piece of Ptolemy Philadelphus, two uncirculated Massachusetts cents of 1787 and 1788, and a New York Excelsior cent of 1787, the latter exceedingly rare in Canada.

Mr. Mott exhibited an ancient hand-book on the science of artillery entitled "The Gunners Glasse," 1646, curiously illustrated; also a comic work on the Queen Charlotte divorce case, by W. Hone, 1820, written in the style of "The House that Jack Built," and profusely illustrated by curious and interesting cuts.

The catalogue of the Ricca collection of consular and imperial Roman coins was also received from the president.

Mr. Lyman exhibited ten photographs by Livernois of Quebec, copies of views of old Quebec by Richard Short, of the date 1761, dedicated to Admiral Saunders who co-operated with Wolfe in the campaign of 1759.

Mr. King then read an interesting paper on "The Truth of Revelation demonstrated by an appeal to existing Monuments, Sculptures, Gems, Coins, and Medals," which will be found at page 113 of this number; at its close a vote of thanks was moved by His Honour, Judge Baby, seconded by Mr. Murphy and carried unanimously.

After a reading by the Hon. Mr. Chauveau from "La Physiologie du Curieux," by Ed. Bonnaffe, the meeting broke up.

SUGGESTION FOR DISPOSAL OF AN ANCIENT DOCUMENT.



THE following evidence of amity and good-will between England and the United States has reached this side of the Atlantic by cable:—

Mr. Benjamin Scott, Chamberlain of London and author of several important antiquarian works, writes to the *Times* suggesting a practical method of giving enduring proof of English good will towards America by an act which would exceedingly enrich Americans.

There is in the Bishop of London's library at Fulham a manuscript in the hand-writing of Governor Bradford, one of the leading pilgrim fathers, who in 1620 landed at Plymouth Rock, Mass., giving a diary of proceedings of pilgrims containing the compact or constitution out of which arose the federation now termed the United States. The document was captured as plunder by a British soldier during the American war of independence, from an old Dutch church in Boston.

Mr. Scott suggests that England give the document in the name of the Queen and nation to the United States.

THE NEW YEAR'S DAY EXCURSION MEDAL.



THE latest thing of local numismatic interest which we have to record is the striking of a medal to commemorate the fact of the river remaining open till Jan. 1st, 1882.

The medal which is of white metal is barely $1\frac{1}{2}$ inch in diameter, and bears on the obverse a side-wheel steamer inscribed "Longueuil" to the right on water, and the legend "Pleasure trip on the St. Laurence | per | Steamer Longueuil | Capt. O. Duval | January 1st | 1882 | . with the imprint "Lymburner, Montreal, below the water.

The reverse bears the inscription "Compagnie | De | Navigation de | Longueuil | Voyage de Plaisir | 1st Janvier | 1882 | Ovide Dufresne | Gérant | .

This medal was struck by Lymburner of this city, the dies being engraved by Messrs. Power & Dawson, and it was sold on board the steamer *Longueuil* on the day of the excursion, and can now be had from Mr. Lymburner, St. Antoine St., at the rate of 10 cents each. The dies are the first engraved by the firm; and the execution is poor, the lettering having been engraved and not punched, with the result of making it irregular.

In 1878 Mr. Lymburner struck a small medal to commemorate a similar event, which has heretofore been consi-

dered note-worthy, though, if prophets are to be allowed to manipulate the weather to suit themselves ; there is no telling what tricks may be played with our winters.

Steamers can rarely run later than the beginning of December, and last winter the rails were laid across the ice quite early in the season.

THE QUEBEC LITERARY AND HISTORICAL SOCIETY.



WE are glad to learn that our friends at Quebec are prospering. We append an extract from the report of the Council presented at the annual meeting recently held :—

“Since the last annual general meeting, the library has been increased by the addition of numerous volumes selected in the spirit calculated to further the aims contemplated in the charter of this Association, the promotion of science and history, especially that of our own country, in their higher departments, to wit ; for the prosecution of researches into the early history of Canada, for the recovering, procuring and publishing interesting documents and useful information, as the National, Civil and Literary History of British North America, and for the advancement of the arts and sciences in the said Province of Lower Canada, from which public benefit may be expected.

The report of the Librarian gives the particulars of the purchases and donations of books during the year.

As to the Museum, want of space has prevented the addition of the larger groups of animals. One of our associate members, in the name of a Scotch taxidermist, has made a proposition to exchange some of our duplicate bird skins for Scotch game birds ; if a locale can be procured to store the expected specimens, these changes must naturally tend to make our collection of Natural History more extensive, and more valuable.

An effort has been made to increase the usefulness of this

historical institution and to carry out more fully the object of its charter by the adoption of measures for the preservation of the valuable maps, plans and journals, relating to the history of Canada, which had been accumulating for the last twenty years in its archives. The society, it is evident, from its earliest times has spent large sums in printing and publishing memoirs, siege narrations and records bearing on Canadian annals as well as in acquiring complete fyles, when practicable, of the pioneer news sheets and leading journals published in this city, such as the *Quebec Gazette* dating from 1764, the *Quebec Herald* from 1789, the *Quebec Mercury* from 1705, the *Morning Chronicle* from 1847. The e invaluable sources of reference for students of history as well as business men—some costly purchases—others prized gifts by well-wishers to the society—through lack of space in the library, had been relegated to a dusty and dark corner of the museum, neglected, difficult of access, from want of covers, obliterated or torn titles; they have been brought to light, and their bindings and titles repaired and restored. Classified by order of date, they are now of daily and of easy reference, in a small room adjoining the library; the maps and plans, railway surveys, and other valuable documents donated by outsiders or by our members are also stored in this room and preserved in drawers for reference when needed. Our many benefactors will see therein a proof, that their gifts are duly appreciated and preserved.

In connection with donations to this department, it is pleasant to notice an important and new gift from Messrs. Dawson & Co., of eighteen bound volumes of the *Quebec Gazette* from 1856 to 1874, which will go far to complete the fyles of the *Gazette*, covering 110 years of our history. The society has also to thank among others an old friend of the institution, the Hon. John Fraser, now at Charleston, for a most valuable gift of coins, medals, Indian and other curiosities, &c. The siege narratives, memoirs and journals and diaries kept by the late James Thompson, a volunteer under

General Wolfe, and later on attached to the Royal Engineer Department at Quebec, embracing a period of seventy-two years, (1758-1830) having been placed on the market, the Society devoted a portion of the historical fund to procuring these unpublished diaries, eight or ten volumes in number, which comprise so much of the history of our city, pending the sieges of 1750 and 1775 and later on.

The Council have also to report that steps have been taken to acquire from the Morrin College the privilege of using one of its spacious apartments for its meetings, where papers and essays may be read.

The report of the Treasurer will be laid before the Society to make known the state of the funds at the present moment and also the different heads of receipt and expenditure during the year just expired. J. M. LEMOINE, President.

THE "QUEBEC FERRY TOKEN."



THE July number for 1874, of the Canadian Antiquarian and Numismatic Journal, page 42, contains a short article on "The Quebec Ferry Token," which I presented to the Quebec Literary and Historical Society.

A day or two since Mr. Cyrille Tessier, N. P., an active member of that society, and an indefatigable numismatologist called on me with another of these Quebec Ferry Tokens, confirming what I before said about the "*New Lauzon*" having succeeded the first *Lauzon*, the first steam ferry boat built by Mr. John Goudie.

The new *Lauzon* was built, owned and sold by Mr. James McKenzie of Point Levis, who succeeded to the ferry having bought the first *Lauzon* on the death of Mr. Goudie, and the ferry token shown me by Mr. Tessier, confirms this, having the letters "T. McK." stamped across its face in plain Roman Capitals; also showing that he had adopted the same mode of payment or check as was asked by his predecessor, Mr. Goudie. The only difference between

my token and that of Mr. Tessier is what I have before mentioned excepting that his is not in as good a state of preservation as mine was ; but looks as if it had been a long time buried in the earth. It is evident, nevertheless, that it was struck from the same die as mine.

W. MARSDEN, M. A., M. D.

NOVA SCOTIA HISTORICAL SOCIETY.



THE last meeting of the above Society was one of more than ordinary interest, a large number of members were present, including His Honor Governor Archibald, Hon. Dr. Almon and other leading citizens, Rev. Dr. Hill being in the chair.

After reading of the minutes and list of donations the president said that, after considerable delay, the committee of publication was able to lay on the table the second volume of their proceedings, and by far the most interesting work yet presented to the public by the society. He also called the attention of the members to the formation of an Historical Society in Fredericton, and he was sure all present cherished the hope that it would be no inconsiderable part of the intellectual outfit of our Sister Province.

A most interesting letter was read from Miss Inglis, of London, relating to the manuscripts of the first bishop of the Maritime Provinces. Such of them as are in existence have been secured by the Society.

Mr. Hannay's paper entitled "Who was Lebel?" was then read, and listened to with the greatest interest. Remarks were made by His Hon. the Governor, Senator Almon. Dr. Hill, J. T. Bulmer, W. A. Balneck and others, all expressing their appreciation of Mr. Hannay's efforts to solve this question, and a unanimous vote of thanks to him was passed.

"During the discussion of Mr. Hannay's paper, it came out that he had over twelve hundred pages of manuscript matter, translated into English, relating to the French occupation of Acadia, and that he was desirous of getting the

same published. This brought on a general discussion of the whole question relating to our knowledge of the documentary history of Acadia and the obligations we were under to cause the same to be published complete. It was the unanimous opinion of the meeting that the four Historical Societies of the Maritime Provinces and the Governments of Nova Scotia, New Brunswick and P. E. Island were alone adequate to the task of causing to be published such a documentary history as the Maritime Provinces really desired. It was moved by Governor Archibald, seconded by Senator Almon and resolved, that a committee be appointed, consisting of five, to report at a future meeting on the value of the St. John manuscript and also on a plan for securing the co-operation of the Government of Nova Scotia, New Brunswick and P. E. Island in publishing the complete documentary history of Acadia. The committee consists of Governor Archibald, Dr. Hill, W. D. Harrington, M. P., T. B. Akin and J. T. Bulmer.

We hope to be able to give the substance of Mr. Hannay's paper in our next number.

MISTAKES AT THE MINT.



HISTORY of the British coinage would afford some amusing instances of mistakes on the part of the Mint authorities. The most recent example is not so striking as that of the "Godless florin," on which numismatists place a price far in excess of its nominal value, but is interesting in its way. After being in circulation some years, it has fallen to the lot of Mr. MacGeorge, of Glasgow, to discover that the quarterings on the shield of Britannia on the existing bronze coinage are wrong. The device on the shield ought to be the same as that on the national flag—that is, the English cross of St. George, with the St. Andrew's cross or saltire of Scotland side by side with the Irish saltire. The Scottish cross, however, has by some oversight been omitted, and a new issue

of coins is about to take place, remedying the defect. These coins will be distinguished by the Mint mark "H" on the reverse. This "mint mark" indicates, we believe, that these coins are struck at the branch mint at Birmingham under the superintendence of Messrs. Heaton. Some recognition of his discovery is due to Mr. MacGeorge, whose initial might not unworthily have figured on the new coins. Perhaps, however, it is the intention of the authorities to reward his heraldic zeal by appointing him Herald in Ordinary to the Mint.

EDITORIAL.



WE have received the following letter from a gentleman in this city, and shall be glad if some of our readers can help to furnish the desired information.

"Could any of the correspondents or readers of the *Canadian Antiquarian* give an historic sketch of Rasco's Hotel. It is one of Montreal's old buildings, and has been in its time the Windsor of Montreal, the transient home of Governors and the *tapis* of many a festive gathering. I think such a paper would be highly interesting."

Mr. Joseph Leroux has published "A complete Canadian Copper Coin Catalogue," price 25 cents. The author has evidently bestowed great pains on the work, his classification of the "Un Sou" series, especially, being new and interesting; but we cannot regard it as a "complete" record—A worthy history of Canadian Numismatics has yet to be written. The catalogues may be obtained on application to Mr. Joseph Leroux, 90 Amherst Street, Montreal.

We hope to be able to give in our next number the continuation of Mr. Foran's interesting papers on the "Medals of Louis XIV-XV."



ROBERT CAVALIER DE LA SALLE.—FROM THE MARGRY PORTRAIT.



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MEDALS OF THE REIGN OF LOUIS XIV.

(Continued from page 35.)

BY JOSEPH K. FORAN, GREEN PARK, AYLMER.

AS promised in the note to our essay upon this subject in the July number of the *Antiquarian*, we now continue the description of those very interesting and instructive medals. In our last paper we concluded with the medal struck to commemorate the taking of Courtray, Bergues and Mardik—which took place in June 1646; we will commence the present one with the next important event in that period of historic wonders and memories; that is, the taking of the town of Dunkergue, or Dunkirk as written by some. As we noticed in our first paper that the *obverse* of all the medals being the same we would follow on after the first one with the *reverse* only of each medal, but for those who may not have seen the July

number of this journal, we will here give the general *obverse*. It consists of the head of Louis the Fourteenth with the words "LUDOVICUS XIII; REX CHRISTIANISSIMUS. (*Louis XIV. is thus written upon all of them.*)

XXI. MEDAL.—THE TAKING OF DUNKERGUE (DUNKIRK.)
—*Reverse*—France is represented, seated, and a sailor on one knee before her, presenting her with a rudder. The legend is; VIRES HOSTIUM NAUALES ACCISÆ, meaning, *the maritime power of our weakened enemies* MDCXLVI. *Dunkergue taken 1646.*

When Mardik was taken, as the season was advanced, it was thought that the campaign in Flanders was over; but the Duke of Enguien, to whom the Duke of Orleans confided the army, could not allow them to go into winter quarters, without first performing a feat worthy of his great name. None of his actions ever shed more splendor upon his career than the taking of Dunkergue. The place was then one of the strongest in the Netherlands, above all was it powerful in its splendid harbor, whence the sailors went forth to cut off daily the commerce of the French and Hollanders. The Marquis of Leyde, one of Spain's greatest Generals, commanded the garrison. On the 20th September, Condé received permission to proceed with the attack, on the 24th he commenced it, and despite the terrors of an advancing winter, the dangers of the armies that hovered around him, the power of the men within, the bravery of the Spanish heroes and the military genius of the Leyde, on the 7th October, 1646, Condé entered the city triumphant, having performed one of the most renowned strokes of his varied and glorious career.

XXII. MEDAL.—THE TAKING OF PIOMBINO AND OF PORTOLONGONE—on this medal is represented Italy, and victory is showing her two mural crowns, Legend, FIRMATA SOCIORUM FIDES, meaning, *The faith of our allies affirmed.* In Exergue, PLUMBINO ET PORTULONGO EXPUGNATIS, MD-

CXLVI; *The taking of Piombino and of Portolongone, 1646.*

The French were forced to raise the siege of Orbitelle; but soon repaired this species of defeat by the taking of the above named towns. Piombino was taken in two days, and after eighteen days of a strong siege Portolongone fell. The The Marshals de la Meillerage and du Plessis defended the city.

XXIII. MEDAL.—TAKING OF THIRTEEN CITIES, on this medal Mars appears carrying a rod to which hangs several mural crowns. Legend, MARS EXPUGNATOR. meaning *Mars taker of the cities.* In Exergue; XIII URBES AUT ARCES CAPTÆ, MDCXLVI. *Thirteen cities or fortresses taken, 1646.*

In Flanders the Duke of Orleans took Courtray, Bergues, Saint Vinox, and retook Mardik. After this Condé took command and he occupied at once Furnes, and captured in thirteen days Dunkergue. In Lorraine, the Marquis of Ferte took the town and castle of Longwy, Turenne in Germany became master of Schorndorff in Wirtemberg, of Seelingstal, of Aschaffenburg on the Mein, of Landsberg on the Lech and of Lauinghen on the Danube. Marshals Plessis and Meilleraye lost Piombino and Portolongone in Italy. Such were the sieges in honor of which this medal was struck.

XXIV. MEDAL.—THE TAKING OF XI CITIES. Here we see a chariot loaded with trophies and victories placing a crown upon them all. Legend, DIVERS OEX HOSTE; that is *France triumphant over divers foes.* In Exergue, XI URBES AUT ARCES CAPTÆ MDCXLVII. *Eleven cities or fortresses, taken, 1647.*

Turenne took during this year, Bicligen, the castle of Tubinge, Steinheim, Germersheim, Hochst, Darmstat and two other towns. In Flanders Marshal Rantzau took Dixmude and Bassee. And in September, after eight days siege Lens fell.

XXV. MEDAL.—THE DUKE OF BAVARIA BEATEN AND EXPELLED FROM HIS STATES. Victory is represented with a crown of laurels in one hand and a trophy on a pike in the other—legend—VICTORIA FRACTÆ FIDEI ULTRIX; *victory the vindicator of broken faith*. In Exergue:—PULSO TRANS OENUM BAVARO, MDCXLVIII, that is; *The Duke of Bavaria hunted beyond the Inn, 1648*.

XXVI. MEDAL.—THE TAKING OF TORTOSE. A woman is represented sitting in a sorrowful mood; beside her is an urn out of which a stream is flowing. She rests her arm upon an anchor. The mountains in the back ground represent the situation of the city. The words of the legend are, DERTOSA EXPUGNATA, meaning, *Tortose taken*. In Exergue is the date 1648.

The Marshal de Schomberg, besieged this town, which act established the king's success in that Province. On the 5th July, 1648 the sieges commenced, and on the 12th the Marshal, at the advice of Don Francisco de Mello, the Spanish General, sent twelve thousand men who commenced a general attack, and the next day the city surrendered.

XXVII. MEDAL.—THE BATTLE OF LENS. Here we see France resting on a shield and holding a long spear in her hand, and standing upon a Spaniard. Behind her is a heap of arms with the Castilian standard amongst them. The legend reads: LEGIONUM HISPANARUM RELIQUIÆ DELETÆ, meaning, *the remnant of the Spanish infantry destroyed*. In Exergue, AD LENTIUM M. D. C. XLVIII. *at Lens, 1648*.

Archduke Leopold took Furnes and Eterre and marched on Lens. Condé recaptured Eterre; but on the 19th August when he approached Lens the enemy were so well placed that he thought it prudent not to attack them.

To get them from their post Condé raised his tents next day and was leaving when the Spanish cavalry came down upon him. He pretended to retreat until General Bek, confident of victory, rushed out with his infantry. Condé, then

turned and e'er the sun had set the remains of the infantry that suffered at Rocroy, perished on the plains of Lens. How beautifully Bossuet describes the position in his funeral oration over Condé. After describing the battle he says: "and willingly would he have saved the brave Count of Fontaines! But he was cut down, amidst the thousands of dead whose loss Spain weeps unto this day. Little she thought that the noble prince, who caused her to lose so many brave troops at Rocroy, was destined to finish the havoc upon the plains of Lens! Thus was a first victory the talisman of many others. The prince bent his knee, and on the field of battle, returned to the God of armies the glory sent by Him. There they celebrated Roscroy delivered, the threats of a powerful enemy turned to nought, France in peace, and a reign destined to be great since it commenced with so splendid an omen."

XXVIII. MEDAL.—THE PEACE OF MUNSTER. Here is France standing beside a pedestal on which are two Cornucopiæ, and in one hand she holds an olive branch and in the other a scale. The crowns of the Emperor and those of the electors and other princes of the Empire are in the balance. The yoke under the feet signifies that she has drawn Germany from servitude. The legend is—LIBERTAS GERMANICE and in Exergue, PAX MONASTERIENSIS, MDCXLVIII. *Freedom given to Germany by the peace of Munster, 1648.*

The house of Austria did its utmost to place the German Princes under a yoke, and all events seemed to help toward that end, since the defeat of the King of Bohemia at Prague.

He was chased from the empire and lost his states. The elector of Treves was a prisoner at Vienna, and the Spaniards held his possessions. France took up the cudgels and by the peace of Munster the Emperor was forced to reinstate the German Princes.

XXIX. MEDAL.—THE TAKING OF CONDÉ AND MAUBEUGE. Here is Pallas, holding a javelin and a stream flowing from an urn. The legend is—HISPANIOS TRANS SCALDIM

PULSIS ET FUGATIS CONDATUM ET MALBODIUM CAPTA, M. D. C. XLIX. *The Spaniards defeated and repulsed beyond the Shield, and the Exergue, taking of Conde and Maubeuge, 1649.*

The Count d' Harcourt, General of the Royal army, in Flanders performed the feats above commemorated ; on the 25th August, the Governor gave up the city. The count hovered about until September, and on his way home he took Maubeuge.

XXX. MEDAL.—THE RAISING OF THE SIEGE OF GUISE. The city is represented under the figure of a crowned woman, holding a crown of flowers and green herbs, known to the ancients as *Graminea* and marking the deliverance of a besieged city. She leans on a trophy, the legend, HISPANORUM COMMEATU INTERCEPTO, meaning *convoy of victuals taken from the Spaniards*. In Exergue, GUISA LIBERATA, M. D. C. I. *Guise relieved 1650.*

The city was almost reduced to such a state that resistance would be impossible. On the 29th June, Marshal du Plessis stopped a convoy that was bringing food to the besieged. This was the last blow ; next day Guise surrendered.

XXXI. MEDAL. THE BATTLE OF RETEL. Victory is represented holding a javelin and a shield, and trampling upon discord. The legend reads : VICTORIA RETELENSIS, meaning, *the victory of Retel*. On the shield is DE HISPANIS—meaning, *victory gained over the Spaniards*. In Exergue is the date 1650.

This victory was gained by Marshal du Plessis. He killed two thousand men, took their cannon and baggage, and took also three thousand prisoners.

XXXII. MEDAL. THE KING'S MAJORITY. The Queen mother is represented as presenting the king with a rudder ornamented with a Fleur de Lys. The legend reads : REGE LEGITIMAM ÆTATEM ADEPTO, meaning, *the king arrived at the age of majority*. In Exergue is the date, *the 7th September, 1651.*

Fourteen is the age prescribed by law, at which the French

King is of age. His mother then had him declared of age. He left the Palais Royal at nine a. m. He was on horseback, preceded by the troops. Immense crowds lined the streets. His Majesty proceeded to the Parliament House. Seated upon the seat of justice, in a few words, he explained why he was there, and the High Chancellor explained at length the cause of the celebration.

The king then rose and embraced his mother. Then his brother the Duke of Anjou, his uncle the Duke of Orleans, and the Prince of Conti paid their humble respects to his majesty. The doors were then thrown open and the king, after enregistering an edict against duelling, and a declaration against blasphemers, returned amidst the acclamations of the people.

XXXIII. MEDAL.—THE KING'S RETURN TO PARIS. The king is on a horse, and Paris (as a woman) on one knee, presenting him the keys of the city. The legend reads, *LETITIA PUBLICA*. In Exergue we have *IMPETRATO REGIS OPTIMI IN URBEM REDITU*, meaning, *that such a good king by his return to Paris causes universal joy*, 1652.

The civil wars that agitated France forced the king to fortify himself in Paris. All the captains and generals &c., had an audience at St. Germain en Laye, the 18th October. There the king promised to return to Paris the 21st. The news was received with universal joy, and the way from St. Germain to Paris was crowded with enthusiastic spectators.

Now that we have traced the medals from the birth of the king until we arrive at his majority, we will pause, and in the next essay will commence the real reign of Louis XIV. These thirty three medals commemorate the greatest events of the period and those yet to follow commemorate some of the most important events of the famous seventeenth century. Heretofore, France was under the regency of the Queen mother—henceforth she will be under the sceptre and guidance of one of the greatest monarchs that ever graced a throne.

ROBERT CAVALIER SIEUR DE LA SALLE.



THE 9th of April, 1882, was the bi-centenary anniversary of an event, which it was intended to have celebrated by some public demonstration, but for the sad calamity of the overflow of the Mississippi, by which much property, and so many lives have been lost.

The event was the formal act of La Salle by which, after descending the Mississippi to its mouth, he took possession of the river and the valley it watered in the name of Louis XIV. of France. A rude cross and pillar were set up on the highest spot above the turbid waters, and inscriptions, "LOUIS LE GRAND, ROY DE FRANCE ET DE NAVARRE, REGNE, LE NEUVIEME AVRIL, 1682." "*Ludovicus Magnus Regnat.*" A notary drew up the official record of the ceremony, and on that ceremony France laid claim to the territory from the Alleghany to the Rocky Mountains. Under this she based her claim to the Ohio, which led to Washington's fray with Jumonville, opening a war that swept all French power from North America. The event is, therefore, worthy of a commemoration.

Robert Cavelier, the central figure in the ceremony, is one of the romantic personages of French-American history, and writers have delighted to exalt him into a hero. There has rarely been fame reared on a slighter foundation. A haughty, tyrannical, overbearing man, without magnetism to win followers, he sought to command ; without any topographical tact or knowledge, he wished to be a great explorer ; destitute of financial and commercial skill, he aimed at a great monopoly in the fur trade ; without naval or military experience, he offered to conquer Northern Mexico with two hundred Frenchmen and an imaginary Indian army, and actually took command of a naval squadron to carry out the wild

scheme. When he passed away, nothing permanent remained to attest the time and means he had wasted.

He was a native of Rouen, born there in 1643 of a well-to-do bourgeois family, and as his brother was a missionary in Canada, he came out to seek his fortune. He obtained a grant of land near Montreal, and finding in the town a blacksmith of his name, Robert Cavalier, adopted the aristocratic style of "De la Salle." One of his first projects was to reach China by way of the Ohio, which he supposed to run westward to the Pacific. On the failure of his first effort the Canadians nicknamed his place in Montreal island "La Chine," or "China," a name it bears to this day. He seems then to have visited the south shore of Lake Erie, ascended the Maumee, and, perhaps, reached a branch of the Ohio. Having won the favour of the great governor Frontenac, by his hostility to the clergy of Montreal and by reporting their sermons, he obtained a grant of Fort Frontenac. He rebuilt the rude work, built sloops to ply on Lake Ontario, passed above Niagara Falls where he built the *Griffon*, the first sloop to sail on the upper lakes, and in her with a party reached Mackinac and Green Bay: Contrary to his patent, he here bought furs, and sent the vessel back to Niagara in order to meet the immense debts he had contracted in unavailable property. He then, by the St. Joseph, reached the Illinois River, and begun a rude fort near the present Peoria, and a vessel to descend the Mississippi to the Gulf, Marquette and Joliet having already descended to the Arkansas. Hearing nothing of the *Griffon*, he started back to Canada, to find that it had perished in a storm or been destroyed by treachery. During his absence the Iroquois broke up his post in Illinois, and all his labour was lost, the only addition to knowledge being Hennepin's exploration of the Mississippi to the Falls of St. Anthony.

In 1682 he was again in the West, with schemes of conquering Northern Mexico; a Spaniard, Penalosa, who had

been Governor of New Mexico and penetrated to the Missouri, having gone to France and offered his services, making it certain that the Spaniards had not yet occupied the mouth of the Mississippi.

This time La Salle abandoned the St. Joseph, and taking the way by Chicago which Joliet advocated and he had denounced, he reached the Mississippi at last, February 6th, 1682, and in canoes descended to the Gulf, where, as we have seen, he planted the arms of France. His subsequent career may be briefly told. He returned to France, and proposed to Government the conquest of the rich Mexican mines, designing to erect a fort on the Mississippi between the Illinois and the Gulf as the base of his operations. Penalosa proposed to do the same with the buccaneers of Santo Domingo, capturing Panuco and making it his chief post. The Government combined the plans. La Salle sailed with three vessels, reached Texas and disembarked in Espiritu Santo, or Matagorda Bay, expecting to be followed by Penalosa with a large force. Histories generally pretend that he was carried there by the treachery of Beaujeu, a navy captain commanding one of his vessels, but the documentary evidence shows that La Salle acted purposely. Beaujeu left him, after offering to procure him relief, as one of his vessels went ashore; then La Salle for two years roamed through Texas, merely building a sort of fort on the shore, attempting no cultivation, no trade, no exploration to reach the Mississippi by sea or land, even after he formed a friendly alliance with the Cenis or Assinai. At last, not far from the Trinity, while making a desperate effort to reach the Mississippi, he was murdered, early in 1687, by one of his fellow-townsmen who had invested largely in the undertaking as a genuine attempt at colonization, and who was stung by the harsh and overbearing treatment he received. Some of the survivors of his party, without much difficulty, reached a French post on the Arkansas, and by way of Illinois made their way to Quebec and France.

THE COINS OF TARSUS.

BY ROBERT MORRIS, L. L. D., LA GRANGE, KENTUCKY.



T has been deemed worthy of consideration, whether the numerous and interesting coins of this metropolis of Cilicia suggested anything to the spiritual imagery of St Paul, who in his youth must have been accustomed to them. The place itself, it is well-known was the most celebrated in the Province of Cilicia. Strabo enumerates it as one of the most powerful cities. Augustus decreed it a Metropolis, as the coins abundantly prove. By Mark Antony, to whose cause Tarsus adhered in the civil wars, Tarsus was made a free city. The place was so favoured by Julius that the name, for a time was changed to *Fuliopolis*. In favour of Hadrian it was afterwards styled *Hadriana*; then *Commodiana*, *Severiana*, *Antoniana*, *Alexandriana*, etc., all of which are evidenced by its coins.

The emblems displayed upon these are varied and instructive. I name only a part, to which the reader will give attention in reply to the question suggested above.

Jupiter, semi-nude, seated. A female wearing a turreted crown, seated upon a rock; and near by, the well-known coin-figure representing *a flowing river*. This is "an aged man lying along the ground, having an urn overturned, from which water is flowing."

In some coins, the woman seated upon the rock has wheat heads in her right hand; the rocks refer to the mountainous surroundings, the wheat-heads to the fertility of the valley. In some she sits upon a bench instead of a rock, and holds poppy heads as well as wheat-heads.

In place of Jupiter, we find on some of the coins the club of Hercules within a crown of oak leaves. One mintage of

the Tarsian coins exhibits a group of four panthers upon which sits the nude figure of a man, holding his right hand erect. Another exhibits a figure with a corn measure upon his head, seated upon a horned lion, his right hand elevated, his left holding upon his shoulder a quiver.

But the varieties are so numerous that I must mass them together more closely :—An ornamented altar supporting an idol ; an edifice, on the top of which sits a bird, in the front part a panther is sculptured ; a shield and wolf walking to the right ; a temple of eleven columns, on top an eagle ; two palm branches within a laurel crown, around it eight human heads, part of men, part of women ; and many other forms, mostly variations of the types named. All the above are *autonomous coins, i. e.* ; struck while the city was independent, and possessed the right of mintage. The legends and inscriptions upon these are in Greek and read, for the most part Tarseon, Adrianon, Matropoleos, Ieras kai asylo (Holy and an Asylum) Koinos Kilikias (the common temple of Cilicia) Tarsou dis Neokoron Koinon Kilikias. (The money of Tarsus, appointed for the second time servants of the temple of Diana at Ephesus ; the community of Cilicia.)

After the coinage was made to bear Roman types, we find portraits and inscriptions of the Emperors occupying the front side with some variations in the figures on the reverse. A temple with eight columns is a frequent object. The words Oreis Kilikion (at the boundaries of Cilicia) are not rare. An eagle perched upon the expanded wings of a harp ; a crown adorned with rays ; the god Bacchus standing, holding a thyrsus in his left hand, in his left a tankard pouring wine upon the head of a standing panther ; the helmeted Pallas standing, holding in her right hand an owl, in her left a spear.

I might extend the account of these symbolisms to a dozen pages, but enough has been shown for the purpose. In reading the life and epistles of St Paul, do we find any traces

of his early acquaintance with these varied and speaking types of heathenism? I leave the reply to the studious. Dr. Farrar in his "Life and work of St Paul" (a noble volume; I am reading it now with ever-increasing admiration and respect) thinks that Paul paid little attention to the phenomena with which he must have been familiar, the noble river Cydnus, the mountain-ranges, the fertile valleys, and, in consequence, the elegant and instructed coins. He says: "I cannot find a single word which shows that Paul had even the smallest susceptibility for the works of nature. There are souls in which the burning heat of some transfusing purpose calcines every other thought, every other desire, every other admiration. St Paul's was one. His life was absorbingly if not solely and exclusively the spiritual life, the life which is utterly dead to every other interest of the groaning and travailing creation, the life hid with Christ in God."

WHO WAS LEBEL?

A PAPER READ BEFORE THE NOVA SCOTIA HISTORICAL SOCIETY.

BY JAMES HANNAY.



ABOUT the year 1827 a large stone bearing the inscription,

LEBEL,
1643,

was found in Lower Granville, N. S. According to Haliburton it was discovered near the eastern parapet of the Old Fort, popularly known there as the "Scotch Fort." This stone is, I believe, still in existence and in the possession of a gentleman in Annapolis. It has excited a good deal of curiosity and has been made the subject of a very pretty little poem by Mr. W. Arthur Calneck, which was published in *Stewart's Quarterly* a number of years ago. The poet speculates on the various reasons for which the stone might have been so inscribed, whether as a monument to lover,

wife or child, or whether it "merely marked the bounds of some old settler's tillage grounds." The poet in the two last stanzas evidently concludes to give up the riddle, and says:—

The buried past so eloquent,
Of things perchance of less moment,
Has but the briefest record lent
Of that of which my verse would teil,
And every effort made will fail .
To lift the intervening veil,
That shrouds from human ken the tale,
Enfolded in the name Lebel.

Two hundred years the secret keep,
And none are left to mourn or weep
For him or her whose relics sleep,
Forgotten quite, though loved so well ;
Two hundred more may come and go,
With footsteps, solemn, grand and slow ;
And still the story none shall know,
That lingers round the name Lebel.

This is clearly a very desponding view to take of the matter, and I hope to be able to show that it is not a correct view. I have no doubt that any one with time and money enough at his disposal, by searching among the records in the French archives, the civic documents of Paris, the proceedings of the courts and the registers of births and deaths, might be able to construct a very full biography of Lebel, a much fuller one for instance than we have of Shakespeare. Of course there is no such interest attaching to the name as would warrant any such research, but that stone with its single legend, so brief yet so absolute, is one of those stumbling-blocks in the way of the antiquary or historian, which we would often give much to be able to remove; for who can tell what valuable secret may not be concealed under such a mysterious stone as this?

Two questions then arise in connection with the investigation of this matter, 1st, Who was Lebel? and 2nd, Why was this stone erected?

As to the first question it must be remembered that the

“Scotch Fort,” so called, was the headquarters of d’Aulnay in Acadia, in 1643, and probably for a year later, until he had built his new fort at Annapolis. It was the only fortification at Port Royal at that period, and it was on the site of the original fort erected by Champlain in 1605. It was, therefore, in 1643, the place where d’Aulnay and his principal officers would be residing. Lebel was, no doubt; a resident of Acadia in 1643, and as he was neither a military man, an ecclesiastic nor a lawyer, it is probable that he stood to d’Aulnay in the relation of secretary or man of business. He may have been that secretary who, in 1646, went to Boston with Messrs. Marie and Louis to negotiate a treaty on behalf of d’Aulnay, or he may have gone back to France before that time; the matter is not important. It is certain however, that he stood very high in the favor of d’Aulnay’s family, and was greatly trusted as we shall presently see by reference to the Paris MSS., in which his name occurs five times at least.

In 1650 d’Aulnay died. His death probably took place in the spring or summer, for in November, 1650, his father, Rene de Menou de Charnisay, was appointed to the guardianship of the children of d’Aulnay. We find the elder Charnisay, as such guardian, a party to an agreement, dated Nov. 9th, 1650, by which all the claims of LeBorgne against the estate of d’Aulnay are fixed at two hundred and sixty thousand livres. Charnisay died prior to June 24th, 1651, for he is spoken of as dead in a document of that date. He was succeeded in the guardianship of d’Aulnay’s children by William Lebel, who was, no doubt, the Lebel of the Port Royal stone. The decree of the Council of State of 20th March, 1703, gives abstracts of five documents in which Lebel is mentioned, and to four of which he was a party. The first of these is the celebrated Vendome partnership, dated the 18th Feb., 1652, by which the Duke de Vendome was admitted as a partner and joint proprietor of the estates of

the deceased d'Aulnay in Acadia. The parties of the first part of this agreement were d'Aulnay's widow and Lebel, who is termed *Subroge tuteur* (substituted or appointed guardian) of the minor children of d'Aulnay. The next is a declaration made by d'Aulnay's widow in regard to a suit which had been commenced by Lebel against Le Borgne without her knowledge. This is dated the 24th April, 1653, two months after the lady's marriage with de la Tour. Then we have a judgment of the Parliament of Paris, dated December 29th, 1654, against Lebel, as guardian and Jeanne Motin, who had been d'Aulnay's widow, in which the Act of January 16th, 1642, and the sentence of November 24th, 1647, in favor of Dame de Razilly are declared to be in force against them as they were against D'Aulnay, and condemning them to pay thirty-four thousand livres interest. Then under date March 15th, 1657, we have the examination of Emmanuel LeBorgne, at the instance of Lebel, as guardian, before Gautier, Counsellor at Paris, one of the incidents of the suit between the parties. Lastly, there is the decree of the Parliament of Paris, of July, 27th, 1658, between William Lebel, who is here termed honorary guardian, and LeBorgne, by which the request of the latter for a revision of the accounts is rejected, and the agreement of Nov. 9th, 1650, which I have already cited, ordered to be carried out. This is the last notice of Lebel that I have been able to find.

The result of all these citations seems to show that Lebel was a man of business in Paris who had lived in Acadia, and was so well acquainted with its affairs, and so highly trusted, that he was made guardian of d'Aulnay's children, and practically custodian of his enormous estate, and that he was standing in this position at a period more than eight years after d'Aulnay's death, and fifteen years after the date of the Port Royal stone. Who can doubt that the Lebel of 1643 and the Lebel of 1658 are the same?

As to the second question, Why was the stone erected? it

is probable that the stone was not placed to mark the grave of any person; its very brevity seems to prove that. The absence of any initials, or titles or indications of age or sex makes it likely that no dead body lay underneath that stone, and the same thing is incidentally suggested by its proximity to the fort and by the absence of any other monuments. In Champlain's time the place of burial was a short distance to the east of the fort and if it could be determined that the place where the stone was found was on the site of that old burial ground it would strengthen the idea that the stone represents a grave. It is likely, however, that the stone was nothing more than a memorial placed above the gate or door of Lebel's dwelling to mark the date of its erection, a frequent custom in that age, as it is, indeed, even in the present. Lescarbot, nearly forty years before, had busied himself in the erection of similar memorial stones over the gates of the fort and in other places, and the stone marked 1606, also mentioned by Haliburton, which was found near the same place, was no doubt one of these erected by Lescarbot. It is to be hoped that both these interesting memorial stones from the old fort will shortly be in the possession of the Historical Society, so that they may be preserved from the risks incident to private collections.

A NOTEWORTHY COIN SALE.



MESSRS. GEORGE LEAVITT & Co., at their sales-room in Clinton Hall, New York, recently sold a lot of gold and silver coins, catalogued by Messrs. Scott and Co. Unquestionably the most interesting event of the sale was a Confederate half-dollar of 1861, which was bid off at \$870 on an order sent to the auctioneer previous to the sale. Mr. Scott had orders to bid for this coin to an amount above \$600. It was purchased in the name of "South," the auctioneer declining after the sale

to say who the actual purchaser was. It is said that only four of these half-dollars were ever struck. One was in Jefferson Davis' possession at the time of his capture and has not since been heard of, and there is no trace of the other two of the four. Therefore, the only one that is known to be extant is the one now spoken of.

There were many other coins sold at very high prices. For instance, the celebrated Somers' Islands sixpence, the only known specimen, brought \$100. It was also secured by "South."

A XII. piece of the Somers' Islands, part of the first money coined in America, and of which there are no more than six specimens in existence, was sold for \$50. No date is given for this piece on the catalogue, but it was probably coined about 1616.

A New Jersey silver coin without date, catalogued as "in poor condition, but unique," brought \$25.50.

A Washington season medal, 1796, of silver, also brought \$25.50, and another, nearly a duplicate of the last, brought the same price.

A 1794 silver U. S. dollar brought \$75 ;—and a cent of 1804, sold for fifty dollars.

A Lord Baltimore shilling, 1659, brought \$7.75.

A Jefferson medal of 1801 brought \$10.

A tetradrachm of Attica, 238 grains, reached \$9, and a Sicilian tetradrachm, 261 grains, brought eleven dollars.

A shekel of Simon Maccabeus, Judæa, B. C. 140, sold for \$35.

A cross of the Legion of Honour of the period of Napoleon I. of solid gold with ribbon of roset, brought \$19.

A Grand Cross of the Guelphic Order brought \$15., and a Grand Cross of the Order of the Bath was sold for \$26.

A 20-shilling gold piece of the time of Charles I., 1625-1649, sold for \$7.05.

A \$20 gold piece of Mexico of the time of Maximilian sold for \$20.50.

A quadruple crown of Frederic Ulric of Brunswick, 1620, brought \$25, and a broad, double crown of Ernest Augustus of Brunswick and Lunenberg, 1780, sold for \$15.50, while a one-and-a-half crown piece of the same Duke, 1681, brought \$12.50.

A Danish mortuary crown, date 1848, brought \$13.72.

A triple crown of Breda, 1625, sold for \$23.

A crown of Charles I. of England, 1665, sold for \$7.50.

The most exciting controversy occurred over a rebel dollar of Formosa, of 1841, the bidding beginning at 75 cents and continuing between two dealers by advances of 10 cents until the price reached \$10.70, when the coin was knocked down to Mr. Chapman, his opponent remarking that "the money was well worth it.

The same dealer bought an oblong bar of silver 15x44, weighing an ounce, said to have come from Cochin China, for \$10.50.

SOLOMON DE CAUS.



HE first man who conceived the idea of using steam for moving carriages on land was Solomon De Caus, a Frenchman, in the year 1641, was sent to a lunatic asylum for persisting in his idea.

An old letter of that date describes a visit paid to the Bicêtre at Paris, which was the most celebrated madhouse of the day, by the Marquis of Worcester. Among the inmates it mentions, was one who alarmed the visitors by screaming behind the bars of his cell in a hoarse voice, "I am not mad! I am not mad! I have made a discovery which would enrich any country that adopted it." "What discovery?" asked our guide. "Oh!" said the keeper, "something trifling; you would never guess it; it is the use of the steam of boiling water. To listen to the lunatic, you would think that with steam you could navigate ships, move car-

riages, indeed, there is no end to the wonders he would have us believe. He has even written a book about it."

This book was published in Paris in 1615, and was called "Les Raisons des Forces Mouvantes avec diverses machines tants utiles que puissants." The "reason in his madness" was never discovered ; it took nearly two centuries to justify him.

COINS OF THE SEVEN CITIES OF ASIA MINOR.

BY ROBERT MORRIS, L. L. D., LA GRANGE, KENTUCKY.



THE Seven Churches of Asia, of which so much is said in the Book of Revelation were EPHESUS, SMYRNA, PERGAMOS, THYATIRA, SARDIS, PHILADELPHIA and LAODICEA. Each of these in its day, was an important city and emitted numerous coins whose devices have been deemed worthy of study by the wisest scholars. I offer a few notes upon each as a prelude to the more careful search of those interested.

I. EPHESUS. The earliest coins of Ephesus exhibit a BEE as the proper symbol of the city. The Greek letter for *eph* usually accompany it. The other side of the same coin had in some the infant Hercules strangling the lion ; in others, the front half of a stag and a palm tree behind. (The latter the symbol of Diana, who was born under a palm tree) ; in others two heads of deer facing each other ; in others a corn fall between two serpents ; in others a serpent rising from a chest.

Under the Emperors we see the Temple of Diana having four columns to the front, and four to the sides. The figure of Diana habited as an archer and accompanied by a dog is very common.

II. SMYRNA. A common coin emblem upon the older coins of Smyrna is a head crowned with laurel. This by some authors is attributed to Apollo, by other to Hygeia, daughter

of Esculapius. Another frequent device is a female head crowned with a turret. This is doubtless Cybele whose temple in Smyrna was found. Some of the groups of figures upon their coins are these: a woman seated on a grain basket; an Amazon with left breast naked; a lion gradient, and within an oaken crown; a temple with four pillars in which sits the goddess Fortune, her right hand on a wagon-beam, in her left a cornucopia; two cities each representing a Nemesis; at their feet a wheel; Isis and Nemesis standing, the former with the Egyptian instrument of Music, styled a *Sistrum*, the latter with a wheel at his feet; Jupiter bearded and nude; a gryphus with a wheel; Minerva standing before an altar on which a sacrifice is burning, in her right hand the sacred dish, in her left a spear. In a list of 340 coins the above emblems with many others are varied in every manner that the ingenuity of Grecian art suggested. The inscription on the older coins usually include the names of the city rulers, such as Demetrius, Dionysius, Leontisan, &c. An interesting type of these coins presents the likeness of Homer with the figure of a book.

III. PERGAMOS. The earlier coins of this city have the portrait of Mithridates IV.-Eupatoris. On the other side is seen a stag feeding, the crescent moon and star with Greek letters PER. Other coins are *cistophori*, that is, exhibiting a chest with a snake issuing therefrom. These are numerous, and present numerous variations from the simple type.

The figures of Love, Minerva, Hercules, Esculapius and Pallas often appear. On the reverses the head of an ox; an owl and ivy branch; thunderbolt; eagle standing on thunderbolt; the figure of victory gradient; the Paphian Venus standing in a temple; Jupiter Ammon with ram's horns on his forehead; statue of Augustus standing in a temple; a man veiled standing in the act of sacrificing, holding in the right hand the sacred dish; Caligula standing, holding a rolled parchment in his right hand; a temple with four columns &c.

I say nothing of the inscription, the older coins usually bearing the name of the city and its rulers, the latter the names of the Roman Emperors. The language is Greek, the work generally good. In some we find the expression *Dis Neokoron* as on the coins of Tarsus. This refers to the fact that the city of Pergamos had been twice preferred out of all the cities of Asia Minor, to serve the temple of Diana at Ephesus. This service was a subject of great emulation among the neighbouring cities.

IV. THYATIRA. The older coins of this city show a bearded head bound round with a fillet, and crowned with a *modius* (corn-basket.) The opposite side of the coins exhibits a figure standing with a lotus in the head, in the right hand a sistrum, in the left a spear. These are mostly Egyptian emblems. Upon others we see Minerva wearing a helmet and having spear and shield; the goddess Fortune with her usual attributes; eagle with expanded wings; a lion walking; figure bearing a bunch of grapes and a pastoral staff; a tripod altar within a laurel crown; the head of Diana, behind her a bow and quiver; the usual emblem of a flowing river as in coins of Tarsus.

Later we find the Emperors and their consorts upon the coins with the usual adulatory expressions. Also Esculapius with staff around which a serpent is twined; Vulcan working upon pieces of armour, having his hammer &c; Pluto in a four-horse chariot abducting Proserpine; Bacchus with accustomed objects; Apollo, Hygeia, Pallas, Hercules, etc.

A remarkable specimen exists of Alexander Severus (A. D. 225), having Apollo standing erect, his head radiated, beneath him a rainbow. In his left hand is a globe, his right is extended. The inscriptions are in Greek, the name of the place and its chief ruler.

V. In the early coins of SARDIS, numerous names of chief magistrates appear. The letters *s a r* in Greek suffice to fix their origin at this city. The most frequent emblems are

two serpents with heads erect, winding about an object, and on the other side the sacred chest with serpent issuing therefrom, all in an ivy crown.

Other devices are a lion's head ; front part of a bull with branch of a tree ; the the head of Ceres ornamented with veil and wheat heads ; Jupiter seated, holding in his right hand a spear, sitting within a circle containing the twelve signs of the Zodiac ; Diana with bow and quiver ; Bacchus with his usual attributions ; Hercules with club and lions' skin ; the head of Silenus bearded and crowned with ivy leaves ; a figure seated in a chair, holding in right hand a staff ; the fore part of a panther ; two thyrses crossed ; the head of Cybele ; Diana of Ephesus holding in her right hand a poppy-head, in her left a head of barley ; a temple of four columns ; the head of the goddess Luna covered with a hat, the crescent moon upon the shoulder ; the figure of Esculapius ; Apollo standing nude, at his right a swan, at his left a lyre all in a crown of laurel ; two women with right hands joined ; a horseman galloping at full speed, looking back, etc.

VI. PHILADELPHIA. The more ancient coins of this city are all of bronze. They display types, numerous and instructive of which I instance a few. The laureated head of Jove, and on the other side a lyre in a laurel crown ; two heads *jugated*, each ornamented with wheat heads ; the Dioscuri, or sons of Jupiter, Castor and Pollux, a star over the head of each ; the Macedonian shield ; a thunderbolt within a laurel crown ; the huntress Diana with bow and quiver ; (very common) ; Apollo, semi-nude.

The Roman Emperors are distinguished upon these coins from Augustus to Valerian. Those of Hadrian have the head of his favourite, Antinoos ; Venus standing in a temple of four columns ; Apollo in a similar edifice, also in one with six columns ; two men by a column in which is a statue of Diana ; two urns upon a table ; on another the urns contains young palms ; Esculapius with his ordinary staff ; Hercules

striking a man with his club and dismounting him ; the same hero slaying the Erymanthian boar ; a horse upon which lies a serpent in folds erecting its head ; Mercury having in his right hand the *crumentum* (purse), in his left a caduceus, etc.

VII. LAODICEA. Laodicea is the last of the seven places whose coinages afford such large series to all coin cabinets, minted money with numerous types. The lyre is common. The head of Mars with a star ; the cornucopia and caduceus ; the tripod altar sacred to Apollo ; Jupiter holding an infant in his right hand, his left extended towards a she-goat standing by ; Venus holding both hands to her head, an altar, a dolphin and a serpent ; an ass and a horse ; an altar in which a lotus is laid ; the chest of Bacchus between the two peculiar hats of Castor and Pollux under stars ; two female figures having spears and holding right hands joined, one with the word *Homer* in Greek ; a six-columned temple ; a woman between two lions ; Esculapius with his accustomed staff and serpent (represented now-a-days by every barbers' pole), etc. But enough has been said to show the variety of types under which the ancients expressed their favourite duties, the situation of their respective countries, their amicable relation, their prominent rulers, and all that body of history which, carefully collected preserves the memory of so much from oblivion.

A COMPLETE CANADIAN COPPER COIN CATALOGUE. BY JOSEPH LAROUX, M B.

LTHOUGH it has been said that literary critics are disappointed authors, we hope that we may not be considered disappointed numismatists if in reviewing the little work of the above title we are obliged to point out shortcomings or defects.

We are glad to be able to chronicle the appearance of this latest contribution to numismatic literature, of which we do

not have any too much, and no doubt, this catalogue will prove useful to many, especially to beginners. However, as hinted, our notice cannot be wholly complimentary; our readers, of course, bearing in mind as they follow our remarks that we do not find fault for the sake of carping, but for the sake of exactness in the study of numismatics, and in order that when Mr. Leroux publishes his second edition, which we hope we may be favoured with, he may not repeat the mistakes of the first.

In the first place we would suggest that its appearance would be considerably better were the large unnecessarily large capitals replaced by smaller. But to leave mere questions of type, appearance, &c.—we would point out that Mr. Leroux has followed Mr. Sandham too confidently, and has consequently reproduced the errors of the latter (for even his work was not absolutely perfect) and does not mention some pieces which Mr. S. overlooked.

Taking up the catalogue in detail we would remark that as the Magdalen Islands form part of the Province of Quebec, it is not strictly correct to give them a separate division; indeed, it might be a question whether in this fifteenth year of the Dominion of Canada it is correct to speak of New Brunswick, Nova Scotia, Prince Edward Island, the Magdalen Islands, *and Canada*, for though some of the pieces are of both Upper and Lower Canada, most are distinctly either of one or the other, and the two provinces might easily have had separate headings; it seems very difficult for Canadians to fully realize the fact that the terms Canada and Canadian are no longer provincial or sectional in their true meaning.

As regards No. 13 of the catalogue, we understand that there is no New Brunswick half cent of 1864, nor Nova Scotia penny (see No. 16) of 1823.

There seems to be an error also in No. 23; the middle date should be omitted. No. 41 is partly incorrect; the Rutherfords having issued no token at St. Johns in 1846.

There is only one variety of No. 42, and it is a mistake to assume that the no-date Rutherford was issued at Harbor Grace.

As to No. 48, there are only two varieties of the Vexator Canadensis, and the reverse inscription on both is the same.

No. 104 is given without any reverse ; we presume that it has one ?

We confess that we are a little puzzled by the bracketed remark ; if the words referred to are not *on the coin*, where are they ?

No. 109 is a stamp-case, and therefore out of place in a coin catalogue.

Nos. 112 to 116 inclusive are stamped by letter punches, and can hardly be classed as tokens. We would suggest that Nos. 118 to 122 inclusive, should also be omitted from the next edition. Mr. Leroux himself seems a little doubtful of the propriety of their occupying a place in a coin catalogue, from the heading he places them under.

His arrangement of the table of the "Un Sou" series is different from Mr. Sandham's, but would bear recasting and extending ; for instance where he notes the existence of two or three varieties he might describe them ; it would facilitate matters for inexperienced collectors.

In conclusion we not only express the hope that these remarks will be useful to those who may use the first edition of Mr. Leroux's catalogue, but also that he may find them of real service when he prepares the second.

INDIAN GRAVES IN MANITOBA.

BY C. S. BAKER, FROM OAK LAKE, MAN.



where you will all over this continent and traces of human beings can be met with, such as flint arrow heads, stone axes, and stone hammers, broken bones, burnt stones, &c. A rude kind of pottery has also frequently been met with in old camp ground

and burying places. I have met with a great many different kinds of Indians between this and the Rocky Mountains, and I find that when a death occurs in the camp they invariably bury as soon as possible, and on the morrow they move away to some other place, and they seem to be averse to camping near to old or new graves, yet they consider it a merit to visit the graves of their relatives to hold the "feast of the dead." Their time of visiting these graves is in the early part of the summer, and while the feast is being prepared some of the near female relatives of the dead one carefully gathers the dead leaves from off the grave all round to a distance of five or six yards, then the earth is gathered up and heaped on the grave and around it; this custom is sometimes repeated year after year till the grave becomes a mound.

Within three-fourths of a mile of this place there is a grave that I passed very frequently, but always took it to be a wig-wam until I was told by an Indian that it was the grave of a woman that died in winter and that had been buried in the centre of the wigwam as that was the easiest spot to dig her grave, it being thawed by fires kept up constantly during her long illness; thus the fires that lighted her home served the double purpose of thawing the frozen sod that was to become her last resting place, and giving light and heat to her and her friends and nurses.

This grave is made of poles like an ordinary wigwam but must have been covered with earth to a considerable height and thickness. The whole mass has fallen and lies just as it fell. The party that were camped here moved down the creek a distance of six miles and then passed the remainder of the winter. Whenever death visits their camp these Indians always move away to some other spot.

All the way up the Qu' Appelle valley, and the valley of the South Saskatchewan the Indians bury their dead by making a strong box of timber of the size of an ordinary

stovepipe, this they flatten roughly with an axe and fit in between standing trees. A circle is formed round by cleaning the ground, by scraping the earth off to heap on and around the graves. I have seen this kind of grave in the Saskatchewan in the neighbourhood of Edmonton, although they have also been known to put their dead on scaffolds.

A NUMISMATIC WAIF OR WINDFALL.

BY PROFESSOR J. D. BUTLER.



Minister from Richland Center, Wis., Rev. Mr. Pearce, has submitted to my inspection a French medal nearly a century old, and whose age is its least claim to interest. It is a medal, not a coin; it bears noteworthy inscriptions and devices, and it turned up where and when it was least expected.

The medal is of copper, and has the size of a sou. On its face is the legend, *Ludovicus XVI. Rex Gallix defunctus* (that is, Louis XVI., King of France, dead) running round a head as ghastly as that of John, the Baptist, in a charger, and with the hooked nose and other Bourbon characteristics much exaggerated.

On the reverse, we see on a curtain hanging above a sceptre and crown that are tumbling to the ground, the words "Louis XVI." 'Round the whole are the words, *Sol regni abiit*, (that is, The sun of the realm departed.) Below is the date of the king's decapitation, Jan'y 21, 1793. At sight of this time-tarnished estray, imagination starts on conjectures how often this last brazen insult to fallen royalty had passed as a coin; when it crossed the ocean; by what leaps, or steps, it penetrated to the region of the Mississippi:—

"And find no end in wondering mazes lost."

It was discovered by its fortunate possessor, in Michigan, among the small change when he had a church collection taken up.

In that case he was hardly inclined to agree with Saul's text: "Alexander, the *coppersmith* hath done me much harm."

It would not be easy to count the numismatic relics cropping out in Mackinaw, in Green Bay, in Maxfield and many a rural district of Wisconsin and neighbouring States, which have been sent to me for study and interpretation. But I would be glad to examine ten times as many. Humble as glow worm, they sparkle no less brightly, illuminating dark corners of art and history. But our strongest emotion is wonder;

"Not that the coins are rich or rare,
But how in the world they came to be there."

SPANISH SILVER IN EARLY WISCONSIN—A UNIQUE MEDALLIC FIND.

[BY PROF. J. D. BUTLER]



TWENTY years ago, Austin Birge, while digging in a mound at lower Prairie du Chien, came across some bits of bones and primitive pottery, and among them espied a larger silver coin than he had ever seen. Removing to Canyon City, Grant county, Oregon, he carried his find with him, but lately sent it back again, so that it has fallen into my hands, by favour of the owner, Horace Beach, Esq. Its diameter is two and one-eighth inches, that of a dollar is one and one-half inches. It weighs 776 grains, or nearly twice the weight of a dollar which is 412½ grains. Its material is chiefly silver, though it possibly contains more alloy than the coins issued from the mints of the United States. Its obverse bears a bust, one and one-half inches high, stamped in very bold relief. It was originally encircled by an inscription now almost illegible. Upon the reverse is the word *Merito*, in letters so large that six of them fill more than an inch. This legend

is in the midst of a wreath tied with ribbons. The leaves of the wreath are those of the cactus or prickly pear. This relic has a hole bored through it in the margin, so that it could be hung round one's neck. It was clearly minted not for a coin but for a medal. No silver coin so heavy is noted in the currencies of the world. The cactus leaves are a feature which points to Mexican origin. The word *merito* also is Spanish, meaning merit, or reward of merit. It seems to have been originally *Por Merito*.

It is noteworthy that while *Merito* is well-preserved on one side of the medal, all the words on the other are well nigh obliterated. Perhaps the silver fell into the hands of an Indian, who thought much of the bust, but rubbed off the meaningless words that ran around it, considering them a deformity, in order to leave the King's image alone in its glory.

In the inscription which encircles the bust the words *Carlos, Espana* and *Indias* are easily decipherable, and, placing the medal upon a hot iron, about all the legend may be made out as follows :



—that is, in English, “Charles III., King of Spain and the Indies.” This monarch reigned from 1758 to 1788.

We ask at once, “How came this medal where it was dis-

covered? or into the hands of the Indian with whom it was buried?" Conjectures are free for every one. and so I will state mine,—which seems to me the more plausible the more I consider it.

The Spanish medal, as I think, was presented to Huisconsin, or Mitasse, chiefs of the Sauks and Foxes, on the 20th of November, 1781, and in St. Louis, by the Spanish Governor, Don Francisco Cruzat. If this opinion is correct, its subsequent history is plain enough, as the Sauks then lived on the Lower Wisconsin, in the very region where the puzzling find was made.

What ground is there for this opinion?

The Wisconsin chiefs were visiting the Spanish dignitary, as stated above, were treated by him with marked attention, and they carried home to their tribes a letter from him, claiming authority over them, and giving them orders. This letter is still extant and treasured in the MS. archives of the Wisconsin Historical Society. It was printed in their collections (Vol. III., p. 504.) Now, it was the habit of colonial Governors to give a medal to every chief with whom they formed an alliance. Whoever accepted a medal acknowledged the giver as his liege lord. The whole tenor of Cruzat's letter shows that it was natural for him to hang medals around the necks of the representatives of those to whom he wrote.

A few more words regarding the custom of giving medals and its significance may serve to thicken other proofs that rather thinly demonstrate the reasonableness of my faith concerning the Spanish medal. As soon as the United States had purchased the northwest from Napoleon, Lieut. Pike was despatched up the great river to assert American authority, and that in part by demanding the surrender of foreign medals. He secured quite a number, some of them lately presented to Indians by British agents. He exacted promises from such agents that they would on no other occasion make such presentations. [See his journal, p. 82, and appendix, pp. 4, 8, 11, 15, 21-29, etc.]

But long afterwards British medals were bestowed in the northwest, and regarded by the receivers as binding them to fight for King George, as they were bound by their Catholic medals to pray to their tutelar saints. Tecumseh wore one round his neck when killed in 1813 at the Thames. It may be seen now at the mint in Philadelphia. It is No. 14 in the case of miscellaneous medals, its material silver, and it is three inches in diameter.

During our civil war, when it was thought England might side with the South, our Indian agents were ordered to search for foreign medals among the tribes, demand the surrender of them, and give American medals in their stead. There now lies before me a medal, one of several thus obtained in pursuance of orders from Washington, from Menomonee chiefs, by Indian agent, Dr. M. M. Davis. Those aboriginal leaders, in their own view, did not exchange allegiance till they exchanged the token of it. It is an odd coincidence that the silver disk before me is identical in all points with that worn by Tecumseh at his death, and which is so carefully guarded by our national government. Our State Historical Society already has a nucleus of such numismatic memorials, and if those who ignorantly hoard them here and there, will send them in, at least for inspection in that centre of historic studies, we need not despair of seeing an outline history of Wisconsin written in medallic memorials.

In view of the considerations now presented, there seems to be verity or at least verisimilitude in my opinion that the Spanish medal came from the Spanish governor to the aboriginal chieftain who visited him, and that it lay in his mound-marked grave or that of his next friend, till in our days it reappeared for giving us light and delight as well. Yet I am ready to surrender this theory for one better as the Menomonee exchanged the likeness of King George for that of Abraham Lincoln.

THE EARLIEST LOCOMOTIVE IN ENGLAND.



IN these days when railway trains are every-day matters of fact, and when we in Canada are nearing the realization of our hopes to bind the land from the Atlantic to the Pacific with iron chains, it will not be without interest to reproduce a plea written by William Howitt, in 1847, for the real projector of the English railway system; it is a sad retrospect to know that Thomas Gray died neglected and in poverty, indeed, so completely is he ignored that it is scarcely too much to say that his name is almost unknown to the present generation, although he was, undoubtedly, the first to propose "A General Iron Railway, to supersede the necessity of horses, &c."

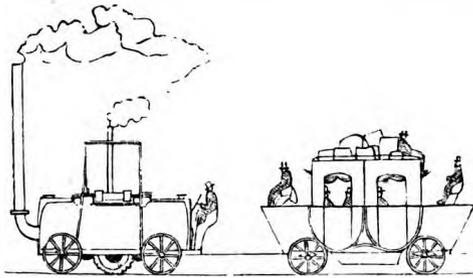
But let us endeavour for a moment to recall the past. Let us enter again into our former selves; let us imagine ourselves living without a single railway in the country; let us recall the doubts of the success of the grand experiment of the line between Liverpool and Manchester to the last moment; let us recollect how the very idea of boring through the heart of mountains, and carrying such ponderous weights over bogs, was scouted; and, finally, recall our astonishment as we saw, for the first time in our lives, a train come thundering and careering on its iron road. It is only by such an effort of memory that we now become cognizant of the vast change which has been introduced, and which we have simultaneously undergone. Thomas Gray saw all this before it existed; planned it, and recommended it by every means in his power. Repulsed by the great and learned, he was not put down; ridiculed, he was not abashed; neglected, he was not daunted; opposed, he still persevered. He omitted no scheme, he spared no exertion to convince the British nation that a new social revolution was at hand; that a new power was about to spring into existence; that a mine of wealth in-

conceivable, and a field of mechanic glory unrivalled, was lying at its feet, and soliciting its acceptance. He had at this very time written a book detailing his views and his great plan, which was in its fifth edition, and about to enter its sixth. Mr. Gray presented Wm. Howitt with a copy of this work interleaved and interlined for his sixth edition. It is entitled "OBSERVATIONS ON A GENERAL IRON RAILWAY OR LAND STEAM CONVEYANCE; *to supersede the necessity of horses in all public vehicles: showing the vast superiority in every respect over the present pitiful methods of conveyance by turnpike-roads, canals, and coasting traderc. Containing every species of Information relative to Railroads and Locomotive Engines.* By THOMAS GRAY, the Projector. Fifth Edition (corrected for the Sixth), with Maps and Plates illustrative of the Plan. London: Published by Baldwin, Cradock, and Joy, Paternoster Row. To be had of all Booksellers. 1825."

Thomas Gray subsequently left Nottingham for Exeter. Often, when witnessing the rapid speed of railways at home and abroad, have I said—"Well, this realises all the speculative plans of Gray"; and have added—"No doubt he is well remunerated for laying before the nation this great scheme, and for so unweariedly urging on its adoption. No doubt he is now actively and lucratively employed in the superintendence of some important line." What then was my astonishment the other day to lay my hand on a little pamphlet in the shop of Mr. Effingham Wilson, with this title—"THE RAILWAY SYSTEM AND ITS AUTHOR, *Thomas Gray now of Exeter.* A Letter to Sir Robert Peel, Bart., etc. By Thomas Wilson, Esq., Chev. *De L'Ordre De Lion Netherlandais.* London: Effingham Wilson, Royal Exchange, 1846"; with this motto—

"I am surprised at the care which appears to be taken by all authors on railways not to mention the name of THOMAS GRAY, though some make rather free with his work. At all events, none can dispute his originality and undeviating per-

severance in forwarding and bringing to public notice his favourite scheme. We may yet see the day when, like Watt, his name will be handed about as one great pillar of our commercial structure."—*Mechanics' Magazine*, May 29, 1830.



Chance has placed in our way an illustration of Gray's proposed locomotive which must be full of interest. The engine—of a funny construction, according to our present notions—has no tender, being intended to run a certain distance, and there to be refreshed with coke and water at a station. The carriages are like coaches, placed on wooden trunk frames, having both outside and inside passengers, guards and coachmen; the guards furnished with horns, and one coachman, actually, by the waggish engraver, with a whip. The coaches are piled with luggage and connected by iron bars; all the mysteries of springs and buffers being yet unconceived. The second train consists of a like engine and three close square carriages; probably for merchandise that was required to be kept dry: the third of open carriages filled with packages.

At page XXII. he gives a plan of "A General Iron Railway"; and here we have *slides* and *turn-tables* for the turning of carriages, and moving them from one line to another. Thus he had supplied his system with rails, carriages, turn-tables, almost everything which actual experience has now made common. His wheels are cogged and his rails notched.

NEW CATALOGUE OF THE STATE HISTORICAL SOCIETY.

[BY PROF. J. D. BUTLER, IN THE NEW YORK *Nation*, DECEMBER 1.]



THE State Historical Society of Wisconsin, at Madison, has just published the fifth volume of its Library catalogue. This addition is a work of 585 pages, and the pages of the previous volumes were 2,491. The whole number of titles, with cross references, books and pamphlets, is now over ninety-four thousand.

In the Centennial report on the public libraries in the United States, issued at Washington in 1876, by the Bureau of Education, sixty-eight historical societies are enumerated. At that time the volumes in the Wisconsin library numbered 83,347. Only two historical libraries in the country then reported more books,—namely, the Worcester Antiquarian Society (60,496) and the New York Historical Society (60,000. The Wisconsin accumulations were no doubt less valuable than the smaller numbers, which had been more judiciously and deliberately gathered in certain other Eastern associations, especially in Boston, Hartford and Philadelphia.

The Wisconsin magazine, while in the matter of Northwestern history it has been made so far as possible exhaustive, also embraces a wide miscellaneous range. Its set of British patent reports (3,403 vols.) is believed to be the only one, since the Chicago fire, in the Northwest. Its Transactions of the British Royal Society (154 vols.) has few rivals in America. Dutch books ought to be plenty in New York, but Knickerbockers, notably Dr. Shea, have found in the Wisconsin alcove treasures of their vernacular which they had vainly sought at home.

Historical investigators from all neighbouring states, when at a loss regarding their own annals, comprehend the Wis-

consin light that shines on their dark places,—and are eager to rejoice in that light.

A volume just published by Lyman C. Draper, the perpetual Wisconsin Secretary, entitled *King's Mountain and its heroes*, is full of details which will be all the more welcome to Carolinians, because the authority for them cannot be discovered in either Carolina.

While rich in books, and not without manuscripts concerning local history, as well as portraits of more than a hundred state pioneers, the Wisconsin association claims pre-eminence in the line of pre-historic copper. The missing link in the chain of European culture—according to Sir John Lubbock—is the era of unalloyed copper, intervening between the age of stone and the age of bronze. Aside from half a dozen rude tools in Buda-Pesth, the only specimens known in Europe are 30 Celts in the Royal Irish Academy at Dublin. These are all of one type, a sort of hatchet and all small. But in the Wisconsin prehistoric museum there are 191 articles, some weighing five pounds, and the varieties are no less than fifteen. Moreover, all these relics were brought to light within the limits of the state.

The Wisconsin historical gatherings and gleanings, contributed by well-nigh six score of authors, already fill eight printed octavos. The papers thus produced, as well as the five volumes of catalogues, have drawn manifold exchanges and gifts to the library from far and near. The library, daily open to all comers, occupies one wing of the state capitol, which stands in the business centre of the city.

Three halls 60 feet in length, are each girdled by a gallery at mid height, which doubles the shelf-room, but every corner is crammed and crowded.

The building passes for fire-proof, but so many edifices, so reputed, have been found wanting, when tried by the fire-test, that it is believed that the legislature, at the approaching session, will vote money enough to erect a structure

which, while adequate for a long prospective growth, will approximate in its safeguards against conflagration to that best of transatlantic models—the British record office in Fetter Lane—

“Made porous to receive
And drink the liquid light, firm to retain
Its gathered beams ; great palace now of light,
Whither as to a fountain countless stars
Repairing, in their golden urns draw light.”

THE HISTORICAL AND SCIENTIFIC SOCIETY OF MANITOBA.



WE have to acknowledge the receipt of report of the annual meeting of the above society, and beg to extend a cordial congratulation to our fellow-labourers.

The third annual meeting was held on 13th February at the Society's rooms, when the following report was submitted:—

At the close of the third year of the Society's existence, it is gratifying to report a continuation of the prosperity which has attended our operations during the previous two years.

The immense bounds which the Province has taken in material prosperity have, to some extent, told against our Society. The rapidly increasing settlement of the country, the great immigration, the increased railway construction and the consequent expansion of trade and commerce in our midst, have to a great extent occupied the minds of the more intelligent classes of the community so exclusively that literary and scientific pursuits have somewhat suffered, and have not we must admit, received that degree of attention which the intelligence of our people would have led us otherwise to expect. We have to hope that ere long the excessive pressure of business will relax, and be followed by a period of

greater leisure, when we may expect to reap the benefit of the accumulated wealth and experience which our citizens will have in the meantime gained. All experience shows that there are epochs in literary and historical societies when the utmost efforts of their supporters and warmest friends are required to bear them over periods of apathy ; and, it is to be hoped that our Society will not lack such friends at this time.

We are far from saying that our affairs are not in a prosperous condition, but while business absorbs so much attention, we are in danger of allowing the Society's interests to sink too far into the background.

We can report many things showing that we have made decided progress since the last printed reports.

Shortly before the last annual meeting we took possession of the present rooms. They have proved central, but are already found to be too small.

Small and confined as they are we had the honour of receiving His Excellency, the Marquis of Lorne in them, on the occasion of his visit here last autumn. The Governor-General was pleased to express the great surprise with which he witnessed the accumulation of local lore which we have already acquired. We were able to show his Excellency copies of the *Northwester*, the *Liberal*, *Tribune*, *Manitoban* (weekly,) the *News-Letter* and other newspapers dating back to the foundation of newspaper enterprise in the Province, and a collection of works relating to the history of Rupert's Land and the Northwest, already so complete as to be unapproached by any of the greatest of the large libraries, which wealth and time have been accumulating in the older provinces of the Dominion, or in the very extensive collections of the historical societies of the neighbouring States, even those bordering on our own country, and interested more especially in our history.

Since the visit of his Excellency the Governor-General

our council are happy to state that the archæological department of the Society has become much more worthy of study by the pains taking and highly intelligent attention bestowed upon it by Professor Bell, of the Geological Department of the Canadian Government, by whom all the specimens have been carefully and scientifically arranged, so that each article may now be easily and readily referred to its proper class. Professor Bell has brought his extensive and accurate knowledge of Indian Archæology to bear upon the relics found by the society in the mound opened at St. Andrew's ; and your council feel safe in saying that nothing so discovered is now without its scientific classification, and can by this means be compared with relics discovered in other mounds throughout the continent. The warmest thanks of the council are due to Professor Bell for the cheerful manner in which he has rendered such valuable services ; but he has further put us under a debt of gratitude by the contribution (not by any means the first) to our Geological and Archæological collection of new and valuable specimens.

It has been subject of remark in previous reports that Professor Macoun had most kindly promised the society a duplicate collection of specimens of botany and other things, collected by him in his tour to the western prairies two years ago. Sir Charles Tupper was good enough to ratify the generous contribution of Professor Macoun, the expedition being under the department of which Sir Charles was then Minister. Circumstances prevented Professor Macoun from having the specimens duly prepared, but we had the satisfaction of receiving them from his own hands last summer, and they are now on exhibition at the rooms.

The botanical specimens in this assortment have been procured from the country beginning immediately west of Winnipeg, and reaching to the Rocky Mountains. A most exhaustive contemporaneous study to this collection is afforded in the magnificent botanical exploration of the fortieth

parallel presented by Consul Taylor on behalf of the Government of the United States of America.

We have to express our acknowledgements to Captain Scott, member for Selkirk, for his unwearied effort to supply the library of the Historical Society with all the publications of the Dominion Parliament ; not only those now being published, but many of older date, now out of print and difficult to be obtained. We have also to thank general contributors for many valuable presentations to the society during the year. The names and contributions of books are too numerous to mention here, but we feel compelled to single out His Grace the Archbishop of St. Boniface for particular thanks in this connection. And special mention has to be made of the donations of literary associations, pamphlets, reports and proceedings, etc., of sister Historical Societies throughout Canada and the United States.

Your council have to congratulate the society on the continuance of the cordial relations which have all along subsisted between the Society and the Government of the province, and it is with feelings of great pleasure that the council have to report that the Hon. John Norquay, Premier of the Government, has given his consent to the transfer of the chief portion of the Provincial Parliamentary Library from the charge of the Government to that of the Society. Although not large in number, the library is most valuable, comprising as it does a collection of Hansard's debates, up to 1871, elegantly and strongly bound. It will be a pleasure to the council to show by the care they bestow upon this collection the value they attach to this handsome donation. These volumes, and those already on hand, compel the council to consider the subject of providing larger room for their preservation and Government reference.

The Library may be said to have been opened from the day of your last annual meeting. Its formation occupied much attention from your executive council, seconded by the efforts of

our librarian, to make the organization worthy of the citizens who contributed the revenue. The subscribers were invited to send in lists of books desiderated by them, and several availed themselves of this opportunity in the selection. The subscribers deserve the thanks of the city and province for their generous and noble contribution of nearly two thousand dollars, which with the grant of \$500 from the city council, a wise and princely munificence, have been the only provision and source of revenue for books, rent, fuel, light and expenses of management. The circulating department has been much appreciated. Two thousand five hundred and twenty-five volumes were taken out and read during the year.

The vice-president, Mr. Alex. McArthur, placed himself in correspondence, early in the year, with Mr. Archibald Forbes, the renowned war correspondent of the Daily News, the result of which was the engagement of Mr. Forbes for the delivery of two lectures. The weather prevented Mr. Forbes' arrival until after the time arranged, but he came here a month later. The great distance which Mr. Forbes had to travel from his last lecturing point to this city made the charge high, but the account shows that the society suffered no loss, and in other ways the visit has proved of great benefit to the society, while it enabled the committee, through the only possible channel, to have the much wished for opportunity of seeing and hearing this prince of war correspondents.

Professor Bryce, at great pains and expense of his own prepared a sketch of the early life of the Earl of Selkirk. Beyond the immediate profit to the society and community from this elaborate paper a further and lasting benefit has accrued to the country in the paper being the means of leading our learned corresponding secretary, Professor Bryce, to continue his researches, and to embody the result in a volume on the early history of the Red River Settlement, which

it is expected, will have been issued from the London (England) press by this time. Our society very fairly claims this to be an outcome of its establishment, and one of no slight importance to a country seeking, as our own does, an early and reliable history from the delivery of lectures, papers, etc. Professor Bryce's paper was sent to all kindred societies with whom we correspond. The first vice-president, Mr. Alex. McArthur, delivered a paper on the "Reindeer." This animal is a native of the country, and from its great utility in the North of Europe, the subject proved to be one of great practical interest, and may be the means of introducing the reindeer as a beast of draught instead of the much less useful and much abused little companion of man—the dog, hitherto used here for the same kind of labour as the reindeer performs in Lapland or Northern Europe. The same officer of the Society opened our lecture season this winter by a paper on "The winter birds of Manitoba." It gave a list (not claimed to be complete) of the birds which winter in our province or neighbourhood, and from the extremely low temperature (from ten above to 48 below zero) which prevails for three or four months here may be expected to prove of great interest to ornithologists in other countries. The interest expressed by members in this paper, were so strong that the society would be justified in printing, were the means at its command, but the author, your council believe, is likely to relieve the society from this expense. Another member, Mr. Frank L. Hunt, read a paper on "Indian Traditions," and it proved so full of original observation, made from a long and intimate acquaintance with the aborigines, that it should be published among the society's first transactions. Kindred societies have made many inquiries for the paper and have asked in some cases to be put in correspondence with the talented writer. Mr. Hunt has promised a further paper on the same subject this session.

Dr. James Kerr concluded the season's work with a paper on Public Health. This paper may be said to have been the chief means of the establishment of the sanitary society, which as is known to all, has accomplished, and is in fair way of still accomplishing a great amount of good. Dr. Kerr's paper was so full of interest and so popularly written that the local newspapers published it at full length.

The election of fifteen members of the executive council was next proceeded with by ballot, and the following were elected: Dr. Cowan, Alex. McArthur and Geo. H. Ham, Hon. A. G. B. Bannatyne and Hon. J. Norquay, W. H. Hughan, H. M. Drummond and R. E. W. Goodridge, Capt. L. M. Lewis, A. H. Whitcher, Rev. Prof. Bryce, Rev. Prof. Hart, H. M. Rowell and R. H. Hunter.

The following new members were elected: John Cape, James H. Stewart, A. M. Ramsay, David Cowan and C. S. Baker.

GRAND PRÉ.

HE recent death of Longfellow calls to our mind his beautiful story of "*Evangeline*" and as a fitting memento we extract the following from a pretty description of the Basin of Minas, in Nova Scotia, by Mr. Thomas C. Ross of Ottawa, which appeared in the *Canadian Monthly* :—

It is strange how proximity to its scene awakens our interest in the sad page of Acadian history, written by the American poet in characteristics more lasting than brass. In vain the archives of Nova Scotia tell us the Acadians were unwilling and troublesome subjects, and had to be removed. Poetry has thrown its arm around them, and we see but their simple lives. Arcadian throughout is Acadia, and the saintly sweetness of Father Felician, full of all the

poetry of that wondrous religion, and above all the picture of Evangeline, one of the loveliest forms of womanhood ever presented by history or fiction. Alas, the stories of the women which interest us, whether in history or fiction, are uniformly sad stories.

Taking the steamer, at Partridge Island wharf, a run of some three hours brings us to Wolfville. As we near the shores, we see the long line of dikes, built by the industrious Normans to secure the rich wide marsh, the Grand Pré. No need to ask the whereabouts of the classic spot, and we reach it after a drive of some twenty minutes through a rolling 'new red' country a land of rich farms and orchards, and smiling gardens and pretty homes; a land where, as in Evangeline's day, the richest are poor (or what a modern millocrat would call poor), and the poorest live in abundance. Here and there an ancient apple tree, standing alone in a field or by the wayside, is pointed out as a 'French apple tree.' We reach the supposed site of the French Chapel, the church of Father Felician, where the unfortunate peasants received their harsh and cruel sentence. Here are two or three large stones which may have formed part of the foundation, and near by is a hole filled up with stones, said to be a 'French well.' On what was the north side of the church, if it stood here, is a row of vast and ancient willow pollards. The scene before us is well described by the poet: —

Vast meadows stretched to the eastward,
Giving the village its name, and pasture to flocks without number ;
West and south there were fields of flax, and orchards and cornfields,
Spreading afar and unfenced o'er the plain ; and away to the northward
Blomidon rose, and the forest old ; and aloft on the mountains
Sea-fogs pitch their tents, and mists from the mighty Atlantic
Looked on the happy valley, but ne'er from their station descended.

Standing in silence on this spot, the ghosts of a century

and a quarter ago pass before us, obedient to the poet's resistless wand :—

Soon o'er the yellow fields, in silent and mournful procession,
 Came from the neighbouring hamlets and farms the Acadian women,
 Driving in ponderous wains their household goods to the sea-shore,
 Pausing and looking back to gaze once more on their dwellings,
 Ere they were shut from sight by the winding road and the woodland.
 Close at their sides the children ran and urged on the oxen.
 While in their hands they clasped some fragments of playthings.

So fresh and profound is the sadness that comes over us,
 that it might be yesterday, and not a hundred and twenty-five years ago—

When on the falling tide the freighted vessels departed,
 Bearing a nation, with all its household gods, into exile,
 Exile without an end, and without an example in story.

So complete was the destruction of the unfortunate settlement that when a Connecticut colony took possession of the Acadian farms, five years later, they found no trace of their predecessors, save some sixty ox-yokes, and the bones of several hundred sheep and oxen which had perished during the first winter.

“ Nought but tradition remains of the beautiful village of Grand Pré,”

and even tradition is silent on this haunted spot itself. The ‘forest primeval’ is gone, and the Norman cap and kirtle of homespun. None speaks the tongue of Evangeline, and her story, though true as it is sweet and sorrowful, is heard no more in the scenes of her early days. The people of the neighbourhood wonder what the stranger ‘goes out for to see ;’ and why he stands uncovered under an old willow tree, gazing so long and so sadly across a wide flat marsh.

—We have great pleasure in presenting to our readers a portrait of LASALLE reproduced from Margry's portrait by Mr. Geo. E. Desbarats of this city. We believe it will form an acceptable frontispiece to the volume.

RASCO'S HOTEL.

Our enquiry respecting the above building has not elicited any reply, and we therefore give a simple resumé of its history as far as recorded.

It stands on the north side of St. Paul Street, west of Claude, it was opened May 1st, 1836, and was not only the largest hotel in the city, but was far in advance of any other in Canada; it could accommodate 150 guests.

In Bosworth's *Hochelaga Depicta*, it is said:—"On its site formerly stood the palace of M. Vaudreuil, Governor-General. The hotel is formed by two large separate buildings erected at the expense of £9840; the furniture in them cost £3300. The enterprising conductor formerly occupied the building next the Theatre Royal, known as the Masonic Hall, which was destroyed by fire, April 24th, 1833. The present building is noteworthy as the resting place of many celebrated visitors to Montreal; amongst others, Earl Mulgrave and Charles Dickens, who have recorded their pleasant reminiscences with respect to their visit, but we are not aware of its being connected with any important event in the history of the city.

We shall be glad if this reference to it should unearth any time-honoured record.

—A. M. Smith, the numismatist, of No. 533 Chesnut street, Philadelphia, has published a thick pamphlet "Illustrated History of the United States Mint." The work, which, is a very interesting treatise of coins and coinage, as well as on the mint proper, is crowded with engravings of different styles of money, and the machinery used in making it, and is of great value to coin collectors. (Price, 40 cents.)

THE NUMISMATIC AND ANTIQUARIAN SOCIETY
OF MONTREAL.

THE regular monthly meeting of the Society was held on the evening of the 21st ult., Mr. Henry Mott in the chair. The proceedings were almost entirely confined to routine business, though there were few some exhibits and donations to the numismatic collection of the society.

Mr. McLachlan exhibited the bronze prize medal of the Ontario Normal School, for the coming sessional examinations.

Mr. King showed a denarius of Julia Mammœa; and a silver coin of the Spanish Netherlands of uncertain date and value.

A committee was appointed to procure a more suitable cabinet for the coins of the society.

EDITORIAL.

WE have reached the completion of the tenth volume of *The Antiquarian*, and on quitting our labours we feel that we may fairly claim that the book will compare favourably with any of its predecessors. The circulation of such a publication is necessarily limited, but we are confident that our subscription list might be considerably increased if our present readers would aid us to make the work more widely known. We shall enter upon our next volume hopefully.



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VOL. X.

JANUARY, 1882

No. 3.

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THE AMERICAN ANTIQUARIAN AND ORIENTAL
JOURNAL.

VOL. IV, No 1. T. H. BUSH PUBLISHER, CHICAGO, ILL.
REV. STEPHEN D. PEET, EDITOR.

It is probable that few of our readers realize what a rich storehouse of information is contained in this quarterly Journal. It is a specially devoted to the historic and prehistoric antiquities of all lands, but the intelligence which it conveys on subjects which are closely connected with Bible studies renders it invaluable. The October number, which is the initial number of the fourth volume, contains a complete account of all the recent finds in Palestine and Egypt, including the very interesting inscription discovered in the Pool of Siloam, and the still more wonderful discovery of the mummies of Egyptian kings. It also contains a very interesting article by Prof. J. Emerson, of Beloit College, on the location of Capernaum and a review of Brugsch Pasha's speech before the Oriental Society at Berlin on Prehistoric Egypt. The editor, also has a very suggestive article on ancient temple architecture. These articles are illustrated by several full page engravings, which add much to the attractiveness of the number.

Notes on India and the far east are presented by Prof. John Avery, of Bowdoin College, and on the archæology and geography of Bible Lands by Rev. Selah Merrill, D. D. Besides these, there are contributions, correspondence and notes on a variety of American subjects which will be of interest to the general reader.

The magazine has improved from the very beginning, and is very creditable to American scholarship. It has a broad field before it and deserves to be well supported.